

# The Holy Quran

( Part Five )



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 أيده 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 أيده 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 أيده 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, Part Five 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

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## 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.

مَا	إِلَّا	النِّسَاءِ	مِنْ	الْمُحْصَنَاتِ	وَأَمَّا
what	except	women	from / among	married women	and

وَأَمَّا الْمُحْصَنَاتِ مِنَ النِّسَاءِ إِلَّا مَا

And (forbidden to you are) married women, except such as

أَحَلَّ	وَأَمَّا	أَيْمَانُكُمْ	كَتَبَ	اللَّهِ	عَلَيْكُمْ	وَ	أَحَلَّ
it was made lawful	and	on you	Allah	decree	your right hands	it possessed	

مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَحَلَّ

your right hands possess. This has Allah enjoined on you. And allowed

لَكُمْ	مَا	وَرَاءَ	ذَلِكَ	أَنْ	تَبْتَغُوا
to you	that	beyond	that	that	you seek

لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا

to you are those beyond that, that you seek (them)

بِ	أَمْوَالِكُمْ	مُحْصِنِينَ	غَيْرَ	مُسْفِحِينَ
with	your property	married men	not	those that commit fornication

بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ط

by means of your property, marrying them properly and not committing fornication.

فَمَا	اسْتَمْتَعْتُمْ	بِهِ	مِنْهُنَّ	فَ	آتَوْهُنَّ
and for	you benefited	with it	from them	so	you give them

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتَوْهُنَّ

And for the benefit you receive from them, give them

أَجُورَهُنَّ	فَرِيضَةً	وَ	لَا	جُنَاحَ	عَلَيْكُمْ	فِي	مَا
their dowries	fixed	and	no	sin	for you	in	that

أَجُورَهُنَّ فَرِيضَةً ط وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا

their dowries, as fixed, and there shall be no sin for you in anything

اللَّهِ	إِنَّ	الْفَرِيضَةَ	بَعْدِ	مِنْ	بِهِ	تَرَاضَيْتُمْ
Allah	surely	fixing	after	from	with it	you mutually agreed

تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ط إِنَّ اللَّهَ

you mutually agree upon, after the fixing (of the dowry). Surely, Allah

طَوْلًا	مِنْكُمْ	يَسْتَطِيعُ	لَمْ	مَنْ	وَ	حَكِيمًا	عَلِيمًا	كَانَ
wealth	among you	he affords	not	who	and	Wise	All-Knowing	He was

كَانَ عَلِيمًا حَكِيمًا ٢٥ وَمَنْ لَمْ يَسْتَطِيعْ مِنْكُمْ طَوْلًا

is All-Knowing, Wise. And whoso of you cannot afford

مَا	مِنْ	فَ	الْمُؤْمِنَاتِ	الْمُحْصَنَاتِ	يَنْكِحَ	أَنْ
what	from	then	believing women	free / chaste women	he marries	that

أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا

to marry free, believing women, (let him) marry

الْمُؤْمِنَاتِ	فَتَيِّتِكُمْ	مِّنْ	أَيْمَانِكُمْ	مَلَكَتْ
the believing	your handmaids	from	you right hands	it possessed

مَلَكَتْ أَيْمَانِكُمْ مِّنْ فَتَيِّتِكُمُ الْمُؤْمِنَاتِ ط

what your right hands possess, namely, your believing handmaids.

مِّنْ	كُمُ	بَعْضُ	إِيمَانِكُمْ	بِ	أَعْلَمُ	اللَّهُ	وَ
from	you	some of	your faith	with	Knows best	Allah	and

وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ط بَعْضُكُمْ مِّنْ

And Allah knows your faith best; you are (all) one from

بَعْضٍ	فَأَنْكِحُوهُنَّ	بِإِذْنِ	أَهْلِ	هِنَّ	وَ
some	so you marry them	with permission	masters	their	and

بَعْضٍ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَ

another; so marry them with the leave of their masters and

الْمَعْرُوفِ	بِ	أُجُورَهُنَّ	تُؤْتُهُنَّ			
what is fair	with	their dowries	you give them			
تُؤْتُهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ						
give them their dowries according to what is fair,						
مُتَّخِذَاتِ	لَا	وَّ	مُسْلِفِحَاتِ	غَيْرِ	مُحْصَنَاتِ	
ones that take	not	and	those that commit fornication	not	those women that are chaste	
مُحْصَنَاتِ غَيْرِ مُسْلِفِحَاتِ وَلَا مُتَّخِذَاتِ						
they being chaste, not committing fornication, nor taking						
أَتَيْنَ	فَإِنْ	أُحْصِنَ	إِذَا	فَ	أَخْذَانِ	
they committed	and if	they were married	when	and	secret paramours	
أَخْذَانِ فَإِذَا أُحْصِنَ فَإِنْ أَتَيْنَ						
secret paramours. And if, after they are married, they are						
مَا	نِصْفُ	فَعَلَيْهِنَّ	فَاحِشَةٍ	بِ		
what	half	then upon them	lewdness	with		
بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا						
guilty of lewdness, they shall have half						
ذَلِكَ	الْعَذَابِ	مِنْ	الْمُحْصَنَاتِ	عَلَى		
this	the punishment	from	free women	upon		
عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ ط						
the punishment prescribed for free women. This is						
أَنْ	وَ	مِنْكُمْ	الْعَنْتِ	خَشِيَ	مَنْ	لِ
that	and	from you	committing sin	he feared	who	for
لِمَنْ خَشِيَ الْعَنْتِ مِنْكُمْ ط وَأَنْ						
for him among you who fears lest he should commit sin. And that						

رَحِيمٌ	غَفُورٌ	اللَّهُ	وَ	خَيْرٌ لَّكُمْ	تَصْبِرُوا
Merciful	Most Forgiving	Allah	and	better for you	you restrain

تَصْبِرُوا خَيْرٌ لَّكُمْ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٦﴾

you restrain yourselves is better for you; and Allah is Most Forgiving, Merciful.

يُرِيدُ	اللَّهُ	لِ	يُبَيِّنَ	لَكُمْ	وَ	يَهْدِيكُمْ
He desires	Allah	to	He makes it clear	to you	and	He guides you

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ

Allah desires to make clear to you, and guide you to,

سُنَنَ	الَّذِينَ	مِنْ	قَبْلِكُمْ	وَ	يَتُوبَ
path	those who	from	before you	and	He turns with mercy

سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ

the paths of those before you, and to turn to you in mercy.

عَلَيْكُمْ	وَ	اللَّهُ	عَلَيْهِمْ	حَكِيمٌ	وَ	اللَّهُ
to you	and	Allah	All-Knowing	Wise	and	Allah

عَلَيْكُمْ ۖ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿٢٧﴾ وَاللَّهُ

And Allah is All-Knowing, Wise. And Allah

يُرِيدُ	أَنْ	يَتُوبَ	عَلَيْكُمْ	وَ
He wishes	that	He turns in mercy	to you	and

يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ ۖ وَ

wishes to turn to you in mercy, but

يُرِيدُ	الَّذِينَ	يَتَّبِعُونَ	الشَّهَوَاتِ	أَنْ	تَمِيلُوا	مَيْلًا	عَظِيمًا
he wishes	those who	they follow	the desire	that	you incline	inclination	great

يُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٨﴾

those who follow their low desires wish that you should stray far away.

و	عَنْكُمْ	يُخَفِّفَ	أَنْ	اللَّهُ	يُرِيدُ
and	your	He lightens	to	Allah	He desires

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ٢٧ وَ

Allah desires to lighten your burden,

تَأْكُلُوا	لَا	أَمَنُوا	الَّذِينَ	يَأْيُهَا	ضَعِيفًا	الْإِنْسَانُ	خُلِقَ
you devour	not	they believed	those who	O you	weak	man	it was created

خُلِقَ الْإِنْسَانُ ضَعِيفًا ٢٩ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا

for man has been created weak. O you who believe! devour not

تَكُونَ	أَنْ	إِلَّا	بِالْبَاطِلِ	بَيْنَكُمْ	أَمْوَالِكُمْ
it be	that	except	by unlawful means	between you	your wealth

أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ

your property among yourselves by unlawful means, except that (you earn )

تِجَارَةً	عَنْ	تَرَاضٍ	مِنْكُمْ	وَلَا	تَقْتُلُوا	أَنْفُسَكُمْ
trade	with	mutual consent	from you	and	you kill	yourselves

تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ٣٠ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ٣١

by trade with mutual consent. And kill not yourselves.

إِنَّ	اللَّهُ	كَانَ	بِكُمْ	رَحِيمًا	وَ	مَنْ	يَفْعَلْ	ذَلِكَ
surely	Allah	He was	to you	Merciful	and	whoso	he does	this

إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ٣٢ وَمَنْ يَفْعَلْ ذَلِكَ

Surely, Allah is Merciful to you. And whosoever does that

عُدْوَانًا	وَ	ظُلْمًا	فَ	سَوْفَ	نُصَلِّيهِ	نَارًا
transgression	and	unjustly	then	surely	We cast him	in Fire

عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ٣٣

by way of transgression and injustice, We shall cast him into Fire;



وَ	كَانَ	ذَلِكَ	عَلَى	اللَّهِ	يَسِيرًا	إِنْ	تَجْتَنِبُوا
and	He was	this	on	Allah	easy	if	you keep away

وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾ إِنْ تَجْتَنِبُوا

and that is easy with Allah. If you keep away

كَبَائِرَ	مَا	تُنْهَوْنَ	عَنْهُ	نُكْفِّرُ	عَنْكُمْ	سَيِّئَاتِكُمْ
major sins	that	you are forbidden	from them	we remove	from you	your evils

كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكْفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ

from the more grievous of the things which are forbidden you, We will remove from you your (*minor*) evils

وَ	نُدْخِلُكُمْ	مُدْخَلًا	كَرِيمًا	وَ	لَا	تَتَمَنَّوْا	مَا
and	we admit you	admitting place	honour	and	not	you desire / envy	that

وَ نُدْخِلُكُمْ مُدْخَلًا كَرِيمًا ﴿٣٢﴾ وَلَا تَتَمَنَّوْا مَا

and admit you to a place of great honour. And covet not that whereby

فَضَّلَ	اللَّهُ	بِهِ	بَعْضَكُمْ	عَلَى	بَعْضٍ	لِ	الرِّجَالِ
He excelled	Allah	with it	some of you	over	some	for	men

فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ

Allah has made some of you excel others. Men shall have

نَصِيبٌ	مِّنْ	مَا	اِكْتَسَبُوا	وَ	لِلنِّسَاءِ	نَصِيبٌ	مِّنْ	مَا
a share	of	that	they earned	and	for women	a share	of	that

نَصِيبٌ مِّمَّا اِكْتَسَبُوا ۗ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا

a share of that which they have earned, and women a share of that which they have

اِكْتَسَبْنَ	وَ	سَأَلُوا	اللَّهُ	مِنْ	فَضْلِهِ	إِنَّ	اللَّهُ
they earned	and	you ask	Allah	of	His bounty	surely	Allah

اِكْتَسَبْنَ ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ

earned. And ask Allah of His bounty. Surely, Allah

كَانَ	بِكُلِّ	شَيْءٍ	عَلِيمًا	وَ	لِكُلِّ	جَعَلْنَا
He was	of all	thing	All-knowing	and	to every one	we appointed

كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝ وَلِكُلِّ جَعَلْنَا

has perfect knowledge of all things. And to every one We have appointed

مَوَالِي	مِنْ	مَّا	تَرَكَ	الْوَالِدِينَ	وَ	الْأَقْرَبُونَ	وَ
heirs	from	what	he left	parents	and	relations	and

مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۝

heirs to what the parents and the relations leave, and

الَّذِينَ	عَقَدَتْ	أَيْمَانُكُمْ	فَاتُوهُمْ	نَصِيبَهُمْ
those who	it ratified a contract	your oaths	so give them	their share

الَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۝

also those with whom your oaths have ratified a contract. So give them their portion.

إِنَّ	اللَّهَ	كَانَ	عَلَى	كُلِّ	شَيْءٍ	شَهِيدًا	الرِّجَالُ
surely	Allah	He was	over	every	thing	watchful	the men

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝

Surely, Allah watches over all things. Men are

قَوْمُونَ	عَلَى	النِّسَاءِ	بِمَا	فَضَّلَ	اللَّهُ	بَعْضَهُمْ
guardians	over	women	because	He excelled	Allah	some of them

قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ

guardians over women because Allah has made some of them excel

عَلَى	بَعْضٍ	وَ	بِمَا	أَنْفَقُوا	مِنْ	أَمْوَالِهِمْ
over	some	and	because	they spent	from	their wealth

عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۝

others, and because they (men) spend of their wealth.

فَ	الصَّالِحَاتُ	قَتِيَّتٌ	حَفِظَتْ	لِ	الْغَيْبِ	بِمَا
so	virtuous women	obedient women	women that safeguard themselves	for	secrets	with

فَالصَّالِحَاتُ قَتِيَّتٌ حَفِظَتْ لِلْغَيْبِ بِمَا

So virtuous women (are those who) are obedient, and guard the secrets (of their husbands) with

حَفِظَ	اللَّهُ	وَ	الَّتِي	تَخَافُونَ	نُشُورَ	هُنَّ
He protected	Allah	and	those (women)	you fear	disobedience	their

حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُورَهُنَّ

Allah's protection. And (as for) those on whose part you fear disobedience,

فَ	عِظُوهُنَّ	وَ	اهْجُرُوهُنَّ	فِي	الْمَضَاجِعِ	وَ
then	you admonish them	and	you leave them alone	in	the beds	and

فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَ

admonish them and leave them alone in their beds, and

اضْرِبُوهُنَّ	فَإِنْ	أَطَعْنَكُمْ	فَ	لَا	تَبْغُوا
you chastise them	then if	they obeyed you	then	not	you seek

اضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا

chastise them. Then if they obey you, seek not

عَلَى	هُنَّ	سَبِيلًا	إِنَّ	اللَّهُ	كَانَ	عَلِيًّا
on	them	a way	surely	Allah	He was	High

عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا

a way against them. Surely, Allah is High,

كَبِيرًا	وَ	إِنْ	خِفْتُمْ	شِقَاقَ	بَيْنَهُمَا
Great	and	if	you feared	breach / hostility	between them (both)

كَبِيرًا ۝ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنَهُمَا

Great. And if you fear a breach between them,

فَابْعَثُوا	حَكَمًا	مِّنْ	أَهْلِهِ	وَ	حَكَمًا	مِّنْ	أَهْلِهَا
then appoint	an arbiter	from	his folk	and	an arbiter	from	her folk

فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَ حَكَمًا مِّنْ أَهْلِهَا ٥

then appoint an arbiter from his folk and an arbiter from her folk.

إِنْ	يُرِيدَا	إِصْلَاحًا	يُوفِّقُ	اللَّهُ	بَيْنَهُمَا	إِنَّ
if	they both desire	reconciliation	He reconciliates	Allah	between them	surely

إِنْ يُرِيدَا إِصْلَاحًا يُوفِّقُ اللَّهُ بَيْنَهُمَا ٦

If they (*the arbiters*) desire reconciliation, Allah will effect it between them. Surely,

اللَّهُ	كَانَ	عَلِيمًا	وَ	خَبِيرًا	وَ	اعْبُدُوا	اللَّهُ	وَ
Allah	He was	All-Knowing	and	All-Aware	and	you worship	Allah	and

اللَّهُ كَانَ عَلِيمًا خَبِيرًا ٧

Allah is All-Knowing, All-Aware. And worship Allah and

لَا	تُشْرِكُوا	بِهِ	شَيْئًا	وَ	بِ	الْوَالِدَيْنِ	إِحْسَانًا	وَ
not	you associate	with him	anything	and	with	parents	kindness	and

لَا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ

associate naught with Him, and (*show*) kindness to parents, and

بِ	ذِي	الْقُرْبَى	وَ	الْيَتْمَى	وَ	الْمَسْكِينِ	وَ	الْجَارِ	ذِي	الْقُرْبَى
with	who is	kindred	and	the orphan	and	the needy	and	neighbour	one who is	kinsman

بِذِي الْقُرْبَى وَ الْيَتْمَى وَ الْمَسْكِينِ وَ الْجَارِ ذِي الْقُرْبَى

to kindred, and orphans, and the needy, and to the neighbour that is a kinsman

وَالْجَارِ	الْجُنْبِ	وَ	الصَّاحِبِ	بِ	الْجَنْبِ	وَ	ابْنِ السَّبِيلِ
neighbour	stranger	and	companion	of	by the side	and	man wayfarer

وَالْجَارِ الْجُنْبِ وَ الصَّاحِبِ بِالْجَنْبِ وَ ابْنِ السَّبِيلِ ٨

and the neighbour that is a stranger, and the companion by (*your*) side, and the wayfarer,

وَ	مَا	مَلَكَتْ	أَيْمَانُكُمْ	إِنَّ	اللَّهَ	لَا	يُحِبُّ	مَنْ	كَانَ
and	that	it possesses	your right hands	surely	Allah	not	he loves	who	was

وَمَا مَلَكَتْ أَيْمَانُكُمْ ط إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ

and those whom your right hands possess. Surely, Allah loves not

مُخْتَالًا	فَخُورًا	إِلَّذِينَ	يَبْخَلُونَ	وَ	يَأْمُرُونَ	النَّاسَ	بِ	الْبُخْلِ
proud	boastful	those	they are niggardly	and	they enjoin	people	with	niggardliness

مُخْتَالًا فَخُورًا 37 الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ

the proud (and) the boastful, Who are niggardly and enjoin people to be niggardly,

وَ	يَكْتُمُونَ	مَا	آتَاهُمُ	اللَّهُ	مِنْ	فَضْلِهِ
and	they conceal	that	He gave them	Allah	from	His bounty

وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ط

and conceal that which Allah has given them of His bounty.

وَ	أَعْتَدْنَا	لِ	الْكَافِرِينَ	عَذَابًا	مُهِينًا	وَ	الَّذِينَ
and	We prepared	for	disbelievers	punishment	humiliating	and	those who

وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا 38 وَالَّذِينَ

And We have prepared for the disbelievers an humiliating punishment, And for those

يُنْفِقُونَ	أَمْوَالَهُمْ	رِئَاءَ	النَّاسِ	وَ	لَا	يُؤْمِنُونَ
they spend	their wealth	showing	people	and	not	they believe

يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ

who spend their wealth to be seen of men, and believe not

بِ	اللَّهِ	وَ	لَا	بِ	الْيَوْمِ	الْآخِرِ	وَ	مَنْ	يَكُنِ
in	Allah	and	not	in/with	the Day	the Last	and	whoso	he has

بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ط وَمَنْ يَكُنِ

in Allah nor the Last Day. And whoso has

الشَّيْطٰنُ	لَهُ	قَرِيْنًا	فَ	سَآءَ	قَرِيْنًا	وَ	مَاذَا
Satan	for him	companion	so	it was evil	companion	and	what

الشَّيْطٰنُ لَهُ قَرِيْنًا فَسَآءَ قَرِيْنًا ۝۳۹ وَمَاذَا

Satan for his companion, (let him remember that) an evil companion is he. And what

عَلَيْهِمْ	لَوْ	اٰمَنُوْا	بِاللّٰهِ	وَ	الْيَوْمِ	الْاٰخِرِ
over them	if	they believed	in Allah	and	the Day	The Last

عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

(harm) would have befallen them, if they had believed in Allah and the Last Day

وَ	اَنْفَقُوْا	مِنْ	مَا	رَزَقَهُمْ	اللّٰهُ	وَ	كَانَ
and	they spent	from	what	provided them	Allah	and	He was

وَ اَنْفَقُوْا بِمَا رَزَقَهُمُ اللّٰهُ ۝۴۰ وَ كَانَ

and spent out of what Allah has given them? And

اللّٰهُ	بِهِمْ	عَلِيْمًا	اِنَّ	اللّٰهُ	لَا	يَظْلِمُ
Allah	with them	one who Knows well	surely	Allah	not	He wrongs

اللّٰهُ بِهِمْ عَلِيْمًا ۝۴۰ اِنَّ اللّٰهُ لَا يَظْلِمُ

Allah knows them full well. Surely, Allah wrongs not

مِثْقَالَ	ذَرَّةٍ	وَ	اِنْ	تَكَ	حَسَنَةً	يُّضْعِفُهَا	وَ
weight	atom	and	if	it be	good deed	He multiplies it	and

مِثْقَالَ ذَرَّةٍ ۝۴۱ وَاِنْ تَكَ حَسَنَةً يُّضْعِفُهَا وَ

(any one even) by the weight of an atom. And if there be a good deed, He multiplies it and

يُوْتِ	مِنْ	لَّدُنْ	هُ	اَجْرًا	عَظِيْمًا	فَ	كَيْفَ
He gives	from	by	Him	reward	great	so	how

يُوْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ۝۴۱ فَكَيْفَ

gives from Himself a great reward. And how

إِذَا	جِئْنَا	مِنْ	كُلِّ	أُمَّةٍ	بِ	شَهِيدٍ	وَ	جِئْنَا
when	We brought	from	every	people	with	a witness	and	We brought

إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا

(will it fare with them) when We shall bring a witness from every people, and shall bring

بِ	كَ	عَلَى	هَؤُلَاءِ	شَهِيدًا	يَوْمَئِذٍ
with	you	on / against	those	witness	that day

بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤٢﴾ يَوْمَئِذٍ

you as a witness against these! On that day

يَوَدُّ	الَّذِينَ	كَفَرُوا	وَ	عَصَوْا	الرَّسُولَ	لَوْ	تَسَوَّى	بِهِمْ	الْأَرْضُ
he wishes	those	they disbelieved	and	they disobeyed	Messenger	alas	it levels	with them	earth

يَوَدُّ الَّذِينَ كَفَرُوا وَ عَصَوْا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ ط

those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them,

و	لَا	يَكْتُمُونَ	اللَّهِ	حَدِيثًا	يَأْتِيهَا	الَّذِينَ
and	not	they conceal	Allah	any thing	O you	who

وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٣﴾ يَأْتِيهَا الَّذِينَ

and they shall not (be able to) conceal anything from Allah. O you who

حَتَّى	أَمَنُوا	لَا	تَقْرُبُوا	الصَّلَاةَ	وَ	أَنْتُمْ	سُكْرَى
until	they believed	not	you approach	Prayer	and	you	confused / mentally dazed

أَمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكْرَى حَتَّى

believe! approach not Prayer while you are mentally dazed till

تَعْلَمُوا	مَا	تَقُولُونَ	وَ	لَا	جُنْبًا	إِلَّا	عَابِرِي	سَبِيلٍ
you know	what	you say	and	not	unclean	except	travelling	way

تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ

you clearly know what you say, nor when you are unclean, except when you are travelling along a way,

حَتَّى	تَغْتَسِلُوا	وَ	إِنْ	كُنْتُمْ	مَرْضَى	أَوْ	عَلَى	سَفَرٍ
until	you bathe	and	if	you were	ill/patients	or	on	journey

حَتَّى تَغْتَسِلُوا<sup>ط</sup> وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ

until you have bathed. And if you are ill or (you are) on a journey (while unclean),

أَوْ	جَاءَ	أَحَدٌ	مِّنْ	كُم	مِّنَ	الْغَائِطِ	أَوْ	لَمَسْتُمْ
or	he came	one	of	you	from	the privy	or	you touched

أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمْ

or (if) one of you comes from the privy or you have touched

النِّسَاءِ	فَ	لَمْ	تَجِدُوا	مَاءً	فَتَيَمَّمُوا	صَعِيدًا
women	and	not	you find	water	then perform tayammum	dust

النِّسَاءِ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا

women and you find no water, then betake yourselves to

طَيِّبًا	فَامْسَحُوا	بِ	وُجُوهِكُمْ	وَ	أَيْدِيكُمْ
pure	then wipe	with	your faces	and	your hands

طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ<sup>ط</sup>

pure dust and wipe therewith your faces and your hands.

إِنَّ	اللَّهَ	كَانَ	عَفْوًا	غَفُورًا	أَ	لَمْ	تَرَ	إِلَى
surely	Allah	He was	effacer of sin	most forgiving	do	not	you see	to

إِنَّ اللَّهَ كَانَ عَفْوًا غَفُورًا ﴿٤٤﴾ أَلَمْ تَرَ إِلَى

Surely, Allah is Most Indulgent, Most Forgiving. Do you not know of

الَّذِينَ	أُوتُوا	نَصِيبًا	مِّنَ	الْكِتَابِ	يَشْتَرُونَ	الضَّلَّةَ
those who	they were given	portion	from	the Book	they buy	the error

الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَّةَ

those who were given a portion of the Book? They buy error



وَاللَّهُ	وَ	السَّبِيلَ	تَضِلُّوْا	أَنْ	يُرِيدُوْنَ	وَ
Allah	and	the way	you may lose	that	they desire	and

وَاللَّهُ ۙ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ۗ وَاللَّهُ

and desire that you (*too*) may lose the way. And Allah

أَعْلَمُ	بِ	أَعْدَائِكُمْ	وَ	كَفَى	بِ	اللَّهِ
Most Knowing	with	your enemies	and	it was sufficient	with	Allah

أَعْلَمُ بِأَعْدَائِكُمْ ۗ وَكَفَى بِاللَّهِ

knows your enemies full well. And sufficient is Allah

وَلِيًّا	وَ	كَفَى	بِ	اللَّهِ	نَصِيرًا	مِنْ
friend	and	it was sufficient	with	Allah	Helper	from

وَلِيًّا ۗ وَكَفَى بِاللَّهِ نَصِيرًا ۗ

as a Friend, and sufficient is Allah as a Helper.

الَّذِينَ	هَادُوا	يُحَرِّفُونَ	الْكَلِمَ	عَنْ	مَوَاضِعِهِ
those who	they became Jews	they pervert	the words	from	their (proper) places

الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

There are some among the Jews who pervert words from their (*proper*) places,

وَ	يَقُولُونَ	سَمِعْنَا	وَ	عَصَيْنَا	وَ	أَسْمَعُ	غَيْرَ
and	they say	we heard	and	we disobeyed	and	you hear	without

وَ يَقُولُونَ سَمِعْنَا وَ عَصَيْنَا وَ أَسْمَعُ غَيْرَ

And they say, ' We hear and we disobey.' and ' hear (*you*) without

مُسْمَعٍ	وَ	رَاعِنَا	لِيًّا	بِالسِّنْتِهِمْ	وَ	طَعْنَا
being heard	and	'Ra'ina'	twisting	with their tongues	and	injuring

مُسْمَعٍ وَ رَاعِنَا لِيًّا بِالسِّنْتِهِمْ وَ طَعْنَا

being heard,' and 'Ra'ina,' screening with their tongues (*what is in their minds*) and (*seeking*) to injure

فِي	الدِّينِ	وَ	لَوْ	أَنَّ	هُمْ	قَالُوا	سَمِعْنَا	وَ	أَطَعْنَا
in	religion	and	if	indeed	they	they said	we heard	and	we obeyed

فِي الدِّينِ ۖ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَ أَطَعْنَا

the Faith. And if they had said, ' We hear and we obey, '

وَ	اسْمَعُ	وَ	انظُرْنَا	لَ	كَانَ	خَيْرًا	لَّهُمْ
and	you hear	and	you look at us	indeed	it was	better	for them

وَاسْمَعُ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ

and ' hear(you)', and look at us (with kindness), it would have been better for them

وَ	أَقْوَمَ	وَلَكِنِ	لَعَنَ	هُمْ	اللَّهُ	بِكُفْرِهِمْ
and	more upright	but	he cursed	them	Allah	for their disbelief

وَاقْوَمَ ۚ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

and more upright. But Allah has cursed them for their disbelief;

فَ	لَا	يُؤْمِنُونَ	إِلَّا	قَلِيلًا	يَا أَيُّهَا	الدِّينِ	أُوتُوا
so	not	they believe	except	little	O you	those who	they were given

فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۗ يَا أَيُّهَا الَّذِينَ أُوتُوا

so they believe but little. O you People of

الْكِتَابِ	أَمِنُوا	بِمَا	نَزَّلْنَا	مُصَدِّقًا	لِمَا	مَعَكُمْ
the Book	you believe	with it	We sent down	one that fulfil	that which	with you

الْكِتَابِ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ

the Book! Believe in what We have sent down, fulfilling that which is with you,

مِّنْ	قَبْلِ	أَنْ	نَّطْمِسَ	وَجُوهَهَا	فَنَرُدَّهَا
from	before	that	we humiliate	faces (leaders)	then we turn them

مِّنْ قَبْلِ أَنْ نَّطْمِسَ وَجُوهَهَا فَنَرُدَّهَا

before We inflict humiliation on some (of) your leaders causing them

عَلَى	أَدْبَارِهَا	أَوْ	نَلْعَنَهُمْ	كَمَا	لَعَنَّا
on	their backs	or	we curse them	as	We cursed

عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا

to turn their backs and take to their heels, or curse them as We cursed

أَصْحَابَ السَّبْتِ	وَ	كَانَ	أَمْرُ	اللَّهِ	مَفْعُولًا	إِنَّ
people	and	it was	decree	Allah	something that was done	surely

أَصْحَابَ السَّبْتِ ۖ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۗ إِنَّ

the People of the Sabbath. And the decree of Allah is (bound) to be carried out. Surely,

اللَّهُ	لَا	يَغْفِرُ	أَنْ	يُشْرَكَ	بِهِ	وَ	يَغْفِرُ
Allah	not	He forgives	that	partner be associated	with him	and	He forgives

اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ

Allah will not forgive that any partner be associated with Him; but He will forgive

مَا	دُونَ	ذَلِكَ	لِمَنْ	يَشَاءُ	وَ	مَنْ	يُشْرِكُ
that	is short of	that	whomsoever	He pleases	and	whoso	he associates partner

مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ

whatever is short of that to whomsoever He pleases. And whoso associates partners

بِ	اللَّهِ	فَ	قَدْ	افْتَرَى	إِثْمًا	عَظِيمًا	أَ	لَمْ
with	Allah	then	indeed	he devised	sin	great	do	not

بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا ۗ أَلَمْ

with Allah has indeed devised a very great sin. Do

تَرَى	إِلَى	الَّذِينَ	يُزَكُّونَ	أَنْفُسَهُمْ	بَلِ	اللَّهُ	يُزَكِّي
you see	to	those who	they hold pure	themselves	no	Allah	He purifies

تَرَى إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي

you not know of those who hold themselves to be pure? No, it is Allah Who purifies

مَنْ	يَشَاءُ	وَ	لَا	يُظْلَمُونَ	فَتِيلاً	أَنْظُرُ	كَيْفَ	يَفْتَرُونَ
whom	He pleases	and	not	they be wronged	a whit	you behold	how	they forge

مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلاً ٥٠ أَنْظُرُ كَيْفَ يَفْتَرُونَ

whomsoever He pleases, and they will not be wronged a whit. Behold, how they forge

عَلَى	اللَّهِ	الْكَذِبِ	وَ	كَفَى	بِهِ	إِثْمًا	مُبِينًا
on	Allah	the lie	and	he was sufficient	that as	sin	manifest

عَلَى اللَّهِ الْكَذِبِ ٥١ وَكَفَى بِهِ إِثْمًا مُبِينًا ٥١

a lie against Allah! And sufficient is that as a manifest sin.

أَلَمْ	تَرَ	إِلَى	الَّذِينَ	أُوتُوا	نَصِيبًا	مِّنَ	الْكِتَابِ
do	you see	towards	those who	they were given	of portion	of	the Book

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ

Do you not know of those who were given a portion of the Book?

يُؤْمِنُونَ	بِ	الْجِبْتِ	وَ	الطَّاغُوتِ	وَ	يَقُولُونَ
they believe	with	Devil	and	transgressor	and	they say

يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ

They believe in evil things and (follow) those who transgress, and they say

لِ	الَّذِينَ	كَفَرُوا	هَؤُلَاءِ	أَهْدَى
to	those who	they disbelieved	these are	better guided

لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى

of the disbelievers, 'These are better guided

مِنَ	الَّذِينَ	أَمَنُوا	سَبِيلًا	أَوْلَئِكَ	الَّذِينَ	لَعَنَهُمُ	اللَّهُ
from	those who	they believed	way	they	those who	He cursed them	Allah

مِنَ الَّذِينَ آمَنُوا سَبِيلًا ٥٢ أَوْلَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ٥٢

in religion than those who believe.' They it is whom Allah has cursed;

وَمَنْ	يَلْعَنِ	اللَّهُ	فَ لَنْ	تَجِدَ	لَهُ	نَصِيرًا
and	He curses	Allah	not	you shall find	for him	helper

وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٣﴾

and he whom Allah curses, you shall not find for him a helper.

أَمْ	لَهُمْ	نَصِيبٌ	مِّنَ	الْمُلْكِ	فَ إِذَا	لَا
is	for them	share	in	the kingdom	so	then

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا

Have they a share in the kingdom? Then would they not

يُؤْتُونَ	النَّاسَ	تَقِيرًا	أَمْ	يَحْسُدُونَ	النَّاسَ	عَلَى
they give	people	split in the date stone	or	they envy	people	over

يُؤْتُونَ النَّاسَ تَقِيرًا ﴿٥٤﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَى

give men (even so much as) the little hollow in the back of a date-stone. Or do they envy men for

مَا	آتَاهُمُ	اللَّهُ	مِنَ	فَضْلِهِ	فَ قَدْ	آتَيْنَا
what	He gave them	Allah	from	His bounty	surely	We gave

مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ فَقَدْ آتَيْنَا

what Allah has given them out of His bounty? (If that is so), surely, We gave

أَلْ	إِبْرَاهِيمَ	الْكِتَابَ	وَ	الْحِكْمَةَ	وَ	آتَيْنَاهُمُ
children	Abraham	the Book	and	the Wisdom	and	We gave them

أَلْ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمُ

the Book and Wisdom to the children of Abraham also and We (also) gave them

مُلْكًا	عَظِيمًا	فَمِنْهُمْ	مَنْ	أَمَنَ	بِهِ
kingdom	great	so among them	some	he believed	in it

مُلْكًا عَظِيمًا ﴿٥٥﴾ فَمِنْهُمْ مَنْ أَمَنَ بِهِ

a great kingdom. And of them were some who believed in him;

وَ	مِنْهُمْ	مَنْ	صَدَّ	عَنْهُ	وَ	كَفَى
and	among them	who	he turned away	from him	and	he was sufficient

وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۖ وَكَفَى

and of them were others who turned away from him. And sufficient

بِ	جَهَنَّمَ	سَعِيرًا	إِنَّ	الَّذِينَ	كَفَرُوا
with	hell	blazing one	surely	those who	they disbelieved

بِجَهَنَّمَ سَعِيرًا ۖ إِنَّ الَّذِينَ كَفَرُوا

is Hell as a blazing fire. Those who disbelieve

بِآيَاتِنَا	سَوْفَ	نُصَلِّيهِمْ	نَارًا	كُلَّمَا
in our Signs	soon	We admit them	Fire	whenever

بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۖ كُلَّمَا

in Our Signs, We shall soon cause them to enter Fire. As often as

نَضِجَتْ	جُلُودُهُمْ	بَدَّلْنَاهُمْ	جُلُودًا	غَيْرَ	هَا
it was fully burnt	their skins	We changed them	skins	other	it

نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا

their skins are burnt up, We shall give them in exchange other skins

لِ	يَذُوقُوا	الْعَذَابَ	إِنَّ	اللَّهَ	كَانَ	عَزِيزًا
so that	they taste	the punishment	surely	Allah	it was	Mighty

لِيَذُوقُوا الْعَذَابَ ۖ إِنَّ اللَّهَ كَانَ عَزِيزًا

that they may taste the punishment. Surely, Allah is Mighty,

حَكِيمًا	وَ	الَّذِينَ	أَمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
Wise	and	those	they believed	and	they worked	good works

حَكِيمًا ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Wise. And those who believe and do good works,

سَ	نُدْخِلُهُمْ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا
soon	We admit them	gardens	it flows	from	underneath it

سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

We shall make them enter Gardens through which

الْأَنْهَارُ	خَالِدِينَ	فِيهَا	أَبَدًا	لَهُمْ	فِيهَا
streams	those that abide	in it	for ever	for them	in it

الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا

streams flow, to abide therein for ever; therein shall they have

أَزْوَاجٍ	مُطَهَّرَةً	وَ	نُدْخِلُهُمْ	ظِلًّا	ظَلِيلًا	إِنَّ	اللَّهَ
spouses	one that is purified	and	We admit them	shades	plenteous	verily	Allah

أَزْوَاجٍ مُطَهَّرَةً وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ۝ إِنَّ اللَّهَ

spouses purified by Us;and We shall admit them to a (place of) pleasant and plenteous shade. Verily, Allah

يَأْمُرُكُمْ	أَنْ	تُؤَدُّوا	الْأَمْنِ	إِلَى	أَهْلِهَا
commands you	that	you make over	trusts	to	entitled to it

يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمْنِ إِلَى أَهْلِهَا

commands you to make over the trusts to those entitled to them,

وَ	إِذَا	حَكَمْتُمْ	بَيْنَ	النَّاسِ	أَنْ	تَحْكُمُوا	بِالْعَدْلِ
and	when	you judge	between	people	that	you judge	with justice

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

and that, when you judge between men, you judge with justice.

إِنَّ	اللَّهَ	نِعْمًا	يَعِظُكُمْ	بِهِ	إِنَّ	اللَّهَ	كَانَ
surely	Allah	excellent	he admonishes you	with it	surely	Allah	is

إِنَّ اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ

And surely excellent is that with which Allah admonishes you! Allah is

اللَّهُ	أَطِيعُوا	آمَنُوا	الَّذِينَ	يَأْتِيهَا	بَصِيرًا	سَمِيعًا
Allah	you obey	they believed	who	O you	All-Seeing	All-Hearing

سَمِيعًا بَصِيرًا ﴿٥٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ

All-Hearing, All-Seeing. O you who believe! obey Allah,

و	أَطِيعُوا	الرَّسُولَ	وَ	أُولَى	الْأَمْرِ	مِنْكُمْ
and	you obey	Messenger	and	those who	in authority	over you

وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ۚ

and obey (His) Messenger and those who are in authority over you.

فَإِنْ	تَنَازَعْتُمْ	فِي	شَيْءٍ	فَ	رُدُّوهُ
and if	you differed	in	anything	then	you refer it

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ

And if you differ in anything among yourselves, refer it

إِلَى	اللَّهِ	وَ	الرَّسُولِ	إِنْ	كُنْتُمْ	تُؤْمِنُونَ	بِاللَّهِ
to	Allah	and	His Messenger	if	you were	you believe	in Allah

إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ

to Allah and (His) Messenger if you are believers in Allah

وَ	الْيَوْمِ	الْآخِرِ	ذَلِكَ	خَيْرٌ	وَ	أَحْسَنُ	تَأْوِيلًا
and	Day	Last	this is	best	and	most commendable	end result

وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٦٠﴾

and the Last Day. That is best and most commendable in the end.

أَلَمْ	تَرَ	إِلَى	الَّذِينَ	يَزْعُمُونَ	أَنَّهُمْ
do	you see	to	those	they pretend	that they

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ

Do you not know of those who pretend that they



أَنْزِلَ	مَا	وَ	إِلَيْكَ	أَنْزِلَ	بِمَا	أَمَنُوا
it was revealed	what	and	to you	it was revealed	with that	they believed

أَمَنُوا بِمَا أَنْزِلَ إِلَيْكَ وَمَا أَنْزِلَ

believe in what has been revealed to you and what has been revealed

إِلَى	يَتَّحَاكُمُوا	أَنْ	يُرِيدُونَ	قَبْلِكَ	مِنْ
from	they seek judgement	to	they desire	before you	from

مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّحَاكُمُوا إِلَيَّ

before you? They desire to seek judgement from

بِهِ	يَكْفُرُوا	أَنْ	أَمْرًا	قَدْ	وَ	الطَّاعُونَ
with it	they disobey	that	they were commanded	surely	and	rebellious

الطَّاعُونَ وَقَدْ أَمْرًا أَنْ يَكْفُرُوا بِهِ ط

the rebellious, although they were commanded not to obey them.

بَعِيدًا	ضَلَّالًا	يُضِلُّهُمْ	أَنْ	الشَّيْطَانُ	يُرِيدُ	وَ
far away	astray	he leads them astray	that	Satan	he desires	and

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَّالًا بَعِيدًا 61

And Satan desires to lead them far astray.

مَا	إِلَى	تَعَالَوْا	لَهُمْ	قِيلَ	إِذَا	وَ
what	to	you come	to them	it was said	when	and

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا

And when it is said to them, 'Come you to what

الْمُنْفِقِينَ	رَأَيْتَ	الرَّسُولِ	إِلَى	وَ	اللَّهُ	أَنْزَلَ
hypocrites	you saw	Messenger	to	and	Allah	He sent down

أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنْفِقِينَ

Allah has sent down and to (His) Messenger, 'you see the hypocrites

إِذَا	فَكَيْفَ	صُدُّوْا	عَنْكَ	يَصُدُّوْنَ
when	then how	aversion	from you	they turn away

يَصُدُّوْنَ عَنْكَ صُدُّوْا ﴿٦٢﴾ فَكَيْفَ إِذَا

turn away from you with aversion. Then how is it that when

ثُمَّ	أَيْدِيهِمْ	قَدَّمَتْ	بِمَا	مُصِيبَةٌ	أَصَابَتْهُمْ
then	their hands	it sent before	because	affliction	it befalls them

أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ

an affliction befalls them because of what their hands have sent on before them,

إِلَّا	أَرَدْنَا	إِنْ	بِاللَّهِ	يَحْلِفُونَ	جَاءُوكَ
except	we meant	not	by Allah	they swear	they came to you

جَاءُوكَ يَحْلِفُونَ ۖ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا

they come to you swearing by Allah, (saying), 'We meant nothing but

إِحْسَانًا	وَّ	تَوْفِيقًا	أُولَئِكَ	الَّذِينَ	يَعْلَمُ	اللَّهُ	مَا	فِي	قُلُوبِهِمْ
kindness	and	conciliation	these	those who	He knows	Allah	what	in	hearts their

إِحْسَانًا وَتَوْفِيقًا ﴿٦٣﴾ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ ۚ

an act of kindness and conciliation?' These are they, the secrets of whose hearts Allah knows well.

فَ	أَعْرِضْ	عَنْهُمْ	وَ	عِظْهُمْ
so	you turn away	from them	and	admonish them

فَاعْرِضْ عَنْهُمْ وَعِظْهُمْ

So turn away from them and admonish them

وَ	قُلْ	لَهُمْ	فِي	أَنْفُسِهِمْ	قَوْلًا	بَلِيغًا	وَ
and	you say	to them	in	to them	a word	effective	and

وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٤﴾ وَ

and speak to them an effective word concerning their own selves. And

مَا	أَرْسَلْنَا	مِنْ	رَّسُولٍ	إِلَّا	لِيُطَاعَ	بِإِذْنِ	اللَّهِ
not	We sent	from	Messenger	except	he be obeyed	by command	Allah

مَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ط

We have sent no Messenger but that he should be obeyed by the command of Allah.

وَ	لَوْ	أَنَّ	هُمْ	إِذْ	ظَلَمُوا	أَنْفُسَهُمْ	جَاءُوكَ
and	if	that	they	when	they wronged	their souls	they came to you

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ

And if they had come to you when they had wronged their souls,

فَ	اسْتَغْفَرُوا	اللَّهَ	وَ	اسْتَغْفَرَ	لَهُمْ	الرَّسُولُ
then	they asked forgiveness	Allah	and	he asked forgiveness	for them	Messenger

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

and asked forgiveness of Allah, and (if) the Messenger (also) had asked forgiveness for them,

لَوْجَدُوا	اللَّهَ	تَوَابًا	رَّحِيمًا	فَلَا
surely they found	Allah	Off-Returning with compassion	Merciful	but no

لَوْجَدُوا اللَّهَ تَوَابًا رَّحِيمًا 65 فَلَا

they would have surely found Allah Off-Returning with compassion and Merciful. But no,

وَ	رَبِّكَ	لَا	يُؤْمِنُونَ	حَتَّىٰ	يُحْكَمُونَكَ	فِي	مَا
by	your Lord	not	they believe	until	they make you judge	in	what

وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكَمُونَكَ فِي مَا

by your Lord, they are not believers until they make you judge in all that is

شَجَرَ	بَيْنَهُمْ	ثُمَّ	لَا	يَجِدُوا	فِي	أَنْفُسِهِمْ
dispute	between them	then	not	they find	in	their hearts

شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ

in dispute between them and then find not in their hearts

وَ	تَسْلِيمًا	يُسَلِّمُوا	وَ	قَضَيْتَ	مَا	مِّنْ	حَرَجًا
and	submission	they submit	and	you decided	that	from	demur

حَرَجًا بِمَا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٦﴾ وَ

any demur concerning that which you decide and submit with full submission. And

اَقْتُلُوا	اِنْ	عَلَيْهِمْ	كَتَبْنَا	اَنَا	لَوْ
you slay	that	upon them	he commanded	We	if

لَوْ اَنَا كَتَبْنَا عَلَيْهِمْ اِنْ اَقْتُلُوا

if We had commanded them,' Slay

دِيَارِكُمْ	مِنْ	اُخْرُجُوا	اَوْ	اَنْفُسِكُمْ
your homes	from	you leave	or	yourselves

اَنْفُسِكُمْ اَوْ اُخْرُجُوا مِنْ دِيَارِكُمْ

yourselves or leave your homes,'

لَوْ	وَ	هُمْ	مِّنْ	قَلِيلٌ	اِلَّا	فَعَلُوهُ	مَا
if	and	them	from	a few	except	they had done it	not

مَا فَعَلُوهُ اِلَّا قَلِيلٌ مِّنْهُمْ ط وَلَوْ

they would not have done it except a few of them; and if

اَنَّ	هُمْ	فَعَلُوا	مَا	يُوعَظُونَ	بِهٖ	لَ	كَانَ
that	they	they had done	what	they are exhorted	with it	surely	it was

اَنْهُمْ فَعَلُوا مَا يُوعَظُونَ بِهٖ لَكَانَ

they had done what they are exhorted to do, it would surely have been

اِذَا	وَ	تَشِيَّتًا	اَشَدَّ	وَ	لَهُمْ	خَيْرًا
then	and	strength	greater	and	for them	better

خَيْرًا لَهُمْ وَاَشَدَّ تَشِيَّتًا ﴿٦٧﴾ وَاِذَا

better for them and conducive to greater strength. And then

لَّ	آتَيْنَاهُمْ	مِّنْ	لَّدُنْ	نَا	أَجْرًا	عَظِيمًا	وَ
surely	We gave them	from	by / with	us	reward	great	and

لَّآتَيْنَاهُمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٨﴾ وَ

We would have surely given them a great reward from Ourselves; And

لَّ	هَدَيْنَاهُمْ	صِرَاطًا	مُّسْتَقِيمًا	وَ	مَنْ
surely	We guided them	path	right	and	whoso

لَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٩﴾ وَمَنْ

We would surely have guided them in the right path. And whoso

يُطِيعِ	اللَّهَ	وَ	الرَّسُولَ	فَ	أُولَئِكَ	مَعَ
he obeys	Allah	and	Messenger	then	these	with / among

يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ

obeys Allah and this Messenger (of His) shall be among

الَّذِينَ	أَنْعَمَ	اللَّهُ	عَلَيْهِمْ	مِّنْ	النَّبِيِّينَ
those	He bestowed	Allah	on whom	among	the Prophets

الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ

those on whom Allah has bestowed His blessings, namely, the Prophets,

وَ	الصَّادِقِينَ	وَ	الشُّهَدَاءِ	وَ	الصَّالِحِينَ	وَ
and	the Truthful	and	the Martyrs	and	the Righteous	and

وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ﴿٧٠﴾ وَ

the Truthful, the Martyrs, and the Righteous. And

حَسَنَ	أُولَئِكَ	رَفِيقًا	ذَلِكَ	الْفَضْلُ	مِنَ	اللَّهِ
it was excellent	these are	companion	this is	the grace	from	Allah

حَسَنَ أُولَئِكَ رَفِيقًا ﴿٧٠﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ط

excellent companions are these. This grace is from Allah,

وَ	كَفَى	بِ	اللَّهِ	عَلِيمًا	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
and	it was sufficient	with	Allah	All-Knowing	O you	who	believed

وَكَفَى بِاللَّهِ عَلِيمًا ﴿٧١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

and sufficient is Allah, the All-Knowing. O you who believe!

خُذُوا	حِذْرَكُمْ	فَانْفِرُوا	ثُبَاتٍ	أَوْ	انْفِرُوا
you take	your means of defence / your precautions	then you go forth	groups	or	you go forth

خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ انْفِرُوا

take your precautions; then either go forth in separate parties or go forth

جَمِيعًا	وَ	إِنَّ	مِنْكُمْ	لَ	مَنْ	لَ	يُبْطِئَنَّ
together	and	surely	among you	surely	who	indeed	he lags behind

جَمِيعًا ﴿٧٢﴾ وَإِنَّ مِنْكُمْ لَمَنْ لَيُبْطِئَنَّ ج

all together. And among you there is he who will tarry behind,

فَإِنْ	أَصَابَتْكُمْ	مُصِيبَةٌ	قَالَ	قَدْ	أَنْعَمَ	اللَّهُ
and if	it befell you	misfortune	he said	indeed	he graced	Allah

فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ

and if a misfortune befall you, he says, 'Surely Allah has been gracious

عَلَى	إِذْ	لَمْ	أَكُنْ	مَعَهُمْ	شَهِيدًا	وَ
upon me	when	not	I was	with them	present	and

عَلَى إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٣﴾ وَ

to me, since I was not present with them.' But

لَ	إِنْ	أَصَابَ	كُمْ	فَضْلٌ	مِّنَ	اللَّهِ
indeed	if	it came to pass	you	good fortune	from	Allah

لَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ

if there comes to you some good fortune from Allah,

لَ يَقُولَنَّ	كَانَ لَمْ	تَكُنْ	بَيْنَكُمْ	وَ	بَيْنَهُ	مَوَدَّةٌ
he says	as if	no	it is	between you	and	between him
surely						love

لَيَقُولَنَّ كَانَ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ

he says, as if there were no love between you and him,

يَا	لَيْتَ	نِي	كُنْتُ	مَعَهُمْ
O	I wished	me	I had been	with them

يَلَيْتَنِي كُنْتُ مَعَهُمْ

' Would that I had been with them,

فَ	أَفُوزَ	فَوْزًا	عَظِيمًا	فَ	لُ	يُقَاتِلُ	فِي
then	I would have achieved	success	great	so	let	he fights	in

فَأَفُوزَ فَوْزًا عَظِيمًا 74 فَلْيُقَاتِلُ فِي

then should I have indeed achieved a great success!' Let those then fight in

سَبِيلِ	اللَّهِ	الَّذِينَ	يَشْرُونَ	الْحَيَاةَ	الدُّنْيَا
way	Allah	those	they would sell	the life	this world

سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا

the cause of Allah who would sell the present life

بِالْآخِرَةِ	وَ	مَنْ	يُقَاتِلُ	فِي	سَبِيلِ	اللَّهِ
for the Hereafter	and	whoso	he fights	in	way	Allah

بِالْآخِرَةِ ٧ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ

for the Hereafter. And whoso fights in the cause of Allah,

فَ	يُقْتَلُ	أَوْ	يَغْلِبُ	فَ	سَوْفَ	نُؤْتِيهِ	أَجْرًا	عَظِيمًا
and	he is killed	or	he be victorious	then	soon	We give him	reward	great

فَيُقْتَلُ أَوْ يَغْلِبُ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا 75

be he slain or be he victorious, We shall soon give him a great reward.

وَمَا	لَكُمْ	لَا	تُقَاتِلُونَ	فِي	سَبِيلِ
and what	with you	not	you fight	in	way / cause

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ

And what is the matter with you (that) you fight not in the cause of

اللَّهِ	وَ	الْمُسْتَضْعَفِينَ	مِنَ	الرِّجَالِ	وَ	النِّسَاءِ
Allah	and	the weak	among	the men	and	the women

اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ

Allah and of the weak - men, women

وَ	الْوِلْدَانَ	الَّذِينَ	يَقُولُونَ	رَبَّنَا
and	the children	who	they say	our Lord

وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ رَبَّنَا

and children- who say, 'Our Lord,

أَخْرَجْنَا	مِنَ	هَذِهِ	الْقَرْيَةِ	الظَّالِمِ	أَهْلِهَا
you take us out	from	this	town	oppressor	its people

أَخْرَجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلِهَا

take us out of this town, whose people are oppressors,

وَ	أَجْعَلْ	لَنَا	مِنَ	لَدُنْكَ	وَلِيًّا
and	you make	for us	from	by / with	friend

وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا

and make for us some friend from yourself,

وَ	أَجْعَلْ	لَنَا	مِنَ	لَدُنْكَ	نَصِيرًا
and	you make	for	us	from yourself	helper

وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

and make for us from yourself some helper?'



الَّذِينَ	وَالَّذِينَ	اللَّهِ	سَبِيلِ	فِي	يُقَاتِلُونَ	أَمَنُوا	الَّذِينَ
those who	and	Allah	way / cause	in	they fight	they believed	those who

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ

Those who believe fight in the cause of Allah, and those who

كَفَرُوا	يُقَاتِلُونَ	فِي	سَبِيلِ	الطَّاغُوتِ	وَ	قَاتِلُوا
they disbelieved	they fight	in	way / cause	the Evil	and	you fight

كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا

disbelieve fight in the cause of the Evil One. Fight you therefore,

أَوْلِيَاءَ	الشَّيْطَانِ	إِنَّ	كَيْدَ	الشَّيْطَانِ	كَانَ	ضَعِيفًا
friends	Satan	surely	strategy	Satan	it was	weak

أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

against the friends of Satan; surely, Satan's strategy is weak!

أَمْ	لَمْ	تَرَ	إِلَى	الَّذِينَ	قِيلَ	لَهُمْ	كُفُّوا
do	not	you see	of	those	it was said	to them	you restrain

أَمْ تَرَى إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا

Do you not know of those to whom it was said: 'Restrain

أَيْدِيَكُمْ	وَ	أَقِيمُوا	الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ
your hands	and	you observe	Prayer	and	you pay	Zakat

أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

your hands, observe Prayer and pay the Zakat?'

فَلَمَّا	كُتِبَ	عَلَيْهِمْ	الْقِتَالُ	إِذَا	فَرِيقٌ
and when	it was prescribed	upon him	the fighting	when	a section

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ

And when fighting has been prescribed for them, behold! a section

مِنْهُمْ	يَخْشَوْنَ	النَّاسَ	كَ	خَشْيَةِ	اللَّهِ	أَوْ	أَشَدَّ
of them	they fear	people	as	fear	Allah	or	more intense

مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ

of them fear men as they should fear Allah, or with still greater

خَشْيَةٍ	وَ	قَالُوا	رَبَّنَا	لِمَ	كَتَبْتَ	عَلَيْنَا	الْقِتَالَ
fear	and	they said	Our Lord	why	you prescribed	for us	fight

خَشْيَةٍ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ

fear; and they say, ' Our Lord, why has You prescribed fighting for us?

لَوْ	لَا	أَخْرْتَنَا	إِلَى	أَجَلٍ	قَرِيبٍ
why	not	you granted us respite	for	a while	short

لَوْ لَا أَخْرْتَنَا إِلَى أَجَلٍ قَرِيبٍ

Would You not grant us respite for a while?'

قُلْ	مَتَاعُ	الدُّنْيَا	قَلِيلٌ	وَ	الْآخِرَةُ	خَيْرٌ
you say	benefit	this world	is little	and	the Hereafter	better

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ

Say, ' The benefit of this world is little and the Hereafter will be better

لِ	مَنْ	اتَّقَى	وَ	لَا	تُظْلَمُونَ	فَتِيلاً	أَيْنَ
for	who	he feared God	and	not	you shall be wronged	a whit	where

لِمَنْ اتَّقَى ۖ وَلَا تُظْلَمُونَ فَتِيلاً ۗ أَيْنَ

for him who fears (God); and you shall not be wronged a whit.' Wheresoever

مَا	تَكُونُوا	يُدْرِكُكُمْ	وَالْمَوْتُ	وَ	لَوْ	كُنْتُمْ
ever	you are	it overtakes you	death	and	if	you were

مَا تَكُونُوا يُدْرِكُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ

you may be, death will overtake you, even if you be

حَسَنَةٌ	تُصِيبُهُمْ	إِنْ	وَ	مُشِيدَةً	بُرُوجٍ	فِي
some good	it befalls them	if	and	strongly built	towers	in

فِي بُرُوجٍ مُشِيدَةٍ ۖ وَإِنْ تُصِيبُهُمْ حَسَنَةٌ

in strongly built towers. And if some good befalls them,

يَقُولُوا	هَذِهِ	مِنْ	عِنْدِ	اللَّهِ	وَ	إِنْ	تُصِيبُهُمْ	سَيِّئَةٌ
they say	this is	from	from	Allah	and	if	it befalls them	evil

يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۚ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ

they say, 'This is from Allah;' and if evil befalls them,

يَقُولُوا	هَذِهِ	مِنْ	عِنْدِكَ	قُلْ	كُلُّ	مِنْ
they say	this is	from	from you	you say	all	from

يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلُّ

they say, 'This is from you.' Say, 'All is

عِنْدِ	اللَّهِ	فَ	مَا	لِ	هَؤُلَاءِ	الْقَوْمِ
from	Allah	so	what	happened	these	people

عِنْدِ اللَّهِ ۗ فَمَا لِهَؤُلَاءِ الْقَوْمِ

from Allah.' What has happened to these people

لَا	يَكَادُونَ	يَفْقَهُونَ	حَدِيثًا	مَا
not	they come near	they understand	any saying	whatever

لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ۗ مَا

that they come not near understanding anything? Whatever

أَصَابَكَ	مِنْ	حَسَنَةٍ	فَمِنْ	اللَّهِ	وَ	مَا
it came to you	from	good	from	Allah	and	whatever

أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ ۗ وَمَا

of good comes to you is from Allah; and whatever

أَصَابَكَ	مِنْ	فَ	سَيِّئَةٍ	مِنْ	نَفْسِكَ
it befell you	from	that	evil	from	yourself

أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ٥

of evil befalls you is from yourself.

وَ	أَرْسَلْنَاكَ	لِلنَّاسِ	رَسُولًا	وَ	كَفَى
and	We sent you	to mankind	Messenger	and	sufficient

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ٥ وَكَفَى

And We have sent you as a Messenger to mankind. And sufficient

بِ	اللَّهِ	شَهِيدًا	مَنْ	يُطِيعِ	الرَّسُولَ	فَ	قَدْ
with	Allah	Witness	whoso	he obeys	the Messenger	then	indeed

بِاللَّهِ شَهِيدًا ٥ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ

is Allah as a Witness. Whoso obeys the Messenger

أَطَاعَ	اللَّهِ	وَ	مَنْ	تَوَلَّى	فَ	مَا	أَرْسَلْنَاكَ
he obeyed	Allah	and	whoso	he turned away	then	not	We sent you

أَطَاعَ اللَّهَ ٥ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ

obeys Allah indeed; and whoso turns away, then We have not sent you

عَلَيْهِمْ	حَفِيزًا	وَ	يَقُولُونَ	فَ	إِذَا
over them	a keeper	and	they say	so	when

عَلَيْهِمْ حَفِيزًا ٥ وَيَقُولُونَ طَاعَةٌ ٥ فَإِذَا

as a keeper over them. And they say: 'Obedience (is our guiding principle);' but when

بَرَزُوا	مِنْ	عِنْدِكَ	بَيْتَ	طَائِفَةٌ	مِنْهُمْ
they went forth	from	you	he spent the night scheming	a group	of them

بَرَزُوا مِنْ عِنْدِكَ بَيْتَ طَائِفَةٌ مِنْهُمْ

they go forth from your presence, a section of them spends the night scheming

غَيْرَ	الَّذِي	تَقُولُ	وَ	اللَّهُ	يَكْتُبُ	مَا	يَسْتُوونَ
against	what	you say	and	Allah	He records	whatever	they scheme by night

غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ ۚ

against what you say. Allah records whatever they scheme by night.

فَ	أَعْرِضْ	عَنْهُمْ	وَ	تَوَكَّلْ	عَلَى	اللَّهِ	وَ	كَفَى	بِاللَّهِ
so	you turn away	from them	and	you put your trust	on	Allah	and	it was sufficient	with Allah

فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَى بِاللَّهِ

So turn away from them, and put (your) trust in Allah. And sufficient is Allah

وَكَيْلًا	أَف	لَا	يَتَدَبَّرُونَ	الْقُرْآنَ	وَ	لَوْ	كَانَ	مِنْ
Disposer of affairs	do	they	not	they meditate	and	if	it was	from

وَكَيْلًا ۚ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۖ وَلَوْ كَانَ مِنْ

as a Disposer of affairs. Will they not, then, meditate upon the Qur'an? Had it been from

عِنْدِ	غَيْرِ	اللَّهِ	لَ	وَجَدُوا	فِيهِ	اِخْتِلَافًا	كَثِيرًا
from	other than	Allah	surely	they found	in it	disagreement	much

عِنْدِ غَيْرِ اللَّهِ لَوْ جَدُوا فِيهِ اِخْتِلَافًا كَثِيرًا ۚ

anyone other than Allah, they would surely have found therein much disagreement.

وَ	إِذَا	جَاءَهُمْ	أَمْرٌ	مِّنَ	الْأَمْنِ
and	when	it came to them	tidings	of	peace

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ

When they conceive (rumours concerning) a matter of peace or alarm

أَوْ	الْخَوْفِ	أَذَاعُوا	بِهِ	وَ	لَوْ	رَدُّوهُ
or	the fear	they spread	it	and	if	they had referred it

أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ

they spread it about. Whereas if they had referred the matter

إِلَى	الرَّسُولِ	وَ	إِلَى	أُولَى	الْأَمْرِ	مِنْهُمْ
to	the Messenger	and	to	those in	authority	among them

إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ

to the Messenger and those in authority among them

لَ	عَلِمَهُ	الَّذِينَ	يَسْتَنْبِطُونَ	هَ	مِنْهُمْ
surely	He knew it	those	they critically examine the matter	it	from them

لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ط

surely of them those who had critically examined the matter could know the truth.

وَ	لَوْ	لَا	فَضْلُ	اللَّهِ	عَلَيْكُمْ	وَ
and	had it	not	grace of	Allah	upon you	and

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ

And had it not been for the grace of Allah on you and

رَحْمَتُهُ	لَ	اتَّبَعْتُمْ	الشَّيْطَانَ	إِلَّا	قَلِيلًا
His mercy	surely	you followed	Satan	except	a few

رَحْمَتُهُ لَا تَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا ٨٤

His mercy, you would have followed Satan, save a few.

فَ	قَاتِلْ	فِي	سَبِيلِ	اللَّهِ	لَا	تُكَلَّفُ	إِلَّا
therefore	you fight	in	cause of	Allah	not	you are made responsible	except

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا

Fight, therefore, in the cause of Allah- you are not made responsible except

نَفْسِكَ	وَ	حَرِّضِ	الْمُؤْمِنِينَ	عَسَى	اللَّهُ
yourself	and	urge	the believers	may be	Allah

نَفْسِكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ

for yourself- and urge on the believers. It may be that Allah

أَشَدُّ	اللَّهُ	وَ	كَفَرُوا	الَّذِينَ	بَأْسَ	يَكُفُّ	أَنْ
stronger	Allah	and	they disbelieved	those	war / might	he restrains	that

أَنْ يَكُفُّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ

will restrain the might of those that disbelieve; and Allah is stronger

بَأْسًا	وَ	أَشَدُّ	تَنْكِيلًا	مَنْ	يَشْفَعُ	شَفَاعَةً	حَسَنَةً
might	and	stronger	inflicting punishment	whoso	he intercedes	intercession	righteous

بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٥﴾ مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً

in might and stronger in inflicting punishment. Whoso makes a righteous intercession

يَكُنْ	لَهُ	نَصِيبٌ	مِنْهَا	وَ	مَنْ
he shall have	for him	a share	from it	and	whoso

يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ

shall have a share thereof, and whoso

يَشْفَعُ	شَفَاعَةً	سَيِّئَةً	يَكُنْ	لَهُ	كِفْلٌ	مِنْهَا
he intercedes	intercession	evil	he shall have	for him	a portion	from it

يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ط

makes an evil intercession, shall have a like portion (of evil consequences) thereof;

وَ	كَانَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	مُتَّقِيًا	وَ	إِذَا	وَسَّوْا	حَيْتُمْ
and	it was	Allah	upon	every	thing	Powerful	and	when	you were greeted	

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُتَّقِيًا ﴿٨٦﴾ وَإِذَا حَيْتُمْ

and Allah is Powerful over everything. And when you are greeted

بِتَحِيَّةٍ	فَ	حَيُّوا	بِأَحْسَنَ	مِنْ	هَا	أَوْ	رُدُّوْهَا
with a greeting	then	you greet	a betterwith	than	that	or	you return it

بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوْهَا ط

with a prayer, greet you with a better prayer or at least return it.

إِنَّ	اللَّهُ	كَانَ	عَلَى	كُلِّ	شَيْءٍ	حَسِيبًا	اللَّهُ
surely	Allah	it was	over	every	thing	takes account	Allah

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ۝٩٧ اللَّهُ

Surely, Allah takes account of all things. Allah is

لَا	إِلَهَ	إِلَّا	هُوَ	لَيَجْمَعَنَّكُمْ	إِلَى	يَوْمِ	الْقِيَامَةِ
no	worthy of worship	except	him	he surely assembles you	till	day	resurrection

لَا إِلَهَ إِلَّا هُوَ ۖ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ

He beside Whom there is none worthy of worship. He will certainly (continue) to assemble you till the Day of Resurrection,

لَا	رَيْبَ	فِيهِ	وَ	مَنْ	أَصْدَقُ	مِنَ	اللَّهِ
no	doubt	in it	and	who	more truthful	than	Allah

لَا رَيْبَ فِيهِ ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ

about which there is no doubt. And who is more truthful in his word than Allah?

حَدِيثًا	فَ	مَا	لَكُمْ	فِي	الْمُنْفِقِينَ	فَتَتَيْنِ
in (his) word	then	why	your	in	hypocrites	two groups

حَدِيثًا ۝٩٨ فَمَا لَكُمْ فِي الْمُنْفِقِينَ فِتْنَتَيْنِ

What has happened to you that you are divided into two parties regarding the hypocrites?

وَ	اللَّهُ	أَرْكَسَهُمْ	بِمَا	كَسَبُوا	أَ	تُرِيدُونَ
and	Allah	he overthrew them	because of	they earned	do	you desire

وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۖ أَتُرِيدُونَ

And Allah has overthrown them because of what they earned. Do you desire

أَنْ	تَهْدُوا	مَنْ	أَضَلَّ	اللَّهُ	وَ	مَنْ	يُضِلُّ	اللَّهُ
that	you guide	whom	he led astray	Allah	and	whom	he leads astray	Allah

أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۖ وَمَنْ يُضِلُّ اللَّهُ

to guide him whom Allah has caused to perish? And for him whom Allah causes to perish



فَ	لَنْ	تَجِدَ	لَهُ	سَبِيلًا	وَدُّوْا	لَوْ
then	never	you find	for him	a way	they wished	that

فَلَنْ تَجِدَ لَهُ سَبِيلًا ۝ وَدُّوْا لَوْ

you shall not find a way. They wish that

تَكْفُرُونَ	كَمَا	كَفَرُوا	فَ	تَكُونُونَ	سَوَاءً
you disbelieve	as	they disbelieved	so	you are	alike

تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً

you should disbelieve as they have disbelieved, so that you may become all alike.

فَ	لَا	تَتَّخِذُوا	مِنْهُمْ	أَوْلِيَاءَ	حَتَّىٰ	يُهَاجِرُوا
therefore	not	you take	among them	friends	until	they emigrate

فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا

Take not, therefore, friends from among them, until they emigrate

فِي	سَبِيلِ	اللَّهِ	فَإِنْ	تَوَلَّوْا	فَخُذُوهُمْ
in	way	Allah	and if	they turned away	then you seize them

فِي سَبِيلِ اللَّهِ ۖ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ

in the way of Allah. And if they turn away, then seize them

وَأَقْتُلُوهُمْ	حَيْثُ	وَجَدْتُمُوهُمْ	وَ	لَا	تَتَّخِذُوا
and you kill them	wherever	you find them	and	not	you take

وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا

and kill them wherever you find them; and take no

مِنْهُمْ	وَلِيًّا	وَ	لَا	نَصِيرًا	إِلَّا	الَّذِينَ	يَصِلُونَ
among them	friends	and	not	helper	except	those	they are connected

مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ۙ إِلَّا الَّذِينَ يَصِلُونَ

friend nor helper from among them; Except those who are connected

إِلَى	قَوْمٍ	بَيْنَكُمْ	وَ	بَيْنَهُمْ	مِيثَاقٌ	أَوْ
with	people	between you	and	between them	a pact	or

إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ

with a people between whom and you there is a pact, or

جَاءَ وَكُمْ	حَصِرَتْ صُدُورُهُمْ	أَنْ	يُقَاتِلُوكُمْ
they came to you	their bosom became straitened	that	they fight you

جَاءَ وَكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ

those who come to you, while their hearts shrink from fighting you

أَوْ يُقَاتِلُوا	قَوْمَهُمْ	وَ	لَوْ	شَاءَ	اللَّهُ	لَسَلَّطَهُمْ
they fight	their own people	and	if	He pleased	Allah	then he gave them power

أَوْ يُقَاتِلُوا قَوْمَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ

or fighting their own people. And if Allah had so pleased, He would have given them power

عَلَيْكُمْ	فَ	لَ	قَاتَلُوا	كُمْ	فَإِنْ	اعْتَزَلُوا	كُمْ
over you	then	surely	they fought	you	then if	they kept aloof	you

عَلَيْكُمْ فَلَقَاتَلُواكُمْ ۚ فَإِنْ اعْتَزَلُواكُمْ

over you, then they would have surely fought you. So, if they keep aloof from you

فَ	لَمْ	يُقَاتِلُوا	كُمْ	وَ	أَلْقُوا	إِلَيْكُمْ	السَّلَامَ
then	not	they fight	you	and	they offered	to you	the peace

فَلَمْ يُقَاتِلُواكُمْ وَأَلْقُوا إِلَيْكُمْ السَّلَامَ ۚ

and fight you not, and make you an offer of peace, then

فَ	مَا	جَعَلَ	اللَّهُ	لَكُمْ	عَلَيْهِمْ	سَبِيلًا
then	not	he made	Allah	for you	over them	way

فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝

(remember that) Allah has allowed you no way (of aggression) against them.

سَ	تَجِدُونَ	الْآخَرِينَ	يُرِيدُونَ	أَنْ	يَأْمَنُوا	كُمُ
soon	you will find	others	they desire	that	they are secure	you

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوا كُمْ

You will find others who desire to be secure from you

وَ	يَأْمَنُوا	قَوْمَهُمْ	كُلَّمَا	رُدُّوْا	إِلَى	الْفِتْنَةِ
and	they are secure	their own people	whenever	you revert	to	hostility

وَيَأْمَنُوا قَوْمَهُمْ ۖ كُلَّمَا رُدُّوْا إِلَى الْفِتْنَةِ

and to be secure from their own people. Whenever they are made to revert to hostility,

أُرْكِسُوا	فِي	هَا	فَإِنْ	لَمْ	يَعْتَزِلُوا	كُمُ	وَ	يُلْقُوا
they were plunged	in	it	so	if	they remain aloof	you	and	they offer

أُرْكِسُوا فِيهَا ۚ فَإِنْ لَمْ يَعْتَزِلُوا كُمْ وَيُلْقُوا

they fall headlong into it. Therefore, if they do not keep aloof from you nor offer

إِلَيْكُمْ	السَّلَامَ	وَ	يَكْفُوا	أَيْدِيَهُمْ
towards you	the peace	and	they restrain	their hands

إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ

you peace nor restrain their hands,

فَخُذُوهُمْ	وَ	اقْتُلُوهُمْ	حَيْثُ	تَقِفْتُمُوهُمْ
so you seize them	and	you kill them	wherever	you found them

فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ ۖ

then seize them and kill them, wherever you find them.

وَ	أُولَئِكَ	جَعَلْنَا	لَكُمْ	عَلَيْهِمْ	سُلْطٰنًا	مُّبِينًا
and	these are	We made	for you	over them	authority	clear

وَ أُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا ۗ

Against these We have given you clear authority.

وَ	مَا	كَانَ	لِ	مُؤْمِنٍ	أَنْ	يَقْتُلَ	مُؤْمِنًا
and	not	it was	for	a believer	that	he kills	a believer

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا

It does not become a believer to kill a believer

إِلَّا	خَطَأً	وَ	مَنْ	قَتَلَ	مُؤْمِنًا	خَطَأً	فَ	تَحْرِيرُ
except	by mistake	and	whoso	he killed	a believer	by mistake	so	set free

إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ

unless it be by mistake. And he who kills a believer by mistake shall free

رَقَبَةً	مُؤْمِنَةٍ	وَ	دِيَةً	مُسَلَّمَةً	إِلَى	أَهْلِهِ
a slave	a believer	and	blood money	one that is handed over	to	his heirs

رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةً مُسَلَّمَةً إِلَى أَهْلِهِ

a believing slave, and (pay) blood money to be handed over to his heirs,

إِلَّا	أَنْ	يَصَّدَّقُوا	فَ	إِنْ	كَانَ	مِنْ	قَوْمٍ	عَدُوِّ
except	that	they remit it as charity	so	if	it was	from	people	hostile

إِلَّا أَنْ يَصَّدَّقُوا ٥ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوِّ

unless they remit it as charity. But if (the person slain) be of a people hostile

لَكُمْ	وَ	هُوَ	مُؤْمِنٌ	فَ	تَحْرِيرُ	رَقَبَةٍ	مُؤْمِنَةٍ
to you	and	he	a believer	then	set free	a slave	a believer

لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ٥

to you, and be a believer, then (the offender) shall free a believing slave;

وَ	إِنْ	كَانَ	مِنْ	قَوْمٍ	بَيْنَكُمْ	وَ	بَيْنَهُمْ
and	if	it was	from	people	between you	and	between them

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ

and if he be of a people between whom and you

مِيثَاقٌ	فَ	دِيَّةٌ	مُسَلَّمَةٌ	إِلَى	أَهْلِهِ	وَ	تَحْرِيرُ
a pact	then	blood money	something that is handed over	to	his heirs	and	set free

مِيثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ

is a pact, then (the offender shall pay) blood money to be handed over to his heirs, and free

رَقَبَةٌ	مُؤْمِنَةٍ	فَ	مَنْ	لَمْ	يَجِدْ	فَ	صِيَامُ
a slave	a believer	so	whoso	not	he finds	then	fast

رَقَبَةٌ مُؤْمِنَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ

a believing slave. But whoso finds not (one), then he shall fast

شَهْرَيْنِ	مُتَتَابِعَيْنِ	تَوْبَةً	مِّنْ	اللَّهِ	وَ	كَانَ	اللَّهُ
two months	two consecutive	mercy	from	Allah	and	He was	Allah

شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۖ وَكَانَ اللَّهُ

for two consecutive months - a means of seeking forgiveness prescribed by Allah. And Allah is

عَلِيمًا	حَكِيمًا	وَ	مَنْ	يَقْتُلُ	مُؤْمِنًا	مُتَعَمِّدًا
All-Knowing	Wise	and	whoso	he kills	a believer	one that is intentional

عَلِيمًا حَكِيمًا ۙ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا

All-Knowing, Wise. And whoso kills a believer intentionally,

فَ	جَزَاؤُهُ	جَهَنَّمَ	خَلِدًا	فِيهَا	وَ	غَضِبَ	اللَّهُ
so	his reward	Hell	abide	in it	and	He was angry	Allah

فَجَزَاؤُهُ جَهَنَّمَ خَلِدًا فِيهَا وَغَضِبَ اللَّهُ

his reward shall be Hell wherein he shall abide. And Allah will be wroth

عَلَيْهِ	وَ	لَعَنَهُ	وَ	أَعَدَّ	لَهُ	عَذَابًا	عَظِيمًا
over him	and	He cursed him	and	He prepared	for him	punishment	great

عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۙ

with him and will curse him and will prepare for him a great punishment.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِذَا	ضَرَبْتُمْ	فِي	سَبِيلِ	اللَّهِ
O you	who	they believed	when	you went forth	in	cause of	Allah

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ

O you who believe! when you go forth in the cause of Allah,

فَ	تَبَيَّنُوا	وَ	لَا	تَقُولُوا	لِمَنْ	الْقَى	إِلَى	كُمُ
so	you investigate	and	not	you say	anyone who	he offered	towards	you

فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ

make proper investigation and say not to anyone who greets you

السَّلَامَ	لَسْتَ	مُؤْمِنًا	تَبْتَغُونَ	عَرَضَ	الْحَيَاةِ	الدُّنْيَا
the peace	you were not	a believer	you seek	goods	life	world

السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

with the greeting of peace, 'You are not a believer.' You seek the goods of this life,

فَ	عِنْدَ	اللَّهِ	مَغَانِمُ	كَثِيرَةٌ	كَذَلِكَ	كُنْتُمْ
so	with	Allah	spoils / good things	plenty	such	you were

فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ

but with Allah are good things in plenty. Such were you

مِّنْ	قَبْلُ	فَمَنْ	اللَّهُ	عَلَيْكُمْ	فَ	تَبَيَّنُوا
from	before	so He conferred favour	Allah	upon you	so	you investigate

مِّنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا

before this, but Allah conferred His (*special*) favour on you; so do make proper investigation.

إِنَّ	اللَّهَ	كَانَ	بِمَا	تَعْمَلُونَ	خَبِيرًا	لَا	يَسْتَوِي
surely	Allah	He was	with what	you do	aware	not	he is equal

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝٩٥ لَا يَسْتَوِي

Surely, Allah is well aware of what you do. Those of

الْقُعِدُونَ	مِنَ	الْمُؤْمِنِينَ	غَيْرُ	أُولَى	الضَّرَرِ
those who sit	from	the believers	except	having	disability

الْقُعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ

the believers who sit (still), excepting the disabled ones,

وَ	الْمُجَاهِدُونَ	فِي	سَبِيلِ	اللَّهِ	بِأَمْوَالِهِمْ	وَ
and	those who strive	in	way/cause	Allah	with their wealth	and

وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ

and those who strive in the cause of Allah with their wealth and

أَنْفُسِهِمْ	هَمْ	فَضَّلَ	اللَّهُ	الْمُجَاهِدِينَ	بِأَمْوَالِهِمْ
their souls	them	He exalted	Allah	those who strive	with their wealth

أَنْفُسِهِمْ<sup>ط</sup> فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ

their persons are not equal. Allah has exalted in rank those who strive with their wealth

وَ	أَنْفُسِهِمْ	هَمْ	عَلَى	الْقُعِدِينَ	دَرَجَةً	وَ	كُلًّا
and	souls	their	over	those who sit	rank	and	(to) all

وَأَنْفُسِهِمْ عَلَى الْقُعِدِينَ دَرَجَةً<sup>ط</sup> وَكُلًّا

and their persons above those who sit (still). And to each

وَعَدَ	اللَّهُ	الْحُسْنَى	وَ	فَضَّلَ	اللَّهُ	الْمُجَاهِدِينَ	عَلَى	الْقُعِدِينَ
He promised	Allah	good	and	He exalted	Allah	who strive	over	those who sit

وَعَدَ اللَّهُ الْحُسْنَى<sup>ط</sup> وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقُعِدِينَ

Allah has promised good. And Allah has exalted those who strive above those who sit (still),

أَجْرًا	عَظِيمًا	دَرَجَاتٍ	مِّنْ	هُ	وَ	مَغْفِرَةً	وَ	رَحْمَةً
reward	great	ranks	from	Him	and	forgiveness	and	mercy

أَجْرًا عَظِيمًا<sup>٩٦</sup> دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً<sup>ط</sup>

by a great reward, (Namely, by) degrees of excellence (bestowed) by Him, and (by special) forgiveness and mercy.

وَأَنَّ	كَانَ	اللَّهُ	غَفُورًا	رَحِيمًا	إِنَّ	الَّذِينَ	تَوَفَّ	هُمْ	الْمَلَائِكَةُ
and	He was	Allah	Most Forgiving	Merciful	verily	those	it causes to die	them	angels

وَأَنَّ اللَّهَ غَفُورًا رَحِيمًا ﴿٩٧﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ

And Allah is Most Forgiving, Merciful. Verily, those whom the angels cause to die

ظَالِمِيَّ	أَنْفُسِهِمْ	قَالُوا	فِي	مَا	كُنْتُمْ
those that are wronging	their souls	they said	in	what	you were

ظَالِمِيَّ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ط

while they are wronging their own souls, they (the angels) will say (to them): 'What were you after?'

قَالُوا	كُنَّا	مُسْتَضْعَفِينَ	فِي	الْأَرْضِ	قَالُوا	أَلَمْ	تَكُنْ
they said	we were	those treated as weak	in	earth	they said	was not	it is

قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ

They will reply: 'We were treated as weak in the land.' They will say, 'Was not

أَرْضُ	اللَّهِ	وَاسِعَةٌ	فَ	تُهَاجِرُونَ	فِيهَا	فَ	أُولَئِكَ
earth	Allah	vast	so	you emigrate	in it	so	these are

أَرْضُ اللَّهِ وَاسِعَةٌ فَتُهَاجِرُونَ فِيهَا ط فَأُولَئِكَ

Allah's earth vast enough for you to emigrate therein?' It is these

مَأْوَى	هُمْ	جَهَنَّمَ	وَ	سَاءَتْ	مَصِيرًا	إِلَّا	الْمُسْتَضْعَفِينَ
abode	their	Hell	and	it was evil	destination	except	the weak

مَأْوَاهُمْ جَهَنَّمَ ط وَسَاءَتْ مَصِيرًا ﴿٩٨﴾ إِلَّا الْمُسْتَضْعَفِينَ

whose abode shall be Hell, and an evil destination it is; Except such weak ones

مِنَ	الرِّجَالِ	وَ	النِّسَاءِ	وَ	الْوِلْدَانِ	لَا	يَسْتَطِيعُونَ	حِيلَةً
among	the men	and	the women	and	the children	not	they are capable	plan

مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً

among men, women and children, as are incapable of adopting any plan



عَسَى	أُولَئِكَ	فَ	سَبِيلًا	يَهْتَدُونَ	لَا	وَأَ
it may be	these	so	way	they are guided	not	and

وَأَ لَا يَهْتَدُونَ سَبِيلًا 99 فَأُولَئِكَ عَسَى

or of finding any way. As to these, may be

عَفُوءًا	اللَّهُ	كَانَ	وَ	هُمْ	عَنْ	يَعْفُو	أَنَّ	اللَّهُ
Effacer of sins	Allah	He was	and	them	from	He effaces sins	that	Allah

اللَّهُ أَنْ يَعْفُو عَنْهُمْ ط وَكَانَ اللَّهُ عَفُوءًا

Allah will efface their sins; for Allah is the Effacer of sins, (and is)

يَجِدُ	اللَّهُ	سَبِيلِ	فِي	يُهَاجِرُ	مَنْ	وَ	غَفُورًا
He finds	Allah	way	in	he emigrates	whoso	and	Most Forgiving

غَفُورًا 100 وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدُ

Most Forgiving. And whoso emigrates from his country in the cause of Allah will find

فِي	الْأَرْضِ	مُرَاعِمًا	كَثِيرًا	وَ	سَعَةً	وَ	مَنْ
whoso	and	plentifulness	and	abundant	place of refuge	the earth	in

فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً ط وَمَنْ

in the earth an abundant place of refuge and plentifulness. And whoso

يَخْرُجُ	مِنْ	بَيْتِهِ	مُهَاجِرًا	إِلَى	اللَّهُ	وَ
he goes forth	from	his home	an emigrant	towards	Allah	and

يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ

goes forth from his home, emigrating in the cause of Allah and

رَسُولِهِ	ثُمَّ	يُدْرِكُهُ	الْمَوْتُ	فَ	قَدْ	وَقَعَ
His Messenger	then	it overtakes him	the death	so	surely	it lied

رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ

His Messenger, and death overtakes him, his reward lies on Allah,

أَجْرُهُ	عَلَى	اللَّهِ	وَ	كَانَ	اللَّهُ	غَفُورًا	رَّحِيمًا
his reward	on	Allah	and	He was	Allah	Most Forgiving	Merciful

أَجْرُهُ عَلَى اللَّهِ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠١﴾

and Allah is Most Forgiving, Merciful.

وَ	إِذَا	ضَرَبْتُمْ	فِي	الْأَرْضِ	فَ	لَيْسَ	عَلَيْكُمْ	جُنَاحٌ
and	when	you travelled	in	earth	then	not	upon you	sin

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ

And when you journey in the land, it shall be no sin on you

أَنْ	تَقْصُرُوا	مِنَ	الصَّلَاةِ	إِنْ	خِفْتُمْ
that	you shorten	from	the Prayer	if	you feared

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنْ خِفْتُمْ

to shorten the Prayer, if you fear

أَنْ	يَفْتِنَكُمْ	الَّذِينَ	كَفَرُوا	إِنَّ	الْكَافِرِينَ	كَانُوا
that	he gives you trouble	who	they disbelieved	verily	disbelievers	they were

أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا ۖ إِنَّ الْكَافِرِينَ كَانُوا

that those who disbelieve may give you trouble. Verily, the disbelievers are

لَكُمْ	عَدُوًّا	مُبِينًا	وَ	إِذَا	كُنْتَ	فِيهِمْ
to you	an enemy	open	and	when	you were	in them

لَكُمْ عَدُوًّا مُبِينًا ﴿١٠٢﴾ وَإِذَا كُنْتَ فِيهِمْ

an open enemy to you. And when you are among them,

فَأَقَمْتَ	لَهُمْ	الصَّلَاةَ	فَلْتَقُمْ	طَائِفَةٌ	مِنْهُمْ
then you led	for them	the Prayer	so you stand	a party	from them

فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ

and lead the Prayer for them, let a party of them stand

مَعَكَ	وَ	لُ	يَأْخُذُوا	أَسْلِحَتَهُمْ
with you	and	should	they take	their arms

مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ ۖ

with you and let them take their arms.

فَ	إِذَا	سَجَدُوا	فَ	لُ	يَكُونُوا	مِنْ	وَرَاءِكُمْ
so	when	they prostrated	then	should	they are	from	your rear

فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَاءِكُمْ ۝

And when they have performed their prostrations, let them go to your rear,

وَ	لُ	تَأْتِ	طَائِفَةٌ	أُخْرَى	لَمْ	يُصَلُّوا
and	should	it comes forward	a party	another	not yet	they pray

وَلَتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا

and let another party, who have not yet prayed, come forward

فَ	لُ	يُصَلُّوا	مَعَكَ	وَ	لُ	يَأْخُذُوا	حِذْرَهُمْ	وَ
then	should	they pray	with you	and	should	they take	their means of defence	and

فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَ

and pray with you; and let them take their means of defence and

أَسْلِحَتَهُمْ	وَدَّ	الَّذِينَ	كَفَرُوا	لَوْ	تَغْفُلُونَ	عَنْ
their arms	he desired	those who	disbelieve	if	you are neglectful	of

أَسْلِحَتَهُمْ ۚ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ

their arms. The disbelievers wish that you be neglectful of

أَسْلِحَتِكُمْ	وَ	أَمْتِعَتِكُمْ	فَ	يَمِيلُونَ	عَلَيْكُمْ
your arms	and	your baggage	so	they fall	upon you

أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ

your arms and your baggage that they may fall upon you

كَانَ	إِنْ	عَلَيْكُمْ	جُنَاحَ	لَا	وَ	وَاحِدَةً	مَّيْلَةً
it was	if	upon you	sin	no	and	at once	falling

مَّيْلَةً وَاحِدَةً ۖ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ

at once. And it shall be no sin on you,if

بِكُمْ	أَذَى	مِّنْ	مَّطَرٍ	أَوْ	كُنْتُمْ	مَّرْضَى	أَنْ
with you	trouble	from	rain	or	you were	sick	that

بِكُمْ أَذَى مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَى أَنْ

you are in trouble on account of rain or if you are sick,that

تَضَعُوا	أَسْلِحَتَكُمْ	وَ	خُذُوا	حِذْرَكُمْ	إِنَّ	اللَّهَ
you lay aside	your arms	and	you take	your means of defence	surely	Allah

تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ط إِنَّ اللَّهَ

you lay aside your arms. But you should (always) take your means of defence.Surely, Allah

أَعَدَّ	لِلْكَافِرِينَ	عَذَابًا	مُّهِينًا	فَإِذَا	قَضَيْتُمْ
He prepared	for disbelievers	punishment	one that is humiliating	and when	you finished

أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۝<sup>103</sup> فَإِذَا قَضَيْتُمْ

has prepared an humiliating punishment for the disbelievers.And when you have finished

الصَّلَاةَ	فَ	اذْكُرُوا	اللَّهَ	قِيَمًا	وَ	قُعُودًا	وَ	عَلَى
the Prayer	then	you remember	Allah	standing	and	sitting	and	on

الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى

the Prayer,remember Allah while standing, and sitting, and

جُنُوبِكُمْ	فَإِذَا	أَطْمَأْنَنْتُمْ	فَ	أَقِيمُوا	الصَّلَاةَ
your sides	and when	you were in peace	then	you observe	the Prayer

جُنُوبِكُمْ ۚ فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ

(lying) on your sides.And when you are secure (from danger),then observe Prayer (in the prescribed form);

مَوْقُوتًا	كِتَابًا	الْمُؤْمِنِينَ	عَلَى	كَانَتْ	الصَّلَاةَ	إِنَّ
prescribed times	mandatory	believers	on	it was	Prayer	surely

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٤﴾

verily, Prayer is enjoined on the believers (to be performed) at prescribed times.

تَكُونُوا	إِنْ	الْقَوْمِ	ابْتِغَاءَ	فِي	تَهِنُوا	لَا	وَ
you are	if	the people	seeking	in	you slacken	not	and

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۖ إِنْ تَكُونُوا

And slacken not in seeking these people.If you

تَأْلُمُونَ	كَمَا	يَأْلُمُونَ	هُمْ	إِنَّ	فَ	تَأْلُمُونَ
you suffer	as	they suffer	they	surely	so	you suffer

تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ ۚ

suffer,they too suffer even as you suffer.

وَ	تَرْجُونَ	مِنَ	اللَّهِ	مَا	لَا	يَرْجُونَ	وَ
and	they hope	from	Allah	what	not	they hope	and

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ

But you hope from Allah what they hope not. And

كَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا	إِنَّا	أَنْزَلْنَا	إِلَيْكَ
He was	Allah	All-Knowing	Wise	surely We	We sent down	towards you

كَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٥﴾ إِنَّا أَنْزَلْنَا إِلَيْكَ

Allah is All-Knowing,Wise. We have surely sent down to you

الْكِتَابِ	بِ	الْحَقِّ	لِ	تَحْكُمَ	بَيْنَ	النَّاسِ	بِمَا
the Book	with	the truth	so that	you judge	between	the people	with what

الْكِتَابِ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا

the Book comprising the truth,that you may judge between men by that

أَرَاكَ	وَاللَّهُ	وَلَا	تَكُنْ	لِ	الْخَائِنِينَ	خَصِيمًا
He taught you	Allah	and	you be	for	those that betray trust	one who quarrels/pleads

أَرَاكَ اللَّهُ ۖ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ﴿١٠٦﴾

which Allah has taught you. And do not plead the cause of those who betray the trust.

وَأَسْتَغْفِرِ	اللَّهُ	إِنَّ	اللَّهُ	كَانَ	غَفُورًا	رَحِيمًا
and	Allah	surely	Allah	He was	Most Forgiving	Merciful

وَأَسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٧﴾

And ask forgiveness of Allah. Surely, Allah is Most Forgiving, Merciful.

وَلَا	تُجَادِلْ	عَنِ	الَّذِينَ	يَخْتَانُونَ	أَنْفُسَهُمْ	إِنَّ
and	you quarrel	for	those who	they are dishonest	themselves	surely

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۖ إِنَّ

And plead not on behalf of those who are dishonest to themselves. Surely,

اللَّهُ	لَا	يُحِبُّ	مَنْ	كَانَ	خَوَانًا	أَثِيمًا	يَسْتَخْفُونَ
Allah	not	he loves	who	he was	perfidious	great sinner	they seek to hide

اللَّهُ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ﴿١٠٨﴾ يَسْتَخْفُونَ

Allah loves not one who is perfidious (and) a great sinner. They seek to hide

مِنَ	النَّاسِ	وَلَا	يَسْتَخْفُونَ	مِنَ	اللَّهِ	وَهُوَ
from	the people	and	they can hide	from	Allah	He

مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ

from men, but they cannot hide from Allah; and He is

مَعَهُمْ	إِذَا	يَسْتَوُونَ	مَا	لَا	يَرْضَى	مِنَ	الْقَوْلِ
with them	when	they spend the night plotting	that	not	He likes	from	the word

مَعَهُمْ إِذَا يَسْتَوُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۖ

with them when they spend the night plotting about matters of which He does not approve.

وَ	كَانَ	اللَّهُ	بِمَا	يَعْمَلُونَ	مُحِيطًا	هَا	أَنْتُمْ
and	He was	Allah	with that	they do	encompasses	behold	you are

وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا 109 هَآأَنْتُمْ

And Allah encompasses what they do. Behold! you are

هَآؤَلَاءِ	جَدَلْتُمْ	عَنْهُمْ	فِي	الْحَيَاةِ	الدُّنْيَا
they who	you pleaded	for them	in	life	the world

هَآؤَلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا

they who pleaded for them in the present life.

فَ	مَنْ	يُجَادِلُ	اللَّهُ	عَنْهُمْ	يَوْمَ	الْقِيَامَةِ
so	who	he pleads	Allah	for them	Day	Resurrection

فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ

But who will plead with Allah for them on the Day of Resurrection,

أَمْ	مَنْ	يَكُونُ	عَلَيْهِمْ	وَكَيْلًا	وَ	مَنْ	يَعْمَلُ
or	who	he be	over them	guardian	and	who	he does

أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا 110 وَمَنْ يَعْمَلُ

or who will be a guardian over them? And whoso does

سُوءًا	أَوْ	يَظْلِمُ	نَفْسَهُ	ثُمَّ	يَسْتَغْفِرُ	اللَّهُ
evil	or	he wrongs	his soul	then	he asks forgiveness	Allah

سُوءًا أَوْ يَظْلِمُ نَفْسَهُ ثُمَّ يَسْتَغْفِرُ اللَّهَ

evil or wrongs his soul, and then asks forgiveness of Allah,

يَجِدُ	اللَّهُ	غَفُورًا	رَحِيمًا	وَ	مَنْ	يَكْسِبُ
he finds	Allah	Most Forgiving	Merciful	and	who	he earns

يَجِدُ اللَّهُ غَفُورًا رَحِيمًا 111 وَمَنْ يَكْسِبُ

will (surely) find Allah Most Forgiving, Merciful. And whoso commits

إِثْمًا	فَ	إِنَّمَا	يَكْسِبُهُ	عَلَى	نَفْسِهِ	وَ	كَانَ
sin	so	surely	he earns it	on	his soul	and	He was

إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ٥ وَ كَانَ

a sin commits it only against his own soul. And

اللَّهُ	عَلِيمًا	وَ	حَكِيمًا	وَ	مَنْ	يَكْسِبُ	خَطِيئَةً
Allah	All-Knowing	and	Wise	and	whoso	he earns	fault

اللَّهُ عَلِيمًا حَكِيمًا ١٢ وَ مَنْ يَكْسِبُ خَطِيئَةً

Allah is All-Knowing, Wise. And whoso commits a fault

أَوْ	إِثْمًا	ثُمَّ	يَرِّمُ	بِهِ	بَرِيئًا	فَ	قَدْ	احْتَمَلَ
or	sin	then	he imputes	with it	an innocent	so	certainly	he bore

أَوْ إِثْمًا ثُمَّ يَرِّمُ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ

or a sin, then imputes it to an innocent person, certainly bears (the burden of)

بُهْتَانًا	وَ	إِثْمًا	مُبِينًا	وَ	لَوْ	لَا	فَضْلُ	اللَّهِ
calumny	and	sin	manifest	and	if	not	grace	Allah

بُهْتَانًا وَإِثْمًا مُبِينًا ١٣ وَلَوْ لَا فَضْلُ اللَّهِ

a calumny and a manifest sin. And but for the grace of Allah

عَلَيْكَ	وَ	رَحْمَتُهُ	لَ	هَمَّتْ	طَائِفَةٌ	مِّنْ	هُمْ
on you	and	His mercy	indeed	it resolved	a party	from	they / them

عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ

upon you and His mercy, a party of them had resolved to

أَنْ	يُضِلُّوكَ	وَ	مَا	يُضِلُّونَ	إِلَّا	أَنْفُسَهُمْ	وَ	مَا
that	they cause astray	and	not	they cause astray	except	themselves	and	not

أَنْ يُضِلُّوكَ ١٤ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا

lead you astray (but He frustrated their designs). In fact they lead none but themselves astray and they cannot



يَضُرُّونَكَ	مِنْ	شَيْءٍ	وَ	أَنْزَلَ	اللَّهُ	عَلَيْكَ
they harm you	from	anything	and	He sent down	Allah	on you

يَضُرُّونَكَ مِنْ شَيْءٍ ٥ وَأَنْزَلَ اللَّهُ عَلَيْكَ

harm you at all. Allah has sent down to you

الْكِتَابَ	وَ	الْحِكْمَةَ	وَ	عَلَّمَكَ	مَا	لَمْ	تَكُنْ
the Book	and	the Wisdom	and	He taught you	what	not	you be

الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ

the Book and Wisdom and has taught you what you

تَعْلَمُ	وَ	كَانَ	فَضْلُ	اللَّهِ	عَلَيْكَ	عَظِيمًا
you know	and	it was	grace	Allah	on you	great

تَعْلَمُ ٥ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ١١٤

knew not, and great is Allah's grace on you.

لَا	خَيْرَ	فِي	كَثِيرٍ	مِنْ	نَجْوَاهُمْ	إِلَّا	مَنْ
not	good	in	many	from	their secret talk	except	who

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ

No good comes out of their secret consultations except when they

أَمَرَ	بِ	صَدَقَةٍ	أَوْ	مَعْرُوفٍ	أَوْ	إِصْلَاحٍ
he enjoined	with	charity	or	goodness	or	conciliation

أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ

decide to spend in the cause of the poor or to do works of public welfare or to effect reconciliation and reformation

بَيْنَ	النَّاسِ	وَ	مَنْ	يَفْعَلُ	ذَلِكَ	ابْتِغَاءَ
between	the people	and	whoso	he does	this	seeking

بَيْنَ النَّاسِ ٥ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ

among people. And whoso does that, seeking

مَرْضَاتِ	اللَّهِ	فَ	سَوْفَ	نُؤْتِي	هِ	أَجْرًا	عَظِيمًا
pleasure	Allah	so	soon	We bestow	him	reward	great

مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٥﴾

the pleasure of Allah, We shall soon bestow on him a great reward.

وَ	مَنْ	يُشَاقِقِ	الرَّسُولَ	مِنْ	بَعْدِ	مَا
and	whoso	he opposes	the Messenger	from / this	after	that

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا

And (as to) him who opposes the Messenger after

تَبَيَّنَ	لَهُ	الْهُدَى	وَ	يَتَّبِعُ	غَيْرَ	سَبِيلِ	الْمُؤْمِنِينَ
it became clear	for him	the guidance	and	he follows	not	way	believers

تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعُ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ

guidance has become clear to him, and follows a way other than that of the believers,

نُؤَلِّ	هِ	مَا	تَوَلَّى	وَ	نُضِلُّ	هِ	جَهَنَّمَ	وَ	سَاءَتْ
We turn	him	that	he turned to	and	We shall cast	him	Hell	and	it was evil

نُؤَلِّهِ مَا تَوَلَّى وَنُضِلُّهُ جَهَنَّمَ ۖ وَسَاءَتْ

We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil

مَصِيرًا	إِنَّ	اللَّهَ	لَا	يَغْفِرُ	أَنْ	يُشْرَكَ	بِهِ
a destination	surely	Allah	not	He forgives	that	it is associated	with Him

مَصِيرًا ﴿١١٦﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

destination it is. Allah will not forgive that anything be associated with Him as partner, but

وَ	يَغْفِرُ	مَا	دُونَهُ	ذَلِكَ	لِ	مَنْ	يَشَاءُ	وَ
and	He forgives	what	besides	this	for	whoso	He pleases	and

وَيَغْفِرُ مَا دُونَهُ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَ

He will forgive what is short of that to whomsoever He pleases. And

مَنْ	يُشْرِكُ	بِاللَّهِ	فَ	قَدْ	ضَلَّ	ضَلًّا
whoso	he associates partner	with Allah	so	surely	he strayed	stray

مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا

whoso associates anything as partner with Allah has indeed strayed

بَعِيدًا	إِنْ	يَدْعُونَ	مِنْ	دُونِ	هُ	إِلَّا	أَنْثًا
far away	if	they call	from	besides	Him	except	inanimate things

بَعِيدًا ۝۱۷۱ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا أَنْثًا

far away. They invoke beside Him none but false goddesses, while (in truth);

وَ	إِنْ	يَدْعُونَ	إِلَّا	شَيْطَانًا	مَرِيدًا	لَعَنَهُ	اللَّهُ
and	if	they call	except	Satan	rebellious	He cursed him	Allah

وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ۝۱۷۲ لَعَنَهُ اللَّهُ

they invoke none but Satan, the rebellious, Whom Allah has cursed.

وَ	قَالَ	لَ	أَتَّخِذَنَّ	مِنْ	عِبَادِكَ	نَصِيبًا	مَّفْرُوضًا
and	he said	verily	I will surely take	from	your servants	a portion	fixed

وَ قَالَ لَا أَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۝۱۷۳

And he (Satan) said, 'I will assuredly take a fixed portion from your servants;

وَ	لَ	أُضِلُّنَّهُمْ	وَ	لَ	أُفِئِّتُهُمْ	وَ	هُمُ
and	verily	I will surely lead them astray	and	verily	I excite desires	and	them

وَ لَا أُضِلُّنَّهُمْ وَ لَا أُفِئِّتُهُمْ وَ

'And assuredly I will lead them astray and assuredly I will excite in them vain desires, and

لَ	أَمُرُّنَّهُمْ	فَ	لَ	يُتِيكُنَّ	أَذَانَ	الْأَنْعَامِ	وَ
verily	I will command them	so	verily	they will incise	ears	the cattle	and

لَأَمُرُّنَّهُمْ فَلْيُتِيكُنَّ أَذَانَ الْأَنْعَامِ وَ

assuredly I will command them so that they will incise the ears of camels (and other cattle)

وَ	اللّٰهِ	خَلَقَ	يُغَيِّرُونَ	لَ	فَ	أَمْرَهُمْ	لَ
and	Allah	creation	they will alter	verily	so	I will command them	verily

لَأْمُرْنَهُمْ فَلْيُغَيِّرُونَ خَلْقَ اللَّهِ ط وَ

and assuredly I will bid them and they will alter Allah's creations.' And

مَنْ	يَتَّخِذِ	الشَّيْطَانَ	وَلِيًّا	مِّنْ	دُونِ	اللّٰهِ	فَ	قَدْ
who	he takes	the Satan	friend	from	besides	Allah	so	certainly

مَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ

he who takes Satan for a friend beside Allah has certainly

خَسِرَ	خُسْرَانًا	مُّبِينًا	يَعِدُّهُمْ	وَ	يُمْنِي	هَمُّ	وَ	مَا
he suffered loss	loss	manifest	he promises them	and	he raises desires	them	and	not

خَسِرَ خُسْرَانًا مُّبِينًا ﴿١٢٠﴾ يَعِدُّهُمْ وَيُمْنِيهِمْ ط وَمَا

suffered a manifest loss. He holds out promises to them and raises vain desires in them, and

يَعِدُّهُمْ	الشَّيْطَانُ	إِلَّا	غُرُورًا	أُولَئِكَ	مَاوَى	هُمْ
he promises them	the Satan	except	deception	these are	abode	they

يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢١﴾ أُولَئِكَ مَاوَاهُمْ

Satan promises them nothing but vain things. These are they whose abode shall be

جَهَنَّمَ	وَ	لَا	يَجِدُونَ	عَنْهَا	مَخِيصًا	وَ	الَّذِينَ
Hell	and	not	they find	from it	escape	and	those

جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مَخِيصًا ﴿١٢٢﴾ وَالَّذِينَ

Hell and they shall find no way of escape from it. But (as to) those

أَمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	سَ	نُدْخِلُهُمْ	جَنَّاتٍ
they believed	and	they did	good works	surely	We will admit them	Gardens

أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ

who believe and do good works, We will admit them into Gardens,

تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
it flows	from	beneath	it	streams	those that abide	in it

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

beneath which streams flow, abiding therein

أَبَدًا	وَعَدَ	اللَّهِ	حَقًّا	وَ	مَنْ	أَصْدَقُ	مِنْ
for ever	promise	Allah	truthful	and	who	more truthful	from

أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنْ

for ever. (It is) Allah's unfailing promise; and who can be more truthful than

اللَّهُ	قِيلًا	لَيْسَ	بِ	أَمَانِيكُمْ	وَ	لَا	أَمَانِيَّ
Allah	in word	it is not	with	your desires	and	not	desires

اللَّهُ قِيلًا ۝ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ

Allah in word? It shall not be according to your desires, nor according to the desires of

أَهْلِ	الْكِتَابِ	مَنْ	يَعْمَلُ	سُوءًا	يُجْزَى	بِهِ
people	the Book	whoso	he does	evil	he shall be rewarded	with it

أَهْلِ الْكِتَابِ ۝ مَنْ يَعْمَلُ سُوءًا يُجْزَى بِهِ

the People of the Book. Whoso does evil shall be rewarded for it;

وَلَا	يَجِدُ	لَهُ	مِنْ	دُونِ	اللَّهِ	وَلِيًّا	وَ	لَا	نَصِيرًا
and	he shall find	for him	from	beside	Allah	friend	and	not	helper

وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

and he shall find for himself no friend or helper beside Allah.

وَ	مَنْ	يَعْمَلُ	مِنْ	الصَّالِحَاتِ	مِنْ	ذَكَرٍ	أَوْ	أُنْثَى
and	whoso	he does	from	good works	from	male	or	female

وَمَنْ يَعْمَلُ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى

But whoso does good works, whether male or female,

وَ	الْجَنَّةَ	يَدْخُلُونَ	أُولَئِكَ	فَ	مُؤْمِنٌ	هُوَ	وَ
and	Heaven	they shall enter	these are	so	a believer	he is	and

وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَ

and is a believer, such shall enter Heaven, and

لَا	يُظْلَمُونَ	تَقِيرًا	وَ	مَنْ	أَحْسَنُ دِينًا	مَنْ	مَنْ	
who	from	faith	is better	who	and	hollow in a date stone	they are wronged	not

لَا يُظْلَمُونَ تَقِيرًا ① وَمَنْ أَحْسَنُ دِينًا مِمَّنْ

shall not be wronged even (as much as) the little hollow in the back of a date-stone. And who is better in faith than

وَ	مُحْسِنٌ	هُوَ	وَ	لِلَّهِ	وَجْهَهُ	أَسْلَمَ
and	doer of good	he is	and	to Allah	his face	he submitted

أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَ

he who submits himself to Allah, and he is a doer of good, and

اتَّبَعَ	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَ	اتَّخَذَ	اللَّهُ	إِبْرَاهِيمَ
Abraham	Allah	he took	and	inclined to Allah	Abraham	religion	he followed

اتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ

follows the religion of Abraham, the upright? And Allah took Abraham

خَلِيلًا	وَ	لِ	اللَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي
in	that	and	the heavens	in	that	Allah	for	and	friend

خَلِيلًا ② وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي

for a special friend. And to Allah belongs all that is in the heavens and all that is in

الْأَرْضِ	وَ	كَانَ	اللَّهُ	بِ	كُلِّ	شَيْءٍ	مُّحِيطًا
one that encompasses	things	all	with	Allah	He was	and	the earth

الْأَرْضِ ③ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ④

the earth; and Allah encompasses all things.

و	يَسْتَفْتُونَ	كَ	فِي	النِّسَاءِ	قُلِ	اللَّهُ	يُفْتِي	كُمْ
and	they ask verdict	you	with regard	women	you say	Allah	He gives decision	you

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ

And they seek of you the decision (of the law) with regard to women. Say, Allah gives you His decision

فِي	هُنَّ	وَ	مَا	يُتْلَى	عَلَيْكُمْ	فِي	الْكِتَابِ	فِي	يَتِمَّى	النِّسَاءِ
in	them	and	that	it is recited	to you	in	the Book	in	orphans	women

فِيهِنَّ ۗ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ

regarding them. And so does that which is recited to you in the Book concerning the orphan girls

الَّتِي	لَا	تُؤْتُونَ	هُنَّ	مَا	كُتِبَ	لَهُنَّ	وَ	تُرْغَبُونَ
who	not	you give	them	what	it was prescribed	for	and	you desire

الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتُرْغَبُونَ

whom you give not what is prescribed for them and whom you desire

أَنْ	تَنْكِحُوهُنَّ	وَأَنْ	تَنْكِحُوهُنَّ	وَأَنْ	تَنْكِحُوهُنَّ	وَأَنْ	تَنْكِحُوهُنَّ	وَأَنْ	تَنْكِحُوهُنَّ
that	you marry	and	them	and	the weak	from	the children	and	that

أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ ۗ وَأَنْ

to marry, and (concerning) the weak among children. And

تَقُومُوا	لِلْيَتَامَىٰ	بِالْقِسْطِ	وَمَا	تَفْعَلُوا	مِنْ	خَيْرٍ
you stand / observe	for orphans	with	justice	and	what	you do

تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ

(He enjoins you to) observe equity towards the orphans. And whatever good you do,

فَإِنَّ	اللَّهَ	كَانَ	بِهِ	عَلِيمًا	وَإِنْ
so	surely	Allah	He was	with it	knows well

فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۗ وَإِنْ

surely Allah knows it well. And if

امْرَأَةٌ	خَافَتْ	مِنْ	بِعْلِهَا	نُشُوزًا	أَوْ	إِعْرَاضًا
woman	she feared	from	her husband	ill treatment	or	indifference

امْرَأَةٌ خَافَتْ مِنْ بِعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا

a woman fear ill treatment or indifference on the part of her husband,

فَ	لَا	جُنَاحَ	عَلَىٰ	هُمَا	أَنْ	يُصْلِحَا
so	no	sin	on	both	that	they reconcile

فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا

it shall be no sin on them that they be suitably reconciled

بَيْنَ	هُمَا	صُلْحًا	وَ	الصُّلْحُ	خَيْرٌ	وَ
between	both	reconciliation	and	reconciliation	better	and

بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَ

to each other; and reconciliation is the best. And

أُحْضِرَتْ	الْأَنْفُسُ	الشُّحَّ	وَ	إِنْ	تُحْسِنُوا	وَ	تَتَّقُوا
it was to presented	souls	miserliness	and	if	you do good	and	you be righteous

أُحْضِرَتْ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا

people are prone to covetousness. If you do good and are righteous,

فَ	إِنَّ	اللَّهَ	كَانَ	بِمَا	تَعْمَلُونَ	خَبِيرًا
so	surely	Allah	He was	with what	you do	aware

فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾

surely Allah is aware of what you do.

وَ	لَنْ	تَسْتَطِيعُوا	أَنْ	تَعْدِلُوا	بَيْنَ	النِّسَاءِ
and	never	you are able	that	you do justice	between	women (wives)

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ

And you cannot keep perfect balance between wives,



وَلَوْ	حَرَصْتُمْ	فَ لَا	تَمِيلُوا	كُلَّ	الْمِيلِ		
if	you desired	so	you incline	wholly	incline		and

وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ

however much you may desire it. But incline not wholly (to one)

فَتَذَرُوهَا	كَالْمُعَلَّقَةِ	وَ	إِنْ	تُصْلِحُوا	وَ	تَتَّقُوا
so you leave her	like suspended	and	if	you amend	and	you be righteous

فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۖ وَإِنْ تُصْلِحُوا وَتَتَّقُوا

so that you leave the other like a thing suspended. And if you amend and act righteously,

فَ	إِنَّ	اللَّهَ	كَانَ	غَفُورًا	رَّحِيمًا	وَ	إِنْ
so	surely	Allah	He was	Most Forgiving	Merciful	and	if

فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝<sup>130</sup> وَإِنْ

surely Allah is Most Forgiving, Merciful. And if

يَتَفَرَّقَا	يُغْنِ	اللَّهُ	كُلًّا	مِّنْ	سَعَتِهِ	وَ
they both separate	He makes independent	Allah	each one	from	His abundance	and

يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۖ وَ

they separate, Allah will make both independent out of His abundance; And

كَانَ	اللَّهُ	وَاسِعًا	وَ	حَكِيمًا	وَ	لِ	اللَّهِ	مَا
He was	Allah	Bountiful	and	Wise	and	for	Allah	what

كَانَ اللَّهُ وَاسِعًا حَكِيمًا ۝<sup>131</sup> وَلِلَّهِ مَا

Allah is Bountiful, Wise. And to Allah belongs whatever is

فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	وَ	لَقَدْ	وَصَّيْنَا
in	the heavens	and	what	in	the earth	and	assuredly	We commanded

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا

in the heavens and whatever is in the earth. And We have assuredly commanded

الَّذِينَ	أُوتُوا	الْكِتَابَ	مِنْ	قَبْلِكُمْ	وَ	إِيَّاكُمْ
those	they are given	The Book	from	before you	and	alone you

الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ

those who were given the Book before you, and (commanded) you also,

أَنْ	تَتَّقُوا	اللَّهَ	وَ	إِنْ	تَكْفُرُوا	فَ	إِنَّ	لِ	اللَّهِ
that	you fear	Allah	and	if	you disbelieve	so	certainly	for	Allah

أَنْ تَتَّقُوا اللَّهَ ۖ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ

to fear Allah. But if you disbelieve, then (remember that) to Allah belongs

مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	وَ	كَانَ
what	in	the heavens	and	what	in	the earth	and	He was

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَكَانَ

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

اللَّهُ	غَنِيًّا	حَمِيدًا	وَ	لِلَّهِ	مَا	فِي	السَّمَوَاتِ
Allah	Self-Sufficient	Praiseworthy	and	to Allah	what	in	the heavens

اللَّهُ غَنِيًّا حَمِيدًا ۝<sup>132</sup> وَلِلَّهِ مَا فِي السَّمَوَاتِ

Allah is Self-Sufficient, Praiseworthy. And to Allah belongs whatever is in the heavens

وَ	مَا	فِي	الْأَرْضِ	وَ	كَفَى	بِ	اللَّهِ	وَكَيْلًا	إِنْ	يَشَاءُ
and	what	in	the earth	and	it was sufficient	with	Allah	Guardian	if	He desires

وَمَا فِي الْأَرْضِ ۖ وَكَفَى بِاللَّهِ وَكَيْلًا ۝<sup>133</sup> إِنْ يَشَاءُ

and whatever is in the earth, and sufficient is Allah as a Guardian. If He please,

يُدْهِبُكُمْ	أَيُّهَا	النَّاسُ	وَ	يَأْتِ	بِ	آخَرِينَ	وَ
He takes you away	O you	people	and	He comes	with	others	and

يُدْهِبُكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۖ وَ

He can take you away, O people, and bring others (in your stead); and

كَانَ	اللَّهُ	عَلَى	ذَلِكَ	قَدِيرًا	مَنْ	كَانَ	يُرِيدُ
He was	Allah	on	this	one who has full power	whoso	he was	he desires

كَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ۝ مَنْ كَانَ يُرِيدُ

Allah has full power to do that. Whoso desires

ثَوَابَ	الدُّنْيَا	فَ	عِنْدَ	اللَّهِ	ثَوَابُ	الدُّنْيَا	وَ
reward	the world	so	with	Allah	reward	the world	and

ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَ

the reward of this world, then (let him remember that) with Allah is the reward of this world and

الْآخِرَةِ	وَ	كَانَ	اللَّهُ	سَمِيعًا	بَصِيرًا	يَا أَيُّهَا
the hereafter	and	He was	Allah	All-Hearing	All-Seeing	O you

الْآخِرَةِ ۝ وَ كَانَ اللَّهُ سَمِيعًا بَصِيرًا ۝ يَا أَيُّهَا

of the next; and Allah is All-Hearing, All-Seeing. O you

الَّذِينَ	آمَنُوا	كُونُوا	قَوِّمِينَ	بِ	الْقِسْطِ	شُهَدَاءَ
those	they believed	you be	those that stand firm	with	justice	witnesses

الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ

who believe! be strict in observing justice, (and be) witnesses

لِلَّهِ	وَ	لَوْ	عَلَى	أَنْفُسِكُمْ	أَوْ	الْوَالِدِينَ	وَ
for Allah	and	if	against	yourselves	or	parents	and

لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَ

for Allah, even though it be against yourselves or (against) parents and

الْأَقْرَبِينَ	إِنْ	يَكُنْ	غَنِيًّا	أَوْ	فَقِيرًا	فَ	اللَّهُ
the kindred	if	he be	rich	or	poor	so	Allah

الْأَقْرَبِينَ ۝ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ

kindred. Whether he be rich or poor, Allah

أُولَى	بِ	هِمَا	فَ	لَا	تَتَّبِعُوا	الْهَوَى
more regardful	with	them both	so	not	you follow	the desire

أُولَى بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَى

is more regardful of them both (*than you are*). Therefore, follow not low desires

أَنَّ	تَعْدِلُوا	وَ	إِنْ	تَلَوْا	أَوْ	تُعْرِضُوا	فَ	إِنَّ
that	you do justice	and	if	you conceal/distort	or	you evade	so	surely

أَنَّ تَعْدِلُوا ۚ وَإِنْ تَلَوْا أَوْ تُعْرِضُوا فَإِنَّ

so that you may (*be able to*) act equitably. And if you conceal (*the truth*) or evade it, then (*remember that*)

اللَّهُ	كَانَ	بِمَا	تَعْمَلُونَ	خَبِيرًا	يَا أَيُّهَا
Allah	He was	with that	you do	aware	O you

اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٦﴾ يَا أَيُّهَا

Allah is well aware of what you do. O you

الَّذِينَ	آمَنُوا	آمَنُوا	بِاللَّهِ	وَ	رَسُولِهِ	وَ
who	they believed	you believe	in Allah	and	His Messenger	and

الَّذِينَ آمَنُوا آمَنُوا بِاللَّهِ وَرَسُولِهِ وَ

who believe! believe in Allah and His Messenger, and

الْكِتَابِ	الَّذِي	نَزَّلَ	عَلَى	رَسُولِهِ	وَ	الْكِتَابِ
the Book	which / he	He sent down	on	His Messenger	and	the Book

الْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَ الْكِتَابِ

in the Book which He has revealed to His Messenger, and the Book

الَّذِي	أَنْزَلَ	مِنْ	قَبْلُ	وَ	مَنْ	يَكْفُرُ	بِاللَّهِ
which / he	He sent down	from	before	and	who	he disbelieves	in Allah

الَّذِي أَنْزَلَ مِنْ قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللَّهِ

which He revealed before (*it*). And whoso disbelieves in Allah

وَ	رُسُلِهِ	وَ	كُتُبِهِ	وَ	مَلَائِكَتِهِ	وَ
and	His Messengers	and	His Books	and	His Angels	and

وَمَلَائِكَتِهِ وَرُسُلِهِ وَ

and His angels, and His Books, and His Messengers, and

بَعِيدًا	ضَلًّا	ضَلَّ	قَدْ	فَ	الْآخِرِ	الْيَوْمِ
far away	misguidance	he strayed	surely	so	the Last	the Day

الْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ﴿١٣٧﴾

the Last Day, has surely strayed far away.

ثُمَّ	أَمَنُوا	ثُمَّ	كَفَرُوا	ثُمَّ	أَمَنُوا	الَّذِينَ	إِنَّ
then	they believed	then	they disbelieved	then	they believed	those	surely

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ

Those who believe, then disbelieve, then (again) believe, then

اللَّهُ	يَكُنْ	لَمْ	كُفَرُوا	أَزْدَادُوا	ثُمَّ	كَفَرُوا
Allah	he be	not	disbelieve	they increased	then	they disbelieved

كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ

disbelieve, (and) then increase in disbelief, Allah will never

لِ	يَغْفِرَ	لَ	هُمْ	وَ	لَا	لِ	يَهْدِيهِمْ	سَبِيلًا
way	He forgive	for	them	and	not	for	He guides them	

لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٨﴾

forgive them nor will He guide them to the way.

بَشِيرٍ	الْمُنْفِقِينَ	بِ	أَنَّ	لَهُمْ	عَذَابًا	الِئِمَّا
you give tiding	the hypocrites	with	that	for them	punishment	grievous

بَشِيرٍ الْمُنْفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٩﴾

Give to the hypocrites the tidings that for them is a grievous punishment,

إِلَّا	الَّذِينَ	يَتَّخِذُونَ	الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ	دُونِ
other than	those	they take	disbelievers	friends	from	

إِلَّا الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ

Those who take disbelievers for friends rather than

إِنَّ	فَ	الْعِزَّةَ	هُمْ	عِنْدَ	يَبْتَغُونَ	أَ	الْمُؤْمِنِينَ
surely	so	the honour	them	with	they seek	do	the believers

الْمُؤْمِنِينَ ۖ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ

believers. Do they seek honour at their hands? Then (let them remember that)

نَزَّلَ	قَدْ	وَ	جَمِيعًا	اللَّهِ	لِ	الْعِزَّةَ
He sent down	surely	and	all together	Allah	for	the honour

الْعِزَّةَ لِلَّهِ جَمِيعًا ۗ وَقَدْ نَزَّلَ

all honour belongs to Allah. And He has already revealed

عَلَيْكُمْ	فِي	الْكِتَابِ	أَنْ	إِذَا	سَمِعْتُمْ	آيَاتِ
on you	in	the Book	that	when	you heard	Signs

عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ

to you in the Book that, when you hear the Signs

اللَّهُ	يُكْفَرُ	بِ	هَا	وَ	يُسْتَهْزَأُ	بِ	هَا
Allah	it is being denied	with	it	and	it is mocked	with	it

اللَّهُ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا

of Allah being denied and mocked at,

فَ	لَا	تَقْعُدُوا	مَعَهُمْ	حَتَّى	يَخُوضُوا
so	not	you sit	with them	until	they indulge

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا

sit not with them until they engage

فِي	حَدِيثٍ	غَيْرِ	ه	إِنَّ	كُمْ	إِذَا
in	a talk	other than	it	surely	you	that time
فِي حَدِيثٍ غَيْرِهِ ۖ إِنَّكُمْ إِذَا						
in a talk other than that; for in that case						
مِثْلَهُمْ	إِنَّ	اللَّهِ	جَامِعُ	الْمُنْفِقِينَ		
like them	surely	Allah	assemble	the hypocrites		
مِثْلَهُمْ ۖ إِنَّ اللَّهَ جَامِعُ الْمُنْفِقِينَ						
you would be like them. Surely, Allah will assemble the hypocrites						
وَ	الْكَافِرِينَ	فِي	جَهَنَّمَ	جَمِيعًا	الَّذِينَ	
and	the disbelievers	in	Hell	all together	those	
وَ الْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤١﴾ الَّذِينَ						
and the disbelievers in Hell all together; Those who						
يَتَرَبَّصُونَ	بِكُمْ	فَإِنْ	كَانَ			
they wait	with you	so if	he was			
يَتَرَبَّصُونَ بِكُمْ ۚ فَإِنْ كَانَ						
wait (for news) concerning you. If						
لَكُمْ	فَتْحٌ	مِّنَ	اللَّهِ	قَالُوا		
for you	victory	from	Allah	they said		
لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا						
you have a victory from Allah, they say,						
أ	لَمْ	نَكُنْ	مَعَكُمْ	وَ	إِنْ	كَانَ
do	not	we are	with you	and	if	he was
أَلَمْ نَكُنْ مَعَكُمْ ۖ وَإِنْ كَانَ						
'Were we not with you?' And if						

لِ	الْكَافِرِينَ	نَصِيبٌ	قَالُوا	أَلَمْ	نَسْتَحِذُوا
for	the disbelievers	a share	they said	do not	we overcome

لِلْكَافِرِينَ نَصِيبٌ ۗ قَالُوا أَلَمْ نَسْتَحِذُوا

the disbelievers have a share (of it), they say (to them), 'Did we not get the better of

عَلَيْكُمْ	وَ	نَمْنَعُكُمْ	مِّنْ
on you	and	we protect you	from

عَلَيْكُمْ وَنَمْنَعُكُمْ مِّنْ

you, and protect you against

الْمُؤْمِنِينَ	فَ	اللَّهُ	يَحْكُمُ	بَيْنَكُمْ
the believers	so	Allah	He judges	between you

الْمُؤْمِنِينَ ۗ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ

the believers?' Allah will judge between you

يَوْمَ	الْقِيَامَةِ	وَ	لَنْ	يَجْعَلَ	اللَّهُ
Day	Ressurrection	and	never	He makes	Allah

يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ

on the Day of Ressurrection; and Allah will not grant

لِ	الْكَافِرِينَ	عَلَى	الْمُؤْمِنِينَ	سَبِيلًا
for	the disbelievers	on	the believers	way

لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۗ

the disbelievers a way (to prevail) against the believers.

إِنَّ	الْمُنْفِقِينَ	يُخَدِعُونَ	اللَّهُ	وَ
surely	the hypocrites	they deceive	Allah	and

إِنَّ الْمُنْفِقِينَ يُخَدِعُونَ اللَّهَ وَ

The hypocrites seek to deceive Allah, but



هُوَ	خَادِعٌ	هُمْ	وَ	إِذَا	قَامُوا	إِلَى
He	one who causes to deceive	them	and	when	they stood	towards

هُوَ خَادِعُهُمْ ۖ وَإِذَا قَامُوا إِلَى

He will cause them to be deceived themselves. And when they stand up for

الصَّلَاةِ	قَامُوا	كُسَالَى	يُرَاءُ وَنَ	النَّاسِ
Prayers	they stood	lazily	they are to be seen	people

الصَّلَاةِ قَامُوا كُسَالَى ۖ يُرَاءُ وَنَ النَّاسِ

Prayer, they stand lazily (and) to be seen of men,

وَ	لَا	يَذْكُرُونَ	اللَّهَ	إِلَّا	قَلِيلًا
and	not	they remember	Allah	except	a little

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٣﴾

and they remember Allah but little,

مُذَبِّبِينَ	بَيْنَ	ذَلِكَ	لَا	إِلَى
those that Waver	between	this	not	towards

مُذَبِّبِينَ بَيْنَ ذَلِكَ ۖ لَا إِلَى

Wavering between (this and) that, (belonging) neither to

هَؤُلَاءِ	وَ	لَا	إِلَى	هَؤُلَاءِ	وَ	مَنْ
these	and	not	towards	these	and	whoso

هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۖ وَمَنْ

these nor to those. And he whom

يُضِلُّ	اللَّهُ	فَ	لَنْ	تَجِدَ	لَهُ	سَبِيلًا
He causes to perish	Allah	so	never	you find	for him	way

يُضِلُّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٤﴾

Allah causes to perish, for him you shall not find a way

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تَتَّخِذُوا	الْكَافِرِينَ
O you	those	they believed	not	you take	disbelievers

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ

O you who believe! take not disbelievers

أَوْلِيَاءَ	مِنْ	دُونِ	الْمُؤْمِنِينَ	أَمْ	تُرِيدُونَ
friends	from	other than	the believers	do	you desire

أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَمْ تُرِيدُونَ

for friends, in preference to believers. Do you mean to

أَنْ	تَجْعَلُوا	لِ	اللَّهِ	عَلَيْكُمْ	سُلْطَانًا	مُّبِينًا
that	you find	for	Allah	on you	proof	manifest

أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٥﴾

give Allah a manifest proof against yourselves?

إِنَّ	الْمُنْفِقِينَ	فِي	الدَّرَكِ	الْأَسْفَلِ
surely	the hypocrites	in	the level	the lowest

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ

The hypocrites shall surely be in the lowest depth

مِنْ	النَّارِ	وَ	لَنْ	تَجِدَ	لَهُمْ	نَصِيرًا
from	the Fire	and	never	you find	for them	helper

مِنْ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٦﴾

of the Fire; and you shall find no helper for them,

إِلَّا	الَّذِينَ	تَابُوا	وَ	أَصْلَحُوا
except	those	they repented	and	they amended

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا

Except those who repent and amend

وَ	اعْتَصَمُوا	بِاللَّهِ	وَ	أَخْلَصُوا
and	they held fast	to Allah	and	they were sincere

وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا

and hold fast to Allah and are sincere in

مَعَ	أُولَئِكَ	فَ	لِلَّهِ	هُمُ	دِينَ
with	these are	so	to Allah	them / their	religion

دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ

their obedience to Allah. These are among the

عَظِيمًا	أَجْرًا	الْمُؤْمِنِينَ	اللَّهُ	يُؤْتِ	سَوْفَ	وَ	الْمُؤْمِنِينَ
great	reward	believers	Allah	He gives	soon	and	believers

الْمُؤْمِنِينَ ۖ وَ سَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۝

believers. And Allah will soon bestow a great reward upon the believers

مَا	يَفْعَلُ	اللَّهُ	بِ	عَذَابِ	كُمْ
not	He does	Allah	with	punishment	you

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ

Why should Allah punish you,

إِنْ	شَكَرْتُمْ	وَ	أَمَنْتُمْ	وَ	كَانَ	اللَّهُ
if	you were thankful	and	you believed	and	He was	Allah

إِنْ شَكَرْتُمْ وَأَمَنْتُمْ ۖ وَكَانَ اللَّهُ

if you are thankful and if you believe? and Allah is

عَلِيمًا	شَاكِرًا
All-Knowing	Appreciating

شَاكِرًا عَلِيمًا ۝

Appreciating, All-Knowing.

# **'Wal Mohsanat'**

5th Part of the Holy Quran with split word English translation  
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