

# The Holy Quran

## (Part Five)



Split Word Translation  
(English)

***Wal Mohsanaat***

Fifth Part of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

## Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قصص Desirable to continue, do not pause.
- قف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ  
هُدًى لِّلْمُتَّقِيْنَ ۝۳

Dhālikal-Kitābu lā raiba  
fih, hudal-lil-muttaqīn

↑  
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ  
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

Dhālikal-Kitābu lā raib,  
fih hudal-lil-muttaqīn

وَأَيِّانُكُمْ	مَلَكَتْ	مَا	إِلَّا	النِّسَاءِ	مِنْ	الْمُحْصَنَاتُ	وَأَلَّا
your right hands	it possessed	what	except	the women	from	married women	and

وَأَلَّا الْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْيَانُكُمْ<sup>ج</sup>

And forbidden to you are married women, except such as your right hands possess.

كُتِبَ	اللَّهُ	عَلَيْكُمْ	وَأَلَّا	أُحِلَّ	لَكُمْ	مَا	وَرَاءَ	ذِكُّكُمْ
that	beyond	what	to you	it was made lawful	and	on you	Allah	decree

كُتِبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذِكُّكُمْ<sup>ح</sup>

This has Allah enjoined on you. And allowed to you are those beyond that,

أَنْ تَبْتَغُوا	بِأَمْوَالِكُمْ	مُحْصِنِينَ	غَيْرَ مُسْفِحِينَ
that you seek	with your riches	married men	not those men that commit fornication

أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ<sup>ط</sup>

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

فَمَا	اسْتَبْتَعْتُمْ	بِهِ	مِنْهُمْ	فَاتَوْهُمْ	أُجُورَهُنَّ	فَرِيضَةً
for what	you benefited	with it	from them	so you give them	their dowries	fixed

فَمَا اسْتَبْتَعْتُمْ بِهِ مِنْهُمْ فَاتَوْهُمْ أُجُورَهُنَّ فَرِيضَةً<sup>ط</sup>

And for the benefit you receive from them, give them their dowries, as fixed,

وَأَلَّا	جُنَاحَ	عَلَيْكُمْ	فِيمَا	تَرْضَيْتُمْ	بِهِ	مِنْ بَعْدِ	الْفَرِيضَةِ
and	no sin	for you	in that	you mutually agreed	with it	after	fixing

وَأَلَّا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ<sup>ط</sup>

and there shall be no sin for you in anything you mutually agree upon, after the fixing of the dowry.

إِنَّ	اللَّهَ	كَانَ	عَلِيمًا	حَكِيمًا
surely	Allah	He is	All-Knowing	Wise

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا<sup>25</sup>

Surely, Allah is All-Knowing, Wise.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ	وَمَنْ لَّمْ يَسْتَطِعْ	مِنْكُمْ	طَوْلًا	أَنْ يَنْكِحَ	الْمُحْصَنَاتِ	الْمُؤْمِنَاتِ
and	who	among you	wealth	that he marries	chaste women	believing women
وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ						
And whoso of you cannot afford to marry free, believing women,						
فَبِمَنْ مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ	فَبِمَنْ	مَّا مَلَكَتْ	أَيْمَانُكُم	مِّن	فَتَيَاتِكُمُ	الْمُؤْمِنَاتِ
then from	what it possessed	your right hands	from	your handmaids	the believing women	
فَبِمَنْ مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ <sup>ط</sup>						
let him marry what your right hands possess, namely, your believing handmaids.						
وَاللَّهُ أَعْلَمُ بِأَيِّئَانِكُمْ بَعْضُكُم مِّن بَعْضٍ	وَاللَّهُ	أَعْلَمُ	بِأَيِّئَانِكُمْ	بَعْضُكُم	مِّن	بَعْضٍ
and	Allah	knows best	with your faith	some of you	from	some
وَاللَّهُ أَعْلَمُ بِأَيِّئَانِكُمْ بَعْضُكُم مِّن بَعْضٍ <sup>ع</sup>						
And Allah knows your faith best; you are all one from another						
فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْعُرُوفِ	فَانكِحُوهُنَّ	بِإِذْنِ	أَهْلِهِنَّ	وَ	آتُوهُنَّ	أُجُورَهُنَّ
so you marry them	with permission	their masters	and	you give them	their dowries	with what is fair
فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْعُرُوفِ						
so marry them with the leave of their masters and give them their dowries according to what is fair,						
مُحْصَنَاتٍ غَيْرِ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ	مُحْصَنَاتٍ	غَيْرِ مُسَفِّحَاتٍ	وَ	لَا مُتَّخِذَاتٍ	أَخْدَانٍ	
those women that are chaste	not those that commit fornication	and	not ones that take	secret paramours		
مُحْصَنَاتٍ غَيْرِ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ <sup>ع</sup>						
they being chaste, not committing fornication, nor taking secret paramours.						
فَإِذَا أُحْصِنَ فَإِنَّهُنَّ أَتَيْنَ بِفَاحِشَةٍ	فَإِذَا	أُحْصِنَ	فَإِنْ	أَتَيْنَ	بِفَاحِشَةٍ	
and when	they were married	and if		they committed lewdness		
فَإِذَا أُحْصِنَ فَإِنَّهُنَّ أَتَيْنَ بِفَاحِشَةٍ						
And if, after they are married, they are guilty of lewdness,						



فَعَلَيْهِنَّ	نِصْفُ	مَا	عَلَى	الْمُحْصَنَاتِ	مِنْ	الْعَذَابِ
then upon them	half	what	upon	free women	from	the punishment

فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ط

they shall have half the punishment prescribed for free women.

ذَلِكَ	لِمَنْ	خَشِيَ	الْعَنَتَ	مِنْكُمْ
this	for who	he feared	committing sin	from you

ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ط

This is for him among you who fears lest he should commit sin.

وَ	أَنْ تَصْبِرُوا	خَيْرٌ	لَكُمْ	وَ	اللَّهُ	غَفُورٌ	رَحِيمٌ
and	that you restrain	better	for you	and	Allah	Most Forgiving	Merciful

وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ط وَاللَّهُ غَفُورٌ رَحِيمٌ ٢٦

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

يُرِيدُ	اللَّهُ	لِيُبَيِّنَ	لَكُمْ	وَ	يَهْدِيَكُمْ
He desires	Allah	to make 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
paths	those who	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	عَلِيمٌ	حَكِيمٌ
to you	and	Allah	All-Knowing	Wise

عَلَيْكُمْ ط وَاللَّهُ عَلِيمٌ حَكِيمٌ ٢٧

And Allah is All-Knowing, Wise.

و	اللَّهُ	يُرِيدُ	أَنْ يَتُوبَ	عَلَيْكُمْ
and	Allah	He desires	that He turns in mercy	to you

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ<sup>٢٧</sup>

And Allah wishes to turn to you in mercy,

و	يُرِيدُ	الَّذِينَ	يَتَّبِعُونَ	الشَّهَوَاتِ	أَنْ تَبِيلُوا	مَيْلًا	عَظِيمًا
and	He desires	those who	they follow	the desires	that you incline	inclination	great

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَبِيلُوا مَيْلًا عَظِيمًا<sup>٢٨</sup>

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

يُرِيدُ	اللَّهُ	أَنْ يُخَفِّفَ	عَنْكُمْ	و	خُلِقَ	الْإِنْسَانُ	ضَعِيفًا
He desires	Allah	that He lightens	from you	and	He was created	the man	weak

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ<sup>٢٩</sup> وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

Allah desires to lighten your burden, for man has been created weak.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا تَأْكُلُوا	أَمْوَالَكُمْ	بَيْنَكُمْ	بِالْبَاطِلِ
O ye	those who	they believed	devour not	your wealth	between you	by unlawful means

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

O ye who believe! devour not your property among yourselves by unlawful means,

إِلَّا	أَنْ تَكُونُوا	تِجَارَةً	عَنْ تَرَاضٍ	مِنْكُمْ
except	that it be	trade	with mutual consent	from you

إِلَّا أَنْ تَكُونُوا تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ<sup>٣٠</sup>

except that you earn by trade with mutual consent.

و	لَا تَقْتُلُوا	أَنْفُسَكُمْ	إِنَّ	اللَّهَ	كَانَ	بِكُمْ	رَحِيمًا
and	kill not	yourselves	surely	Allah	He was	to you	Merciful

وَلَا تَقْتُلُوا أَنْفُسَكُمْ<sup>٣١</sup> إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

And kill not yourselves. Surely, Allah is Merciful to you.

وَمَنْ يَفْعَلْ	ذَلِكَ	عُدْوَانًا	وَّ	ظُلْمًا	
whoso does	this	transgressing	and	unjustly	
وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا					
And whosoever does that by way of transgression and injustice,					
فَسَوْفَ نُضَلِّيهِ نَارًا	وَ	كَانَ	ذَلِكَ	عَلَى	اللَّهِ يَسِيرًا
We shall cast him into Fire	and	it was	this	on	Allah easy
فَسَوْفَ نُضَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ٣١					
We shall cast him into Fire; and that is easy with Allah.					
إِنْ تَجْتَنِبُوا	كَبَائِرَ	مَا	تُنْهَوْنَ	عَنْهُ	
if you keep away	major sins	that	you are forbidden	from it	
إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ					
If you keep away from the more grievous of the things which are forbidden you,					
نُكَفِّرُ	عَنْكُمْ	سَيِّئَاتِكُمْ	وَ	نُدْخِلُكُمْ	مُدْخَلَ كَرِيمًا
we remove	from you	your evils	and	we admit you	admitting to place of honour
نُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُدْخَلَ كَرِيمًا ٣٢					
We will remove from you your minor evils and admit you to a place of great honour.					
وَلَا تَتَّبِعُوا	مَا فَضَّلَ اللَّهُ بِهِ	بَعْضُكُمْ	عَلَى	بَعْضٍ	
do not desire	where Allah has made to excell	some of you	over	some	
وَلَا تَتَّبِعُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ ط					
And covet not that whereby Allah has made some of you excel others.					
لِلرِّجَالِ	نَصِيبٌ	مِّمَّا	اَكْتَسَبُوا	وَ	لِلنِّسَاءِ نَصِيبٌ مِّمَّا
for men	a share	of that	they earned	and	for women a share
لِلرِّجَالِ نَصِيبٌ مِّمَّا اَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اَكْتَسَبْنَ ط					
Men shall have a share of that which they have earned, and women a share of that which they have earned.					

وَسُئِلُوا	اللَّهُ	مِنْ	فَضْلِهِ	إِنَّ	اللَّهَ	كَانَ	بِكُلِّ شَيْءٍ	عَلِيمًا
you ask	Allah	of	His bounty	surely	Allah	He is	thing of all	All-Knowing

وَسُئِلُوا اللَّهَ مِنْ فَضْلِهِ ۖ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝٣٣

And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.

وَلِكُلِّ	جَعَلْنَا	مَوَالِيَ	مِمَّا	تَرَكَ	الْوَالِدِينَ	وَالْأَقْرَبُونَ
and	for every one	we appointed	from what	he left	the parents	the relations

وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۖ

And to every one We have appointed heirs to what the parents and the relations leave,

وَالَّذِينَ	عَقَدْتَ	أَيْمَانُكُمْ	فَاتَوْهُمْ	نَصِيبَهُمْ
and	it ratified a contract	your oaths	so give them	their share

وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَاتَوْهُمْ نَصِيبَهُمْ ۖ

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

إِنَّ	اللَّهَ	كَانَ	عَلَى	كُلِّ شَيْءٍ	شَهِيدًا
surely	Allah	He is	over	every	watchful

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝٣٤

Surely, Allah watches over all things.

الرِّجَالُ	قَوْمُونَ	عَلَى	النِّسَاءِ	بِمَا	فَضَّلَ	اللَّهُ	بَعْضَهُمْ	عَلَى	بَعْضٍ
the men	guardians	over	the women	because	He made to excell	Allah	some of them	over	some

الرِّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

Men are guardians over women because Allah has made some of them excel others,

وَبِمَا	أَنْفَقُوا	مِنْ	أَمْوَالِهِمْ
and	they spent	from	their wealth

وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۖ

and because they (men) spend of their wealth.



فَالصَّالِحَاتُ	قُنِيتُ	حَفِظَتْ	لِلْغَيْبِ
so virtuous women	obedient women	women who safeguard themselves	for secrets
فَالصَّالِحَاتُ قُنِيتُ حَفِظَتْ لِلْغَيْبِ			
So virtuous women are those who are obedient, and guard the secrets of their husbands			
بِمَا	حَفِظَ	اللَّهُ	وَ
with that	He protected	Allah	and
نُشُوزَهُنَّ	تَخَافُونَ	الَّتِي	
their disobedience	you fear	those (women)	
بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ			
with Allah's protection. And as for those on whose part you fear disobedience,			
فَعِظُوهُنَّ	وَاهْجُرُوهُنَّ	فِي	الْبُضَاجِعِ
you admonish them	and you leave them alone	in	the beds
وَاَضْرِبُوهُنَّ			
and you chastise those ladies			
فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْبُضَاجِعِ وَاضْرِبُوهُنَّ			
admonish them and leave them alone in their beds, and chastise them.			
فَإِنْ	أَطَعْنَكُمْ	فَلَا تَبْغُوا	عَلَيْهِنَّ
then if	those ladies obeyed you	then not you seek	on them
فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا			
Then if they obey you, seek not a way against them.			
إِنَّ	اللَّهُ	كَانَ	عَلِيًّا
surely	Allah	He is	High
إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا 35			
Surely, Allah is High, Great.			
وَ	إِنْ خِفْتُمْ	شِقَاقَ	بَيْنَهُمَا
and	if you fear	breach	between them
وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا			
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 وَحَكَمًا مِّنْ أَهْلِهَا ٤							
then appoint an arbiter from his folk and an arbiter from her folk.							
إِنْ يُرِيدَا	إِصْلَاحًا	يُوفِّقِ	اللَّهُ	بَيْنَهُمَا			
if they both desire	reconciliation	He will reconcile	Allah	between them			
إِنْ يُرِيدَا إِصْلَاحًا يُّوفِّقِ اللَّهُ بَيْنَهُمَا ٥							
If they desire reconciliation, Allah will effect it between them.							
إِنَّ	اللَّهُ	كَانَ	عَلِيمًا	خَبِيرًا			
surely	Allah	He was	All-Knowing	All-Aware			
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ٦							
Surely, Allah is All-Knowing, All-Aware.							
وَ	اعْبُدُوا	اللَّهُ	وَ	لَا تُشْرِكُوا	بِهِ	شَيْئًا	
and	you worship	Allah	and	do not associate	with him	anything	
وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا							
And worship Allah and associate naught with Him,							
وَ	بِالْوَالِدَيْنِ	إِحْسَانًا	وَ	بِذِي الْقُرْبَى	وَ	الْيَتَى	وَالْمَسْكِينِ
and	with parents	kindness	and	with kindred	and	the orphans	and the needy
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَى وَالْمَسْكِينِ							
and show kindness to parents, and to kindred, and orphans, and the needy,							
وَ	الْجَارِ	ذِي الْقُرْبَى	وَ	الْجَارِ	الْجُنْبِ	وَ	الصَّاحِبِ
and	the neighbour	one who is kinsman	and	the neighbour	stranger	and	the companion
وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنْبِ وَالصَّاحِبِ بِالْجَنْبِ							
and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side,							

وَابْنِ السَّبِيلِ	وَ	مَا مَلَكَتْ	أَيْمَانُكُمْ			
wayfarer	and	that it possesses	your right hands			
وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ <sup>٣٧</sup>						
and the wayfarer, and those whom your right hands possess						
إِنَّ	اللَّهُ	لَا يُحِبُّ	مَنْ	كَانَ	مُخْتَالًا	فَخُورًا
surely	Allah	He loves not	who	was	proud	boastful
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا <sup>٣٧</sup>						
Surely, Allah loves not the proud and the boastful,						
الَّذِينَ	يَبْخُلُونَ	وَ	يَأْمُرُونَ	النَّاسَ	بِالْبُخْلِ	
those who	they act niggardly	and	they enjoin	the people	with niggardliness	
الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ						
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 <sup>٣٨</sup>						
and conceal that which Allah has given them of His bounty.						
وَ	أَعْتَدْنَا	لِلْكَافِرِينَ	عَذَابًا	مُهِينًا		
and	We prepared	for the disbelievers	punishment	humiliating		
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا <sup>٣٨</sup>						
And We have prepared for the disbelievers an humiliating punishment,						
وَ	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	رِئَاءَ	النَّاسِ	
and	those who	they spend	their wealth	showing	people	
وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ						
And for those who spend their wealth to be seen of men,						

وَلَا	يُؤْمِنُونَ	بِاللَّهِ	وَلَا	بِالْيَوْمِ	الْآخِرِ
and	they believe	in Allah	and	the Day	the Last

وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ<sup>٣٨</sup>

and believe not in Allah nor the Last Day.

وَمَنْ	يَكُنْ	الشَّيْطَانُ	لَهُ	قَرِينًا	فَسَاءَ	قَرِينًا
and	whoso he has	Satan	for him	a companion	it is evil	companion

وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا<sup>٣٩</sup>

And whoso has Satan for his companion, let him remember that an evil companion is he.

وَمَاذَا	عَلَيْهِمْ	لَوْ	أَمَنُوا	بِاللَّهِ	وَلَا	الْيَوْمِ	الْآخِرِ
and	over them	if	they believed	in Allah	and	the Day	the Last

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ

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

وَأَنْفَقُوا	مِمَّا	رَزَقَهُمُ	اللَّهُ	وَلَا	كَانَ اللَّهُ	بِهِمْ	عَلِيمًا
and	from what	he provided them	Allah	and	Allah was	to them	one who knows well

وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ<sup>٤٠</sup> وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

and spent out of what Allah has given them? And Allah knows them full well.

إِنَّ	اللَّهَ	لَا	يُظْلِمُ	مِثْقَالَ	ذَرَّةٍ
surely	Allah	not	He wrongs	weight	atom

إِنَّ اللَّهَ لَا يُظْلِمُ مِثْقَالَ ذَرَّةٍ<sup>٤١</sup>

Surely, Allah wrongs not any one even by the weight of an atom.

وَأِنْ تَكُ	حَسَنَةً	يُضَعِفْهَا	وَلَا	يُؤْتِ	مِنْ لَدُنْهُ	أَجْرًا	عَظِيمًا
and	good deed	He multiplies it	and	He gives	from Him	reward	great

وَأِنْ تَكُ حَسَنَةً يُضَعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا<sup>٤١</sup>

And if there be a good deed, He multiplies it and gives from Himself a great reward.



فَكَيْفَ	إِذَا	جِئْنَا	مِنْ	كُلِّ	أُمَّةٍ	بِشَهِيدٍ
so how	when	We brought	from	every	people	with a witness

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ

And how will it fare with them when We shall bring a witness from every people,

وَجِئْنَاكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا	وَجِئْنَاكَ	عَلَىٰ	هَؤُلَاءِ	شَهِيدًا
and	We brought you	against	these	witness

وَجِئْنَاكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ﴿٤٢﴾

and shall bring thee as a witness against these!

يَوْمَئِذٍ	يَوَدُّ	الَّذِينَ	كَفَرُوا	و	عَصَوْا	الرَّسُولَ
that day	he wishes	those who	they disbelieved	and	they disobeyed	the Messenger

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ

On that day those who disbelieved and disobeyed the Messenger

لَوْ	تُسَوَّىٰ	بِهِمْ	الْأَرْضُ	و	لَا	يَكْتُمُونَ	اللَّهُ	حَدِيثًا
if	be leveled	with them	earth	and	not	they conceal	Allah	any thing

لَوْ تَسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٣﴾

will wish that the earth were made level with them, and they shall not be able to conceal anything from Allah.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا تَقْرَبُوا	الصَّلَاةَ	و	أَنْتُمْ	سُكْرَىٰ
O ye	those who	they believed	do not approach	the Prayer	while	you are	those mentally dazed

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكْرَىٰ

O ye who believe! approach not Prayer while you are mentally dazed

حَتَّىٰ	تَعْلَمُوا	مَا	تَقُولُونَ	و	لَا	جُنُبًا	إِلَّا	عَابِرِي سَبِيلٍ
until	you know	what	you say	and	not	unclean	except	those who are travelling

حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ

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

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

حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرَضَى أَوْ عَلَى سَفَرٍ

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

أَوْ	جَاءَ	أَحَدٌ	مِنْكُمْ	مِّنَ	الْغَائِطِ
or	he came	one	of you	from	the privy

أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ

or if one of you comes from the privy

أَوْ	لَسْتُمْ	النِّسَاءَ	فَلَمْ تَجِدُوا	مَاءً	فَتَيَسَّوْا	صَعِيدًا	طَيِّبًا
or	you touched	the women	then you didn't find	water	then you perform tayammum	dust	pure

أَوْ لَسْتُمْ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَسَّوْا صَعِيدًا طَيِّبًا

or you have touched women and you find no water, then betake yourselves to pure dust

فَامْسَحُوا	بِوُجُوهِكُمْ	وَ	أَيْدِيكُمْ
then wipe	with your faces	and	your hands

فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ<sup>ط</sup>

and wipe therewith your faces and your hands.

إِنَّ	اللَّهَ	كَانَ	عَفُوًّا	غَفُورًا
surely	Allah	He was	effacer of sin	Most Forgiving

إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا<sup>٤٤</sup>

Surely, Allah is Most Indulgent, Most Forgiving.

أَلَمْ تَرَ	إِلَى	الَّذِينَ	أُوتُوا	نَصِيبًا	مِّنَ	الْكِتَابِ
did you not see	to	those who	they were given	portion	from	the Book

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ

Dost thou not know of those who were given a portion of the Book?

يَشْتَرُونَ	وَالْضَّلَّةَ	وَ	يُرِيدُونَ	أَنْ تَضِلُّوا	السَّبِيلَ
they buy	the error	and	they desire	that you may lose	the way
يَشْتَرُونَ الضَّلَّةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿٤٥﴾					
They buy error and desire that you too may lose the way.					
وَ	اللَّهُ	أَعْلَمُ	بِأَعْدَائِكُمْ	وَ	كَفَى
and	Allah	Most Knowing	with your enemies	and	he was sufficient
وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ					
And Allah knows your enemies full well. And sufficient is Allah					
وَلِيًّا	وَ	كَفَى	بِاللَّهِ	نَصِيرًا	
friend	and	he was sufficient	with Allah	Helper	
وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٦﴾					
as a Friend, and sufficient is Allah as a Helper.					
مِنْ	الَّذِينَ	هَادُوا	يُحَرِّفُونَ	الْكَلِمَ	عَنْ
from	those who	they became Jews	they pervert	the words	from
مِنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ					
There are some among the Jews who pervert words from their proper places.					
وَ	يَقُولُونَ	سَمِعْنَا	وَ	عَصَيْنَا	
and	they say	we heard	and	we disobeyed	
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا					
And they say, 'We hear and we disobey,'					
وَ	اسْمِعْ	غَيْرَ مُسْمِعٍ	وَ	رَاعِنَا	
and	you hear	without being heard	and	Ra'ina	
وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا					
and hear thou without being heard; and Ra'ina					

لَيَّا	بِأَلْسِنَتِهِمْ	وَ	طَعَنَّا	فِي	الدِّينِ			
twisting	with their tongues	and	injuring	in	religion			
لَيَّا بِأَلْسِنَتِهِمْ وَطَعَنَّا فِي الدِّينِ ط								
screening with their tongues what is in their minds and seeking to injure the Faith								
وَ	لَوْ	أَنَّهُمْ	قَالُوا	سَمِعْنَا	وَ	أَطَعْنَا	وَ	أَسَمِعُ
and	if	indeed they	they said	we heard	and	we obeyed	and	you hear
وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسَمِعُ								
'hear thou,' 'We hear and we obey,' And if they had said,								
وَ	انْظُرْنَا	لَكَانَ	خَيْرًا	لَّهُمْ	وَ	أَقْوَمَ		
and	you look at us	indeed it was	better	for them	and	more upright		
وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ ل								
and 'Unzurna,' it would have been better for them and more upright.								
وَلَكِنْ	لَعَنَهُمُ	اللَّهُ	بِكُفْرِهِمْ	فَلَا	يُؤْمِنُونَ	إِلَّا	قَلِيلًا	
but	He cursed them	Allah	for their disbelief	so not	they believe	except	little	
وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ٤٧								
But Allah has cursed them for their disbelief; so they believe but little.								
يَا أَيُّهَا	الَّذِينَ	أُوتُوا	الْكِتَابَ	آمِنُوا				
O ye	those who	they were given	the Book	you believe				
يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا								
O ye People of the Book! believe								
بِمَا	نَزَّلْنَا	مُصَدِّقًا	لِّمَا	مَعَكُمْ	مِّنْ قَبْلِ			
with that	We sent down	one that fulfil	that which	with you	before			
بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ								
in what We have sent down, fulfilling that which is with you, before								



أَنْ نَّطْبِسَ	وُجُوهًا	فَنَرُدُّهَا	عَلَى	أَذْبَارَهَا	
that we destroy	faces	then we turn them	on	their backs	
أَنْ نَّطْبِسَ وَجُوهًا فَنَرُدُّهَا عَلَى أَذْبَارِهَا					
We inflict humiliation upon some leaders causing them to turn their backs and take to their heels,					
أَوْ	نَلْعَنَهُمْ	كَمَا	لَعَنَّا	أَصْحَابِ السَّبْتِ	
or	we curse them	as	We cursed	people of Sabbath	
أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابِ السَّبْتِ ط					
or curse them as We cursed the People of the Sabbath.					
وَ	كَانَ	أَمْرٌ	اللَّهُ	مَفْعُولًا	
and	it was	decree	Allah	something that was done	
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ٤٨					
And the decree of Allah is bound to be carried out.					
إِنَّ	اللَّهُ	لَا يَغْفِرُ	أَنْ يُشْرَكَ	بِهِ	
surely	Allah	He forgives not	that partner be associated	with him	
إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ					
Surely, Allah will not forgive that any partner be associated with Him;					
وَ	يَغْفِرُ	مَا دُونَ ذَلِكَ	لِمَنْ	يَشَاءُ	
and	He forgives	what is short of that	for whomsoever	He pleases	
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ج					
but He will forgive whatever is short of that to whomsoever He pleases.					
وَ	مَنْ يُشْرِكْ	بِاللَّهِ	فَقَدْ	اِثْبَا	عَظِيمًا
and	whoso associates partner	with Allah	then indeed	he devised	great
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ اِثْبَا عَظِيمًا ٤٩					
And whoso associates partners with Allah has indeed devised a very great sin.					

أَنفُسَهُمْ	يُزَكُّونَ	الَّذِينَ	إِلَى	أَلَمْ تَرَ				
themselves	they hold pure	those who	to	didn't you see				
أَلَمْ تَرَ إِلَى الَّذِينَ يَزَكُّونَ أَنفُسَهُمْ ط								
Dost thou not know of those who hold themselves to be pure?								
فَتِيلاً	يُظْلَمُونَ	لَا	وَ	يَشَاءُ	مَنْ	يُزَكِّي	اللَّهُ	بَلِ
a whit	they be wronged	not	and	He pleases	whom	He purifies	Allah	nay
بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلاً ٥٠								
Nay, it is Allah Who purifies whomsoever He pleases, and they will not be wronged a whit.								
الْكُذِبِ	اللَّهُ	عَلَى	يَفْتَرُونَ	كَيْفَ	أَنْظُرُ			
the lie	Allah	on	they forge	how	you behold			
أَنْظُرُ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ ط								
Behold, how they forge a lie against Allah!								
مُبِينًا	كَفَى بِهِ إِثْمًا				وَ			
manifest	sufficient is that as a sin				and			
وَكَفَى بِهِ إِثْمًا مُّبِينًا ٥١								
And sufficient is that as a manifest sin.								
الْكِتَابِ	مِّنْ	نَّصِيبًا	أُوتُوا	الَّذِينَ	إِلَى	أَلَمْ تَرَ		
the Book	of	a portion	they were given	those who	towards	didn't you see		
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ								
Dost thou not know of those who were given a portion of the Book?								
كَفَرُوا	لِلَّذِينَ	يَقُولُونَ	وَ	الطَّاغُوتِ	وَ	بِالْحِبَّتِ	يُؤْمِنُونَ	
they disbelieved	to those who	they say	and	the transgressor	and	with Devil	they believe	
يُؤْمِنُونَ بِالْحِبَّتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا								
They believe in evil things and follow those who transgress, and they say of the disbelievers,								

هَؤُلَاءِ	أَهْدَى	مِنْ	الَّذِينَ	آمَنُوا	سَبِيلًا
these are	better guided	from	those who	they believed	way
هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥٢﴾					
‘These are better guided in religion than those who believe.’					
أُولَئِكَ	الَّذِينَ	لَعَنَهُمُ	اللَّهُ		
they	those who	He cursed them	Allah		
أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ط					
They it is whom Allah has cursed;					
وَمَنْ يَلْعَنِ	اللَّهُ	فَلَنْ تَجِدَ	لَهُ	نَصِيرًا	
whom He curses	Allah	then you shall find not	for him	helper	
وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٣﴾					
and he whom Allah curses, thou shalt not find for him a helper.					
أَمْ لَهُمْ	لَهُمْ	نَصِيبٌ	مِّنْ	الْمُلْكِ	
is	for them	share	from	the kingdom	
أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ					
Have they a share in the kingdom?					
فَإِذَا	لَا يُؤْتُونَ	النَّاسَ	نَقِيرًا		
so then	they give not	people	split in the date stone		
فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٤﴾					
Then would they not give men even so much as the little hollow in the back of a date stone.					
أَمْ يَحْسُدُونَ	النَّاسَ	عَلَى	مَا	آتَاهُمُ	اللَّهُ مِنْ فَضْلِهِ
they envy	people	over	what	He gave them	from Allah His bounty
أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ؕ					
Or do they envy men for what Allah has given them out of His bounty?					

فَقَدْ	آتَيْنَا	أَلَ إِبْرَاهِيمَ	الْكِتَابَ	وَ	الْحِكْمَةَ
so surely	We gave	the children of Abraham	the Book	and	the wisdom
فَقَدْ آتَيْنَا أَلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ					
If that is so, surely, We gave the Book and Wisdom to the children of Abraham also					
وَ	آتَيْنَهُمْ	مُلْكًا	عَظِيمًا		
and	We gave them	kingdom	great		
وَآتَيْنَهُمْ مُلْكًا عَظِيمًا ﴿٥٥﴾					
and We also gave them a great kingdom.					
فَمِنْهُمْ	مَنْ	أَمَنَ	بِهِ	وَ	مِنْهُمْ
so among them	some	he believed	in it	and	among them
فَمِنْهُمْ مَنْ أَمَنَ بِهِ وَمِنْهُمْ					
And of them were some who believed in him, and of them;					
مَنْ صَدَّ	عَنْهُ	وَ	كَفَى	بِجَهَنَّمَ	سَعِيرًا
who he turned away	from him	and	he was sufficient	with Hell	blazing fire
مَنْ صَدَّ عَنْهُ ۖ وَكَفَى بِجَهَنَّمَ سَعِيرًا ﴿٥٦﴾					
were others who turned away from him. And sufficient is Hell as a blazing fire.					
إِنَّ	الَّذِينَ	كَفَرُوا	بِآيَاتِنَا	سَوْفَ	نُصْلِيهِمْ
surely	those who	they disbelieved	with Our Signs	soon	We admit them
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا ۖ					
Those who disbelieve in Our Signs, We shall soon cause them to enter Fire.					
كُلَّمَا	نَضِجَتْ	جُلُودُهُمْ	بَدَّلْنَاهُمْ	جُلُودًا	غَيْرَهَا
whenever	it was fully burnt	their skins	We changed them	skins	other that
كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا					
As often as their skins are burnt up, We shall give them in exchange other skins					



﴿

لِيَذُوقُوا	الْعَذَابَ	إِنَّ	اللَّهَ	كَانَ	عَزِيزًا	حَكِيمًا
so that they taste	the punishment	surely	Allah	He was	Mighty	Wise

لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿57﴾

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

وَالَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ
those	they believed	they worked	the good works

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

And those who believe and do good works,

سَنُدْخِلُهُمْ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ
soon We admit them	Gardens	it flows	from	beneath it	streams

سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

We shall make them enter Gardens through which streams flow,

خُلْدِينَ	فِيهَا	أَبَدًا	لَهُمْ	فِيهَا	أَزْوَاجٌ	مُطَهَّرَةٌ
those that abide	in it	for ever	for them	in it	spouses	one that is purified

خُلْدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ﴿58﴾

to abide therein for ever; therein shall they have spouses purified by Us;

وَنُدْخِلُهُمْ	ظِلًّا	ظَلِيلًا
We admit them	shades	plenteous

وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿58﴾

and We shall admit them to a place of pleasant and plenteous shade.

إِنَّ	اللَّهَ	يَأْمُرُكُمْ	أَنْ تُؤَدُّوا	الْأَمْنَتِ	إِلَى	أَهْلِهَا
verily	Allah	he commands you	that you make over	the trusts	to	entitled to it

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمْنَتِ إِلَى أَهْلِهَا ﴿59﴾

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

وَالْعَدْلُ	أَنْ تَحْكُمُوا	النَّاسِ	بَيْنَ	حَكْمَتُمْ	إِذَا	وَ
with justice	that you judge	the people	between	you judge	when	and
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ						
and that, when you judge between men, you judge with justice.						
بِهِ	يَعِظُكُمْ	نِعْمًا	اللَّهُ	إِنَّ		
with it	He admonishes you	excellent	Allah	surely		
إِنَّ اللَّهَ نِعْمًا يَعْظُمُ بِهِ <sup>ط</sup>						
And surely excellent is that with which Allah admonishes you!						
بَصِيرًا	سَمِيعًا	كَانَ	اللَّهُ	إِنَّ		
All-Seeing	All-Hearing	is	Allah	surely		
إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا <sup>٥٩</sup>						
Allah is All-Hearing, All-Seeing.						
اللَّهُ	أَطِيعُوا	أَمَنُوا	الَّذِينَ	يَا أَيُّهَا		
Allah	you obey	they believed	those who	O ye		
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ						
O ye who believe!obey Allah,						
مِنْكُمْ	أُولَى الْأَمْرِ	وَ	الرَّسُولَ	أَطِيعُوا	وَ	
over you	those who in authority	and	the Messenger	you obey	and	
وَ أَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ <sup>ج</sup>						
and obey His Messenger and those who are in authority over you.						
الرَّسُولَ	وَ	اللَّهُ	إِلَى	فَرُدُّوهُ	شَيْءٍ	فِي
the Messenger	and	Allah	to	then you refer it	anything	in
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ						
And if you differ in anything among yourselves, refer it to Allah and His Messenger						

إِنْ	كُنْتُمْ	تُؤْمِنُونَ	بِاللَّهِ	وَ	الْيَوْمِ	الْآخِرِ
if	you were	you believe	in Allah	and	the Day	the Last
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ط						
if you are believers in Allah and the Last Day.						
ذَلِكَ	خَيْرٌ	وَ	أَحْسَنُ	تَأْوِيلًا		
this is	best	and	most commendable	end result		
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٠						
That is best and most commendable in the end.						
أَلَمْ تَرَ	إِلَى	الَّذِينَ	يَزْعُمُونَ	أَنَّهُمْ	أَمَنُوا	بِهَا
didn't you see	to	those	they pretend	that they	they believed	with that
أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِهَا أَنْزَلَ إِلَيْكَ						
Dost thou not know of those who pretend that they believe in what has been revealed to thee						
وَ	مَا	أَنْزَلَ	مِنْ قَبْلِكَ	يُرِيدُونَ	أَنْ يَتَحَاكَمُوا	
and	what	it was revealed	before you	they desire	they seek judgement	
وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا						
and what has been revealed before thee? They desire to seek judgment						
إِلَى	الطَّاغُوتِ	وَ	قَدْ	أُمِرُوا	أَنْ يَكْفُرُوا	بِهِ
to	the rebellious	and	surely	they were commanded	that they disobey	with it
إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ط						
from the rebellious, although they were commanded not to obey them.						
وَ	يُرِيدُ	الشَّيْطَانُ	أَنْ يُضِلَّهُمْ	ضَلًّا	بَعِيدًا	
and	he desires	the Satan	that he leads them astray	error	far away	
وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلًّا بَعِيدًا ٥١						
And Satan desires to lead them far astray.						

و	إِذَا	قِيلَ	لَهُمْ	تَعَالَوْا	إِلَى	مَا	أَنْزَلَ	اللَّهُ
and	when	it was said	to them	you come	to	what	He sent down	Allah

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ

And when it is said to them, Come ye to what Allah has sent down

و	إِلَى	الرَّسُولِ	رَأَيْتَ	الْمُنْفِقِينَ	يَصُدُّونَ	عَنْكَ	صُدُّوْا
and	to	the Messenger	you saw	the hypocrites	they turn away	from you	in aversion

وَالِى الرَّسُولِ رَأَيْتَ الْمُنْفِقِينَ يَصُدُّونَ عَنْكَ صُدُّوْا<sup>62</sup>

to His Messenger, thou seest the hypocrites turn away from thee with aversion.

فَكَيْفَ	إِذَا	أَصَابَتْهُمْ	مُصِيبَةٌ	بِهَا	قَدَّمَتْ	أَيْدِيَهُمْ
then how	when	it befall them	affliction	because	it sent before	their hands

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِهَا قَدَّمَتْ أَيْدِيَهُمْ

Then how is it that when an affliction befalls them because of what their hands have sent on before them,

ثُمَّ	جَاءُوكَ	يَحْلِفُونَ	بِاللَّهِ	إِنْ أَرَدْنَا	إِلَّا	إِحْسَانًا	وَّ	تَوْفِيقًا
then	they came to you	they swear	by Allah	we meant not	except	kindness	and	conciliation

ثُمَّ جَاءُوكَ يَحْلِفُونَ<sup>63</sup> بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

they come to thee swearing by Allah, saying, We meant nothing but an act of kindness and conciliation?

أُولَئِكَ	الَّذِينَ	يَعْلَمُ	اللَّهُ	مَا	فِي	قُلُوبِهِمْ
these	those who	He knows	Allah	what	in	their hearts

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ<sup>3</sup>

These are they, the secrets of whose hearts Allah knows well.

فَاعْرِضْ	عَنْهُمْ	وَّ	عِظْهُمْ	وَّ	قُلْ	لَهُمْ
so you turn away	from them	and	admonish them	and	you say	to them

فَاعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ

So turn away from them and admonish them and speak to them



بَلِيغًا	قَوْلًا	أَنْفُسِهِمْ	فِي
effective	a word	their own selves	in
فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا <sup>64</sup>			
an effective word concerning their own selves.			
وَاللَّهُ	بِأَذْنِ	لِيُطَاعَ	إِلَّا
Allah	by command	he be obeyed	except
وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِأَذْنِ اللَّهِ <sup>ط</sup>			
And We have sent no Messenger but that he should be obeyed by the command of Allah.			
وَجَاءُوكَ	أَنْفُسَهُمْ	ظَلَمُوا	إِذْ
they came	their souls	they wronged	when
وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ			
And if they had come to thee when they had wronged their souls,			
الرَّسُولَ	لَهُمْ	اسْتَغْفَرَ	وَاللَّهُ
the Messenger	for them	He asked forgiveness	and Allah
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ			
and asked forgiveness of Allah, and if the Messenger also had asked forgiveness for them,			
رَحِيمًا	تَوَابًا	اللَّهُ	لَوْجَدُوا
Merciful	Oft-Returning	Allah	surely they found
لَوْجَدُوا اللَّهَ تَوَابًا رَحِيمًا <sup>65</sup>			
they would have surely found Allah Oft-Returning with compassion and Merciful.			
يُحَكِّمُوكَ	حَتَّى	يُؤْمِنُونَ	لَا
they make you judge	until	they believe	not
فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ			
But no, by thy Lord, they are not believers until they make thee judge			

فِيْمَا	شَجَرَ	بَيْنَهُمْ	ثُمَّ	لَا يَجِدُوْا	فِيْ	اَنْفُسِهِمْ	حَرَجًا
in what	it disputed	between them	then	they find not	in	their hearts	demur
فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْ اَنْفُسِهِمْ حَرَجًا							
in all that is in dispute between them and then find not in their hearts any demur							
مِّمَّا	قَضَيْتَ	وَ	يُسَلِّمُوْا	تَسْلِيْمًا			
from that	you decided	and	they submit	submission			
مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا ﴿٦٦﴾							
concerning that which thou decidest and submit with full submission.							
وَ	لَوْ	اَنَّا	كَتَبْنَا عَلَيْهِمْ	اَنْ اَقْتُلُوْا	اَنْفُسَكُمْ		
and	if	We	we commanded them	that you slay	yourselves		
وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنْ اَقْتُلُوْا اَنْفُسَكُمْ							
And if We had commanded them, slay yourselves.							
اَوْ	اَخْرَجُوْا	مِنْ	دِيَارِكُمْ	مَا فَعَلُوْهُ	اِلَّا	قَلِيْلٌ	مِّنْهُمْ
or	you leave	from	your homes	they have done it not	except	a few	from them
اَوْ اَخْرَجُوْا مِنْ دِيَارِكُمْ مَا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِّنْهُمْ ط							
or leave your homes,'they would not have done it except a few of them;							
وَ	لَوْ اَنَّهُمْ	فَعَلُوْا	مَا	يُوعَظُوْنَ	بِهٖ		
and	surely they	they had done	what	they are exhorted	to do		
وَلَوْ اَنَّهُمْ فَعَلُوْا مَا يُوعَظُوْنَ بِهٖ							
and if they had done what they are exhorted to do,							
لَكَانَ	خَيْرًا لَهُمْ	وَ	اَشَدَّ تَثْبِيْتًا				
surely it was	better for them	and	greater in strength				
لَكَانَ خَيْرًا لَهُمْ وَاَشَدَّ تَثْبِيْتًا ﴿٦٧﴾							
it would surely have been better for them and conducive to greater strength.							

وَ	إِذَا	لَا تَتَيْنُهُمْ	مِّنْ لَّدُنَّا	أَجْرًا	عَظِيمًا
and	then	surely We gave them	from ourselves	reward	big
وَإِذَا لَاتَيْنَهُمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٨﴾					
And then We would have surely given them a great reward from Ourselves;					
وَ	لَهَدَيْنَهُمْ	صِرَاطًا	مُسْتَقِيمًا	وَ	مَنْ يُطِيعِ
and	surely We guided them	path	right	and	he obeys
وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٩﴾ وَمَنْ يُطِيعِ اللَّهَ					
And We would surely have guided them in the right path. And whoso obeys Allah					
وَ	الرَّسُولَ	فَأُولَئِكَ	مَعَ	الَّذِينَ	أَنعَمَ
and	Messenger	then these	among	those	He bestowed
وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ					
and this Messenger of His shall be among those on whom Allah has bestowed His blessings,					
مِّنْ	النَّبِيِّينَ	وَ	الصَّادِقِينَ	وَ	الشُّهَدَاءِ
among	the Prophets	and	the Truthful	and	the Martyrs
مِّنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ					
namely, the Prophets, the Truthful, the Martyrs,					
وَ	الصَّالِحِينَ	وَ	حَسَنَ	أُولَئِكَ	رَفِيقًا
and	the Righteous	and	it became excellent	these are	companion
وَالصَّالِحِينَ وَحَسَنَ أُولَئِكَ رَفِيقًا ﴿٧٠﴾					
and the Righteous. And excellent companions are these.					
ذَلِكَ	الْفَضْلُ	مِنَ	اللَّهِ	وَ	كَفَى بِاللَّهِ
this is	the grace	from	Allah	and	Allah was sufficient
ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴿٧١﴾					
This grace is from Allah, and sufficient is Allah, the All-Knowing.					

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	خُذُوا	حِذْرَكُمْ
O ye	those who	they believed	you take	your precautions
يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ				
O ye who believe! take your precautions;				
فَانْفِرُوا	ثُبَاتٍ	أَوْ	انْفِرُوا	جَمِيعًا
then you go forth	in groups	or	you go forth	together
فَانْفِرُوا ثُبَاتٍ أَوْ انْفِرُوا جَمِيعًا <sup>(72)</sup>				
then either go forth in separate parties or go forth all together.				
وَ	إِنَّ	مِنْكُمْ	لَمَنْ	لَيُبْطِئَنَّ
and	surely	among you	surely who	indeed he lags behind
وَأَنَّ مِنْكُمْ لَمَنْ لَيُبْطِئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ				
And among you there is he who will tarry behind, and if a misfortune befall you,				
قَالَ	قَدْ	أَنْعَمَ	اللَّهُ	عَلَيَّ
he said	indeed	he graced	Allah	upon me
إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا				
he says, Surely, 'Allah has been gracious to me, since I was not present with them.'				
وَ	لَئِنْ	أَصَابَكُمْ	فَضْلٌ	مِّنَ اللَّهِ
and	indeed if	it came to pass you	good fortune	from Allah
وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ				
But if there comes to you some good fortune from Allah, he says,				
كَأَن لَّمْ تَكُنْ	بَيْنَكُمْ	و	بَيْنَهُ	مَوَدَّةٌ
as if	between you	and	between him	love
كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ				
as if there were no love between you and him,				



يَلِيَّتِي كُنْتُ	مَعَهُمْ	فَأَفُوزَ	فَوْزًا	عَظِيمًا
would that I had been	with them	then I would have succeeded	success	great
يَلِيَّتِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا <sup>74</sup>				
Would that I had been with them, then should I have indeed achieved a great success!				
فَلْيُقَاتِلْ	فِي	سَبِيلِ	اللَّهِ	الَّذِينَ يَشْرُونَ
so let him fight	in	way	Allah	those who
الدُّنْيَا	بِالْآخِرَةِ	الْحَيَاةِ	يَشْرُونَ	الَّذِينَ
the world	for the Hereafter	the life	they sell	those who
فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ <sup>ط</sup>				
Let those then fight in the cause of Allah who would sell the present life for the Hereafter.				
وَمَنْ يُقَاتِلْ	فِي	سَبِيلِ	اللَّهِ	وَمَنْ
whoso fight	in	way	Allah	and
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ				
And whoso fights in the cause of Allah,				
فَيُقْتَلْ	أَوْ	يَغْلِبْ	فَسَوْفَ	نُؤْتِيهِ
then he is killed	or	he be victorious	then soon	We give him
عَظِيمًا	أَجْرًا	وَنُؤْتِيهِ	فَسَوْفَ	يَغْلِبْ
great	reward	We give him	then soon	he be victorious
فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا <sup>75</sup>				
be he slain or be he victorious, We shall soon give him a great reward.				
وَمَا لَكُمْ	لَا	تُقَاتِلُونَ	فِي	سَبِيلِ
what is the matter with you	not	you fight	in	way
اللَّهِ	وَمَا لَكُمْ	لَا	تُقَاتِلُونَ	فِي
Allah	and	not	you fight	in
وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ				
And what is the matter with you that you fight not in the cause of Allah				
وَالْمُسْتَضْعَفِينَ	مِنْ	الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانَ
the weak	among	the men	and the women	and the children
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ				
and of the weak men, women and children				

الَّذِينَ	يَقُولُونَ	رَبَّنَا	أَخْرِجْنَا	مِنْ	هَذِهِ	الْقَرْيَةِ	الظَّالِمِ	أَهْلُهَا
those who	they say	our lord	you take us out	from	this	the town	the oppressor	its people

الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

who say, Our Lord, take us out of this town, whose people are oppressors,

وَجَعَلْ	لَنَا	مِنْ لَدُنْكَ	وَلِيًّا
and	for us	from yourself	friend

وَجَعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا

and make for us some friend from Thyself,

وَجَعَلْ	لَنَا	مِنْ لَدُنْكَ	نَصِيرًا
and	for us	from yourself	Helper

وَجَعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا<sup>(76)</sup>

and make for us from Thyself some helper?

الَّذِينَ	آمَنُوا	يُقَاتِلُونَ	فِي	سَبِيلِ	اللَّهِ
those who	they believed	they fight	in	way	Allah

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

Those who believe fight in the cause of Allah,

وَالَّذِينَ	كَفَرُوا	يُقَاتِلُونَ	فِي	سَبِيلِ	الطَّاغُوتِ
those who	they disbelieved	they fight	in	way	the Evil one

وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ

and those who disbelieve fight in the cause of the Evil One.

فَقَاتِلُوا	أَوْلِيَاءَ	الشَّيْطَانِ	إِنَّ	كَيْدَ	الشَّيْطَانِ	كَانَ	ضَعِيفًا
therefore you fight	friends	the Satan	surely	strategy	the Satan	it was	weak

فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا<sup>(77)</sup>

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

لَهُمْ	قِيلَ	الَّذِينَ	إِلَى	أَلَمْ تَرَ				
to them	it was said	those	towards	you did not see				
أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ								
Dost thou not know of those to whom it was said:								
الزَّكَاةَ	أَتُوا	وَ	الصَّلَاةَ	أَقِيمُوا	وَ	أَيْدِيَكُمْ	كُفُّوا	
the Zakat	you pay	and	the Prayer	you observe	and	your hands	you restrain	
كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ								
'Restrain your hands, observe Prayer and pay the Zakat								
مِنْهُمْ	فَرِيقٌ	إِذَا	الْقِتَالُ	عَلَيْهِمْ	كُتِبَ	فَلَمَّا		
of them	a section	when	the fighting	upon him	it was prescribed	and when		
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ								
And when fighting has been prescribed for them, behold! a section of them								
يَخْشَوْنَ	النَّاسَ	كَخَشْيَةِ	اللَّهِ	أَوْ	أَشَدَّ	خَشْيَةً		
they fear	people	as fear	Allah	or	more intense	fear		
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً								
fear men as they should fear Allah, or with still greater fear;								
وَقَالُوا	رَبَّنَا	لِمَ	كُتِبَتْ	عَلَيْنَا	الْقِتَالُ			
they said	our Lord	why	you prescribed	upon us	the fighting			
وَقَالُوا رَبَّنَا لِمَ كُتِبَتْ عَلَيْنَا الْقِتَالُ								
and they say, Our Lord, why hast Thou prescribed fighting for us?								
لَوْلَا	أَخَّرْتَنَا	إِلَى	أَجَلٍ	قَرِيبٍ	قُلْ	مَتَاعُ	الدُّنْيَا	قَلِيلٌ
why not	you granted us respite	for	a while	short	you say	benefit	this world	little
لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ								
Wouldst Thou not grant us respite yet a while? Say, The benefit of this world is little								

و	الْآخِرَةُ	خَيْرٌ	لِّمَن	اتَّقَى	وَ	لَا	تُظْلَمُونَ	فَتِيلًا
and	the Hereafter	better	for who	he feared God	and	not	you shall be wronged	a whit

وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى ٧٨ وَلَا تُظْلَمُونَ فَتِيلًا

and the Hereafter will be better for him who fears God; and you shall not be wronged a whit.

أَيْنَ مَا	تَكُونُوا	يُدْرِكُكُمْ	الْمَوْتُ	وَ	لَوْ	كُنْتُمْ	فِي	بُرُوجٍ	مُشِيدَةٍ
Wheresoever	you are	it overtakes you	the death	and	if	you were	in	towers	strongly built

أَيْنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ٧٩

Wheresoever you may be, death will overtake you, even if you be in strongly built towers.

وَ	إِنْ تُصِيبْهُمْ	حَسَنَةٌ	يَقُولُوا	هَذِهِ	مِنْ عِنْدِ	اللَّهِ
and	if it befalls them	some good	they say	this is	from	Allah

وَإِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ٨٠

And if some good befalls them, they say, This is from Allah;

وَ	إِنْ تُصِيبْهُمْ	سَيِّئَةٌ	يَقُولُوا	هَذِهِ	مِنْ عِنْدِكَ
and	if it befalls them	evil	they say	this is	from you

وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ٨١

and if evil befalls them, they say, This is from thee.

قُلْ	كُلُّ	مِّنْ عِنْدِ	اللَّهِ
you say	all	from	Allah

قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ ٨٢

Say; All is from Allah.

فَمَا لِهَؤُلَاءِ الْقَوْمِ	لَا يَكَادُونَ	يَفْقَهُونَ	حَدِيثًا
what has happened these people	they come near not	they understand	anything

فَمَا لِهَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ٨٣

What has happened to these people that they come not near understanding anything?



مَا	أَصَابَكَ	مِنْ	حَسَنَةٍ	فَإِنْ	اللَّهُ
whatever	it came to you	from	good	then from	Allah
مَا أَصَابَكَ مِنْ حَسَنَةٍ فَبِمَا أَتَى اللَّهُ					
Whatever of good comes to thee is from Allah;					
وَمَا	أَصَابَكَ	مِنْ	سَيِّئَةٍ	فَإِنْ	نَفْسِكَ
and	it befall you	from	evil	then from	yourself
وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَبِمَا كَفَرَتْ					
and whatever of evil befalls thee is from thyself.					
وَأَرْسَلْنَاكَ	لِلنَّاسِ	رَسُولًا	وَكَفَى	بِاللَّهِ	شَهِيدًا
We sent you	to mankind	Messenger	and	Allah is sufficient	as a Witness
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا <sup>(80)</sup>					
And We have sent thee as a Messenger to mankind. And sufficient is Allah as a Witness.					
مَنْ	يُطِيعِ	الرَّسُولَ	فَقَدْ	أَطَاعَ	اللَّهُ
whoso	he obeys	the Messenger	then indeed	he obeyed	Allah
مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ <sup>ج</sup>					
Whoso obeys the Messenger obeys Allah indeed;					
وَمَنْ	تَوَلَّى	فَمَا	أَرْسَلْنَاكَ	عَلَيْهِمْ	حَفِظًا
and	he turned away	then not	We sent you	over them	a keeper
وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا <sup>(81)</sup>					
and whoso turns away, then We have not sent thee as a keeper over them.					
وَيَقُولُونَ	طَاعَةٌ	فَإِذَا	بَرَزُوا	مِنْ عِنْدِكَ	
they say	obedience	so when	they went forth	from you	
وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ					
And they say: Obedience is our guiding principle; but when they go forth from thy presence,					

تَقُولُ	الَّذِي	غَيْرَ	مِنْهُمْ	طَائِفَةٌ	بَيَّتَ
you say	what	against	of them	a group	he spent the night scheming

بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ<sup>ط</sup>

a section of them spends the night scheming against what thou sayest.

وَاللَّهُ	يَكْتُبُ	مَا	يُبَيِّتُونَ	فَاعْرِضْ	عَنْهُمْ
Allah	He records	whatever	they scheme by night	so you turn away	from them

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ<sup>ط</sup> فَاعْرِضْ عَنْهُمْ

Allah records whatever they scheme by night. So turn away from them,

وَتَوَكَّلْ	عَلَى	اللَّهِ	وَ	كَفَى بِاللَّهِ	وَكَيْلًا
and	you put your trust	on	Allah	and	Disposer of affairs

وَتَوَكَّلْ عَلَى اللَّهِ<sup>ط</sup> وَكَفَى بِاللَّهِ وَكَيْلًا<sup>82</sup>

and put thy trust in Allah. And sufficient is Allah as a Disposer of affairs.

أَفَلَا يَتَذَكَّرُونَ	الْقُرْآنَ	وَ	لَوْ	كَانَ	مِنْ عِنْدِ غَيْرِ اللَّهِ
do they not meditate	the Quran	and	if	it was	from among other than Allah

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ<sup>ط</sup> وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

Will they not, then, meditate upon the Qur'an? Had it been from anyone other than Allah, ?

لَوْ جَدُّوا	فِيهِ	اِخْتِلَافًا	كَثِيرًا
surely they found	in it	disagreement	much

لَوْ جَدُّوا فِيهِ اِخْتِلَافًا كَثِيرًا<sup>83</sup>

they would surely have found therein much disagreement.

وَ	إِذَا	جَاءَهُمْ	أَمْرٌ	مِّنَ	الْأَمْنِ	أَوْ	الْخَوْفِ	أَذَاعُوهُ
and	when	it came to them	tidings	of	peace	or	the fear	they spread it about

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوهُ<sup>ط</sup>

When they conceive (rumours concerning) a matter of peace or alarm they spread it about.

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ	وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ	وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ	وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ	وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ	وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ	وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ	وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ
among them	those in authority	to	and	the Messenger	to	they had referred it	if and
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ							
Whereas if they had referred the matter to the Messenger and those in authority among them							
لَعَلِبَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ	لَعَلِبَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ	لَعَلِبَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ	لَعَلِبَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ	لَعَلِبَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ	لَعَلِبَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ	لَعَلِبَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ	لَعَلِبَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ
from them	they elicit it after pondering hard	those who	surely	He knew it			
لَعَلِبَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ <sup>ط</sup>							
surely of them those who had critically examined the matter could know the truth.							
وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ	وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
His mercy	and	upon you	Allah	grace of	not	if	and
وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ							
And had it not been for the grace of Allah upon you and His mercy,							
لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا فَقَاتِلْ فِي سَبِيلِ اللَّهِ	لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا فَقَاتِلْ فِي سَبِيلِ اللَّهِ	لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا فَقَاتِلْ فِي سَبِيلِ اللَّهِ	لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا فَقَاتِلْ فِي سَبِيلِ اللَّهِ	لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا فَقَاتِلْ فِي سَبِيلِ اللَّهِ	لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا فَقَاتِلْ فِي سَبِيلِ اللَّهِ	لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا فَقَاتِلْ فِي سَبِيلِ اللَّهِ	لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا فَقَاتِلْ فِي سَبِيلِ اللَّهِ
in the cause of Allah	therefore you fight	a few	except	the Satan	surely	you would have followed	
لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا <sup>84</sup> فَقَاتِلْ فِي سَبِيلِ اللَّهِ <sup>ج</sup>							
you would have followed Satan, save a few. Fight, therefore, in the cause of Allah							
لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرَّاصِ الْمُؤْمِنِينَ	لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرَّاصِ الْمُؤْمِنِينَ	لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرَّاصِ الْمُؤْمِنِينَ	لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرَّاصِ الْمُؤْمِنِينَ	لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرَّاصِ الْمُؤْمِنِينَ	لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرَّاصِ الْمُؤْمِنِينَ	لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرَّاصِ الْمُؤْمِنِينَ	لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرَّاصِ الْمُؤْمِنِينَ
the believers	and urge	yourself	except	not	you are made responsible		
لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرَّاصِ الْمُؤْمِنِينَ <sup>ج</sup>							
thou art not made responsible except for thyself and urge on the believers.							
عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا	عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا	عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا	عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا	عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا	عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا	عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا	عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا
they disbelieved	those	war	that he restrains	Allah	may be		
عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا <sup>ط</sup>							
It may be that Allah will restrain the might of those that disbelieve;							

و	اللَّهُ	أَشَدُّ	بَأْسًا	و	أَشَدُّ	تَنْكِيلًا
and	allah	stronger	war	and	stronger	inflicting punishment
وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٥﴾						
and Allah is stronger in might and stronger in inflicting punishment.						
مَنْ	يُشْفَعُ	شَفَاعَةً	حَسَنَةً	يَكُنْ	لَهُ	نَصِيبٌ مِّنْهَا
whoso	he intercedes	intercession	righteous	he shall have	for him	a share from it
مَنْ يُشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ٤						
Whoso makes a righteous intercession shall have a share thereof,						
و	مَنْ يُشْفَعُ	شَفَاعَةً	سَيِّئَةً	يَكُنْ	لَهُ	كَفْلٌ مِّنْهَا
and	whoso he intercedes	intercession	evil	he shall have	for him	a portion from it
وَمَنْ يُشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ٥						
and whoso makes an evil intercession, shall have a like portion of evil consequences thereof;						
و	كَانَ	اللَّهُ	عَلَىٰ	كُلِّ	شَيْءٍ	مُّقِيتًا
and	it was	Allah	upon	every	thing	Powerful
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٦﴾						
and Allah is Powerful over everything.						
و	إِذَا	حُيِّيتُمْ	بِتَحِيَّةٍ	فَحَيُّوا	بِأَحْسَنَ	مِنْهَا أَوْ رُدُّوْهَا
and	when	you were greeted	with a greeting	then you greet	with better	than that or you return it
وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوْهَا ٦						
And when you are greeted with a prayer, greet ye with a better prayer or at least return it.						
إِنَّ	اللَّهُ	كَانَ	عَلَىٰ	كُلِّ	شَيْءٍ	حَسِيبًا
surely	Allah	he was	over	every	thing	one who takes account
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٧﴾						
Surely, Allah takes account of all things.						



هُوَ	إِلَّا	إِلَهِ	لَا	اللَّهُ	
him	except	worthy of worship	no	Allah	
اللَّهُ لَا إِلَهَ إِلَّا هُوَ ط					
Allah is He beside Whom there is none worthy of worship.					
فِيهِ	لَا رَيْبَ	الْقِيَمَةِ	يَوْمَ	إِلَى	لَيَجْمَعَنَّكُمْ
in it	no doubt	the Resurrection	Day	till	he surely assembles you
لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ ط					
He will certainly continue to assemble you till the Day of Resurrection, about which there is no doubt.					
حَدِيثًا	اللَّهُ	مِنْ	أَصْدَقُ	مَنْ	وَ
in word	Allah	from	more truthful	who	and
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ٨٨					
And who is more truthful in his word than Allah?					
فِئَتَيْنِ	الْمُنْفِقِينَ	فِي	فَبَالَكُمْ		
two groups	the hypocrites	in	what has happened to you		
فَبَالَكُمْ فِي الْمُنْفِقِينَ فِئَتَيْنِ					
What has happened to you that you are divided into two parties regarding the hypocrites?					
كَسَبُوا	بِهَا	أَرْكَسَهُمْ	اللَّهُ	وَ	
they earned	because of	he overthrew them	Allah	and	
وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ط					
And Allah has overthrown them because of what they earned.					
اللَّهُ	أَضَلَّ	مَنْ	أَنْ تَهْدُوا	أَتُرِيدُونَ	
Allah	he led astray	whom	that you guide	do you desire	
أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ ط					
Desire ye to guide him whom Allah has caused to perish?					

وَمَنْ يُضِلِّ	اللَّهُ	فَلَنْ تَجِدَ	لَهُ	سَبِيلًا	وَ
whom he leads astray	Allah	then never you find	for him	a way	and
وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٩﴾					
And for him whom Allah causes to perish thou shalt not find a way.					
وَدُّوا	تَكْفُرُونَ	كَمَا	كَفَرُوا	فَتَكُونُونَ	سَوَاءً
they wished	you disbelieve	as	they disbelieved	so you are	alike
وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً					
They wish that you should disbelieve as they have disbelieved, so that you may become all alike.					
فَلَا تَتَّخِذُوا	مِنْهُمْ	أَوْلِيَاءَ	حَتَّىٰ	يُهَاجِرُوا	فِي سَبِيلِ اللَّهِ
therefore take not	among them	friends	until	they emigrate	in the way of Allah
فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ٩٠					
Take not, therefore, friends from among them, until they emigrate in the way of Allah.					
فَإِنْ	تَوَلَّوْا	فَخَذُوهُمْ	وَاقْتُلُوهُمْ	حَيْثُ	وَجَدْتُمُوهُمْ
and if	they turned away	then you seize them	and you kill them	wherever	you found them
فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ٩١					
And if they turn away, then seize them and kill them wherever you find them;					
وَ	لَا تَتَّخِذُوا	مِنْهُمْ	وَلِيًّا	وَ	نَصِيرًا
and	you take not	among them	a friend	and	a helper
وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ٩٢					
and take no friend nor helper from among them;					
إِلَّا الَّذِينَ	يَصِلُونَ	إِلَىٰ	قَوْمٍ	بَيْنَكُمْ	وَبَيْنَهُمْ مِّيثَاقٌ
except those who	they are connected	with	people	between you	and between them a pact
إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ					
Except those who are connected with a people between whom and you there is a pact,					

أَوْ	جَاءُوكُمْ	حَصِرَتْ صُدُورُهُمْ	أَنْ يُقَاتِلُوكُمْ
or	they came to you	their bosoms became straitened	that they fight you
أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ			
or those who come to you, while their hearts shrink from fighting you			
أَوْ	يُقَاتِلُوا	قَوْمَهُمْ	وَلَوْ شَاءَ اللَّهُ
or	they fight	their own people	and if Allah
أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ			
or fighting their own people. And if Allah had so pleased,			
لَسَلَّطَهُمْ	عَلَيْكُمْ	فَلَقَتَلُوكُمْ	
then he gave them power	over you	then surely they fought you	
لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَتَلُوكُمْ <sup>ج</sup>			
He would have given them power over you, then they would have surely fought you.			
فَإِنْ	اعْتَزَلُوكُمْ	فَلَمْ يُقَاتِلُوكُمْ	وَالْقَوَا إِلَيْكُمْ السَّلَامَ
then if	they kept aloof from you	then they didn't fight you	and to you the peace
فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامَ <sup>ل</sup>			
So, if they keep aloof from you and fight you not, and make you an offer of peace,			
فَمَا	جَعَلَ	اللَّهُ	لَكُمْ عَلَيْهِمْ سَبِيلًا
then not	he made	Allah	for you over them a way
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا <sup>91</sup>			
then remember that Allah has allowed you no way of aggression against them.			
سَتَجِدُونَ	آخَرِينَ	يُرِيدُونَ	أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ
soon you will find	others	they desire	that they are secure from you and they are secure from their own people
سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ <sup>ط</sup>			
You will find others who desire to be secure from you and to be secure from their own people.			

كَلَّمَا	رُدُّوَا	إِلَى	الْفِتْنَةِ	أُرْكِسُوا	فِيهَا
whenever	they are made to revert	to	hostility	they were made to head long	in it
كَلَّمَا رُدُّوَا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا <sup>٤</sup>					
Whenever they are made to revert to hostility, they fall headlong into it.					
فَإِنْ	لَّمْ يَعْزِلُواكُمْ	وَ	يُلْقُوا	إِلَيْكُمْ	السَّلَامَ
so if	they remained not aloof from you	and	they offer	towards you	the peace
فَإِنْ لَّمْ يَعْزِلُواكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ					
Therefore, if they do not keep aloof from you nor offer you peace					
وَيَكُفُّوْا	أَيْدِيَهُمْ	فَخُذُوهُمْ	وَاقْتُلُوهُمْ	حَيْثُ	ثَقِفْتُمُوهُمْ
and they restrain	their hands	so you seize them	and you kill them	wherever	you found them
وَيَكُفُّوْا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ <sup>٥</sup>					
nor restrain their hands, then seize them and kill them, wherever you find them.					
وَ	أُولَئِكَ	جَعَلْنَا	لَكُمْ	عَلَيْهِمْ	سُلْطٰنًا
and	these are	We made	for you	over them	authority
وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا <sup>٩٢</sup>					
Against these We have given you clear authority.					
وَ	مَا	كَانَ	لِلْمُؤْمِنِ	أَنْ يَقْتُلَ	مُؤْمِنًا
and	not	it was	for a believer	that he kills	a believer
وَمَا كَانَ لِلْمُؤْمِنِ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً <sup>٤</sup>					
It does not become a believer to kill a believer unless it be by mistake.					
وَ	مَنْ	قَتَلَ	مُؤْمِنًا	خَطَاً	فَتَحْرِيرُ
and	whoso	he killed	a believer	by mistake	so set free
وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ					
And he who kills a believer by mistake shall free a believing slave,					



وَأَنْ يَصَّدَّقُوا	إِلَّا	أَهْلَهُ	إِلَى	مُسْلَبَةً	دِيَةً	وَأَنْ
that they remit it as charity	except	his heirs	to	one that is handed over	blood money	and
وَدِيَةٌ مُسْلَبَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا ط						
and pay blood money to be handed over to his heirs, unless they remit it as charity.						
فَإِنْ	كَانَ	مِنْ	قَوْمٍ	عَدُوٍّ لَكُمْ		
so if	it was	from	people	hostile against you		
فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ						
But if the person slain be of a people hostile to you,						
وَهُوَ	مُؤْمِنٌ	فَتَحْرِيرُ	رَقَبَةٍ	مُؤْمِنَةٍ		
he	a believer	then set free	a slave	a believer		
وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ط						
and be a believer, then the offender shall free a believing slave;						
وَإِنْ	كَانَ	مِنْ	قَوْمٍ	بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ
if	it was	from	people	between you	and	a pact
وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ						
and if he be of a people between whom and you is a pact,						
فَدِيَةٌ	مُسْلَبَةٌ	إِلَى	أَهْلِهِ	وَتَحْرِيرُ	رَقَبَةٍ	مُؤْمِنَةٍ
then blood money	something that is handed over	to	his heirs	and set free	a slave	a believer
فَدِيَةٌ مُسْلَبَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ج						
then the offender shall pay blood money to be handed over to his heirs, and free a believing slave.						
فَمَنْ	لَمْ يَجِدْ	فَصِيَامُ	شَهْرَيْنِ	مُتَتَابِعَيْنِ		
so whoso	he finds not	then fasting	two monthes	two consecutive ones		
فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ د						
But whoso finds not one, then he shall fast for two consecutive months						

تَوْبَةً	مِّن	اللَّهِ	وَ	كَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا
mercy	from	Allah	and	he was	Allah	All-Knowing	wise

تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

a means of seeking forgiveness prescribed by Allah. And Allah is All-Knowing, Wise.

وَمَنْ يَّقْتُلْ	مُؤْمِنًا	مُتَعَبِّدًا	فَجَزَاءُ	جَهَنَّمَ	خَلِدًا	فِيهَا
and	a believer	intentionally	so his reward	Hell	one who abide	in it

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُتَعَبِّدًا فَجَزَاءُ جَهَنَّمَ خَلِدًا فِيهَا

And whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide.

وَعَبَّ	غَضَبَ	اللَّهُ	عَلَيْهِ	وَ	لَعَنَهُ
and	He was angry	Allah	over him	and	He cursed him

وَعَبَّ اللَّهُ عَلَيْهِ وَلَعَنَهُ

And Allah will be wroth with him and will curse him

وَأَعَدَّ	لَهُ	عَذَابًا	عَظِيمًا
and	for him	punishment	great

وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

and will prepare for him a great punishment.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِذَا	ضَرَبْتُمْ	فِي	سَبِيلِ	اللَّهِ	فَتَبَيَّنُوا
O ye	those who	they believed	when	you went forth	in	way	Allah	so you investigate

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا

O ye who believe! when you go forth in the cause of Allah, make proper investigation

وَلَا تَقُولُوا	لِإِنِّ	أَلْفَىٰ	إِلَيْكُمْ	السَّلَامَ	لَسْتَ	مُؤْمِنًا
and	you not say	to anyone who	he offered	towards you	the peace	a believer

وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا

and say not to anyone who greets you with the greeting of peace, Thou art not a believer.

تَبْتَغُونَ	عَرَاضَ	الْحَيَاةِ	الدُّنْيَا	فَعِنْدَ	اللَّهِ	مَغَانِمُ	كَثِيرَةٌ
you seek	goods	the life	the world	so with	Allah	good things	plenty
تَبْتَغُونَ عَرَاضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ <sup>ط</sup>							
You seek the goods of this life, but with Allah are good things in plenty.							
كَذَلِكَ	كُنْتُمْ	مِّن قَبْلُ	فَمَنَّ	اللَّهُ	عَلَيْكُمْ	فَتَبَيَّنُوا	
such	you were	before	so He conferred favour	Allah	upon you	so you investigate	
كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا <sup>ط</sup>							
Such were you before this, but Allah conferred His special favour on you; so do make proper investigation.							
إِنَّ	اللَّهَ	كَانَ	بِمَا	تَعْمَلُونَ	خَبِيرًا		
surely	Allah	he was	with what	you do	well aware		
إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا <sup>95</sup>							
Surely, Allah is well aware of what you do.							
لَا يَسْتَوِي	الْقَاعِدُونَ	مِنَ	الْمُؤْمِنِينَ	غَيْرُ	أُولَى الضَّرَرِ		
he is not equal	those who sit still	from	the believers	except	those having disability		
لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ							
Those of the believers who sit still, excepting the disabled ones,							
وَ	الْمُجَاهِدُونَ	فِي	سَبِيلِ اللَّهِ	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ		
and	those who strive	in	way of Allah	with their wealth	and their souls		
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ <sup>ط</sup>							
and those who strive in the cause of Allah with their wealth and their persons, are not equal.							
فَضَّلَ	اللَّهُ	الْمُجَاهِدِينَ	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	عَلَى	الْقَاعِدِينَ	دَرَجَةً
He exalted	Allah	those who strive	with their wealth	and their souls	over	those who sit	rank
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً <sup>ط</sup>							
Allah has exalted in rank those who strive with their wealth and their persons above those who sit still.							

و	كُلًّا	وَعَدَ	اللَّهُ	الْحُسْنَى			
and	all	He promised	Allah	the good			
وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ط							
And to each Allah has promised good.							
و	فَضَّلَ	اللَّهُ	الْبُجْهَدِيْنَ	عَلَى	الْقُعِدِيْنَ	أَجْرًا	عَظِيمًا
and	He exalted	Allah	those who strive	over	those who sit still	reward	great
وَفَضَّلَ اللَّهُ الْبُجْهَدِيْنَ عَلَى الْقُعِدِيْنَ أَجْرًا عَظِيمًا ﴿٩٦﴾							
And Allah has exalted those who strive above those who sit still, by a great reward,							
دَرَجَاتٍ	مِّنْهُ	و	مَغْفِرَةً	و	رَحْمَةً		
ranks	from Him	and	forgiveness	and	mercy		
دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ط							
Namely, by degrees of excellence bestowed by Him, and by special forgiveness and mercy.							
و	كَانَ	اللَّهُ	غَفُورًا	رَّحِيمًا			
and	He was	Allah	Most Forgiving	Merciful			
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٧﴾							
And Allah is Most Forgiving, Merciful.							
إِنَّ	الَّذِينَ	تَوَفَّيْهُمْ	الْمَلَكَةُ	ظَالِمِينَ	أَنفُسِهِمْ		
verily	those who	it causes them to die	the angels	those that are wronging	their souls		
إِنَّ الَّذِينَ تَوَفَّيْهُمْ الْمَلَكَةُ ظَالِمِينَ أَنفُسِهِمْ							
Verily, those whom the angels cause to die while they are wronging their own souls,							
قَالُوا	فِيمَ كُنْتُمْ	قَالُوا	كُنَّا	مُسْتَضْعَفِينَ	فِي	الْأَرْضِ	
they said	what were you after	they said	we were	those treated as weak	in	the earth	
قَالُوا فِيمَ كُنْتُمْ ط قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ط							
they (the angels) will say to them: What were you after? They will reply: We were treated as weak in the land.							



قَالُوا	أَلَمْ تَكُنْ	أَرْضُ	اللَّهُ	وَاسِعَةً	فَتُهَاجِرُوا	فِيهَا
they said	it was not	the earth	Allah	vast	so you emigrate	in it

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

They will say, Was not Allah's earth vast enough for you to emigrate therein?

فَأُولَئِكَ	مَأْوَهُمْ	جَهَنَّمَ	وَسَاءَتْ	مَصِيرًا
so these are	their abode	Hell	and it was evil	destination

فَأُولَئِكَ مَأْوَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾

It is these whose abode shall be Hell, and an evil destination it is;

إِلَّا	الْمُسْتَضْعِفِينَ	مِنْ	الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ
except	the weak	among	the men	and the women	and the children

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ

Except such weak ones among men, women and children,

لَا	يَسْتَطِيعُونَ	حِيلَةً	وَلَا	لَا يَهْتَدُونَ	سَبِيلًا
not	they are capable	plan	and	they are not guided	way

لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٩﴾

as are incapable of adopting any plan or of finding any way.

فَأُولَئِكَ	عَسَى	اللَّهُ	أَنْ يَغْفُوَ	عَنْهُمْ
so these	it may be	Allah	that He effaces sins	from them

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفُوَ عَنْهُمْ ۖ

As to these, maybe Allah will efface their sins;

وَ	كَانَ	اللَّهُ	عَفْوًا	غَفُورًا
and	He was	Allah	Effacer of sins	Most Forgiving

وَكَانَ اللَّهُ عَفْوًا غَفُورًا ﴿١٠٠﴾

for Allah is the Effacer of sins, and is Most Forgiving.

وَمَنْ يُّهَاجِرْ	فِي	سَبِيلِ	اللَّهِ	يَجِدْ	فِي	الْأَرْضِ
whoso emigrates	in	way	Allah	he finds	in	the earth

وَمَنْ يُّهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ

And whoso emigrates from his country in the cause of Allah will find in the earth

مُرْغَبًا	كَثِيرًا	وَوَسَعَةً	وَمَنْ يَخْرُجْ	مِنْ	بَيْتِهِ
place of refuge	abundant	plentiffulness	whoso goes forth	from	his home

مُرْغَبًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ

an abundant place of refuge and plentiffulness. And whoso goes forth from his home,

مُهَاجِرًا	إِلَى	اللَّهِ	وَرَسُولِهِ	ثُمَّ	يُدْرِكُهُ	الْمَوْتُ
emigrating	towards	Allah	His Messenger	then	it overtakes him	the death

مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ

emigrating in the cause of Allah and His Messenger, and death overtakes him,

فَقَدْ	وَقَعَ	أَجْرُهُ	عَلَى	اللَّهِ
so surely	it lies	his reward	on	Allah

فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

his reward lies on Allah,

وَكَانَ	اللَّهُ	غَفُورًا	رَحِيمًا
and	Allah	Most Forgiving	Merciful

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (101)

and Allah is Most Forgiving, Merciful.

وَإِذَا	ضَرَبْتُمْ	فِي	الْأَرْضِ
when	you journey	in	the land

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ

And when you journey in the land,

فَلَيْسَ	عَلَيْكُمْ	جُنَاحٌ	أَنْ تَقْصُرُوا	مِنْ	الصَّلَاةِ
then not	upon you	sin	that you shorten	from	the Prayer
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ٥١					
it shall be no sin on you to shorten the Prayer,					
إِنْ	خِفْتُمْ	أَنْ	يَفْتِنَكُمْ	الَّذِينَ	كَفَرُوا
if	you feared	that	he gives you trouble	those who	they disbelieved
إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا					
if you fear that those who disbelieve may give you trouble.					
إِنَّ	الْكَافِرِينَ	كَانُوا	لَكُمْ	عَدُوًّا	مُبِينًا
verily	the disbelievers	they were	to you	an enemy	open
إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ٥٢					
Verily, the disbelievers are an open enemy to you.					
وَ	إِذَا	كُنْتَ	فِيهِمْ	فَأَقْبْتَ لَهُمْ	الصَّلَاةِ
and	when	you were	in them	then you led for them	the Prayer
وَإِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةِ					
And when thou art among them, and ledest the Prayer for them,					
فَلْتَقُمْ	طَائِفَةٌ	مِنْهُمْ	مَعَكَ	وَلْيَأْخُذُوا	أَسْلِحَتَهُمْ
so you stand	a party	from them	with you	and they should take	their arms
فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ ٥٣					
let a party of them stand with thee and let them take their arms.					
فَإِذَا	سَجَدُوا	فَلْيَكُونُوا	مِنْ	وَرَاءِكُمْ	
so when	they prostrated	then should they be	from	your rear	
فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ ٥٤					
And when they have performed their prostrations, let them go to your rear,					

لَمْ يُصَلُّوا	أُخْرَى	طَائِفَةً	لُتَاتٍ	وَ				
they didn't pray	another	a party	should it come forward	and				
وَلُتَاتٍ طَائِفَةً أُخْرَى لَمْ يُصَلُّوا								
and let another party, who have not yet prayed,								
وَأَسْلِحَتَهُمْ	حِذْرَهُمْ	وَلْيَأْخُذُوا	مَعَكَ	فَلْيُصَلُّوا				
and their arms	their means of defence	and they should take	with you	then they should pray				
فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ؕ								
come forward and pray with thee; and let them take their means of defence and their arms.								
وَأَمْتِعَتِكُمْ	أَسْلِحَتِكُمْ	عَنْ	تَغْفُلُونَ	لَوْ	كَفَرُوا	الَّذِينَ	وَدَّ	
and your baggage	your arms	from	you are neglectful	if	they disbelieve	those who	he desired	
وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ								
The disbelievers wish that you be neglectful of your arms and your baggage								
مَّيْلَةً وَاحِدَةً		عَلَيْكُمْ		فَيَسِيلُونَ				
attacking at once		upon you		so they fall				
فَيَسِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً ؕ								
that they may fall upon you at once.								
مَّطَرٍ	مِّنْ	أَذَى	بِكُمْ	كَانَ	إِنْ	عَلَيْكُمْ	لَا جُنَاءَ	وَ
rain	from	trouble	with you	it was	if	upon you	no sin	and
وَلَا جُنَاءَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَى مِّنْ مَّطَرٍ								
And it shall be no sin on you, if you are in trouble on account of rain								
حِذْرَكُمْ	خُذُوا	وَ	أَسْلِحَتَكُمْ	أَنْ تَضَعُوهَا	مَّرْضَى	كُنْتُمْ	أَوْ	
your means of defence	you take	and	your arms	that you lay aside	sick ones	you were	or	
أَوْ كُنْتُمْ مَّرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ ؕ وَخُذُوا حِذْرَكُمْ ؕ								
or if you are sick, that you lay aside your arms. But you should always take your means of defence.								



إِنَّ	اللَّهُ	أَعَدَّ	لِلْكَافِرِينَ	عَذَابًا	مُّهِينًا
surely	Allah	He prepared	for disbelievers	punishment	one that is humiliating
إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٣﴾					
Surely, Allah has prepared an humiliating punishment for the disbelievers.					
فَإِذَا	قَضَيْتُمْ	الصَّلَاةَ	فَاذْكُرُوا	اللَّهَ	قِيًّا وَ تَعُودًا
and when	you finished	the prayer	then you remember	Allah	sitting and standing
فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيًّا وَتَعُودًا					
And when you have finished the Prayer, remember Allah while standing, and sitting,					
وَّ	عَلَى	جُنُوبِكُمْ	فَإِذَا	اطْمَأْنَنْتُمْ	فَاقْبِسُوا الصَّلَاةَ
and	on	your sides	and when	you were in peace	then you observe the prayer
وَّعَلَى جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقْبِسُوا الصَّلَاةَ ۚ					
and lying on your sides. And when you are secure from danger, then observe Prayer in the prescribed form					
إِنَّ	الصَّلَاةَ	كَانَتْ	عَلَى	الْمُؤْمِنِينَ	كِتَابًا مَّوْقُوتًا
surely	the Prayer	it was	on	the believers	performed at prescribed times
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٤﴾					
verily Prayer is enjoined on the believers to be performed at prescribed times.					
وَّ	لَا تَهِنُوا	فِي	ابْتِغَاءِ	الْقَوْمِ	
and	you slacken not	in	seeking	the people	
وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ط					
And slacken not in seeking these people.					
إِنْ	تَكُونُوا	تَأْلُسُونَ	فَإِنَّهُمْ	يَأْلُسُونَ	كَمَا تَأْلُسُونَ
if	you are	you suffer	so surely they	they suffer	as you suffer
إِنْ تَكُونُوا تَأْلُسُونَ فَإِنَّهُمْ يَأْلُسُونَ كَمَا تَأْلُسُونَ ۚ					
If you suffer, they too suffer even as you suffer.					

و	تَرْجُونَ	مِنْ	اللَّهِ	مَا	لَا	يَرْجُونَ
and	you hope	from	Allah	what	not	they hope
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ط						
But you hope from Allah what they hope not.						
وَ	كَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا		
and	He was	Allah	All-Knowing	Wise		
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ١٠٥						
And Allah is All-Knowing, Wise.						
إِنَّا	أَنْزَلْنَاهُ	إِلَيْكَ	الْكِتَابَ	بِالْحَقِّ		
surely We	We sent down	towards you	the Book	with the truth		
إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ						
We have surely sent down to thee the Book comprising the truth,						
لِتَحْكُمَ	بَيْنَ	النَّاسِ	بِمَا	أَرَاكَ	اللَّهُ	
so that you judge	between	the people	with what	He taught you	Allah	
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ط						
that thou mayest judge between men by that which Allah has taught thee.						
وَ	لَا تَكُنْ	لِلْخَائِنِينَ	خَصِيمًا			
and	you be not	for those that betray trust	one who quarrels			
وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ١٠٦						
And do not plead the cause of those who betray the trust.						
وَأَسْتَغْفِرِ	اللَّهُ	إِنَّ	اللَّهُ	كَانَ	غَفُورًا	رَحِيمًا
and you ask forgiveness	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.						

وَأَنفُسَهُمْ	يَخْتَانُونَ	الَّذِينَ	عَنِ	لَا تُجَادِلْ	وَ
themselves	they act dishonestly	those who	for	you quarrel not	and

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ط

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

إِنَّ	اللَّهِ	لَا يُحِبُّ	مَنْ	كَانَ	خَوَّانًا	أَثِيمًا
surely	Allah	he loves not	who	he was	perfidious	great sinner

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ١٠٨

Surely, Allah loves not one who is perfidious and a great sinner.

يَسْتَخْفُونَ	مِنَ	النَّاسِ	وَلَا	يَسْتَخْفُونَ	مِنَ	اللَّهِ
they seek to hide	from	the people	and not	they can hide	from	Allah

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ

They seek to hide from men, but they cannot hide from Allah;

وَهُوَ	مَعَهُمْ	إِذْ	يُبَيِّتُونَ	مَا	لَا يَرْضَى	مِنَ	الْقَوْلِ
and He	with them	when	they spend the night plotting	that	He likes not	from	the word

وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ط

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

وَ	كَانَ	اللَّهُ	بِمَا	يَعْمَلُونَ	مُحِيطًا
and	He was	Allah	with that	they do	one who encompasses

وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ١٠٩

And Allah encompasses what they do.

هَآنَتْكُمْ هَؤُلَاءِ	جَدَلْتُمْ	عَنْهُمْ	فِي	الْحَيَاةِ	الدُّنْيَا
behold! you are those who	you pleaded	for them	in	the life	the world

هَآنَتْكُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا ت

Behold! you are they who pleaded for them in the present life.

فَنَنْ	يُجَادِلُ	اللَّهُ	عَنْهُمْ	يَوْمَ	الْقِيَامَةِ
then whoso	he pleads	Allah	for them	Day	the Resurrection
فَنَنْ يُجَادِلُ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَامَةِ					
But who will plead with Allah for them on the Day of Resurrection,					
أَمْ	مَنْ	يَكُونُ	عَلَيْهِمْ	وَكَيْلًا	
or	who	he be	over them	guardian	
أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا <sup>(110)</sup>					
or who will be a guardian over them?					
وَ	مَنْ يَعْمَلُ	سُوءًا	أَوْ	يَظْلِمُ	نَفْسَهُ
and	who does	evil	or	he wrongs	his soul
وَمَنْ يَعْمَلُ سُوءًا أَوْ يَظْلِمُ نَفْسَهُ					
And whoso does evil or wrongs his soul,					
ثُمَّ	يَسْتَغْفِرُ	اللَّهُ	يَجِدُ	اللَّهُ	رَحِيمًا
then	he asks forgiveness	Allah	he finds	Allah	Merciful
ثُمَّ يَسْتَغْفِرُ اللَّهُ يَجِدُ اللَّهُ غَفُورًا رَحِيمًا <sup>(111)</sup>					
and then asks forgiveness of Allah, will surely find Allah Most Forgiving, Merciful.					
وَ	مَنْ يَكْسِبُ	إِثْمًا	فَإِنَّهَا	يَكْسِبُهُ	عَلَى نَفْسِهِ
and	who commits	a sin	so surely	he commits it	on his soul
وَمَنْ يَكْسِبُ إِثْمًا فَإِنَّهَا يَكْسِبُهُ عَلَى نَفْسِهِ <sup>ط</sup>					
And whoso commits a sin commits it only against his own soul.					
وَ	كَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا	
and	He is	Allah	All-Knowing	Wise	
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا <sup>(112)</sup>					
And Allah is All-Knowing, Wise.					



وَمَنْ يَكْسِبْ	خَطِيئَةً	أَوْ	إِثْمًا	ثُمَّ	يَرْمِ بِهِ	بَرِيئًا
and	who earns	or	sin	then	he imputes	an innocent

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا

And whoso commits a fault or a sin, then imputes it to an innocent person,

فَقَدْ	اِحْتَبَلَ	بُهْتَانًا	وَإِثْمًا	مُبِينًا
so surely	he bore	calumny	and sin	manifest

فَقَدْ اِحْتَبَلَ بُهْتَانًا وَإِثْمًا مُبِينًا<sup>(113)</sup>

certainly bears the burden of a calumny and a manifest sin

وَلَوْ لَا	فَضْلُ	اللَّهِ	عَلَيْكَ	وَرَحْمَتُهُ
if not	grace	Allah	on you	His mercy

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ

And but for the grace of Allah upon you and His mercy,

لَهَمَّتْ	طَائِفَةٌ	مِنْهُمْ	أَنْ يُضِلُّوكَ
indeed it resolved	a party	from them	that they lead you astray

لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ<sup>ط</sup>

a party of them had resolved to lead you astray but He frustrated their designs.

وَمَا يُضِلُّونَ	إِلَّا	أَنْفُسَهُمْ	وَمَا يَضُرُّونَكَ	مِنْ شَيْءٍ
they dont lead astray	except	themselves	they harm you not	anything

وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ<sup>ط</sup>

In fact they lead none but themselves astray and they cannot harm you at all.

وَأَنْزَلَ	اللَّهُ	عَلَيْكَ	الْكِتَابَ	وَالْحِكْمَةَ
He sent down	Allah	on you	the Book	the Wisdom

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ

Allah has sent down to thee the Book and Wisdom

وَعَلَّمَكَ	مَا	لَمْ تَكُنْ	تَعْلَمُ	و
He taught you	what	you were not	you know	and
وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ <sup>ط</sup>				
and has taught thee what thou knewest not,				
وَكَانَ	فَضْلُ	اللَّهِ	عَلَيْكَ	عَظِيمًا
it is	grace	Allah	on you	great
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا <sup>١١٤</sup>				
and great is Allah's grace on thee.				
لَا	خَيْرَ	فِي	كَثِيرٍ	مِّنْ
not	good	in	many	from
أَمَرَ	نَجْوَاهُمْ	إِلَّا	مَنْ	أَمَرَ
he enjoined	their secret conference	except	who	he enjoined
لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ				
No good comes out of their secret consultations except when they decide to spend in the cause of				
بِصَدَقَةٍ	أَوْ مَعْرُوفٍ	أَوْ إِصْلَاحٍ	بَيْنَ	النَّاسِ
with charity	or goodness	or making of peace	between	the people
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ <sup>ط</sup>				
the poor or to do works of public welfare or to effect reconciliation and reformation among people.				
وَمَنْ يَفْعَلْ	ذَلِكَ	ابْتِغَاءَ	مَرْضَاتِ	اللَّهِ
who does	this	seeking	pleasures	Allah
عَظِيمًا	أَجْرًا	نُؤْتِيهِ	فَسَوْفَ	أَجْرًا
great	reward	We bestow on him	so soon	great
وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا <sup>١١٥</sup>				
And whoso does that, seeking the pleasure of Allah, We shall soon bestow on him a great reward.				
وَمَنْ يُشَاقِقِ	الرَّسُولَ	مِنْ بَعْدِ	مَا	تَبَيَّنَ
who opposes	the Messenger	after	that	it became clear
لَهُ	الْهُدَى	لَهُ	الْهُدَى	لَهُ
for him	the guidance	for him	the guidance	for him
وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى				
And as to him who opposes the Messenger after guidance has become clear to him,				

و	يَتَّبِعْ	غَيْرَ	سَبِيلِ	الْمُؤْمِنِينَ
and	he follows	not	way	the believers
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ				
and follows a way other than that of the believers,				
نُؤْلِهِ	مَا تَوَلَّى	وَنُضْلِهِ	جَهَنَّمَ	وَسَاءَتْ مَصِيرًا
We turn him	that he turned to	and We shall cast him	Hell	and it was evil destination
نُؤْلِهِ مَا تَوَلَّى وَنُضْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٦﴾				
We shall let him pursue the way he is pursuing and shall cast him into Hell;and an evil destination it is.				
إِنَّ	اللَّهُ	لَا يَغْفِرُ	أَنْ يُشْرَكَ	بِهِ
surely	Allah	He forgives not	that he is associated with	with Him
إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ				
Allah will not forgive that anything be associated with Him as partner,				
وَيَغْفِرُ	مَا	دُونَ	ذَلِكَ	لِمَنْ يَشَاءُ
and He forgives	what	besides	this	He pleases for whoso
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۖ				
but He will forgive what is short of that to whomsoever He pleases.				
وَمَنْ يُشْرِكْ بِاللَّهِ	فَقَدْ	ضَلَّ ضَلًّا بَعِيدًا		
and who associates partner	so surely	he strayed far away		
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ﴿١١٧﴾				
And whoso associates anything as partner with Allah has indeed strayed far away.				
إِنْ يَدْعُونَ	مِنْ دُونِهِ	إِلَّا	أَنْشَاءً	
they call not	besides Him	except	inanimate things	
إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا أَنْشَاءً ۚ				
They invoke beside Him none but false goddesses,				

و	إِنْ يَدْعُونَ	إِلَّا	شَيْطَانًا	مَّرِيدًا
and	they call not	except	Satan	rebellious
وَأِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا <sup>(118)</sup>				
while in truth they invoke none but Satan, the rebellious,				
لَعَنَهُ	اللَّهُ	وَقَالَ	لَأَتَّخِذَنَّ	مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا
He cursed him	Allah	and he said	verily I will surely take	fixed a portion your servants from
لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا <sup>(119)</sup>				
Whom Allah has cursed. And he said, I will assuredly take a fixed portion from Thy servants;				
وَأَلْضَلُّهُمْ	و	لَأُمْنِيْنَهُمْ		
and		verily I will surely lead them astray	and	verily I excite in them vain desires
وَأَلْضَلُّهُمْ وَلَأُمْنِيْنَهُمْ				
And assuredly I will lead them astray and assuredly I will excite in them vain desires,				
وَأَمْرُهُمْ	فَلْيَبْتِكُنَّ	أَذَانِ	الْأَنْعَامِ	
and	verily I will command them	so verily they will incise	ears	the cattle
وَأَمْرُهُمْ فَلْيَبْتِكُنَّ أَذَانِ الْأَنْعَامِ				
I will command them so that they will incise the ears of camel and other cattle				
وَأَمْرُهُمْ	فَلْيَغْيِرَنَّ	خَلْقِ	اللَّهِ	
and	I will command them	so verily they will alter	creation	Allah
وَأَمْرُهُمْ فَلْيَغْيِرَنَّ خَلْقِ اللَّهِ <sup>ط</sup>				
and assuredly I will bid them and they will alter Allah's creations.'				
وَمَنْ يَتَّخِذِ	الشَّيْطَانَ	وَلِيًّا	مِّنْ دُونِ	اللَّهِ
and	the Satan	as a friend	besides	Allah
وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ				
And he who takes Satan for a friend beside Allah				



فَقَدْ	خَسِرَا	خُسْرَانًا	مُبِينًا
so certainly	he suffered loss	loss	manifest
فَقَدْ خَسِرَا خُسْرَانًا مُبِينًا <sup>(120)</sup>			
has certainly suffered a manifest loss.			
يَعِدُّهُمْ	وَ	يُنِيبُهُمْ	
he promises them	and	and he raises vain desires in them	
يَعِدُّهُمْ وَيُنِيبُهُمْ <sup>ط</sup>			
He holds out promises to them and raises vain desires in them,			
وَ	مَا يَعِدُّهُمْ	الشَّيْطَانُ	إِلَّا غُرُورًا
and	he promises them not	the Satan	except deception
وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا <sup>(121)</sup>			
and Satan promises them nothing but vain things.			
أُولَئِكَ	مَا أُوهُمْ	جَهَنَّمَ	وَ لَا يَجِدُونَ عَنْهَا مَحِيصًا
these are	their abode	Hell	and they find not from it way of escape
أُولَئِكَ مَا أُوهُمْ جَهَنَّمَ <sup>ط</sup> وَ لَا يَجِدُونَ عَنْهَا مَحِيصًا <sup>(122)</sup>			
These are they whose abode shall be Hell and they shall find no way of escape from it.			
وَ	الَّذِينَ	أَمَنُوا	وَ عَمِلُوا الصَّالِحَاتِ
and	those who	they believed	and they did the good work
سَنُدْخِلُهُمْ			
surely We will admit them			
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ			
But as to those who believe and do good works, We will admit them			
جَنَّاتٍ	تَجْرِي	مِنْ تَحْتِهَا	الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
Gardens	it flows	beneath it	the streams those that abide in it for ever
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا <sup>ط</sup>			
into Gardens, beneath which streams flow, abiding therein for ever.			

وَعْدَ	اللَّهُ	حَقًّا	وَمَنْ	أَصْدَقُ	مِنْ	اللَّهُ	قِيلًا
promise	Allah	unfailing	and who	more truthful	from	Allah	in word

وَعْدَ اللَّهِ حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ۚ<sup>(123)</sup>

It is Allah's unfailing promise; and who can be more truthful than Allah in word?

لَيْسَ	بِأَمَانِيكُمْ	وَلَا	أَمَانِيَّ	أَهْلِ الْكِتَابِ
it is not	with your desires	and not	desires	people of the Book

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلِ الْكِتَابِ ۚ

It shall not be according to your desires, nor according to the desires of the People of the Book.

مَنْ يَعْمَلْ	سُوءًا	يُجْزَ	بِهِ
whoso does	evil	he shall be rewarded	with it

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ۖ

Whoso does evil shall be rewarded for it;

وَلَا يَجِدُ	لَهُ	مِنْ دُونِ	اللَّهُ	وَلِيًّا	وَلَا	نَصِيرًا
he shall find not	for him	besides	Allah	friend	and not	helper

وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۚ<sup>(124)</sup>

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

وَمَنْ يَعْمَلْ	مِنْ	الصَّالِحَاتِ	مِنْ	ذَكَرٍ	أَوْ	أُنْثَى	وَهُوَ	مُؤْمِنٌ
whoso does	from	the good works	from	male	or	female	and he is	a believer

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ

But whoso does good works, whether male or female, and is a believer,

فَأُولَٰئِكَ	يَدْخُلُونَ	الْجَنَّةَ	وَلَا	يُظْلَمُونَ	نَقِيرًا
so these are	they shall enter	the Heaven	and	they are wronged not	hollow in a date stone

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۚ<sup>(125)</sup>

such shall enter Heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.

و	مَنْ أَحْسَنُ	دِينًا	مِمَّنْ	أَسْلَمَ	وَجْهَهُ	لِلَّهِ
and	who is better	Faith wise	from who	he submitted	his face	to Allah

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

And who is better in faith than he who submits himself to Allah,

و	هُوَ	مُحْسِنٌ	وَّ	اتَّبَعَ	مِلَّةَ	إِبْرَاهِيمَ	خَنِيفًا
and	he is	doer of good	and	he followed	religion	Abraham	inclined towards Allah

وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ خَنِيفًا

and he is a doer of good, and follows the religion of Abraham, the upright?

و	اتَّخَذَ	اللَّهُ	إِبْرَاهِيمَ	خَلِيلًا
and	he took	Allah	Abraham	friend

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا <sup>(126)</sup>

And Allah took Abraham for a special friend.

وَاللَّهُ	مَا	فِي	السَّمَوَاتِ	وَمَا	فِي	الْأَرْضِ
and for Allah	that	in	the heavens	and that	in	the earth

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

And to Allah belongs all that is in the heavens and all that is in the earth

وَكَانَ	اللَّهُ	بِكُلِّ	شَيْءٍ	مُّحِيطًا
and He was	Allah	with all	things	one that encompasses

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا <sup>(127)</sup>

and Allah encompasses all things.

و	يَسْتَفْتُونَكَ	فِي	النِّسَاءِ
and	they ask of your verdict	with regard	the women

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ

And they seek of thee the decision of the Law with regard to women.

قُلْ	اللَّهُ	يُفْتِيكُمْ	فِيهِنَّ
you say	Allah	He gives you His decision	in them
قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ٥			
Say, Allah gives you His decision regarding them.			
وَمَا يُثْلَىٰ	عَلَيْكُمْ	فِي	الْكِتَابِ
and	to you	in	the Book
النِّسَاءِ	يَتَّىٰ	فِي	النِّسَاءِ
the women	orphans	in	the women
وَمَا يُثْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَّىٰ النِّسَاءِ			
And so does that which is recited to you in the Book concerning the orphan girls			
الَّتِي	لَا	تُؤْتُونَهُنَّ	مَا
those who	not	you give them	what
لَهُنَّ	كُتِبَ	لَهُنَّ	لَهُنَّ
for them	it was prescribed	for them	for them
الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ			
whom you give not what is prescribed for them			
وَتَرْغَبُونَ	أَنْ تَنْكِحُوهُنَّ	وَالْأُسْتَضْعَفِينَ	مِنْ
and	that you marry them	and the weak	from
الْوِلْدَانِ	الْوِلْدَانِ	الْوِلْدَانِ	الْوِلْدَانِ
the children	the children	the children	the children
وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْأُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ ٦			
and whom you desire to marry, and concerning the weak among children.			
وَأَنْ تَقُومُوا	لِلْيَتَّىٰ	بِالْقِسْطِ	وَمَا تَفْعَلُوا
and	for orphans	with justice	what you do
مِنْ خَيْرٍ	مِنْ خَيْرٍ	مِنْ خَيْرٍ	مِنْ خَيْرٍ
any good	any good	any good	any good
وَأَنْ تَقُومُوا لِلْيَتَّىٰ بِالْقِسْطِ ٧ وَمَا تَفْعَلُوا مِنْ خَيْرٍ			
And He enjoins you to observe equity towards the orphans. And whatever good you do,			
فَإِنَّ	اللَّهُ	كَانَ	بِهِ
so surely	Allah	He was	with it
عَلِيمًا	عَلِيمًا	عَلِيمًا	عَلِيمًا
one who knows well	one who knows well	one who knows well	one who knows well
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ٨			
surely Allah knows it well.			



وَإِنْ	امْرَأَةً	خَافَتْ	مِنْ	بَعْلِهَا	نُشُوزًا	أَوْ	إِعْرَاضًا
and if	a woman	she feared	from	her husband	ill treatment	or	indifference
وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا							
And if a woman fear ill treatment or indifference on the part of her husband,							
فَلَا	جُنَاءَ	عَلَيْهِمَا	أَنْ يُصْلِحَا	بَيْنَهُمَا	صُلْحًا		
so no	sin	on both of them	that they both reconcile	between both of them	reconciliation		
فَلَا جُنَاءَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا							
it shall be no sin on them that they be suitably reconciled to each other;							
وَالصُّلْحُ	خَيْرٌ	وَأُخْضِرَتِ	الْأَنْفُسُ	الشَّحَّ			
and reconciliation	better	and it was presented	the souls	the covetousness			
وَالصُّلْحُ خَيْرٌ وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ							
and reconciliation is best. And people are prone to covetousness.							
وَ	إِنْ تَحْسِنُوا	وَتَتَّقُوا	فَإِنَّ	اللَّهَ	كَانَ	بِمَا تَعْمَلُونَ	خَبِيرًا
and	if you do good	and you be righteous	so surely	Allah	He is	you do	aware
وَإِنْ تَحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا <sup>(129)</sup>							
If you do good and are righteous, surely Allah is aware of what you do.							
وَ	لَنْ تَسْتَطِيعُوا	أَنْ تَعْدِلُوا	بَيْنَ	النِّسَاءِ	وَلَوْ حَرَصْتُمْ		
and	you will not be able	that you do justice	between	the women (wives)	however much you desired		
وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ							
And you cannot keep perfect balance between wives, despite your best intentions,							
فَلَا	تَبِيلُوا	كُلَّ	النَّيْلِ	فَتَذَرُوهَا	كَالْبُعْلَقَةِ		
so not	you incline	wholly	inclination	so you leave her	like a suspended lady		
فَلَا تَبِيلُوا كُلَّ النَّيْلِ فَتَذَرُوهَا كَالْبُعْلَقَةِ							
so incline not entirely to one lest the other should be left suspended, unattended and uncared for.							

و	إِنْ تُصْلِحُوا	وَتَتَّقُوا	فَإِنَّ	اللَّهَ	كَانَ	غَفُورًا	رَحِيمًا
and	if you amend	and you be righteous	so surely	Allah	He was	Most Forgiving	Merciful

وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا<sup>(130)</sup>

And if you amend and act righteously, surely Allah is Most Forgiving, Merciful.

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

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ<sup>ط</sup>

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

و	كَانَ	اللَّهُ	وَاسِعًا	حَكِيمًا
and	He was	Allah	Bountiful	Wise

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا<sup>(131)</sup>

and Allah is Bountiful, Wise.

وَلِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَمَا	فِي	الْأَرْضِ
and for Allah	what	in	the heavens	and what	in	the earth

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ<sup>ط</sup>

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

وَلَقَدْ	وَصَّيْنَا	الَّذِينَ	أُوتُوا الْكِتَابَ	مِنْ قَبْلِكَ
and	We commanded	those who	they are given the Book	before you

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكَ

And We have assuredly commanded those who were given the Book before you,

و	إِيَّاكُمْ	أَنِ اتَّقُوا	اللَّهَ	وَ	إِنْ تَكْفُرُوا	فَإِنَّ	بِاللَّهِ
and	alone you	that you fear	Allah	and	if you disbelieve	so certainly	for Allah

وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ<sup>ط</sup> وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ

and commanded you also, to fear Allah. But if you disbelieve, then remember that to Allah

مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ
what	in	the heavens	and	what	in	the earth
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط						
belongs whatever is in the heavens and whatever is in the earth,						
وَ	كَانَ	اللَّهُ	غَنِيًّا	حَمِيدًا		
and	He was	Allah	Self-Sufficient	Praiseworthy		
وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣٢﴾						
and Allah is Self-Sufficient, Praiseworthy.						
وَ	لِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	مَا فِي الْأَرْضِ
and	for Allah	what	in	the heavens	and	what in the earth
وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط						
And to Allah belongs whatever is in the heavens and whatever is in the earth,						
وَ	كَفَى	بِاللَّهِ	وَكِيلًا			
and	it was sufficient	with Allah	Guardian			
وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٣﴾						
and sufficient is Allah as a Guardian.						
إِنْ يَشَاءُ	يُذْهِبْكُمْ	أَيُّهَا	النَّاسُ	وَ	يَأْتِ بِآخَرِينَ	
if He desires	He takes you away	O ye	the people	and	he brings other	
إِنْ يَشَاءُ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ط						
If He please, He can take you away, O people, and bring others in your stead;						
وَكَانَ	اللَّهُ	عَلَى	ذَلِكَ	قَدِيرًا		
and He was	Allah	on	this	one who has full power		
وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٤﴾						
and Allah has full power to do that.						

مَنْ	كَانَ	يُرِيدُ	ثَوَابَ	الدُّنْيَا	فَعِنْدَ	اللَّهِ	ثَوَابُ	الدُّنْيَا
whoso	he was	he desires	reward	the world	so with	Allah	reward	the world

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا

Whoso desires the reward of this world, then let him remember that with Allah is the reward of this world

وَالْآخِرَةِ	وَ	كَانَ	اللَّهُ	سَمِيعًا	بَصِيرًا
the hereafter	and	He was	Allah	All-Hearing	All-Seeing

وَالْآخِرَةِ ۖ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا <sup>(135)</sup>

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

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُونُوا	قَوِّمِينَ	بِالْقِسْطِ	شُهَدَاءَ	لِلَّهِ
O ye	those who	they believed	you be	those that stand firm	with justice	witnesses	for Allah

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ

O ye who believe! be strict in observing justice, being witnesses for the sake of Allah,

وَلَوْ	عَلَى	أَنْفُسِكُمْ	أَوْ	الْوَالِدَيْنِ	وَالْأَقْرَبِينَ
and if	against	yourselves	or	the parents	and the kindred

وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ

even though it be against yourselves or against parents and kindred.

إِنْ يَكُنْ	غَنِيًّا	أَوْ	فَقِيرًا	فَاللَّهُ	أَوْلَىٰ	بِهِمَا
if he be	rich	or	poor	so Allah	more regardful	with both of them

إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۚ

Whether he be rich or poor, Allah is more regardful of them both.

فَلَا تَتَّبِعُوا	الْهَوَىٰ	أَنْ تَعْدِلُوا	وَ	إِنْ تَلَوْا
so don't you follow	the desire	that you do justice	and	if you conceal

فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْا

than you are. Therefore follow not low desires so that you may be able to act equitably. And if you conceal



أَوْ	تُعْرَضُوا	فَإِنَّ	اللَّهُ	كَانَ	بِمَا	تَعْمَلُونَ	خَيْرًا
or	you evade	so surely	Allah	He was	of what	you do	well aware
أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا ﴿١٣٦﴾							
the truth or evade it, then remember that Allah is well aware of what you do.							
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	آمَنُوا	بِاللَّهِ	وَرَسُولِهِ		
O ye	those who	they believed	you believe	in Allah	and His Messenger		
يَا أَيُّهَا الَّذِينَ آمَنُوا آمَنُوا بِاللَّهِ وَرَسُولِهِ							
O ye who believe!believe in Allah and His Messenger,							
وَ	الْكِتَابِ	الَّذِي	نَزَّلَ	عَلَى	رَسُولِهِ		
and	the Book	which	He sent down	on	His Messenger		
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ							
and in the Book which He has revealed to His Messenger,							
وَ	الْكِتَابِ	الَّذِي	أَنْزَلَ	مِنْ قَبْلُ			
and	the Book	which	He sent down	before			
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ط							
and the Book which He revealed before it.							
وَ	مَنْ يَكْفُرُ	بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ	وَرُسُلِهِ		
and	who disbelieves	in Allah	and His angels	and His Books	and His Messengers		
وَمَنْ يَكْفُرُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ							
And whoso disbelieves in Allah and His angels, and His Books, and His Messengers,							
وَ	الْيَوْمِ الْآخِرِ	فَقَدْ	ضَلَّ	ضَلًّا	بَعِيدًا		
and	the last Day	so surely	he strayed	error	far away		
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ﴿١٣٧﴾							
and the Last Day, has surely strayed far away.							

كَفَرُوا	ثُمَّ	آمَنُوا	ثُمَّ	كَفَرُوا	ثُمَّ	آمَنُوا	الَّذِينَ	إِنَّ
they disbelieved	then	they believed	then	they disbelieved	then	they believed	those who	surely

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا

Those who believe, then disbelieve, then again believe, then disbelieve,

ثُمَّ	أَزْدَادُوا	كُفْرًا	لَمْ يَكُنْ	اللَّهُ
then	they increased	disbelief	he wasn't	Allah

ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنْ اللَّهُ

and then increase in disbelief, Allah will never

لِيَغْفِرَ لَهُمْ	وَ	لَا	لِيَهْدِيَهُمْ	سَبِيلًا
so He forgive for them	and	not	for He guides them	way

لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا<sup>138</sup>

forgive them nor will He guide them to the way.

بَشِّرِ	الْمُنْفِقِينَ	بِأَنَّ	لَهُمْ	عَذَابًا	أَلِيمًا
you give tidings	the hypocrites	with that	for them	punishment	grievous

بَشِّرِ الْمُنْفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا<sup>139</sup>

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

الَّذِينَ	يَتَّخِذُونَ	الْكُفْرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ
those who	they take	the disbelievers	friends	other than	the believers

الَّذِينَ يَتَّخِذُونَ الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ<sup>140</sup>

Those who take disbelievers for friends rather than believers.

أَيَّبْتَغُونَ	عِنْدَهُمْ	الْعِزَّةَ	فَإِنَّ	الْعِزَّةَ	لِلَّهِ	جَمِيعًا
do they seek	with them	the honour	so surely	the honour	for Allah	all together

أَيَّبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا<sup>140</sup>

Do they seek honour at their hands? Then let them remember that all honour belongs to Allah.

وَقَدْ	نَزَلَ	عَلَيْكُمْ	فِي	الْكِتَابِ	أَنْ	إِذَا	سَمِعْتُمْ
and surely	He sent down	on you	in	the Book	that	when	you heard

وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ

And He has already revealed to you in the Book that, when you hear

آيَاتِ	اللَّهِ	يُكْفَرُ	بِهَا	و	يُسْتَهْزَأُ	بِهَا	فَلَا تَقْعُدُوا	مَعَهُمْ
Signs	Allah	it is being denied	with it	and	it is mocked	with it	so you don't sit	with them

آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ

the Signs of Allah being denied and mocked at, sit not with them

حَتَّى	يَخُوضُوا	فِي	حَدِيثٍ	غَيْرِهَا	إِنَّكُمْ	إِذَا	مِثْلَهُمْ
until	they indulge	in	a talk	other than that	surely you	then	like them

حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهَا ۖ إِنَّكُمْ إِذَا مِثْلَهُمْ ط

until they engage in a talk other than that; for in that case you would be like them.

إِنَّ	اللَّهَ	جَامِعٌ	الْمُنْفِقِينَ	وَالْكَافِرِينَ	فِي	جَهَنَّمَ	جَمِيعًا
surely	Allah	one who assembles	the hypocrites	and the disbelievers	in	Hell	all together

إِنَّ اللَّهَ جَامِعُ الْمُنْفِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۖ (141)

Surely, Allah will assemble the hypocrites and the disbelievers in Hell, all together;

الَّذِينَ	يَتَرَبَّصُونَ	بِكُمْ	فَإِنْ	كَانَ	لَكُمْ	فَتْحٌ	مِّنَ	اللَّهِ
those who	they wait	with you	so if	he was	for you	victory	from	Allah

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ ۖ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ

Those who wait for news concerning you. If you have a victory from Allah,

قَالُوا	أَلَمْ نَكُنْ	مَعَكُمْ	وَ	إِنْ	كَانَ	لِلْكَافِرِينَ	نَصِيبٌ
they said	were we not	with you	and	if	he was	for the disbelievers	a share

قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۖ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ ۚ

they say, Were we not with you? And if the disbelievers have a share of it,

قَالُوا	أَلَمْ نَسْتَحِذْ	عَلَيْكُمْ	و	نَنْعُكُمْ	مِّن	الْمُؤْمِنِينَ
they said	we did not over come	on you	and	we protect you	from	the believers

قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَنْعُكُمْ مِّنَ الْمُؤْمِنِينَ ط

they say to them, Did we not get the better of you, and protect you against the believers?

فَاللَّهُ	يَحْكُمُ	بَيْنَكُمْ	يَوْمَ	الْقِيَةِ
so Allah	He judges	between you	Day	the Resurrection

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَةِ ط

Allah will judge between you on the Day of Resurrection;

و	لَنْ يَجْعَلَ	اللَّهُ	لِلْكَافِرِينَ	عَلَى	الْمُؤْمِنِينَ	سَبِيلًا
and	He will never make	Allah	for the disbelievers	on	the believers	way

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ١٤٢

and Allah will not grant the disbelievers a way to prevail against the believers.

إِنَّ	الْمُنَافِقِينَ	يُخَدِعُونَ	اللَّهَ	وَهُوَ	خَادِعُهُمْ
surely	the hypocrites	they deceive	Allah	and he	onewho deceives them

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ ؕ

The hypocrites seek to deceive Allah, but He will cause them to be deceived them-selves.

وَإِذَا	قَامُوا	إِلَى	الصَّلَاةِ	قَامُوا	كُسَالَى
and when	they stood	towards	the Prayers	they stood	lazily

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى ؕ

And when they stand up for Prayer, they stand lazily

يُرَآءُونَ	النَّاسَ	و	لَا يَذْكُرُونَ	اللَّهَ	إِلَّا	قَلِيلًا
they are to be seen	the people	and	they do not remember	Allah	except	a little

يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ١٤٣

and to be seen of men, and they remember Allah but little,



هُوَآءِ	إِلَى	وَلَا	هُوَآءِ	إِلَى	لَا	ذَلِكَ	بَيْنَ	مُذَبِّبِينَ
those	towards	and not	these	towards	not	this	between	those that waver

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ط

Wavering between this and that, belonging neither to these nor to those.

وَمَنْ يُضِلِّ	اللَّهُ	فَلَنْ تَجِدَ	لَهُ	سَبِيلًا	وَ
who he causes to perish	Allah	so never will you find	for him	way	and

وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ١٤٤

And he whom Allah causes to perish, for him thou shalt not find a way.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا تَتَّخِذُوا	الْكُفْرَيْنَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ
O ye	those who	they believed	you do not take	the disbelievers	friends	other than	the believers

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكُفْرَيْنَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ط

O ye who believe! take not disbelievers for friends, in preference to believers.

أَتُرِيدُونَ	أَنْ تَجْعَلُوا	لِلَّهِ	عَلَيْكُمْ	سُلْطَانًا	مُبِينًا
do you desire	that you find	for Allah	on you	proof	manifest

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ١٤٥

Do you mean to give Allah a manifest proof against yourselves?

إِنَّ	الْمُنْفِقِينَ	فِي	الدَّرَكِ الْأَسْفَلِ	مِنْ	النَّارِ
surely	the hypocrites	in	the lowest depth	from	the Fire

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ؕ

The hypocrites shall surely be in the lowest depth of the Fire;

وَلَنْ	تَجِدَ	لَهُمْ	نَصِيرًا
and	you never find	for them	helper

وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ١٤٦

and thou shalt find no helper for them,

إِلَّا	الَّذِينَ	تَابُوا	وَأَصْلَحُوا	وَأَعْتَصَمُوا	بِاللَّهِ
except	those who	they repented	and they amended	and they held fast	to Allah
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ					
Except those who repent and amend and hold fast to Allah					
وَأَخْلَصُوا	دِينَهُمْ	لِلَّهِ	فَأُولَٰئِكَ	مَعَ	الْمُؤْمِنِينَ
and they made sincere	their religion	to Allah	so these are	with	the believers
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ط					
and are sincere in their obedience to Allah. These are among the believers.					
وَسَوْفَ	يُؤْتِ	اللَّهُ	الْمُؤْمِنِينَ	أَجْرًا	عَظِيمًا
and soon	He gives	Allah	the believers	reward	great
وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ١٤٧					
And Allah will soon bestow a great reward upon the believers.					
مَا	يَفْعَلُ	اللَّهُ	بِعَذَابِكُمْ	إِنْ شَكَرْتُمْ	وَأَمَنْتُمْ
not	he does	Allah	with punishing you	if you were thankful	and you believed
مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ ط					
Why should Allah punish you, if you are thankful and if you believe?					
وَ	كَانَ	اللَّهُ	شَاكِرًا	عَلِيمًا	
and	He was	Allah	Appreciating	All-Knowing	
وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ١٤٨					
And Allah is Appreciating, All-Knowing.					