

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

أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ٥

of evil befalls you is from yourself.

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

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ٥ وَكَفَى

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

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

بِاللَّهِ شَهِيدًا ٥ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ

is Allah as a Witness. Whoso obeys the Messenger

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

أَطَاعَ اللَّهَ ٥ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ

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

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

عَلَيْهِمْ حَفِيزًا ٥ وَيَقُولُونَ طَاعَةٌ ٥ فَاذَا

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

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

بَرَزُوا مِنْ عِنْدِكَ بَيْتَ طَائِفَةٌ مِنْهُمْ

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

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

غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ ۚ

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

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

فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَى بِاللَّهِ

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

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

وَكَيْلًا ۚ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۖ وَلَوْ كَانَ مِنْ

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

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

عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ إِخْتِلَافًا كَثِيرًا ۚ

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

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

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ

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

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

أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ

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

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

إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ

to the Messenger and those in authority among them

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

لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ط

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

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

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ

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

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

رَحْمَتُهُ لَا تَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا ۝٨٤

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

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

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا

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

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

نَفْسِكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ

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

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

أَنْ يَكُفُّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ

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

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

بَأْسًا وَأَشَدُّ تَنْكِيلًا 85 مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً

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

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

يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ

shall have a share thereof, and whoso

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

يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ط

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

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

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُتَّقِيًا 86 وَإِذَا رُدُّوهُ

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

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

بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوْهَا ط

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

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

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ۝٩٧ اللَّهُ

Surely, Allah takes account of all things. Allah is

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

لَا إِلَهَ إِلَّا هُوَ ۖ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ

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

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

لَا رَيْبَ فِيهِ ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ

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

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

حَدِيثًا ۝٩٨ فَمَا لَكُمْ فِي الْمُنْفِقِينَ فِئَتَيْنِ

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

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

وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۖ أَتُرِيدُونَ

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

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

أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۖ وَمَنْ يُضِلُّ اللَّهُ

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

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

فَلَنْ تَجِدَ لَهُ سَبِيلًا ۝ وَدُّوْا لَوْ

you shall not find a way. They wish that

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

تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً

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

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

فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا

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

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

فِي سَبِيلِ اللَّهِ ۖ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ

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

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

وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا

and kill them wherever you find them; and take no

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

مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ۙ إِلَّا الَّذِينَ يَصِلُونَ

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

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

إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ

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

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

جَاءَ وَكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ

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

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

أَوْ يُقَاتِلُوا قَوْمَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ

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

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

عَلَيْكُمْ فَلَقَاتَلُواكُمْ ۚ فَإِنْ اعْتَزَلُواكُمْ

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

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

فَلَمْ يُقَاتِلُواكُمْ وَأَلْقُوا إِلَيْكُمْ السَّلَامَ ۚ

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

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

فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝

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

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

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوا كُمْ

You will find others who desire to be secure from you

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

وَيَأْمَنُوا قَوْمَهُمْ ۖ كُلَّمَا رُدُّوْا إِلَى الْفِتْنَةِ

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

أُرْكِسُوا	فِي	هَا	فَ	إِنْ	لَمْ	يَعْتَزِلُوا	كُمُ	وَ	يُلْقُوا
they were plunged	in	it	so	if	not	they remain aloof	you	and	they offer

أُرْكِسُوا فِيهَا ۚ فَإِنْ لَمْ يَعْتَزِلُوا كُمْ وَيُلْقُوا

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

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

إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ

you peace nor restrain their hands,

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

فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ ۖ

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

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

وَأَوْلِيَّكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا<sup>92</sup>

Against these We have given you clear authority.



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

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا

It does not become a believer to kill a believer

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

إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ

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

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

رَقَبَةً مُؤْمِنَةٍ وَدِيَةً مُسَلَّمَةً إِلَى أَهْلِهِ

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

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

إِلَّا أَنْ يَصَّدَّقُوا<sup>ط</sup> فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوِّ

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

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

لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ<sup>ط</sup>

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

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

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ

and if he be of a people between whom and you

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

مِثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرٌ

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

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

رَقَبَةٌ مُؤْمِنَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ

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

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

شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ

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

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

عَلِيمًا حَكِيمًا ۙ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا

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

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

فَجَزَاؤُهُ جَهَنَّمَ خَلِدًا فِيهَا وَغَضِبَ اللَّهُ

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

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

عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۙ

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ

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

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

فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ

make proper investigation and say not to anyone who greets you

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

السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

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

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

فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ

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

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

مِّنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ط

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

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

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا 95 لَا يَسْتَوِي

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

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

الْقُعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ

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

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

وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

وَأَنَّ اللَّهَ غَفُورًا رَحِيمًا ﴿٩٧﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ

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

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

ظَالِمِيَّ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ط

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

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

قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ

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

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

أَرْضُ اللَّهِ وَاسِعَةٌ فَتُهَاجِرُونَ فِيهَا ط فَأُولَئِكَ

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

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

مَأْوَاهُمْ جَهَنَّمَ ط وَ سَاءَتْ مَصِيرًا ﴿٩٨﴾ إِلَّا الْمُسْتَضْعَفِينَ

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

مِنَ	الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	لَا	يَسْتَطِيعُونَ	حِيلَةً
among	the men	and the women	and the children	not	they are capable	plan

مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً

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

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

وَأَ لَا يَهْتَدُونَ سَبِيلًا 99 فَأُولَئِكَ عَسَى

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

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

اللَّهُ أَنْ يَعْفُو عَنْهُمْ ط وَكَانَ اللَّهُ عَفُوًّا

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

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

غَفُورًا 100 وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدُ

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

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

فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً ط وَمَنْ

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

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

يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ

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

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

رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ

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

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

أَجْرُهُ عَلَى اللَّهِ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠١﴾

and Allah is Most Forgiving, Merciful.

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

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ

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

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

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنْ خِفْتُمْ

to shorten the Prayer, if you fear

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

أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا ۖ إِنَّ الْكَافِرِينَ كَانُوا

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

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

لَكُمْ عَدُوًّا مُبِينًا ﴿١٠٢﴾ وَإِذَا كُنْتَ فِيهِمْ

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

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

فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ

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

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

مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ ۖ

with you and let them take their arms.

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

فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَاءِكُمْ ۝

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

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

وَلَتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا

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

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

فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَ

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

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

أَسْلِحَتَهُمْ ۚ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ

their arms. The disbelievers wish that you be neglectful of

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

أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ

your arms and your baggage that they may fall upon you



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

مَّيْلَةً وَاحِدَةً ۖ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ

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

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

بِكُمْ أَذَى مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ

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

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

تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ط إِنَّ اللَّهَ

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

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

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

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

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

الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ

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

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

جُنُوبِكُمْ ۚ فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ

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

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

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٤﴾

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

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

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۖ إِنْ تَكُونُوا

And slacken not in seeking these people.If you

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

تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ ۚ

suffer,they too suffer even as you suffer.

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

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ

But you hope from Allah what they hope not. And

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

كَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٥﴾ إِنَّا أَنْزَلْنَا إِلَيْكَ

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

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

الْكِتَابِ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا

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

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

أَرَاكَ اللَّهُ ۖ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ﴿١٠٦﴾

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

وَأَسْتَغْفِرِ	اللَّهُ	إِنَّ	اللَّهُ	كَانَ	غَفُورًا	رَحِيمًا
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.

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

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۖ إِنَّ

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

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

اللَّهُ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ﴿١٠٨﴾ يَسْتَخْفُونَ

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

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

مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ

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

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

مَعَهُمْ إِذَا يَسْتَوُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۖ

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

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

وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا 109 هَآأَنْتُمْ

And Allah encompasses what they do. Behold! you are

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

هَآؤَلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا

they who pleaded for them in the present life.

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

فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ

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

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

أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا 110 وَمَنْ يَعْمَلُ

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

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

سُوءًا أَوْ يَظْلِمُ نَفْسَهُ ثُمَّ يَسْتَغْفِرُ اللَّهَ

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

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

يَجِدُ اللَّهُ غَفُورًا رَحِيمًا 111 وَمَنْ يَكْسِبُ

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

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

إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ٥ وَ كَانَ

a sin commits it only against his own soul. And

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

اللَّهُ عَلِيمًا حَكِيمًا ١٢ وَ مَنْ يَكْسِبُ خَطِيئَةً

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

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

أَوْ إِثْمًا ثُمَّ يَرِّمُ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ

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

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

بُهْتَانًا وَإِثْمًا مُبِينًا ١٣ وَلَوْ لَا فَضْلُ اللَّهِ

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

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

عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ

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

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

أَنْ يُضِلُّوكَ ٥ وَ مَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَ مَا

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

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

يَضُرُّونَكَ مِنْ شَيْءٍ ۖ وَأَنْزَلَ اللَّهُ عَلَيْكَ

harm you at all. Allah has sent down to you

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

الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ

the Book and Wisdom and has taught you what you

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

تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٤﴾

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

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

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ

No good comes out of their secret consultations except when they

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

أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ

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

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

بَيْنَ النَّاسِ ۖ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ

among people. And whoso does that, seeking

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

مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٥﴾

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

وَمَنْ	يُشَاقِقِ	الرَّسُولَ	مِنْ	بَعْدِ	مَا
and	he opposes	the Messenger	from / this	after	that

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا

And (as to) him who opposes the Messenger after

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

تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعُ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ

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

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

نُؤَلِّهِ مَا تَوَلَّى وَنُضِلُّهُ جَهَنَّمَ ۖ وَسَاءَتْ

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

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

مَصِيرًا ﴿١١٦﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

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

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

وَيَغْفِرُ مَا دُونَهُ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَ

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

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

مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا

whoso associates anything as partner with Allah has indeed strayed

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

بَعِيدًا ۝۱۷۱ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا أَنْثًا

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

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

وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ۝۱۷۲ لَعَنَهُ اللَّهُ

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

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

وَ قَالَ لَاتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۝۱۷۳

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

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

وَ لَا أُضِلُّنَّهُمْ وَ لَا أُفِئِّتُهُمْ وَ

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

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

لَأَمُرُّنَّهُمْ فَلْيُبَيِّتُكُنَّ أَذَانَ الْأَنْعَامِ وَ

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



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

لَأْمُرْنَهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللّٰهِ ط وَ

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

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

مَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللّٰهِ فَقَدْ

he who takes Satan for a friend beside Allah has certainly

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

خَسِرَ خُسْرَانًا مُّبِينًا ﴿١٢٠﴾ يَعِدُّهُمْ وَيُمْنِيهِمْ ط وَمَا

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

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

يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢١﴾ أُولَئِكَ مَاوَاهُمْ

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

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

جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مَخِيصًا ﴿١٢٢﴾ وَالَّذِينَ

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

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

أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ

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

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

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

beneath which streams flow, abiding therein

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

أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنْ

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

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

اللَّهُ قِيلًا ۝ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي

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

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

أَهْلِ الْكِتَابِ ۝ مَنْ يَعْمَلُ سُوءًا يُجْزَى بِهِ

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

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

وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

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

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

وَمَنْ يَعْمَلُ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى

But whoso does good works, whether male or female,

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

وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَ

and is a believer, such shall enter Heaven, and

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

لَا يُظْلَمُونَ تَقِيرًا ① وَمَنْ أَحْسَنُ دِينًا مِمَّنْ

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

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

أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَ

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

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

اتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ

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

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

خَلِيلًا ② وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي

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

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

الْأَرْضِ ③ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ④

the earth; and Allah encompasses all things.

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

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ

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

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

فِيهِنَّ ۗ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ

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

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

الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتُرْغَبُونَ

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

أَنْ	تَنْكِحُوهُنَّ	هُنَّ	وَ	الْمُسْتَضْعَفِينَ	مِنَ	الْوِلْدَانِ	وَ	أَنْ
that	you marry	them	and	the weak	from	the children	and	that

أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ ۗ وَأَنْ

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

تَقُومُوا	لِلْيَتَامَى	بِ	الْقِسْطِ	وَ	مَا	تَفْعَلُوا	مِنْ	خَيْرٍ
you stand / observe	for orphans	with	justice	and	what	you do	from	good

تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ

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

فَ	إِنَّ	اللَّهَ	كَانَ	بِهِ	عَلِيمًا	وَ	إِنْ
so	surely	Allah	He was	with it	knows well	and	if

فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۗ وَإِنْ

surely Allah knows it well. And if

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

امْرَأَةٌ خَافَتْ مِنْ بِعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا

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

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

فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا

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

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

بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَ

to each other; and reconciliation is the best. And

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

أُحْضِرَتْ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا

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

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

فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾

surely Allah is aware of what you do.

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

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ

And you cannot keep perfect balance between wives,

وَلَوْ	حَرَصْتُمْ	فَ	لَا	تَمِيلُوا	كُلَّ	الْمِيلِ
if	you desired	so	not	you incline	wholly	incline

وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ

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

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

فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۖ وَإِنْ تُصْلِحُوا وَتَتَّقُوا

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

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

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

surely Allah is Most Forgiving, Merciful. And if

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

يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۖ وَ

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

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

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

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

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

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا

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

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

الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ

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

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

أَنْ تَتَّقُوا اللَّهَ ۖ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ

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

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

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَكَانَ

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

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

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

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

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

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

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

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

يُدْهِبُكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۖ وَ

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

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

كَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ۝ مَنْ كَانَ يُرِيدُ

Allah has full power to do that. Whoso desires

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

ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَ

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

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

الْآخِرَةِ ۝ وَ كَانَ اللَّهُ سَمِيعًا بَصِيرًا ۝ يَا أَيُّهَا

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

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

الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ

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

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

لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَ

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

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

الْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ

kindred. Whether he be rich or poor, Allah



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

أُولَى بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَى

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

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

أَنَّ تَعْدِلُوا ۚ وَإِنْ تَلَوْا أَوْ تُعْرِضُوا فَإِنَّ

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

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

اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٦﴾ يَا أَيُّهَا

Allah is well aware of what you do. O you

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

الَّذِينَ آمَنُوا آمَنُوا بِاللَّهِ وَرَسُولِهِ وَ

who believe! believe in Allah and His Messenger, and

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

الْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَ الْكِتَابِ

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

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

الَّذِي أَنْزَلَ مِنْ قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللَّهِ

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

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

وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَ

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

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

الْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ﴿١٣٧﴾

the Last Day, has surely strayed far away.

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

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ

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

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

كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ

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

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

لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٨﴾

forgive them nor will He guide them to the way.

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

بَشِيرٍ الْمُنْفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٩﴾

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

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

إِلَّا الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ

Those who take disbelievers for friends rather than

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

الْمُؤْمِنِينَ ۖ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ

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

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

الْعِزَّةَ لِلَّهِ جَمِيعًا ۗ وَقَدْ نَزَّلَ

all honour belongs to Allah. And He has already revealed

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

عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ

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

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

اللَّهُ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا

of Allah being denied and mocked at,

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

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا

sit not with them until they engage

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

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

لِلْكَافِرِينَ نَصِيبٌ ۗ قَالُوا أَلَمْ نَسْتَحِذُوا

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

عَلَيْكُمْ	وَ	نَمْنَعُكُمْ	مِّنْ
on you	and	we protect you	from

عَلَيْكُمْ وَنَمْنَعُكُمْ مِّنْ

you, and protect you against

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

الْمُؤْمِنِينَ ۗ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ

the believers?' Allah will judge between you

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

يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ

on the Day of Ressurrection; and Allah will not grant

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

لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۗ

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

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

إِنَّ الْمُنْفِقِينَ يُخَدِعُونَ اللَّهَ وَ

The hypocrites seek to deceive Allah, but

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

هُوَ خَادِعُهُمْ ۖ وَإِذَا قَامُوا إِلَى

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

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

الصَّلَاةِ قَامُوا كُسَالَى ۖ يُرَاءُ وَنَ النَّاسِ

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

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

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٣﴾

and they remember Allah but little,

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

مُذَبِّبِينَ بَيْنَ ذَلِكَ ۖ لَا إِلَى

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

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

هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۖ وَمَنْ

these nor to those. And he whom

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

يُضِلُّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٤﴾

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ

O you who believe! take not disbelievers

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

أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَمْ تُرِيدُونَ

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

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

أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٥﴾

give Allah a manifest proof against yourselves?

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

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ

The hypocrites shall surely be in the lowest depth

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

مِنْ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٦﴾

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

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

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا

Except those who repent and amend

وَ	اعْتَصَمُوا	بِاللَّهِ	وَ	أَخْلَصُوا			
and	they held fast	to Allah	and	they were sincere			
وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا							
and hold fast to Allah and are sincere in							
دِينَ	هُمْ	لِلَّهِ	فَ	أُولَئِكَ	مَعَ		
religion	them / their	to Allah	so	these are	with		
دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ							
their obedience to Allah. These are among the							
الْمُؤْمِنِينَ	وَ	سَوْفَ	يُؤْتِ	اللَّهُ	الْمُؤْمِنِينَ	أَجْرًا	عَظِيمًا
believers	and	soon	He gives	Allah	believers	reward	great
الْمُؤْمِنِينَ ۖ وَ سَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۝							
believers. And Allah will soon bestow a great reward upon the believers							
مَا	يَفْعَلُ	اللَّهُ	بِ	عَذَابِ	كُمْ		
not	He does	Allah	with	punishment	you		
مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ							
Why should Allah punish you,							
إِنْ	شَكَرْتُمْ	وَ	أَمَنْتُمْ	وَ	كَانَ	اللَّهُ	
if	you were thankful	and	you believed	and	He was	Allah	
إِنْ شَكَرْتُمْ وَأَمَنْتُمْ ۖ وَكَانَ اللَّهُ							
if you are thankful and if you believe? and Allah is							
عَلِيمًا				شَاكِرًا			
All-Knowing				Appreciating			
شَاكِرًا عَلِيمًا ۝							
Appreciating, All-Knowing.							



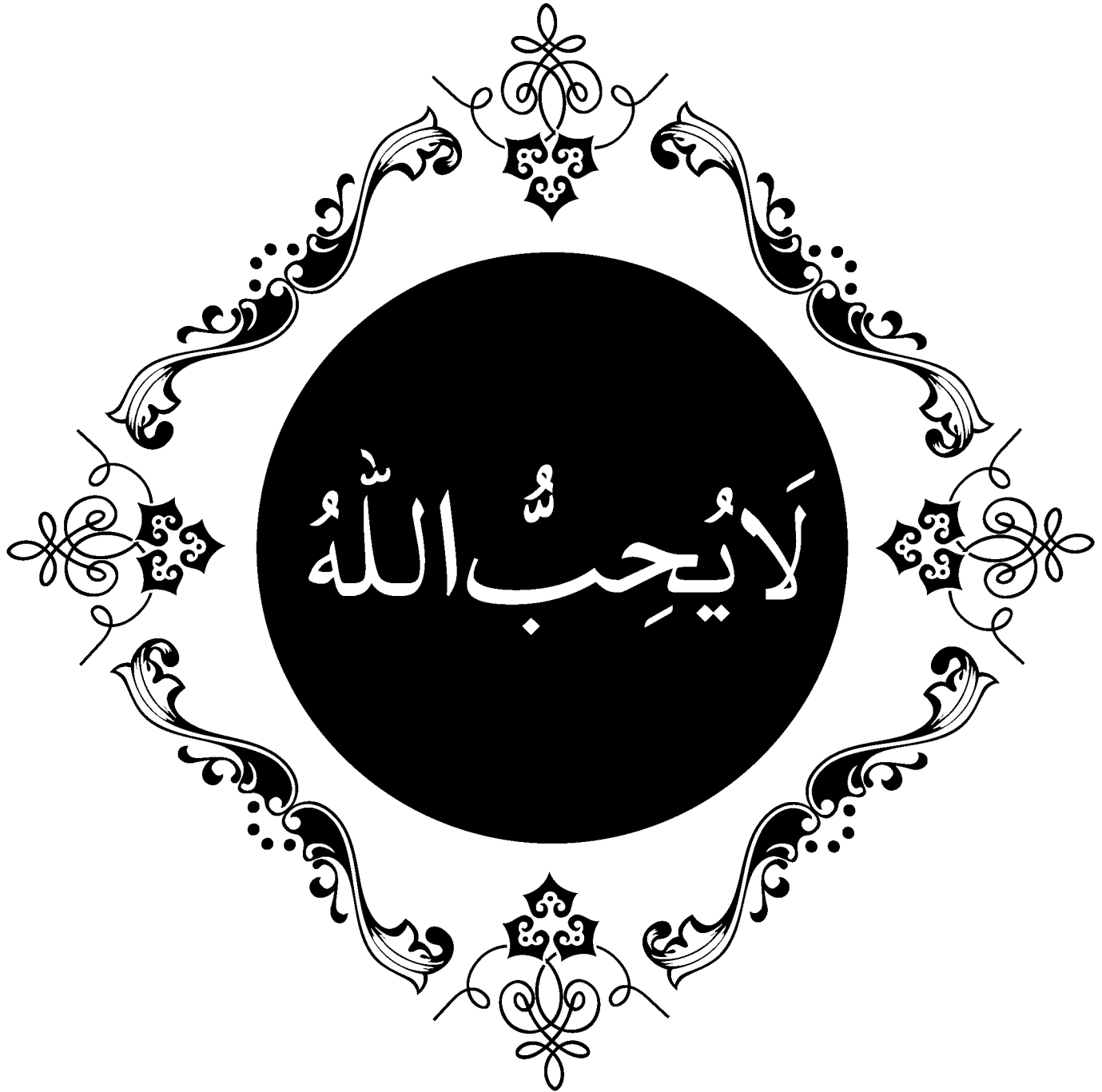
# **'Wal Mohsanat'**

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# The Holy Quran

(Part Six)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

## Foreword

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

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

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

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

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

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## Important Note

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

For example:

يَقُولُ means he says / he will say,

يَهْدِي means He guides / He will guide,

يَشَاءُ means He desires / He will desire.

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

لَا	يُحِبُّ	اللَّهُ	الْجَهْرَ	بِالسُّوءِ	مِنْ	الْقَوْلِ
not	He loves	Allah	uttering in public	the evil	from	the speech

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ

Allah likes not the uttering of unseemly speech in public,

إِلَّا	مَنْ	ظَلِمَ	وَ	كَانَ	اللَّهُ	سَمِيعًا	عَلِيمًا
except	who	he was wronged	and	He was (is)	Allah	All-Hearing	All-Knowing

إِلَّا مَنْ ظَلِمَ ۗ وَ كَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٩﴾

except (on the part of) one who is (being) wronged. Verily, Allah is All-Hearing, All-Knowing.

إِنْ	تُبَدُّوْا	خَيْرًا	أَوْ	تُخْفُوْا	هُ	أَوْ	تَعْفُوْا
if	you disclose	good deed	or	you conceal	it	or	you pardon

إِنْ تُبَدُّوْا خَيْرًا أَوْ تُخْفُوْهُ أَوْ تَعْفُوْا

Whether you make public a good deed or conceal it, or pardon

عَنْ	سُوْءٍ	فَإِنَّ	اللَّهُ	كَانَ	عَفُوًّا	قَدِيرًا
concerning	an evil	then certainly	Allah	He was	Effacer of sins	powerful

عَنْ سُوْءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٥٠﴾

an evil, Allah is certainly the Effacer of sins, (and is) All-Powerful.

إِنَّ	الَّذِينَ	يَكْفُرُونَ	بِاللَّهِ	وَ	رُسُلِهِ
surely	those who	they disbelieve	in Allah	and	His Messengers

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ

Surely, those who disbelieve in Allah and His Messengers

وَ	يُرِيدُونَ	أَنْ	يُفَرِّقُوا	بَيْنَ	اللَّهِ	وَ	رُسُلِهِ
and	they desire	that	they make a distinction	between	Allah	and	His Messengers

وَ يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ

and desire to make a distinction between Allah and His Messengers,

وَ	بِبَعْضٍ	نَكْفُرُ	وَ	بِبَعْضٍ	نُؤْمِنُ	يَقُولُونَ	وَ
and	in some	we disbelieve	and	in some	we believe	they say	and

وَ يَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَ نَكْفُرُ بِبَعْضٍ ۚ وَ

and say, 'We believe in some and disbelieve in others,' and

سَبِيلًا	ذَلِكَ	بَيْنَ	يَتَّخِذُوا	أَنْ	يُرِيدُونَ
way	this	between	they take	that	they desire

يُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥١﴾

desire to take a way in between.

حَقًّا	الْكَافِرُونَ	هُمْ	أُولَئِكَ
veritable	the disbelievers	them	these are

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ

These indeed are veritable disbelievers,

مُهِينًا	عَذَابًا	لِلْكَافِرِينَ	أَعْتَدْنَا	وَ
humiliating	punishment	for the disbelievers	We prepared	and

وَ أَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥٢﴾

and We have prepared for the disbelievers an humiliating punishment.

وَ	رُسُلِهِ	وَ	بِاللَّهِ	آمَنُوا	الَّذِينَ	وَ
and	His Messengers	and	in Allah	they believed	those who	and

وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ وَ

And (as for) those who believe in Allah and (in all of) His Messengers and

لَمْ	يُفَرِّقُوا	بَيْنَ	أَحَدٍ	مِّنْهُمْ	أُولَئِكَ	سَوْفَ	يُؤْتَى	هُمْ
them	He gives	soon	these are	from them	any one	between	they make distinction	not

لَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ

make no distinction between any of them, these are they whom He will soon give

رَّحِيمًا	غَفُورًا	اللَّهُ	كَانَ	وَ	أَجُورَهُمْ
Merciful	Most Forgiving	Allah	He was	and	their rewards

أَجُورَهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٣﴾

their rewards. And Allah is Most Forgiving, Merciful.

عَلَيْهِمْ	تُنزِلَ	أَنْ	الْكِتَابِ	أَهْلُ	يَسْأَلُكَ
upon them	you cause to descend	that	the Book	people	they ask you

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ

The people of the Book ask you to cause a Book to descend on them

مُوسَى	سَأَلُوا	فَقَدْ	السَّمَاءِ	مِّنْ	كِتَابًا
Moses	they asked	so surely	the heaven	from	a Book

كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى

from heaven. They asked Moses

اللَّهُ	أَرِنَا	فَقَالُوا	ذَلِكَ	مِنْ	أَكْبَرَ
Allah	show us	so they said	this	from	greater

أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ

a greater thing than this: they said, 'Show us Allah openly'.

بِظُلْمِهِمْ	الصَّعِقَةَ	فَأَخَذَتْهُمْ	جَهْرَةً
because of their transgression	the punishment	so it overtook them	openly

جَهْرَةً فَأَخَذَتْهُمْ الصَّعِقَةُ بِظُلْمِهِمْ ۚ

Then a destructive punishment overtook them because of their transgression.

الْبَيِّنَاتِ	جَاءَتْهُمْ	مَا	بَعْدَ	مِنْ	الْعِجْلِ	اتَّخَذُوا	ثُمَّ
clear Signs	it came to them	that	after	from	the calf	they took	then

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتِ

Then they took the calf (for worship) after clear Signs had come to them,

فَعَفَوْنَا	عَنْ	ذَلِكَ	وَ	آتَيْنَا	مُوسَى	سُلْطَانًا	مُّبِينًا
so We pardoned	about	this	and	We gave	Moses	authority	manifest

فَعَفَوْنَا عَنْ ذَلِكَ ۚ وَآتَيْنَا مُوسَى سُلْطَانًا مُّبِينًا ﴿١٥٤﴾

but We pardoned (even) that. And We gave Moses clear overwhelming argument.

وَ	رَفَعْنَا	فَوْقَهُمْ	الطُّورَ	بِمِيثَاقِهِمْ
and	We raised high	above them	the Mount	while making a covenant with them

وَ رَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ

And We raised high above them the Mount while making a covenant with them,

وَ	قُلْنَا	لَهُمْ	ادْخُلُوا	الْبَابَ	سُجَّدًا
and	We said	to them	you enter	the gate	submissively

وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا

and We said to them, 'Enter the gate submissively',

وَ	قُلْنَا	لَهُمْ	لَا	تَعْدُوا	فِي	السَّبْتِ
and	We said	to them	not	you transgress	in	the Sabbath

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

and We said to them, 'Transgress not in (the matter of) the Sabbath'.

وَ	أَخَذْنَا	مِنْهُمْ	مِيثَاقًا	غَلِيظًا
and	We took	from them	a covenant	firm

وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٥﴾

And We took from them a firm covenant.

فَبِمَا	تَقْضِيهِمْ	مِيثَاقَهُمْ	وَكَفْرِهِمْ	بِآيَاتِ	اللَّهِ
so because of	their breaking	their covenant	and their denial	in Signs	Allah

فَبِمَا تَقْضِيهِمْ مِيثَاقَهُمْ وَكَفْرِهِمْ بِآيَاتِ اللَّهِ

Then, because of their breaking of their covenant, and their denial of the Signs of Allah,



وَقَتْلِهِمْ	الْأَنْبِيَاءَ	بَغَيْرِ حَقِّ	وَقَوْلِهِمْ	قُلُوبُنَا	غُلْفٌ
and their seeking to kill	prophets	without	and their saying	our hearts	are wrapped

وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقِّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ط

and their seeking to kill the Prophets unjustly, and their saying: 'Our hearts are wrapped in covers',

بَلْ	طَبَعَ	اللَّهُ	عَلَيْهَا	بِكُفْرِهِمْ
nay	He sealed	Allah	over it	because of their disbelief

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ

-- nay, but Allah has sealed them because of their disbelief,

فَلَا	يُؤْمِنُونَ	إِلَّا	قَلِيلًا
so not	they believe	except	a little

فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾

so they believe not but little.-

وَّ	بِكُفْرِهِمْ	وَ	قَوْلِهِمْ	عَلَى	مَرِيَمَ	بُهْتَانًا	عَظِيمًا
and	because of their disbelief	and	their uttering	against	Mary	a grievous	calumny

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرِيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٧﴾

And because of their disbelief and their uttering against Mary a grievous calumny,

وَّ	قَوْلِهِمْ	إِنَّا	قَتَلْنَا	الْمَسِيحَ	عِيسَى	ابْنَ	مَرِيَمَ	رَسُولَ	اللَّهِ
and	their saying	surely	we killed	the Messiah	Jesus	son	Mary	Messenger	Allah

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرِيَمَ رَسُولَ اللَّهِ ج

and their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;'

وَمَا	قَتَلُوهُ	وَ	مَا	صَلَبُوهُ	وَلَكِنْ	شُبِّهَ	لَهُمْ
and	they killed him	and	not	they crucified him	but	it was made to appear	for them

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ط

whereas they slew him not, nor crucified him, but he was made to appear to them like (one crucified);

وَ	إِنَّ	الَّذِينَ	اِخْتَلَفُوا	فِيهِ	لَفِي	شَكٍّ	مِّنْهُ
and	surely	those who	they differed	in it	certainly are in	doubt	about it

وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ط

and those who differ therein are certainly in (a state of) doubt about it;

مَا	لَهُمْ	بِهِ	مِنْ	عِلْمٍ	إِلَّا	اتِّبَاعَ	الظَّنِّ
not	for them	with it	from	knowledge	except	following	conjecture

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ح

they have no (definite) knowledge thereof, but only follow a conjecture;

وَمَا	قَتَلُوهُ	يَقِينًا
and not	they slew him	certainly

وَمَا قَتَلُوهُ يَقِينًا ١٥٨

and they did not convert this (conjecture) into a certainly;

بَلْ	رَفَعَهُ	اللَّهُ	إِلَيْهِ
on the contrary	He exalted him	Allah	towards Him

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ط

On the contrary, Allah exalted him to Himself.

وَ	كَانَ	اللَّهُ	عَزِيزًا	حَكِيمًا
and	He was	Allah	Mighty	Wise

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ١٥٩

And Allah is Mighty, Wise.

وَإِنْ	مِّنْ	أَهْلِ	الْكِتَابِ	إِلَّا	لَيُؤْمِنَنَّ	بِهِ	قَبْلَ	مَوْتِهِ
and none	from	people of	the Book	except	they will believe	in it	before	his death

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ح

And there is none among the People of the Book but will believe in it before his death;

و	يَوْمَ	الْقِيَمَةِ	يَكُونُ	عَلَيْهِمْ	شَهِيدًا
and	Day	the Resurrection	he shall be	against them	a witness

وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۝<sup>160</sup>

and on the Day of Resurrection, he (Jesus) shall be witness against them

فَبِظُلْمٍ	مِّنَ الَّذِينَ	هَادُوا	حَرَّمْنَا	عَلَيْهِمْ
because of the transgression	from	those	We forbade	on them

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ

So, because of the transgression of the Jews, We forbade them--

طَيِّبَاتٍ	أُحِلَّتْ	لَهُمْ	وَبِصَدِّهِمْ	عَنْ سَبِيلِ	اللَّهِ	كَثِيرًا
pure things	it was allowed	for them	and because of their hindering	from	Allah	many

طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۝<sup>161</sup>

pure things which had been allowed to them, and (also) because of their hindering many (men) from Allah's way.

وَأَخَذِهِمُ	الرِّبَا	وَوَقَدْ	نُهِوا	عَنْهُ
their taking	interest	and	they were forbidden	from it

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ

And (because of) their taking interest, although they had been forbidden it,

وَأَكَلِهِمُ	أَمْوَالَ	النَّاسِ	بِالْبَاطِلِ
their devouring	wealth	of people	wrongfully

وَأَكَلِهِمُ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۝

and (because of) their devouring people's wealth wrongfully.

وَأَعْتَدْنَا	لِلْكَافِرِينَ	مِنْهُمْ	عَذَابًا	أَلِيمًا
We prepared	for disbelievers	among them	punishment	painful

وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ۝<sup>162</sup>

And We have prepared for those of them who disbelieve a painful punishment.

لَكِنِ	الرَّاسِخُونَ	فِي	الْعِلْمِ	مِنْهُمْ	وَ	الْمُؤْمِنُونَ
but those	firmly grounded	in	knowledge	among them	and	believers

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ

But those among them who are firmly grounded in knowledge, and the believers,

يُؤْمِنُونَ	بِمَا	أُنزِلَ	إِلَيْكَ	وَمَا	أُنزِلَ	مِنْ	قَبْلِكَ
they believe	in what	it was sent	to you	and what	it was sent	from	before you

يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ

believe in what has been sent down to you and what was sent down before you,

وَالْمُقِيمِينَ	الصَّلَاةَ	وَالْمُؤْتُونَ	الزَّكَاةَ	وَالْمُؤْمِنُونَ	بِاللَّهِ
those that observe	prayers	those who pay	Zakat	those who believe	in Allah

وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ

and (especially) those who observe Prayer and those who pay the Zakat and those who believe in Allah

وَالْيَوْمِ	الْآخِرِ	أُولَئِكَ	سَنُؤْتِيهِمْ	أَجْرًا	عَظِيمًا
and Day	Last	these	We will give them	reward	great

وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٣﴾

and the Last Day. To these will We surely give a great reward.

إِنَّا	أَوْحَيْنَا	إِلَيْكَ	كَمَا	أَوْحَيْنَا
surely We	We sent revelation	to you	as	We sent revelation

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا

Surely, We have sent revelation to you, as We sent revelation

إِلَى	نُوحٍ	وَ	النَّبِيِّينَ	مِنْ	بَعْدِهِ
to	Noah	and	the prophets	from	after him

إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ؕ

to Noah and the Prophets after him;

وَأَوْحَيْنَا	إِلَى	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَقَ	وَيَعْقُوبَ	وَ	الْأَسْبَاطِ
and We sent revelation	to	Abraham	and Ishmael	and Isaac	and Jacob	and	children

وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

and We sent revelation to Abraham and Ishmael and Isaac and Jacob and (his) children

وَعِيسَى	وَأَيُّوبَ	وَيُونُسَ	وَهَارُونَ	وَسُلَيْمَانَ	وَاتَيْنَا	دَاوُدَ	زَبُورًا
and Jesus	and Job	and Jonah	and Aaron	and Solomon	and We gave	David	Zabur

وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ج وَآتَيْنَا دَاوُدَ زَبُورًا ۝١٦٤

and (to) Jesus and Job and Jonah and Aaron and Solomon, and to David We gave 'Zabur'.

وَ	رُسُلًا	قَدْ	قَصَّصْنَاهُمْ	عَلَيْكَ	مِنْ	قَبْلُ
and	Messengers	certainly	We have mentioned	to you	from	before

وَ رُسُلًا قَدْ قَصَّصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ

And (We sent some) Messengers whom We have already mentioned to you

وَرُسُلًا	لَمْ	تَقْصُصْهُمْ	عَلَيْكَ	وَكَأَنَّ	اللَّهَ	مُوسَى	تَكَلِّمًا
and Messengers	not	We mention them	to you	and he spoke	Allah	Moses	speaking

وَرُسُلًا لَمْ تَقْصُصْهُمْ عَلَيْكَ ۝ وَكَأَنَّ اللَّهَ مُوسَى تَكَلِّمًا ۝١٦٥

and (some) Messengers We have not mentioned to you- and Allah spoke to Moses particularly-

رُسُلًا	مُبَشِّرِينَ	وَ	مُنذِرِينَ	لِئَلَّا	يَكُونَ	لِلنَّاسِ
Messengers	bearers of glad tidings	and	warners	so that no	it may have	for people

رُسُلًا مُبَشِّرِينَ وَ مُنذِرِينَ لِيَأْتِيَ النَّاسَ

Messengers, bearers of glad tidings and warners, so that people may have no

عَلَى	اللَّهِ	حُجَّةٌ	بَعْدَ	الرُّسُلِ	وَ	كَانَ	اللَّهُ	عَزِيزًا	حَكِيمًا
upon	Allah	plea	after	the Messengers	and	He was	Allah	Mighty	Wise

عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۝ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝١٦٦

plea against Allah after (the coming of) the Messengers. And Allah is Mighty, Wise.

لَكِنِ	اللَّهُ	يَشْهَدُ	بِمَا	أَنْزَلَ	إِلَيْكَ	أَنْزَلَهُ
but	Allah	He bears witness	by which	He sent down	to you	He sent it down

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ

But Allah bears witness by means of *(the revelation)* which He has sent down to you that He has sent it down (Pregnant)

بِعِلْمِهِ	وَ	وَالْمَلَائِكَةُ	يَشْهَدُونَ	وَ	كَفَى	بِاللَّهِ	شَهِيدًا
with His Knowledge	and	angels	they bear witness	and	He was sufficient	Allah	a witness

بِعِلْمِهِ ج وَ الْمَلَائِكَةُ يَشْهَدُونَ ء وَ كَفَى بِاللَّهِ شَهِيدًا ﴿١٦٧﴾

with His knowledge; and the angels *(also)* bear witness; and sufficient is Allah as a Witness.

إِنَّ	الَّذِينَ	كَفَرُوا	وَ	صَدُّوا	عَنْ	سَبِيلِ	اللَّهِ
surely	those who	they disbelieved	and	they hindered	from	way	Allah

إِنَّ الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ

Those who disbelieve and hinder *(others)* from the way of Allah,

قَدْ	ضَلُّوا	ضَلُّوا	بَعِيدًا
surely	they strayed	stray	far away

قَدْ ضَلُّوا ضَلًّا بَعِيدًا ﴿١٦٨﴾

have certainly strayed far away.

إِنَّ	الَّذِينَ	كَفَرُوا	وَ	ظَلَمُوا
surely	those who	they disbelieved	and	they acted unjustly

إِنَّ الَّذِينَ كَفَرُوا وَ ظَلَمُوا

Surely, those who have disbelieved and have acted unjustly,

لَمْ	يَكُنِ	اللَّهُ	لِيَغْفِرَ	لَهُمْ	وَ	لَا	لِيَهْدِيَ	هُمْ	طَرِيقًا
not	it be	Allah	He forgives	for them	and	not	so that He guides	them	way

لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَ لَا لِيَهْدِيَ لَهُمْ طَرِيقًا ﴿١٦٩﴾

Allah is not going to forgive them, nor will He show them any way,

أَبَدًا	فِيهَا	خُلِدِينَ	جَهَنَّمَ	طَرِيقَ	إِلَّا
forever	in it	they shall abide	Hell	way	except

إِلَّا طَرِيقَ جَهَنَّمَ خُلِدِينَ فِيهَا أَبَدًا ۝

Except the way of Hell, wherein they shall abide for a long, long period.

يَسِيرًا	اللَّهِ	عَلَى	ذَلِكَ	كَانَ	وَ
easy	Allah	on	this	it was	and

وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝<sup>170</sup>

And that is easy for Allah.

يَا أَيُّهَا	النَّاسُ	قَدْ	جَاءَ	كُمُ	الرَّسُولُ	بِالْحَقِّ	مِنْ	رَبِّكُمْ
your Lord	people	surely	he came	to you	the Messenger	with truth	from	your Lord

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ كُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ

O mankind, the Messenger has indeed come to you with Truth from your Lord;

تَكْفُرُوا	إِنْ	وَ	لَكُمْ	خَيْرًا	فَآمِنُوا
you disbelieve	if	and	for you	better	therefore you believe

فَآمِنُوا خَيْرًا لَكُمْ ۝ وَإِنْ تَكْفُرُوا

believe therefore, (it will be) better for you. But if you disbelieve,

فَإِنَّ	لِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
so surely	belongs to Allah	whatever	in	the heavens	and	the earth

فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۝

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

وَ	كَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا
and	He was (is)	Allah	All-Knowing	Wise

وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝<sup>171</sup>

And Allah is All-knowing, Wise.

يَٰٓأَهْلَ	الْكِتَابِ	لَا	تَغْلُوا	فِي	دِينِكُمْ
O people	the Book	not	you exceed limits	in	your religion

يَٰٓأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

O People of the Book, exceed not the limits in your religion,

وَ	لَا	تَقُولُوا	عَلَى	اللَّهِ	إِلَّا	الْحَقَّ
and	not	you say	against	Allah	except	the truth

وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ

and say not of Allah anything but the truth.

إِنَّمَا	الْمَسِيحُ	عِيسَى	ابْنُ	مَرْيَمَ	رَسُولُ	اللَّهِ	وَ	كَلِمَتُهُ
verily	the Messiah	Jesus	son	Mary	Messenger	Allah	and	His Word

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ ۗ

Verily, the Messiah, Jusus, son of Mary, was only a Messenger of Allah and (a fulfillment of) His word

أَلْقَ	هَا	إِلَى	مَرْيَمَ	وَ	رُوحٌ	مِّنْهُ	فَآمِنُوا	بِاللَّهِ
He sent down	it	to	Mary	and	mercy	from Him	so you believe	in Allah

أَلْقَهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَآمِنُوا بِاللَّهِ

which He sent down to Mary, and a mercy from Him. So believe in Allah

وَ	رُسُلِهِ	وَ	هَـٰ	وَ	لَا	تَقُولُوا	ثَلَاثَةً	إِنْتَهُوَا	خَيْرًا	لَّكُمْ
and	His Messengers	and	His	and	not	you say	three	you desist	better	for you

وَرُسُلِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةً ۗ إِنْتَهُوَا خَيْرًا لَّكُمْ ۗ

and His Messengers, and say not '(They are) three'. Desist, (it will be) better for you.

إِنَّمَا	اللَّهُ	إِلَهٌ	وَاحِدٌ	سُبْحٰنَهُ	أَنْ	يَكُونَ	لَهُ	وَلَدٌ
surely	Allah	God	One	Holy is He	that	it is	for Him	a son

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۗ سُبْحٰنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۗ

Verily, Allah is the only One God. Far is it from His Holiness that He should have a son.



لَهُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ
to Him belongs	what is	in	the heavens	and	what is	in	the earth

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط

To Him belongs whatever is in the heavens and whatever is in the earth.

وَ	كَفَى	بِاللَّهِ	وَكَيْلًا	لَنْ	يَسْتَنْكِفَ	الْمَسِيحُ
and	He was sufficient	Allah	Guardian	never	he disdains	the Messiah

وَكَفَى بِاللَّهِ وَكَيْلًا ۗ لَنْ يَسْتَنْكِفَ الْمَسِيحُ

And sufficient is Allah as a Guardian. Surely, the Messiah will never disdain

أَنْ	يَكُونَ	عَبْدًا	لِلَّهِ	وَ	لَا	الْمَلَائِكَةُ	الْمُقَرَّبُونَ
that	he be	servant	for Allah	and	and	angels	those that have been pleased near

أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ط

to be a servant of Allah, nor will the angels near

وَ	مَنْ	يَسْتَنْكِفَ	عَنْ	عِبَادَتِهِ	وَ	يَسْتَكْبِرُ	فَسَيَحْشُرُهُمْ	إِلَيْهِ	جَمِيعًا
and	who	he disdains	from	worship	and	His	feels proud	He will gather them	all

وَمَنْ يَسْتَنْكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرُ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ۗ

(unto God); and whoso disdains to worship Him and feels proud, He will gather them all to Himself.

فَأَمَّا	الَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	فَيُؤْتِيهِمْ	أُجُورَهُمْ
so then	those who	they believed	and they did	good works	He gives them in full	their rewards

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُؤْتِيهِمْ أُجُورَهُمْ

Then as for those who believed and did good works, He will give them their rewards in full

وَ	يَزِيدُهُمْ	مِّنْ	فَضْلِهِ	وَ	أَمَّا	الَّذِينَ	اسْتَنْكَفُوا
and	He gives them more	from	His bounty	and	but then	those who	they disdained

وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا

and will give them more out of His bounty; but as for those who disdained

وَ	اسْتَكْبَرُوا	فَيُعَذِّبُهُمْ	هُمْ	عَذَابًا	أَلِيمًا
and	they were proud	He will punish	them	punishment	painful

وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا

and were proud, He will punish them with a painful punishment.

وَ لَا	يَجِدُونَ	لَهُمْ	مِّنْ	دُونِ	اللَّهِ	وَلِيًّا	وَ لَا	نَصِيرًا
and	they shall find	for them	from	besides	Allah	friend	and	helper

وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٤﴾

And they shall find for themselves beside Allah no friend nor helper.

يَأَيُّهَا	النَّاسُ	قَدْ	جَاءَ	كُمُ	بُرْهَانٌ	مِّنْ	رَّبِّكُمْ
O you	people	indeed	it came	to you	proof	from	your Lord

يَأَيُّهَا النَّاسُ قَدْ جَاءَ كُمُ بُرْهَانٌ مِّنْ رَّبِّكُمْ

O ye people, a manifest proof has indeed come to you from your Lord,

وَ	أَنْزَلْنَا	إِلَيْكُمْ	نُورًا	مُّبِينًا	فَ	أَمَّا	الَّذِينَ
and	We sent down	to you	a light	clear	so	for	those who

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٥﴾ فَأَمَّا الَّذِينَ

and We have sent down to you a clear light. So, as for those who

أَمَّنُوا	بِاللَّهِ	وَ	اعْتَصَمُوا	بِهِ	فَسَيُدْخِلُهُمْ	فِي
they believed	in Allah	and	you hold fast	with it	He will admit them	in

أَمَّنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي

believe in Allah and hold fast to Him, He will surely admit them to

رَحْمَةٍ	مِّنْهُ	وَ	فَضْلٍ	وَ	يَهْدِيهِمْ	إِلَيْهِ	صِرَاطًا	مُّسْتَقِيمًا
mercy	from Him	and	bounty	and	He guides them	to Him	path	straight

رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا ﴿١٧٦﴾

His mercy and grace and will guide them on a straight path (leading) to Himself.

يَسْتَفْتُونَكَ	قُلِ	اللَّهُ	يُفْتِيكُمْ	فِي	الْكَلَّةِ
they seek your instructions	you say	Allah	He gives you instructions	in	one who leaves behind nither parents nor offspring

يَسْتَفْتُونَكَ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَّةِ ۖ

They ask you for instructions. Say, Allah gives you (His) instructions concerning 'Kalalah':

إِنْ	أَمْرًا	هَلَكَ	لَيْسَ	لَهُ	وَلَدٌ	وَ	لَهُ	أُخْتٌ
if	man	he died	without	for him	a child	and	he has	a sister

إِنْ أَمْرًا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ

If a man dies leaving no child and he has a sister,

فَلَهَا	نِصْفٌ	مَا	تَرَكَ	وَ	وَهُوَ	يَرِثُهَا
so for her	half	what	he left	and	he	he inherits her

فَلَهَا نِصْفٌ مَّا تَرَكَ ۖ وَهُوَ يَرِثُهَا

then she shall have half of what he leaves; and he shall inherit her

إِنْ	لَمْ	يَكُنْ	لَهَا	وَلَدٌ
if	not	be	for her	a child

إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۖ

if she has no child.

فَإِنْ	كَانَتَا	اِثْنَتَيْنِ	فَلَهُمَا	الثُّلُثِ	مِمَّا	تَرَكَ
then if	there were two	two (females)	then for them	two third	of what	he left

فَإِنْ كَانَتَا اِثْنَتَيْنِ فَلَهُمَا الثُّلُثِ مِمَّا تَرَكَ ۖ

But if there be two sisters, then they shall have two-thirds of what he leaves.

وَ	إِنْ	كَانُوا	إِخْوَةً	رِجَالًا	وَنِسَاءً	فَلِلَّذَكَرِ	مِثْلُ	حَظِّ	الْأُنثَيَيْنِ
and	if	there were	brothers	men	and women	then for man	same	portion	two women

وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۖ

And if (the heirs) be brethren--(both) men and women- then the male shall have as much as the portion of two females.

تَضِلُّوْا	أَنْ	لَكُمْ	اللَّهُ	يُبَيِّنُ
you go astray	lest	for you	Allah	He explains

يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوْا ط

Allah, explains (*this*) to you lest you go astray,

عَلِيْمٌ	شَيْءٍ	بِكُلِّ	اللَّهُ	وَ
All-Knowing	things	to all	Allah	and

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٧٧﴾

and Allah knows all things well.

سُوْرَةُ الْمَائِدَةِ مَدْنِيَّةٌ

ركوعاتها 16

آياتها 121

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

بِالْعُقُوْدِ	أَوْفُوْا	أَمَنُوْا	الَّذِيْنَ	يَأَيُّهَا
compacts	you fulfil	they believed	those who	O you

يَأَيُّهَا الَّذِيْنَ أَمَنُوْا أَوْفُوْا بِالْعُقُوْدِ هُ

O you who believe! fulfil (your) compacts.

أَحَلَّتْ	لَكُمْ	بِهَيْمَةً	الْأَنْعَامِ	إِلَّا	مَا	يُتْلَى	عَلَيْكُمْ
it was lawful	for you	quadrupeds	cattle	except	that	it is announced	to you

أَحَلَّتْ لَكُمْ بِهِيْمَةً الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ

Lawful are made to you quadrupeds (*of the class*) of cattle other than those which are being announced to you,

غَيْرِ	مُجَلِّي	وَالصَّيْدِ	وَ	أَنْتُمْ	حُرْمٌ
except	those that regard lawful	game	and	you are	in state of pilgrimage

غَيْرِ مُجَلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ط

except that you should not hold game to be lawful while you are in a state of pilgrimage;