

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمْسَهُ

one fifth of it (is assigned) to Allah verily whatever of war-booty that you may gain that and know  
Know that whatever you take as spoils, a fifth thereof is for Allah, and for the

وَاللِّدَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

the poor who do not beg (and also) the orphans the near relatives and to and to the Messenger  
messenger and for the near relatives, orphans, the needy and the wayfarer.

وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ

to We sent down and in that which in Allah have believed you if and the wayfarer  
If you truly believe in Allah and what We revealed to Our servant on the

عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ اتَّقَىٰ الْجَمْعَيْنِ وَاللَّهُ عَلَىٰ

over and Allah the two forces met the Day when (of) Criterion on the Day Our slave  
Day of Discrimination, the day when the two armies met. Allah has power over all

كُلِّ شَيْءٍ قَدِيرٌ ۝٤١ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ

and they (were) on the near side of the valley you (were) (remember) when (is) Able things all  
things.(41) And (remember) when you were encamped on this side (of the valley)

بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبِ أَسْفَلَ مِنْكُمْ وَلَوْ

even if from you on the ground lower and the caravan further on the side  
and they on the farther side, with the caravan below you. Had you made an

تَوَاعَدْتُمْ لَأَخْتَلَفْتُمْ فِي الْمِيعَادِ ۖ

the appointment in you would certainly have failed you had made a mutual appointment to meet  
appointment with them, you would have surely failed to keep it; but Allah sought

وَلَكِنْ لَيَقْضَىٰ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۖ

ordained that was (already) a matter Allah that might accomplish but  
to accomplish a matter already ordained, so that, by clear evidence, he that was

لَيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ

and might live a clear evidence with to be destroyed those who were so that might be destroyed  
destined to perish might perish, and he that was destined to live, might live. And

مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ۝٤٢

All-Knower (is) All-Hearer Allah and surely a clear evidence with to live those who were  
surely Allah is Hearing, Knowing.(42) And (remember) when Allah



إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ

He had shown them to you | if | as few | your dream | in | Allah | showed them to you | (remember) when made them appear to you in a dream as few. Had he showed them to

كَثِيرًا لَّفَشَلْتُمْ وَلَتَنَازَعْتُمْ فِي

in | and you would surely have disputed | you would surely have been discouraged | as many you as many, your courage would have failed you and you would have

الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ

of what is in | (is) All-Knower | certainly He | saved (you) | Allah | but | making a decision quarrelled over the affair. But Allah saved (you). He knows what is in the

الصُّدُورِ ۝ وَإِذْ يُرِيكُهُمْ إِذْ التَّقَيْتُمْ فِي أَعْيُنِكُمْ

your eyes | in | you met | when | He showed them to you | and (remember) when | the breasts hearts.(43) And when you met them, He made each appear to the

قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا

a matter | Allah | so that might accomplish | their eyes | in | and He made you appear as few | as few other few in number, that he might accomplish what He had ordained.

كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝ يَا أَيُّهَا الَّذِينَ

who | O you | all matters (for decision) | return | Allah | and to | Ordained | that was a (already) To Allah, shall all things return.(44) O believers, when you meet a

أَمَنُوا إِذَا لَقَيْتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ

Allah | and remember (the Name of) | take a firm stand against (them) | a force | you meet | when | believe force, stand firm (against them) and remember God (Allah) frequently, so

كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا

and do not | and His Messenger | Allah | and obey | be successful | so that you may | much that you may triumph.(45) Obey Allah and His Apostle and do not dispute with one

تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رَاحَتُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ

Allah | surely | and be patient | your strength | and depart | lest you lose courage | dispute another, lest you should lose courage and your resolve weaken. Have patience: Allah

مَعَ الصَّابِرِينَ ۝ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ

their homes | of | come out | like those who | be | and not | those who are patient | (is) with is with those that are patient.(46) Do not be like those who left their home boastfully



بَطْرًا وِرْعَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا

of what | and Allah | (of) Allah | the path | from | hinder(men) | and | (of) men | and to be seen | boastically  
and to be seen of men. They debar others from the path of Allah: but Allah has

يَعْمَلُونَ مُحِيطًا ۝ وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ

Satan | to them | made seem fair | and (remember) when | (is) All-Ecompassing | they do

knowledge of all their actions.(47) And (remember) when the devil made their deeds

أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي

and verily | mankind | of | this Day | you | can overcome | no one | and said | their deeds

seem fair to them. He said: 'No man shall overcome you this day while I am near

جَارٍ لَّكُمْ فَلَمَّا تَرَأْتِ الْفِتْنَيْنِ نَكَصَ عَلَى

on | he ran away | the two forces | came in sight of each other | but when | your | (am) neighbour

to you.' But when the two armies came within sight of each other, he took to his heels,

عَقْبِيهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ

you see | do not | what | see | verily | with you | have nothing to do | verily | and said | his heels

saying: 'I am done with you, for I can see what you cannot. Verily, I fear Allah, for

إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝ إِذْ يَقُولُ الْمُنْفِقُونَ

the hypocrites | said | when | in punishment | (is) severe | for Allah | Allah | fear | verily |

Allah is severe in punishment.(48) And when the hypocrites and those in whose

وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَوَاهُمْ وَرَدُّنَهُمْ

but whoever | their religion | these people | deceived | was a disease | whose hearts | in | and those

hearts was sickness said: 'Their religion has deceived them (Muslims).' But whoever

يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ وَلَوْ تَرَىٰ

you could see | and if | All-Wise | (is) All-Mighty | Allah | then surely | Allah | in | puts his trust

puts his trust in Allah, (shall find) Allah Mighty, Wise.(49) If you could see the

إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ

their faces | smite | the angels | disbelieve | (of) those who | take away the souls | when

angels when they carry off the souls of the unbelievers! Beating their faces

وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ۝ ذَٰلِكَ بِمَا

because of what | this (is) | (of) the blazing fire | the punishment | (saying) taste | and their backs

and their backs, 'Taste the torment of Fire!(50) This is (your punishment) for



قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝٥١

to His slaves | unjust | (is) not | Allah | and verily | your hands | forwarded  
what your hands committed.' Verily, Allah is not unjust to His servants.(51)

كَدَّابِ ۝٥٢ كَذَّبُوا قِرْعُونَ ۝ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا  
they rejected | before them | and of those | (of) Pharaoh | (of) the people | similar to the behaviour  
Like Pharaoh's people and those that have gone before them, they disbelieved

بِآيَاتِ اللَّهِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدٌ  
Severe | (is) All-Strong | Allah | verily | for their sins | Allah | so punished them | (of) Allah | the signs  
Allah's revelations. Therefore, Allah punished them for their crimes. Mighty is Allah

العِقَابِ ۝٥٣ ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنعَمَهَا  
which He has bestowed | a grace | change | will | never | Allah | because | that is so | (in) punishment  
and stern His retribution.(52) This is because Allah does not withhold His favours

عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ  
(is) All-Hearer | Allah | and verily | in their ourselves | what is | they change | until | a people | on  
from men (people) until they change what is within themselves. Allah is Hearing,

عَلَيْهِمْ ۝٥٤ كَذَّبُوا بِآيَاتِ اللَّهِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ  
before them | and those | (of) Pharaoh | (of) the people of | similar to the behaviour | All-Knower  
Knowing.(53) Like Pharaoh's people and those that have gone before them, they

كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ  
the people | and we drowned | for their sins | so We destroyed them | (of) their Lord | the Signs | they denied  
denied the revelations of their Lord, and so We destroyed them for their sins and

قِرْعُونَ وَكُلُّ كَانُوا ظَالِمِينَ ۝٥٥ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ  
with (to) | (of) moving (living) creatures | the worst | verily | wrong-doers | were | and they all | (of) Pharaoh  
drowned Pharaoh's people. They were all evil-doers.(54) The basest creatures in the

اللَّهِ الَّذِينَ كَفَرُوا لَهُمْ لَا يُؤْمِنُونَ ۝٥٦ الَّذِينَ عَاهَدتْ  
you made a covenant | they are those | believe | shall not | so they | disbelieve | (are) those who | Allah  
sight of Allah are the faithless who will not believe;(55) those of them with whom you

مِنْهُمْ ثُمَّ يَنفِضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ۝٥٧  
fear (Allah) | do not | and they | time | every | their covenant | they break | than | with whom  
have made a treaty, and then they break their treaty every time and have not fear of Allah. (56)



فَمَا تَتَّقِفَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ

them | punish severely in order to disperse | war | in | you gain the mastery over them | so if

If you meet them in battle, (if you gain mastery over them in a battle) punish them severely so as to scatter those that follow

مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَتَذَكَّرُونَ ٥٧ وَإِمَاتَخَافَنَّ مِنْ قَوْمِ

any people | from | you fear | and if | learn a lesson | so that they may | behind them | those who are

them, perchance those followers will take warning.(57) If you fear treachery from any group, you

حَيَاتَهُ فَأَنْتِدْ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ

likes | not | Allah | certainly | equal terms | on | to them | throw back (their covenant) | treachery

may throw back to them (their treaty fairly) so as to be on equal terms. Certainly, Allah does not

الْخَائِنِينَ ٥٨ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۗ إِنَّهُمْ لَا

never | verily they | they can outstrip | disbelieve | those who | think that | and let not | the treacherous

love the treacherous.(58) Let the unbelievers not think that they will escape (Us). Verily, they will

يُعْجِزُونَ ٥٩ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

power | of | you can | all | against them | and make ready | will be able to save themselves

never have the power to do so. (59) Make ready for them whatever force (power) and strings

وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ

and others | and your enemy | (of) Allah | the enemy | (with them) | to threaten | steeds of war | and of

Of horses you can (tanks, planes, missiles, artillery, etc). to strike terror into the enemies of Allah and your enemy, and

مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ

(from) | you shall spend | and whatever | know them | Allah | you know them | not | besides whom

others besides them whom you do not know (to deter them and establish the reign of peace and righteousness). Allah knows them. All that you give

شَيْءٍ فِي سَبِيلِ اللَّهِ يُؤْفَإِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ٦٠

shall be treated unjustly | not | and you | unto you | shall be repaid | (of) Allah | the way | in | thing

for the cause of Allah, shall be repaid you and you shall not be wronged.(60)

وَأِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ

He | verily | Allah | in | trust | and | to it | incline you also | to peace | they incline | and if

If they incline to peace, make peace with them, and put your trust in Allah. Surely,

السَّمِيعُ الْعَلِيمُ ٦١ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ

then verily | deceive you | to | they intend | and if | the All-Knower | (is) the All-Hearer

He is the Hearing, the Knowing.(61) Should they seek to deceive you, Allah is



حَسْبِكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

and with the believers | with His Help | has supported you | (it is) who | He | Allah | (is) All-Sufficient for you  
all-sufficient for you. He has made you strong with His help and with the believers.(62)

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا

(could) not | all | the earth | (is) in | that | you had spent | if | their hearts | (between) | and He has united  
and made their hearts one. If you had given away all that is in the earth,

أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ

certainly He | (between) them | has united | Allah | but | their hearts | (between) | you have united  
you could not have brought their hearts together; but Allah has done it.

عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ

follow you | and for (those) who | Allah | (is) Sufficient for you | Prophet | O | All-Wise | (is) All-Mighty  
He is Mighty, Wise.(63) O Prophet, Allah suffices you and the believers

مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ

if | to fight | (on) | the believers | urge | Prophet | O | the believers | from  
who follow you.(64) O Prophet, urge on the believers to fight. If there are twenty

يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا وَمِائَتِينَ وَإِنْ

and if | two hundred | they will overcome | steadfast | twenty | amongst you | there are  
steadfast men among you, they shall overcome two hundred; and if there are

يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا

disbelieve | those who | of | a thousand | they will overcome | a hundred (steadfast) | amongst you | there are  
a hundred, they shall rout a thousand unbelievers, for they are a people

بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾ أَلَمْ تَرَ أَنَّ اللَّهَ عَزَمَ

for | from you | Allah | has lightened | how | who understand | do not | people | because they are  
without understanding.(65) Allah has now lightened it for you, knowing that there

عِلْمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ

steadfast | a hundred | of you | there are | so if | weakness | there is in you | that | He Knows  
is weakness in you. If there are a hundred steadfast men among you, they

يَغْلِبُوا وَمِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا

they shall overcome | a thousand | of you | there are | and if | two hundred | they shall overcome  
shall overcome two hundred; and if there are a thousand, they shall, by Allah's



الْفَيْنِ بِأَذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾ مَا كَانَ لِنَبِيِّ

for a Prophet | it is | not | the patient | (is) with | and Allah | (of) Allah | with the Leave | two thousand  
will, defeat two thousand. And Allah is with those that are steadfast. (66) It is not for a prophet to

أَنْ يَكُونَ لَهُ أَسْرَى حَتَّىٰ يُبْحِنَ فِي الْأَرْضِ

the land | in | he had made a great slaughter | until | prisoners of war | have | he should | that  
have prisoners of war (and free them with ransom) until he has subdued the land.

تُرِيدُونَ عَرَصَ الدُّنْيَا ۗ وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ

(is) All-Mighty | and Allah | the Hereafter | desires | but Allah | (of) this world | the good | you desire  
You seek the chance gain of this world, but Allah desires (for you) the world to come.

حَكِيمٌ ﴿٦٧﴾ لَوْلَا كَتَبَ مِنَ اللَّهِ سَبَقٌ لَّمَسَّكُمْ فِيمَا

for what | would have touched you | a previous | Allah | from | ordainment | were it not | All-Wise  
And Allah is Mighty, Wise.(67) Had there not been a previous sanction from Allah, you would

أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِنَّمَا غَنِمْتُمْ حَلَالًا

lawful | you have gotten of booty in war | what | (eat) enjoy | a severe | torment | you took  
have been sternly punished for what you have taken. (68) Enjoy, therefore, the good and lawful

طَيِّبًا ۗ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾ يَا أَيُّهَا النَّبِيُّ

Prophet | O | Most Merciful | (is) Oft-Forgiving | Allah | certainly | Allah | and be afraid of | and good  
things which you have gained in war, and fear Allah. He is Forgiving, Merciful. (69) O Prophet

قُلْ لِّمَنْ لِّينٌ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَٰعْلَمُ اللَّهُ فِي

in | Allah | knows | if | the captives | from | your hands | in | to those who are | Say  
say to the prisoners in your hands: 'If Allah finds goodness in your hearts, He will

قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ

and He will forgive | from you | has been taken | what | any good | He will give you | any good | your hearts  
give you that which is better than what has been taken from you, and He will

لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِنْ يَرِيدُوا خِيَانَتَكَ فَقَدْ

already | betray you | they intend to | but if | Most Merciful | (is) Oft-Forgiving | and Allah | you  
forgive you. Allah is Forgiving, Merciful.'(70) But if they seek to betray you, know

خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ

(is) All-Knower | and Allah | over them | so He gave (you) power | before | Allah | they have betrayed  
that they had already betrayed Allah. Therefore, He has given (you) power over



حَكِيمٌ ۝١٠ إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ

with their property | and strove hard and fought | and emigrated | believed | those who | verily | All-Wise  
them. Allah is Wise and All-knowing.(71) Those who believe and have emigrated,

وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَتَصَرَّوْا أَوْلِيَّكَ

these are (all) | and helped | gave asylum | and those who | (of) Allah | the way | in | and their lives  
and fought for the cause of Allah with their wealth and their persons; and those

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٌ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا

no | emigrate | but did not | believed | and (as to) those who | (to one) another | allies | some (are)  
that sheltered (them) and helped (them), these are friends to each other. And those

لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ

but if | they emigrate | until | thing | any | duty of protection to them | (from) | you owe  
who believe but have not migrated from their homes shall in no way become your

اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ

a people | against | except | to help them | it is your duty | religion | in | they seek your help  
responsibility until they emigrate. But if they seek your help in the cause of religion,

بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ

you do | of what | and Allah | a treaty of mutual alliance | between them | and | you have between you  
it is your duty to help them, except against a people you have a treaty with. Allah see

بَصِيرٌ ۝١١ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٌ إِلَّا تَفْعَلُوهُ

you do so | (and) if do not | (to)another | (are) allies | some | disbelieve | and those who | (is) All-Seer  
all that you do.(72) The unbelievers are protectors of one another. If you do not do

تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ۝١٢ وَالَّذِينَ آمَنُوا وَهَاجَرُوا

and emigrated | believed | and those who | a great | and mischief | earth | on | oppression | there will be  
the same, there will be persecution (oppression) in the Land and great corruption.(73) Those who

وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَتَصَرَّوْا أَوْلِيَّكَ

these are | and did | gave (them) asylum | and those who | (of) Allah | the way | in | and strove hard  
believe and have emigrated and fought for the cause of Allah, and those that have sheltered

هُمْ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝١٣ وَالَّذِينَ

and those who | noble generous | and provision | is forgiveness | for them | in truth | the believers | they  
(them) and helped (them) - they are the true believers. They shall receive mercy and a generous



أَمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ

of you | they are | along with you | and strove hard | and emigrated | afterwards | believed  
provision(74) Those who have believed afterwards and emigrated and fought with

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي

in | (to one) another | are nearer (regarding inheritance) | some | by blood | and kindred  
you (in the cause of Allah) - they are of you. And according to the Book of Allah, those

كَتَبَ اللَّهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

(is) All-Knower | thing | of every | Allah | verily | Allah | the decree (ordained by)  
who are related by blood are nearest to one another. Verily, Allah has knowledge of all things. (75)

سُورَةُ التَّوْبَةِ مَدَنِيَّةٌ وَهِيَ الْبَائِلَةُ وَالْأُولَىٰ وَعِشْرُونَ آيَةً وَثَمَانِيَةَ عَشْرَ آيَةً

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ

you made a treaty | those with whom | to | and His Messenger | Allah | from | freedom from (all) obligations  
A (declaration) of immunity by Allah and His Apostle to the idolaters with whom you

مِنَ الْمُشْرِكِينَ ۖ فَسَيُحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا

but know | months | for four | the land | throughout | so travel freely | the polytheists | of  
have made agreements:(1) Travel freely in the land for four months and know

أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي

will disgrace | Allah | and that | Allah | (can) escape (from the punishment of) | not | that you  
that you cannot frustrate the will of God and that Allah will humble the

الْكَافِرِينَ ۚ وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ

on the day | mankind | to | and His Messenger | Allah | from | and a declaration | the disbelievers  
unbelievers.(2) And an announcement to the people by Allah and His Apostle on

الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ

polytheists | (to) | (is) free from (all) obligations | Allah | that | the greatest | of Pilgrimage  
the day of the great pilgrimage: Allah and His Apostle are free from obligation to the

وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ

you turn away | but if | for you | better | it is | you (polytheists) repent | so if | and so is His Messenger  
idolaters. If you repent, it will be better for you; but if you turn away, know that



فَاعْلَمُوا أَنكُمُ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا

disbelieve | to those who | and give tidings | Allah | escape | not | that you can | then know  
you cannot frustrate the will of God.(3) Proclaim a woeful punishment to

بِعَذَابِ الْيَوْمِ إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ

the polytheists | of | you have treaty | those with whom | except | painful | of a torment  
the unbelievers, excepting those of the idolaters with whom you have a treaty and who

ثُمَّ لَمْ يَنْقُضُوا شَيْئًا وَلَمْ يُظَاهَرُوا عَلَيْكُمْ أَحَدًا

anyone | against you | they have supported | nor | in aught | have failed you | not | and who subsequently  
have fully honoured their treaty with you and aided none against you. So fulfil their

فَاتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

the pious | loves | Allah | surely | (the end of) their term | to | their treaty | to them | so fulfil  
treaty to them, until their treaty have run their term. Surely Allah loves the righteous.(4)

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

you find them | wherever | the polytheists | then kill | the sacred | months | have passed | then when  
When the sacred months are over, kill the idolaters wherever you find them.

وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِن

but if | ambush | each and every | for them | and prepare | and besiege them | capture them | and  
Arrest them, besiege them, and lie in ambush everywhere for them. If they

تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ

Allah | verily | their way free | then leave | Zakat | and give | Prayers | and offer perfectly | they repent  
repent and take to prayer and pay the alms-tax, then let them go their way. Allah is

عَفُورٌ رَّحِيمٌ وَإِن أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ

seek your protection | the polytheists | of | anyone | and if | Most Merciful | (is) Oft-Forgiving  
Forgiving and Merciful.(5) If an idolater seeks asylum with you, give him protection

فَأَجْرُهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ

escort him | and then | (of) Allah | the word | he may hear | so that | then grant him protection  
so that he may hear the Word of Allah, and then escort him to where he can

مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ كَيْفَ

how | they know | do not | (are) people | because they | that is | to where he can be secure  
be secure. That, because they are a people who do not know.(6) How can the



يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا

except | His Messenger | and with | Allah | with | a covenant | for the polytheists | (there) can be  
idolaters have any treaty with Allah and His Apostle, except those with whom you

الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا

they are true | so long as | the sacred | Mosque | near | you made a covenant | those with whom  
have made treaties at the Sacred Mosque? So long as they keep faith with you, (are

لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝ كَيْفَ وَإِنْ

and that when | how? | the pious | loves | Allah | verily | to them | stand you true | to you  
true to you,) stand you true to them. Allah loves the righteous.(7) How (can there be

يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً

of covenant | or | either of kinship | with you | they regard the ties | not | you | they over-power  
any treaty for the others)? If they prevail against you, they will respect neither

يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ

most of them | and | their hearts | but are averse (to you) | with their mouths | they please you  
agreements nor ties of kindred. They entice you with their tongues, but their hearts

فَسَقُون ۝ ۸ اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا

and they hindered (men) | a little | gain | (of) Allah | with the verses | they have purchased | (are) disobedient  
refuse. Most of them are evil-doers.(8) They have sold Allah's revelations for a small price and

عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ۝ لَا يَرْقُبُونَ

they respect the ties | not | do | they used to | that which | evil is | indeed | His Way | from  
have barred (others) from His way. Evil is that they have been doing.(9) They honour with the

فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ۝ ١٠

the transgressors | who are | it is they | of covenant | or | either (of kinship) | a believer | with regard to  
believers neither treaties nor ties of kindred. Such are the transgressors.(10) If they

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي

in | then they are your brothers | Zakat | and give | prayers | and offer perfectly | they repent | but if  
repent and take to prayer and pay the alms-tax, they shall become your brothers

الدِّينِ وَتَفَصَّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝ ۱۱ وَإِنْ تَكَفَرُوا

they violate | if | and | who know | for a people | the Verses | and We explain in detail | religion  
in the faith. Thus We make plain Our revelations for men of understanding.(11) But if,



أَيْمَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ

your religion | (in) | and attack with disapproval and criticism | their covenant | after | their Oaths  
after their treaty (has been made with you), they break their oaths and revile your

فَقَاتِلُوا أئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَّهُمْ لَعَلَّهُمْ

so that they may | to them | their Oaths are | nothing | surely they | (of) disbelief | the leaders | then fight (you)  
faith, then fight the leaders of unbelief - for surely their oaths are nothing to them: Thus

يَتَّهَوُونَ ۚ إِلَّا تَقَاتِلْهُمْ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ وَهَمُّوا

and intended | their Oaths | who have violated | a people | you fight | will not | stop  
that they may desist.(12) Will you not fight against those who broke their oaths and

بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ قَالَهُمْ

Allah | do you fear them | time | first | did attack you | while they | the Messenger | to expel  
intended to expel the Apostle? They were the first to attack you. Do you fear them?

أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ قَاتِلُوهُمْ

fight against them | believers | you are | if | you should fear Him | that | has more right  
Surely Allah is more deserving that you should fear, if you are true believers.(13)

يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيُنْصِرْكُمْ عَلَيْهِمْ

over them | give you victory | and | and disgrace them | by your hands | Allah | so that will punish them  
Fight them: Allah will punish them by your hands and humble them. He will give you victory over

وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۚ وَيُذْهِبُ غَيْظَ قُلُوبِهِمْ

(of) their hearts | the anger | and removes | a believing | (of) people | the breasts | and heal  
them and heal the breasts of believers and take away the anger from their (believers) hearts:(14)

وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

All-Wise | (is) All-Knowing | and Allah | He wills | whom | on (of) | Allah | and accepts the repentance  
Allah accepts repentance of whom He pleases. Allah is Wise, Knowing.(15)

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ

those who | Allah | tested | while has not yet | you shall be left alone | that | you think | or  
Did you imagine that you would be abandoned, before Allah has had time to know

جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا

and | Allah | besides | taken | and have not | among you | have striven hard and fought  
those of you who have fought valiantly and taken none for friends and protectors



رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيَجْعَلَ اللَّهُ خَيْرٌ بِمَا

with what (is) Well-Acquainted and Allah helpers the believers and His Messenger except God, His Apostle and the (community of) believers. Allah is aware of

تَعْمَلُونَ ۝ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ

while they witness (of) Allah the mosques maintain to for the polytheists it is not you do what you do. (16) It is not for the idolaters to maintain the mosques of Allah, bearing

عَلَىٰ أَنفُسِهِمْ بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ

the Fire and in their works are in vain such (people) of disbelief their themselves against witness against themselves of disbelief. Vain shall be their works, and in the Fire

هُمْ خَالِدُونَ ۝ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ

in Allah believe those who (of) Allah the mosques maintain only shall abide forever they they shall abide for ever. (17) Only he shall maintain the mosques of Allah who believes

وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ

fear and none Zakat and give Prayers and offer (perfectly) Last and the Day in Allah and the Last Day, attends to prayers and pays the alms-tax and fears none

إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ۝ أَجَعَلْتُمُ

do you consider the people of true guidance of be to they (are) expected Allah but but Allah. These shall be rightly guided. (18) Do you make the giving of drink

سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ

Sacred (of) the Mosque and maintenance the pilgrims the providing of drinking water to or the maintenance of the sacred Mosque as the same as one who believes in Allah

كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ

and strive hard and fight Last and the Day in Allah those who believe as equal to the worth of and the Last Day and fights for Allah's cause? They are not equal in the

فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

those people guides not and Allah Allah with (to) they are equal not (of) Allah the way in sight of Allah. He does not guide the wrongdoers. (19) Those who

الظَّالِمِينَ ۝ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ

way in and strove hard and fought and emigrated believed those who (who are) wrong-doers believe and have emigrated and fought for Allah's cause with their wealth



اللَّهُ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأَوْلِيكَ

and they | Allah | with (to) | in degree | are far greater | their lives | and | with their wealth | Allah's  
and their persons have the highest rank in the sight of Allah. They are the

هُمْ الْفَائِزُونَ ⑩ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ

pleasure | and | from Him | of a Mercy | their Lord | gives them glad tidings | the successful | are  
successful.(20) Their Lord gives them good tidings of mercy from Him and

وَجَدْتُمْ لَهُمْ فِيهَا نَعِيمًا مُّقِيمًا ⑪ خَالِدِينَ فِيهَا أَبَدًا

forever | therein | they will dwell | everlasting | delights | wherein are | for them | and of Gardens  
good pleasure, and gardens of eternal bliss(21) where they shall dwell for ever.

إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ⑫ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ

your fathers | take | not | believe | who | O you | (is) a great | reward | with Him | Allah | verily  
Allah's reward is great indeed.(22) Believers, do not befriend your fathers or

وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ

whoever | and | belief | to | disbelief | they prefer | if | protectors | and your brothers  
your brothers if they prefer unbelief to belief. Wrongdoers are those that

يَتَوَلَّوهُمْ مِنْكُمْ قَوْلِيكَ هُمُ الظَّالِمُونَ ⑬ قَدْ إِنْ كَانَ آبَاؤُكُمْ

your fathers | are | if | Say | are the wrong-doers | they | then such | of you | takes them  
befriend them.(23) Say: 'If your fathers, your sons, your brothers, your wives,

وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ

that you have gained | and the wealth | and your kindred | and your wives | and your brothers | and your sons  
your tribes, the property you have acquired, the merchandise you fear

وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ

are dearer | in which you delight | and the dwellings | in which a decline | you fear | and the commerce  
may not be sold, and the homes you love, are dearer to you than Allah,

إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرْتَوُونَ

then wait | His way | in | and striving hard and fighting | and His Messenger | Allah | than | to you  
His Apostle and the striving and fighting for His cause, then wait until Allah brings

حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ⑭

(who are) disobedient | the people | guides | not | and Allah | His Decision | Allah | brings about | until  
His command. Allah does not guide the evil-doers.'(24) Allah has helped



لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ

(of) Hunain (battle) | and on the Day | many | battle-fields | on/in | Allah | has given you victory | truly  
you on many battle-fields, and on the Day of Hunain (battle), when your great

إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ

and was straitened | anything | you | it availed | not | your great number | you rejoiced at | when  
number was pleasing to you, but they availed you nothing: the earth, for all its

عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ مُدْبِرِينَ ۗ ثُمَّ

then | back | you turned in flight | when | (is) vast | as it | the earth | for you  
vastness, seemed to close in upon you and you turned your backs retreating.(25)

أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ

and sent down | the believers | and on | His Messenger | on | His peace | Allah | did send down  
Then Allah sent peace of reassurance down upon His messenger and upon the

جُنُودًا لَمْ تَرَوْهَا ۗ وَعَذَّبَ الَّذِينَ كَفَرُوا ۗ وَذَلِكَ جَزَاءُ

the recompence | such is | disbelievers | those | punished | and | which you saw | not | forces (angels)  
believers and sent down forces you did not see and punished the unbelievers.

الْكَافِرِينَ ۗ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ

whom | of (on) | that | after | Allah | will | accept | repentance | then | (of) disbelievers  
Such is the reward of disbelievers.(26) Yet Allah will turn (in mercy) to whom

يَشَاءُ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ

the polytheists | verily | believe | whom | O you | Most Merciful | (is) Oft-Forgiving | and Allah | He will  
He will. He is Forgiving, Merciful.(27) O believers, the idolaters are indeed

تَجَسُّوْنَ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ

and if | this | their year | after | sacred | the Mosque | come near | so let they not | (are) impure  
unclean. Let them not approach the Sacred Mosque after this year of theirs.

خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۖ إِنَّ شَاءُ ۖ إِنَّ

surely | He will | if | His Bounty | out of | Allah | enrich you | will | poverty | you fear  
If you fear poverty, Allah, will enrich you through His bounty, if He pleases,

اللَّهُ عَلِيمٌ حَكِيمٌ ۗ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا

nor | in Allah | believe | not | those who | fight against | All-Wise | (is) All-Knowing | Allah  
Allah is Knowing, Wise.(28) Fight against those who believe neither in Allah



بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

and His Messenger | Allah | has forbidden | that which | forbid | nor | Last | in the Day

nor the Last Day, who do not forbid what Allah and His Apostle have

وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا

who were given | the people | among | (of) truth (Islam) | the religion | acknowledge | nor

forbidden, and follow not the religion of truth, being of those who have

الْكِتَابِ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ

and feel themselves | willingly | the security tax | they pay | until | the Scripture (Jews and Christians)

been given the Book, until they pay tribute out of hand and are utterly

طَغْرُونَ ﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى

the Christians | and say | (of) Allah | the son | Ezra is | the Jews | and said | subdued

subdued.(29) The Jews say Ezra is the son of Allah, while the Christians say

الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُصَاهُونَ قَوْلَ

the saying | they imitate | with their mouths | their saying | that (is) | (of) Allah | the son | Messiah is

Messiah is the son of Allah. Such are the utterances of their mouths, by which

الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ اللَّهُ

Allah's | curse be on them | old | of | who disbelieve (disbelievers) | (of) those

they imitate what the unbelievers of old used to say. Allah's curse be on them!

أَنِّي يُؤْفَكُونَ ﴿٣٠﴾ اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ

and their monks | their rabbis | the (Jews/Christians) took | they are deluded away from the truth | how

How they are turned away (from the truth).(30) They have taken their rabbis

أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحِ ابْنِ مَرْيَمَ

(of) Mary | son | and (they also took as their Lord) Messiah | Allah | besides | to be their Lord

and monks as Lords besides Allah, and also Messiah, son of Mary, though they

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ

He | but | (there is) no | One | Ilah (Allah) | to worship | but | they were commanded | and not

were ordered to worship one God only. There is no god but He. Glory be to

سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ

they want | they associate (with Him) | from (having the partners) | Praise and Glory be to Him

Him above that they associate (with Him!).(31) They desire to put out the light of



أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ

He perfect | that | except | Allah | but refuses | with their mouths | Allah's | Light | extinguish | to  
Allah with their mouths: but Allah seeks only to perfect His light, though

نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ

His Messenger | has sent | who | it is He | disbelievers | hate (it) | even though | His Light  
the unbelievers may detest it.(32) It is He who has sent forth His Apostle

بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

all | (of) truth | over | to make it superior | (of) truth (Islam) | and the religion | with guidance  
with guidance and the true faith to make it triumphant over all religions,

وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ

of | there are many | verily | believe | who | O you | the polytheists | hate (it) | even though  
however much the polytheists may dislike it.(33) Believers, many of the

الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ

in falsehood | (of) mankind | the wealth | who devour | and the (Christian) monks | the (Jewish) rabbis  
rabbis and the monks consume the goods of the people in vanity and debar

وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ

and silver | gold | hoard up | and those who | (of) Allah | the way | from | and hinder (them)  
people from the path of Allah. Those that hoard up gold and silver and do not

وَلَا يُفْقِدُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

a painful | torment | announce unto them | (of) Allah | the way | in | spend it | and (do) not  
spend it in Allah's cause - proclaim to them a painful punishment.(34)

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا

with it | and will be branded | (of) Hell | the Fire | in | (on it) | will be heated | on the Day (when)  
On (that) Day (their treasures) will be heated in the fire of Hell, and with it shall be

جِبَاهُهُمْ وَجُنُوبُهُمْ وَأُخْفَارُهُمْ هَذَا مَا كُنْتُمْ

(the treasure) you hoarded | (is) what | this | and their backs | and their flanks | their foreheads  
branded their foreheads, sides, and backs. 'These are the riches which you hoarded

لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ الشُّهُورِ

(of) months | the number | verily | to hoard | you used | (of) what | now taste | for yourselves  
for yourselves. Taste then that which you were hoarding.'(35) The number of the



عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ

He created | on the Day when | (of) Allah | the Book | in | months | (is) twelve | Allah | with  
months with Allah is twelve in the Book of Allah, so was it ordained by Allah on the Day that He

السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ

the right | religion | that (is) | (are) sacred | four | of them | and the earth | the heavens

created the heavens and the earth. Of these, four are sacred. That is the right religion. Therefore,

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا

as | collectively | the polytheists | and fight against | yourselves | therein | wrong | so not

do not wrong yourselves during them. And fight against the idolaters all together

يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾ إِنَّمَا

indeed | those who are pious | (is) with | Allah | that | but know | collectively | they fight against you

as they themselves fight against you all together. Know that Allah is with the righteous. (36)

التَّسْوِيءِ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ

those | thereby | are led astray | disbelief | to | (is) an addition | the postponing (of a sacred month)

The postponement of sacred months is an addition to unbelief, in which the

كَفَرُوا يُجِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا

another year | and forbid it | one year | for they make it lawful | who disbelieve (i.e. the disbelievers)

unbelievers are misguided. They make it lawful one year and forbid it the next, so

لِيُؤْطَوْا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُجِلُّوا مَا

what (months) | and make lawful | Allah | has forbidden | which | the number (of months) | in order to adjust

that they may make up for the months which Allah has sanctified, thus making lawful

حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي

guides | not | and Allah | (of) their deeds | the evil | to them | is made pleasing | Allah | has forbidden

what Allah has forbidden. Their foul acts seem fair to them and Allah does not guide

الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا مَا

(that) when | (is) the matter with you | what | believe | who | O you | who disbelieve | the people

the people who disbelieve. (37) Believers, why is it that when it is said to you:

قِيلَ لَكُمْ آفِرُوا فِي سَبِيلِ اللَّهِ أَثْقَلْتُمْ إِلَى الْأَرْضِ

the earth | to | you cling heavily | (of) Allah | the way | in | to march forth | to you | it is asked

Go forth in the cause of Allah, you sink down heavily to the ground? Are you



أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعٌ

(is) the enjoyment | but nothing | the Hereafter | rather than | (of) this world | with the life | are you pleased?  
content with this life in preference to the life to come? Few indeed are the blessings

الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ۖ (٣٨) إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ

He will punish you | you march forth | if not | little | but | the Hereafter | in | (of) this world | (of) the life  
of this life, compared to those of the life to come.(38) If you go not forth, He will

عَدَابًا أَلِيمًا ۚ وَيَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ

at all | you can harm Him | and not | besides you | (by) people | and will replace you | a painful | with torment  
punish you sternly and replace you by another people. You cannot harm Him at all:

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ (٣٩) إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ

did help him | for indeed | you help him (Muhammad) | if not | (is) Able | things | all | over | and Allah  
for Allah has power over all things.(39) If you do not help him, yet Allah helped

اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا

they (both) were | when | (of) two | the second | who disbelieve | those | drove him out | when | Allah  
him when the unbelievers drove him out: being the second of the two, when

فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۗ

(is) with us | Allah | surely | be sad | not | to his companion | he said | when | the cave | in  
they (two) were in the cave and he said to his companion: 'Do not despair. Allah is

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَآتَاهُ بِجُنُودٍ لَمْ

not | with forces (angels) | strengthened him | and | upon him | His Peace | Allah | then sent down  
with us.' Then Allah sent down His peace upon him and supported him with forces

تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ

and the Word | the lowermost | disbelieve | (of) those who | the Word | and made | which you saw  
you did not see and made the word of the unbelievers the lowest and God's Word

اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۖ (٤٠) انْفِرُوا

march forth (whether) | All-Wise | (is) All-Mighty | and Allah | the upper-most | it is | (of) Allah  
is the uppermost. Allah is Mighty, Wise.(40) Go forth, light-armed and heavy-armed

حِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ

(of) Allah | the way | in | and your lives | with your wealth | and strive hard | or heavy | (you are) light  
and fight for the cause of Allah, with your wealth and your persons. This will be best



ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَصًا قَرِيبًا

a near | gain | it been | had | knew | you (but) | if | for you | (is) better | this  
for you, if you but knew it.(41) Had the gain been immediate or the journey easy,

وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ

the distance | for them | was long | but | they would have followed you | an easy | and journey  
they would have followed you: but the distance seemed too far to them. Yet they

وَسَيِّحِلْفُونَ بِاللَّهِ لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ

with you | we would certainly have come forth | we only could | if | by Allah | they would swear | and  
will swear by Allah: 'Had we been able, we would have gone out with you.' They bring

يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ

Allah | may forgive | (are) liars | that they | knows | and Allah | their own selves | they destroy  
ruin upon themselves. Allah knows that they are lying.(42) Allah forgive you!

عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يُتَّبِعِينَ لَكَ الَّذِينَ صَدَقُوا

told the truth | those who | to you | becomes clear | so that | (to) them | you grant leave | why did | you  
Why did you give them leave till it was clear to you which of them spoke the truth

وَتَعْلَمُ الْكَاذِبِينَ ﴿٤٣﴾ لَا يَسْتَأْذِنُكَ الَّذِينَ

those who | ask your leave (to be exempted) | would not | the liars | and you had known  
and you did know the liars?(43) Those that believe in Allah and the Last Day will

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ

with their wealth | they fight | that | the Last | and Day | in Allah | believe  
not beg you to exempt them from fighting with their wealth and their persons.

وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَأْذِنُكَ

that ask your leave | it is only | of those who are pious | (is) All-Knower | and Allah | and their lives  
Allah best knows the righteous.(44) Only those seek exemption who disbelieve

الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ

their hearts | and filled with doubt | the Last | and Day | in Allah | believe | (do) not | those who  
in Allah and the Last Day and whose hearts are filled with doubt. And they waver in their

فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾ وَلَوْ أَرَادُوا الْخُرُوجَ

march out | they had intended to | and if | they waver | their doubts | in | so they  
doubt, (45) Had they intended to go forth, they would have



لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنَّ كَرِهَ اللَّهُ

Allah | was averse to | but | some preparation | for it | certainly they would have made  
made some preparation for it. But Allah did not like their going forth and

أَنْبِعَانَّهُمْ فَذَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ

alongwith | sit you | and it was said | so He made them lag behind | their being sent forth  
held them back, and it was said: 'Stay back with those who stay

الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُمْ مَا

except | they would have added to you | nothing | with you | they marched out | if | those who sit (at home)  
back.'(46) Had they gone forth among you, they would have only increased

خَبَالًا وَلَا أَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ

sedition | and sowing among you | in your midst | and they would have hurried about | disorder  
in trouble. They would have wormed their way through your ranks, seeking to

الْفِتْنَةَ وَاللَّهُ عَلِيمٌ

(is) All-Knower | and Allah | to them | who would have listened | and (there are some) among you  
sow sedition among you: and there were amongst you some who would have listened

بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَعُوا

and had upset | before | sedition | they had plotted | verily | of those who are wrong-doers  
to them. Allah knows the evil-doers.(47) They had sought before this to stir up

الْفِتْنَةَ مِنْ قَبْلُ وَقَدَّبُوا

(of) Allah | the Decree | and became manifest | the truth (victory) | came | until | matters | for you  
sedition, and turned things upside down for you until the truth came and God's

لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ

and not | me | grant leave | says | he who | and among them (is) | hated (it) | though they  
command appeared, much as they disliked it.(48) Some of them say: 'give me leave

وَهُمْ كَرِهُونَ ﴿٤٨﴾ وَمِنْهُمْ

(is) surrounding | Hell | and verily | they have fallen | trial | into | surely | put me into trial  
(to stay behind) and put me not into trial.' Surely they have already fallen into trial.

تَفْتِيءٍ إِلَّا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ

by the disbelievers | a calamity | overtakes you | but if | it grieves them | good | befalls you | if | the disbelievers  
Hell shall engulf the unbelievers.(49) If good befalls you, it grieves them; but if a



يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَتَوَلَّوْا وَهُمْ قَرِحُونَ ﴿٥٠﴾

(are)rejoicing | and they | and they turn away | before | our protection | we took | indeed | they say  
disaster befalls you, they say: 'We have taken our precautions before hand.' And they turn away

قَدْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا

our protector | He is | for us | Allah | has ordained | what | except | shall ever happen to us | nothing | Say  
well-pleased.(50) Say: 'Nothing will happen to us except what Allah has ordained for us. He is

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾ قُلْ هَلْ تَرْتَبِصُونَ بِنَا

for us (anything) | you wait | do | Say | the believers | let put their trust | Allah | and in  
our Protector. In Allah, let the believers put their trust.'(51) Say: 'Are you waiting for

إِلَّا أَحَدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ

will afflict you | either that | for you | await | and we | (of) the two best things | one | except  
anything to befall us except one of the two excellent things: (victory or martyrdom)?

اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ

with you | we too | so wait | at our hands | or | Himself | from | with a punishment | Allah  
We are waiting for Allah's scourge to overtake you, (direct) from Him or at our hands. Wait if you

مُتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ

from you | it be accepted | will not | unwillingly | or | willingly | spend | Say | (are) waiting  
will; we too are waiting.'(52) Say: 'Spend willingly or unwillingly, it shall not be

إِنَّكُمْ كُنْتُمْ قَوْمًا فَسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ

being accepted | from | prevents them | and nothing | disobedient | a people | you were | verily you  
accepted from you; for you are wicked men.'(53) Nothing prevents their

مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا

and that not | and in His Messenger | in Allah | disbelieved | that they | except | their contributions | from them  
offerings from being accepted except that they have denied Allah and His

يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَى وَلَا يُنْفِقُونَ إِلَّا

but | they offer contributions | and (that) not | (are) lazy | they | except | Prayer | they come to  
apostle. They pray half-heartedly and grudge their contributions.(54) Let

وَهُمْ كَرِهُونَ ﴿٥٤﴾ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا

in reality | their children | nor/ or | their wealth | amaze you | so let not | (are) unwilling | they  
neither their riches nor their children dazzle you: in reality Allah's Wish



يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا

(of) this world | the life | in | with these things | to punish them | Allah | intends  
is to punish them with these things in this life and that their souls

وَتَرْهَقَ أَنفُسَهُمْ وَهُمْ كَافِرُونَ ۝٥٥ وَيَحْلِفُونَ بِاللَّهِ

by Allah | and they swear | disbelievers | while they are | their souls | and that shall depart (die)  
should depart while they are unbelievers. (55) They swear by Allah that they are (believers) like

إِنَّهُمْ لَمِنكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ۝٥٦

who are afraid | (are) people | but they | (are) of you | they | while not | of you | that they are truly  
you. Yet they are not of you; they are a people that are afraid (that you may kill them). (56)

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَعْرَاجًا أَوْ مَدْحَلًا

a place of concealment | or | caves | or | a refuge | they find | should  
If they could find a shelter or cave, or any hiding-place, they would turn

لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْحَدُونَ ۝٥٧ وَمِنْهُمْ مَن

who | and of them are some | rush (with a swift rush) | and they | thereto | they would turn straight way  
about and bolt away to it. (57) There are some among them who speak ill of you

يَلْبِئْكَ فِي الصَّدَقَاتِ فَاِنْ أُعْطُوا مِنْهَا رَضُوا

they are pleased | part thereof | they are given | if | the matter of the alms | in | accuse you (O Muhammad)  
concerning (the distribution of) alms. If a share is given them, they are contented:

وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَحْطُونَ ۝٥٨ وَلَوْ أَنَّهُمْ رَضُوا

were contented | that they | would | are enraged | they | behold | thereof | they are given | not | but if  
but if they receive nothing, they grow resentful. (58) Would that they were satisfied with what

مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا

will give us | Allah | (is) Sufficient for us | and had said | and His Messenger | Allah | gave them | with what  
Allah and His Apostle gave them and had said: 'Allah is all-sufficient for us. He will provide for

اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ مُرْغِبُونَ ۝٥٩ إِنَّمَا

only | implore | Allah | to | we | and (also) His Messenger | His Bounty | of | Allah  
us from His own abundance, and so will His Apostle. To Allah do we turn our hopes.' (59)

الصَّدَقَاتِ لِلْفُقَرَاءِ وَالْمَسْكِينِ

and the poor (who do not beg) | (are) for the poor (who beg) | alms, charities (Zakat)  
Alms are for the poor and the needy and for those who work to collect them.



## وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَفَةَ

and for attracting those who have been inclined (towards Islam) | them (the funds) | those employed to collect  
and for those whose hearts brought together (towards Islam), and

قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ

Allah | way | and for (in) | and for those in debt | the captives | and to (free) | their hearts  
for captives and debtors and for the cause of Allah and the wayfarer.

وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

All-Wise | (is) All-Knower | and Allah | Allah | (from) imposed by | a duty | and for the way farer  
That is a duty enjoined by Allah. He is Wise, Knowing. (60)

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ

he is | and say | the Prophet | hurt | those who | and among them (are)  
And there are others among them who hurt the Prophet, saying: 'He is only a hearer.'

أَذُنٌ قُلْ أَذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ

and has faith | in Allah | he believes | for you | what is best | he listens to | Say | (lending his ear to every news)  
Say: 'He hears (only) what is good for you. He believes in Allah and believes the

لِلْمُؤْمِنِينَ وَرَحْمَةً لِّلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ

hurt | and those who | of you | believe | to those who | and (is) mercy | in the believers  
believers. He is a mercy to the true believers among you. Those who hurt the

رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾ يَحْلِفُونَ بِاللَّهِ لَكُمْ

to you (Muslims) | by Allah | they swear | a painful (is) torment | for them | (of) Allah | the Messenger  
Apostle of Allah, for them there is a painful doom. (61) They swear in the name of Allah (to you

لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ

if | they should please Him | that | has more right | and His Messenger | but Allah | in order to please you  
Muslims) in order to please you. But it is more just that they should please Allah and His Apostle,

كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدُ

opposes and shows hostility (to) | whoever | that | they know | did not | (are) believers | they  
if they are true believers. (62) Do they not know that the man who opposes Allah

اللَّهُ وَرَسُولَهُ قَانَ لَهُ نَارُ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ

that (is) | therein | to abide | (of) Hell | the Fire | for him will be | certainly | and His Messenger | Allah  
and His Apostle, for him awaits the fire of Hell to abide therein? That surely is



الْحِزْبِ الْعَظِيمِ ﴿٦٣﴾ يَحْذَرُ الْمُنْفِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ

about them | should be revealed | lest | the hypocrites | fear | extreme | disgrace  
the supreme humiliation.(63) The hypocrites are afraid lest a Sura be revealed

سُورَةً تَنْيَهُهُمْ بِمَا فِي قُلُوبِهِمْ قَدْ اسْتَهْزَؤُوا ۗ إِنَّ

but certainly | mock | Say | their hearts | (is) in | what | showing them | a Surah (chapter of Quran)  
to them, telling them what is in their hearts. Say: 'Mock on if you will; Allah will

اللَّهُ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ

they declare | you ask them (about this) | if | you fear | all that | will bring to light | Allah  
surely bring to light what you fear.'(64) If you question them, they will say:

إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ قَدْ آتَىٰ اللَّهُ وَآيَاتِهِ

and His Verses | was it at Allah | Say | and joking (playing) | talking idly | we were | only  
'We were only talking idly and playing.' Say: Was it at Allah, His revelations,

وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ

you disbelieved | indeed | make excuses | no | mocking | that you were | and His Messenger  
and His Apostle that you were mocking?(65) Make no excuses. You disbelieved

بَعْدَ إِيمَانِكُمْ ۗ إِنْ تَعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ طَآئِفَةً

others (amongst) you | We will punish | of you | some | We pardon | if | you had believed | after  
after your believing. If We forgive some of you, We will punish others among you

بِآثِمِهِمْ ۗ كَانُوا مُجْرِمِينَ ﴿٦٦﴾ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَِعْضُهُمْ مِّنْ

from | some | and women | the hypocrites men | criminals (sinners) | they were | because  
for that they are sinners.'(66) Be they men or women, the hypocrites are all alike.

بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ

and they close | good (Islam) | from | and forbid | evil (disbelief) | they enjoy | another  
They enjoy what is evil, forbid what is just, and keep their hands shut (from spending for the

أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ ۗ إِنَّ الْمُنْفِقِينَ هُمُ

are | the hypocrites | verily | so He has forgotten them | Allah | they have forgotten | their hands  
cause of Allah). They have forgotten Allah; so He has forgotten them. Surely the hypocrites are

الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَّ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ نَارَ

the Fire | and disbelievers | and women | the hypocrites men | Allah | has promised | the disobedient  
the evil-doers.(67) Allah has promised the hypocrites, both men and women,



جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَ لَعَنَهُمُ اللَّهُ وَ لَهُمْ

and for them | Allah | cursed them | has | suffice them | it will | therein | they shall abide | (of) Hell  
and the unbelievers, the Fire of Hell. They shall abide in it for ever. That is enough for them. The

عَذَابٌ مُّقِيمٌ ٦٨ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً

in power | than you | mightier | they were | before you | like those | lasting | (is) a torment  
curse of Allah is upon them; theirs shall be a lasting punishment. (68) (You are) like those before

وَ أَكْثَرَ أَمْوَالًا وَ أَوْلَادًا فَاسْتَبْتَعُوا بِخَلْقِهِمْ فَاسْتَبْتَعْتُمْ

so enjoy | their portion (a while) | they had enjoyed | and children | in wealth | and more abundant  
you, they were mightier than you in power and had greater riches and more

بِخَلْقِهِمْ كَمَا اسْتَمْتَعْتُمُ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ

their portion (a while) | before you | those | enjoyed | as | your portion (a while)  
children. They had their enjoyment of their portion and you have of yours as

وَ خُصْتُمْ كَالَّذِي خَاصُوا أُولَئِكَ

such are they | they indulged in play and pastime | as | and you indulged in play and pastime  
did those before you and, like them, you have engaged in idle talk. (Telling lies against Allah and his prophet mohammad)

حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أُولَئِكَ هُمُ

they (who are) | and such (are) | and (in) the Hereafter | this world | in | their deeds | are in vain  
But vain were their works in this life, and vain they shall be in the life to come. Such are they

الْخٰسِرُونَ ٦٩ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ

and the people | before them | of those | the story | reached them | has not | the losers  
who are the losers. (69) Has not the story reached them of those who have gone

نُوحٍ وَ عَادٍ وَ ثَمُودَ وَ قَوْمِ إِبْرٰهِيْمَ وَ أَصْحَابِ مَدْيٰنَ

(of) Madyan | and the dwellers | (of) Abraham | and the people | and Thamud | Ad | (of) Noah  
before them? The people of Noah, and Ad, Thamud, the people of Abraham, and the

وَ الْمُؤْتَفِكَتِ أَتَتْهُمُ رُسُلُهُمْ بِالْبَيِّنٰتِ فَمَا كَانَ اللَّهُ

Allah | it was | so not | with Clear Proofs | their Messengers | to them came | and the cities overthrown  
people of Midian and the cities overthrown? Their messengers come to them with

لِيُظْلِمَهُمْ وَلٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ٧٠ وَ الْمُؤْمِنُونَ

the believing men | wrong | themselves | they used to | but | who wronged them  
clear signs. Allah did not wrong them, but they wronged themselves. (70) The true



وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ

good | they command | of others | are protectors | some | and women

believers, both men and women, are friends to each other. They enjoin what is

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

the Zakat | and give | (their) prayers | and they offer perfectly | evil | from | they forbid

just and forbid what is evil; they observe regular prayers and pay the alms-tax

وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ

Allah | surely | Allah | will give them Mercy | these | and His Messenger | Allah | and obey

and obey Allah and His Apostle. On these Allah will have mercy. Surely,

عَزِيزٌ حَكِيمٌ وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

Gardens | and women | the believing men | Allah | has promised | All-Wise | (is) All-Mighty

Allah is Mighty, Wise.(71) Allah has promised the men and women who believe in Him, gardens

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَسُكُنَ طَيْبَةً فِي

in | beautiful | and mansions | therein | to dwell forever | rivers | under which | flow

watered by running streams; in which they shall abide for ever. he has promised them goodly

جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ذَلِكَ

that | the greatest (bliss) | Allah | of | and the Good Pleasure | (of) Adn (Eden Paradise) | Gardens

dwelling-place in the gardens of Eden. And what is more, they shall have the good pleasure of

هُوَ الْقَوْزُ الْعَظِيمُ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ

and the hypocrites | the disbelievers | strive hard against | Prophet | O | the supreme | success | (the)

Allah. That is the supreme triumph.(72) O Prophet, make war on the unbelievers and

وَاعْلَظْ عَلَيْهِمْ وَأَوْهَمُهُمْ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ

(is) the destination | and worst indeed | (is) Hell | and their abode | against them | and be harsh

the hypocrites and be harsh with them. Hell shall be their home: an evil fate.(73)

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ

(of) disbelief | the word | they said | but really | (that) they said | did not | by Allah | they swear

They swear by Allah that they said nothing but they indeed said the word of unbelief

وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أُولُوا بِمَا لَمْ

unable | that which | and they resolved | accepting Islam | after | and they disbelieved

and did disbelieve after accepting Islam. They sought to do (plot to Murder



يَنَالُوا وَمَا تَقْوُوا إِلَّا أَنْ أَغْنَاهُمْ

had enriched them | that | except | they could find (any cause to do so) | and not | they were to carry out  
Prophet Muhammad) what they were unable to carry out. And they took revenge only that Allah

اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ

but if | for them | better | it will be | they repent | if them | His Bounty | of | His Messenger | and | Allah  
had enriched them and His Messenger of His bounty. If they repent, it will indeed be

يَتَوَلَّوْا يُعَذِّبَهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ

and the Hereafter | the world | in | with a painful | torment | Allah | will punish them | they turn away  
better for them; but if they turn away, Allah will sternly punish them both in this world

وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝٧٤

and of them | a helper | nor/or | a protector | as | earth | on | (there is) for them | and not  
and in the world to come. They shall have none on earth to protect or help them.(74)

مَنْ عَاهَدَ اللَّهُ لَيْنًا اتَّعَاهَدْنَا مِنْ فَضْلِهِ

His Bounty | of | He bestowed on us | (saying) if | Allah | made a covenant with | (are) some who  
Some of them have made a covenant with Allah (saying): 'if He gives us of His

لِنَصَّدَقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ۝٧٥

then when | those who are righteous | among | and will be certainly | we will verily give charity  
bounty, we will give alms and be of righteous.'(75) But when Allah had bestowed

آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ

and they | and turned away | (with it) | they became stingy | His Bounty | of | He gave them  
His favours on them, they grew niggardly and, turned away, swerving

مُعْرِضُونَ ۝٧٦ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى

till | their hearts | into | by putting hypocrisy | so He punished them | (are) averse  
aside.(76) So as a consequence, He has caused hypocrisy to be in their hearts

يَوْمَ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ

which they had promised Him | Allah | they broke (the covenant with) | because | they shall meet Him | the Day (when)  
till the day they meet Him, because they have been untrue to the promise they

وَبِمَا كَانُوا يَكْذِبُونَ ۝٧٧ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ

knows | Allah | that | know they | do not? | tell lies | they used to | and because  
made Him and because they lied.(77) Are they not aware that Allah knows what



سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ٧٨

(of) the unseen | (is) the All-Knower | Allah | and that | and their secret talk | their secret ideas  
they conceal and what they talk about in secret? And that Allah knows what is hidden? (78)

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ

charity | in | the believers | of | such who give charity voluntarily | defame | those who

As for those that taunt the believers who give freely, and scoff at those who find

وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ

so they mock | what is available to them | except | could find nothing (to give charity) | and those who

nothing to give except the fruit of their labour, may Allah scoff at them.

مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ

torment | and they shall have | on them | Allah | will throw back their mockery | at them

Theirs shall be a woeful punishment. (79) (It is the same) whether you

الْيَمِّ ٧٩ اِسْتَعْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ

if | for them | ask forgiveness | not | or | for them | whether you ask forgiveness | a painful

beg forgiveness for them or not (and even) if you ask seventy times

تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

them | Allah | forgive | will never | times | seventy | for them | you ask forgiveness

for their forgiveness, Allah will not forgive them, for they have

ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا

not | and Allah | and His Messenger | in Allah | disbelieved | they have | because

denied Allah and His Apostle. Allah does not guide the

يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٨٠ فَرِحَ الْمُخَلَّفُونَ

those who stayed behind | rejoiced | disobedient | those people who (are) | guides

evil-doers. (80) Those who were left behind were glad that they were

بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا

strive and fight | to | and they hated | (of) Allah | the Messenger | behind | in their places

left behind Allah's Apostle, they hated to fight for the cause of Allah

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا

march forth | not | and they said | (of) Allah | the way | in | and their lives | with their wealth

with their wealth and their persons. They said (to each other): 'Do not



فِي الْحَرِّ قَدْ تَارَ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا

they could | if only | in heat | (is) more intense | (of) Hell | the Fire | Say | the heat | in  
go forth in the heat.' Say: 'The Hell-fire is fiercer in heat, if only they could

يَفْقَهُونَ ۙ فَلْيَضْحَكُوا قَلِيلًا وَلَيَبْكُوا كَثِيرًا جَزَاءً

as a recompense | much | and (they will) cry | a little | so let them laugh | understand  
understand.' (81) Then let them laugh a little: they will weep much as the reward of

بِمَا كَانُوا يَكْسِبُونَ ۙ فَإِن رَّجَعَكَ اللَّهُ إِلَى طَائِفَةٍ

a party | to | Allah | brings you back | if | earn | they used to | of what  
what they have been earning. (82) If Allah brings you back to a party of them

مِّنْهُمْ فَاسْتَأْذِنُوا لِيَخْرُجَ فَقُلْ لَّن

never | Say | to go out (to fight) | and they ask your permission | of them (the hypocrites)  
and they ask leave of you to go out (to fight) say: 'You shall not go forth with

تَخْرُجُوا مَعِيَ أَبَدًا وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ

you | an enemy | with me | fight | not | (never) | with me | you shall go out  
me nor shall you fight with me against any enemy. You chose to remain at

رَضِيْتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ۙ

those who remain behind | with | then you sit (now) | occasion | on the first | to sit (at home) | pleased  
home on the first occasion; So now stay with those who remain behind.' (83)

وَلَا تَصَلِّ عَلَى أَحَدٍ مِّنْهُمْ قَاتٍ أَبَدًا وَلَا

not | never | who dies | of them (hypocrites) | any | for | pray | and not (O Muhammad)  
And never (O Muhammad) pray for any one of them when he is dead

تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا

and died | and His Messenger | in Allah | they disbelieved | certainly | his grave | at | stand  
nor stand by his grave. For they denied Allah and His Apostle and died while

وَهُمْ فَسِقُونَ ۙ وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا

only | or their children | their wealth | amaze you | and let not | (were) disobedient | and they  
they were evil-doers. (84) Let neither their riches nor their children dazzle you.

يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَرْهَقَ

and that shall depart (die) | this world | in | with these things | punish them | to | Allah | intends  
Through these, Allah seeks to punish them in this life, and that their souls



أَنْفُسُهُمْ وَهُمْ كَفِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا

believe | enjoining that | a Surah | is revealed | and when | (are) disbelievers | while they | their souls  
should depart while they are unbelievers.(85) Whenever a Sura was

بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو

those with | ask your leave to exempt them | His Messenger | alongwith | and strive hard and fight | in Allah  
revealed, saying. 'Believe in Allah and fight with His Apostle,' the rich among them

الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْتَّجِدِينَ ﴿٨٦﴾

who sit (at home) | with those | we would be | leave us (behind) | and say | among them | wealth  
asked you to excuse them, saying: 'Leave us with those who are to stay behind.'(86)

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى

(on) | and are sealed up | who remain behind | with those | be | to | they are content  
They were content to be with those who stayed behind, their hearts are

قُلُوبِهِمْ فَمُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا

believed | and those who | the Messenger | but | do understand | not | so they | their hearts  
sealed up so they understand not.(87) But the Apostle and those

مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمْ

for whom | such are they | and their lives | with their wealth | strove hard and fought | with him  
who shared his faith, fought with their wealth and their persons. For them

الْخَيْرَاتِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ

for them | Allah | has prepared | will be successful | who | and it is they | (are) the good things  
await the good things. Those shall surely prosper.(88) Allah has prepared

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ

(is) success | that | therein | to dwell forever | rivers | under them | flowing | gardens  
for them gardens watered by running streams, in which they shall abide for ever.

الْعَظِيمُ ﴿٨٩﴾ وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ

asking your permission to exempt | the bedouins | from | those who made excuses | and came | supreme  
That is the supreme triumph.(89) Some Arabs of the desert who had

لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ

those who | will seize | and His Messenger | Allah | had lied to | those who | and sat at home | them  
an excuse, came, begging leave to stay behind; whilst those who denied



كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٩٠ لَيْسَ عَلَى الضَّعَفَاءِ

those who are weak | on | (there is) no | a painful | torment | of them | disbelieve  
Allah and His Apostle remained (idle) at home. A painful torment shall seize those of them that

وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا

what | find | no | (those) who | (on) | or | ill | (on) | or  
disbelieve. (90) It shall be no offence for the disabled, the sick,

يُنْفِقُونَ حَرْجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ

and His Messenger | to Allah | they are sincere (in duty) | if | blame | they spend  
and those lacking the means to spend, (to stay behind), if they are

مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ

(is) Oft-Forgiving | and Allah | a ground (of complaint) | from (is) the good-doers | against | not  
true to Allah and His Apostle. The righteous shall not be blamed: Allah is Forgiving,

رَحِيمٌ ٩١ وَ لَا عَلَى الَّذِينَ إِذَا مَا أتَوْكَ

came to you | when | those | on | (is there blame) | nor | Most Merciful  
Merciful.(91) Nor shall those (be blamed) who, when they came to you

لِتَحِبَّهُمْ قُلْتَ لَا أَجِدُ مَا أَحْبَبْتُمْ

bear you (mounts for you) | what | I can find | not | and when you said | that you provide them with mounts  
demanding conveyances (to the battle-front) and you said: 'I can find none to

عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَرْحَرًا أَلَّا يَجِدُوا

they could not find | that | of grief | tears | with | overflowing | while their eyes | they turned back | (on it)  
carry you,' went away, their eyes overflowing with tears of sorrow that they could not

مَا يُنْفِقُونَ ٩٢ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ

ask exemptions | those who | (is) against | the ground (of complaint) | only | to spend | anything  
find the means to spend.(92) But the blame is to be laid on those that seek

وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

(the women who sit behind) | with | be | to | they are content | (are) rich | yet they  
exemption although they are men of wealth. They are content to remain with

وَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ٩٣

they know not | so that | their hearts | up | Allah | has sealed | and  
those who stay behind. Allah has set a seal upon their hearts; so they know not.(93)