

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

her husband | concerning | disputes with you | of her that | the statement | Allah | has heard | indeed

Allah has heard the words of her who pleaded with you concerning her husband and made her

وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ

Allah is | verily | the conversation between you both | hears | and Allah | Allah | to | and she complains
complaint (in prayer) to Allah. Allah hears the two of you conversing together. Verily Allah is

سَمِيعٌ بَصِيرٌ ۝ الَّذِينَ يُظْهِرُونَ مِنْكُمْ مِمَّنِ نِسَاءَهُمْ مَا هُنَّ

They (are) | not | their wives | from | among you | who make unlawful | those | All-Seer | All-Hearer

Hearing, Beholding. (1) Those of you who divorce their wives by zihar (calling them mothers) (should

أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ

and verily | who gave them birth | those | except | can be their mothers | none | their mothers

know that) they are not their mothers. Their mothers are those only who gave birth to them. They are

لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ۝

oft-Forgiving | oft-Pardoning | Allah is | and verily | and a lie | word | an evil | they say

surely saying a dishonourable saying and falsehood: Verily, Allah is Pardoning, Forgiving. (2)

وَالَّذِينَ يُظْهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا

from what | wish to go back | then | their wives | to | who make unlawful by Dhihar utterance | and those

Those that divorce their wives by zihar and afterwards wish to go back shall free a

قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكُمْ تَوْعَظُونَ

you are exhorted | that is | they touch each other | that | before | of a slave | so freeing | they said

slave before they touch each other (again.) This you are admonished to do: Allah is

بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ فَمَنْ لَمْ يَجِدْ فَصِيَامَ

then fasting | (he) finds | not | and he who | All-Aware | you do | of what | and Allah is | to it

aware of the things you do. (3) He that does not have (a slave) shall fast two successive months

شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ

and for him who | they both touch each other | that | before | successive | for two months

before they touch one another. If he cannot do this, he shall feed sixty of the

لَمْ يَسْتَطِعْ فِطْعَامَ سِتِّينَ مَسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ

in Allah | in order that you may believe | that is | of the poor | sixty | is the feeding | is unable to do so
poor. This is enjoined on you so that you may believe in Allah and His Apostle.

وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

a painful | torment | and for disbelievers | of Allah | the limits | and these are | and His Messenger
Such are the limits set by Allah. For disbelievers, there is a grievous punishment.(4)

إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ كَذَّبُوا كَمَا كَذَّبُوا

were disgraced | as | they will be disgraced | and His Messenger | Allah | oppose | those who | verily
Those who oppose Allah and His Apostle shall be humbled to dust as have been those before

الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ

and for the disbelievers | Clear | Signs | We have sent down | and indeed | before them | those
them. Now We have sent down clear revelations. And for disbelievers there is shameful

عَذَابٌ مُهِينٌ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا

of what | and inform them | together | Allah | (when) will raise them | on the Day | disgracing | torment
punishment.(5) On the day when Allah shall raise them all together and then He will inform them

عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوا اللَّهَ عَلَىٰ كُلِّ شَيْءٍ

things | all | over | and Allah is | while they have forgotten it | Allah | has kept account of it | they did
of what they did. Allah has recorded it, although they have forgotten it. Allah is witness to all

شَهِيدٌ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا

and whosoever | the heavens | is in | whatsoever | knows | Allah | that | have you not seen | witness
things.(6) Have you not seen that Allah knows all that is in the heavens and all that is in the

فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ

of five | nor | their fourth | He is | but | of three | secret council | any | there is | not | the earth | is on
earth? There is no secret counsel between three but He is the fourth of them; nor between five

إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا

wheresoever | with them | He is | but | more | and not | that | than | of less | nor | their sixth | He is | but
but He is the sixth of them; nor between fewer or more but He is with them wherever they are.

كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ

Allah is | verily | of Resurrection | on the Day | they did | of what | He will inform them | then | they may be
Then, on the Day of Resurrection, He will inform them of what they did. Verily, Allah has

بِكُلِّ شَيْءٍ عَلَيْهِ ۝ أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى

councils | from | were forbidden | those who | (to) | you seen | have not | All-Knower | of every thing
knowledge of all things.(7) Do you not see those who were forbidden secret counsels,

ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ

for sin | and conspired together | from it | they had been forbidden | of what | returned | and afterwards
then they return to that which they are forbidden and hold secret counsels in sin and

وَالْعُدْوَانَ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ

they greet you | they come to you | and when | to the Messenger | and disobedience | and wrongdoing
enmity and in disobedience to the Messenger? When they come to you, they greet

بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَ يَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا

why not | themselves | within | they say | and | Allah | wherewith | greets you | not | with what
you with a greeting wherewith Allah does not greet you and say within themselves:

يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُنَا جَهَنَّمُ يَصَلُّونَهَا

they will burn therein | Hell | will be sufficient for them | we say | for what | Allah | punishes us
'Why does Allah not punish us for what we say?' Enough for them is Hell, wherein they will burn

فَبِئْسَ الْبَصِيرَةَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَجَّيْتُمْ فَلَا

don't | you hold secret counsel | when | believe | who | O you | that destination | and worst indeed is
and evil is that destination.(8) Believers, when you hold secret counsel do

تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ

to the Messenger | and disobedience | and wrong-doing | for sin | hold secret counsel
it not for sin and enmity and disobedience towards the Apostle, but do it for

وَتَتَّجَبَّوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ

unto Him | whom | Allah | and fear | and piety | for righteousness | but hold secret counsel
righteousness and piety. Have fear of Allah, before whom you shall be brought

تُحْشَرُونَ ۝ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ

to those | that he may cause grief | Satan | from | secret councils (are) | only | you shall be gathered
together.(9) Secret counsels are only (inspired) by the devil that he may cause grief

آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ

Allah | and in | of Allah | with permission | except | in anything | he can harm them | but not | who believe
to the believers. Yet he can harm them not at all, except by Allah's leave. In Allah,

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا

to make room | you | are told | when | believe | who | O you | the believers | let put their trust
let the believers put their trust.(10) Believers, when it is said to you, make room

فِي الْبُجُلِيسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا

to rise up | (you)are told | and when | to you | Allah | will give room | make room | the assemblies | in
in the assemblies, then make room: Allah will make room for you, and when it is said

فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا

who have been granted | and those | of you | who believe | those | Allah | will elevate | then rise up
"move up" move up. Allah will raise to high ranks those that have faith and knowledge

الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

believe | who | O you | (Is) Well-Acquainted | you do | with what | and Allah | in degrees | knowledge
among you. Allah is aware of the things you do.(11) Believers, when you consult

إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ جَوْلِكُمْ

your private consultation | before | spend something | the Messenger | you consult in private | when
the Apostle in private, give something in charity before such consultation.

صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ

Allah (is) | then verily | you find | not | But if | and purer | for you | will be better | that | in charity
That is better and purer for you. But if you find not means, know that Allah is Forgiving

عَفُورٌ رَحِيمٌ ﴿١٢﴾ ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ جَوْلِكُمْ

your private consultation | before | spend | to | are you afraid | Most Merciful | Oft-Forgiving
and Merciful.(12) Is it that you are afraid of spending sums in charity before

صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ

Prayer | then perform | (to) you | Allah | and has forgiven | you do (it) | not | if then | in charity
your consultations (with him)? If you do not-and Allah has forgiven you, then perform

وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا

of what | All-Aware | and Allah is | and His Messenger | Allah | and obey | Zakat (charity) | and give
prayers and pay the alms-tax and obey Allah and His Apostle. Allah is aware of the

تَعْمَلُونَ ﴿١٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضَبَ اللَّهُ

Allah | is angry | a people | who take for friends | those | (to) | you see | have not | you do
things you do.(13) Do you see those that have befriended a people against whom Allah is

عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ

while they | a lie | to | and they swear | of them | nor | of you | they are | not | upon them

wrathful? They belong neither to you nor to them and they swear to

يَعْمَلُونَ ﴿١٣﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا

which | evil is | indeed they | severe | torment | for them | Allah | has prepared | know

falsehoods.(14) Allah has prepared for them a grievous torment. Evil indeed is that

كَانُوا يَعْمَلُونَ ﴿١٥﴾ إِنَّ حَذُوقًا آيَاتِهِمْ جُنَّةٌ قَصَدُوا عَنْ سَبِيلِ

the Path | from | thus they hinder | a screen | their Oaths | they have taken | to do | they used

which they have done.(15) They have made their oaths a screen (for their misdeeds) thus they

اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾ لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ

their wealth | them | will avail | never | a humiliating | torment | so they shall have | of Allah

turn (men) from the way of Allah. So theirs will be shameful torment.(16) Neither their wealth nor

وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

therein | they | of the Fire | will be dwellers | they | anything | Allah | against | their children | nor

their children shall in the least protect them from Allah. They are the people of the Fire, therein

خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ

to Him | then they will swear | together | Allah | when will resurrect them | on the Day | to dwell forever

dwelling for ever.(17) On the day when Allah will raise them all together, they will swear to Him

كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ

they | verily | Lo! | on something | that they are | and they think | to you | they swear | as

as they (now) swear to you, thinking that they are on something (to stand upon). Surely they are

الْكَاذِبُونَ ﴿١٨﴾ اسْتَعْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ

the remembrance | so he has made them forget | Satan | (over) them | has overtaken | are liars

liars.(18) The Devil has gained possession of them and so he has made them forget the

اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ

they will be | of Satan | the party | verily | Lo! | of Satan | the party | they are | of Allah

remembrance of Allah. They are the Devil's party; and it is the party of the Devil that shall be the

الْخٰسِرُونَ ﴿١٩﴾ إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي

among | they will be | and His Messenger | Allah | who oppose | those | verily | the losers

losers.(19) Those who oppose Allah and His Apostle, will be among those most

الَّذِينَ ۞ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ

Allah (is) verily and My Messengers | I verily will overcome | Allah has decreed | the lowest humiliated.(20) Allah has decreed: 'I will surely triumph, I and My apostles.' Powerful is Allah,

قَوِيٌّ عَزِيزٌ ۚ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

the Last and Day | in Allah who believe | any people you will find | not | All-Mighty | All-Powerful and Mighty.(21) You shall not find any people who believe in Allah and

يُؤَادُونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ ۚ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ

or their fathers | they were | even though | and His Messenger | Allah who oppose | those | loving the Last Day, loving those who oppose Allah and His Apostle, even though

أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمْ

their hearts | in | He has written | for such | their kindred | or | their brothers | or | their sons they be their fathers, their sons, their brothers, or their kindred. Allah has

الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ

from Himself | with spirit (lights and true guidance) | and strengthened them | Faith written the faith in their very hearts and strengthened them with a spirit of His own.

وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

to dwell forever | rivers | under which | flowing | to Gardens | and He will admit them He will admit them to gardens beneath which rivers flow, where they shall dwell

فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَٰئِكَ

they are | with Him | and they are pleased | with them | Allah is pleased | therein for ever. Allah is well pleased with them and they with Him. They are the party

حَزْبُ اللَّهِ ۗ أَلَا إِنَّ حَزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ۚ

will be the successful | they | of Allah | the party | verily | Lo! | of Allah | the party of Allah: and it is Allah's party who are the successful.(22)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

سَبَّحَ اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَزِيزُ

the All-Mighty | and He is | the earth | on | whatsoever | the heavens | in | whatsoever | (to) Allah glorifies All that is in heaven and earth glorifies Allah. He is the Mighty,

الْحَكِيمُ ۝ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ

of the Scripture | the people | from | disbelieved | those who | drove out | who | He is | the All - Wise
the Wise. (1) It was He that drove the unbelievers among the People of the Book out of their

مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا

and they thought | they would get out | that | you did think | not | gathering | at the first | their homes | from
dwellings at the first gathering (of the forces). You did not think that they would go, and they

أَنْتَهُمْ مَا لَعَنَهُمُ اللَّهُ مِنْ أَمْوَالِهِمْ فَأَلَّيْهِمُ اللَّهُ

Allah's (torment) | But reached them | Allah | from | their fortresses | would defend them | that
thought that their strongholds would protect them from Allah. But Allah's (wrath) came to them

مِنْ حَيْثُ لَمْ يَحْتَسِبُوهَا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ

they destroyed | terror | their hearts | into | and He cast | they expected it | not | whereof | from a (place)
from a place whereof they did not expect it, and cast terror into their hearts so that

يَوْمَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا

then take admonition | of the believers | and the hands | with their own hands | their own dwellings
they destroyed their houses with their own hands and the hands of the believers. So learn (from

يَأُولِي الْأَبْصَارِ ۝ وَلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ

exile | for them | Allah | had decreed | that | and had it not been | eyes (to see) | O you with
their examples) you that have eyes (to see). (2) Had Allah not decreed banishment for them, He

لَعَدَّيْهِمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ

the torment | the Hereafter | in | and theirs shall be | this world | in | He would certainly have punished them
would have surely punished them in this world. But in the world to come, they shall (certainly)

النَّارِ ۝ ذَلِكَ بِأَنَّهُمْ شَاقَّوْا اللَّهَ وَرَسُولَهُ ۝ وَمَنْ يُشَاقِقِ

opposes | and whosoever | and His Messenger | Allah | opposed | because they | that is | of the Fire
have the punishment of the Fire, (3) because they have set themselves against Allah and His

اللَّهِ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ مَا قَطَعْتُمْ مِنْ لَيْسَةٍ

the palm-trees | of | you cut down | what | in Punishment | (is) severe | Allah | then verily | Allah
Apostle; and he that sets himself against Allah should know that Allah is stern in punishment. (4)

أَوْ تَرَكَتُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ

and in order that He might disgrace | of Allah | it was by leave | their roots | on | standing | you left them | or
Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's leave, so that

الْفٰسِقِيْنَ ۝ وَمَا اَفَاءَ اللّٰهُ عَلٰى رَسُوْلِهِ مِنْهُمْ فَمَا

for what not | from them | His Messenger | to | Allah | gave as booty | and what | the rebellious
He might humiliate the evil-doers.(5) As for those spoils of theirs which Allah has given

اَوْ جَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهُ يَسِطُّ

gives power | Allah | But | camelry | nor | cavalry | of | on it | you made expedition
to His Apostle, you spurred neither horse nor camel against them: but Allah gives His

رُسُلَهُ عَلٰى مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ مَا

what | is Able | things | overall | and Allah | He wills | whomsoever | over | to His Messenger
apostles authority over whom He wills. He has power over all things.(6) The

اَفَاءَ اللّٰهُ عَلٰى رَسُوْلِهِ مِنْ اَهْلِ الْقُرٰى قَوْلَهُ

(it is) for Allah | of the townships | the people | from | His Messenger | to | Allah | gave as booty
spoils of war Allah has given to His Messenger from the people of the cities, belong

وَلِلرَّسُوْلِ وَّلِذِي الْقُرْبٰى وَّالْيَتٰمٰى وَّالْمَسْكِيْنَ وَّابْنِ السَّبِيْلِ

and the wayfarer | and the poor | and the orphans | and the kindred | His Messenger
to Allah, the Apostle and his kinsfolk, the orphans, the poor and the traveller, so that

كٰى لَا يَكُوْنَ دُوْلَةٌ بَيْنَ الْاَغْنِيَاءِ مِنْكُمْ ۗ وَمَا اٰتٰكُمْ

gives you | and whatsoever | among you | the rich | between | a fortune | it may become | not | that
they shall not become a thing taken in turns among the rich of you. Whatever the

الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ۗ وَاتَّقُوا اللّٰهَ

Allah | and fear | abstain (from it) | from it | he forbids you | and whatsoever | take it | the Messenger
Apostle gives you, take it; and whatever he forbids you, forbear from it. Have fear of

اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ لِلفُقَرٰى الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا

were expelled | who | emigrants | for the poor | in Punishment | is Severe | Allah | verily
Allah; for Allah is strict in punishment.(7) (A share of the spoils shall also fall) to the poor

مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا

and (His) pleasure | Allah | from | Bounties | seeking | and their property | their homes | from
muhajirs who have been driven from their homes and possessions; who seek Allah's grace and

وَيُضْرُوْنَ اللّٰهَ وَرَسُوْلَهُ ۗ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۝ وَالَّذِيْنَ

and those who | are the truthful | they | such | and His Messenger | Allah | and helping
(His) good pleasure and help Allah and His Apostle. These are the sincere ones.(8) Those, who

تَبَوُّؤُا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

to them | emigrate | those who | love | before them | and the Faith | homes | had adopted
before them, had homes (in Medina) and embraced the Faith (before-them) love those

وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا

they have been given | for that which | jealousy | their breasts | in | they find | and not
who have sought refuge with them; and find in their breast no desire for what they are

وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

in need of them | they | were | even though | themselves | over | and give them preference
given, but rather prefer them above themselves, even though poverty was their (own

وَمَنْ يُوقِ شَحْمَةَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

will be the successful | who | such are they | of his soul | covetousness | is saved | and who so ever
lot). Those that preserve themselves from their own greed such are the successful.(9)

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا

our brethren | us | forgive | our Lord | they say | after them | came | and those who
Those that came after them say: 'Forgive us, our Lord, and forgive our brothers

الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا

any hatred | our hearts | in | put | and not | in faith | have preceded us | who
who embraced the Faith before us. Do not put in our hearts any hatred against

لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ۝

Have not | Most Merciful | full of Kindness | you are indeed | our Lord | have believed | against those who
those who believe. Lord, You are Compassionate and Merciful.'(10) Have

تَرَى إِلَى الَّذِينَ نَاقَبُوا يَقُولُونَ إِخْوَانِهِمُ الَّذِينَ

those | to their brothers | they say | who were hypocrites | those | you observed
you not seen the hypocrites who say to their fellow-unbelievers among the

كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ

we indeed will go out | you are expelled | if | of the Scripture | the people | among | who disbelieve
People of the Book: 'If you are driven out, we will go with you. We will never

مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ

you are attacked | and if | ever | anyone | against you | we shall obey | and not | with you
obey any one in regard to you. If you are attacked, we will certainly help

لَنَنْصُرَنَّكُمْ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِن أُخْرِجُوا

they are expelled | surely if | verily are liars | that they | bears witness | and Allah | We shall indeed help you
you.'(11) Allah bears witness that they are lying. If they are driven out, they will not go

لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِن

and if | they will help them | not | they are attacked | and if | with them | they will go out | never
with them, and, if they are attacked, they will never help them. Even if they helped

نَصَرُوهُمْ لَيُوَدِّنَنَّ الْأَدْبَارُ ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾ لَأَنْتُمْ

verily you | they will be victorious | not | so (then) | their backs | they will turn | they do help them
them, they will turn their backs (in flight) and then they shall not be helped. (12) Verily, you

أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ

a people | because they are | that is | Allah | than | their breasts | in | as a fear | are more awful
arouse greater fear in their hearts than (their fear of) Allah: that is because they are a people

لَا يَفْقَهُونَ ﴿١٣﴾ لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْىٍ مَّحَصَّنَةٍ أَوْ

or | fortified | townships | in | except | together | they fight against you | not | who comprehend | not
who understand not. (13) They will never fight against you all together except in fortified cities

مِنْ وَّرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا

as united | you would think them | is very great | among themselves | their enmity | walls | behind | from
and from behind walls. Their enmity among themselves is very great. You think of them as one

وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ

(they) are like | who understand | not | a people | because they are | that is | are divided | their hearts | but
hand, yet their hearts are divided. That is because they are a people who have no sense. (14) Like

الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ

and for them (is) | of their conduct | evil result | they tasted | immediate (short time ago) | before them (predecessors) | those
those who a short time before them, tasted the fruit of their own deeds: There awaits them a

عَذَابٌ أَلِيمٌ ﴿١٥﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ افْقَرْ فَلَمَّا

so when | disbelieve | to man | he says | when | Satan | they are like | Painful | torment
painful punishment.(15) Like Satan when he said to man "Disbelieve" then when he

كَفَرَ قَالَ إِنِّي بَرِيءٌ إِلَيْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

of the worlds | the Lord | Allah | fear | I | of you | free | I am | (Satan) says | he disbelieves
disbelieved, he said "Surely I am quit of you". I fear Allah, the Lord of the Worlds.'(16)

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ

the recompense | and that (is) therein | abiding | the Fire | in | that they will be | the end of both | so will be

The end of both will be that they will go into the Fire and remain therein for ever. Such is the

الظَّالِمِينَ ﴿١٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكَلِمَاتُ اللَّهِ

every person | and let look | Allah | fear | believe | who | O you | of wrong-doers, disbelieves

reward of the wrongdoers.(17) Believers, have fear of Allah. Let every soul look to what

مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

you do | of what | is All-Aware | Allah | verily | Allah | and fear | for tomorrow | he has sent forth | what

(provision) he has sent forth for the morrow. Fear Allah, for He is aware of the things you do.(18)

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ

those | their themselves | and He caused them to forget | Allah | who forgot | like those | be | and not

Be not like those who have forgotten Allah so that He has caused them to forget themselves.

هُمُ الْفَاسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ

of the Paradise | and the dwellers | of the Fire | the dwellers | equal are | not | the rebellious | they are

Such men are evil-doers.(19) Not equal are the companions of Paradise and the companion of

أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ

Quran | this | We sent down | if | will be successful | they | of the Paradise | (it is) the dwellers

the Fire. The dwellers of Paradise alone shall be triumphant.(20) Had We sent down

عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

of Allah | the fear | from | rending asunder | humbling itself | you would have seen it | a mountain | on

this Quran upon a mountain, you would have surely seen it humble itself and rent asunder for

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

reflect | that they may | to mankind | which we put forward | are the parables | and such

fear of Allah. Such are the parables We set forth to mankind, so that they may give thought. (21)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ

He is | and the seen | of the unseen | the All-Knower | He | but | god | (there is) no | whom | Allah | He is

He is Allah, there is no God but He. He knows the visible and the Unseen. He is the Most

الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ

the King | He | but | god | (there is) no | that (who) | Allah | He is | the Most Merciful | the Most Beneficent

Compassionate, the Most Merciful.(22) He is Allah, there is no God but He. He is the Sovereign Lord,

الْمُهَيِّمِينَ

الْمُؤْمِنِينَ

السَّلَامِ

الْقُدُّوسِ

the Watcher over His Creatures

the Giver of Security

the One Free from all defects

the Holy

the Holy One, the Source of Peace, (and perfection), the Keeper of Faith; the Guardian, the Mighty One,

يُشْرِكُونَ ﴿٢٣﴾

الْعَزِيزُ الْجَبَّارُ
النَّتَائِرُ سُبْحَانَ اللَّهِ عَمَّاthey associate partners with him | above all that | Allah | Glory is to | the Supreme | the Compeller | All-Mighty
the All-powerful, the Most High!, Glory to God. (High is He) above the partners they ascribe to Him. (23)هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ
الْبَصُورُ لَهُ الْأَسْمَاءُ الْحُسْنَىthe Best | Names | to Him belong | the Bestower of forms | the Inventor of all things | the Creator | Allah | He is
He is Allah, the Creator, the Originator, the Modeller. To Him belong the Most Beautiful

يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

the All-Wise | the All-Mighty | and He is | and the earth | the heavens | in | all that is | Him | glorify
Names. All that is in heaven and earth glorify Him. He is the Mighty, the Wise One. (24)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ

showing | as friends | and your enemies | My enemies | take | not | believe | who | O you
Believers, do not make friends with My enemy and your enemy, showing affection

إِلَيْهِمْ بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

the truth | of | has come to you | in what | they have disbelieved | while | affection | towards them
toward them when they have denied the truth that has come to you and driven the

يُخْرِجُونَ الرِّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنَّ

if | your Lord | in Allah | you believe | because | and yourselves | the Messenger | and have driven out
Apostle and yourselves (out of your city) because you believe in Allah, your Lord.

كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ

you show in secret | My good Pleasure | and to seek | My Cause | in | to strive | come forth | you have
If you have come forth to struggle in My way and seek My good pleasure (show

إِلَيْهِمْ بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ

and whosoever | you reveal | and what | you conceal | of what | All-Aware | while I am | love | to them
them not friendship), secretly loving them. while I well know all that you hide and all that

يَفْعَلُهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝ إِنَّ

should | Path | from the Straight | he has gone astray | then indeed | of you | does that
you reveal. Whoever of you does this, has gone astray from the right way.(1) If they

يَتَّقِفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ

against you | and stretch forth | as enemies | to you | they would (behave) | they gain the upper hand over you
have the upper hand of you, they will be enemies to you, and stretch out their

أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۝ لَنْ

never | you should disbelieve | that | and they desire | with evil | and their tongues | their hands
hands and tongues towards you with evil. They wish that you may disbelieve. (2) There will profit

تَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ

between you | He will separate | of resurrection | Day | your children | nor | your relatives | will benefit you
you neither your kindred nor your children on the Day of Judgement. Allah will judge between

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي

in | an excellent | example | for you | has been | indeed | All-Seer | you do | of what | and Allah is
you. For Allah sees the things you do.(3) You have a good example in Abraham and

إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنْكُمْ

from you | are free | verily we | to their people | they said | when | with him | and those | Abraham
those with him. When they said to their people: "We are clear of you and that which

وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا

and there has appeared | you | We have rejected | Allah | besides | you worship | and whatever
you worship besides Allah. We have rejected you and there has appeared between

بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ

in Allah | you believe | until | forever | and hatred | hostility | and between you | between us
us and you hostility and enmity for ever until you believe in Allah only except

وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ

for you | verily I will ask for forgiveness | to his father | of Abraham | the saying | except | Alone
Abraham's saying to his father: "I will pray for forgiveness for you, although I have

وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا

We put our trust | in you | our Lord | anything | Allah | from | for you | I have power to do | and not
no power with Allah for you at all." "Lord, in You, we have put our trust; To you we

وَإِلَيْكَ ^١أَتَيْنَا وَإِلَيْكَ الْمَصِيرُ ۝ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً

a trial | make us | not | our Lord | is the final return | and to you | we turn in repentance | and to you
turn; to you is the Home coming.(4) Our Lord, make us not a trial for the

لِلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

the All-Wise | the All-Mighty | You are | verily you | our Lord | us | and forgive | who disbelieve | for those
unbelievers (save us from becoming so weak that the unbelievers attack and destroy us) Forgive us, our Lord; You are the mighty, the Wise One.(5)

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا

look forward | (do) | for whosoever | an excellent | example | in them | for you to follow | there has been | certainly
Truly, there is a good example in them for whosoever puts his hopes in Allah and

اللَّهِ وَالْيَوْمَ الْآخِرَ ۖ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ

Rich | He is | Allah | then verily | turns away | and whosoever | and the Last Day | to Allah
in the Last Day. But if any turns away, truly Allah is Free of all wants and Worthy

الْحَمِيدُ ۖ عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ

those | and between | between you | will make | that | Allah | Perhaps | Worthy of All Praise
of praise.(6) It may well be that Allah will put good will between you and

عَادِيَتِهِمْ مِّنْهُمْ مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ

Off-Forgiving | and Allah is | is Able | and Allah | friendship | among them | whom you hold as enemies
those with whom you are at enmity. Allah is Mighty. He is Forgiving and

رَحِيمٌ ۝ لَا يَنْهَىٰ اللَّهُ عَنِ الَّذِينَ لَهُمْ يُقَاتِلُوكُمْ فِي

on account | fight against you | not | those who | from | Allah | forbid you | does not | the Most Merciful
Merciful.(7) Allah does not forbid you to be kind and equitable to those who

الدِّينِ وَلَمْ يُخْرِجْكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا

and (to deal) justly | to deal kindly with them | your homes | of | drive you out | and did not | of religion
have neither made war on account of your religion nor driven you from your

إِلَيْهِمْ إِنْ اللَّهُ يُحِبُّ النُّقْصَاتِينَ ۝ إِنَّمَا يَنْهَىٰ اللَّهُ عَنِ

as regards | Allah | forbids you | only that | those who deal with equity | loves | Allah | verily | to them
homes. Allah loves the equitable.(8) But He forbids you to make

الدِّينِ قَاتِلُكُمْ فِي الدِّينِ وَأَخْرَجُكُمْ مِّن

of | and have driven you out | the religion | on account of | who fought against you | those
friends with those who have fought against you on account of your

دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ

will befriend them | and whosoever befriend them | to drive you out | to and helped | your homes
religion and driven you from your homes and helped (others) in driving you out, and

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ

believing women | come to you | when believe | who O you | are the wrong-doers | they then such
whomsoever takes them for friends (all) such are wrongdoers. (9) Believers, when there come to

مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِأَيِّنَهُنَّ فَإِنْ عَلِمْتُمُوهُنَّ

you ascertain them | then if | as to their Faith | knows best | Allah | examine them | as emigrants
you believing women refugees, test them. Allah knows very well their belief. If you know them to

مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ

for them | lawful | they are | not | the disbelievers | to send them back | not | they are true believers
be believers, do not return them to the disbelievers; they are not lawful to the disbelievers, nor

وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُم مَّا أَنفَقُوا وَلَا

and not | they have spent | that which | and give them | for them | are lawful | they (disbelievers) | and not
are the disbelievers lawful to them. But hand back to the disbelievers what they have spent (on

جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا

and not | their doweries | you have paid to them | if | marry them | to | on you | is there sin
their dower). Nor is it an offence for you to marry such women, provided you give them their

تَسْكُنُوا بِعَصِمِ الْكُوفِرِ وَسَأَلُوا مَّا أَنفَقْتُمْ

you have spent | that which | and ask back for | (of) the disbelieving women | to the ties (of marriage) | hold
dowries. Do not hold on to the ties (of marriage) with disbelieving women: demand what you

وَلْيَسْأَلُوا مَّا أَنفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ

He judges | of Allah | the judgement | that is | they have spent | that which | and let them ask back for
have spent and let them ask for what they have spent. Such is the command of Allah. He judges

بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَإِنْ قَاتِكُمْ شَيْءٌ

any (thing) | have gone from you | and if | All-Wise | is All-Knowing | and Allah | between you
(with justice) between you. Allah is Wise and All-knowing. (10) If any of your wives go over to the

مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاتِبْتُمْ فَاتُوا الَّذِينَ

those | then pay to | and you have an agreement | you have | by the coming over of a woman from the other side | the disbelievers | to | your wives | of
disbelievers and you subsequently have your turn, (by the coming over of woman from the other

ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ

in Him | you | whom | Allah | and fear | they have spent | of what | the equivalent | whose wives | have gone
side), pay those, whose wives have fled the like of the dowries they have given them. Fear Allah,

مُؤْمِنُونَ ۝ يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَى أَنْ لَا

not | that | to | to give you the pledge | believing women | come to you | when | Prophet | O | are believers
in whom you believe. (11) O Prophet, if believing women come to you and pledge themselves that

يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا

nor (and not) | they will steal | nor (and not) | anything | with Allah | they will associate in worship
they shall associate (in worship) nothing with Allah, nor they shall steal, nor shall

يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ

they bring | nor (and not) | their children | they will kill | nor (and not) | they will commit illegal sexual intercourse
commit adultery, nor kill their children, nor they shall produce any slander, intentionally

بِبَهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعُصِيَنَّكَ

they will disobey you | and not | and their feet | their hands | between | that they forged (falsehood) | slander
forging falsehood, and nor they shall disobey you in any just matter, accept their

فِي مَعْرُوفٍ مُّبِينٍ ۝ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

Most Merciful | is Off-Forgiving | Allah | verily | Allah | to them | and ask to forgive | then accept their pledge | any just matter | in
allegiance and ask Allah's forgiveness for them. Allah is Forgiving and Merciful. (12)

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَكْسِبُوا

they have despaired | surely | upon (with) them | Allah | is angry | a people | take as friends | do not | believe | who | Oh you
O believers, do not make friends with those on whom is the wrath of Allah. (Such men)

مِنَ الْآخِرَةِ كَمَا يَبِيسُ الْكُفَّارُ مِنَ أَصْحَابِ الْقُبُورِ ۝

the graves | the people | from (of) | the disbelievers | have despaired | just as | (in) the Hereafter | from (any good)
have despaired of life to come, just as the unbelievers have despaired of those who are in the graves. (13)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ

and He is | the earth | on | and whatsoever is | the heavens | in | whatsoever is | Allah | glorifies
All that is in the heavens and earth declare the praise and glory of Allah. He is the Mighty, the

الْعَزِيزُ الْحَكِيمُ ۝ يَأْتِيهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا

do not | that which | do you say | why | believe | who | O you | the All-Wise | the All-Mighty
Wise One.(1) Believers, why do you say what you (never)

تَفْعَلُونَ ۝ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۝

you do | do not | that which | you say | that | Allah | with | hateful it is | most | you do
do?(2) Very hateful is it to Allah that you say which you do not do.(3)

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ

structure | as if they were | in rows | His Cause | in | fight | those who | loves | Allah | verily
Allah loves those who fight for His cause in ranks as if they were a solid-cemented

مَرْصُوصٌ ۝ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ

why | o my people | to his people | Moses | said | and (remember) when | a solid
structure.(4) And (remember) when Moses said to his people: 'O my people Why do you

تُؤَذُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا

so when | to you | of Allah | the Messenger | that I am | you know | while certainly | do you hurt me
hurt me, though you know I am the Messenger of Allah to you?' And when they went

رَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝

rebellious | the people | guides | not and Allah | their hearts | Allah | turned away | they turned away
wrong, Allah let their very hearts go wrong, for Allah does not guide the evil-doers.(5)

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ

the Messenger | I am | of israel | O children | of Mary | son | Jesus | said | and (remember) when
And (remember) when Jesus son of Mary said, 'Children of Israel, Verily I am the messenger of

اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا

and giving glad tidings | of the Taurat (Torah) | was before me | what | confirming | unto you | of Allah
Allah to you, confirming Torah that is (which came) before me and giving good news of an

رَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ

he came to them | but when | Ahmad | whose name shall be | after me | to come | of a Messenger
apostle that will come after me whose name shall be Ahmad.' Yet when he came to them with

بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ۝ وَمَنْ أَظْلَمُ مِمَّن

than the one who | does more wrong | and who | Plain | magic | this is | they said | with Clear Proofs
clear signs, they said: 'This is plain magic.'(6) And who is a greater wrong-doer than he who

اَفْتَرَىٰ عَلَىٰ اللّٰهِ الْكُذِبَ وَهُوَ يُدْعَىٰ اِلَى الْاِسْلَامِ وَاللّٰهُ

and Allah | Islam | to | is being invited | while he | a lie | Allah | against | invents
forges falsehood against Allah even as he is being called to Islam? Allah does

لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝ يُرِيْدُوْنَ لِيُطْفِئُوْا نُوْرَ اللّٰهِ

of Allah | the light | to put out | they intend | wrong-doers, disbelievers | the people | guides | not
not guide the wrongdoers.(7) They seek to extinguish the light of Allah with their

بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهِ وَلَوْ كَرِهَ الْكَافِرُوْنَ ۝ هُوَ

He it is | the disbelievers | hate (it) | even though | His light | will complete | and Allah | with their mouths
mouths; but Allah will complete His light, much as the disbelievers may dislike it.(8) It is He who

الَّذِيْ اَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ

to make it victorious | of truth | and the religion | with guidance | His Messenger | has sent | who
has sent His Apostle with guidance and the religion of Truth, so that He may exalt it

عَلَى الدِّيْنِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا

believe | who | O you | the Pagans, idolaters | hate (it) | even though | all other | religion | over
above all religions, much as the pagans may dislike it.(9) O believers! Shall I direct

هَلْ اَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيْكُمْ مِنْ عَذَابِ اَلْبَیْمِ ۝ تُوْمِنُوْنَ

you believe | a painful | torment | from | that will save you | a commerce | to | I guide you | shall
you to a commerce that will save you from a painful doom?(10) That you believe

بِاللّٰهِ وَرَسُوْلِهِ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ

with your wealth | of Allah | the cause (way) | in | and that you strive hard and fight | and His Messenger | in Allah
in Allah and His Apostle and fight for His cause with your wealth and your

وَاَنْفُسِكُمْ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ يَغْفِرْ لَكُمْ

you | He will forgive | know | you did | if | for you | better | that will be | and your lives
persons. That would be best for you, if you but knew it.(11) He will forgive you your

ذُنُوْبِكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهَارُ وَمَسٰكِنَ

and dwellings | rivers | under them | from | flowing | into Gardens | and admit you | your sins
sins and admit you to gardens underneath which rivers flow and to pleasant

طَيِّبَةً فِيْ جَنّٰتٍ عَدْنٍ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝ وَاٰخَرٰى

and also another (blessing) | the great | success | that is | of Adn (Eternity) | Gardens | in | pleasant
mansions in the Gardens of Eden. That is indeed the great success.(12) And (He will bestow

تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ ۝١٣ الْمُؤْمِنِينَ ۝

to the believers | and give glad tidings | a near | and victory | Allah | from | help | which you love
upon you) other blessings which you desire: help from Allah and a speedy victory. Give good

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَصْحَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ

of Mary | son | Jesus | said | as | of Allah | helpers | be you | believe | who | O you
news (O Muhammad) to believers. (13) O believers, be Allah's helpers. Even as Jesus the son

لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ

We | the disciples | said | Allah | (in the cause) of | are my helpers | who | to the disciples
of Mary said to the disciples: 'Who will be my helpers to (the work of) Allah?' They said: 'We are

أَنْصَارُ اللَّهِ فَأَمَّنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ

agroup | and disbelieved | of Israel | the Children | of | agroup | then believed | of Allah | are helpers
Allah's helpers.' Then some of the Children of Israel believed in him while a part disbelieved. So

فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ۝١٤

the uppermost | and they became | their enemies | against | believed | to those who | so We gave power
We aided the believers against their enemies and they became the ones that prevailed. (14)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ

the King | the earth | in | and whatsoever is | the heavens | in | whatever is | (to) Allah | glorifies
All that is in the heavens and the earth glorifies Allah, the Sovereign, the Holy,

الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝ هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ

the unlettered ones | (among) in | sent | who | He is | the All-Wise | the All-Mighty | the Holy
the Almighty, the Wise. (1) It is He who has sent forth among the unlettered

رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ

and teaching them | and purifying them | His Verses | to them | reciting | from among themselves | a Messenger
an apostle from among them to recite to them His revelations, to purify them,

الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي

verily in | before | they had been | even though | and wisdom (legal ways, As Sunnah) | the Book
and to teach them the Book and wisdom, though before that they were in manifest

صَلِّ مُبِينٌ ۝ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ

and He is | them | have yet joined | who not | among them | and also to others | manifest | error
error,(2) together with others of them who have not yet joined them. He is the Mighty,

الْعَزِيزُ الْحَكِيمُ ۝ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

He wills | on whom | which He bestows | of Allah | the Grace | that is | the All-Wise | the All-Mighty
the Wise One.(3) Such is the bounty of Allah: He gives it to whom He wills. And

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝ مَثَلُ الَّذِينَ حُمِّلُوا

were entrusted with | of those who | the likeness | Mighty | of Grace | the Owner | and Allah is
Allah is of bounty abounding. (4) The likeness of those who were charged with the (obligations of

التَّوْرَةِ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

huge burden of books | who carries | of a donkey | is as the likeness | who bore it | not | but then | the Taurat (Torah)
the) Tora but who subsequently failed in those (obligations) is that of a donkey which carries

بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي

guides | not | and Allah | of Allah | the Signs | deny | who | of people | the example | How bad is
huge tomes (but understands them not). Wretched is the example of those who deny Allah's

الْقَوْمَ الظَّالِمِينَ ۝ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ

that you | you claim | if | are Jews | who | O you | Say | who are wrong-doers | the people
revelations. Allah does not guide the wrongdoers.(5) Say: 'O you who are Jews, if

أَوْلِيَاءَ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَنُوا أَلْمُوتَ إِنْ كُنْتُمْ

you are | if | death | then long for | (of) all other mankind | the exclusion | to | of Allah | are friends
you claim that you are friends of Allah apart from all mankind then long for death if

صَادِقِينَ ۝ وَلَا يَتَسَوَّنَهُ أَبَدًا بِمَا قَدَّمْتُمْ

have sent before them | because of what | ever | they will long for it | not | but | truthful
you are truthful!' (6) But, because of what their hands have sent forward, they will never

أَيُّدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝ قُلْ إِنْ أَلْمُوتَ الَّذِي

which | the death | verily | Say (to them) | the wrong-doers | knows well | and Allah | their hands
wish for death. Allah knows the wrongdoers.(7) Say: 'The death from which you flee

تَقْرُونَ مِنْهُ فَإِنَّهُ مَلِيقٌكُمْ ثُمَّ تَرَدُّونَ إِلَىٰ عَلِيمٍ

the All-Knower | to | you will be sent back | then | will meet you | surely it | from which | you Flee
is sure to meet you. Then you shall be sent back to the Knower of (all) things, secret and

الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝٨ يَا أَيُّهَا الَّذِينَ

who O you to do you used what and He will tell you and the seen of the unseen
open, and He will declare to you all that you have done.'(8) O believers, when

آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ

to then hasten of Friday the day on for the Prayer the call is proclaimed when believe
the call to prayer is made on the day, of Friday, then hasten to the remembrance

ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ

you (if) for you better that is business and leave off of Allah the remembrance
of Allah and leave off business. That would be best for you, if you but

تَعْمَلُونَ ۝٩ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانثَرُوا فِي الْأَرْضِ

the land in you may disperse the (Jum'ah) Prayer is finished then when know
knew it.(9) Then when the prayers are ended, disperse through the land and

وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝١٠

successful that you may be much Allah and remember of Allah the Grace of and seek
seek of Allah's bounty. Remember Allah often, so that you may prosper.(10)

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

to it they disperse headlong some amusement or some merchandise they see and when
Yet when they see some merchandise or merriment, they break away to it,

وَتَرَكُوكُمْ قَائِلِينَ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِمَّنْ

than is better Allah has that which say standing and leave you
leaving you standing all alone. Say: 'That which Allah has in store is far better

الْهُوِّ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ۝١١

of Providers is the best and Allah merchandise and than any amusement
than any merchandise or merriment. Allah is the Best of providers.'(11)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful the Most Gracious (of Allah) in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ

indeed the Messenger that you are We bear witness they say the hypocrites come to you when
When the hypocrites come to you, they say: 'We bear witness that you are Allah's Apostle.' Allah

اللَّهُ وَاللَّهُ يَعْلَمُ إِنَّكَ لِرَسُولِهِ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ

the hypocrites that bears witness and Allah are indeed His Messenger that you witness knows and Allah of Allah knows that you are indeed His Apostle, and Allah bears that the hypocrites are truly

لَكَاذِبُونَ ۚ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ

verily they of Allah the Path from thus they hinder a screen their oaths they have taken are indeed liars liars.(1) They have taken their oaths as a covering, then they turn away (men) from the way of Allah. Evil are

سَاءَ مَا كَانُوا يَعْمَلُونَ ۚ ذَلِكُمْ بِأَنَّهُمْ كَفَرُوا فَطَبَعَهُ

therefore is sealed disbelieved then believed because they that is they do (they) used to what evil (is) the things they have been doing.(2) That is because they believed and then disbelieved; therefore, their

عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۚ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ

their bodies please you you look at them and when understand not so they their hearts (on) hearts are sealed, so that they understand not.(3) When you see them, their bodies please you, and when

وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشْبٌ مُسْتَدَاعٌ يَحْسَبُونَ كُلَّ

every they think that propped up blocks of wood they are as to their words you listen they speak and if they speak, you listen to their speech. Yet they are like propped-up (beams) of timber. Every shout (they

صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ فَوَقَّاهُمُ اللَّهُ أَتَى يُفَكِّوْنَ ۚ

are they deviated how Allah may curse them so beware of them the enemies they are against them cry is hear) they take (it) to be against them. They are the enemy, So guard yourself against them. The (curse of

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ

their heads they turn aside of Allah Messenger for you may ask forgiveness come to them it is said and when Allah be on them. How are they deluded (away from the Truth)(4) When it is said to them: 'Come, Allah's

وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ۚ سَوَاءٌ عَلَيْهِمْ

to them it is equal are in pride while they turning away and you would see them Apostle will ask forgiveness for you,' they turn their heads and you see them go away in arrogance.(5) It is

أَسْتَغْفَرَ لَهُمْ أَمْ لَمْ تُسْتَغْفَرَ لَهُمْ لَنْ يَغْفِرَ اللَّهُ

Allah shall forgive not for them ask forgiveness not or for them whether you ask forgiveness alike to them whether you ask forgiveness for them or ask not forgiveness for them, Allah will not forgive

لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۚ هُمُ الَّذِينَ

who they are (the ones) who are rebellious, disobedient the people guides not Allah verily (to) them them. Allah does not guide the evil-doers.(6) It is they who say: 'Spend nothing on those that are with

يَقُولُونَ لَا تَنْفِقُوا عَلَيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

they desert (him) until of Allah the Messenger with those who are on spend not say
Allah's Apostle until they scatter off.' Allah's are the treasures of

وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ٧

comprehend not the hypocrites but and the earth of the heavens the treasures and to Allah belong
heaven and earth: but this, the hypocrites do not understand. (7)

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

the meaner therefrom the more honorable indeed will expel Al-Madinah to we return if they say
They say: 'If we return to Madinah, the more honourable (element) will drive out therefrom the

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ

but and to the believers and to His Messenger the honor, power and glory but to Allah belong
meaner but honour belongs to Allah and His Apostle and to the believers: yet the

الْمُنَافِقِينَ لَا يَعْلَمُونَ ٨ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ

your properties let distract you not believe who O you know not the hypocrites
hypocrites do not know it. (8) Believers, let neither your riches nor your

وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ

then they that does and whosoever of Allah the remembrance from your children nor (and not)
children distract you from remembrance of Allah. Those that do this, then they

هُمْ الْخَاسِرُونَ ٩ وَأَنْفِقُوا مِنْ مَّا مَرَرْنَاكُمْ مِنْ قَبْلُ أَنْ

that before We have provided you which of that and spend (in charity) the losers they are
are the losers. (9) Spend something (in charity) of that wherewith We have provided you before

يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ

while for you would give me respite if only My Lord and he says the death to one of you comes
death comes upon one of you and he should say: 'O my Lord, if only you defer me for a short

قَرِيبٍ فَاصْدَقْ وَأَكُنْ مِنَ الصَّالِحِينَ ١٠ وَلَنْ يُؤَخَّرَ اللَّهُ

Allah grants respite and never the righteous among and be then I would give charity a little
term that I may give in charity and be among the righteous.' (10) But Allah

نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ١١

you do of what All-Aware and Allah's its appointed time (death) comes when to a soul
reprieves no soul when its term comes. Allah is aware of the things you do. (11)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ السُّلْطَانُ وَ لَهُ

to Him belong | and dominion | His is | the earth | on | and what is | the heavens | in | what is | (to) Allah | glorifies
All that is in the heavens and the earth glorifies Allah. His is the sovereignty, and His

الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ① هُوَ الَّذِي خَلَقَكُمْ

created you | who | He is | Able | things | all | over | and He is | all the Praises and thanks
the praise. He has power over all things.(1) It was He who created you. Then some of you are

فَإِنَّكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ②

All-Seer | you do | of what | and Allah is | are believers | and some of you | are disbelievers | so some of you
disbelievers, and some of you are believers and Allah sees well all that you do.(2)

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ

your shapes | and made good | and He shaped you | with truth | and the earth | the heavens | He has Created
He created the heavens and the earth in truth and He shaped you and made good your shapes.

وَالِيهِ النُّصَيْرُ ③ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا

what | and He knows | and the earth | the heavens | in | what is | He knows | the final return | and to Him is
To Him is the final return.(3) He knows whatever is in the heavens and the earth, and knows all

تَسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ④ أَلَمْ

Has not | the breasts | of what is in | the All-Knower | and Allah is | you reveal | and what | you conceal
that you hide and all that you reveal. And Allah knows what is within the breasts.(4)

يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ

of their disbelief | the evil result | and so they tasted | aforeside | disbelieved | of those who | the news | reached you
Has not the story reached you of those that disbelieved before? They tasted the evil result of

وَلَهُمْ عَذَابٌ أَلِيمٌ ⑤ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

with Clear Proofs | their Messengers | come to them | was | because it | that | a painful | torment | and their will be
their conduct, and a grievous punishment is yet in store for them.' (5) That is because, there

فَقَالُوا إِنَّا بَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ

Allah | and was not in need (of them) | and turned away | so they disbelieved | guide us | shall mere men | but they said
came to them apostle with clear signs, but they said: 'Shall (mere) human beings guide us? So

وَاللَّهُ عَتَىٰ حَمِيدٌ ٦ زَعَمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُبْعَثُوا

they will be resurrected never that disbelieved those who claim Worthy of all Praise Rich and Allah is they disbelieved and turned away and Allah was in no need of them. Allah is free of all needs, worthy of all

قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ

you did of what you will be informed then you will certainly be resurrected and by my lord yes Say praise.(6) The unbelievers think that they will not be raised up (for judgement). Say: 'By the Lord, you shall

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ٧ قَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ

and in the Light (this Quran) and His Messenger in Allah (therefore) believe easy Allah on and that is assuredly be raised (to life) Then you shall be told of all that you have done and that is easy for Allah.(7)

الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٨ يَوْمَ يَجْمَعُ

He will gather you (all) the Day (when) All-Aware you do of what and Allah is We have sent down which Believe then in Allah and His Apostle and in the light which We have sent down. Allah is aware of the

لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِن بِاللَّهِ

in Allah believes and whosoever of mutual loss and gain the day that will be of Gathering on the Day things you do.(8) Upon the day when He shall gather you for the Day of Gathering; that shall be a day of

وَيَعْمَلُ صَالِحًا يُكْفِرَ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلُهُ جَنَّاتٍ

to Gardens and He will admit him his sins from him He will remit righteous good deeds and performs mutual loss and gain (among you). Those who believe in Allah and do what is right, He will remove from

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ٩

the great success that will be forever therein (they will dwell) rivers under them flowing them their ills and admit them to gardens underneath which rivers flow, where they shall dwell for ever.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ

(they will) dwell of the Fire the dwellers they will be Our Signs and denied who disbelieved but those That is the great success.(9) But those who disbelieve and deny our signs, those shall be the people of the

فِيهَا وَبِئْسَ الْمَصِيرُ ١٠ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ

and whosoever of Allah with the leave but calamity any befalls not that destination and worst is therein Fire and therein to dwell for ever, and evil is that destination.(10) No kind of calamity occur, except by the

يُؤْمِنُ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ١١ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا

and obey Allah and you obey All-Knower thing of every and Allah is his heart He guides in Allah believes leave of Allah. Whosoever believes in Allah, He will guide his heart. Allah has knowledge of all things.(11)

الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿١٢﴾

the clear (message) conveying (preaching) (of) Our Messenger (is) (the duty) then only you turn away then if the Messenger Obey Allah and obey the Apostle, but if you turn away, then the duty of Our messenger is only to convey (the

اللهِ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

believe who O you the believers let put their trust Allah and in He but god there is no Allah message) plainly. (12) Allah - there is no god but He. And in Allah, let the believers put their trust. (13) Believers,

إِنْ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحذَرُوهُمْ وَإِنْ تَعَفَّوْا

you pardon and if so beware of them for you there are enemies and your children your wives from (among) verily among your wives and children, there is an enemy to you, therefore beware of them. But if you pardon and overlook

وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ

and your children your wealth only Most Merciful Oft-Forgiving Allah (is) then verily and forgive and overlook (their offences) and forgive, then know that Allah is Forgiving and Merciful. (14) Your wealth and children are only

فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْأَعُوا

and listen you can as much as Allah so fear a great reward with Him is and Allah (are only) a trial a trial. Allah's reward is great. (15) Therefore, fear Allah as far as you are able; listen and obey and spend in charity

وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِنَفْسِكُمْ وَمَنْ يُوَقِّ شَخْصًا نَفْسَهُ

from his self covetousness is saved and whosoever for yourselves (it) is better and spend in charity and obey for the benefit of your souls. Those who are saved from their own greed will surely prosper. (16) If you give a goodly

فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا لَكُمْ وَيَغْفِرْ

and will forgive for you He will double it a goodly loan to Allah you lend if are the successful ones they then those (generous) loan to Allah, He will pay you back twofold and will forgive you. And Allah is Most ready to appreciate and

لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الْحَكِيمِ ﴿١٨﴾

the All-Wise the All-Mighty and seen of the unseen All-Knower Most Forbearing Most Appreciative and Allah is you to reward, Most Forbearing. (17) He has knowledge of the visible and the unseen. He is the Mighty, the Wise One. (18)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful the Most Gracious (of) Allah in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِغَدَّتِهِنَّ وَأَحْصُوا

and count at their prescribed periods so divorce them women you divorce when Prophet O

O Prophet, if you (believers) divorce your wives, divorce them at (the end) of their waiting period

الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا

except they shall leave and nor their homes of (from) turn out them not your Lord Allah and fear their periods and count their waiting period and fear Allah, your Lord. Do not expel them from their

أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ

and whosoever of Allah the limits (bounds) and those are openly adultery they commit that homes or let them go away unless they commit open immorality. Such are the bounds set by

يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ

it may be that you know not himself he has wronged then indeed of Allah the limits (bounds) transgresses Allah; he that transgresses Allah's bounds, wrongs his own soul. You know not: it may be that

اللَّهُ يُجِدُّ بَعْدَ ذَلِكَ أَمْرًا فَإِذَا بَلَغْنَ

they have attained (they are both to fulfill) then when something that after will bring new Allah Allah bring something new to pass.(1) When they have reached their term, either

أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا

and take for/witness in a good manner part with them or in a good manner either take them back their term appointed keep them honourably or part with them honourably. Call to witness two just

ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعَظُ بِهِ مَنْ

who with it (it is) admonished that for Allah witness and establish from among you just two person men among you and keep your testimony upright for Allah. Such is the admonition

كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ

for him He will make Allah fears and whosoever Last and the Day in Allah believers was given to him who believes in Allah and the Last Day. He who fears Allah and keeps his

مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ

puts his trust and whosoever he could imagine not where from and He will provide him a way out duty to Him, (2) He (ever) prepares a way out and provides for him from (sources) whence he never

عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ

Allah has set (made) indeed his purpose will accomplish Allah verily suffice him then He will Allah in could imagine. And whosoever puts his trust in Allah, He shall suffice him. Verily, Allah is sure to

لِكُلِّ شَيْءٍ قَدْرًا وَالْوَالُونَ يَأْتُونَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ

your women of monthly courses of who have passed the age and those a measure thing for every accomplish His purpose. Indeed, Allah has set a measure for all things.(3) Such of your women

إِنْ ارْتَبْتُمْ فَعَدَّتْكُمْ ثَلَاثَةُ أَشْهُرٍ وَالْوَلِيُّ لَكُمْ يَخِصُّ

who have courses | not | and (for) those | months | three | their prescribed period is | you have doubts | if
as have passed the age of monthly courses, for them the waiting period, if you have any doubt, is three

وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ

and whosoever | their burdens | they deliver | until | their prescribed period is | are pregnant | and (for) those who
months and for those who have no courses, their waiting period is three months likewise. And those who

يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۚ ذَلِكَ أَمْرُ اللَّهِ

of Allah | the command | that is | ease | his matter | of | for him | He will make | Allah | fears
are with child, their term shall be the time they deliver their burden. Whoso fears Allah, Allah will appoint

أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ

and will enlarge | his sins | from him | He will remit | Allah | fears | and whosoever | to you | which He has sent down
for him of His command, easiness.(4) Such is the commandment which Allah has sent down to you. He

لَهُ أَجْرًا ۖ أَسْكَنْتُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا

and do not | your means | according to | you dwell | where | (from) | lodge them | (his) reward | for him
who fears Allah, He will remove his evil deeds from him and enlarge His reward.(5) Lodge them where you

تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلْنَ فَلْيَضْحَكُوا عَلَيْهِنَّ

on them | then spend | pregnant | they are | and if | (on) them | as to straiten | treat them in a harmful way
dwell, according to your means. Do not press them so as to make life intolerable for them. If they are with

حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ

their due payment | then give them | for you | they give suckle (to the children) | then if | their burdens | they deliver | till
child, maintain them until they deliver their burden; and if, after that, they suckle (their children), give them

وَاتَّبِعُوا بَيْنَكُمْ بِالْعُرْفِ وَإِنْ تَعَاَسَرْتُمْ

you make difficulties for one another | and if | in a just way | between you | and let each of you accept the advice of the other
their pay and consult together in all reasonableness. But if you find yourselves in difficulties, let another

فَسْتَرْضِعْ لَهُ أُخْرَى ۖ لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ

and the man | his means | (from) according to | the rich | man | let spend | some other woman | for him | then may give suckle
woman suckle for you.(6) Let the rich man spend according to his wealth and those whose provision is

قَدَّرَ عَلَيْهِ رِزْقَهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ

Allah | puts burden | not | Allah | has given him | according to what | let him spend | his resources | (on him) | restricted
stinted to him, let him spend according to what Allah has given him. Allah does not charge a man more

نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

ease | hardship | after | Allah | will grant | He has given him | what | except (beyond) | on any person
than He has given him; Allah will assuredly appoint, after difficulties, easiness.(7)

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهَا فَكَاسَبَهَا

so we called it to account | and His Messengers | of its Lord | the command | against | revolted | a town | of | and many
How many a town that insolently opposed commandments of their Lord and His apostles! And

حِسَابًا شَدِيدًا وَعَذَابًا عَذَابًا كَثِيرًا ۗ فذَاقَتْ وَبَالَ أَمْرِهَا

of its affairs (disbelief) | the evil result | so it tasted | a horrible | torment | and We punish it | a severe | an account
We called it to a stern account and punished it with dire punishment (8) Then did it taste the evil result of

وَكَانَ عَاقِبَتُهَا أَمْرًا خُسْرًا ۗ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا

a severe | torment | for them | Allah | has prepared | loss | of its affairs (disbelief) | the consequence | and was
its conduct and the end of its affair was loss.(9) Allah has prepared

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۗ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ

to you | Allah | has sent down | indeed | have believed | who | of understanding | O men | Allah | so fear
for them stern punishment. Therefore, fear Allah, you men of

ذِكْرًا ۗ رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ

clear explanations | the Verses of Allah | to you | who recites | a Messenger | a Reminder (the Quran)
understanding.(10) Believers Allah has now sent down to you a Reminder: an apostle

لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ

from | righteous good deeds | and do | who believe | those | that he may take out
proclaiming to you the signs of Allah, clear signs, so that he may bring forth those who believe

الظُّلُمَاتِ إِلَى النُّورِ ۗ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ

and performs | in Allah | believes | and whosoever | the light (Faith) | to | the darknesses (of disbelief, polytheism)
and do good works, from darkness to the light. He who believes in Allah and does good works

صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

(they will abide) dwell | rivers | under them | from | flowing | into Gardens | He will admit him | righteous deeds
shall be admitted to gardens beneath which rivers flow where they shall dwell for ever. Allah has

فِيهَا أَبَدًا ۗ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۗ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ

heavens | seven | has created | who | Allah | a provision | to him | has granted good | indeed | forever | therein
made for him a most excellent provision.(11) It is Allah who has created seven heavens, and

وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِيَتَّعَلَمُوا أَنَّ اللَّهَ عَلَى

over Allah that that you may know between them (His) Command descends like them the earth and of earths as many. Between them the command descends, so that you may know that

كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝١٢

in (His) Knowledge things all surrounds indeed Allah and that has power things all Allah has power over all things, and that Allah surrounds all things in knowledge.(12)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful the Most Gracious (of) Allah in the Name

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Compassionate, the Most Merciful.

يَأْتِيهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ

of your wives the pleasure seeking to you Allah has made lawful that which do you ban why Prophet O Prophet, why do you prohibit that which Allah has made lawful to you. Seeking the goodwill (the pleasure) of

وَاللَّهُ غَفُورٌ رَحِيمٌ ۝١١ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَانِكُمْ وَاللَّهُ

and Allah is of your Oaths dissolution for you Allah ordained has Most Merciful Oft-Forgiving and Allah is your wives? Allah is Forgiving, Merciful.(1) Allah has given you absolution from such oaths.

مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝١٢ وَإِذْ أَسَرَّ النَّبِيُّ إِلَى

to the Prophet disclosed and when the All-Wise the All-Knower and He is your Lord or master Protector Allah is your protector. He is the Wise One, the All-knowing.(2) When the Prophet confided to

بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا بَنَاتَ بِهِ وَأَخْبَرَهُ اللَّهُ عَلَيْهِ عَرَفَ

he informed to him Allah and made it known of it she told so when a matter of his wives (Hafsa) one one of his wives, a certain matter and when she told of it and Allah made it known to him, he

بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا بَنَاهَا بِهِ قَالَتْ

she said thereof (of it) he told her (Hafsa) then when a part of/from and left part of it (thereof) made known one part of it and said nothing about the other. And when he told her of it, she said:

مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْحَكِيمُ ۝١٣ إِنَّ تَتُوبَا

you two turn in repentance if the All-Aware the All-Knower has told me He said this told you who 'Who told you this?' He said 'The Wise One, the All-knowing, told me.' (3) If you two turn to

إِلَى اللَّهِ فَقَدْ صَفَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ

Allah then verily against him you help one another and if your hearts are inclined so indeed Allah to Allah in repentance—for your hearts were inclined (to the prohibition) (you shall be pardoned:) but

هُوَ قَوْلُهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةِ

and the angels | (among) the believers | and the righteous | and Gabriel | his Lord, Master or Protector | He is
if you back up each other against him, know that Allah is his protector, and Gabriel, and the righteous

بَعْدَ ذَلِكَ ظَهِيرٌ عَلَىٰ رَبِّهِ إِنْ طَلَّقَنَّ أَنْ يُبْدِلَهُ

He will give him in exchange | that | he divorced you | if | his Lord | it may be | are (his) helpers | that | after (further more)
among the believers and after that the angels too are his helpers.(4) It may will be that, if he divorces you,

أَمْ وَاجِبًا خَيْرًا مِمَّنْ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنِتَاتٍ تَتَّبِعُنَّ عِبَادِي

worshippers | turning to Allah in repentance | Obedient to Allah | believers | Muslims | than you | better | wives
his Lord will give him in your place better wives than yourselves, submissive to Allah, believing, devout,

سَبِيحَاتٍ تَتَّبِعُنَّ وَأَبْكَارًا ۝ يَأْتِيهَا الَّذِينَ آمَنُوا قَوْمًا أَنفُسُهُمْ

from yourselves | ward off | believe | who | O you | and virgins | previously married | fasting or emigrating
penitent, worshippers, and given to fasting; both non-virgins (previously married) and virgins. O believers, guard yourselves and

وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا

not | severe | stern | are angels | over which | and stones | men | whose fuel is | a Fire | and your families
guard your families against the Fire whose fuel is men and stones. Over which are set angels fierce and strong

يَعْصُونَ اللَّهَ مِمَّا آمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝ يَأْتِيهَا الَّذِينَ

who | O you | they are commanded | what | and they do | He commands them | in what | Allah | who disobey
who disobey not Allah in what He commands them and do what they are commanded. (They will say)(6) O you

كَفَرُوا لَا تَعْتَدُوا الْيَوْمَ إِنَّمَا تُجْرُونَ ۝ مَا كُنتُمْ تَعْمَلُونَ ۝

do | you used to | for what | you are being requited | only | this Day | make excuses | not | disbelieve
unbelievers: 'Make no excuses for yourselves this day. You shall be rewarded for what you were doing.(7)

يَأْتِيهَا الَّذِينَ آمَنُوا تَوْبًا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَلَىٰ رَبِّكُمْ أَنْ يُكَفِّرَ

will remit | that | your Lord | it may be | with sincere | repentance | Allah | to | turn | believe | who | O you
O believers, turn to Allah in true repentance. It may be that your Lord remove from you

عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا

not | the Day | rivers | under them | flow | into Gardens | and admit you | your sins | from you
your evil deeds and admit you to gardens underneath which rivers flow, on a day when

يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ

before them | will run | their light | with him | who believe | and those | the Prophet | Allah | will disgrace
Allah will not humiliate the prophet and those who believe with him. Their light will run before

وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَمِّمْنَا لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ

verily you are to us and grant forgiveness our light for us keep perfect our Lord they will say and in their right hands them and on their right, and they will say: 'Lord, perfect our light for us and forgive us. You have

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ

and be severe and the hypocrites against the disbelievers strive hard Prophet O Able to do things all over power over all things.' (8) Prophet, strive hard against the unbelievers and the hypocrites and be

عَلَيْهِمْ وَتَأْوِيلُهُمْ جَهَنَّمُ وَبئْسَ الْمَصِيرُ ۝ صَرَبَ اللَّهُ مَثَلًا

an example Allah set forth that destination and worst indeed (is) Hell and their abode will be against them stern with them. Their abode is Hell, an evil refuge (indeed). (9) Allah has given as example to

لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ

of two slaves under they were of Lot and the wife of Noah the wife who disbelieves for those the unbelievers, the wife of Noah and the wife of Lot. They were under two of Our righteous

عِبَادِنَا صَالِحِينَ فَخَاتَمَهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا

at all Allah against them they benefited so not but they both betrayed them righteous Our slaves servants, but they betrayed them. So they (husbands) availed them nothing against Allah. So it

وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ۝ وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ

for those an example Allah and has set forth those who enter alongwith the Fire enter and it was said was said: 'Enter the Fire, together with those that shall enter it.' (10) But to the believers Allah has

آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

Paradise in a home with you for me build My Lord she said when of Pharaoh the wife who believe given as example of Pharaoh's wife, who said: 'Lord, build me a house in nearness to you in Paradise

وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝ وَمَرْيَمَ

and Mary wrong-doers the people from and save me and his work Pharaoh from and save me and deliver me from Pharaoh and his work and deliver me from those that do wrong.' (11) And Mary,

ابْتَتِ عِمْرَانَ الَّتِي أَحْصَدَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا

Our Spirit (Gabriel) (from) though into it so We breathed her chastity guarded who of Imran the daughter Imran's daughter, who preserved her chastity and We breathed into her (body) of Our spirit; and

وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِن الْقَلِيلِ مِنَ

the devout obedient ones among and She was and His Scriptures of her Lord in the Words and she believed she put her trust in the words of her Lord and His scriptures and she was of the devout. (12)

وقف لازم

٢٥٢