

لَنْ تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا

you spend and whatever you love of what you spend unless piety you attain Never
You will not attain piety until you spend of that which you love. Whatever you spend,

مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا

lawful was food all All-Knowing about that Allah verily of a thing
Allah knows it well.(92) All food was lawful to the Children of Israel

لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ

before itself (on) for Israel made unlawful what except (of) Israel to Children
except what Israel made unlawful for itself before

أَنْ تُنَزَّلَ التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ

you are if and recite it the Torah bring say the Torah was revealed that
the Torah was revealed. Say: 'Bring the Torah and read it, if you are

صَادِقِينَ ﴿٩٣﴾ فَمَنْ افْتَرَى عَلَى اللَّهِ الْكُذِبَ مِنْ بَعْدِ

after the lie Allah against invented then whosoever truthful
truthful.'(93) Those that forge a lie and attribute it to Allah after

ذَلِكَ قَاوَلِيكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ

Allah has spoken the truth say (are) the wrong-doers they those that
that, they are indeed unjust wrongdoers.(94) Say: 'Allah has spoken the truth.

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

the Polytheists he was and not upright (of) Abraham the creed So follow
Follow the faith of Abraham, a man of pure faith. He was not of the idolators.'(95)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا

full of blessing at Bakkah which is for mankind was set up house the first verily
The first House ever to be built (as sanctuary) for men was that at Bakkah (Makkah), a blessed

وَهَدَى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ

(of) Abraham (like) station manifest Signs in it (are) for the worlds and a guidance
place, a guidance to all beings.(96) In it, there are clear signs and the spot where Abraham

وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَاللَّهُ عَلَى النَّاسِ

the people on and Allah has (a right) secure he becomes enter it and whoever
stood (to pray). Whoever enters it, is safe. Pilgrimage to the House is a duty

حَجَّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ

and who | a journey | to it | is able | who | (to) the House | to perform pilgrimage
to Allah for all who can make the journey. As for the unbeliever,

كَفَرَ قَانَ اللَّهُ غَنَىٰ عَنِ الْعَالَمِينَ ﴿٩٧﴾ قَدْ يَاهَلْ

O people | say | the worlds | of | stands not in need | Allah | then verily | denies (the Hajj)
Allah can surely do without all creatures.(97) Say: 'People of the Book,

الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۗ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا

what | to | (is) witness | when Allah | (of) Allah | the Signs | do you reject | why | (of) the Scripture
why do you deny the revelations of Allah? When Allah (Himself) is witness to all

تَعْمَلُونَ ﴿٩٨﴾ قَدْ يَاهَلْ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ

(of) Allah | way | from | do you stop | why | (of) the Book | O people | Say | you do
your actions.'(98) Say: 'People of the Book, why do you debar believers from the

مَنْ آمَنَ تَبِعُونَهَا ۖ وَأَنْتُمْ شُهَدَاءُ

(are) witnesses | when you | crooked | seeking (to make) it (the way) | have believed | those who
way of Allah and seek to make it crooked when you are witnesses (to Allah's guidance)?

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا

you obey | if | believed | who | O you | you do | of what | (is) unaware | Allah | and not
Allah is not unaware what you do,' (99) O believers, if you obey

فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ

your belief | after | they would render you | the Scripture | were given | those who | of | a party
some of those who were given the Book, they will turn you back from belief

كُفْرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ

verses | to you | are recited | when you | would you disbelieve | and now | disbelievers
to unbelief.(100) But how can you disbelieve when Allah's revelations are recited

اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ

then indeed | to Allah | holds fast | and whoever | His Messenger | and among you (is) | (of) Allah
to you and His own Apostle lives in your midst! He that holds fast to Allah,

هُدًى إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

Allah | fear | believed | who | O you | a straight | way | to | he is guided
shall be guided to the right path.(101) O believers, fear Allah as you

حَقُّ تَقْتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ

when you are | except | you die | and do not | (that) He should be feared | (as is His) right
rightly should, and do not die except in a state of

مُسْلِمُونَ ﴿١٠٢﴾ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

you divided | and be not | all (together) | (of) Allah | the Rope | and hold fast | Muslims

Islam.(102) Hold fast all together to the bond of Allah and let nothing divide you.

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلْفَ

then he made friendship | enemies | you were | when | on you | (of) Allah | favour | and remember

Remember Allah's favour on you for He united your hearts when you were

بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى

on | and you were | brethren | by His Grace | and you became | your hearts | between

enemies, so that through His grace, you became as brothers and how He delivered

شَفَا حُفْرَةَ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ

Allah | makes clear | Thus | from it | and he saved you | of the fire | (of) pit | brink

you from the pit of Fire when you were on the very brink of it. Thus Allah makes plain to you His

لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ

a group of people | out of you | and there must be | may be guided | so that you | His Signs | to you

signs, so that you may be rightly guided.(103) Let there become of you a group of people

يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

from | and forbid | the right | and command | the good | to | who invite

that shall call for righteousness, enjoin justice, and forbid evil.

الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا

you be | and (do) not | the successful | they (who will be) | and those (are) | the wrong

It is they who are the successful.(104) Be not like those who became

كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

the clear signs | had come to them | that | after | and disputed | divided | like those who

divided and opposed to one another after clear proofs had been given them.

وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ

would be brightened | on the day (when) | (is) an awful | torment | for them | and those

For them, there is a dreadful chastisement (punishment). (105) On the day

وَجُوهًا وَّتَسْوَدُ وُجُوهًا فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ

their faces | blackened | those | as far | (some) faces | and would be blackened | (some) faces
when some faces will be bright (with joy) and others blackened (with grief). To the black-faced, it

الْفَرْثُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

you used to | for [that] | the torment | then taste | your faith | after | did you disbelieve?
will be said: 'Did you disbelieve after embracing the true faith? Taste then the penalty for that

تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ

(of) Allah | Mercy | (are) in | their faces | brightened | those | and as for | disbelieve
you disbelieved!(106) As for those whose faces will be bright, they shall abide

هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ

in truth | to you | we recite them | (of) Allah | (are) verses | these | will abide forever | in it | they
forever in Allah's mercy.(107) Such are the revelations of Allah; We recite them to you in all truth.

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ وَاللَّهُ مَّا فِي السَّمٰوٰتِ

the heavens | (is) in | what | and for Allah (is) | to the worlds | injustice | desire | Allah | and (does) not
Allah desires no injustice to His creatures.(108) To Allah belongs all that is in the heavens

وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ كُنْتُمْ خَيْرَ أُمَّةٍ

people | best | you are | the matters | go back | Allah | and to | the earth | (is) in | and what
and the earth. To Him shall all things return.(109) You are the best nation

أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

the wrong (evil) | from | and forbid | the good | you command | for mankind | raised
that has ever been raised up for mankind, enjoining justice and forbidding evil,

وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا

better | it was | (of) the Scripture | people | believed | and had | in Allah | and you believe
and believing in Allah. Had the People of the Book believed, it would have surely been better

لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَكَثَرُهُمُ الْفٰسِقُونَ ﴿١١٠﴾ لَنْ

Never | (are) transgressors | but most of them | (are) believers | (some) of them | for them
for them. Some of them are believers, and most of them are evil-doers.(110) They will

يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْتُواكُمُ الْآدْبَارَ

the backs | they will turn to you | they fight you | and if | a little hurt | except | they harm you
not harm you except a little hurt. And if they fight against you, they will turn their backs and run

ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ ضَرَبَتْ عَلَيْهِمُ الدِّلَّةَ أَيْنَ مَا تُثَقِّفُوا إِلَّا

except they are found wherever disgrace upon them was stamped they will be helped not then away. Then there shall be none to help them.(111) Shame shall attend them wherever

يَحْبِلُ مِنَ اللَّهِ وَحَبِلَ مِنَ النَّاسِ وَبَاءُ وَبِعَصَبِ

wrath and they have incurred men from and a covenant Allah from with a covenant

they are found, except under a covenant (of protection) from Allah or from people.

مِنَ اللَّهِ وَضَرَبَتْ عَلَيْهِمُ الْمَسْكَنَةَ ذَلِكُ بِأَنَّهُمْ كَانُوا

used to because they that (is) the humiliation upon them and was stamped Allah from

They have drawn on themselves the wrath of Allah and have been utterly humbled

يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ

that (is) right without the prophets and they (used to) kill (of) Allah verses reject

because they disbelieved His revelations and killed the prophets unjustly; and

بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾ لَيْسُوا سَوَاءً مِنْ

what alike they are not (all) transgress and used to they disobeyed because

because they rebelled and transgressed beyond bound.(112) Not all of them are alike.

أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ

(during) hours (of) Allah verses they recite upright people (of) the Scripture people

There are among the People of the Book some upright men who all night long recite the

اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

the Last and day in Allah they believe prostrate and they (of) the night

revelations of Allah and bow themselves (in prayer);(113) Who believe in Allah and the Last Day;

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي

in and they hasten the wrong [from] and forbid the good and they command

who enjoin justice and forbid evil and vie with each other in good works.

الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ

of they do and whatever the righteous of and they (are) (doing) good deeds

These are righteous men.(114) Whatever good they do, they shall not be

خَيْرٍ فَلَنْ يُكْفَرُوا ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾ إِنَّ

indeed the pious knows well and Allah they be denied (its reward) will never good

denied the just reward of it. Allah knows the righteous.(115) As for the

الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

their offspring | nor | their wealth | them | avail | never (will) | disbelieved | those who
unbelievers, neither their riches nor their children shall in the least protect them

مِنَ اللَّهِ شَيْئًا ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

they will abide forever | in it (there in) | they | of the Fire | companions | [and] they are | anything | Allah | from
from Allah. They are the people of the Fire, and there they shall remain forever.(116)

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ

(is) like the example | (of) the world | life | this | in | they spend | (of) what | example
What they spend in this world is like a freezing wind that strikes

رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ

themselves | who wronged | (of) people | harvest | it struck | severe cold | in it | (of) a wind
the harvest of men who have wronged themselves, laying them

قَاهَلِكْتُمْ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِن أَنفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

they did wrong | themselves | but | Allah | wronged them | and (did) not | and destroyed it
waste. Allah has not wronged them but they wrong themselves.(117)

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ

out of you (your religion) | from | as friends | you take | do not | believe | those who | O
Believers, do not make friends with any men other than your own people.

لَا يَأْتُونَكُمْ خَبَالًا وَّدُّوا مَا عَنِتُّمْ قَدْ

indeed | distresses you | whatever | they desire | corrupt | they spare effort to make you | no
They will spare nothing to ruin you. They desire nothing but

بَدَاتِ الْبُغْضَاءِ مِّنْ أَفْوَاهِهِمْ ۖ وَمَا تُخْفِي

conceal | and what | (the utterances) of their mouths | from | (their) hatred | has become apparent
your ruin. Hatred has already shown itself of their mouths, and that which their

صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ

you did | if | the verses | to you | we have made plain | verily | (is) (even) greater | their breasts
breasts hide is yet greater. We have made plain to you Our revelations, if you

تَعْقِلُونَ ﴿١١٨﴾ هَآأَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ

they love you | but (do) not | you love them | those (that) | lo! you are | understand
have wisdom.(118) You are the ones who love them and they do not love you,

وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا

but when | we believe | they say | they meet you | and when | all of it | in the Scripture | and you believe
though you believe in the entire scripture. When they meet you, they say: 'We believe.'

خَلَوْا عَضُوا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا

perish | Say | rage | in | (tips of their) fingers | at you | they bite | they go apart

But when alone, they bite their finger-tips with rage. Say: 'Perish

بَغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝١١٩

befalls you | if | (their) breasts | of what is in | (is) All-Knower | Allah | certainly | in your rage

in your rage! Allah has knowledge of what is in your chests.'(119) When

حَسَنَةٌ تَسُؤُهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ

but if | at it | they rejoice | a misfortune | overtakes you | and if | it grieves them | a good

you are blessed with good fortune, it grieves them but when evil befalls you,

تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ

their designs | harm you | (would) not | and become pious (fear Allah) | you remain steady

they rejoice at it. If you remain patient and do right, their machinations will

شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ۝١٢٠

you left early morning | and when | encompasses | they do | of what | Allah | indeed | at all

never harm you. Allah has knowledge of all that they do. (120) And (remember) when

مِنْ أَهْلِكَ نُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ

and Allah | for the battle | at (their) stations | the believers | to post | your household | from

you left your family at an early hour to lead the faithful

سَبِيْعٌ عَلَيْهِمُ ۝١٢١

show weakness | to | of you | two groups | inclined | (remember) when | All-Knower | (is) All-Hearer

to their battle-posts.(121) Allah is Hearing, Knowing! When two parties of you became

وَاللَّهُ وَلِيْنَهُمَا وَعَلَى اللَّهِ قَلْبُتَوَكَّلِ الْمُؤْمِنُونَ ۝١٢٢

and certainly | the believers | should trust | Allah | and in | (was) their protector | and Allah

faint-hearted, but Allah was their protector. In Allah, let the faithful put their trust. (122) Allah

نَصَرَكُمْ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَدْلَةٌ فَأَتَقُوا اللَّهَ لَعَلَّكُمْ

that you may | Allah | so fear | utterly weak | when you were | at Badr | Allah | helped you

had already given you victory at Badr when you were helpless. Then fear Allah. Perhaps you will

تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَكُمْ

helps you | that | suffice you | will it not | to the believers | you said | when | be grateful
give thanks to Him.(123) When You said to the believers: 'Is it not enough for you that

رَبِّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا

you are steadfast | if | yes | sent down | of angels | thousand | by three | your Lord
your Lord should send down three thousand angels to help you?(124) Yes! If

وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُبَدِّدْكُمْ رَبِّكُمْ

your Lord | will help you | [this] | they (the enemy) rushingly | and come to you | and fear Allah
you are patient and god-fearing and the enemy comes rushing at you, Allah will send to your aid

بِخَمْسَةِ أَلْفٍ مِّن الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا

but | Allah | make it | and (did) not | marked | of angels | thousand | with five
five thousand angels, clearly marked. (125) Allah designed this to be

بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا

except | help | and (there is) no | with it | your hearts | and assure | for you | glad tiding
but good news for you, and an assurance to our hearts, (in any case) victory comes only

مِن عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ

those who | of | a (part) group | cuts off | the All-Wise | the All-Mighty | Allah | from
from Allah, the Mighty, the Wise.(126) and so that He might cut off a part of the unbelievers or

كَفَرُوا أَوْ يَكْتَبَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ

the decision | for you | (is) not | frustrated | and they return | subdue them | or | disbelieved
put them to flight, that they might withdraw, frustrated of their purpose.(127) It is

شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

wrong-doers | verily they are | He punished them | or | to them | He turns (in mercy) | whether | at all
no concern of yours whether He will forgive or punish them. They are wrongdoers.(128)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ

He forgives | the earth | in | and what (is) | the heavens | in | what (is) | and (is) for Allah
To Allah belongs all that is in heavens and on earth. He pardons

لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

Most Merciful | (is) All-forgiving | and Allah | He wills | whom | and He punishes | He wills | (to) whom
whom He wills and punishes whom He will. Allah is Forgiving, Merciful.(129)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا

but fear | redoubled | doubled (and) | interest | (eat) devour | (do) not | believe | who | O you

O believers, devour not usury, doubling its rate many times. Have fear of Allah, that

الله لَعَلَّكُمْ تَفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

for the disbelievers | is prepared | which | the Fire | and fear | achieve success | that you may | Allah

you may be successful. (130) Guard yourselves against the Fire, prepared for unbelievers. (131)

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ وَسَارِعُوا إِلَىٰ

to | and hasten | be shown mercy | that you may | and the Messenger | Allah | and obey

Obey Allah and the Apostle that you may find mercy. (132) Be quick in the race

مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ

and the earth | the heavens | whose width (is like that of) | and Paradise | of your Lord | forgiveness

for forgiveness from your Lord and a Paradise as wide as heaven and earth,

أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

and adversity | prosperity | in | spend | those who | for the Pious | which is prepared

prepared for the righteous. (133) who spend alike in prosperity and in adversity,

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ

loves | and Allah | the people | and who forgive | (their) rage | and who control

for those who control their anger and those who forgive their

الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ

themselves | they wrong | or | (something) indecent | they do | when | and those who | the good-doers

fellow-men. (134) And Allah loves those who do good and those who, if they commit

ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَخْفَرِ الذُّنُوبَ إِلَّا

but | the sins | can forgive | and who | for their sins | and ask forgiveness | Allah | they remember

evil or wrong their souls, remembers Allah and seek forgiveness of Him - for who but Allah can

اللَّهُ وَلَمْ يَصِرُوا عَلَىٰ مَآ فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُولَٰئِكَ

those | know | while they | they did | what | [on] in | persist | and (do) not | Allah

forgive sin - and who do not knowingly persist in (the wrong) they have done. (135) For such

جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا

under which | flow | and Gardens | their Lord | from | (is) forgiveness | their reward

their reward is forgiveness from their Lord and gardens watered by running

الْأَنْهَارِ خَالِدِينَ فِيهَا ۖ وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

for those who do (good deeds) | reward | and how excellent (is) | there in | they will abide forever | the rivers
streams, where they shall dwell forever. How excellent is the wage of those who labour.(136)

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۖ فَسِيرُوا فِي الْأَرْضِ

the earth | in (through) | so travel | (many such) situations | before you | passed

There have been examples before you. Travel through the earth and see what was

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ

for mankind | (is) a declaration | this | (of) the deniers (of truth) | end | was | how | and see

the fate of those who disbelieved (their apostles). (137) This (Quran) is a declaration to mankind:

وَ هُدًى وَ مَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا

be grieved | nor | be weak | and do not | for Allah-fearing | and admonition | guidance | and a

a guide and an instruction to the righteous.(138) So do not become weak and do not despair.

وَ أَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ

has touched you | if | (true) believers | you are | if | upper handed | and you (will be)

You shall be the upper ones if you are believers.(139) If you have suffered from

قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلَهُ ۚ وَتِلْكَ الْأَيَّامُ

days | and these | similar to that | a wound | the (disbelieving) people | touched | so has | wound

a wound, a like wound already has touched the (disbelieving) people. Such days (of varying

نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ

He may take | (really) believe | those who | Allah | [and] so that knows | people | among | we turn them

fortune) We deal out in turn among men so that Allah may know the true believers and choose

مِنْكُمْ شُهَدَاءً ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُخَيِّصَ

[and] so that may purge | the wrong-doers | like | (does) not | and Allah | martyrs | from (among) you

martyrs from among you - for He does not love the evil-doers.(140) And that He may

اللَّهُ الَّذِينَ آمَنُوا وَيُدْحِقَ الْكٰفِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا

you would enter | that | you think | or did | the disbelievers | and destroys | believed | those who | Allah

purify those who believe (from sin) and destroy the unbelievers.(141) Did you suppose that you

الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ

and (has not known) tried | of you | strove hard | those who | Allah | [know] tried | and has not yet | Paradise

would enter Paradise without God (Allah) testing those of you who fought hard and remained

الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن

[that] before death long (for) you used to and indeed those who are the steadfast
steadfast?(142) You did indeed wish for death before you met it, and now

تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ

Muhammad and (is) not (were) observing (it) and you you have faced it so verily you met it
you have seen it with your own eyes.(143) Muhammad is no

إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ

or he died then if messengers before him passed away [indeed] a messenger but
more than an apostle. Other apostles have passed away before him.

قُتِلَ أَثْقَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

his heels on turns back and who your heels on (will) you turn back (is) killed
If he died or is killed, will you then recant? He that recants will do no

قَلْبًا يَصْرَفُ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ

it is and not (to) the grateful Allah and will give reward at all Allah harm he will not
harm to Allah. And Allah will reward the thankful.(144) No one dies unless

لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُدَّتَهُ وَأَن مَّن

and whoever term an appointed (of) Allah by Leave but it dies that for a person
Allah permits. The term of every life is fixed as by writing. He that desires the

يُرِيدُ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِيدُ ثَوَابَ

a reward desires and whoever of it we shall give him (of) the world a reward desires
reward of this world, We shall give him of it; and he that desires the reward of the

الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن

and many the grateful and we shall reward of it we shall give him (of) the Hereafter
life to come, We shall give him of it. And We will reward the thankful.(145) Many

مِّن لَّبِئَاتِ قَوْمِ قَتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا

for what they lost heart but neither numerous godly men with him fought a prophet (of)
a prophet has fought (in God's way) and side by side with them (fought) a large bands of devoted

أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ

and Allah they abased themselves nor did they weaken nor (of) Allah the way in they suffered
men. They never lost heart on account of what befell them in the path of Allah: they neither

يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا

our Lord! they said that except their saying was and not the steadfast loves weakened nor give in. Allah loves those who are firm and steadfast.(146) Their only words were:

اعْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ

and set firmly our affairs in and our excesses (transgressions) our sins [For] us forgive Lord, forgive us our sins and our excesses; make us firm of foot and

أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ

reward Allah so gave them the disbelieving the people against and help us our feet give us victory over the unbelievers.(147) Therefore, Allah gave them the reward

الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

the good-doers loves and Allah (of) the Hereafter reward and excellent (is) (of) (this) world of this life, and the excellent reward of the life to come; Allah loves those who do good. (148)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ

on they will drive you back disbelieve those who you obey if believe who O you Believers, if you yield to the infidels, they will drag you back to unbelief and you will

أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ

(is) your Protector Allah but as losers and you will turn back (from Faith) your heels turn back (from Faith) to your own loss.(149) But Allah is your protector.

وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا

disbelieved (of) those who the hearts into we shall cast (of) the helpers (is) the Best and He He is the best of helpers. (150) We shall put terror into the hearts of the unbelievers for that they

الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنزلْ بِهِ سُلْطَانًا

any sanction with it He send did not that which with Allah they associated because terror have joined partners with Allah, for whom no sanction has been revealed. Fire shall be their

وَمَا أَوْهَمُوا النَّارَ ۗ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾ وَلَقَدْ صَدَقَكُمُ

Truthful to you (did fulfil) and indeed (of) the wrong-doers abode [and] how bad (is) the Fire and their abode home; dismal indeed is the dwelling-place of the evil-doers.(151) Allah fulfilled

اللَّهُ وَعَدَاكَ إِذْ تَحْسَبُونَهُمْ بِأَذْنِهِ حَتَّىٰ إِذَا

when until with His Leave you were destroying them when His Promise Allah His pledge to you when, by His leave, you were about to annihilate them.

فَشِلْتُمْ وَ تَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّن بَعْدَ

after | and you disobeyed | the order | about | fell to disputing | and you | you showed weakness

But afterwards, your courage failed you; you disagreed about the order, and you disobeyed (the

مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يَرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ

who | and of you | this world | desires | who | of you | you love | what | He showed you | what

Apostle) after He had brought you within view of what you wished for. Among you are some that

يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ

and indeed | that he may test you | from them | He made you flee | then | the Hereafter | desires

desire this world, and some that desire the world to come. Then He made you turn away from

عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

(and remember) when | the believers | to | (is) Most Gracious | and Allah | you | He forgave

them in order to test you. But He forgave you: For Allah is gracious to the faithful.(152)

تُصْعِدُونَ وَلَا تَلْوَنَ عَلَى أَحَدٍ وَالرَّسُولُ

and the messenger | any one | to | you paying a heed | and not | you were climbing (the hill)

Remember how you climbed (the hills) and paid no heed to any one whilst the Apostle in

يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَغِمَ لَكُمْ لِكَيْلَا

so that may neither | for grief | grief | then He rewarded you | your rear | in | was calling you

your rear was calling you back (to fight). Therefore, Allah rewarded you with sorrow

تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ

(is) Well-Aware | and Allah | befell you | on which | nor | escaped you (you missed) | what | over | you grieve

after sorrow so that you might not grieve for what you missed or what befell you. Allah is aware

بِمَا تَعْمَلُونَ ﴿١٥٣﴾ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ

(this) grief (distress) | after | upon you | He sent down | then | you do | of what

of what you do.(153) Then after sorrow, He let peace fall upon you - a sleep

أَمَنَةً نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ

and (members of another) group | of you | a group | overtakes | slumber | an inner Peace

which overtook some, while others lay troubled by their own

قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ

(of) (days of) ignorance | thought | wrongly | of Allah | thinking | themselves | were concerned about

feelings, thinking unjust thoughts about Allah - thoughts due to ignorance.

يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قَدْ إِنْ الْأَمْرَ كُلَّهُ

all of it | the affair | indeed | say | thing | any | the affair | [of] in | forus | is | they see

They said: 'Have we any say in the matter?' Say to them: 'All is in the hands

لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ

they say | to you | they reveal | (do) not | what | themselves | within | they hide | (is) for Allah

of Allah. 'They hide in their minds what they do not show to you. They say (complain):

لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قَدْ لَوْ

(even) if | Say | here | we were killed | not | anything | the affair | (of) in | forus | (there) was | if

'if we had had a part in the matter, we should not have been killed here. 'Say:

كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ

for them | decree | those who | would have gone forth | your houses | in | you had been

'Even if you had stayed in your homes, those of you who were destined to be

الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ

your breasts | (is) in | what | Allah | and so that tests | places of their death | to | the death

slain, would have gone to their graves nevertheless; for it was Allah's will to test

وَلِيُخَيِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ

of (what is in) | (is) All-Knower | and Allah | your hearts | (is) in | what | and so that he may purge

what is in your breasts and purge what is in your hearts. He has knowledge of your inmost

الصُّدُورِ ۝١٥٣ إِنْ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَيْنِ

the two hosts | met | on (the) day | of you | turned their backs | those who | surely | the breasts

thoughts.'(154) Those of you who ran away on the day when the two armies met,

إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ

Allah | forgave | but indeed | they had earned | what | for some (of) | Satan | made them slip | only

have been seduced by Satan on account of some evil they had done. But now Allah has

عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝١٥٥ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا

(do) not | believe | who | O you | All-Forbearing | (is) All-forgiving | Allah | verily | them

forgiven them; Allah is Forgiving and Merciful.(155) O believers, be not as the unbelievers who

تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا

they were | when | to their brethren | and said | disbelieved | like those who | you be

say of their brothers when they are travelling through the earth or engaged

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فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا

neither | with us | they had been | if | fighting | were | or | traveling through the earth

in fighting: 'Had they stayed with us, they would not have died, nor

مَاتُوا وَمَا قَتَلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ

it | Allah | so that makes | they would have been killed | nor | they would have died

would they have been killed.' Allah will make that a regret in their hearts.

حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا

of what | and Allah | and causes death | gives life | and Allah | their hearts | in | a cause of regret

It is Allah who gives life and death. Allah sees well all that you do.(156)

تَعْمَلُونَ بَصِيرًا ﴿١٥٦﴾ وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّم

die | or | (of) Allah | the way | in | you are killed | and if indeed | (is) All-Seer | you do

If you are killed or die in the way of Allah, forgiveness and

لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

they a mass | than what | (are) better | and Mercy | Allah | from | surely forgiveness

mercy from Allah are far better than all (the riches) they amass.(157)

وَلَئِن مُّتُّم أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ

Mercy | and by | you will be gathered | Allah | surely to | were killed | or | you did die | and if indeed

Whether you die or are killed, it is unto Allah that you shall all be gathered.(158) And by the

مِّنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ غَافِقًا غَلِيظًا قَلْبًا لَّخَسِفًا

(of) heart | (and) fierce | rough | you been | had | with them | you dealt gently | Allah | of

mercy of Allah, you dealt gently with them. Had you been harsh and hard of heart,

لَافْتَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ

them | so pardon | about you | from | surely they would have broken away

they would have surely broken away from you. Therefore, pardon them and ask for (Allah's)

وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ

you have resolved | but when | the (public) matters | in | and consult them | and ask forgiveness for them

forgiveness for them. Take counsel with them in the conduct of affairs; and when you

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾ إِنْ

if | those who put their trust (in Allah) | loves | Allah | verily | Allah | in | then put your trust

are resolved, put your trust in Allah. Allah loves those that trust (in Him).(159) If

يَنْصُرْكُمْ اللَّهُ فَلَا قَالِبَ لَكُمْ وَإِنْ يَخُذْكُمْ فَسَنْ

then who | He forsakes you | and if | you | (can) overcome | then none | Allah | helps you
Allah helps you, none can overcome you. If He withdraws His help from you,

ذَالَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلْ

should put their trust | Allah | and in | after him | help you | (is there) who (can)
who then can help you? Therefore, in Allah let the believers put

الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيِّ أَنْ يَغْلِبَ وَمَنْ يَعْزِلْ

defrauds | and he who | he defrauds | that | for a prophet | it was | and not | the believers
their trust.(160) It is not for a prophet to deceive (mankind). Whoso deceives will

يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تَوَفَّى

shall be fully recompensed | then (of) Resurrection | (on) the day | he had defrauded | what | will bring forth
bring his deceit with him on the Day of Judgement. Then shall every soul

كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَسِنِ اتَّبَعِ

followed | so then who | shall be wronged | not | and they | he has earned | what | person | every
be paid what it has earned: none shall be wronged.(161) Can the man

رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا وَدَّ

and his abode | Allah | of | with wrath | is laden | (is) like one who | (of) Allah | good pleasure
who seeks to please Allah be compared to him who has incurred His wrath?

جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾ هُمْ دَرَجَاتٍ عِنْدَ اللَّهِ وَاللَّهُ

and Allah | Allah | with | (have different) grades | they | destination | and the worst | (is) Hell
Hell shall be his home. Evil shall be his fate!(162) Varied are their ranks with Allah.

بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ

the believers | on | Allah | conferred a favour | indeed | they do | of what | (is) All-Seer
Allah sees well all that they do.(163) Allah has surely shown grace to the believers

إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ

His verses | unto them | who recites | (among) themselves | from | a Messenger | in them | He sent | when
by sending them an apostle from among themselves to declare to them His

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ

before (that) | they were | and indeed | and the wisdom | the book | and teaches them | and purifies them
revelations, to purify them, and to teach them the Book and the wisdom; for before

لَقِيَ صَلِّ قُبَيْنٌ ۝۱۶۳ أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ

indeed | a calamity | has be fallen you | or when | manifest | error | in
that, they were in flagrant error.(164) When a disaster befell you after you had

أَصَابَتْكُمْ مِثْلَيْهَا قُلْتُمْ أَتَىٰ هَذَا قَدْ هُوَ

it (is) | say | (is) this | from where | you say | twice to that | you have (already) inflicted them
yourselves inflicted losses twice as heavy (on your enemies) you said: How is this?' Say to

مِنْ عِنْدِ أَنْفُسِكُمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝۱۶۴ وَمَا

and what | (is) All-Powerful | thing | every | over | Allah | indeed | yourselves | from
them: 'it is from your own selves, Allah has power over all things,(165) (what you

أَصَابَكُمْ يَوْمَ التَّقَىٰ الْجَمْعَيْنِ فَبِإِذْنِ اللَّهِ

Allah | (was) by leave (of) | two hosts (armies) | met | (on the) day when | be fell you
suffered on the day when) the two armies met was by the leave of Allah, so that

وَلِيَعْلَمَ الْمُؤْمِنِينَ ۝۱۶۵ وَالَّذِينَ

those who | and that he might know | the (true) believers | [and] that he might know (test)
He might know the true believers.(166) and the hypocrites.' When it was

نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ

(of) Allah | the way | in | Fight | come | to them | and it was said | were tainted with hypocrisy
said to them: 'Come, fight for the cause of Allah or defend yourselves,'

أَوْ ادْفَعُوا ۚ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا اتَّبَعْنَاكُمْ هُمْ

they | we would have certainly followed you | Fighting | we known | had | they said | defend yourselves | Or
they said: 'if only we knew how to fight, we would surely come with you.' On

لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ

with their mouths | they say | to faith | from them than | nearer | that day | to disbelief
that day, they were nearer to unbelief than to belief saying with their mouths

مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ۝۱۶۶ الَّذِينَ

those who | they conceal | of what | has full knowledge | and Allah | their hearts | in | (is) not | what
that which is not in their hearts. But Allah knows very well the things they hide. (167) (They are)

قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا ۚ لَوْ أَطَاعُونَا مَا قُتِلُوا ۚ

they had been killed | not | they followed us | had | while they sat (at home) | to their brethren | said
those who, while they sat at home, said of their brothers. 'Had they obeyed us, they would not

قُلْ قَادِرَةٌ وَعَنْ أَنْفُسِكُمْ الْمَوْتُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾ وَلَا

and (do) not | truthful | you are | if | the death | your own selves | from | avert | Say
have been killed. 'Say to them: 'Ward off death from yourselves, if what you say be true!' (168)

تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ

(they are) alive | but | (as) dead | (of) Allah | the way | in | are killed | (about) those who | you think
Count not those who were killed in the cause of Allah as dead. They are alive, and well

عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ

Allah | has bestowed upon them | for what | jubilant | they are well-provided | their Lord | with
provided for by their Lord: (169) pleased with the bounty that Allah has given

مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَدْحَقُوا بِهِمْ مِنْ

(of) | them | (yet) joined | (have) not | for those who | and rejoice | His bounty | (act) of
them and rejoicing for the sake of those who have not joined them but

خَلْفِهِمْ إِلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

will grieve | they | and not | on them (shall come) | fear | that no | left behind
are left behind that no fear shall be on them neither shall they regret. (170)

يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ

will waste | not | Allah | and that | and (His) Bounty | Allah | of | at favour | they rejoice
They rejoice in Allah's grace and bounty and Allah leaves not to waste the

أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ

after | and the Messenger | to Allah | responded | those who | (of) the believers | reward
wage of the believers. (171) Those who answered the Call of Allah and the Apostle

مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا

and feared Allah | of them | did good | for those who | the injury | be fell them (they had received) | what
after the harm befell them (in the fight); those of them who do good and fear Allah

أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا

have gathered | the people | verily | the people | (to) them | said | those | great | reward
shall have great reward. (172) They are those to whom the people said: 'The people (pagans)

لَكُمْ فَأَخَشَوْهُمْ فَزَادَهُمْ إِيمَانًا ۖ وَقَالُوا حَسْبُنَا

(is) sufficient for us | and they said | in faith | but increased them | so fear them | against you
have gathered against you, so fear them,' But it increased them in faith and replied:

رَقْدٌ لَائِمٌ

ع ١٦٨

م ١٦٩

اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَىٰ رَبِّهِمْ وَاللَّهُ وَفُضِّلَ

and Bounty | Allah | of | with favour | so they returned | guardian | and (He is) Excellent | Allah
'Allah's help is all-sufficient for us. He is the best Protector (Guardian).' (173) Thus, they earned Allah's

لَمْ يَنْسَهُمْ سُوءُ مَا كَانُوا يَصْنَعُونَ وَاللَّهُ وَرِضْوَانِ اللَّهِ وَاللَّهُ

and Allah | (of) Allah | good pleasure | and they followed | harm | touched | (and) no
grace and bounty and no harm touched them. For they had striven to please Allah, and

ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ

(of) his allies | suggests fear | Satan | that to you | it is only | great | (of) Bounty | (is) Lord of
Allah is of bounty abounding. (174) It is the devil that (prompts men) to frighten his

فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾ وَلَا

and (let) not | (true) believers | you are | if | but Fear Me | you fear them | so (do) not
followers. But have not fear of them. Fear Me, if you are true believers. (175) Let not

يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصْرِوْا

harm | will never | verily they | disbelief | (in) towards | rush | those who | grieve you
those grieve you who rush headlong into unbelief. Not the least harm will

اللَّهُ شَيْئًا يُرِيدُ اللَّهُ إِلَّا أَنْ يَجْعَلَ لَهُمْ حَقًّا فِي الْآخِرَةِ

the Hereafter | in | any portion | to them | He will give | that not | Allah | wills | the least | Allah
they do to Allah. It is Allah's will to give them no share in the Hereafter. Their

وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ

at the price of faith | disbelief | have purchased | those who | indeed | (is a) great | torment | and for them
punishment shall be terrible indeed. (176) Those who buy unbelief at the price of

لَنْ يَصْرِوْا وَاللَّهُ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ

think | and (let) not | painful | (is) torment | and for them | the least | Allah | they harm | will never
faith will do Allah not the least harm. A woeful punishment awaits them. (177) Let the

الَّذِينَ كَفَرُوا إِنَّمَا نُنْجِي لَهُمْ خَيْرٌ لِّأَنْفُسِهِمْ إِنَّمَا نُنْجِي

we give respite | only | for themselves | (is) good | to them | we give respite | that | disbelieved | those who
unbelievers not think that Our respite to them is better for them. We do so only

لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ مَا كَانَ

is | not | (is a) humiliating | torment | and for them | in sinfulness | so that they may grow | to them
that they may increase in sin. Theirs shall be a shameful punishment. (178) Allah was

اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ

He distinguishes | till | on it | you (are) | what | on | the believers | that He leaves | Allah
not to leave the believers in the state in which you are until He separates the evil

الْغَيْبِ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

the unseen | about | going to informing you | Allah | is | and not | the good | from | the wicked
from the good. Nor was He to let you know the Unseen. But He chooses those

وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ

in Allah | so believe | He wills | whom | His Messengers | of | chooses | Allah | but
of His apostles whom He wills. Therefore, believe in Allah and His Apostle; for

وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

great | (is) a reward | then for you | and fear Allah | you believe | and if | and His Messengers
if you believe and are God-fearing then your reward shall be rich indeed. (179)

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ

of | Allah | has granted them | of what | covetously withhold | those who | think | and (do) not
Let not those who are niggardly with the bounty God has given them of His Grace.

فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا

what | will be hung about their necks | for them | bad | it (is) | but | from them | good | it (is) | His Bounty
think that it is good for them: it is nothing but worse for them. That which they

بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاتُ

(is) heritage | and for Allah | (of) Resurrection | (on) the day | of it | they covetously withhold
have piled up shall become their fetters on the Day of Resurrection. Allah is He who will inherit

السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَقَدْ سَمِعَ

has heard | indeed | (is) Well-Acquainted | you do | with what | and Allah | and the earth | (of) the heavens
the heavens and the earth and Allah is aware of what you do. (180) Allah has heard

اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ

we shall record | rich | and we (are) | (is) poor | Allah | verily | said | (of) those who | saying | Allah
the words of those who said: 'Allah is poor, and we are rich.' We shall write

مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا

taste | and we shall say | (of) right | in defiance | (of) the Prophets | and their killing | they have said | what
down what they have said, and the fact that they have slain their prophets unjustly. We shall say:

١٨
م
وقد لازم

عَذَابِ الْحَرِيقِ ﴿١٨١﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ

Allah | and that | your hands | sent | for what | that (is) | (of) burning (Fire) | the torment

Taste now the torment of the Fire. (181) Here is the reward of that which your hands have sent

لَيْسَ بِظُلْمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ

has taken our promise | Allah | verily | said | those who | to His slaves | unjust | (is) never

before you. Allah is never unjust to His servants. (182) To those that declare: 'Allah took our

إِلَّا نُوْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ

the Fire | devours it | and offering | he brings to us | until | a Messenger | we shall believe | that not

promise not to believe in an apostle unless he brings us an offering which the fire (from heaven)

قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ

you speak of | and with what | with clear signs | before me | Messengers | come to you | verily | Say

shall consume,' say: 'Other apostles before me have come to you with clear signs and with what

فَلَمْ تَقْتُلُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِنْ كَذَّبُوكَ فَقَدْ

so | they have rejected you | then if | truthful | you are | if | did you kill them | then why

you asked for. Why did you kill them, if what you say be true?' (183) If they reject you,

كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ

and the scripture | with clear signs | (who) had come | before you | Messengers | were rejected

know that other apostles have been rejected before you, who came with clear signs,

وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا

and only | death | (shall) taste | being | every | (of enlightenment) illuminating | and the Book

and the Psalm and the Clear Book. (184) Every soul shall taste death, and only

تُؤْتُونَ أَجْرَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ

from | was drawn away | then who | (of) Resurrection | (on) the day | your reward | you shall be paid

on the Day of Resurrection you will be paid your wages in full. Whoever is spared Hell and is

النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا

except | (of) this world | life | and is nothing | he is successful | indeed | (to) Paradise | and was admitted | the Fire

admitted to Paradise, indeed has achieved the goal; for the life of this world is nothing but an

مَتَاعٌ الْغُرُورِ ﴿١٨٥﴾ لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ

and your lives | your wealth | in | you would certainly be put to test | (of) illusory (deception) | enjoyment

illusory enjoyment. (185) You shall be tried in your property and your persons,

وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ

and from | before you | the Book | have been given | those who | from | and you shall certainly hear
and you shall certainly hear much that will grieve you from those to whom the Scriptures were

الَّذِينَ أَشْرَكُوا أَدَىٰ كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا

and become pious | you remain patient | and if | many things | hurtful | practiced polytheism | those who
given before you and from the polytheists. But if you endure and guard yourselves against evil,

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ۝١٨٦ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ

covenant | Allah | took | and (remember) when | matters | great | from | that (is) | indeed
surely that is true constancy.(186) When Allah made a covenant with those to whom

الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنَهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ

you hide it | (do) not | to people | that you explain it | the scripture | were given | (of) those who
the Book was given, to make it known and clear to mankind and not to hide it. But

فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا

what | and worst (is) | a little | gain | with it | and bought | their backs | behind | but they threw it away
they threw it away behind their backs and bought thereby a little gain. Evil is that which they

يَشْتَرُونَ ۝١٨٧ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا

they have brought (done) | For what | rejoice | those who | you think (that) | (do) not | they by
have gained thereby.(187) Do not think that those who rejoice in what they have done

وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ

you think that they will | so do not | they do | did not | For what | they are praised | that | and they love
and love to be praised for what they have not done - do not think they will escape

بِمَقَارِفِ مِنَ الْعَذَابِ ۖ لَهُمْ عَذَابٌ أَلِيمٌ ۝١٨٨ وَ لِلَّهِ مَلِكٌ

(is) the dominion | and for Allah | (is a) painful | torment | but for them | the torment | from | escape
from torture. A woeful punishment awaits them.(188) To Allah belongs the kingdom of the

السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝١٨٩ إِنَّ فِي خَلْقِ

creation | in | indeed | (is) All-Powerful | thing | every | over | and Allah | and the earth | (of) the heavens
heavens and the earth. He has power over all things.(189) In the creation

السَّمَوَاتِ وَالْأَرْضِ وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولَىٰ

for men | (are) verily signs | and day | (of) night | and (in) alternation | and the earth | (of) the heavens
of the heavens and the earth, and in the difference of night and day, there are signs

الْأَلْبَابِ ۚ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

e their sides | and (lying) on | [and] sitting | standing | Allah | remember | those who | (of) understanding
for men of sense; (190) Those that remember Allah when standing, sitting, and lying down, on

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ

you create | did not | our Lord! | and the earth | (of) the heavens | creation | (on) | and they reflect
their sides and reflect on the creation of the heavens and the earth (saying): 'Our Lord, You have

هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۚ رَبَّنَا إِنَّكَ

verily | our Lord! | (of) the fire | the torment | then save us (from) | glory be to you | in vain | this
not created these in vain. Glory be to You! Save us from the torment of the Fire. (191) Our Lord!

مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ

for the wrong-doers | and (there will be) no | you disgraced him | surely | to the fire | you admit | whom
any whom You will cast into Hell, him You have surely humiliated. The evil-doers shall have no

مِنْ أَنْصَارٍ ۚ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُتَدَارَىٰ لِأَيْمَانٍ أَنْ

that | for the faith | calling | a crier | heard | indeed we | our Lord! | helpers
helpers. (192) Our Lord! we have heard a call calling us to belief, saying: "Believe

أٰمِنُوا بِرَبِّكُمْ فَاٰمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ

and expiate | our sins | us | forgive | our Lord! | so we have believed | in your Lord | believe
in your Lord," and we believed. Our Lord! forgive us our sins and acquit us of our

عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ۚ رَبَّنَا وَاٰتِنَا مَا

what | [and] grant us | our Lord! | the truly virtuous | with | and make us die | our evil deeds | from us
evil deeds and make us die the death of the righteous. (193) Our Lord! grant us what You

وَعَدْتَنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ

(of) Resurrection | (on) day | disgrace us | and do not | your messengers | through | you Promised us
promised to us through Your apostles, and do not cast shame upon us on the Day of

اِنَّكَ لَا تُخْلِفُ الْوَعْدَ ۚ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّي لَا

do not | I | their Lord | to them | and answered | (your) Promise | violate | never | indeed you
Resurrection. You will never break Your promise.' (194) Their Lord answers them.

اُصِيبُ عَمَلًا اَمَلًا مِّنْكُمْ مِنْ ذَكَرٍ اَوْ اُنْثٰى بَعْضُكُمْ مِّنْ

from | each of you (is) | female | or | male | from | of you | (of) a worker | labour | let go to waste
'I will deny no man or woman among you the reward of their labours - the one of

بَعْضٌ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا

and were persecuted | their homes | from | and were driven out | emigrated | so those who | the other
you is as the other. Those that left their homes or were driven out from them,

فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

their evil deeds | from them | surely I will remit | and were killed | and who fought | My cause | in
and those that suffered persecution and fought and were killed in My cause,

وَأَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِمَّنْ

from | a reward | rivers | under them | flow | gardens | and would certainly admit them (to)
verily I shall forgive their sins and admit them into gardens watered by running streams, as a

عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ الثَّوَابِ ۝١٩٥ لَا يَغُرَّتْكَ

deceive you | let not | (of) rewards | best | with him (to) | and Allah | (of) Allah | the presence
reward from Allah; and with Allah is the best of rewards.(195) Let not the moving

تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۝١٩٦ مَتَاءً قَلِيلًا

a brief | and enjoyment | the land | in | disbelieved | (of) those who | fluctuation (free disposal)
to and fro of the unbelievers through the land, deceive you.(196) A brief enjoyment.

ثُمَّ أَوْهَمَهُمْ جَهَنَّمَ وَيُسَّ السَّيِّئَاتِ ۝١٩٧ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ

their Lord | fear | those who | but | resting place | the worst | (is) Hell | their destination | then
Hell shall be their home, a dismal resting - place.(197) As for those that fear their Lord, theirs

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

therein | they would dwell for ever | rivers | under them | flowing | (are) gardens | for them
shall be gardens watered by running streams in which they shall abide forever, - a hospitality

نُزُلًا مِمَّنْ عِنْدَ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ۝١٩٨

for the truly virtuous | (is) best | Allah | with | and that (which is) | of Allah | the presence | from | a hospitality
Allah Himself offers; and that which is with God is better for the righteous.(198) There are

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا

and what | in Allah | believe | (there are) those who | (of) the scripture | people | among | and certainly
certainly among the People of the Book those who believe in Allah, and in what has been

أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ

to Allah | they bow in humility | to them | has been revealed | and what | to you | has been revealed
revealed to you and to them. (They) humble themselves before Allah and do not sell the

لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ
 their reward | for them (is) | those | a little | (at) price | (of) Allah | verses | they sell | (do) not

revelations of Allah for a small price. For them is a reward with their Lord. Swift is Allah's

عِنْدَ سَرِّبِهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا
 be steadfast | believe | who | O you | (to take) account | (is) Swift | Allah | indeed | their Lord | with

reckoning.(199) O you who believe, stand firm (in your faith) and be more patient (than your enemy) and be ready (by stationing

وَصَابِرُوا وَرَابِطُوا ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝
 successful | so that you (may) be | Allah | and fear | and stand firm as guards | and vie in patience

army units permanently at the places from where the enemy can attack you) and fear Allah, so that you may succeed.(200)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
 single | person | from | created you | who | your Lord | fear | O mankind

O Mankind! fear your Lord, who created you from a single Soul, and

وَخَلَقَ مِنْهَا رَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۖ
 and women | many | men | from them both | and spread | its (his) mate | from it (him) | and created

from it created its mate, and through (the pair of) them. He spread abroad many men and women.

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
 over you | is | Allah | indeed | and the wombs | through Him | you demand | Allah | and fear

Fear Allah, by whom you demand (your rights) of one another and be heedful of the wombs (that

رَقِيبًا ۝ وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ
 bad | you exchange | (do) not | and | their wealth | orphans | and give | watchful

bore you).(1) Give orphans the property which belongs to them. Do not exchange

بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ
 indeed this | your wealth | (by) adding (it) to | their wealth | you devour | and (do) not | for good

their valuables for worthless things or devour their possessions, adding them to yours for this

كَانَ حُوبًا كَبِيرًا ۝ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي
 in | you will be able to do justice | that not | you fear | and if | great | a sin | is

is indeed a great sin.(2) If you fear that you cannot treat orphans with fairness,

الْيَتَامَىٰ فَإِنِ كُنتُمْ لَكُمْ مِنَ النِّسَاءِ مِثْلِي وَمِثْلَتِ

or three | two | women | of | to you | seems good | what | then marry | the orphan (girls)

then you may marry such women as seem good to you: two, three, or four of them. But if you

وَرُبْعَةٍ فَإِنِ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ

possess | what | or | then one | you can do justice | that not | you fear | but if | or four

fear that you cannot do justice, marry one only or (a captive) that your right hands possess. This

أَيْمَانِكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ۝ وَأَتُوا النِّسَاءَ صَدَقَاتِهِنَّ

their dower | women | and give | you will oppress | that not | nearer | that (is) | your right hands

will make it easier for you to avoid injustice.(3) Give women their dowry

نِحْلَةً فَإِنِ طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا

on their own | of it | any part | to you | they willingly remit | but if | happily (as a gift)

as a free gift; but if they choose to make over to you a part of it, you may then

فَكُلُوهُ هَنِيئًا قَرِيًّا ۝ وَلَا تُؤْتُوا السُّفَهَاءَ

(to) weak of understanding | you give | and (do) not | easy digestion | with whole someness | then you eat it

eat it with right good cheer.(4) Do not give the feeble-minded the property

أَمْوَالِكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيًّا وَارْزُقُوهُمْ فِيهَا

from it | but feed them | means of support | for you | Allah | has made | which | your wealth

with which Allah has made for you a means of support but feed them out of it

وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ۝ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ

until | the orphans | and you test | (of) good | words | to them | and speak | and clothe them

and clothe them and speak kindly to them.(5) Test well the orphans until

إِذَا بَلَغُوا النِّكَاحَ فَإِنِ آنَسْتُمْ مِنْهُمْ رُشْدًا

mature minded | [of] them | you perceive | then if | marriage | they reach (age of) | when

they reach a marriageable age. If you find them capable of sound judgement,

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنِ

(fearing) that | and hastily | wastefully | you eat it | but do not | their wealth | to them | then deliver

hand over to them their property, and consume it not wastefully and hastily (for fear)

يَكْبُرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ

and who | he should abstain entirely (from taking wages) | rich | is | and who | they would grow up

that they may grow up. If any man is rich, let him abstain generously (from taking

كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
 their wealth | to them | you deliver | and when | fairly | let him eat of it | poor | is

of the property of orphans), if poor, let him take thereof in reason (for his guardian ship). When

فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ٦ لِلرِّجَالِ نَصِيبٌ

(there is) (is) a share | for men | in taking account | Allah | and is sufficient | on them | take witnesses
 you hand over to them their property, call in some witnesses; Allah takes sufficient account of

مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ
 left | from what | a share | and from women | and near relatives | (by) parents | left | from that

all your actions.(6) Men shall have a share in what their parents and kinsmen leave; and women

الْوَالِدِينَ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ٧

ordained (by Allah) | a share | much | or | of it | little | from what | and near relatives | (by) parents
 shall have a share in what their parents and kinsmen leave; whether it (the property) be little or

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ

and the needy | and the orphans | the relatives | at the time (of) division | come | and when
 much - a determinate share.(7) If relatives, orphans, or needy men are present at the division (of

فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ٨ وَلْيَخْشَ الَّذِينَ

those who | and let fear | (of) kindness | words | to them | and say | out of it | then feed them
 an inheritance) feed them out of the (property).(8) Let those who (disposing of an estate)

لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ ٩

about them | they would have feared | weak | off-spring | after them | they left | if
 have the same fear in their minds as they would have for their own if they had left behind them

فَلْيَتَّقُوا اللَّهَ وَيَقُولُوا قَوْلًا سَدِيدًا ٩ إِنَّ الَّذِينَ

those who | indeed | well-directed (right and fair) | words | and speak | Allah | so let them fear
 weak offspring. Let them fear Allah and speak for justice.(9) Those that devour

يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ١٠

Fire | their bellies | in | they eat up | only | wrong-fully | (of) orphans | wealth | eat up
 the property of orphans unjustly, swallow fire into their bellies; they shall burn in

وَسَيَصْلَوْنَ سَعِيرًا ١٠ يُوَصِّيكُمْ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ

for the male | your children | in | Allah | enjoins you | (in) blazing fire | and they will soon be burnt
 the flames of fire.(10) Allah (thus) directs you concerning your children: A male

مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ

for them (is) | two | more (than) | women | (there) are | if | (of) two females | share | equal to
shall inherit twice as much as a female. To the male the equivalent of the portion of

ثُلُثًا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ

the half | then for her (is) | (only) one | (there) is | and if | (they) left | (of) what | two-thirds
two females and if there be women more than two, then theirs is two-thirds of what

وَالِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ

has | if | (was) left | of what | a sixth | of them | one | for each | and for parents
he has left; but if there be one only, she shall inherit the half. Parents shall inherit a sixth each, if

لَهُ وَوَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَةٌ أَبِيهِ فَلِأُمِّهِ

then for his mother | his parents | and inherit him | a child | he | have | did not | and if | a child | he
the deceased has a child; but if he has no children and his parents be his heirs, his mother shall

الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ

after | a sixth | then for his mother | brothers | he | has | and if | a third
have a third. If he has brothers, his mother shall have a sixth. (The distribution in all cases is)

وَصِيَّتِهِ يُوصَىٰ بِهَا أَوْ دَيْنِ آبَائِكُمْ وَأَبْنَاؤُكُمْ لَا

(do) not | or your children | your parents | debts | or | [of] which | he bequests | (payment of bequest)
after payment of any bequest he may have bequeathed, or debt. You know not

تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ تَفْعًا فَرِيضَةً مِّنَ اللَّهِ إِنْ أَلَّ

Allah | indeed | Allah | by | prescribed | in benefit | to you | (is) nearer | which of them | you know
whether your parents or your children are more beneficial to you. But this is the law of Allah; He

كَانَ عَلَيْنَا حَكِيمًا ۝ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ

if | your wives | left | (of) what | (is) half | and for you | All-Wise | All-Knowing | is
is Wise and All-knowing.(11) You shall inherit the half of what your wives leave if

لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا

of what | a fourth | then for you | a child | they had | is | and if | a child | have | they | (did) not
they die childless. If they leave children, a quarter of what they

تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِهِ يُوصِينَ بِهَا أَوْ دَيْنِ وَلَهُنَّ الرُّبْعُ

a fourth | and for them | debt | or | of which | they bequeath | (of) bequest | after (payment) | they lift.
leave shall be yours after payment of any bequest they may have bequeathed or debt.

مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ

a child | have | is | and if you | a child | have | you | did not | if | you have left | of what
Your wives shall inherit one quarter of what you leave if you die childless.

فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّتِهِ

(payment of) bequest | after | you have left behind | of what | (is) an eighth | then for them
If you leave children, they shall inherit one eighth, after payment of any bequest

تُوصُونَ بِهَا أَوْ دَيْنٌ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً

having parents and children | testator | man | is | and if | debt | or | of which you bequeath
you may have bequeathed, or debt. If a man or a woman leave no direct

أَوْ امْرَأَةٌ وَلَهُ آخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

(is) a sixth | of two | one | then for each | a sister | or | a brother | but he has | women | or
heirs and have a brother or a sister, they shall each inherit one-sixth. If there

فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ

after | a third | in | partners | then they are | that | than | more | they are | but if
be more, they share a third, after payment of any bequest that may have been

وَصِيَّتِهِ يُوصَى بِهَا أَوْ دَيْنٌ غَيْرَ مُضَارٍّ وَصِيَّةً

(this is) a commandment | being harmful | without | debt | or | of which | he bequeath | bequest
bequeathed or debt without prejudice (to the rights of the heirs). This is a commandment from

مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾ تِلْكَ حُدُودُ اللَّهِ

Allah | limits (set by) | these (are) | All-Forebearing | (is) All-Knowing | and Allah | Allah | from
Allah. He is All-knowing, Most Forbearing. (12) Such are the bounds set by Allah.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ

(to) gardens | He would be admitted | and his Messenger | Allah | obeys | and whosoever
He that obeys Allah and His Apostle shall be admitted to Gardens

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ

success | and that (would be) | there in | to abide forever | the rivers | under them | flow
underneath which rivers flow, therein dwelling forever. That is the great

الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ

and transgresses | and his Messenger | Allah | disobeys | and whosoever | the great
success. (13) But he that disobeys Allah and His Apostle and transgresses

حُدُودُهُ يُدْخِلُهُ نَارًا خَالِدًا فِيهَا وَلَهُ

and he will have | there in | he would abide forever | (to) fire | He would admit him | His limits
His bounds, shall be cast into fire and shall abide in it forever. A shameful

عَذَابٌ مُهِينٌ ١٣ وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ

yourwomen | of | lewdness | commit | and those who | disgraceful | a torment
punishment awaits him.(14) If any of your women commit illegal sexual intercourse,

فَأَسْتَشْهَدُوا عَلَيْهِنَ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسَكُوهُنَّ

then confine them | they bear witness | and if | of you | four | against them | so call to witness
call in four witnesses from among yourselves against them; if they testify (to the

فِي الْبُيُوتِ حَتَّى يَتَوَقَّعَنَّ الْمَوْتَ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ

for them | Allah | makes | or | (the) death | comes to them | until | (their) houses | [in] to
truth of the allegation), confine them to their houses till death takes them or till Allah finds

سَبِيلًا ١٥ وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَادَّوْهُمَا فَإِنْ تَابَا

they repent | then if | punish them both | of you | who commit that | and those who | a way
another way for them.(15) If two (men and woman) among you commit illegal

وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ

Accepter of the repentance | is | Allah | indeed | alone | then leave them | and mend their ways
sexual intercourse, punish them both. If they repent and improve, leave them alone. Allah is

رَحِيمًا ١٦ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ

do | (is) for those who | Allah | [on] by | (acceptance of) repentance | verily | Most Merciful
Forgiving and Merciful.(16) Allah forgives those who commit evil in

السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ

accepts repentance | and those | soon | they repent | then | in ignorance | evil
ignorance and then shortly repent. To them Allah will turn in

اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ١٧ وَلَيْسَتِ التَّوْبَةُ

the repentance | and (is) not | All-Wise | All-Knowing | Allah | is | of theirs | Allah
mercy. Allah is Knowing, Wise.(17) Of no effect is the repentance

لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمْ

one of them | faces | when | until | evil deeds | do | for those who
of those who do evil deeds until death comes to one of them,

الْمَوْتُ قَالَ إِنِّي تُبِّتُ النَّانَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ

while they (are) | die | those who | nor | now | repent | verily | he says | the death
he says: 'now have I repented indeed!' Nor those who die

كَفَّارًا أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٨ يَا أَيُّهَا

O you | a painful | torment | for them | we have prepared | those | (are) disbelievers
unbelievers. For these We have prepared a painful torment.(18) O believers,

الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا

and (do) not | by force | the women | you inherit | that | for you | it is lawful | not | believe | who
it is unlawful for you to inherit the women (of your deceased kinsmen)

تَعْضُلُوهُنَّ لَتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ

you have given them | what | a part of | that you take away | you put constraints upon them
against their will, or to bar them (from re-marrying) in order that you may take away

إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ

and live with them | open | lewdness | they commit | that | except
a part of what you have given them, unless they be guilty of open lewdness. Live with them

بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا

a thing | you dislike | that | then it may be | you dislike them | and if | in a good manner
honourably; for even if you do dislike them, it may well be that you may dislike a thing and yet

وَيَجْعَلُ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ١٩ وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ

giving up | you decide/ intend | and if | much | good | in it | Allah | and has placed
Allah has placed much good therein.(19) If you wish to have a wife in the place

زَوْجٍ مَكَانَ زَوْجٍ وَأَاتَيْتُمْ أَحَدَهُنَّ قِنطَارًا

a heap of gold | one of them | and you have given | (have a new) wife | (and in her) place | (your) wife
of a (divorced) one, do not take from her the dowry you have given her even

فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَ بِهَتَاتَاتٍ وَإِنَّمَا

and wrong | by slander | would you take it | anything | from it | you take away | so do not
if it be a talent (a large amount) of gold. Would you take it back by way of slander and

مُؤْنَةً ٢٠ وَكَيْفَ تَأْخُذُونَ وَقَدْ أَقْضَى بَعْضُكُمْ إِلَى

(in) to | one of you | has gone | when | you could take it | and how | manifest
manifest sin;(20) for how can you take it back when you have lain

بَعْضٍ وَأَخَذَانَ مِنْكُمْ يِثَاقًا غَلِيظًا ۝ وَلَا

and do not | strong | a covenant | from you | and they have taken | another
with each other and entered into a firm contract?(21) Henceforth, you shall

تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ

has happened before | what | except | women | of | your fathers | married | whom | you marry
not marry the women who were married to your fathers except what is past.

إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا ۝ وَسَاءَ سَبِيلًا ۝ حُرِّمَتْ عَلَيْكُمْ

to you | and forbidden | way | and an evil | and abomination | lewdness | was | indeed it
That was ever lewdness, and hateful and evil way.(22) Forbidden to you are

أُمَّهَاتِكُمْ وَبَنَاتِكُمْ وَأَخَوَاتِكُمْ وَعَمَّاتِكُمْ وَخَالَاتِكُمْ

and your mother's sisters | and your father's sisters | and your sisters | and your daughters | your mothers
your mothers, your daughters, your sisters, your paternal and maternal aunts,

وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ الَّتِي أَرْضَعْنَكُمْ

gave you suck | who | and your (foster) mothers | (of) sister | and daughters | (of) brother | daughters
the daughters of your brothers and sisters, your foster-mothers, your foster-sisters,

وَأَخَوَاتِكُم مِّن الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبِكُمْ

and your step daughters | of your wives | and mothers | milk suckling | from | and your sisters
the mothers of your wives, your step-daughters who are in your charge, born of

الَّتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ

with them | you had conjugal relations | who | your wives | from | your laps (guardianship) | in | who are
the wives with whom you have been into; but it is no offence for you

فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ

on you | sin | then (there is) no | with them | conjugal relations | you have | did not | but if
(to marry them) if you have not been into them. (Forbidden to you also)

وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ

[between] | you gather together | and that | your (own) loins | from | who (are) | (of) your sons | and wives
are the wives of your own begotten sons and to take in marriage two sisters at one

الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝

Most-Merciful | All-Forgiving | is | Allah | indeed | happened before | what | except | two sisters
and the same time unless this had happened in the past. Allah is Forgiving and merciful. (23)