

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ

a decree | your right hands | possess | those whom | except | women | and married
(Forbidden to you also) are married women, except those whom your right hands

اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مِمَّا وَرَاءَ ذَلِكَ

these (limits) | (are) beyond | those who | for you | and I have been made lawful | (binding) upon you | (of) Allah
own. It is a decree of Allah for you. Except for these, all others are lawful,

أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا

for what | debauchery | not | desiring wedlock chastity | by your wealth | you seek (them) | that
provided you seek with your wealth in wedlock, not in fornication. Give them their

اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ

sin | and (there is) no | as a duty | their bridal due | you give them | from them | [of it] | you benefit
dowry for the enjoyment you have had of them as a duty; but it shall be no offence

عَلَيْكُمْ فِيهَا تَرَاضِيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ

is | Allah | indeed | (its) prescription | after | [of it] | you mutually agree | for what | on you
for you to make any other agreement among yourselves after (you have fulfilled) the duty. Allah

عَلِيمًا حَكِيمًا ۝ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ

he marries | that | to afford | of you | is able | not | and who | All-Wise | All-Knowing
is Knowing, Wise. (24) If any one of you cannot afford to marry

الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ

of | your right hands | possess | those whom | from | believing women | free chaste
believing free women, (let him marry) from among the believing maids whom

فَتَلِيْتُمْ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ

you are one from another | about your faith | knows all | and Allah | believing | your girls
your rights hand possess. Allah knows very well your belief: you are all alike

فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ

in a fair manner | their bridal due | and give them | their guardians | with permission of | then marry them
(in terms of religion). Marry them with the permission of their masters and give them

مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَحْدَانٍ

secret love affairs | given to | nor | adulterous | not | (they should be) chaste (in wedlock)
their dowry in all justice, they should be chaste, not lustful, nor taking paramours.

فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا

of (is) half then upon them lewdness they commit and if they are married and when
And after they have been taken in wedlock, if they commit adultery,

عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ

fear for those who this (is) the punishment of the free unmarried women (what is) upon
their punishment is half that for free women. Such is the law for those of

الْعَتَةِ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ

(is) All-Forgiving and Allah for you (is) better you abstain but that of you (falling) (into) sin
you who fear sin: but if you abstain, it will be better for you. Allah is Forgiving,

رَحِيمٌ ٢٥ يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ

(of) those who (to) ways and to guide you to you to make clear Allah wishes Most Merciful
Merciful.(25) Allah wishes to make this known to you and to guide you along the paths

مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٢٦

All-Wise (is) All-Knowing and Allah of you and to accept repentance (were) before you
of those who have gone before you, and to turn to you in mercy. He is Wise, Knowing.(26)

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ

follow those who and wishes of you He accepts repentance that wishes and Allah
Allah wishes to turn to you in mercy, but those who follow their lusts wish

الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ٢٧ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ

He lightens (burden) that Allah wishes tremendous deviation you deviate that (their) lusts
to see you deviate faraway (from the right way). (27) Allah would lighten your (difficulties), and man was created a weakling

عَنْكُمْ وَخَلَقَ الْإِنْسَانَ ضَعِيفًا ٢٨ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا

do not believe who O you weak man and was created for you
(cannot be patient to leave sexual intercourse with woman).(28) Believers, do not

تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن

by trading it is that except unjustly between you your wealth you eat up
consume your wealth among yourselves illegally, except it be a trade among you

تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ

to you is Allah indeed yourselves you kill and do not among you mutual consent
by mutual good-will, and do not kill yourselves (do not kill one another). Surely, Allah is Most

رَحِيمًا ٢٩) وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ

then shall | and injustice | through aggression | that | does | and whoever | Most Merciful
Merciful to you.(29) And whoever that does that through aggression and injustice,

نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ٣٠) إِنْ تَجْتَنِبُوا

you avoid | if | easy | Allah | for | that | and is | fire | we burn him in
We shall cast him into Fire and that is an easy thing for Allah.(30) If you avoid

كَبَائِرَ مَا نُهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

your (minor) offences | from you | we shall remit | from which | you have been forbidden | that | major sins
the grave (sins) you are forbidden to do, We shall pardon your (small) sins

وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ٣١) وَلَا تَتَمَنَّوْا مَا

what | you covet | and (do) not | a noble | an entrance | and we would admit you to
and admit you to a Gate of great honour.(31) Do not wish for the things that

فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ

(is) a share | for men | (others) | over | on some of you | of it | Allah | conferred abundantly
whereby Allah has exalted some of you above others. For men is a share

مِمَّا كَتَسَبَوْا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَتَسَبْنَ وَسَأَلُوا اللَّهَ

Allah | and you ask | they earned | for what | (is) a share | and for women | they earned | from what
of what they earn, and for women is a share of what they earn. Ask Allah

مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ٣٢) وَلِكُلِّ

and to every one | All-Knowing | thing | of every | is | Allah | indeed | His Bounty | of
for His own Grace. Surely, Allah has knowledge of all things.(32)) To everyone

جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ وَالَّذِينَ

and with whom | and relatives | (by) parents | left | of that | heirs | we have appointed
We have appointed heirs (who will inherit part) of what parents and kinsmen leave.

عَقَدْتُمْ عَلَىٰ كُلِّ نَفْسٍ حَقًّا فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ

every | over | is | Allah | indeed | their share | give them | your right hands | made covenant
As for those with whom you have made your pledges, let them, too, have their due. Allah bears

شَيْءٍ شَهِيدًا ٣٣) الرَّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا قَضَىٰ

conferred abundantly | because | women | of | (are) in charge | men | a witness | thing
witness to all things.(33) Men have authority over women because Allah has

اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

their wealth | (out) of | they spend | and because | others | over | on one of them | Allah made the one to excel the other, and because they spend their wealth (to maintain them).

قَالِصَّالِحَاتُ قَنِتْنَ حَقِظَتْ لِّلْغَيْبِ بِمَا

that which | in (husband's) absence | who guard | (are) devoutly obedient | thus the righteous women Good women are obedient. They guard their unseen (parts) because Allah orders them to guard.

حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ

and leave them (alone) | admonish them | their rebellion | you fear | but those whom | Allah | has guarded

As for those from whom you fear disobedience, admonish them (first) and send them to beds

فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ

against them | you seek | then do not | they obey you | then if | and beat them | the beds | in

apart and (last) beat them (lightly, if it is useful). Then if they obey you, look not for any way (of

سَبِيلًا إِنْ اللَّهُ كَانَ عَلِيًّا كَبِيرًا ٣٤ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا

between the two | a breach | you fear | and if | Most great | Most High | is | Allah | indeed | away

annoyance) against them. Allah is Most High, Most Great.(34) If you fear a breach between the

فَاتَّبِعُوا حَكْمًا مِّنْ أَهْلِهِ وَحَكْمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا

they both wish | if | her family | from | and an arbitrator | his family | from | an arbitrator | then appoint

two (a man and his wife) appoint an arbiter from his people and another from hers.

إِصْلَاحًا يُؤْتِقُ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا

All-Knower | is | Allah | indeed | between them | Allah | will effect (reconciliation) | to set things right

If they wish to set things right, Allah will bring harmony between the two. Allah is

خَبِيرًا ٣٥ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

anything | with Him | you associate | and do not | Allah | and you serve (worship) | Aware (of everything)

Knowing, Wise.(35) Worship Allah and join none with Him. Show kindness to your

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

and the needy | and orphans | and relatives | do good | and to parents

parents and your kindred, to the orphans and to the needy, to your neighbour,

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ

and (to) companion | (who is) a stranger | and the neighbour | (who is) relative | and the neighbour

who is near of kin and neighbour who is stranger, to your fellow-traveller,

بِالْجَنبِ وَابْنِ السَّبِيلِ ۖ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنْ أَلَّفَ اللَّهُ

Allah | indeed | (by) your right hands | possessed | and those | wayfarer | and the | by your side
to the wayfarers, and to (the slaves) whom your right hands own. Allah

لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ۚ الَّذِينَ يَبْخَلُونَ

are stingy | those who | (and) boastful | proud | is | one who | love | does not

does not love such as are proud and boastful, (36) who are themselves niggardly and enjoin

وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

His Bounty | of | Allah | gave them | what | and (who) hide | with stinginess | people | and command

others to be niggardly also; who hide that which Allah of His bounty has bestowed upon them -

وَاعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۚ وَالَّذِينَ يُنْفِقُونَ

spend | and those who | a humiliating | torment | for the disbelievers | we have prepared | and

We have prepared a shameful punishment for the unbelievers(37) and who spend

أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ

the last | in day | nor | in Allah | they believe | neither | and | of men | to be seen | their wealth

their wealth to show off to men, believing neither in Allah nor in the Last Day.

وَمَنْ يَكُنِ الشَّيْطَانَ لَهُ قَرِينًا فَسَاءَ قَرِينًا ۚ

companion (he has) | then what a bad | (as) a companion | for him | Satan | is | and who

He that chooses the devil for his friend, and then what an evil friend has he! (38)

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا

and spent | the last | and day | in Allah | they believed | had | they would have | and what (harm)

And what burden were it on them if they believed in Allah and the Last Day and gave

مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ۚ إِنْ أَلَّفَ اللَّهُ

Allah | indeed | All-Knower | of them | Allah | and is | Allah | gave them for sustenance | out of what

in alms of that which Allah has bestowed on them? Allah knows them all.(39) Allah

لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يضاعفها

He doubles it | a good | there is | and if | an atom | (not even of) weight (of) | wrong | does not

is never unjust in the least degree and if there is any good (done), He doubles it and

وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ۚ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ

each | from | we bring | when | how then | a great | reward | with him | from | and gives

gives from His own presence a great reward.(40) How will it be then when we bring

أَتَىٰ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ

on that day | as a witness | these people | on/against | you | and we bring | a witness | community
out of every nation a witness and call upon you to testify against them?(41) On that day

يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ

with them | was levelled | if | the Messenger | and disobeyed | disbelieved | those who | would wish
those who disbelieved and disobeyed the Apostle will wish that the earth would be

الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾ يَا أَيُّهَا الَّذِينَ

who | O you | any matter | (from) Allah | they (be able to) hide | but (would) not | the earth
levelled over them; But never will they hide a single fact from Allah.(42) Believers,

أَمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا

what | you know | until | intoxicated | while you are | (to) the prayer | draw near | (do) not | believe
do not approach your prayers when you are drunk, until you know what

تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي

passing on | except (when) | (while you are) defiled (or in a state of sexual impurity) | nor | you utter
you are saying, nor when you are polluted - unless you are travelling the

سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ

or | a journey | on | or | ill | you are | and if | you wash yourselves | until | way
road - until you have washed yourselves. If you are ill or on a journey or

جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَسْتُمْ

but did not | (with) women | you had a sexual contact | or | a toilet | from | of you | one | came
have relieved yourselves or had touched women and can find no water,

تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ

your faces | and rub there with | clean | earth | do Tayammum | water | you find
take some clean sand and rub your faces and your hands with it.

وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾ أَلَمْ تَرَ إِلَىٰ

(to) | you seen | have not | All-Forgiving | Oft Pardoning | is | Allah | indeed | and your hands
Allah is Pardoning, Forgiving.(43) Consider those to whom a portion of

الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَاةَ وَيُرِيدُونَ

and they wish | error | they purchase | the Book | of | a portion | were given | those who
the Book was given (the Jews) how they purchase error and wish that you

أَنْ تَضِلُّوا السَّبِيلَ ۗ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ

Allah and suffices your enemies knows well but Allah the (Right) Path you lose that should lose the right path.(44) But Allah best knows your enemies. Allah is enough

وَلِيًّا ۗ وَكَفَى بِاللَّهِ نَصِيرًا ۝٤٥ مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ

they change are Jews those who of (as a) Helper Allah and suffices (as a) Protector for a Protector and Allah is enough for a Helper.(45) Some Jews displace words from their (right)

الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ

without and hear (us) and we disobeyed we heard and they say their places from the words places and say: "We hear your words (O Muhammad) and disobey " and 'Hear what is not

مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ

and if the (true) religion (in) and slandering their tongues twisting and hearken to us hearkening heard,' and Ra 'inal' - thus distorting the phrase with their tongues and as a mockery of the

أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَ خَيْرًا لَّهُمْ

for them better it would have been and look at us hear (us) and we obeyed we heard (had) said they religion (Islam). But if they said: 'We hear and obey: do make us understand and undhurna,' it

وَآقَوْمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ

they believe so do not due to their disbelief Allah cursed them but and more proper would have been better and more proper for them. But Allah has cursed them in their unbelief.

إِلَّا قَلِيلًا ۝٤٦ يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا

we have sent down in what believe the scripture have been given who O you a few except They do not believe except a little.(46) You to whom the Book was given! Believe in that which

مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطِيسَ وُجُوهًا فَتَرُدَّهَا عَلَيَّ

to and turn them faces we efface that before with you what is confirming We have revealed, confirming that which you have, before We change faces and turn them upon

أَذْبَارِهَا أَوْ تَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرٌ

the commandment and is (of) Sabbath people we cursed as we curse them or their backs their backs, or lay Our curse on them as We laid it on the Sabbath-breakers. What Allah ordains

اللَّهُ مَفْعُولًا ۝٤٧ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

to Him A partner is ascribed that forgive (does) not Allah indeed executed (of) Allah shall be accomplished.(47) Allah will not forgive those who set up other gods with Him;

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ

with Allah | associates anyone | and whoever | He wills | to whom | that | other than | what | and He forgives
but He will forgive except that whom He pleases. He that associates other gods

فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ٤٨ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ

claim purity | those who | (to) | you see | (did) not | tremendous | a sin | he has devised | indeed
with Him is guilty of a heinous sin.(48) Have you seen those who think themselves

أَنفُسَهُمْ بِلِلَّهِ يَزْكِي مَن يَشَاءُ وَلَا يُظْلَمُونَ

they will be wronged | and not | He pleases | whom | who purifies | Allah | though (it is) | for themselves
pure? Nay Allah purifies whom He wills. They shall not be wronged the husk of a date-stone

فَتِيلاً ٤٩ أَنْظِرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ وَكَفَىٰ بِهِ

it | and suffices | a lie | Allah | against | they invent | how | see | the least
(a white).(49) See how they invent a lie about Allah. Enough is that as a

إِثْمًا مُّبِينًا ٥٠ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ

of | a portion | were given | those who | (to) | you seen | (have) not | manifest | to be a sin
manifest sin.(50) Have you not seen those to whom a portion of the Book

الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ

to those who | and they say | and false deities | in baseless superstitions | they believe | the Book
is given. They believe in idols and false gods and say of the infidels: 'These

كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ٥١ أُولَٰئِكَ

they are | (to the Right) Path | believed | those who | than | better guided | (that) they are | disbelieved
are better guided than the believers (Muslims).(51) These are they on whom Allah

الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ٥٢

any helper | for him | you find | then will not | Allah | curses | and whom | Allah | whom cursed | those
has laid His curse. He who is cursed by Allah you (O Muhammad) will find for him no helper.(52)

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ

people | they would give | not | then | the dominion | in | a share | they have | or
Will they have a share in the kingdom? If so, they will not give so much as the speck on a

نَقِيرًا ٥٣ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُم

gave them | what | on | people | do they envy | or | (even) a speck on the back of date-stone
date-stone to other men.(53) Or do they envy others what Allah has of His bounty

١٥٦

اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ

and the wisdom | the Book | (of) Abraham | family | we gave | indeed | His Bounty | of | Allah
given them? We had already given the family of Abraham the Book and wisdom (prophethood)

وَآتَيْنَاهُمْ مَلَكًا عَظِيمًا ٥٣ مِّنْ أَمْنٍ بِهِ

in him | believed | who | of them (the Jews) | great | a kingdom | and we gave them
and granted them a great kingdom.(54) Some of them believed and some of them

وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ٥٥ إِنَّ

indeed | for a blaze | Hell | and suffices | from him | turned away | who | and of them (were some)
turned aside from it and enough is Hell as a flame.(55) Those that deny

الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلْبًا تَصْجَتُ

(are) burnt out | as often as | (in) fire | We burn them | shall | our signs | rejected | those who
Our revelations, We shall soon cast them into the fire. No sooner will their skins

جُلُودُهُمْ بِدَلِّهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

the punishment | that they may taste | other (than) that | skins | we shall change them | their skins
be burnt out than We shall give them other skins, so that they may truly taste

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ٥٦ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

good deeds | and did | believed | and those who | All-Wise | All-Mighty | is | Allah | indeed
Our scourge. Allah is Mighty, Wise.(56) As for those who believe and do good

سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

therein | to abide | rivers | under which | flow | Gardens | we shall admit them to
works, We shall admit them to gardens watered by running streams, where they shall have

أَبَدًا لَهُمْ فِيهَا أَرْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا

a shelter | and We shall admit them to | pure | spouses | in it | for them | forever
purified spouses, and where they shall abide forever. And We shall admit them to shades, cool

ظِلِيلًا ٥٧ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ

to | the trusts | you deliver | that | commands you | Allah | verily | with plenteous shade
an ever deepening.(57) Allah commands you to hand back your trusts to their owners,

أَهْلِهَا ٥٨ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ

that | people | between | you judge | and when | (those who) (are) worthy of them (their owners)
and when you judge between the people, that you judge with justice. Good is

تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ

is Allah verily of it admonishes you excellently Allah indeed with Justice you should judge the admonition, which He (Allah) gives you. Truly Allah is Hearing,

سَيِّعًا بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

the Messenger and (you) obey Allah (you) obey believe who O you All-Seeing All-Hearing Seeing. (58) O believers, obey Allah and the Apostle and those charged with

وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ

refer it anything in you dispute among yourselves then if among you and those having authority authority among you. Should you disagree about anything refer it to Allah and the

إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

the last and day in Allah believe you if and the Messenger Allah to Apostle, if you truly believe in Allah and the Last Day. This will (in the end) be

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ أَلَمْ تَرَ إِلَى الَّذِينَ

those who (to) you seen have not (for final) interpretation and more suitable (is) better that better and more just. (59) Have you seen those (hypocrites) who claim that they

يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِهِمْ أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ

was sent down and what to you has been sent down in what believe that they claim believe in what has been revealed to you and what was sent down before you

مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ

while Taghut (Fake Judges) to they go for judgement that they wish before you and they wish to take their disputes to the Evil (false judges etc.). Although

أَمْرًا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ

he misleads them that Satan but wishes it they should reject that they had been ordered they have been commanded to deny him. Satan would lead them far

صَدَلًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى

and to Allah sent down what to come to them it is said and when far away misleading astray. (60) And when it is said to them: 'Come to that which Allah has revealed

الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ

how then with aversion from you turn away the hypocrites you see the Messenger and to the Apostle,' then you see hypocrites turn from you in disgust. (61) But how would

إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ

they come to you | then | their hands | sent forth | for what | a calamity | befalls them | when
it be if some disaster befell them on account of what their hands forwarded? Then they come

يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ٦٢

they are | and reconciliation | good will | only | we wanted | verily | by Allah | swearing
to you swearing in the name of Allah: "We desired nothing but goodwill and conciliation.(62)

الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ

and admonish them | from them | so turn away | their hearts | (is) in | what | Allah | knows | those of whom
They are those whom Allah knows what is in their hearts, so keep clear of them. Admonish them

وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ٦٣

a Messenger | we sent | and never | penetrating | words | themselves | about | to them | and say
and speak to them a word to reach their very souls. (63) We sent not ever any apostle but that he

إِلَّا لِبِطَاءٍ يُطَاعُ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ

themselves | they wronged | when | they | and if | Allah | by leave (of) | that he is obeyed | but
should be obeyed by Allah's leave. If, when they had wronged themselves, had come to you

جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

the Messenger | for them | and asked forgiveness | Allah | and asked forgiveness (of) | they came to you
and begged Allah's forgiveness, and if the Messenger had prayed forgiveness for them, they

لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ٦٤

they believe | do not | by your Lord | but no | Most Merciful | All-Forgiving | Allah | they would have found
would have found Allah indeed Forgiving and Merciful. (64) But they will not - by your Lord - they

حَتَّى يُحْكَمَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي

in | they find | do not | and | between them | rose (disputes) | in what | they make you judge | until
will not be true believers until they make you the judge in their disputes. Then they

أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّوْا تَسْلِيمًا ٦٥

and if | with full submission | and submit (accept) | you have decided | on what | anguish | themselves
shall find no dislike of your verdicts and shall submit to you entirely.(65) Had We

أَنَا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ

(from) your homes | leave | or | yourselves | you kill | that | upon them | had enjoined | We
commanded them: "kill yourselves (i.e. the innocent ones kill the guilty ones) or to leave your

مَا فَعَلُوا إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا

what | had done | they | and if | of them | very few | but/except | they would have done it | not
homes", they would not have done it save a few of them. Yet, had they done What

يُوعِظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ

and (would have) added | for them | better | it would have been | of it | they were admonished
they were (actually) told, it would have been better for them, and their faith would have been

تَثْبِيْتًا ۖ وَإِذَا لَأَتَيْنَهُمْ لَدُنَّا أَجْرًا عَظِيمًا ۖ

a great | reward | Ourselves | from | we would have given them | and then | (to their) firmness
strengthened. (66) We would have bestowed on them a rich reward from Ourselves (67)

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ۖ وَمَنْ يُطِيعِ اللَّهَ

Allah | obeys | and whosoever | straight | (to the) way | and We would have guided them
and guided them to a straight path. (68) Whosoever obeys Allah and the Apostle

وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

upon them | Allah | bestowed (His) Blessings | those | (will be) with | they | and the Messenger
they are with those whom Allah has favoured of the prophets and the saints, (sincere lovers of truth)

مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسَنَ

and how excellent | and the righteous | and the martyrs | and the truthful | the Prophets | of
the martyrs and the righteous men. The best of company are they! (69)

أُولَئِكَ رَفِيقًا ۖ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ۗ

(as) All-Knower | Allah | and suffices | Allah | from | the Bounty | that (is) | companions | these are
Such is the bounty of Allah. He is sufficient as All-knower (70)

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ فَرَرُوا

advance | or | in groups | and advance | your precautions | you take | believe | who | O you
O believers, be on your guard and either go forth (on an expedition) in parties or go forth

جَمِيعًا ۚ وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ

befell you | and indeed | lags behind | he who | among you (is) | and indeed | all together
all together. (71) Among you is he who lags behind (from fighting in Allah's cause),

مُصِيبَةٌ قَالَتْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ

with them | I was | not | that | upon me | Allah | bestowed (His) Blessings | indeed | he said | a calamity
and if a disaster befell you, he would say: 'Allah has been gracious to me; I was not

شَهِيدًا ٥٢) وَلَئِن آصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ

(had) not | as if | he would say | Allah | from | the Bounty | befell you | and if | Present
present with them.'(72) But if, a bounty from Allah comes to you, he would say, as

تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبَسْتَنِي كُنْتُ مَعَهُمُ

with them | I had been | would that | an affection | and between him | between you | there been
if there had never been any affection between you and him. 'Would that I had been with them! I

فَأَفُوزَ قُوْرًا عَظِيْمًا ٥٣) فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ

of Allah | the way | in | Let fight | a great | success | then I should have achieved
should have achieved a great success.'(73) Let those who would exchange the

الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ

and whoever | in exchange of the Hereafter | (of this world | life | sell | those who
life of this world for the Hereafter, fight for the cause of Allah; whoever fights

يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ

we grant him | soon shall | gets victory | or | and is killed | (of Allah | way | in | fights
for the cause of Allah, and is killed or gets victory, We shall richly

أَجْرًا عَظِيْمًا ٥٤) وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ

way | in | (that) you fight | (do) not | (is wrong) with you | and what | great | reward
reward him.'(74) And why should you not fight for the cause of Allah, and for the

اللَّهِ وَالسُّتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ

who | and children | and women | men | among | (for) weak (and oppressed) | (of) Allah
helpless old men, women, and children who say: 'Deliver us,

يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

whose people | (are) oppressors | town | this | of | bring us out | our Lord | say
Lord, from this city of oppressors; And send forth to us from Yourself

وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا ٥٥) وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ٥٥

a helper | yourself | from | for us | and appoint | a protector | yourself | from | for us | and appoint
one who will protect; send to us from Yourself one who will help.'(75)

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ

fight | disbelieved | and those who | (of Allah | the way | in | fight | believe | those who
Those who believe, fight for the cause of Allah, and those who disbelieve fight

فِي سَبِيلِ الطَّاعُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ

strategy (of) | indeed | (of) Satan | friends | so you fight (against) | (of) Taghut (Satan) | the way | in
for the cause of Devil. Fight then against the friends of the Devil. The Devil's

الشَّيْطَانِ كَانَ ضَعِيفًا ۗ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ

to them | (when) it was said | those | (to) | you seen | have not | weak | is | Satan
strategy is ever weak.(76) Has you not observed those to whom it was said:

كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ

was enjoined | but when | Zakat | and pay | the prayer | and establish | your hands | hold back
'Hold back your hands (from fight); perform the prayer and pay the alms-tax.' When

عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ

Allah | as (they) fear | men | fear | of them | a group | then | the fighting | upon them
fighting was prescribed for them, some of them feared people as much as they fear Allah or even

أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا

on us | have you ordained | why | our Lord! | and they said | fear | even greater | or
more. 'Lord,' they said, 'why have You decreed that we should fight?

الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قَدْ مَتَّعَ

enjoyment | say | close | another period | for | you defer it for us | why did not | the fighting
Could You not give us a brief respite?' Say: 'Short is the enjoyment of this

الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ

you shall be wronged | and not | fears Allah | for whoever | (is) better | and the Hereafter | (is) little | (of this) world
world. The Hereafter is better for those who would keep from evil and you shall not be wronged

فَتِيلًا ۗ أَيْنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ

towers | in | you are | even if | death | will overtake you | you may be | wherever | in the least
in the least (77) Wherever you may be, death will overtake you: though you put yourselves

مُشِيدَةً وَإِنْ تَصِبُّهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ

Allah | (is) from | this | they say | a good | happens to them | and if | built up lofty
in lofty towers.'If some good befalls them, they say: 'This is from Allah.'

وَإِنْ تَصِبُّهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ مِّنْ عِنْدِ

(is) from | all | say | (is) from you | this | they say | an evil | befalls them | and if
But when evil befalls them, they say: 'The fault was yours.' Say: 'All (things) are from

اللَّهُ قَبَالٌ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ٧٨

any word | to understand | they seem | do not | people | these | so what (is wrong with) | Allah
Allah! What has come over these men that they should show such lack of understanding? (78)

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ

of | befell you | and whatever | Allah | (is) from | good | of | happened to you | whatever
Whatever good befalls you (O man), it is from Allah; and whatever ill happens

سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى

and suffices | as a Messenger | for mankind | and We have sent you | yourself | (is) from | an evil
to you is from yourself. We have sent you forth as an apostle to mankind. Allah is

بِاللَّهِ شَهِيدًا ٧٩ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى

turned away | and who | Allah | obeyed | has indeed | the Messenger | obeys | who | as a witness | Allah
all-sufficient as witness. (79) He that obeys the Apostle, has indeed obeyed Allah and he who

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ٨٠ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَّوْا

they leave | but when | obedience | and they say | as a keeper | over them | We have sent you | so not
turns away, We have not sent you as a watcher over them. (80) They say: "We are obedient"

مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ

you say | what | other than | of them | a group | spends night (planning) | your presence
but as soon as they leave you, a number of them plan together by night to do otherwise than

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ٨١ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ

and put your trust | (from) them | so turn | they spend night (in) planning | what | records | and Allah
what you say. Allah writes down what they plan by night. So keep clear of them, and put your

عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ٨٢ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

the Quran | ponder over | do they not | as a trustee | Allah | and suffices | Allah | in
trust in Allah. Allah is your all-sufficient Guardian. (81) What, do they not ponder

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا

contradictions | in it | certainly they would have found | Allah | other than | from | been | and had it
on the Quran? Had it been from other than Allah, they could have surely found in it many

كَثِيرًا ٨٣ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا

they spread | fear | or | peace | of | a matter | comes to them | and whenever | many
contradictions. (82) When they hear any news of security or fear, they at once

يَدُّ وَكُو رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ

among them | those having authority | and to | the Messenger | to | they referred it | but had | it
make it known to all; whereas if they referred it to the Apostle and to those in

لَعَلَّهُمَّ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

from them | may infer (right) (conclusions) | those who | it would have been known by
authority, the proper investigators would have known it from them (directly).

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَا تَبَعْتُمْ

certainly you would have followed | and his Mercy | on you | (of) Allah | Bounty | and had it not been (there) (be)
Had it not been for the Grace and Mercy of Allah to you, you would surely have followed

الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا

but | (you are) accountable | not | (of) Allah | the way | in | so fight | a few | but | Satan
Satan except a few. (83) Therefore fight for the cause of Allah. You are accountable for none but

نَفْسِكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسِ الَّذِينَ

(of) those who | evil | restrain | that | Allah | may be | the believers | and rouse | for yourself
yourself. Urge on the believers (to fight along with you), it May be that God will restrain the might

كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾ مَنْ يَشْفَعْ

intercedes | whosoever | in punishing | and stronger | in might | (is) stronger | and Allah | disbelieved
of the unbelievers. For Allah is the strongest in Might and strongest in punishment. (84)

شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ

intercedes | and whosoever | of it | a share | for him | he shall have | a good | intercession
He that mediates in a good cause shall receive share of it; but he that mediates

شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ

every | over | Allah | and is | of it | burden | for him | He shall have | an evil | intercession
in a bad cause shall be held accountable for its evil. Allah is controller of

شَيْءٍ مُّقْتَدِرًا ﴿٨٥﴾ وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا

than that | better | you greet | with a greeting | you are greeted | and when | Reckoner | thing
every thing. (85) If a man greets you, let your greeting be better than his - or (at least)

أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا

there (is) no | Allah | Account-Taker | thing | every | over | is | Allah | indeed | return it (equally) | or
return his greeting. Allah keeps count of all things. (86) Allah: there is no god

إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا

there is no (of) Resurrection day to He would certainly gather you together He but god
but Him. He will gather you all together on the Day of Resurrection: of which there is

رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾ فَمَا

then what (is the matter) (in) statement Allah than is truer and who in it (about) which doubt
no doubt. And who is truer in statement than Allah? (87) Why are you thus divided concerning

لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا

for what cast them back when Allah (you have become) divided into two parties the hypocrites regarding with you
the hypocrites, when Allah Himself has cast them back (to disbelief) for their misdeeds? Would

كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ

lets go astray and whom Allah lets go astray whom you guide that do you want they earned
you guide those whom Allah has led astray? He whom Allah has led astray, you will never find

اللَّهُ فَلَئِنْ تَجَدَّ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا

they disbelieve as you disbelieve if they wish a way for him you find will not Allah
for him any way (of guidance). (88) They wish that you should disbelieve as they

فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا

they emigrate till friends from them you take so do not alike (equal) and you become
themselves disbelieve, so that you may be all alike. Do not befriend them until they

فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ

wherever and kill them seize them they turn back but if (of) Allah the way in
emigrate in the cause of Allah. If they turn away, then seize them and put them to death

وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُليًا وَلَا نَصِيرًا ﴿٨٩﴾ إِلَّا

except a helper nor a friend from them you take (and) neither you find them
wherever you find them. Look for neither friends nor helpers among them (89) except

الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ

or (is) a treaty and between them between you a group (to) join those who
those who join a group between whom and you there is a treaty of (peace) or

جَاءَكُمْ حَصْرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا

they fight or they fight you that their breasts restraining those who come to you
come over to you because their hearts forbid them to fight against you or against

قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ
 over you | He would have given them power | Allah | willed | and had | their people
 their own people. Had Allah so willed, He would have given them power over you, so that they

فَلَقَاتِلُوهُمْ قَلِمَ اعْتَزَلُواكُمْ فَإِنْ أَعْتَزَلُواكُمْ
 fight against you | and did not | they withdraw from you | so if | and they would have fought you
 would have taken arms against you. So, if they keep away from you and do not fight

وَأَلْقُوا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ٩٠
 a way | against them | for you | Allah | made | then has not | peace | (to) you | and offer
 you and offer you peace. Then Allah has opened no way for you (to wage war against them). (90)

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْتَنُوكُمُ وَيَأْمَنُوا
 and they be secure from | they be secure from you | that | who wish | others | you will find
 Others you will find, desiring to be secure from you and secure from their own people.

قَوْمَهُمْ كُلَّمَا رُذِّقُوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ
 so if | into it | they plunge | a mischief temptation | to | they are returned | whenever | their people
 Whenever they are returned to temptation, they plunge into it. If these do not

لَمْ يَعْزِلُواكُمْ وَيَلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ
 their hands | and they hold | peace | (to) you | and offer | they withdraw from you | did not
 keep their distance from you, if they neither offer you peace nor restrain their hands,

فَخَذُواهُمْ وَأَقْتَلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا
 We have made | those people | and | you find them | wherever | and kill them | then seize them
 take them and kill them wherever you find them. Over such men,

لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ٩١ وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقتُلَ
 he kills | that | for a believer | it is | and not | a clear | sanction | against them | for you
 We have given you clear warrant.(91) It is not for a believer to kill another

مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ
 then (upon him) freeing | by mistake | a believer | killed | and whosoever | by mistake | except | believer
 believer except by mistake. He that kills a believer by mistake, must free one believing

رَقَبَةً مُؤْمِنَةً وَّدِيَّةً مُسَلَّمَةً إِلَىٰ أَهْلِهِ إِلَّا أَنْ
 that | except | his family | to | be paid | and blood-money | a believing | (of) person (slave)
 slave and pay blood-money to the family of the victim, unless they choose to give

يَصَدَّقُوا ۖ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ

a believing | and he is | to you | enemy | people | from | he is | and if | they remit it as a charity
it away in charity. If the victim belonged to a people at war with you, and he was a

فَتَحْرِيرٌ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ

between you | people | from | he is | and if | (of) a believing | person (slave) | then freeing
believer, the freeing of a believing slave (is enough). But if the victim belonged

وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مَسْلُومَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرٌ

and freeing | his family | to | be paid | then blood-money | (is) a covenant | and between them
to a people with whom you have treaty of mutual alliance, then blood-money must

رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ

(for) two months | then fasting (he should fast) | find it possible | did not | but who | (of) a believing | slave
be paid to his family and a believing slave be freed. If a man cannot afford to do this,

مُتَتَابِعِينَ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

All-Wise | All-Knowing | Allah | and is | Allah | from | (seeking) repentance | consecutive
he must fast two consecutive months. A penance from Allah: He is Knowing, Wise. (92)

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا

to abide forever | (is) Hell | his reward | intentionally | a believer | kills | and whosoever
He that kills a believer intentionally, shall burn in Hell for ever.

فِيهَا وَعُضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَاعَدَّ لَهُ

He has prepared for him | and | and cursed him | with him | Allah | and became angry | in it (there in)
And the wrath and curse of Allah are upon him and he has prepared for him a

عَذَابًا عَظِيمًا ﴿٩٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ

the way | in | you go forth (to fight) | when | believe | who | O you | a great (severe) | punishment
a great punishment (93) O believers, show discernment when you go out to fight

اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ

greetings of peace | (to) you | offers | to whoever | you say | and do not | you discern | of Allah
for the cause of Allah, and do not say to those that offer you peace: 'You are

لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا فَعِثِدَ اللَّهُ

Allah | then has | (of this) world | of life | advantage | seeking | a believer | you are not
not believer,' - seeking the perishable goods of this world; for with Allah there

مَعَانِمَ كَثِيرَةً كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ

upon you | Allah | but then graced | before | you were | like this | abundant | booties.
are abundant gains. Even as he is now, so were you in days gone by till Allah bestowed on you

فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ٩٣ لَا يَسْتَوِي

(are) equal | not | Well-Aware | you do | of what | is | Allah | certainly | so discern
His grace. Therefore, show discernment; for Allah is well aware of what you do. (94) The

الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ

those who are (disabled) handicapped | except | the believers | of | those who sit
believers who stay at home - apart from those that suffer from a grave impediment - are not

وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ

has exalted | and their lives | with their wealth | (of) Allah | the way | in | and those who strive
equal to those who fight for the cause of Allah with their wealth and their persons.

اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَعْدِينَ دَرَجَةً ٩٤

in rank | those who sit at home | over | and their lives | with their wealth | those who strive | Allah
Allah has given those that fight with their wealth and their persons a higher rank than

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى

over | those who strive | Allah | and has graced | good | Allah | has promised | and unto each
those who stay at home. He has promised all a good reward; but far richer is the

الْقَعْدِينَ أَجْرًا عَظِيمًا ٩٥ دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ٩٦

and Mercy | and forgiveness | from him | ranks | great | reward | those who sit
recompense of those who fight for Him: (95) Degrees of (higher) ranks from Him and,

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٩٦ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ

the angels | caused death | those who | verily | Most Merciful | All-Forgiving | Allah (is) | and
forgiveness, and mercy. Allah is Forgiving, Merciful. (96) Unto those whom the angels

ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا

we were | they said | you were | in what condition | they said | themselves | while they are wronging
cause to die, having been unjust to themselves, the angels will say: 'In what

مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ

(of) Allah | land | was | is not | they said | land | in | oppressed
(condition) were you?' 'We were oppressed in our land,' they will reply. The angels will say:

وَإِسْعَاءً فَتَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَهُمْ جَهَنَّمُ وَسَاءَتْ

an evil | (is) Hell | their abode | for those people | in it | to emigrate | spacious enough

'Was not the earth of Allah wide so that you might have emigrated in it? Hell shall be their

مَصِيرًا ٩٧ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ

and children | and women | men | from | the oppressed ones | except | destination

home: an evil fate.(97) Except the men, women, and children unable to devise a

لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ٩٨ فَأُولَئِكَ عَسَى

may be | these people | (their) way | they direct | and cannot | a plan | who cannot devise

plan and (are not able) to direct their way.(98) Those

اللَّهُ أَنْ يَغْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا ٩٩ وَمَنْ

and he who | All-Forgiving | All-Pardoning | Allah | and is | them | He pardons | that | Allah

Allah may pardon them: He is Pardoning, Forgiving.(99) He that flees

يُهَاجِرُ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا

many | places of refuge | the land | in | will find | of Allah | the way | in | emigrates

his homeland for the cause of Allah shall find many dwelling places

وَسَعَةً ١٠٠ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ

Allah | to | as an emigrant | his home | (from) | leaves | and who | and abundant resources

and plenty (to live by) He that leaves his dwelling as a refugee for Allah

وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ

his reward | become incumbent | certainly | death | overtakes him | then | and his Messenger

and His Apostle and death overtakes him, his wage shall have fallen on

عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ١٠١ وَإِذَا ضَرَبْتُمْ فِي

in | you travel | and when | Most Merciful | All-Forgiving | Allah | and is | Allah | on

Allah. Allah is Forgiving, Merciful.(100) It is no offence for you to

الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ١٠٢ إِنْ

if | the prayer | you shorten | that | sin | on you | (there is) not | the land

shorten your prayers when travelling through the land if

خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ١٠٣ إِنَّ الْكُفْرِينَ كَانُوا لَكُمْ

for you | are | the disbelievers | indeed | have disbelieved | those who | will harm you | that | you fear

you fear that the unbelievers may attack you. the unbelievers are your

عَدُوًّا مُّبِينًا ١٠١ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ

let stand (in) prayer them and you lead among them you are and who open enemy
open enemies.(101) When you (O Apostle) are with them, conducting their prayers,

طَائِفَةٌ مِنْهُمْ تَعَكُّكَ وَيَأْخُذُونَ أَسْلِحَتَهُمْ ١٠٢ فَإِذَا سَجَدُوا

they have prostrated and when their arms (with them) and let them take with you of them a group
let one party of them rise up with you, taking their arms with them. After making

فَلْيَكُونُوا مِنْ وَرَائِكُمْ ١٠٣ وَلَتَأْتِ طَائِفَةٌ أُخْرَى لَمْ

(who) has not other group and let come up in your rear then let them be
their prostrations, let them withdraw to the rear and then let another party who

يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ١٠٤ وَدَّ

wish and their arms their precaution and let them take with you to pray (yet) prayed
have not prayed come forward and pray with you: and let these also be on their

الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ

then they swoop and your baggage your arms you neglect if disbelieve those who
guard, bearing their weapons. The unbelievers long for you to be negligent of

عَلَيْكُمْ مِثْلَهُ وَاحِدَةً ١٠٥ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ

with you was if on you blame but (there is) no (in) a single rush upon you
your arms and your baggage, that they may attack you all at once. But it is no offence

أَدَى مِنْ قَطْرِ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ

your arms you lay aside that sick you are or rain due to inconvenience
for you to lay aside your arms because of heavy rain or because you are ill,

وَأَخُذُوا حِذْرَكُمْ ١٠٦ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا

torment for the disbelievers has prepared Allah verily precaution for yourselves but take
although you must be always on your guard. Allah has prepared a shameful punishment for the

مُهِينًا ١٠٧ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا

and sitting standing Allah remember the prayer you have finished and when a humiliating
unbelievers.(102) When you have finished your prayer, celebrate Allah's praises

وَعَلَىٰ جُنُوبِكُمْ ١٠٨ فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ١٠٩ إِنَّ

verily prayer offer you are secure and when your sides and (lying) on
standing, sitting, and lying down. Attend regularly to your prayers when you are

الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۝ وَلَا تَهِنُوا فِي

in | be weak | and do not | at fixed time | enjoined | the believers | on | is | the prayer
safe: for prayer is a duty incumbent on the believers, (to be conducted) at appointed hours.(103)

اِبْتِغَاءِ الْقَوْمِ ۖ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ

suffering | they (too) are | suffering | you are | if | (of these people) (the enemy) | pursuit
Faint not in the pursuant of the enemy. If you have suffered, they too have

كَمَا تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ

Allah | and is | they hope | what do not | Allah | from | while you hope | you are suffering | as
suffered: but you at least hope to receive from Allah what they cannot hope for. Allah

عَلِيمًا حَكِيمًا ۝ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ

with the truth | the Book | to you | We have sent down | surely | All-Wise | All-Knowing
is Knowing, Wise.(104) We have revealed to you the Book with the truth, so that

لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ

you be | and do not | Allah | has shown you | with what | the people | between | so that you may judge
you may judge between the people by that which Allah has shown you. So be not

لِلْخَائِنِينَ خَصِيمًا ۝ وَاسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا

All-Forgiving | is | Allah | indeed | (of) Allah | and seek forgiveness | a pleader | for treacherous
a pleader for the traitors.(105) Seek Allah's forgiveness: He is Forgiving,

رَحِيمًا ۝ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۗ إِنَّ

indeed | themselves | deceive | those who | for | argue | and do not | Most Merciful
Merciful.(106) And don't dispute on behalf of those who betray themselves;

اللَّهُ لَا يُحِبُّ مَنْ كَانَ خَوَاتًا أَثِيمًا ۝ يَسْتَخْفُونَ

they may hide | sinful | treacherous (and) | is | anyone who | like | does not | Allah
Allah does not love the treacherous or the sinful.(107) They seek to hide (their crime)

مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ ۗ وَهُوَ مَعَهُمْ إِذْ

when | with them | and He (is) | Allah | from | they hide | but cannot | people | from
from men, but they cannot hide (them) from Allah. He is with them when

يَبْتَئُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا

of what | Allah | and is | words | of/ in | He approve | does not | what | they plot by night
they plot by night in words that do not please Him: Allah ever surrounds what

يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَآءِنتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ

life of | in | for them | argued | those who | you are | encompasser | they do
they do.(108) Lo! there you are; you have disputed on their behalf in this life,

الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ

or | (of) Resurrection | (on) the day | for them | Allah | shall argue (with) | but who | (this) world
but who will plead for them with Allah on the Day of Resurrection?

مَنْ يَكُونُ عَلَيْهِمْ وَكِيلاً ﴿١٠٩﴾ وَمَنْ يَعْدِلْ سَوْءًا أَوْ يَظْلِمْ

wrongs | or | evil | does | and who | (their) defender | over them | will be | who
Who will be their defender?(109) He that does evil or wrongs his own soul

نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾

Most Merciful | All-Forgiving | Allah | he will find | Allah | he seeks forgiveness of | then | himself
and then seeks pardon of Allah, will find Allah Forgiving, Merciful.(110)

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ

Allah | and is | himself | against | he earns | only | a sin | earns (commits) | and whoever
He that commits sin, commits it against his own soul. Allah is

عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ

it | throws | then | a sin | or | a fault | commits | and whoever | All-Wise | All-Knowing
Knowing, Wise.(111) He that commits an offence or a crime and then

بَرِيئًا فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

flagrant | and sin | with false charge | he burdened (himself) | indeed | (to) an innocent (person)
throws it onto someone innocent, shall bear the guilt of calumny and a flagrant sin.(112)

وَلَوْ لَا قَضَى اللَّهُ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ

of them | a group | had decided | and His Mercy | upon you | (of) Allah | the Grace | and had not been
Were not the grace of Allah and His mercy on you, a party of them had

أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا

and did not | themselves | except | they mislead | but did not | they will mislead you | that
surely resolved to mislead you, whereas they mislead not but themselves, nor can

يَضُرُّوكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ

and the wisdom | the Book | to you | Allah | and has sent down | in the least | they harm you
they do you any harm. Allah has revealed to you the Book and wisdom and taught

وَعَلَيْكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ
upon you | (of) Allah | the Grace | and is | know | you | did not | what | taught you | and
you what you did not know before. Allah's goodness to you has been great

عَظِيمًا ﴿١١٣﴾ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَن
he who | except | their secret talks | of | most | in | good | (there is) no | Great
indeed.(113) There is no virtue in much of their secret talks: only in him

أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن
and who | people | between | conciliation | or | good deeds | or | in charity | commanded
who enjoins charity, kindness, and peace among men. To him who

يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا
reward | e give him | then shall | (of) Allah | pleasure | seeking | this | does
does this to please Allah, We shall soon give (him) a reward of the highest

عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ
had become clear | what | after | the Messenger | opposes | and whosoever | great
(value).(114) He that disobeys the Apostle after guidance has been made clear

لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا
what | We will turn him to | (of) the believers | the way | other than | and follows | the guidance | to him
to him and follows a path other than that of the believers, We shall leave him

تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ
Allah | verily | destination (it is) | and what an evil | Hell | We will throw (cast) him (in) | he has turned
in the path he has chosen and cast him into Hell: a dismal end (it is).(115) Allah will not

لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ
that | other than | what (is) | but He forgives | with Him | someone is associated | forgive | does not
forgive setting up partners with Him. He will forgive whom He wills, sins other

لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾
far away | misleading | he is misled | indeed | with Allah | associates others | and who | He wills | to whom
than that. He that sets up partners with Allah has certainly strayed far away.(116)

إِنْ يَدْعُونَ مِن دُونِهِ إِلَّا إِنثَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٧﴾
rebellious | Satan | but they invoke | and do not | females | but | besides Him | they invoke | do not
Instead of Him, they pray not except to female beings; they pray not except to a rebel Satan.(117)

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾
 appointed | a portion | your slaves | of | I will take | and he said | Allah | cursed him

Allah did curse him, but he said: 'I will take an appointed portion of your servants and lead them

وَأَصْلَتَهُمْ وَأَمِنِّيهِمْ وَأَمُرُّهُمْ قَلْبِيَّتِكُنَّ
 and they will cut off | and I will order them | and I will arouse in them false desires | and I will mislead them

astray.(118) I shall arouse in them vain desires and order them to slit the ears

أَذَانَ الْأَنْعَامِ وَأَمُرُّهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ
 and who | (of) Allah | creation | and they will change | and I will order them | (of) the cattle | ears

of cattle. I shall order them to tamper with Allah's creation.' Indeed, he that

يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِمَّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا
 suffering | he has suffered | verily | Allah | besides | as a guardian | Satan | takes

chooses the devil rather than Allah for a friend, has surely suffered a manifest

مُضِيئًا ﴿١١٩﴾ وَيَعِدُّهُمْ وَيُؤْتِيهِمْ وَمَا يَعِدُّهُمْ
 promise them | and does not | and arouses in them false desires | he makes promises to them | a manifest

loss.(119) He makes them promises and stirs up in them vain desires, and the devil makes them

الشَّيْطَانُ إِلَّا عُدُورًا ﴿١٢٠﴾ أُولَئِكَ مَأْوَهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا
 from it | they will find | and not | is Hell | their abode | these people | deception | but | Satan

promises only to deceive them.(120) Hell shall be their home: and they will find no way of escape

مَحِيضًا ﴿١٢١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
 (to) Gardens | We shall admit them | good deeds | and did | believed | but those who | an escape

from it.(121) But those who believe and do good works shall be admitted to gardens

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا
 is truth | (of) Allah | promise | forever | therein | they will abide | streams | under which | flowing

with rivers flowing beneath, there they shall abide forever. Such is the true promise of Allah: and

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي
 desires | nor | your desires | neither | in utterance | Allah | than | (is) truer | and who

whose is a truer word than Allah's?(122) It shall not be in accordance with your

أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدُ
 he will find | and not | for it | shall be requited | evil | does | whoever | (of) the scripture | (of) people

wishes, nor shall it be in accordance with the wishes of the people of the Book. He that does evil

لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ يَعْمَلْ

does | and whoever | any helper | (and not) or | any protector | Allah | besides | for him
shall be requited with it: and shall not find besides Allah a protector and helper (123) and

مِنَ الصَّالِحِينَ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ

would enter | these people | (is) a believer | and he | female | or | male | of/ whether | good deeds
he who does good works, whether men or women, shall enter Paradise.

الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ

and who | (even) a speck on the back of date-stone | they would be wronged | and not | paradise
They shall not suffer the least injustice. (124) And who is there that has a fairer

أَحْسَنَ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ

and followed | (is) righteous | and he | to Allah | His face | submitted | than he who | in religion | can be better
religion than the man who surrenders himself to Allah, does what is right, and follows

مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ حَلِيلًا ﴿١٢٥﴾ وَاللَّهُ

and for Allah (is) | as a friend | Abraham | Allah | and took | the upright | (of) Abraham | religion
the faith of Abraham, the upright, whom Allah Himself chose to be His friend? (125) To Allah

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ

thing | of every | Allah | and is | the earth | (is) in | and what | the heavens | (is) in | what
belongs all that is in the heavens and in the earth, Allah ever surrounds all

مُحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ

about them | instructs you | Allah | say | women | about | and they ask you | Ever-Encompassing
things. (126) They ask your pronouncement concerning women. Say: 'Allah

وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَىٰ النِّسَاءِ الَّتِي لَا تُوْتُوهُنَّ

you give them | not | whom | girls | orphans | about | the Book | in | to you | is recited | and what
pronounces to you about them and (remember) what has been recited

مَا كُتِبَ لَهُنَّ وَتَرْعَبُونَ أَنْ تَنْكِحُوهُنَّ وَالسُّتَضْعَفِينَ

and weak (and helpless) | you marry them | that | and you desire | for them | was ordained | what
to you in the Book concerning the orphan girls whom you give not what is prescribed for them

مِنَ الْوَالِدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ

of | you do | and whatever | with justice | for orphans | you stand | and that | children | among
and yet desire to marry them; also regarding helpless children. He (has instructed you) to deal

خَيْرٍ قَانَ اللَّهُ كَانَ بِهِ عَلِيمًا ۝ وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا

her husband | of | feared | a woman | and if | All-Aware | of it | is | Allah | indeed | good

justly with orphans. Whatever good you do, Allah knows of it. (127) If a woman fears ill-treatment

نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهَا أَنْ يُصْلِحَا

they reconcile | that | on both of them | blame | then (there is) no | desertion | or | cruelty

or desertion on the part of her husband, it shall be no offence for them to make terms of peace

بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ

the souls | and are swayed | (is) better | and the reconciliation | a reconciliation | between themselves

between themselves, and such reconciliation is best. Human inner-selves are swayed by greed. But

الشَّحْ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ

you do | with what | is | Allah | then verily | and fear Allah | you do good | but if | by greed

if you do what is right and guard yourselves against evil, know then that Allah is aware of all

خَيْرًا ۝ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ

even if | wives | between | you do justice | that | you be able | and never will | Well-Acquainted

what you do. (128) You will not be able to deal equally between your wives, even though you may

حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ

but if | as hanging | and leave her | inclination | the whole | you incline | so do not | you ardently desire

wish to do that. Do not set yourself altogether against any of them, leaving her, as it were, in

تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝ وَإِنْ

and if | Most Merciful | All-Forgiving | is | Allah | then indeed | and fear Allah | you act rightly

suspense. If you come to a friendly understanding and guard yourselves against evil, (you will

يَتَفَرَّقَا يُعْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ

Allah | and is | His Bounty | from | all | Allah | will provide abundance | they (two) separate

find) Allah Forgiving, Merciful. (129) If they separate, Allah will provide each of them out of His

وَإِسْعًا حَكِيمًا ۝ وَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا

and whatever | the heavens | (is) in | whatever | and for Allah (is) | All-Wise | All-Bounteous

own abundance: He is Munificent, Wise. (130) To Allah belongs all that is in the heavens and in

فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

before you | the scripture | were given | those who | We had advised | and verily | the earth | (is) in

the earth. We have recommended those whom the Book was given before you and (to) you

وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا

what belongs to Allah then verily you disbelieve and if Allah you fear that and to you (Muslims) to fear Allah. If you deny Him, know that to Allah belongs all that

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

Most Praise-worthy Ever Rich (free of all wants) Allah and is the earth (is) in and what the heavens (is) in is in the heavens and the earth. He is Self-sufficient and Praiseworthy. (131)

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ

Allah and suffices the earth (is) in and what the heavens (is) in what and belongs to Allah To Allah belongs all that is in heaven and the earth. Allah suffices

وَكَيْلًا ﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ

and bring people O you He can take you away He will if as a Defender/ Disposer of affairs for a guardian. (132) If He wills, He can take you away o mankind and replace

بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ

reward desires whoever All-Potent that over Allah and is others you by others. This He has power to do. (133) He who seeks the reward of this

الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ

Allah and is and the Hereafter (of this world) (is) reward Allah then with (of) (this) world life, with Allah is rewards of this life and of the next. He is

سَبِيحًا بَصِيرًا ﴿١٣٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ

of justice upholder you be believe who O you All-Seeing All-Hearing Hearing, Seeing. (134) Believers, stand firmly for justice and bear true witness before Allah, even

شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ

and relatives parents or yourselves against though (it be) for Allah as witnesses though it be against yourselves, your parents, or your kinsfolk. Whether he

إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا

so do not than both of them (has) more right Allah poor or rich he be if be rich or poor, (know that) Allah is nearer to both (than you are). So do not

تَتَّبِعُوا الرِّهَاقَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تُعْرِضُوا فَإِنَّ

then you refrain or you distort and if you do justice that (not) (your) desires you follow be led by passion, lest you may avoid justice. If you incline or turn away,

اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا

believe | believe | who | O you | Well-Aware | you do | of what | is | Allah
Allah is aware of the things you do.(135) O believers, believe

بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ

to His Messenger | to | He has sent down | which | and the Book | and His Messenger | in Allah
in Allah and His Apostle, in the Book He has sent down to His Apostle,

وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ

in Allah | disbelieves | and whosoever | before | He sent down | which | and the Scripture
and in the Book He formerly sent down. He that denies Allah,

وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ

then indeed | the Last | and Day | and His Messengers | and His Books | and His angels
His angels, His Scriptures, His apostles, and the Last Day,

صَلَّ سَلًّا بَعِيدًا ﴿١٣٦﴾ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ

then | disbelieve | then | believe | those who | verily | far away | a misleading | he is misled
has strayed far away.(136) Those who accept the faith and then renounce it, who

آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُعْفِرْ

forgive | Allah | neither will | (in their) disbelief | increased | then | disbelieve | then | believe
again embrace it and again deny it and go on increasing in unbelief - Allah will neither forgive

لَهُمْ وَلَا لِيُهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾ بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ

for them (is) | that | (to) the hypocrites | give tidings | (on the Right) Way | will guide them | nor | them
them nor guide them on the way.(137) Give warning to the hypocrites that there is for them a

عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ

as allies | the disbelievers | take | those who | painful | torment
painful torment:(138) those who choose the unbelievers rather than the believers

مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَتَعُونَ عِنْدَهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ

the honour (is) | verily | honour | from them | do they seek? | believers | instead of
for their friends. Are they seeking glory at their hands? · Surely all glory

لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا

when | that | Scripture | in | to you | He has sent down | and indeed | all together | for Allah
belongs to Allah.(139) It has been revealed to you in the Book that when you hear

سِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا

(these) | and being mocked at | (these) | being rejected | (of) Allah | verses | you hear
His revelations being denied or ridiculed, do not sit down with them

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ

other than that | a talk | in | they engage | until | with them | you sit | then do not
unless they engage in other talk, or else you shall yourselves

إِنَّكُمْ إِذَا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ

the hypocrites | (would) collect | Allah | certainly | (are) like them | then | indeed you
become like them. Allah will gather the hypocrites and the

وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾ الَّذِينَ يَتَرَبَّصُونَ بِكُمْ

to you | watching closely | those who are | all together | Hell | in | and the disbelievers
unbelievers all together in Hell.(140) (These are) the ones who wait and watch

فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَمْ تَكُنْ

we | were not | they said | Allah | from | a victory | for you | (there) was | if
about you. If Allah grants you a victory, they say: 'were we not with you?'

مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَمْ

did not | they said | a chance | for disbelievers | (there) was | and if | with you
And if the unbelievers gain a success, they say to them: 'Did we not gain mastery

نَسْتَحِودُ عَلَيْكُمْ وَنَنْعَمُ مِنَ الْمُؤْمِنِينَ قَالَ اللَّهُ

and Allah | the believers | from | and (did) we protect you | over you | we have mastery
over you, and did we not protect you from the believers?' Allah will judge between

يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ

Allah | make | and never will | (of) Resurrection | (on) the Day | between you | will judge
you on the Day of Resurrection. And never will Allah grant the unbelievers

لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ

(seek to) deceive | the hypocrites | indeed | a way | the believers | over | for the disbelievers
any way (to triumph) over the believers.(141) The hypocrites seek to deceive Allah,

اللَّهُ وَهُوَ خَادِعُهُمْ ۖ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا

they stand | the prayer | to | they stand up | and when | deceives them | but (it is) they (who) | Allah
but it is Allah who deceives them. When they rise to pray, they stand with laziness

كَسَالِي يِرْءَاوُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

little | but | Allah | they remember | and do not | (of) men | to be seen | with laziness
Showing off to people and remembering, Allah but little.(142)

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ

those | to | nor | these | to | neither | (this and) that | between | swaying
wavering between this and that and belonging neither to these nor those.

وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾ يَا أَيُّهَا الَّذِينَ

who | O you | a way | for him | you find | then will never | Allah | sends astray | and whom
You cannot guide the man whom Allah has left in error.(143) O believers,

أَمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

believers | instead of | as allies | the disbelievers | you take | do not | believe
do not choose the infidels rather than the believers for your friends.

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾

verily | a clear | proof | against yourselves | Allah | you give | that | do you wish?
Would you give Allah a clear proof against yourselves?(144) The hypocrites

الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ

for them | you find | and will not | the Fire | of | the lowest | depths | (will be) in | the hypocrites
shall be cast into the lowest reach of the Fire: there shall be none to help

نَصِيرًا ﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا

and purified | to Allah | and held fast | mended (their ways) | repented | those who | except | any helper
them.(145) But those who repent and mend their ways, who hold fast to Allah

دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ

Allah | grant | and shall | the believers | (will be) with | they | for Allah | their religion
and make their religion solely for Allah, these are with believers and the believers

الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ

by your punishment | Allah | shall do | what | a great | reward | (to) believers
shall be richly rewarded by Allah.(146) And why should Allah punish you if you

إِنْ شَكَرْتُمْ وَأَمَّنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

All-Knowing | All-Appreciative | Allah | and is | and you believed | you have thanked | if
render thanks to Him and truly believe in Him? Allah is Rewarding, Knowing.(147)