



AalImran آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Alif, Lam, Meem.	1. Alif, Lam, Mim.	1. Alf Lam Mim.	1. Alim. Lam. Mim.	آلِمْ
2. Allah – there is no deity except Him, the Ever-Living, the Sustainer of existence.	2. Allah, the Ever-Living, who sustains the entire order of the universe there is no God but He.	2. God! There is no god but He, the Living, the Self-Subsisting Eternal.	2. Allah! There is no God save Him, the Alive, the Eternal.	اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
3. He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.	3. He has revealed this Book to you, setting forth the truth and confirming the earlier Books, and earlier He revealed the Torah and Gospel.	3. It is He who sent down to you (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus).	3. He has revealed unto you, Muhammad the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.	نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ
4. Before, as guidance for the people. And He revealed the Quran. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might, the Owner of Retribution.	4. For the guidance of mankind; and He has also revealed the Criterion (to distinguish truth from falsehood). A severe chastisement lies in store for those who deny the signs of Allah. Allah is All Mighty; He is the Lord of Retribution.	4. Before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). Then those who reject Faith in the Signs of God will suffer the severest penalty, and God is Exalted in Might, Lord of Retribution.	4. Aforetime, for a guidance to mankind; and has revealed the Criterion (of right and wrong). Lo! Those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to requite (the wrong).	مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ
5. Indeed, from Allah nothing is hidden in the earth, nor in the heaven.	5. Nothing in the earth and in the heavens is hidden from Allah.	5. From God, verily nothing is hidden on earth or in the heavens.	5. Lo! Nothing in the earth or in the heavens is hidden from Allah.	إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
6. It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.	6. It is He Who fashions you in the wombs as He wills. There is no God but He; the All Mighty, the All Wise.	6. He it is who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.	6. He it is who fashions you in the wombs as pleases Him. There is no God save Him, the Almighty, the Wise.	هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

7. It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise – they are the foundation of the Book – and others unspecified. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecified, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

7. It is He who has revealed the Book to you. Some of its verses are absolutely clear and lucid, and these are the core of the Book. Others are ambiguous. Those in whose hearts there is perversity, always go about the part which is ambiguous, seeking mischief and seeking to arrive at its meaning arbitrarily, although none knows their true meaning except Allah. On the contrary, those firmly rooted in knowledge say: 'We believe in it; it is all from our Lord alone.' No one derives true admonition from anything except the men of understanding.

7. He it is who has sent down to you the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except God. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.

7. He it is who has revealed unto you (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knows its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

8. [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

8. They pray to Allah: 'Our Lord! Do not let our hearts swerve towards crookedness after You have guided us to the right way, and, bestow upon us Your mercy. Surely You, only You, are the Munificent Giver!

8. "Our Lord!" (They say), "Let not our hearts deviate now after you have guided us, but grant us mercy from your own presence; for you are the Grantor of bounties without measure.

8. Our Lord! Cause not our hearts to stray after you have guided us, and bestow upon us mercy from your presence. Lo! you, only you, are the Bestower.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِدْرَائِهِمْ وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

9. Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.

9. Our Lord! You will surely gather mankind together one Day, a Day about (the coming of which) there is no doubt. Surely, Allah never goes against His promise.

9. "Our Lord! you are He that will gather mankind together against a day about which there is no doubt; for God never fails in His promise."

9. Our Lord! Lo! it is you who will gather mankind together to a Day of which there is no doubt. Lo! Allah fails not to keep the tryst.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾

10. Indeed, those who disbelieve – never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.

10. Those who disbelieve, neither their wealth nor their offspring will avail them at all against Allah, and it is they who will be the fuel of the Fire.

10. Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against God: They are themselves but fuel for the Fire.

10. (On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for Fire.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُعْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

11. [Theirs is] like the custom of the people of Pharaoh and those before

11. (To them shall happen) the like of what happened to the people of Pharaoh,

11. (Their plight will be) no better than that of the people of Pharaoh, and their

11. Like Pharaoh's folk and those who were before them, they disbelieved Our

كَذَّابٍ أَلٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا

them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.

and those before them. They rejected Our signs, so Allah seized them for their sins. Allah indeed is severe in punishment.

predecessors: They denied our Signs, and God called them to account for their sins. For God is strict in punishment.

revelations and so Allah seized them for their sins. And Allah is severe in punishment.

فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

12. Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

12. Tell those who disbelieved: 'You shall soon be overpowered and mustered to Hell - and that is an evil resting place!'

12. Say to those who reject Faith: "Soon will you be vanquished and gathered together to Hell, an evil bed indeed (to lie on)!"

12. Say (O Muhammad) unto those who disbelieve: You shall be overcome and gathered unto Hell, an evil resting-place.

قُلْ لِلَّذِينَ كَفَرُوا سَعْتَابُونَ
وَيُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ
الْمِهَادُ ﴿١٢﴾

13. Already there has been for you a sign in the two armies which met – one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

13. You have already come across an instructive sign in the two hosts that encountered each other in battle (at Badr): one host fighting in the way of Allah, and the other that of unbelievers. They saw with their own eyes that one host was twice the number of the other. But Allah succors with His victory whomsoever He wills. In this there is surely a lesson for all who have eyes to see.

13. "There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of God, the other resisting God; these saw with their own eyes twice their number. But God does support with His aid whom He pleases. In this is a warning for such as have eyes to see."

13. There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengthens with His succor whom He will. Lo! Herein verily is a lesson for those who have eyes.

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِ
الَّتِي قَاتَلْتُمُ الْكُفَّارَ فِي سَبِيلِ اللَّهِ
وَأُخْرَى كَافِرَةٌ يَرَوْنَهَا
مِثْلَيْهِمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ
بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

14. Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

14. Men are naturally tempted by the lure of women, children, treasures of gold and silver, horses of mark, cattle and plantations. These are the enjoyments in the life of this world; but with Allah lies a goodly abode to return to.

14. Fair in the eyes of men is the love of things they covet: Women and sons; Heaped up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to God is the best of the goals (to return to).

14. Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.

رُزِقَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ
النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرَثِ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ
الْمَأْوَىٰ ﴿١٤﴾

15. Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is

15. Say: Shall I tell you of things better than these? For the God-fearing there are, with their Lord, gardens beneath which rivers flow; there they will abide for ever, will have spouses of stainless purity as companions, and will enjoy the good pleasure of Allah.

15. Say: Shall I give you glad tidings of things far better than those? For the righteous are gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of God.

15. Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of

قُلْ أَوْفَيْتُكُمْ بِعَيْبِكُمْ مِنْ
ذَلِكُمْ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ

Seeing of [His] servants.

Allah thoroughly observes His servants.

For in God's sight are (all) His servants.

His bondmen.

بِالْعِبَادِ ﴿١٥﴾

16. Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."

16. These are the ones who pray: Our Lord! We do indeed believe, so forgive us our sins and keep us safe from the chastisement of the Fire.

16. (Namely), those who say: "Our Lord! We have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"

16. Those who say: Our Lord! Lo! We believe. So forgive us our sins and guard us from the punishment of Fire.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

17. The patient, the true, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn.

17. Men who are steadfast, truthful, obedient, spend (in the way of Allah) and implore the forgiveness of Allah before daybreak.

17. Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of God); and who pray for forgiveness in the early hours of the morning.

17. The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقانتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

18. Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

18. Allah Himself bears witness that there is no God but He; and likewise do the angels and the men possessed of knowledge bear witness in truth and justice that there is no God but He, the All-Mighty, the All-Wise.

18. There is no god but He: That is the witness of God, His angels, and those endowed with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.

18. Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witnesses). Maintaining His creation in justice, there is no God save Him the Almighty, the Wise.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

19. Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

19. The true religion with Allah is Islam. The People of the Book adopted many different ways rather than follow the true way of Islam even after the knowledge of truth had reached them, and this merely to commit excesses against one another. Let him who refuses to follow the ordinances and directives of Allah know that Allah is swift in His reckoning.

19. The Religion before God is Islam (submission to His Will): Nor did the People of the Book dissent there from except through envy of each other, after knowledge had come to them. But if any deny the Signs of God, God is swift in calling to account.

19. Lo! Religion with Allah (is) the surrender (to His Will and Guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieves the revelations of Allah (will find that) lo! Allah is swift at reckoning.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴿١٩﴾ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْضًا بِبَعْضٍ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠﴾

20. So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have

20. And if they remonstrate with you, tell them: 'I have submitted my whole being to Allah, and so have those who follow me.' And ask the People of the Book as well as those who follow no heavenly Scripture: 'Have you

20. So if they dispute with you, say: "I have submitted my whole self to God and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do you (also) submit yourselves?" If they

20. And if they argue with you, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ

you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away – then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.

also submitted (to Allah)?" If they have submitted to Him, they are indeed on the right way but if they deviate from submitting to Allah, then your duty is merely to deliver the message. Allah observes the affairs of His servants.

do, they are in right guidance, but if they turn back, your duty is to convey the Message; and in God's sight are (all) His servants.

you (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is your duty only to convey the message (unto them). Allah is Seer of (His) bondmen.

أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ
الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾

21. Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people – give them tidings of a painful punishment.

21. Give those who refuse to follow the directives of Allah, who slay the Prophets unjustly, and who slay those who enjoin justice, give them glad tidings of a grievous chastisement.

21. As to those who deny the Signs of God and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.

21. Lo! Those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ
بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

22. They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.

22. These are the people whose works have gone to waste in this world and in the world to come. They have none to help them.

22. They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.

22. Those are they whose works have failed in the world and the Hereafter; and they have no helpers.

أُولَئِكَ الَّذِينَ حَبِطَتْ
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

23. Do you not consider, [O Muhammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing.

23. Have you not noticed those who have been given a portion of the Book? Whenever their learned men are summoned to the Book of Allah to judge the differences between them, a party of them turns away in aversion.

23. Have you not turned your vision to those who have been given a portion of the Book? They are invited to the Book of God, to settle their dispute, but a party of them turn back and decline (the arbitration).

23. Have you not seen how those who have received a portion of the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it).

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ
اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْا
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

24. That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing.

24. This is because they say: "The fire of Hell shall not touch us except for a limited number of days. The false beliefs, which they have forged, have deluded them in their faith.

24. This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.

24. That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent has deceived them regarding their religion.

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا
النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ
وَعَرَّهٖمْ فِي دِينِهِمْ مَا كَانُوا
يَفْتَرُونَ ﴿٢٤﴾

25. So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be

25. How, then, will they fare when We shall gather them all together to witness the Day about (the coming of) which

25. But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will be paid

25. How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا
رَيْبَ فِيهِ ۗ وَوُفِّيَتْ كُلُّ نَفْسٍ

compensated [in full for] what it earned, and they will not be wronged.

there is no doubt, and when every human being shall be repaid in full for what he has done, and none shall be wronged?

out just what it has earned, without (favor or) injustice?

soul will be paid in full what it has earned, and they will not be wronged.

مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

٢٥

26. Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

26. Say: O Allah, Lord of all dominion! You give dominion to whom You will and take away dominion from whom You will and You exalt whom You will, and abase whom You will. In Your hand is all good. Surely You are All-Powerful.

26. Say: O God! Lord of Power (And Rule), You give power to whom You please, and You strip off power from whom You please: You endue with honor whom You please, and You bring low whom You please: In Your hand is all good. Verily, over all things You have power.

26. Say: O Allah! Owner of Sovereignty! You give sovereignty unto whom You will, and You withdraw sovereignty from whom You will. You exalt whom You will, and You abase whom You will. In Your hand is the good. Lo! You are Able to do all things.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

٢٦

27. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account."

27. You cause the night to pass into the day and the day to pass into the night. You bring forth the living out of the dead, and You bring the dead out of the living, and You give sustenance to whom You will beyond all reckoning.'

27. You cause the night to gain on the day, and You cause the day to gain on the night; You bring the living out of the dead, and You bring the dead out of the living; and You give sustenance to whom You please, without measure.

27. You cause the night to pass into the day, and You cause the day to pass into the night. And You bring forth the living from the dead, and You bring forth the dead from the living. And You give sustenance to whom You choose, without stint.

تُوجِبُ اللَّيْلَ فِي النَّهَارِ وَتُوجِبُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِعَبْرِ حِسَابٍ

٢٧

28. Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.

28. The believers may not take the unbelievers for their allies in preference to those who believe. Whoever does this has nothing to do with Allah unless he does so in order to protect himself from their wrong doing. Allah warns you to beware of Him for it is to Allah that you will return.

28. Let not the believers take for friends or helpers unbelievers rather than believers: if any do that, in nothing will there be help from God: except by way of precaution, that you may guard yourselves from them. But God cautions you (to remember) Himself; for the final goal is to God.

28. Let not the believers take disbelievers for their friends in preference to believers. Whoso does that has no connection with Allah unless (it be) that you but guard yourselves against them, taking (as it were) security. Allah bids you beware (only) of Himself. Unto Allah is the journeying.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِيْنَ اَوْلِيَاءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّا اَنْ تَتَّقُوْا مِنْهُمْ تُقٰةً وَيُحٰذِرُوْكُمْ اللّٰهُ نَفْسَهٗ وَاِلَى اللّٰهِ الْمَصِيْرُ

٢٨

29. Say, "Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things competent.

29. Say: 'Whether you conceal what is in your hearts or disclose it, Allah knows it. Allah knows what is in the heavens and in the earth and He has power over everything.'

29. Say: "Whether you hide what is in your hearts or reveal it, God knows it all: He knows what is in the heavens, and what is on earth. And God has power over all things.

29. Say, (O Muhammad): Whether you hide that which is in your breasts or reveal it, Allah knows it. He knows that which is in the heavens and that which is in the earth, and Allah is Able to do all things.

قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمُهٗ اللّٰهُ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ

٢٩

30. The Day every soul will find what it has done of good

30. The Day is approaching when every soul shall find

30. "On the Day when every soul will be confronted with all

30. On the Day when every soul will find itself confronted with

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ

present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants."

itself confronted with whatever good it has done and whatever evil it has wrought. It will then wish there is a wide space between it and the Day! Allah warns you to beware of Him; He is most tender towards His servants.

the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But God cautions you (To remember) Himself. And God is full of kindness to those that serve Him."

all that it has done of good and all that it has done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah bids you beware of Him. And Allah is Full of Pity for (His) bondmen.

مِنْ خَيْرٍ مُّحْضَرًا ۖ وَمَا عَمِلَتْ
مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا
وَبَيْنَهُ أَمَدًا بَعِيدًا
وَيُخَذِّرُكُمْ اللَّهُ
نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ



31. Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."

31. (O Messenger!) Tell people: 'If you indeed love Allah, follow me, and Allah will love you and will forgive you your sins. Allah is All-Forgiving, All-Compassionate.'

31. Say: "If you do love God, follow me: God will love you and forgive you your sins: For God is Oft-Forgiving, Most Merciful."

31. Say, (O Muhammad, to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ
رَّحِيمٌ



32. Say, "Obey Allah and the Messenger." But if they turn away – then indeed, Allah does not like the disbelievers.

32. Say: 'Obey Allah and obey the Messenger.' If they turn away from this then know that Allah does not love those who refuse to obey Him and His Messenger.

32. Say: "Obey God and His Apostle": But if they turn back, God loves not those who reject Faith.

32. Say: Obey Allah and the messenger. But if they turn away, lo! Allah loves not the disbelievers (in His guidance).

قُلْ أَطِيعُوا اللَّهَ
وَالرَّسُولَ فَإِنَّ اللَّهَ
يُحِبُّ
الْكَافِرِينَ



33. Indeed, Allah chose Adam and Noah and the family of Abraham and of the family of 'Imran over the worlds.

33. Truly Allah chose Adam and Noah and the descendants of Abraham and of 'Imran above all mankind.

33. God did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,

33. Lo! Allah preferred Adam and Noah and the family of Abraham and the family of 'Imran above (all His) creatures.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ
وَنُوحًا وَآلَ إِبْرَاهِيمَ
وَآلَ عِمْرَانَ عَلَى
الْعَالَمِينَ



34. Descendants, some of them from others. And Allah is Hearing and Knowing.

34. (For His messengers) - a people alike and the seed of one another. Allah is All-Hearing, All-Knowing.

34. Offspring, one of the other: And God hears and knows all things.

34. They were descendants one of another. Allah is Hearer, Knower.

ذُرِّيَّةً بَعْضُهَا مِنْ
بَعْضٍ وَاللَّهُ
سَمِيعٌ عَلِيمٌ



35. [Mention, O Muhammad], when the wife of 'Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

35. (He also heard) when the woman of 'Imran said: 'O Lord! Behold, unto You do I vow that the child in my womb is to be devoted to Your exclusive service. Accept it, then, from me. Surely You alone are All-Hearing, All-Knowing.'

35. Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto You what is in my womb for your special service: So accept this of me: For You hear and know all things."

35. (Remember) when the wife of 'Imran said: My Lord! I have vowed unto You that which is in my belly as a consecrated (offering). Accept it from me. Lo! You, only You, are the Hearer, the Knower.

إِذْ قَالَتِ امْرَأَتُ
عِمْرَانَ رَبِّ إِنِّي
نَذَرْتُ لَكَ مَا فِي
بَطْنِي مَحْرَمًا
فَتَقَبَّلْ مِنِّي إِنَّكَ
أَنْتَ
السَّمِيعُ الْعَلِيمُ



36. But when she delivered her, she said, "My Lord, I have delivered a

36. But when she gave birth to a female child, she said: 'O Lord! I have given

36. When she was delivered, she said: "O my Lord! Behold! I am delivered of a

36. And when she was delivered she said: My Lord! Lo! I am delivered of a female

فَلَمَّا وَضَعَتْهَا
قَالَتْ رَبِّ إِنِّي

female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]."

birth to a female' - and Allah knew full well what she had given birth to - 'and a female is not the same as a male. I have named her Mary and commit her and her offspring to You for protection from Satan, the accursed.'

female child!" And God knew best what she brought forth - "And no wise is the male like the female. I have named her Mary, and I commend her and her offspring to your protection from the Evil One, the Rejected."

- Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave your protection for her and for her offspring from Satan the outcast.

وَضَعْتُهَا أَنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا
وَضَعْتُ وَ لَيْسَ الذَّكَرُ
كَالْأُنثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ
وَإِنِّي أَعِزُّهَا بِكَ وَذُرِّيَّتَهَا مِنَ
الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

37. So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."

37. Thereupon her Lord graciously accepted Mary and vouchsafed to her a goodly growth and placed her in the care of Zechariah. Whenever Zechariah visited her in the sanctuary, he found her provided with food. He asked her: 'O Mary, how did this come to you?' She said: 'It is from Allah. Allah provides sustenance to whom He wills beyond all reckoning.'

37. Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From God: for God provides sustenance to whom He pleases without measure."

37. And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence comes unto you this (food)? She answered: It is from Allah. Allah gives without stint to whom He wills.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ
وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا
زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا
زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا
رِزْقًا قَالَ يَمْرِئُؤْمِي أَنَّىٰ لَكَ هَذَا
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ
حِسَابٍ ﴿٣٧﴾

38. At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

38. Then Zechariah prayed to his Lord: 'O Lord! Grant me from Yourself out of Your grace the gift of a goodly offspring, for indeed You alone heed all Prayers.'

38. There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from You a progeny that is pure: for You are He that hears prayer!"

38. Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of your bounty goodly offspring. Lo! You are the Hearer of Prayer.

هَذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ
رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

39. So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."

39. As he stood praying in the sanctuary, the angels called out to him: 'Allah gives you good tidings of John (Yahya), who shall confirm a command of Allah, shall be outstanding among men, utterly chaste, and a Prophet from among the righteous.'

39. While he was standing in prayer in the chamber, the angels called unto him: "God does give you glad tidings of Yahya, witnessing the truth of a word from God, and (be besides) noble, chaste, and a prophet, of the (goodly) company of the righteous."

39. And the angels called to him as he stood praying in the sanctuary: Allah gives you glad tidings of (a son whose name is) John, (who comes) to confirm a word from Allah lordly, chaste, a prophet of the righteous.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ
يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ
يُبَشِّرُكَ بِغُلَامٍ بِيحْيَىٰ مَصَدِّقًا
مِّنَ اللَّهِ وَنَذِيرًا
وَخَصُومًا ۗ وَنَبِيًّا مِّنَ الصَّالِحِينَ
﴿٣٩﴾

40. He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" The angel said, "Such is Allah;

40. Zechariah exclaimed: 'My Lord! How shall I have a son when old age has overtaken me and my wife is barren?' He said: Thus shall it be;

40. He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Does God

40. He said: My Lord! How can I have a son when age has overtaken me already and my wife is barren? (The angel) answered: So

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ
وَقَدْ بَلَغَنِي الْكِبَرُ وَأُمْرَأَتِي عَاقِرٌ
قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا

He does what He wills."

Allah does what He wills.'

accomplish what He wills."

(it will be). Allah does what He will.

يَشَاءُ ﴿٤٠﴾

41. He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning."

41. Zechariah said: 'O my Lord! Appoint a sign for me.' The angel said: 'The sign for you shall be that you shall not speak to men for three days except by gesture. Remember your Lord and extol His glory by night and by day.'

41. He said: "O my Lord! Give me a sign!" "Your sign," was the answer, "shall be that you shall speak to no man for three days but with signals. Then celebrate the praises of your Lord again and again, and glorify Him in the evening and in the morning."

41. He said: My Lord! Appoint a token for me. (The angel) said: The token unto you (shall be) that you shall not speak unto mankind three days except by signs. Remember your Lord much, and praise (Him) in the early hours of night and morning.

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ
إِنَّكَ إِلَّا تَكَلِّمُ النَّاسَ ثَلَاثَةَ
أَيَّامٍ إِلَّا رَمْرَمًا وَاذْكُرْ رَبَّكَ
كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾

42. And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.

42. Then came the time when the angels said: 'O Mary! Behold, Allah has chosen you, and made you pure, and exalted you above all the women in the world.

42. Behold! The angels said: "O Mary! God has chosen you and purified you, chosen you above the women of all nations.

42. And when the angels said: O Mary! Lo! Allah has chosen you and made you pure, and has preferred you above (all) the women of creation.

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤِمُ إِنَّ
اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ
وَاصْطَفَاكِ عَلَى نِسَاءِ
الْعَالَمِينَ ﴿٤٢﴾

43. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."

43. O Mary! Remain devout to your Lord, and prostrate yourself in worship, and bow with those who bow (before Him).'

43. "O Mary! Worship your Lord devoutly: Prostrate yourself, and bow down (in prayer) with those who bow down."

43. O Mary! Be obedient to your Lord, prostrate yourself and bow with those who bow (in worship).

يَمْرُؤِمُ أَقْنِي لِرَبِّكِ وَاسْجُدِي
وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.

44. (O Muhammad!) We reveal to you this account from a realm which lies beyond the reach of your perception for you were not with them when they drew lots with their pens about who should be Mary's guardian, and you were not with them when they disputed about it.

44. This is part of the tidings of the things unseen, which We reveal unto you (O Apostle!) by inspiration: You were not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor were you with them when they disputed (the point).

44. This is of the tidings of things hidden. We reveal it unto you (Muhammad). You were not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor were you present with them when they quarreled (thereupon).

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يَخْتَصِمُونَ ﴿٤٤﴾

45. [And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to Allah].

45. And when the angels said: 'O Mary! Allah gives you the glad tidings of a command from Him: his name shall be the Messiah, Jesus, the son of Mary. He shall be highly honored in this world and in the next, and shall be one of those near stationed to Allah.

45. Behold! The angels said: "O Mary! God gives you glad tidings of a word from Him: his name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of (the company of) those nearest to God.

45. (And remember) when the angels said: O Mary! Lo! Allah gives you glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤِمُ إِنَّ
اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ
اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ
مَرْيَمَ وَجِيهًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

46. He will speak to the people in the cradle and in maturity and will be of the righteous."

46. And he shall speak to men in the cradle and also later when he grows to maturity and shall indeed be among the righteous.'

46. He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."

46. He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

47. She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.

47. She said: 'O my Lord! How shall I have a son when no man has ever touched me?' The angel answered: Thus shall it be. Allah creates whatever He wills. When He decides something, He merely says: "Be" and it is.

47. She said: "O my Lord! How shall I have a son when no man has touched me?" He said: "Even so: God creates what He wills: When He has decreed a plan, He but says to it, 'Be,' and it is!

47. She said: My Lord! How can I have a child when no mortal has touched me? He said: So (it will be). Allah creates what He wills. If He decrees a thing, He says unto it only: Be! And it is.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ
وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ
كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا
قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿٤٧﴾

48. And He will teach him writing and wisdom and the Torah and the Gospel

48. And He will teach him the Book, the Wisdom, the Torah, the Gospel,

48. "And God will teach him the Book and Wisdom, the Law and the Gospel,

48. And He will teach him the Scripture and wisdom, and the Torah and the Gospel.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

49. And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead – by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.

49. And he will be a Messenger to the Children of Israel.' (And when he came to them he said): 'I have come to you with a sign from your Lord. I will make for you from clay the likeness of a bird and then I will breathe into it and by the leave of Allah it will become a bird. I will also heal the blind and the leper, and by the leave of Allah bring the dead to life. I will also inform you of what things you eat and what you treasure up in your houses. Surely this is a sign for you if you are true believers.

49. "And (appoint him) an apostle to the Children of Israel, (with this message): "I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by God's leave: And I heal those born blind, and the lepers, and I quicken the dead, by God's leave; and I declare to you what you eat, and what you store in your houses. Surely therein is a Sign for you if you did believe;

49. And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what you eat and what you store up in your houses. Lo! Herein verily is a portent for you, if you are to be believers.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي
قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ
أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ فَانْفُخُ فِيهِ
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ
الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي
الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا
تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي
بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً
لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

50. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.

50. And I have come to confirm the truth of whatever there still remains of the Torah, and to make lawful for you some of the things which had been forbidden to you. And I have come to you with a sign from your Lord; so have fear of Allah and obey me.

50. (I have come to you), to attest the law which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear God, and obey me.

50. And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
التَّوْرَةِ وَإِلَّا حَلَّ لَكُمْ بَعْضُ
الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ
بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ
وَاطِيعُونَ ﴿٥٠﴾

51. Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path."

51. Surely, Allah is my Lord and your Lord; so serve Him alone. This is the straight way.'

51. It is God who is my Lord and your Lord; then worship Him. This is a way that is straight.

51. Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

52. But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]."

52. And when Jesus perceived their leaning towards unbelief, he asked: 'Who will be my helpers in the way of Allah?' The disciples said: We are the helpers of Allah. We believe in Allah, and be our witness that we have submitted ourselves exclusively to Allah.

52. When Jesus found Unbelief on their part He said: "Who will be my helpers to (the work of) God?" Said the disciples: "We are God's helpers: We believe in God, and do you bear witness that we are Muslims.

52. But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear you witness that we have surrendered (unto Him).

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ
الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ
أَنْصَارُ اللَّهِ أُمَّتًا بِاللَّهِ وَأَشْهَدُ
بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

53. Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth]."

53. Our Lord! We believe in the commandment You have revealed and we obey the Messenger; make us, then, one of those who bear witness (to the truth).

53. "Our Lord! We believe in what You have revealed, and we follow the Apostle; then write us down among those who bear witness."

53. Our Lord! We believe in that which You hast revealed and we follow him whom You have sent. Enroll us among those who witness (to the truth).

رَبَّنَا أُمَّتًا مِمَّا أَنْزَلْتَ وَاتَّبَعْنَا
الرَّسُولَ فَأَكْتُبْنَا مَعَ الشَّاهِدِينَ
﴿٥٣﴾

54. And the disbelievers planned, but Allah planned. And Allah is the best of planners.

54. Then they schemed (against the Messiah), and Allah countered their schemes by schemes of His own. Allah is the best of schemers.

54. And (the unbelievers) plotted and planned, and God too planned, and the best of planners is God.

54. And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ
الْمَاكِرِينَ ﴿٥٤﴾

55. [Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.

55. (And it was part of His scheme) when Allah said: 'O Jesus! I will recall you and raise you up to Me and will purify you (of the company) of those who disbelieve, and will set your followers above the unbelievers till the Day of Resurrection. Then to Me you shall return, and I will judge between you regarding what you differed.

55. Behold! God said: "O Jesus! I will take you and raise you to Myself and clear you (of the falsehoods) of those who blaspheme; I will make those who follow you superior to those who reject faith, to the Day of Resurrection: Then shall you all return unto me, and I will judge between you of the matters wherein you dispute.

55. (And remember) when Allah said: O Jesus! Lo! I am gathering you and causing you to ascend unto Me, and am cleansing you of those who disbelieve and am setting those who follow you above those who disbelieve until the Day of Resurrection. Then unto Me you will (all) return, and I shall judge between you as to that wherein you used to differ.

إِذْ قَالَ اللَّهُ لِعِيسَى إِنِّي مُتَوَفِّيكَ
وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ
الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ
اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى
يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ
فَأَحْكُمُ بَيْنَكُمْ فِي مِمَّا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

56. And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers."

56. As for those who disbelieved, I shall punish them with a terrible chastisement in this world and in the next; and they shall find none to help them.

56. "As to those who reject faith, I will punish them with a terrible agony in this world and in the Hereafter, nor will they have anyone to help."

56. As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعْدِدْ لَهُمْ
عَذَابًا شَدِيدًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ
نَاصِرِينَ ﴿٥٦﴾

57. But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers.

57. But those who believe and do righteous deeds, He will reward them in full. Allah does not love the unjust.

57. "As to those who believe and work righteousness, God will pay them (in full) their reward; but God loves not those who do wrong."

57. And as for those who believe and do good works, He will pay them their wages in full. Allah loves not wrong doers.

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

58. This is what We recite to you, [O Muhammad], of [Our] verses and the precise [and wise] message.

58. What We recite to you consists of signs and wise admonition.

58. "This is what we rehearse unto you of the Signs and the Message of Wisdom."

58. This (which) We recite unto you is a revelation and a wise reminder.

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

59. Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was.

59. Surely, in the sight of Allah, the similitude of the creation of Jesus is as the creation of Adam whom He created out of dust, and then said: 'Be', and he was.

59. The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him: "Be". And he was.

59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! And he was.

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

60. The truth is from your Lord, so do not be among the doubters.

60. This is the truth from your Lord; be not, then, among those who doubt.

60. The truth (comes) from God alone; so be not of those who doubt.

60. (This is) the truth from your Lord (O Muhammad), so be not you of those who waver.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

61. Then whoever argues with you about it after [this] knowledge has come to you – say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."

61. Tell whoever disputes with you on this matter after true knowledge has come to you: 'Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, and then let us pray together and invoke the curse of Allah on those who lie.'

61. If any one disputes in this matter with you, now after (full) knowledge has come to you, say: "Come! Let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of God on those who lie!"

61. And whoso disputes with you concerning him, after the knowledge which has come unto you, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.

فَمَنْ حَاجَبَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

62. Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.

62. This is the true story. There is no God but Allah, and assuredly Allah is All Mighty, All Wise.

62. This is the true account: There is no god except God. And God, He is indeed the Exalted in Power, the Wise.

62. Lo! This verily is the true narrative. There is no God save Allah, and lo! Allah, He verily is the Mighty, the Wise.

إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

63. But if they turn away, then indeed – Allah is Knowing of the corrupters.

63. And if they turn their backs, truly Allah knows those who cause mischief.

63. But if they turn back, God has full knowledge of those who do mischief.

63. And if they turn away, then lo! Allah is Aware of (who are) the corrupters.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

64. Say, "O People of the Scripture, come to a word that is

64. Say: 'People of the Book! Come to a word common

64. Say: "O People of the Book! Come to common terms as

64. Say: O People of the Scripture! Come to an agreement

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى

equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

between us and you: that we shall serve none but Allah and shall associate none with Him in His divinity and that some of us will not take others as lords beside Allah.' And if they turn their backs (from accepting this call), tell them: 'Bear witness that we are the ones who have submitted ourselves exclusively to Allah.'

between us and you: That we worship none but God; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than God." If then they turn back, say you: "Bear witness that we (at least) are Muslims (bowing to God's Will).

between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).

كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ



65. O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?

65. People of the Book! Why do you dispute with us about Abraham even though the Torah and the Gospel were not revealed until after the time of Abraham? Do you not understand?

65. You People of the Book! Why dispute you about Abraham, when the Law and the Gospel were not revealed till after him? Have you no understanding?

65. O People of the Scripture! Why will you argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have you then no sense?

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ



66. Here you are – those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not.

66. Behold, you are those who have disputed greatly concerning matters which you knew; why are you now disputing about matters that you know nothing about? Allah knows it whereas you do not know.

66. Ah! You are those who fell to disputing (even) in matters of which you had some knowledge! But why dispute you in matters of which you have no knowledge? It is God who knows, and you who know not!

66. Lo! You are those who argue about that whereof you have some knowledge: Why then argue you concerning that whereof you have no knowledge? Allah knows. You know not.

هَآئِنْتُمْ هُوَآءِ حُجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ



67. Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.

67. Abraham was neither a Jew nor a Christian; he was a Muslim, wholly devoted to God. And he certainly was not amongst those who associate others with Allah in His divinity.

67. Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to God's (which is Islam), and he joined not gods with God.

67. Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ



68. Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet, and those who believe [in his message]. And Allah is the ally of the believers.

68. Surely the people who have the best claim to a relationship with Abraham are those who followed him in the past, and presently this Prophet and those who believe in him; Allah is the guardian of the men of faith.

68. Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Apostle and those who believe: And God is the Protector of those who have faith.

68. Lo! Those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Guardian of the believers.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ



69. A faction of the people of the Scripture wish they could mislead you. But they do not

69. A party of the People of the Book would fain lead you astray, whereas in truth they lead none

69. It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (not

69. A party of the People of the Scripture long to make you go astray; and they make none

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا

mislead except themselves, and they perceive [it] not.

astray except themselves, but they do not realize it.

you), but themselves, and they do not perceive!

to go astray except themselves, but they perceive not.

أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦١﴾

70. O People of the Scripture, why do you disbelieve in the verses of Allah while you witness [to their truth]?

70. O People of the Book! Why do you reject the signs of Allah even though you yourselves witness them?

70. You People of the Book! Why reject you the Signs of God, of which you are (yourselves) witnesses?

70. O People of the Scripture! Why disbelieve you in the revelations of Allah, when you (yourselves) bear witness (to their truth).

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٦٢﴾

71. O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?

71. People of the Book! Why do you confound truth with falsehood, and why do you conceal the truth knowingly?

71. You People of the Book! Why do you clothe truth with falsehood, and conceal the truth, while you have knowledge?

71. O People of the Scripture! Why confound you truth with falsehood and knowingly conceal the truth.

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٦٣﴾

72. And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion.

72. A party of the People of the Book said: 'Believe in the morning what has been revealed to those who believe, and then deny it in the evening that they may thus retract (from their faith).'

72. A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) turn back;

72. And a party of the People of the Scripture say: Believe in that which has been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return.

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارَ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٤﴾

73. And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allah. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord?" Say, "Indeed, [all] bounty is in the hand of Allah – He grants it to whom He wills. And Allah is all-Encompassing and Wise."

73. They also say among themselves: 'Do not follow anyone except him who follows your faith.' Say: 'Surely true guidance is Allah's. It is His favor that anyone should be given the like of what you have been given in the past, and that others should have been given firm evidence to proffer against you before your Lord.' Say: 'Surely bounty is in the Hand of Allah; He gives it to whom He wills. Allah is All-Embracing, All-Knowing.

73. "And believe no one unless he follows your religion." Say: "True guidance is the Guidance of God: (Fear you) lest a revelation be sent to someone (else) like unto that which was sent unto you? Or that those (receiving such revelation) should engage you in argument before your Lord?" Say: "All bounties are in the hand of God: He grants them to whom He pleases: And God cares for all, and He knows all things."

73. And believe not save in one who follows your religion - Say (O Muhammad): Lo! The guidance is Allah's Guidance - that anyone is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! The bounty is in Allah's hand. He bestows it on whom He will. Allah is All-Embracing, All-Knowing.

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُجَاجِبْكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٦٥﴾

74. He selects for His mercy whom He wills. And Allah is the possessor of great bounty.

74. He singles out for His mercy whomever He wills, Allah is possessed of abounding bounty.'

74. For His mercy He specially chooses whom He pleases; for God is the Lord of bounties unbounded.

74. He selects for His mercy whom He will. Allah is of Infinite Bounty.

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦٦﴾

75. And among the People of the Scripture is he who, if you entrust him

75. And among the People of the Book there are some who would restore you

75. Among the People of the Book are some who, if entrusted with a hoard of gold, will

75. Among the People of the Scripture there is he who, if you trust him with a weight of

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ

with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allah while they know [it].

even if you were to entrust a treasure of gold, and of them there are some whom were you to entrust with one gold piece, will not restore it unless you stand over them. That is because they say: 'We will not be taken to task for whatever we may do to non-Jews (ummis). Thus they falsely fix a lie upon Allah, and do so wittingly.

(readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless you constantly stood demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against God, and (well) they know it.

treasure, will return it to you. And among them there is he who, if you trust him with a piece of gold, will not return it to you unless you keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.

تَأْمَنُهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ
وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَّا
يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ
قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ
عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَ
هُمْ يَعْلَمُونَ ﴿٧٥﴾

76. But yes, whoever fulfills his commitment and fears Allah – then indeed, Allah loves those who fear Him.

76. But only those who fulfill their covenant and fear Allah. Truly Allah loves the God-fearing.

76. Nay. Those that keep their plighted faith and act aright, verily God loves those who act aright.

76. Nay, but (the chosen of Allah is) he who fulfills his pledge and wards off (evil); for lo! Allah loves those who ward off.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ
اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

77. Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.

77. There shall be no share in the life to come for those who sell away the covenant of Allah and their oaths for a trivial gain. On the Day of Resurrection Allah will neither address them, look at them, nor will He purify them. A painful chastisement lies ahead of them.

77. As for those who sell the faith they owe to God and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will God speak to them or look at them on the Day of Judgment, nor will He clean them (of sin): They shall have a grievous penalty.

77. Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ
وَآيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا
خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا
يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ
يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

78. And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know.

78. And there is a party among them who twist their tongues while reciting the Book to make you think that it is part of the Book when in fact it is not. They say: 'It is from Allah', when in fact it is not from Allah. They falsely fix a lie upon Allah, and do so wittingly.

78. There is among them a section who distort the Book with their tongues: (as they read), you would think it is a part of the Book, but it is not part of the Book; and they say, "That is from God," but it is not from God: It is they who tell a lie against God, and (well) they know it!

78. And lo! There is a party of them who distort the Scripture with their tongues, that you may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.

وَأَنَّ مِنْهُمْ لَفِرِيقًا يَُلَوِّنُ
الْسِّنْتَهِمُ بِالْكِتَابِ لِتَحْسَبُوهُ
مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا
هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى
اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

79. It is not for a human [prophet] that Allah should give him the Scripture and authority and

79. It does not befit a man that Allah should grant him His Book and sound judgment and

79. It is not (possible) that a man, to whom is given the Book, and wisdom, and the prophetic office,

79. It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ
الْكِتَابَ وَالْحِكْمَةَ وَالنُّبُوَّةَ ثُمَّ

prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

80. Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

81. And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

82. And whoever turned away after that – they were the defiantly disobedient.

83. So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

prophet-hood, and thereafter he should say to men: 'Become servants to me apart from Allah.' He would rather say: 'Become dedicated men of Allah, in accord with the dictates of the Book you have been teaching and studying.'

80. He will never enjoin you to take the angels or Prophets for your lords. Will he enjoin upon you unbelief when you have submitted yourselves to Allah?

81. And recall when Allah took a covenant from the Prophets: 'This is the Book and the Wisdom which I have given you. But should a Prophet come to you confirming that which is already with you, you shall believe in him and shall help him. So saying, Allah asked: 'Do you agree and accept to take up the burden of the covenant?' They answered: 'We agree,' He said: 'Then bear witness; and I will be with you among the witness.'

82. Then whosoever shall turn away from this covenant they are the transgressors.

83. Do they now seek a religion other than prescribed by Allah even though all that is in the heavens and the earth is in submission to Him – willingly or unwillingly - and to Him all shall return?

should say to people: "Be you my worshippers rather than God's": on the contrary (He would say) "Be you worshippers of Him who is truly the Cherisher of all: For you have taught the Book and you have studied it earnestly."

80. Nor would he instruct you to take angels and prophets for Lords and patrons. What! Would he bid you to unbelief after you have bowed your will (to God in Islam)?

81. Behold! God took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do you believe in him and render him help." God said: "Do you agree, and take this my covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

82. If any turn back after this, they are perverted transgressors.

83. Do they seek for other than the religion of God? While all creatures in the heavens and on earth have, willingly or unwillingly, bowed to His will and to Him shall they all be brought back.

prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be you faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.

80. And he commanded you not that you should take the angels and the prophets for lords. Would he command you to disbelief after you had surrendered (to Allah).

81. When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which you possess. You shall believe in him and you shall help him. He said: Do you agree, and will you take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear you witness. I will be a witness with you.

82. Then whosoever after this shall turn away: they will be miscreants.

83. Seek they other than the religion of Allah, when unto Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.

يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا لِي
مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا
رَبَّانِيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ
الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

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وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا
الْمَلَائِكَةَ وَالنَّبِيِّْنَ أَرْبَابًا
أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ
مُسْلِمُونَ

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وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا
آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ
تُمْ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ
قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى
ذَلِكَُمْ إِصْرِي قَالُوا أَقْرَرْنَا
قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ
الشَّاهِدِينَ

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فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ
هُمُ الْفَاسِقُونَ

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أَفَعَبِّرَ بِرَيْنِ اللَّهِ يَجْعُونَ وَلَهُ
أَسْلَمَ مَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ

٧٠

84. Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

84. Say: 'We believe in Allah and what was revealed to us and what was revealed to Abraham and Ishmael and to Issac and Jacob and his descendents, and the teachings which Allah gave to Moses and Jesus and to other Prophets. We make no distinction between any of them and to Him do we submit.

84. Say: "We believe in God, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to God do we bow our will (in Islam)."

84. Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

85. And whoever desires other than Islam as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.

85. And whoever seeks a way other than this way a submission (Islam), will find that it will not be accepted from him and in the life to come he will be among the losers.

85. If anyone desires a religion other than Islam (submission to God), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

85. And whoso seeks as religion other than the Surrender (to Allah), it will not be accepted from him, and he will be a loser in the Hereafter.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

86. How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people.

86. How can Allah guide people who once believed, after they received clear signs and affirmed that the Messenger was a true one, lapsed into disbelief. Allah does not guide the wrong doers.

86. How shall God guide those who reject Faith after they accepted it and bore witness that the Apostle was true and that clear signs had come unto them? But God guides not a people unjust.

86. How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah guides not wrongdoing folk.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

87. Those – their recompense will be that upon them is the curse of Allah and the angels and the people, all together,

87. The recompense for their wrong doing is that the curse of Allah and of the angels and of all men shall upon them.

87. Of such the reward is that on them (rests) the curse of God, of His angels, and of all mankind;

87. As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

88. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

88. Thus shall they abide. Neither shall their chastisement be lightened, nor shall they be granted any respite.

88. In that will they abide; nor will their penalty be lightened, nor respite be (their lot);

88. They will abide therein. Their doom will not be lightened, neither will they be reprieved.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾

89. Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.

89. But those who repent and mend their ways shall be excepted for indeed Allah is Forgiving, All Compassionate.

89. Except for those that repent (even) after that, and make amends; for verily God is Oft-Forgiving, Most Merciful.

89. Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا أَفَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾

90. Indeed, those who reject the message after their belief and then increase in disbelief – never will their [claimed] repentance be accepted, and they are the ones astray.

90. Those who relieved and have hardened in their disbelief after once believing, their (pretence to) repentance shall not be accepted. Indeed such men have altogether strayed.

90. But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

90. Lo! Those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ
ثُمَّ ارْتَدَّوْا كُفْرًا لَنْ تُقْبَلَ
تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ

١٠

91. Indeed, those who disbelieve and die while they are disbelievers – never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.

91. Truly those who disbelieved and died as unbelievers, not even an earth full of gold will be accepted from them as ransom. For such people there is painful chastisement; and none shall come to their help.

91. As to those who reject Faith, and die rejecting, never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers.

91. Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارًا فَلَنْ يُّقْبَلَ مِنْ أَحَدِهِمْ
مِلَّةٌ الْأَرْضِ ذَهَبًا وَلَوْ
اِفْتَدَى بِهَا أُولَئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ
نَاصِرِينَ

١١

92. Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend, indeed, Allah is Knowing of it.

92. You shall not attain righteousness until you spend out of what you love (in the way of Allah). Allah knows whatever you spend.

92. By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth God knows it well.

92. You will not attain unto piety until you spend of that which you love. And whatsoever you spend, Allah is Aware thereof.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا
حُبَبْتُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ
اللَّهَ بِهِ عَلِيمٌ

١٢

93. All food was lawful to the Children of Israel except what Israel had made unlawful to himself before the Torah was revealed. Say, [O Muhammad], "So bring the Torah and recite it, if you should be truthful."

93. All food (that is lawful in the Law revealed to Muhammad) was lawful to the Children of Israel, except what Israel made unlawful to themselves before the revelation of the Torah. Tell them: 'Bring the Torah and recite any passage of it if you are truthful.'

93. All food was lawful to the Children of Israel, except what Israel made unlawful for itself, before the Law (of Moses) was revealed. Say: "Bring you the Law and study it, if you be men of truth."

93. All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if you are truthful.

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي
إِسْرَائِيلَ إِلَّا مَا حَرَّمَ
إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ
أَنْ تُنزَلَ التَّوْرَةُ قُلْ فَأْتُوا
بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ
صَادِقِينَ

١٣

94. And whoever invents about Allah untruth after that – then those are [truly] the wrongdoers.

94. Those who falsely fix lies upon Allah despite this are the wrong doers.

94. If any, after this, invent a lie and attribute it to God, they are indeed unjust wrong doers.

94. And whoever shall invent a falsehood after that concerning Allah, such will be wrong doers.

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ
مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

١٤

95. Say, "Allah has told the truth. So follow the religion of Abraham, inclining toward truth; and he

95. Say: 'Whatever Allah has said is true. Follow, then, the way of Abraham in total devotion to Allah. He

95. Say: "God speaks the truth: follow the religion of Abraham, the sane in faith; he was not of the

95. Say: Allah speaks truth. So follow the religion of Abraham, the upright. He was not of the idolaters.

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ

was not of the polytheists."

was not one of those who associate others with Allah in His divinity.

pagans."

الْمُشْرِكِينَ ﴿٩٥﴾

96. Indeed, the first House [of worship] established for mankind was that at Makkah – blessed and a guidance for the worlds.

96. Behold, the first House (of Prayer) established for mankind is the one at Bakka: it is full of blessing and a centre of guidance for the whole world.

96. The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:

96. Lo! The first sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

97. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves – then indeed, Allah is free from need of the worlds.

97. In it there are clear signs and the station of Abraham; whoever enters it becomes secure. Pilgrimage to the House is a duty owed to Allah by all who can make their way to it. As for those who refuse to follow His command, surely Allah does not stand in need of anything.

97. In it are signs manifest; (for example), the station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to God, those who can afford the journey; but if any deny faith, God stands not in need of any of His creatures.

97. Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever enters it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way there. As for him who disbelieves, (let him know that) lo! Allah is Independent of (all) creatures.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

98. Say, "O People of the Scripture, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?"

98. Say: 'People of the Book! Why do you reject the signs of Allah when Allah is witness to all that you do?'

98. Say: "O People of the Book! Why reject you the Signs of God, when God is Himself witness to all you do?"

98. Say: O People of the Scripture! Why disbelieve you in the revelations of Allah, when Allah (Himself) is Witness of what you do.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

99. Say, "O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allah is not unaware of what you do."

99. Say: 'People of the Book! Why do you hinder one who believes from the way of Allah, seeking that he follow a crooked way, even though you yourselves are witness to its being the right way?' Allah is not heedless of what you do.

99. Say: "O you People of the Book! Why obstruct you those who believe, from the path of God, Seeking to make it crooked, while you were yourselves witnesses (to God's covenant)? But God is not unmindful of all that you do."

99. Say: O People of the Scripture! Why drive you back believers from the way of Allah, seeking to make it crooked, when you are witnesses (to Allah's guidance)? Allah is not unaware of what you do.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُوهَا عَوجًا وَانْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

100. O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers.

100. Believers! Were you to obey a party of those who were given the Book, they might cause you to renounce the Truth after you have attained to faith.

100. O you who believe! If you listen to a faction among the People of the Book, they would (indeed) render you apostates after you have believed!

100. O you who believe! If you obey a party of those who have received the Scripture they will make you disbelievers after your belief.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠٠﴾

101. And how could you disbelieve while to you are being recited the verses of Allah and among

101. How can you disbelieve when you are the ones to whom the signs of Allah are recited and amidst

101. And how would you deny Faith while unto you are rehearsed the Signs of God, and among

101. How can you disbelieve, when it is you unto whom Allah's revelations are recited, and His

وَكَيفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ

you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.

you is His Messenger? Whoever holds fast to Allah will certainly be guided to the straight way.

you lives the Apostle? Whoever holds firmly to God will be shown a way that is straight.

messenger is in your midst? He who holds fast to Allah, he indeed is guided unto a right path.

رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ

١١

102. O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

102. Believers! Fear Allah as He should be feared, and see that you do not die save in the state of submission to Allah.

102. O you who believe! Fear God as He should be feared, and die not except in a state of Islam.

102. O you who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

١٢

103. And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

103. Hold fast together to the rope of Allah and be not divided. Remember the blessing that Allah bestowed upon you: you were once enemies then He brought your hearts together, so that through His blessing you became brothers. You stood on the brink of a pit of fire and He delivered you from it. Thus Allah makes His signs clear to you that you may be guided to the right way.

103. And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God's favor on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the pit of Fire, and He saved you from it. Thus does God make His Signs clear to you: That you may be guided.

103. And hold fast, all of you together, to the rope of Allah, and do not separate. And remember Allah's favor unto you: How you were enemies and He made friendship between your hearts so that you became as brothers by His grace; and (how) you were upon the brink of an abyss of fire, and He did save you from it. Thus Allah makes clear His revelations unto you, that haply you may be guided.

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

١٣

104. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

104. And from among you there must be a party who, invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. It is they who will attain true success.

104. Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

104. And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

١٤

105. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

105. Do not be like those who fell into factions and differed among themselves after clear signs had come to them. A mighty chastisement awaits them on the Day.

105. Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs: For them is a dreadful penalty.

105. And be you not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

١٥

106. On the Day [some] faces will turn white and [some] faces will turn black. As for

106. On the Day when some faces will turn bright and some faces will turn dark. Those whose faces

106. On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of)

106. On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ

those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."

have turned dark will be told: 'Did you fall into unbelief after you had been blessed with belief? Taste, then, chastisement for your unbelief.

black: To those whose faces will be black, (will be said): "Did you reject Faith after accepting it? Taste then the penalty for rejecting Faith."

those whose faces have been blackened, it will be said unto them: Disbelieved you after your (profession of) belief? Then taste the punishment for that you disbelieved.

وَجُوهُهُمْ^{١٦} أَكْفَرْتُمْ بَعْدَ
إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا
كُنْتُمْ تَكْفُرُونَ

107. But as for those whose faces will turn white, [they will be] within the mercy of Allah. They will abide therein eternally.

107. And those whose faces have turned bright, they will be in the mercy of Allah, and therein they shall abide.

107. But those whose faces will be (lit with) white, they will be in (the light of) God's mercy: therein to dwell (forever).

107. And as for those whose faces have been whitened, in the mercy of Allah they dwell forever.

وَأَمَّا الَّذِينَ أَبْيَضَتْ وَجُوهُهُمْ
فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا
خَالِدُونَ

108. These are the verses of Allah. We recite them to you, [O Muhammad], in truth; and Allah wants no injustice to the worlds.

108. These are the messages of Allah, which We recite to you in truth, and Allah desires no wrong to the people of the world.

108. These are the Signs of God: We rehearse them to you in truth: And God means no injustice to any of His creatures.

108. These are revelations of Allah. We recite them unto you in truth. Allah wills no injustice to (His) creatures.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ
بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا
لِّلْعَالَمِينَ

109. To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned.

109. To Allah belongs all that is in the heavens and the earth, and to Allah are all matters referred for decision.

109. To God belongs all that is in the heavens and on earth: To Him do all questions go back (for decision).

109. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ

110. You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

110. You are now the best people brought forth for (the guidance and reform of) mankind. You enjoin what is right and forbid what is wrong and believe in Allah. Had the People of the Book believed it were better for them. Some of them are believers but most of them are transgressors.

110. You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.

110. You are the best community that has been raised up for mankind. You enjoin right conduct and forbid indecency; and you believe in Allah. And if the People of the Scripture had believed, it had been better for them. Some of them are believers; but most of them are evil-livers.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ
لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

111. They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs; then they will not be aided.

111. They will not be able to harm you except for a little hurt, and if they fight against you they will turn their backs (in flight), and then they will not be succored.

111. They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.

111. They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ
يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ^{١١١}
ثُمَّ لَا يَنْصُرُونَ

112. They have been put under humiliation [by Allah] wherever they are overtaken,

112. Wherever they were, they were covered with ignominy, except when they were

112. Shame is pitched over them (like a tent) wherever they are found, except when under a

112. Ignominy shall be their portion wherever they are found save (where they grasp) a rope

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا
تُقَفَّوْا إِلَّا لِحَبْلِ مِنَ اللَّهِ وَحَبْلٍ

except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.

protected by either a covenant with Allah or a covenant with men. They are laden with the burden of Allah's wrath, and humiliation is stuck upon them - and all this because they rejected the signs of Allah and slain the Prophets without right, and because they disobeyed and transgressed.

covenant (of protection) from God and from men; they draw on themselves wrath from God, and pitched over them is (the tent of) destitution. This because they rejected the Signs of God, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.

from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.

مِنَ النَّاسِ وَبَاءُوا بِغَضَبِ مِّنَ
اللَّهِ وَصُرِبَتْ عَلَيْهِمُ
الْمُسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا
عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٣﴾

113. They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer].

113. Yet all are not alike: among the People of the Book there are upright people who recite the messages of Allah in the watches of the night and prostrate themselves in worship.

113. Not all of them are alike: Of the People of the Book are a portion that stand (for the right): They rehearse the Signs of God all night long, and they prostrate themselves in adoration.

113. They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him).

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ
أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ
أَنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

114. They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.

114. They believe in Allah and in the Last Day and enjoin what is right and forbid what is wrong, and hasten to excel each other in doing good. These are among the righteous.

114. They believe in God and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.

114. They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي
الْحَيْرَاتِ وَأُولَئِكَ مِنَ
الصَّالِحِينَ ﴿١١٤﴾

115. And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous.

115. Whatever good they do shall not go unappreciated, and Allah fully knows those who are pious.

115. Of the good that they do, nothing will be rejected of them; for God knows well those that do right.

115. And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ
يُكْفَرُوا بِهِ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

116. Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein eternally.

116. As for those who denied the truth, neither their possessions nor their children will avail them against Allah. They are the people of the Fire, and therein they shall abide.

116. Those who reject Faith, neither their possessions nor their (numerous) progeny will avail them aught against God: They will be companions of the Fire, dwelling therein (forever).

116. Lo! The riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِيَ
عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
مِّنَ اللَّهِ شَيْئاً وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿١١٦﴾

117. The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves and destroys it. And Allah has not wronged them, but they wrong themselves.

117. The example of what they spend in the life of this world is like that of a wind accompanied with frost which smites the harvest of a people who wronged themselves, and lays it to waste. It is not Allah who wronged them; rather it is they who wrong themselves.

117. What they spend in the life of this (material) world may be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not God that has wronged them, but they wrong themselves.

117. The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smites the harvest of a people who have wronged themselves, and devastates it. Allah wronged them not, but they do wrong themselves.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ
الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ
أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا
أَنْفُسَهُمْ فَأَهْلَكَتُهُ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ
يُظَلِمُونَ ﴿١١٧﴾

118. O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

118. Believers! Do not take for intimate friends those who are not of your kind. They spare no effort to injure you. Indeed they love all that distresses you. Their hatred is clearly manifest in what they say, and what their breasts conceal is even greater. Now We have made Our messages clear to you, if only you can understand.

118. O you who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if you have wisdom.

118. O you who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if you will understand.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
بِطَانَةَ مَنْ دُونَكُمْ لَا يَأْلُونَكُمْ
خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ
الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ
الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

119. Here you are loving them but they are not loving you, while you believe in the Scripture – all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allah is Knowing of that within the breasts."

119. Lo! It is you who love them but they do not love you even though you believe in the whole of the (heavenly) Book. When they meet you they say: 'We believe', but when they are by themselves they bite their fingers in rage at you. Say: 'Perish in your rage.' Allah knows even what lies hidden in their breasts.

119. Ah! You are those who love them, but they love you not, though you believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in your rage; God knows well all the secrets of the heart."

119. Lo! You are those who love them though they love you not, and you believe in all the Scripture. When they fall in with you, they say: We believe; but when they go apart they bite their fingertips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.

هَآئِنْتُمْ أَوْلَاءُ تُحِبُّوهُمْ وَلَا
يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ
كُلِّهِ وَإِذَا لَقُّوكُمْ قَالُوا آمَنَّا
وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ
الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا
بِعَظْمِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١١٩﴾

120. If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do.

120. If anything good happens to you they are grieved; if any misfortune befalls you they rejoice at it. But if you remain steadfast and mindful of Allah their designs will not cause you harm. Allah surely encompasses all that they do.

120. If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you; for God compasses round about all that they do.

120. If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if you persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.

إِنْ تَمَسَّسَكُمْ حَسَنَةٌ
تَسُوءُهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ
يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا
وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ
مُحِيطٌ ﴿١٢٠﴾

121. And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] – and Allah is Hearing and Knowing.

121. (O Messenger!) when you went forth from your home at early dawn (to the battlefield of Uhud) and placed the believers in battle arrays. Allah is All-Hearing, All-Knowing.

121. Remember that morning you did leave your household (early) to post the faithful at their stations for battle: And God hears and knows all things.

121. And when you set forth at daybreak from your house folk to assign to the believers their positions for the battle, Allah was Hearer, Knower.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ
الْمُؤْمِنِينَ مَقْعَدَ لِقَاتِهِ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

122. When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.

122. And recall when two groups from among you were inclined to flag although Allah was their protector; it is in Allah that the believers should put their trust.

122. Remember two of your parties meditated cowardice; but God was their protector, and in God should the faithful (ever) put their trust.

122. When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust.

إِذْ هَمَّتْ طَّائِفَتَيْنِ مِنْكُمْ أَنْ
تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

123. And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful.

123. For sure Allah helped you at Badr when you were utterly weak. Beware, then, of Allah; perhaps you will be thankful.

123. God had helped you at Badr, when you were a contemptible little force; then fear God; thus may you show your gratitude.

123. Allah had already given you the victory at Badr, when you were contemptible. So observe your duty to Allah in order that you may be thankful.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ
وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢٣﴾

124. [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?"

124. And recall when you said to the believers: Will it not suffice you that your Lord will aid you by sending down three thousand angels?

124. Remember you said to the faithful: "Is it not enough for you that God should help you with three thousand angels (specially) sent down?"

124. When you did say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help).

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ
يَكْفِيَكُمْ أَنْ يُنَزِّلَ اللَّهُ لَكُمُ
ثَلَاثَةَ آلَافٍ مِنَ الْمَلَائِكَةِ
مُنزِّلِينَ ﴿١٢٤﴾

125. Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction].

125. If you are steadfast and mindful of God, even though the enemy should suddenly fall upon you, your Lord will help you even with five thousand marked angels.

125. "Yea, - if you remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.

125. Nay, but if you persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا
وَيَأْتِكُمْ مِنْ فَوْرِهِمْ هَذَا
يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ
آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

126. And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise.

126. Allah has reminded you of this only as a glad tiding to you and so as to let your hearts be at rest. Help can only come from Allah, the All Mighty, the All Wise.

126. God made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from God. The Exalted, the Wise:

126. Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory comes only from Allah, the Mighty, the Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرًا لَكُمْ
وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا
النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ
الْحَكِيمِ ﴿١٢٦﴾

127. That He might cut down a section of

127. And Allah provided this aid to

127. That He might cut off a fringe of the

127. That He may cut off a part of those

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

the disbelievers or suppress them so that they turn back disappointed.

you in order to cut off a part of those who disbelieved and frustrate them so that they retreat in utter disappointment.

unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.

who disbelieve, or overwhelm them so that they retire, frustrated.

أَوْ يَكْتَبُهُمْ فَيَقْلِبُوا خَائِبِينَ

١٢٧

128. Not for you, [O Muhammad, but for Allah], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.

128. (O Messenger!) It is not for you to decide whether He will accept their repentance or chastise them, for they surely are wrongdoers.

128. Not for you, (but for God), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.

128. It is no concern at all of you (Muhammad) whether He relent toward them or punish them; for they are evil-doers.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ

١٢٨

129. And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.

129. Whatever is in the heavens and the earth belongs to Allah. He forgives whom He wills, and chastises whom He wills: Allah is indeed All Forgiving, Most Compassionate.

129. To God belongs all that is in the heavens and on earth. He forgives whom He pleases and punishes whom He pleases; but God is Oft Forgiving, Most Merciful.

129. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. He forgives whom He will, and punishes whom He will. Allah is Forgiving, Merciful.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَ يُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

١٢٩

130. O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.

130. Believers! Do not swallow interest, doubled and redoubled, and be mindful of Allah so that you may attain true success.

130. O you who believe! Devour not usury, doubled and multiplied; but fear God; that you may (really) prosper.

130. O you who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

١٣٠

131. And fear the Fire, which has been prepared for the disbelievers.

131. And have fear of the Fire, which awaits those who deny the truth.

131. Fear the Fire, which is prepared for those who reject faith:

131. And ward off (from yourselves) the Fire prepared for disbelievers.

وَ اتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

١٣١

132. And obey Allah and the Messenger that you may obtain mercy.

132. And obey Allah and the Messenger, that you may be shown mercy.

132. And obey God and the Apostle; that you may obtain mercy.

132. And obey Allah and the messenger, that you may find mercy.

وَ اطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

١٣٢

133. And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.

133. And hasten to the forgiveness of your Lord and to a Paradise as vast as the heavens and the earth, prepared for the God-fearing.

133. Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,

133. And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil).

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

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134. Who spend [in the cause of Allah] during ease and hardship and who restrain anger and

134. Who spend in the way of Allah both in plenty and hardship, who restrain their anger

134. Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and

134. Those who spend (of that which Allah has given them) in ease and in adversity, those who control

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ

who pardon the people – and Allah loves the doers of good.

and forgive others. Allah loves such good doers.

pardon (all) men; for God loves those who do good.

their wrath and are forgiving toward mankind; Allah loves the good.

وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

135. And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins – and who can forgive sins except Allah? – and [who] do not persist in what they have done while they know.

135. These are the ones who, when they commit any indecency and wrong against themselves, instantly remember Allah and implore forgiveness for their sins - for who will forgive sins save Allah? And who do not willfully persist in the wrong they did.

135. And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring God to mind, and ask for forgiveness for their sins, and who can forgive sins except God? And are never obstinate in persisting knowingly in (the wrong) they have done.

135. And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgives sins save Allah only? And will not knowingly repeat (the wrong) they did.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ فَمَا يَكْفُرْ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

136. Those, their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; And excellent is the reward of the [righteous] workers.

136. They shall be recompensed by forgiveness from their Lord and by gardens beneath which rivers flow; there they shall abide. How good is the reward of those who labor!

136. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath, an eternal dwelling; How excellent a recompense for those who work (and strive)!

136. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide forever - a bountiful reward for workers.

أُولَٰئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

137. Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.

137. Many eras have passed before you. Go about, then, in the land and behold the end of those who gave the lie to (the directives and ordinances of Allah).

137. Many were the ways of life that have passed away before you: travel through the earth, and see what was the end of those who rejected truth.

137. Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

138. This [Quran] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah.

138. This is a plain exposition for men, and a guidance and admonition for the God fearing.

138. Here is a plain statement to men, a guidance and instruction to those who fear God.

138. This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil).

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

139. So do not weaken and do not grieve, and you will be superior if you are [true] believers.

139. Do not, then, either lose heart or grieve: for you shall surely gain the upper hand if you are true men of faith.

139. So lose not heart, nor fall into despair: For you must gain mastery if you are true in faith.

139. Faint not, nor grieve, for you will overcome them if you are (indeed) believers.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

140. If a wound should touch you – there has already touched the [opposing] people a wound similar to it. And these days [of

140. If a wound has befallen you, a similar wound has already befallen the people who are opposed to you. We make such movements to men in

140. If a wound has touched you, be sure a similar wound has touched the others. Such days (of varying fortunes) We give to men by turns: that

140. If you have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We

إِنْ يَمَسُّكُمْ تَرْحُ فَقَدْ مَسَّ الْقَوْمَ تَرْحُ مِثْلَهُ وَتِلْكَ الْآيَاتُ نُدَاوَاهُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ

varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs – and Allah does not like the wrongdoers.

turn so that Allah might mark out those who are the true men of faith and select from among you those who do really bear witness (to the truth): for Allah does not love the wrongdoers,

God may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to truth). And God loves not those that do wrong.

cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loves not wrong-doers.

اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ
مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٤٠﴾

141. And that Allah may purify the believers [through trials] and destroy the disbelievers.

141. And that He might purge the believers and blot out those who deny the truth.

141. God's object also is to purge those that are true in faith and to deprive of blessing those that resist faith.

141. And that Allah may prove those who believe, and may blight the disbelievers.

وَلِيَمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا
وَيَمْحَقَ الْكٰفِرِينَ ﴿٤١﴾

142. Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

142. Did you think that you would enter Paradise even though Allah has not yet seen who among you strove hard in His way and remained steadfast?

142. Did you think that you would enter Heaven without God testing those of you who fought hard (in His cause) and remained steadfast?

142. Or deemed you that you would enter paradise while yet Allah knows not those of you who really strive, nor knows those (of you) who are steadfast.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ
وَمَا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنْكُمْ وَيَعْلَمُ الصّٰدِقِينَ ﴿٤٢﴾

143. And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on.

143. You previously longed for death (in the way of Allah): now you have faced it, observing it with your own eyes.

143. You did indeed wish for death before you met him: Now you have seen him with your own eyes, (And you flinch!)

143. And verily you used to wish for death before you met it (in the field). Now you have seen it with your eyes.

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ
قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ
وَأَنْتُمْ تَنْظُرُونَ ﴿٤٣﴾

144. Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

144. Muhammad is no more than a Messenger, and Messengers have passed away before him. If, then, he were to die or be slain, will you turn about on your heels? Whoever turns about on his heels can in no way harm Allah. As for the grateful ones, Allah will soon reward them.

144. Muhammad is no more than an apostle: many were the apostles that passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to God. And God will reward those who serve with gratitude.

144. Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back on his heels, does no hurt to Allah, and Allah will reward the thankful.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ
قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ
وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ
يُضِرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ
الشُّكْرِينَ ﴿٤٤﴾

145. And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world – We will give him thereof; and whoever desires the reward of the Hereafter – We will give him thereof. And we will reward the grateful.

145. It is not given to any soul to die except with the leave of Allah, and at an appointed time. And he who desires his reward in this world, We shall grant him thereof; and he who desires the reward of the other world, We shall grant him thereof. And soon shall We reward the ones who are grateful.

145. Nor can a soul die except by God's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that serve us with gratitude.

145. No soul can ever die except by Allah's leave and at a term appointed. Whoso desires the reward of the world, We bestow on him thereof; and whoso desires the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا
بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَّلًا وَمَنْ
يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا
وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَنَجْزِي الشُّكْرِينَ ﴿٤٥﴾

146. And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.

146. Many were the Prophets on whose side a large number of God-devoted men fought: they neither lost heart for all they had to suffer in the way of Allah nor did they weaken nor did they abase themselves. Allah loves such steadfast ones.

146. How many of the prophets fought (in God's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in God's way, nor did they weaken (in will) nor give in. And God loves those who are firm and steadfast.

146. And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loves the steadfast.

وَكَايْنٍ مِّن نَّبِيٍّ قُتِلَ مَعَهُ
رَابِيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا
أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا
ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ
يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

147. And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

147. And all they said was this: 'Our Lord! Forgive us our sins, and our excesses, and set our feet firm, and succor us against those who deny the truth.'

147. All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."

147. Their cry was only that they said: Our Lord! Forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا
رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا
فِي أَمْرِنَا وَ ثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

148. So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good.

148. Thereupon Allah granted them the reward of this world as well as a better reward of the world to come. Allah loves those who do good.

148. And God gave them a reward in this world, and the excellent reward of the Hereafter. For God loves those who do good.

148. So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loves those whose deeds are good.

فَاتَّهَمَهُ اللَّهُ تَوَابِ الدُّنْيَا
وَحَسَنَ تَوَابِ الْآخِرَةِ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

149. O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.

149. Believers! If you follow those who deny the truth, they will drive you back on your heels, and you will turn about, losers.

149. O you who believe! If you obey the unbelievers, they will drive you back on your heels, and you will turn back (from faith) to your own loss.

149. O you who believe! If you obey those who disbelieve, they will make you turn back on your heels, and you turn back as losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا
الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

150. But Allah is your protector, and He is the best of helpers.

150. But Allah is your Protector, and He is the best of helpers.

150. Nay, God is your protector, and He is the best of helpers.

150. But Allah is your Protector, and He is the best of helpers.

بَلِ اللَّهِ مَوْلَاكُمْ وَهُوَ خَيْرُ
النَّصِيرِينَ ﴿١٥٠﴾

151. We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.

151. We will cast terror into the hearts of those who have denied the truth since they have associated others with Allah in His divinity, something for which He has sent down no sanction. The Fire is their abode; how bad the resting place of the wrong doers will be!

151. Soon shall We cast terror into the hearts of the unbelievers, for that they joined companions with God, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong doers!

151. We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant has been revealed. Their habitation is the Fire, and hapless the abode of the wrong doers.

سَلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا
لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ
النَّارُ وَبئس مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

152. And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.

152. Allah surely fulfilled His promise (of succor) when you were slaying them by His leave until the moment when you flagged and quarreled among yourselves about the matter, and acted against the order of (the Prophet). Soon He showed you what you had intensely desired - for some among you sought this world and some of you sought the next. Thereupon, in order to put you to a test, He turned you away from your foes. Still He pardoned you after that for Allah is Bounteous to those who believe.

152. God did indeed fulfill His promise to you when you with His permission were about to annihilate your enemy, until you flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which you covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For God is full of grace to those who believe.

152. Allah verily made good His promise unto you when you routed them by His leave, until (the moment) when your courage failed you, and you disagreed about the order and you disobeyed, after He had shown you that for which you long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He has forgiven you. Allah is a Lord of kindness to believers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ
تَحْسَبُوهُمْ بِأَذْنِهِ حَتَّى إِذَا
فَشِيتُمْ وَتَوَارَعْتُمْ فِي الْأَمْرِ
وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرَاكُمْ
مَّا تُحِبُّونَ مِنْكُمْ مَّنْ يُرِيدُ
الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ
الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَ
اللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

153. [Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allah repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allah is [fully] Acquainted with what you do.

153. Recall when you were fleeing without casting even a side glance at anyone, and the Messenger was calling out to you from the rear. Then Allah required you by inflicting grief after grief upon you so as to instruct you neither to grieve for the losses you might suffer nor for the afflictions that might befall you. Allah knows all that you do.

153. Behold! You were climbing up the high ground, without even casting a side glance at any one, and the Apostle in your rear was calling you back. There did God give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For, God is well aware of all that ye do.

153. When you climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefore He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which you missed or for that which befell you. Allah is Informed of what you do.

إِذْ تَصْعَدُونَ وَلَا تَلَوْنَ عَلَى
أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَاكُمْ فَأَتَابَكُمْ غَمًّا بِغَمِّ
لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا آصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ

154. Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allah other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done]

154. Then, after inflicting this grief, He sent down an inner peace upon you, a sleep which overtook some of you. Those who were concerned merely about themselves, entertaining false notions about Allah - the notions of the age of ignorance - asked: "Have we any say in the matter?" Tell

154. After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of God, suspicions due to ignorance. They said: "What affair is this of ours?" Say you:

154. Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّنْ بَعْدِ
الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَآئِفَةً
مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ
أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرِ
الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ

in this matter?" Say, "Indeed, the matter belongs completely to Allah." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.

them: 'Truly, all power of decision rests solely with Allah.' Indeed, they conceal in their hearts what they would not reveal to you, saying: 'If we had any power of decision, we would not have been slain here.' Say: 'Even if you had been in your houses, those for whom slaying had been appointed would have gone forth to the places where they were to be slain.' And all this happened so that Allah might test your secret thoughts and purge your hearts of all impurities. Allah knows well what is in the breasts of men.

"Indeed, this affair is wholly God's." They hide in their minds what they dare not reveal to you. They say (to themselves): "If we had had anything to do with this affair, We should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that God might test what is in your breasts and purge what is in your hearts. For God knows well the secrets of your hearts.

cause belongs wholly to Allah. They hide within themselves (a thought) which they reveal not unto you, saying: Had we had any part in the cause, we should not have been slain here. Say: Even though you had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this has been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).

هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ
إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي
أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ
شَيْءٌ مَّا قُتِلْنَا ههنا قُلْ لَوْ كُنْتُمْ
فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ
عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيَمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

155. Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.

155. Surely those of them who turned back their backs on the day when the two armies met (at Uhud) did so because Satan made them slip because of some of their lapses. But Allah has pardoned them; He is All-Forgiving, All-Forbearing.

155. Those of you who turned back on the day the two hosts met, it was Satan who caused them to fail, because of some (evil) they had done. But God has blotted out (their fault): For God is Oft-Forgiving, Most Forbearing.

155. Lo! Those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide, because of some of that which they have earned. Now Allah has forgiven them. Lo! Allah is Forgiving, Clement.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ
الَّتَقَى الْجَمْعَيْنِ إِنَّمَا اسْتَزَلَّهُمُ
الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ
غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

156. O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do.

156. Believers do not behave like those who disbelieved and say to their brothers (who meet some mishap) in the course of their journey for fighting: 'Had they remained with us, they would not have died nor been slain.' Allah makes such thoughts the cause of deep regrets in their hearts. For in truth, it is Allah alone who grants life and deals death. Allah sees all that you do.

156. O you who believe! Be not like the unbelievers, who say of their brethren, when they are traveling through the earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This, that God may make it a cause of sighs and regrets in their hearts. It is God that gives life and death, and God sees well all that ye do.

156. O you who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah gives life and causes death; and Allah is Seer of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا
كَالَّذِينَ كَفَرُوا وَقَالُوا
لِإِخْوَانِهِمْ إِذَا صَرَبُوا فِي
الْأَرْضِ أَوْ كَانُوا إِحْزَى لَوْ كَانُوا
عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا
لِيَجْعَلَ اللَّهُ ذَلِكُمْ حَسْرَةً فِي
قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَ
اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

157. And if you are killed in the cause of Allah or die - then

157. And were you to be slain or to die in the way of

157. And if you are slain, or die, in the way of God,

157. And what though you be slain in Allah's way or die

وَلَنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ

forgiveness from Allah and mercy are better than whatever they accumulate [in this world].

Allah, then surely Allah's forgiveness and mercy are better than all the goods they amass.

forgiveness and mercy from God are far better than all they could amass.

therein? Surely pardon from Allah and mercy are better than all that they amass.

مُتُّمٌ لِّمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ
خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٧﴾

158. And whether you die or are killed, unto Allah you will be gathered.

158. And were you to die or be slain, it is to Allah that you will all be mustered.

158. And if you die, or are slain, lo! It is unto God that you are brought together.

158. What though you be slain or die, when unto Allah you are gathered.

وَلَيْنَ مُتُّمٌ أَوْ قُتِلْتُمْ لِّأَنَّ اللَّهَ
يُحْشِرُونَ ﴿٥٨﴾

159. So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you are resolved, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

159. It was thanks to Allah's mercy that you were gentle to them. Had you been rough, hard-hearted, they would surely have scattered away from you. So pardon them, and pray for their forgiveness, and take counsel from them in matters of importance. And when you are resolved on a course of action, place your trust in Allah; surely Allah loves those who put their trust (in Him).

159. It is part of the mercy of God that you do deal gently with them, were you severe or harsh-hearted, they would have broken away from about you: so pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when you have taken a decision put your trust in God. For, God loves those who put their trust (in Him).

159. It was by the mercy of Allah that you were lenient with them (O Muhammad), for if you had been stern and fierce of heart, they would have dispersed from round about you. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when you are resolved, then put your trust in Allah. Lo! Allah loves those who put their trust (in Him).

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ
وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ
عَنَّهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ
اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٥٩﴾

160. If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.

160. If Allah helps you none shall prevail over you, if He forsakes you then who can help you? It is in Allah that the believers should put their trust.

160. If God helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? In God, then, let believers put their trust.

160. If Allah is your helper, none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ
لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا
الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٠﴾

161. It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be compensated in full for what it earned, and they will not be wronged.

161. It is not for a Prophet to defraud; and whoever defrauds shall bring with him the fruits of his fraud on the Day of Resurrection, when every human being shall be paid in full what he has earned, and shall not be wronged.

161. No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated, then shall every soul receive its due, whatever it earned, and none shall be dealt with unjustly.

161. It is not for any prophet to embezzle. Whoso embezzles will bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it has earned; and they will not be wronged.

وَمَا كَانَ لِنَبِيِّ أَنْ يَغْلَ وَمَنْ
يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ
الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٦١﴾

162. So is one who pursues the pleasure of Allah like one who brings upon himself the anger of Allah

162. Is he who follows the good pleasure of Allah like him who is laden with Allah's wrath and whose

162. Is the man who follows the good pleasure of God like the man who draws on himself the wrath

162. Is one who follows the pleasure of Allah as one who has earned condemnation from Allah, whose

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ
بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَا أَوْهَى

and whose refuge is Hell? And wretched is the destination.

163. They are [varying] degrees in the sight of Allah, and Allah is Seeing of whatever they do.

164. Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.

165. Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is over all things competent.

166. And what struck you on the day the two armies met was by permission of Allah that He might make evident the [true] believers.

167. And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief than that day than to faith, saying with their mouths what was not in their

abode is Hell? How evil that is for a resting-place.

163. They vary greatly in rank in the sight of Allah, and Allah sees what they do.

164. Surely Allah conferred a great favor on the believers when He raised from among them a Messenger to recite to them His signs, and to purify them, and to teach them the Book and wisdom. For before that they were in manifest error.

165. And how come when a calamity befell you, you began to ask: 'How has this come about?' even though the enemy has suffered at your hands (in the Battle of Badr) double what you have suffered! Say: This calamity has been brought about by yourselves. Surely Allah is Ail-Powerful.

166. What befell you on the day when the two hosts met was by the leave of Allah, and in order that He might mark out those who believe.

167. And those who are hypocrites. And when these hypocrites were asked: 'Come and fight in the way of Allah', or (at least) defend yourselves, they answered: 'If we but knew that there would be fighting, we would certainly have followed. They were nearer than to infidelity than to faith. They utter from their mouths what is not in their hearts. Allah knows

of God, and whose abode is in Hell? A woeful refuge.

163. They are in varying gardens in the sight of God, and God sees well all that they do.

164. God did confer a great favor on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of God, sanctifying them, and instructing them in Scripture and wisdom, while, before that, they had been in manifest error.

165. What! When a single disaster smites you, although you smote (your enemies) with one twice as great, do you say? "Whence is this?" Say (to them): "It is from yourselves: For God has power over all things."

166. What you suffered on the day the two armies met, was with the leave of God, in order that He might test the believers,

167. And the Hypocrites also. These were told: "Come, fight in the way of God, or (at least) drive (the foe from your city)." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but God has full knowledge of all

habitation is the Fire, a hapless journey's end.

163. There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do.

164. Allah verily has shown grace to the believers by sending unto them a messenger of their own who recites unto them His revelations, and causes them to grow, and teaches them the Scripture and wisdom; although before (he came to them) they were in flagrant error.

165. And was it so, when a disaster smote you, though you had smitten (them with a disaster) twice (as great), that you said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things.

166. That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers.

167. And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide.

جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦٣﴾

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرِهِمْ يَعْمَلُونَ ﴿١٦٣﴾

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

أَوَلَمَّْا أَصَابَكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

وَمَا أَصَابَكُمْ يَوْمَ النُّعْيِ الْجَمْعُ فَبَيَّضَ اللَّهُ وَليَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنَاكُمْ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

hearts. And Allah is most Knowing of what they conceal.

well what they conceal.

they conceal.

وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٧٧﴾

168. Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful."

168. These are the ones who stayed away, saying about their brothers: 'Had they followed us, they would not have been slain.' Say: 'If you speak the truth then avert death when it comes to you.'

168. (They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if you speak the truth."

168. Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if you are truthful.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرءُوا عَنِ ANFUSِكُمْ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧٨﴾

169. And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.

169. Think not of those slain in the way of Allah as dead. Indeed they are living, and with their Lord they have their sustenance,

169. Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

169. Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرَزَقُونَ ﴿١٧٩﴾

170. Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve.

170. Rejoicing in what Allah has bestowed upon them out of His bounty, jubilant that neither fear nor grief shall come upon the believers left behind in the world who have not yet joined them.

170. They rejoice in the bounty provided by God: And with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.

170. Jubilant (are they) because of that which Allah has bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: That there shall no fear come upon them neither shall they grieve.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٨٠﴾

171. They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.

171. They rejoice at the favors and bounties of Allah, and at the awareness that Allah will not cause the reward of the believers to be lost.

171. They glory in the grace and the bounty from God, and in the fact that God suffers not the reward of the Faithful to be lost (in the least).

171. They rejoice because of favor from Allah and kindness, and that Allah wastes not the wage of the believers.

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٨١﴾

172. Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward.

172. There were those who responded to the call of Allah and the Messenger after injury had smitten them. For all those who do good and fear Allah there is a mighty reward.

172. Of those who answered the call of God and the Apostle, even after being wounded, those who do right and refrain from wrong have a great reward.

172. As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٨٢﴾

173. Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased

173. When people said to them: 'Behold, a host has gathered around you and you should fear them', it only increased their faith and they

173. Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us

173. Those unto whom men said: Lo! The people have gathered against you, therefore fear them. (The threat of danger) but increased

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا

them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

answered: 'Allah is Sufficient for us; and what an excellent Guardian He is!'

God suffices, and He is the best disposer of affairs."

the faith of them and they cried: Allah is Sufficient for us! Most Excellent is He in Whom we trust.

وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

174. So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.

174. So they returned with a mighty favor and a great bounty from Allah having suffered no harm. They followed the good pleasure of Allah, and Allah is the Lord of great bounty.

174. And they returned with grace and bounty from God: no harm ever touched them: For they followed the good pleasure of God: And God is the Lord of bounties unbounded.

174. So they returned with grace and favor from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهُمْ سُوٌّ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

175. That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.

175. It was Satan who suggested to you the fear of his allies. Do not fear them; fear Me, if you truly believe.

175. It is only the Evil One that suggests to you the fear of his votaries: Be you not afraid of them, but fear Me, if you have Faith.

175. It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if you are true believers.

إِنَّمَا ذِكُّمُ الشَّيْطَانِ يُخَوِّتُ أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَخَافُونَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

176. And do not be grieved, [O Muhammad], by those who hasten into disbelief. Indeed, they will never harm Allah at all. Allah intends that He should give them no share in the Hereafter, and for them is a great punishment.

176. Let not those who run towards disbelief grieve you; they shall not hurt Allah in the least. Allah will not provide for them any share in the next life. A mighty punishment awaits them.

176. Let not those grieve you who rush headlong into Unbelief: Not the least harm will they do to God: God's plan is that He will give them no portion in the Hereafter, but a severe punishment.

176. Let not their conduct grieve you, who run easily to disbelief, for lo! They injure Allah not at all. It is Allah's will to assign them no portion in the Hereafter, and theirs will be an awful doom.

وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزَابًا فِي الْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

177. Indeed, those who purchase disbelief [in exchange] for faith – never will they harm Allah at all, and for them is a painful punishment.

177. Indeed those who have purchased unbelief in exchange for faith shall not hurt Allah in the least. Theirs shall be a painful chastisement.

177. Those who purchase Unbelief at the price of faith, not the least harm will they do to God, but they will have a grievous punishment.

177. Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَصُرُوا اللَّهَ شَيْئًا وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

178. And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.

178. Do not let the unbelievers imagine that the respite We give them is good for them. We give them respite so that they may grow in wickedness. A humiliating chastisement lies in store for them.

178. Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.

178. And let not those who disbelieve imagine that the rein We give them bodes good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤَمِّلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُؤَمِّلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

179. Allah would not leave the believers in that [state] you are

179. Allah will not let the believers stay in the state they are: He

179. God will not leave the believers in the state in which you

179. It is not (the purpose) of Allah to leave you in your

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ

in [presently] until He separates the evil from the good. Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills, so believe in Allah and His messengers. And if you believe and fear Him, then for you is a great reward.

will set the wicked apart from the good. Allah is not going to disclose to you what is hidden in the realm beyond the reach of perception, but He chooses from among His Messengers whom He wills (to intimate such knowledge). Believe, then, in Allah and in His Messengers; and if you believe and become God-fearing, yours will be a great reward.

are now, until He separates what is evil from what is good, nor will He disclose to you the secrets of the Unseen. But He chooses of His Apostles (for the purpose) whom He pleases. So believe in God and His apostles. And if you believe and do right, you have a reward without measure.

present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooses of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If you believe and ward off (evil), yours will be a vast reward.

مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ
الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ
اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَ
لَكِنَّ اللَّهَ يَجْتَبِي مَنْ رُسِلِهِ مَنْ
يَشَاءُ ۖ فَأْمُوا بِاللَّهِ وَرُسُلِهِ
وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ
عَظِيمٌ ﴿١٧٦﴾

180. And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted.

180. Those who are niggardly about what Allah has granted them out of His bounty think that niggardliness is good for them; it is bad for them. What they were niggardly about will turn into a halter round their necks on the Day of Resurrection. To Allah belongs the inheritance of the heavens and the earth; and Allah is well aware of what you do.

180. And let not those who covetously withhold of the gifts which God has given them of His grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. To God belongs the heritage of the heavens and the earth; and God is well acquainted with all that you do.

180. And let not those who hoard up that which Allah has bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what you do.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا
أْتَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا
لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ
مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ وَ لِلَّهِ
مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٧٧﴾

181. Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the burning Fire.

181. Allah has heard the saying of those who said: 'Allah is poor, and we are rich. We shall record what they have said, and the fact of their slaying the Prophets unjustly, and we shall say to them: Taste now the torment of the Fire.

181. God has heard the taunt of those who say: "Truly, God is indigent and we are rich!"- We shall certainly record their word and (their act) of slaying the prophets in defiance of right, and We shall say: "Taste you the penalty of the scorching Fire.

181. Verily Allah heard the saying of those who said, "Allah, forsooth, is poor, and we are rich!" We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste you the punishment of burning.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا
إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ
سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ
ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٧٨﴾

182. That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."

182. That is in recompense for what you have done.' Allah does no wrong to His servants.

182. "This is because of the (unrighteous deeds) which your hands sent on before you: For God never harms those who serve Him."

182. This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ
اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ﴿١٧٩﴾

183. [They are] those who said, "Indeed, Allah has taken our promise not to

183. To those who say: 'Allah has directed us that we accept none as

183. They (also) said: "God took our promise not to believe in an apostle unless

183. (The same are) those who say: Lo! Allah has charged us that we believe not in

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا

believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"

Messenger until he makes an offering that the fire will consume', say: 'Other Messengers came to you before me with clear signs, and with the sign you have mentioned. So why did you slay them, if what you say is true?

He showed us a sacrifice consumed by Fire (from heaven)." Say: "There came to you apostles before me, with clear signs and even with what you ask for: why then did you slay them, if you speak the truth?"

any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad), Messengers came unto you before me with miracles, and with that (very miracle) which you describe. Why then did you slay them? (Answer that) if you are truthful.

أَلَا نُوْمِنَ لِرِسُوْلٍ حَتَّىٰ يَأْتِيَنَا
بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ
جَاءَكُمْ رُسُلٌ مِّن قَبْلِي
بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ
قَتَلْتُمُوهُمْ إِنَّ كُنْتُمْ
صَادِقِينَ ﴿١٨٣﴾

184. Then if they deny you, [O Muhammad] – so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture.

184. Now, if they give the lie to you, then other Messengers who came bearing clear signs and scriptures and the illuminating Book were also given the lie before you.

184. Then if they reject you, so were rejected apostles before you, who came with clear signs, Books of clear prophecies, and the Book of Enlightenment.

184. And if they deny you, even so did they deny messengers who were before you, who came with miracles and with the Psalms and with the Scripture giving light.

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ
رُسُلٌ مِّن قَبْلِكَ جَاءُوا
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ
الْمُنِيرِ ﴿١٨٤﴾

185. Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has indeed attained [his desire]. And what is the life of this world except the enjoyment of delusion.

185. Everyone is bound to taste death and you shall receive your full reward on the Day of Resurrection. Then, whoever is spared the Fire and is admitted to Paradise has indeed been successful. The life of this world is merely an illusory enjoyment.

185. Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of life): For the life of this world is but goods and chattels of deception.

185. Every soul will taste of death. And you will be paid on the Day of Resurrection only that which you have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا
تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ
فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ
الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ
الدُّنْيَا إِلَّا لَمَتَاعٌ الْغُرُورِ ﴿١٨٥﴾

186. You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah – indeed, that is of the matters [worthy] of determination.

186. (Believers!) You will certainly be put to test in respect of your properties and lives, and you will certainly hear many hurtful things from those who were granted the Book before you and those who have associated others with Allah in His divinity. If you remain patient and God-fearing this indeed is a matter of great resolution.

186. You shall certainly be tried and tested in your possessions and in your personal selves; and you shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if you persevere patiently, and guard against evil, then that will be a determining factor in all affairs.

186. Assuredly you will be tried in your property and in your persons, and you will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if you persevere and ward off (evil), then that is of the steadfast heart of things.

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ
وَأَنْفُسِكُمْ ۖ وَلَتَسْمَعَنَّ مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا
أَذَى كَثِيْرًا وَإِنْ تَصْبِرُوا
وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ
الْأُمُورِ ﴿١٨٦﴾

187. And [mention, O Muhammad], when Allah took a covenant from those

187. And recall when Allah took a covenant from those who were given the Book: "You

187. And remember God took a covenant from the People of the Book, to make it

187. And (remember) when Allah laid a charge on those who had received the

وَإِذْ أَخَذَ اللهُ مِيثَاقَ الَّذِينَ

who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

shall explain it to men and not hide it. Then they cast the Book behind their backs, and sold it away for a trivial gain. Evil indeed is their bargain.

known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made.

Scripture (He said): You are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.

أَوْتُوا الْكِتَابَ لَتُبَيِّنَهُ لِلنَّاسِ
وَلَا تَكْتُمُونَهُ ۚ فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا
قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

188. And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do – never think them [to be] in safety from the punishment, and for them is a painful punishment.

188. Do not think that those who exult in their misdeeds and love to be praised for what indeed they have not done, do not think that they are secure from chastisement. A painful chastisement awaits them.

188. Think not that those who exult in what they have brought about, and love to be praised for what they have not done think escape the penalty. For them is a penalty grievous indeed.

188. Think not that those who exult in what they have given, and love to be praised for what they have not done - Think not, they are in safety from the doom. A painful doom is theirs.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا
آتَاوَاهُمْ وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ
يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ
مِّنَ الْعَذَابِ وَهُمْ عَذَابٌ
الِيمٌ ﴿١٨٨﴾

189. And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent.

189. To Allah belongs the dominion of the heavens and the earth; and Allah is All-Powerful.

189. To God belongs the dominion of the heavens and the earth; and God has power over all things.

189. Unto Allah belongs the Sovereignty of the heavens and the earth. Allah is Able to do all things.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

190. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

190. Surely in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for men of understanding.

190. Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding,

190. Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ
﴿١٩٠﴾

191. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

191. Those who remember Allah while standing, sitting or (reclining) on their backs, and reflect in the creation of the heavens and the earth, (saying): 'Our Lord! You have not created this in vain. Glory to You! Save us, then, from the chastisement of the Fire.

191. Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! Not for naught have You created (all) this! Glory to You! Give us salvation from the penalty of the Fire.

191. Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! You created not this in vain. Glory be to You! Preserve us from the doom of Fire.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا
بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ
النَّارِ ﴿١٩١﴾

192. Our Lord, indeed whoever You admit to the Fire – You have disgraced him, and for the wrongdoers there are no helpers.

192. Our Lord! Whomever You cause to enter the Fire, him You indeed bring to disgrace, and there will be none to succor the wrong doers.

192. "Our Lord! Any whom You do admit to the Fire, Truly You cover with shame, and never will wrong doers find any helpers.

192. Our Lord! Whom You causes to enter the Fire: him indeed You have confounded. For evil doers there will be no helpers.

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ
فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ ﴿١٩٢﴾

193. Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.

193. Our Lord! Indeed we heard a crier calling to the faith saying: "Believe in your Lord"; so we did believe. Our Lord, forgive us our sins, and wipe out our evil deeds and make us die with the truly pious.'

193. "Our Lord! We have heard the call of one calling (us) to Faith, 'Believe you in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Yourself our souls in the company of the righteous.

193. Our Lord! Lo! We have heard a crier calling unto Faith: "Believe you in your Lord!" So we believed. Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ
فَأَمَنَّا رَبَّنَا فَأَعْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ
الْأَبْرَارِ ﴿١٩٣﴾

194. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

194. 'Our Lord, fulfill what You promised to us through Your Messengers, and disgrace us not on the Day of Resurrection. Indeed, You never go back on Your promise.

194. "Our Lord! Grant us what You did promise unto us through your apostles, and save us from shame on the Day of Judgment: For You never break your promise."

194. Our Lord! And give us that which You have promised to us by your messengers. Confound us not upon the Day of Resurrection. Lo! You break not the tryst.

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَى
رُسُلِكَ وَلَا نُخْزِنَا يَوْمَ الْقِيَمَةِ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

195. And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed – I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

195. Their Lord answered the prayer thus: "I will not suffer the work of any of you, whether male or female, to go to waste; each of you is from the other. Those who emigrated and were driven out from their homesteads and were persecuted in My cause, and who fought and were slain, indeed I shall wipe out their evil deeds from them and shall certainly admit them to the gardens beneath which rivers flow." This is their reward with their Lord; and with Allah lies the best reward.

195. And their Lord has accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: You are members, one of another: Those who have left their homes, or been driven out there from, or suffered harm in My cause, or fought or been slain, verily, I will blot out from them their iniquities, and admit them into gardens with rivers flowing beneath; A reward from the presence of God, and from His presence is the best of rewards."

195. And their Lord has heard them (and He says): Lo! I suffer not the work of any worker, male or female, to be lost. You proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into gardens underneath which rivers flow. A reward from Allah. And with Allah is the fairest of rewards.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا
أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ
ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ
بَعْضٍ فَالَّذِينَ هَاجَرُوا
وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا
فِي سَبِيلِي وَقُتِلُوا وَقَاتَلُوا
لَا أَكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

196. Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.

196. (O Messenger!) Do not let the strutting about of the unbelievers in the land deceive you.

196. Let not the strutting about of the Unbelievers through the land deceive you.

196. Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive you (O Muhammad).

لَا يُغَيِّرُكَ تَقَلُّبُ الَّذِينَ
كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

197. [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.

197. This is but a little enjoyment, then their destination is Hell, what an evil resting place.

197. Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (to lie on).

197. It is but a brief comfort. And afterward their habitation will be hell, an ill abode.

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ
جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

198. But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous.

198. But those who fear their Lord: theirs shall be the gardens beneath which rivers flow and in which they will live forever, a hospitality from Allah Himself, And Allah's reward is best for the truly pious.

198. On the other hand, for those who fear their Lord, are gardens, with rivers flowing beneath; therein are they to dwell (forever), a gift from the presence of God; and that which is in the presence of God is the best (bliss) for the righteous.

198. But those who keep their duty to their Lord, for them are gardens underneath which rivers flow, wherein they will be safe forever. A gift of welcome from their Lord. That which Allah has in store is better for the righteous.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ
وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلَّابْرَارِ



199. And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.

199. And among the People of the Book some believe in Allah and what has been revealed to you, and what has been revealed to them. They humble themselves before Allah, and do not sell Allah's revelations for a small price. For these men their reward is with their Lord. Allah is swift in His reckoning.

199. And there are, certainly, among the People of the Book, those who believe in God, in the revelation to you, and in the revelation to them, bowing in humility to God: They will not sell the signs of God for a miserable gain! For them is a reward with their Lord, and God is swift in account.

199. And lo! Of the People of the Scripture, there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take account.

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ
يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ
وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ
يَسْتَتِرُونَ بِآيَاتِ اللَّهِ
ثَمَمًا قَلِيلًا أُولَئِكَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ



200. O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.

200. Believers, be steadfast, and vie in steadfastness, stand firm in your faith, and hold Allah in fear that you may attain true success.

200. O you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear God; that you may prosper.

200. O you who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that you may succeed.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا
وَاصْبِرُوا وَرَابِطُوا وَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

