

التَّوْبَةُ AtTauba

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.</p>	<p>1. This is a declaration of disavowal by Allah and His Messenger to those who associate others with Allah in His divinity and with whom you have made treaties.</p>	<p>1. A (declaration) of immunity from God and His Apostle, to those of the Pagans with whom you have contracted mutual alliances.</p>	<p>1. Freedom from obligation (is proclaimed) from Allah and His Messenger toward those of the idolaters with whom you made a treaty.</p>	<p>بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ﴿١﴾</p>
<p>2. So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.</p>	<p>2. 'You may go about freely in the land, for four months, but know well that you will not be able to frustrate Allah, and that Allah will bring disgrace upon those who deny the truth.'</p>	<p>2. Go you, then, for four months, backwards and forwards, throughout the land, but know you that you cannot frustrate God but that God will cover with shame those who reject Him.</p>	<p>2. Travel freely in the land four months, and know that you cannot escape Allah and that Allah will confound the disbelievers (in His guidance).</p>	<p>فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنكُمُ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾</p>
<p>3. And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away – then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.</p>	<p>3. This is a public proclamation by Allah and His Messenger to all men on the day of the great pilgrimage: 'Allah is free from all obligations to those who associate others with Allah in His divinity; and so is His Messenger. If you repent, it shall be for your own good; but if you turn away, then know well that you will not be able to frustrate Allah. So give glad tidings of a painful chastisement to those who disbelieve.</p>	<p>3. And an announcement from God and His Apostle, to the people (assembled) on the day of the Great Pilgrimage, that God and His Apostle dissolve (treaty) obligations with the pagans. If then, you repent, it will be best for you; but if you turn away, know you that you cannot frustrate God. And proclaim a grievous penalty to those who reject faith.</p>	<p>3. And a proclamation from Allah and His messenger to all men on the day of the greater pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if you repent, it will be better for you; but if you are averse, then know that you cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve.</p>	<p>وَأَذِّنْ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَ رَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنكُمُ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾</p>
<p>4. Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until</p>	<p>4. In exception to those who associate others with Allah in His divinity are those with whom you have made treaties and who have not violated their treaties nor have backed up anyone against you. Fulfill you treaties</p>	<p>4. (But the treaties are) not dissolved with those pagans with whom you have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with</p>	<p>4. Excepting those of the idolaters with whom you (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfill their treaty to them till</p>	<p>إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُواكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ</p>

their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

with them till the end of their term. Surely Allah loves the pious.'

them to the end of their term: for God loves the righteous.

their term. Lo! Allah loves those who keep their duty (unto Him).

إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٤١﴾

5. And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

5. But when the sacred months expire, slay those who associate others with Allah in His divinity wherever you find them; seize them, and besiege them, and lie in wait for them at every place of ambush. But if they repent and establish the prayer and pay zakah, leave them alone. Surely Allah is All Forgiving, Ever Merciful.

5. But when the forbidden months are past, then fight and slay the pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them: for God is Oft Forgiving, Most Merciful.

5. Then, when the sacred months have passed, slay the idolaters wherever you find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ
فَاتَّقُوا الْمَشْرِكِينَ حَيْثُ
وَجَدْتُمُوهُمْ وَخُذُوهُمْ
وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ
كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا
الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٤٢﴾

6. And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

6. And if any of those who associate others with Allah in His divinity seeks asylum, grant him asylum that he may hear the word of Allah, and then escort him to safety for they are a people bereft of all understanding.

6. If one amongst the pagans ask you for asylum, grant it to him, so that he may hear the word of God; and then escort him to where he can be secure. That is because they are men without knowledge.

6. And if anyone of the idolaters seeks your protection (O Muhammad), then protect him so that he may hear the word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ
اسْتَجَارَكَ فَآجِرُهُ حَتَّىٰ يَسْمَعَ
كَلِمَةَ اللَّهِ ثُمَّ أبلغه مَأْمَنَهُ ذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٤٣﴾

7. How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him].

7. How can there be a covenant with those who associate others with Allah in His divinity on the part of Allah and His Messenger, except those with whom you made a covenant near the Sacred Mosque? Behave in a straight way with them so long as they behave straight with you, for Allah loves the God fearing.

7. How can there be a treaty, before God and His Apostle, with the pagans, except those with whom you made a treaty near the sacred Mosque? As long as these stand true to you, stand you true to them: for God does love the righteous.

7. How can there be a treaty with Allah and with His messenger for the idolaters save those with whom you made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loves those who keep their duty.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ
عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا
الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ
الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ
فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٤٤﴾

8. How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their

8. How (can there be any covenant with the rest who associate others with Allah in His divinity) for were they to prevail against you, they will respect neither kinship nor agreement. They seek to please you with

8. How (can there be such a treaty), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice

8. How (can there be any treaty for the others) when, if they have the upper hand of you, they regard not pact, nor honor in respect of you? They satisfy you with their mouths the while their hearts refuse.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا
يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً
يُرْضَوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَسِقُونَ

hearts refuse [compliance], and most of them are defiantly disobedient.

their tongues while their hearts are averse to you, and most of them are wicked.

you, but their hearts are averse from you; and most of them are rebellious and wicked.

And most of them are wrongdoers.



9. They have exchanged the signs of Allah for a small price and averted [people] from His way. Indeed, it was evil that they were doing.

9. They have sold the revelations of Allah for a paltry price and have firmly hindered people from His path. Evil indeed is what they have done.

9. The signs of God have they sold for a miserable price, and (many) have they hindered from His way. Evil indeed are the deeds they have done.

9. They have purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! Evil is that which they are doing.

اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ
مَا كَانُوا يَعْمَلُونَ

10. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.

10. They neither have any respect for kinship nor for agreement in respect of the believers. Such are indeed transgressors.

10. In a believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds.

10. And they observe toward a believer neither pact nor honor. These are they who are transgressors.

لَا يَرْتَابُونَ فِي مَوْمِنٍ إِلَّا وَلَا ذِمَّةً
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ

11. But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.

11. But if they repent and establish prayer and give zakah, they are your brothers in faith. Thus do We expound Our revelations to those who know.

11. But if they repent, establish regular prayers, and practice regular charity, they are your brethren in faith: (thus) do We explain the signs in detail, for those who understand.

11. But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
وَاتَّوَا الزَّكَاةَ فَإِخْوَانُكُمْ فِي
الدِّينِ وَنُقِصِلُ الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ

12. And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.

12. But if they break their pledges after making them and attack your faith, make war on the leaders of unbelief that they may desist, for they have no regard for their pledge words.

12. But if they violate their oaths after their covenant, and taunt you for your faith, fight you the chiefs of unfaith: for their oaths are nothing to them: that thus they may be restrained.

12. And if they break their pledges after their treaty (has been made with you) and assail your religion, then fight the heads of disbelief - Lo! They have no binding oaths - in order that they may desist.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ
عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ
فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا
أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

13. Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.

13. Will you not fight against those who broke their pledges and did all they could to drive the Messenger away and initiated hostilities against you? Do you fear them? Surely Allah has greater right that you should fear Him, if you are true believers.

13. Will you not fight people who violated their oaths, plotted to expel the Apostle, and took the aggressive by being the first (to assault) you? Do you fear them? Nay, it is God whom you should more justly fear, if you believe!

13. Will you not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear you them? Now Allah has more right that you should fear Him, if you are believers.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا
أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ
الرَّسُولِ وَهُمْ بَدَأُكُمْ أَوَّلَ
مَرَّةٍ اتَّخَشَوْهُمْ قَالُوا أَهَقُّ أَنْ
تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

14. Fight them; Allah will punish them by your hands and will disgrace them and give you

14. Make war on them. Allah will chastise them through you and will humiliate them. He

14. Fight them, and God will punish them by your hands, cover them with shame, help you (to victory)

14. Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ
بِأَيْدِيكُمْ وَيُخْزِيهِمْ

victory over them and satisfy the breasts of a believing people.

will grant you victory over them, and will soothe the bosoms of those who believe.

over them, heal the breasts of believers,

them, and He will heal the breasts of folk who are believers.

وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ
صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

15. And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise.

15. And will rage from their hearts, and will enable whomsoever He will to repent. Allah is All-Knowing, All Wise.

15. And still the indignation of their hearts. For God will turn (in mercy) to whom He will; and God is All-Knowing, All-Wise.

15. And He will remove the anger of their hearts. Allah relents toward whom He will. Allah is Knower, Wise.

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَ
يَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٥﴾

16. Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do.

16. Do you imagine that you will be spared without being subjected to any test? Know well that Allah has not yet determined who strove hard (in His cause), and has not taken any others beside His Messenger and the believers as his trusted allies? Allah is well aware of all that you do.

16. Or think you that you shall be abandoned, as though God did not know those among you who strive with might and main, and take none for friends and protectors except God, His Apostle, and the (community of) believers? But God is well acquainted with (all) that ye do.

16. Or deemed you that you would be left (in peace) when Allah yet knows not those of you who strive, choosing for familiar none save Allah and His messenger and the believers? Allah is Informed of what you do.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ
اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ
وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

17. It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.

17. It does not become those who associate others with Allah in His divinity to visit and tend Allah's mosques while they bear witness of unbelief against themselves. All their works have gone to waste. They shall abide in the Fire.

17. It is not for such as join gods with God, to visit or maintain the mosques of God while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.

17. It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ
يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ
عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ أُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ
هُمُ الْخَالِدُونَ ﴿١٧﴾

18. The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.

18. It only becomes those who believe in Allah and the Last Day and establish prayer and pay zakah and fear none but Allah to visit and tend the mosques of Allah. These are likely to be guided aright.

18. The mosques of God shall be visited and maintained by such as believe in God and the Last Day, establish regular prayers, and practice regular charity, and fear none (at all) except God. It is they who are expected to be on true guidance.

18. He only shall tend Allah's sanctuaries who believes in Allah and the Last Day and observes proper worship and pays the poor-due and fears none save Allah. For such (only) is it possible that they can be of the rightly guided.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ
أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ
إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ
يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

19. Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause

19. Do you consider the providing water to the pilgrims and tending the Sacred Mosque equal in worth to believing in Allah and the Last Day and striving in the cause of Allah? The two are not equal

19. Do ye make the giving of drink to the pilgrims, or the maintenance of the Sacred Mosque, equal in worth to those who believe in God and the Last Day, and strive with might and main in the cause of

19. Count you the slaking of a pilgrim's thirst and tending of the Inviolable Place of worship as (equal to the worth of) him who believes in Allah and the Last Day, and strives in the way of Allah? They are

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ
وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ
كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا

of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.

with Allah. Allah does not guide the wrong doing folk.

God? They are not comparable in the sight of God: and God guides not those who do wrong.

not equal in the sight of Allah. Allah guides not wrongdoing folk.

يَسْتَوْنَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٦﴾

20. The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who attain the success.

20. The higher rank with Allah is for those who believed and migrated and strove in His cause with their belongings and their persons. It is they who are triumphant.

20. Those who believe, and suffer exile and strive with might and main, in God's cause, with their goods and their persons, have the highest rank in the sight of God: they are the people who will achieve (salvation).

20. Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant.

الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

21. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

21. Their Lord gives them glad tidings of mercy from Him and of His good pleasure. For them await Gardens of eternal bliss.

21. Their Lord does give them glad tidings of a mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure.

21. Their Lord gives them good tidings of mercy from Him, and acceptance, and gardens where enduring pleasure will be theirs.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

22. They will abide therein forever. Indeed, Allah has with Him a great reward.

22. Therein they shall abide forever. Surely with Allah there is a mighty reward.

22. They will dwell therein forever. Verily in God's presence is a reward, the greatest (of all).

22. There they will abide forever. Lo! With Allah there is an immense reward.

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

23. O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you – then it is those who are the wrong doers.

23. Believers! Do not take your fathers and your brothers for your allies if they choose unbelief in preference to belief. Whosoever of you takes them as allies those are wrong doers.

23. O you who believe! Take not for protectors your fathers and your brothers if they love infidelity above faith: if any of you do so, they do wrong.

23. O you who believe! Choose not your fathers, nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you take them for friends, such are wrong doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَّوَلَّهُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

24. Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah

24. Tell them (O Prophet!): 'If your fathers and your sons and your brothers and your wives and your tribe and the riches you have acquired and the commerce of which you fear a slackening, and the dwellings that you love, are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His decree. Allah does

24. Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained, the commerce in which you fear a decline, or the dwellings in which you delight are dearer to you than God, or His Apostle, or the striving in His cause; then wait until God brings about His decision: and God guides not the rebellious.

24. Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth you have acquired, and merchandise for which you fear that there will be no sale, and dwellings you desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah brings His command to pass. Allah guides not wrongdoing folk.

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا

does not guide the defiantly disobedient people."

not guide the evil-doing folk.'

25. Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.

25. Surely Allah has succored you before on many a battlefield and on the day of Hunayn when your numbers made you proud, but they did you no good, and the earth, for all its vastness, constrained you, and you turned your backs in retreat.

25. Assuredly God did help you in many battlefields and on the day of Hunayn: Behold! Your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and you turned back in retreat.

25. Allah has given you victory on many fields and on the day of Hunayn, when you exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then you turned back in flight.

يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٥﴾

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ مُدْبِرِينَ ﴿٢٥﴾

26. Then Allah sent down His tranquility upon His Messenger and upon the believers and sent down hosts whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.

26. Then Allah caused His tranquility to descend upon His Messenger and upon the believers, and He sent down hosts whom you did not see, and chastised those who disbelieved. Such is the recompense of those who deny the truth.

26. But God did pour His calm on the Apostle and on the believers, and sent down forces which you saw not. He punished the unbelievers; thus does He reward those without faith.

26. Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts you could not see, and punished those who disbelieved. Such is the reward of disbelievers.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

27. Then Allah will accept repentance after that for whom He wills; and Allah is Forgiving and Merciful.

27. Then Allah enables whomsoever He wills, to repent. Allah is All Forgiving, All Merciful.

27. Again will God, after this, turn (in mercy) to whom He will: for God is Oft Forgiving, Most Merciful.

27. Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

28. O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.

28. Believers! Those who associate others with Allah in His divinity are unclean. So, after the expiry of this year, let them not even go near the Sacred Mosque. And should you fear poverty, Allah will enrich you out of His bounty, if He wills. Surely Allah is All-Knowing, All Wise.

28. O you who believe! Truly the pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if you fear poverty, soon will God enrich you, if He wills, out of His bounty, for God is All Knowing, All Wise.

28. O you who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If you fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

29. Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth

29. Those who do not believe in Allah and the Last Day – even thought they were given the scriptures, and who do not hold as unlawful that which Allah and His Messenger have declared to be

29. Fight those who believe not in God nor the Last Day, nor hold that forbidden which has been forbidden by God and His Apostle, nor acknowledge the religion of truth, (even if they are) of

29. Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah has forbidden by His messenger, and follow not the religion of

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ

from those who were given the Scripture – [fight] until they give the jizyah willingly while they are humbled.

unlawful, and who do not follow the true religion, fight against them until they pay tribute out of their hand and are utterly subdued.

the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.

truth, until they pay the tribute readily, being brought low.

أَوْتُوا الْكَيْتَبَ حَتَّىٰ يُعْطُوا
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ
صَاغِرُونَ ﴿٢٠﴾

30. The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?

30. The Jews say: 'Ezra is Allah's son,' and the Christians say: 'The Messiah is the son of Allah.' These are merely verbal assertions in imitation of the sayings of those unbelievers who preceded them. May Allah ruin them. How do they turn away from the truth?

30. The Jews call Ezra a son of God, and the Christians call Christ the son of God. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. God's curse be on them: how they are deluded away from the truth!

30. And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fights against them. How perverse are they.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ
وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ
اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا
مِن قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى
يُؤْفَكُونَ ﴿٢٠﴾

31. They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

31. They take their rabbis and their monks for their lords beside Allah, and also the Messiah, son of Mary, whereas they were commanded to worship none but the One God. There is no god but He. Exalted be He above those whom they associated with Him in His divinity.

31. They take their priests and their anchorites to be their lords in derogation of God, and Christ the son of Mary; yet they were commanded to worship but One God: there is no god but He. Praise and glory to Him: from having the partners they associate (with Him).

31. They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no God save Him. Be He glorified from all that they ascribe as partner (unto Him).

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ
أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ
ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا
لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا
هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٢١﴾

32. They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

32. They seek to extinguish the light of Allah by blowing through their mouths; but Allah refuses everything except that He will perfect His light even though the unbelievers might abhor it.

32. Fain would they extinguish God's light with their mouths, but God will not allow but that His light should be perfected, even though the unbelievers may detest (it).

32. Fain would they put out the light of Allah with their mouths, but Allah disdains (ought) save that He shall perfect His light, however much the disbelievers are averse.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ
بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ
يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٢١﴾

33. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.

33. He it is who has sent His Messenger with the guidance and the true religion that He may make it prevail over all religions, howsoever those who associate other with Allah in Hid divinity might detest it.

33. It is He Who has sent His Apostle with guidance and the religion of truth, to proclaim it over all religions, even though the pagans may detest (it).

33. He it is who has sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religions, however much the idolaters may be averse.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٢٢﴾

34. O you who have believed, indeed many of the scholars

34. Believers! Many of the rabbis and monks wrongfully

34. O you who believe! There are indeed many among

34. O you who believe! Lo! Many of the (Jewish) rabbis

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا

and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah – give them tidings of a painful punishment.

devour men's possession and hinder people from the way of Allah. And there are those who amass gold and silver and do not spend it in the way of Allah. Announce to them the tidings of a painful chastisement.

the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the way of God. And there are those who hoard up gold and silver and spend it not in the way of God: announce unto them a most grievous penalty.

and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom.

مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُوا
أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَيَصُدُّوا عَنْ سَبِيلِ اللَّهِ
وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يَنْفِقُوهَا فِي سَبِيلِ
اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ



35. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."

35. On a Day when they shall be heated in the fire of Hell, and their foreheads and their sides and their backs shall be branded with it, [and they shall be told]: "This is the treasure which you hoarded for yourselves. Taste, then, the punishment for what you have hoarded."

35. On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs. "This is that which you hoarded for yourselves: taste you, then, the (treasures) you hoarded!"

35. On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which you hoarded for yourselves. Now taste of what you used to hoard.

يَوْمَ يُجْحَى عَلَيْهَا فِي نَارِ جَهَنَّمَ
فَتَكْوَى بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا
كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا
كُنْتُمْ تَكْنِزُونَ



36. Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

36. Surely the reckoning of months, in the sight of Allah, is twelve months, laid down in Allah's decree on the day when He created the heavens and the earth; and out of these months four are sacred. That is the true ordainment. Do not, therefore, wrong yourselves, with respect to these months. And fight all together against those who associate other with Allah in His divinity in the manner which they fight against you all together and know well that Allah is with the God-fearing.

36. The number of months in the sight of God is twelve (in a year) so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the pagans all together as they fight you all together. But know that God is with those who restrain themselves.

36. Lo! The number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا
عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ
خَلَقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا
أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ
الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ
كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ



37. Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who

37. The intercalation [of sacred months] is an act of gross infidelity, which causes the unbelievers to be led

37. Verily the transposing (of a prohibited month) is an addition to unbelief: the unbelievers are led to

37. Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow

إِثْمًا النَّسِيءَ زِيَادَةٌ فِي الْكُفْرِ
يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ

have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful what Allah has made unlawful. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people.

further astray. They declare a month to be lawful in one year and forbidden in another year in order that they may conform to the number of months that Allah has declared as sacred, and at the same time, make lawful what Allah has forbidden. Their foul acts seem fair to them. Allah does not provide guidance to those who deny the truth.

wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by God and make such forbidden ones lawful. The evil of their course seems pleasing to them. But God guides not those who reject faith.

it one year and forbid it (another) year, that they may make up the number of the months which Allah has hallowed, so that they allow that which Allah has forbidden. The evil of their deeds is made fair seeming unto them. Allah guides not the disbelieving folk.

عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِئُوا
عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا
حَرَّمَ اللَّهُ زُيِّنَ لَهُمْ سُوءُ
أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

38. O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

38. Believers! What is amiss with you that when it is said to you: 'March forth in the cause of Allah,' you cling heavily to the earth? Do you prefer the worldly life to the Hereafter? Know well that all the enjoyment of this world, in comparison with the Hereafter, is trivial.

38. O you who believe! What is the matter with you, that, when you are asked to go forth in the cause of God, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.

38. O you who believe! What is (the matter) with you that when it is said unto you: Go forth in the way of Allah, you are bowed down to the ground with heaviness. Take you pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا
قِيلَ لَكُمْ ائْتُوا فِي سَبِيلِ
اللَّهِ أَتَأْتِكُمْ إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ
الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

39. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.

39. If you do not march forth, Allah will chastise you grievously and will replace you by another people, while you will in no way be able to harm Him. Allah has power over everything.

39. Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least. For God has power over all things.

39. If you go not forth, He will afflict you with a painful doom, and will choose instead of you a folk other than you. You cannot harm Him at all. Allah is able to do all things.

إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا
أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

40. If you do not aid the Prophet – Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquility upon him and supported him with angels you did not see and made the

40. It will matter little if you do not help the Prophet, for Allah surely helped him when the unbelievers drove him out of him home and he was but one of the two when they were in the cave, and when he said to his companion: 'Do not grieve. Allah is with us.' Then Allah caused His tranquility to descend upon him and supported him with hosts you did not see; and He

40. If you help not (your leader), (it is no matter): for God did indeed help him, when the unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for God is with us": then God sent down His peace upon him, and strengthened him with forces which you saw not, and humbled to the

40. If you help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts you cannot see, and made the word of those who

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ
أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا
أَتْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ﴿٤٠﴾

word of those who disbelieved the lowest, while the word of Allah – that is the highest. And Allah is Exalted in Might and Wise.

humbled the word of the unbelievers. And Allah's word is inherently uppermost. Allah is All Powerful, All Wise.

depths the word of the unbelievers. But the word of God is exalted to the heights: for God is Exalted in might, Wise.

disbelieved the nethermost, while Allah's word it was that became the uppermost. Allah is Mighty, Wise.

وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٤١﴾

41. Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.

41. March forth whether light or heavy, and strive in the way of Allah with your belongings and your lives. That is best for you if you only knew it.

41. Go you forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of God. That is best for you, if you (but) knew.

41. Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if you but knew.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي
سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

42. Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey. And they will swear by Allah, "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars.

42. Were it again at hand or a short journey, they would have surely followed you, but the distance seemed too far to them. Still they will swear by Allah: 'If only we could, we would surely have gone forth with you.' They merely bring themselves [through false oaths], and Allah knows well that they are liars.

42. If there had been immediate gain and the journey easy, they would without doubt have followed you, but the distance was long on them. They would indeed swear by God, "If we only could, we should certainly have come out with you": They would destroy their own souls; for God does know that they are certainly lying.

42. Had it been a near adventure and an easy journey they had followed you, but the distance seemed too far for them. Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knows that they verily are liars.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا
قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ
بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ
وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا
لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ
أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ
لَكَاذِبُونَ ﴿٤٢﴾

43. May Allah pardon you, O Muhammad; why did you give them permission until it was evident to you who were truthful and who knew who were liars.

43. Allah forgives you! Why did you give them leave to stay behind before it became clear to you as to whom were truthful and who were liars.

43. God give you grace! Why did you grant them leave until those who told the truth were seen by you in a clear light, and you had proved the liars?

43. Allah forgive you (O Muhammad)! Where for did you grant them leave ere those who told the truth were manifest to you and you did know the liars.

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ
حَتَّى يَتَّبِعَنَ لَكَ الَّذِينَ صَدَقُوا
وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

44. Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him.

44. Those who believe in Allah and the Last Day will never ask you leave to be excused from striving (in the cause of Allah) with their belongings and their lives. Allah fully knows the God-fearing.

44. Those who believe in God and the Last Day ask you for no exemption from fighting with their goods and persons. And God knows well those who do their duty.

44. Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him).

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ
يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

45. Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

45. It is only those who do not believe in Allah and the Last Day, and whose hearts are filled with doubt. They keep tossing to and fro in their doubt.

45. Only those ask you for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.

45. They alone ask leave of you who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي
رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

46. And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

46. Had they truly intended to march forth to fight, they would have certainly made some preparation for it. But Allah was averse to their going forth, so He made them lag behind, and they were told: Stay behind with those that are staying behind.

46. If they had intended to come out, they would certainly have made some preparation therefor. But God was averse to their being sent forth; so He made them lag behind, and they were told, "Sit you among those who sit (inactive)."

46. And if they had wished to go forth, they would assuredly have made ready some equipment, but Allah was averse to their being sent forth and held them back and it was said (unto them): Sit you with the sedentary.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ
عُدَّةً وَلَكِنَّ كَرِهَ اللَّهُ انبِعَاثَهُمْ
فَتَبَطَّهْمُ وَقِيلَ لَهُمْ ائْعُدُوا مَعَ
الْقَاعِدِينَ ﴿٤٦﴾

47. Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrong doers.

47. Had they gone forth with you, they would have only added to your trouble, and would have run about in your midst seeking to stir up sedition between you, whereas there are among you some who are prone to give ears to them. Allah knows well the wrong doers.

47. If they had come out with you, they would not have added to your but only disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But God knows well those who do wrong.

47. Had they gone forth among you, they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil doers.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ
إِلَّا خَبَالًا وَلَا أَوْصَعُوا خِلْكَكُمْ
يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ
سَمْعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٤٧﴾

48. They had already desired dissension before and had upset matters for you until the truth came and the ordinance of Allah appeared, while they were averse.

48. Surely they sought even earlier to stir up sedition, and turned things upside down to frustrate you until the truth came and the decree of Allah appeared however hateful this may have been to them.

48. Indeed they had plotted sedition before, and upset matters for you, until, the truth arrived, and the decree of God became manifest much to their disgust.

48. Aforetime they sought to cause sedition and raised difficulties for you till the truth came and the decree of Allah was made manifest, though they were averse.

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ
وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ
الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ
كَرِهُونَ ﴿٤٨﴾

49. And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.

49. And among them is he who says: 'Grant me leave to stay behind, and do not expose me to temptation.' Lo! They have already fallen into temptation. Surely the Hell encompasses the unbelievers.

49. Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? And indeed Hell surrounds the unbelievers (on all sides).

49. Of them is he who says: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! Hell verily is all around the disbelievers.

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا
تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ
جَهَنَّمَ لَمَحِيْطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

50. If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.

50. If good fortune befalls you, it vexes them; and if an affliction befalls you, they turn away in jubilation and say: 'We have taken due care of our affairs in good time.'

50. If good befalls you, it grieves them; but if a misfortune befalls you, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.

50. If good befalls you (O Muhammad) it afflicts them, and if calamity befalls you, they say: We took precaution, and they turn away well pleased.

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ
وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ
أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا
وَهُمْ فَرِحُونَ ﴿٥٠﴾

51. Say, "Never will we be struck except by what Allah has

51. Say, Nothing will befall us except what Allah has decreed for

51. Say: "Nothing will happen to us except what God has

51. Say: Naught befalls us save that which Allah has

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ

decreed for us; He is our protector." And upon Allah let the believers rely.

us; He is our Protector.' Let the believers, then, put all their trust in Allah.

decreed for us: He is our protector": and on God let the believers put their trust.

decreed for us. He is our Protecting Friend. In Allah let believers put their trust.

اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

52. Say, "Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."

52. Tell them: What you await to befall upon us is nothing but one of the two good things! And what we await for you is that Allah visits you with chastisement from Him or chastise you at our hands. So continue waiting; we too shall wait with you.

52. Say: "Can you expect for us (any fate) other than one of two glorious things (martyrdom or victory)? But we can expect for you either that God will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you."

52. Say: Can you await for us aught save one of two good things (death or victory in Allah's way)? While we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! We are awaiting with you.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا
إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ
نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ
اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ
بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ
مُتَرَبِّصُونَ ﴿٥٢﴾

53. Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people."

53. Tell them: 'Whether you spend your money willingly or unwillingly, it shall not find acceptance (with Allah) for you are an evil-doing folk.'

53. Say: "Spend (for the cause) willingly or unwillingly: not from you will it be accepted: for you are indeed a people rebellious and wicked."

53. Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! You were ever disobedient folk.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ
يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ
قَوْمًا فَاسِقِينَ ﴿٥٣﴾

54. And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

54. Nothing prevents that their expending be accepted except that they disbelieve in Allah and His Messenger, and whenever they come to the Prayer they do so lazily, and whenever they spend they do so grudgingly.

54. The only reasons why their contributions are not accepted are: that they reject God and His Apostle; that they come to prayer without earnestness; and that they offer contributions unwillingly.

54. And naught prevents that their contributions should be accepted from them save that they have disbelieved in Allah and in His Messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly.

وَمَا مَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ
نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ
وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ
إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ
إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾

55. So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.

55. Let neither their riches nor their children excite your admiration. Allah only wants to chastise them through these things in the present life, and to cause them to die while they are unbelievers.

55. Let not their wealth nor their children (following in) sons dazzle you: in reality God's plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of God.

55. So let not their riches, nor their children please you (O Muhammad). Allah thereby intends but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا
أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا
وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ
كَفَرُونَ ﴿٥٥﴾

56. And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid.

56. They swear by Allah that they belong with you whereas they are certainly not of you. They are merely a people who dread you.

56. They swear by God that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colors).

56. And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid.

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا
هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ
يَفْرَقُونَ ﴿٥٦﴾

57. If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.

57. If they could find any shelter or any cavern, or any retreat, they would turn around and rush headlong into it.

57. If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush.

57. Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways.

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ
مَدْخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ
يَجْمَحُونَ ﴿٥٧﴾

58. And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

58. (O Prophet!) Some of them find fault with you in the distribution of alms. If they are given something thereof, they are pleased, and if they are given nothing, they are angry.

58. And among them are men who slander you in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold! They are indignant!

58. And of them is he who defames you in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! They are enraged.

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي
الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا
رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا
هُمْ يَسْخَطُونَ ﴿٥٨﴾

59. If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them].

59. Would that they were content with what Allah and His Messenger gave them, and were to say: 'Allah suffices for us, and Allah will give us out of His bounty and so will His Messenger. It is to Allah alone that we turn with hope.'

59. If only they had been content with what God and His Apostle gave them, and had said, "Sufficient unto us is God! God and His Apostle will soon give us of His bounty: to God do we turn our hopes!" (That would have been the right course).

59. (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah suffices us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ
وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ
سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ
رَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

60. The alms are only for the poor and for the needy and for those employed to collect and for bringing hearts together and for freeing captives and for those in debt and for the cause of Allah and for the traveler. An obligation by Allah. And Allah is Knowing and Wise.

60. The alms are meant only for the poor and the needy and those who are in charge thereof, those whose hearts are to be reconciled; and to free those in bondage, and to help those burdened with debt, and for expenditure in the way of Allah and for the wayfarer. This is an obligation from Allah. Allah is All Knowing, All Wise.

60. Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of God; and for the wayfarer: (thus is it) ordained by God, and God is full of knowledge and wisdom.

60. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ
وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغُرَمِيِّنَ وَفِي سَبِيلِ اللَّهِ وَابْنِ
السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

61. And among them are those who abuse the Prophet and say, "He is an ear." Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah – for them is a

61. And of them there are some who distress the Prophet, saying: 'He is all ears.' Tell them: 'He listens for your good. He believes in Allah and trusts the believers. And is mercy for those of you who believe. A painful punishment lies in store for those who cause distress to the

61. Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in God, has faith in the believers, and is a mercy to those of you who believe." But those who molest the Apostle will have a grievous penalty.

61. And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believes in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ
وَيَقُولُونَ هُوَ أذُنٌ قُلٌّ أذُنٌ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ
آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

painful punishment.

Messenger of Allah.'

62. They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers.

62. They swear by Allah to please you, while it is Allah and His Messenger whose pleasure they should seek if they truly believe.

62. To you they swear by God. In order to please you: But it is more fitting that they should please God and His Apostle, if they are believers.

62. They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, has more right that they should please Him if they are believers.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ
وَاللَّهُ وَرَسُولَهُ أَحَقُّ أَنْ يُرْضَوْهُ
إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾

63. Do they not know that whoever opposes Allah and His Messenger – that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.

63. Are they not aware that Hell-fire awaits whosoever opposes Allah and His Messenger, and in it he shall abide? That surely is the great humiliation.

63. Know they not that for those who oppose God and His Apostle, is the fire of Hell? Wherein they shall dwell. That is the supreme disgrace.

63. Know they not that whoso opposes Allah and His messenger, his verily is fire of hell, to abide therein? That is the extreme abasement.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُجَادِرِ اللَّهَ
وَرَسُولَهُ فَآَنَ لَهُ نَارُ جَهَنَّمَ
خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ
الْعَظِيمُ ﴿٦٣﴾

64. The hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear."

64. The hypocrites are afraid lest a surah should be revealed concerning them intimating them what lay hidden in their hearts. Say to them, mock if you will. Allah will surely bring to light all that which you dread.

64. The Hypocrites are afraid lest a surah should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock you! But verily God will bring to light all that you fear."

64. The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what you fear.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ
عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي
قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ
خُجِرٌ مَّا تَحْذَرُونَ ﴿٦٤﴾

65. And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?"

65. Should you ask them, they would certainly say: We were merely jesting and being playful. Tell them: Was it Allah and His revelations and His Messenger that you were mocking?

65. If you do question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at God, and His signs, and His Apostle that you were mocking?"

65. And if thou ask them (O Muhammad), they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that you did scoff.

وَلَيْنِ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
نُحَاوِسُ وَنَلْعَبُ قُلْ أَبِاللَّهِ
وَأَيِّهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ ﴿٦٥﴾

66. Make no excuse; you have disbelieved after your belief. If We pardon one faction of you – We will punish another faction because they were criminals.

66. Now, make no excuses. The truth is, you have fallen into unbelief after having believed. Even if We were to forgive a party of you, We will chastise a party for they are guilty.

66. Make you no excuses: you have rejected faith after you had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.

66. Make no excuse. You have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because they have been guilty.

لَا تَعْتَدِرُوا قَدْ كَفَرْتُمْ بَعْدَ
إِيمَانِكُمْ إِنْ تَعْفُ عَنْ طَآئِفَةٍ
مِّنْكُمْ نُعَذِّبُ طَآئِفَةً بِأَهْمُمْ
كَانُوا جُرِمِينَ ﴿٦٦﴾

67. The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten

67. The hypocrites, be, they men or women, are all alike. They enjoin what is evil, and forbid what is good, and withhold their hands from doing good. They forgot Allah, so Allah also forgot them.

67. The Hypocrites, men and women, (have understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten God; so He has forgotten

67. The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ
مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ
وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ
وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ

them [accordingly]. Indeed, the hypocrites, it is they who are the defiantly disobedient.

Surely the hypocrites are wicked.

them. Verily the Hypocrites are rebellious and perverse.

Allah, so He has forgotten them. Lo! The hypocrites, they are the transgressors.

فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ
الْفٰسِقُونَ ﴿٧٧﴾

68. Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.

68. Allah has promised Hell-Fire to the hypocrites, both men, and women, and to the unbelievers. They shall abide in it: a sufficient recompense for them. Allah has cursed them, and theirs is a lasting torment.

68. God has promised the hypocrites men and women, and the rejecters, of faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of God, and an enduring punishment,

68. Allah promises the hypocrites, both men and women and the disbelievers fire of hell for their abode. It will suffice them. Allah curses them, and theirs is lasting torment.

وَعَدَ اللهُ الْمُنْفِقِينَ وَالْمُنٰفِقٰتِ
وَالْكٰفِرَآءَ نَارَ جَهَنَّمَ خٰلِدِيْنَ
فِيْهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللهُ
وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٧٨﴾

69. Like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged like that in which they engaged. Their deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.

69. Yours ways are like the ways of those who have gone before you. They were mightier than you in power, and more abundant in riches and children. They enjoyed their lot for a while as you have enjoyed your lot, and you also engaged in idle talk as they did. Their works have come to a naught in this world and in the Hereafter they are surely the losers.

69. As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and you have of yours, as did those before you; and you indulge in idle talk as they did. Their work are fruitless in this world and in the Hereafter, and they will lose (all spiritual good).

69. Even as those before you who were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so you enjoy your lot awhile even as those before you did enjoy their lot awhile. And you engage even as they engaged. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.

كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْا اَشَدَّ
مِنْكُمْ قُوَّةً وَّاكْثَرَ اَمْوَالًا
وَّاَوْلَادًا فَاسْتَمْتَعُوْا بِخِلَاقِهِمْ
فَاسْتَمْتَعْتُمْ بِخِلَاقِكُمْ كَمَا
اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ
بِخِلَاقِهِمْ وَخُضْتُمْ كَالَّذِيْنَ
خَاصُّوْا اَوْلِيَّكَ حَبِطَتْ
اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ
وَاَوْلِيَّكَ هُمُ الْخٰسِرُوْنَ ﴿٧٩﴾

70. Has there not reached them the news of those before them – the people of Noah and [the tribes of] Aad and Thamud and the people of Abraham and the companions of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.

70. They have not heard the accounts of those who came before them – of the people of Noah and of the people of Noah and 'Aad and Thamud, and the people of Abraham and the dwellers of Madyan, and the ruined cities? Their messengers came to them with clear signs. Then, it was not Allah who caused them any wrong; they rather wronged themselves.

70. Has not the story reached them of those before them? The People of Noah, and the People of Noah, and 'Aad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their apostles with clear signs. It is not God who wrongs them, but they wrong their own souls.

70. Has not the fame of those before them reached them - the folk of Noah, A'ad, Thamud, the folk of Abraham, the dwellers of Midian and the disasters (which befell them)? Their messengers (from Allah) came unto them with proofs (of Allah's Sovereignty). So Allah surely wronged them not, but they did wrong themselves.

اَلَمْ يٰٓاٰهُمْ نَبَا الَّذِيْنَ مِنْ
قَبْلِهِمْ قَوْمِ نُوحٍ وَّعَادٍ وَّثَمُوْدَ
وَقَوْمِ اِبْرٰهِيْمَ وَاَصْحٰبِ
مَدِيْنَ وَالْمُوْتَفِكَةِ اَتَنْتَهُمْ
رُسُلُهُمْ بِالْبَيِّنٰتِ فَمَا كَانَ اللهُ
لِيُظْلِمَهُمْ وَلٰكِنْ كَانُوْا
اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٨٠﴾

71. The believing men and believing women are allies of

71. The believers, both men and women, are allies of

71. The believers, men and women, are protectors one of

71. And the believers, men and women, are protecting friends

وَالْمُوْمِنُوْنَ وَالْمُوْمِنٰتُ بَعْضُهُمْ

one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

one another. They enjoin good, forbid evil, establish prayer, pay zakah, and obey Allah and His Messenger. Surely Allah will show mercy to them. Allah is All Mighty, All Wise.

another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey God and His Apostle. On them will for God is Exalted in power, Wise.

one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His Messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.

أُولَئِكَ بِبَعْضِ
يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٧٦﴾

72. Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.

72. Allah has promised the believing men and believing women gardens beneath which rivers flow. They shall abide in it. There are delightful dwelling places for them in the Gardens of Eternity. They shall, above all, enjoy the good pleasure of Allah. That is the great achievement.

72. God has promised to believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of God: that is the supreme felicity.

72. Allah promises to the believers, men and women, gardens underneath which rivers flow, wherein they will abide - blessed dwellings in gardens of Eden. And - greater (far)! - Acceptance from Allah. That is the supreme triumph.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ
فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِمَّنْ
اللَّهُ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿٧٢﴾

73. O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

73. O Prophet! Strive against the unbelievers and the hypocrites, and be severe to them. Hell shall be their abode – what an evil destination!

73. O Prophet! Strive hard against the unbelievers and the hypocrites, and be firm against them. Their abode is Hell, an evil refuge indeed.

73. O Prophet! Strive against the disbelievers and the hypocrites. Be harsh with them. Their ultimate abode is hell, a hapless journey's end.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَ
مَأْوَاهُمْ جَهَنَّمُ وَبئْسَ
الْمَصِيرُ ﴿٧٣﴾

74. They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this

74. They swear by Allah that they said nothing blasphemous whereas they indeed blasphemed, and fell into unbelief after believing, and also had evil designs, which they could not carry into effect. They are spiteful against Muslims for no other reason than that Allah and His Messenger have enriched them through His bounty! So, if they repent, it will be to their own good. But if they turn away, Allah will sternly punish them in this world and in

74. They swear by God that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which God and His Apostle had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), God will punish them with a grievous penalty in this life and in the

74. They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent, it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting

يَجْحِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ
قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا
بَعْدَ إِسْلَامِهِمْ وَهُمْ مَوَّابِعًا لَمْ
يَتَّالُوا وَمَا نَقَمُوا إِلَّا أَنْ
أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ
فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا
لَهُمْ وَإِنْ يَتَوَلَّوْا يَعْذَبْنَهُمُ اللَّهُ
عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا

world and the Hereafter. And there will not be for them on earth any protector or helper.

the Hereafter. None in the world will be able to protect or help them.

Hereafter: They shall have none on earth to protect or help them.

friend, nor helper in the earth.

تَصِيرُ ٧٤

75. And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."

75. Some of them made a covenant with Allah: 'If Allah gives us out of His bounty, we will give alms and act righteously.'

75. Amongst them are men who made a covenant with God, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.

75. And of them is he who made a covenant with Allah (saying): If He give us of His bounty, we will give alms and become of the righteous.

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنۡ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنُنَّ

مِنَ الصّٰلِحِيْنَ ٧٥

76. But when he gave them from His bounty, they were stingy with it and turned away while they refused.

76. Then, when He gave them out of His bounty, they grew niggardly and turned their backs (upon their covenant).

76. But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse.

76. Yet when He gave them of His bounty, they hoarded it and turned away, averse.

فَلَمَّا اٰتٰهُمْ مِّنۡ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ٧٦

77. So He penalized them with hypocrisy in their hearts until the Day they will meet Him – because they failed Allah in what they promised Him and because they [habitually] used to lie.

77. So He caused hypocrisy to take root in their hearts and to remain therein until the Day they meet him because they broke their promise with Allah and because they lied.

77. So He has put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with God, and because they lied.

77. So He has made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.

فَاَعْقَبَهُمْ نِفَاقًا فِيۡ قُلُوْبِهِمْ اِلَى يَوْمٍ يَلْقَوْنَہٗ بِمَا اٰخَلَفُوْا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ٧٧

78. Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?

78. Are they not aware that Allah knows what they conceal and what they secretly discuss, and that Allah has full knowledge of all that is beyond the reach of perception?

78. Know they not that God does know their secret thoughts and their secret counsels, and that God knows well all things unseen?

78. Know they not that Allah knows both their secret and the thought that they confide, and that Allah is the Knower of things hidden.

اَلَمْ يَعْلَمُوْا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَاَنَّ اللّٰهَ عَلَّمُ الْغُيُوْبِ ٧٨

79. Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them – Allah will ridicule them, and they will have a painful punishment.

79. As for those who taunt the believers who voluntarily give alms and scoff at those who have nothing to give except what they earn through their hard toil, Allah scoffs at them in return. A grievous chastisement awaits them.

79. Those who slander such of the believers as give themselves freely to charity, as well as such as can find nothing to give except the fruits of their labor, and throw ridicule on them, God will throw back their ridicule on them: and they shall have a grievous penalty.

79. Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavors, and deride them - Allah (Himself) derides them. Theirs will be a painful doom.

اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوْعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ سَخِرَ اللّٰهُ مِنْهُمْ وَّهُمْ عٰدَابُ الْاِيْمِ ٧٩

80. Ask forgiveness, [O Muhammad], for them or do not ask forgiveness for them. If you should ask forgiveness for them seventy times, never will Allah forgive

80. (O Prophet!) It is the same whether or not you ask for their forgiveness. Even if you were to ask for forgiveness for them seventy times, Allah shall not forgive

80. Whether you ask for their forgiveness, or not, (their sin is unforgivable): if you ask seventy times for their forgiveness, God will not forgive them: because they

80. Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though you ask forgiveness for them seventy times, Allah will not forgive them.

اِسْتَعْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَغْفِرَ اللّٰهُ لَهُمْ ذٰلِكَ بِاَنَّهُمْ

them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.

them. That is because they disbelieved in Allah and His Messenger; and Allah does not bestow His guidance on such evil-doing folk.

have rejected God and His Apostle: and God guides not those who are perversely rebellious.

That is because they disbelieved in Allah and His messenger, and Allah guides not wrongdoing folk.

كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨١﴾

81. Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, "Do not go forth in the heat." Say, "The fire of Hell is more intensive in heat" – if they would but understand.

81. Those who were allowed to stay behind rejoiced at remaining behind and not accompanying the Messenger of Allah. They were averse to striving in the cause of Allah with their belongings and their lives and told others: 'Do not go forth in this fierce heat.' Tell them: 'The Hell is far fiercer in heat.' Would that they understand!

81. Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Apostle of God: they hated to strive and fight, with their goods and their persons, in the cause of God: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!

81. Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

82. So let them laugh a little and [then] weep much as recompense for what they used to earn.

82. Let them, then, laugh little, and weep much at the contemplation of the punishment for the evil they have committed!

82. Let them laugh a little: much will they weep: a recompense for the (evil) that they do.

82. Then let them laugh a little: they will weep much, as the reward of what they used to earn.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

83. If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

83. Then if Allah brings you face to face with a party of them, and they ask your leave to go forth (to fight in the cause of Allah), tell them: 'You shall not go forth with me, and shall never fight against any enemy along with me. You were well pleased to remain at home the first time, so now continue to remain with those who have stayed behind.'

83. If, then, God brings you back to any of them, and they ask your permission to come out (with you), say: "Never shall you come out with me, nor fight an enemy with me: for you preferred to sit inactive on the first occasion: Then sit you (now) with those who lag behind."

83. If Allah brings you back (from the campaign) unto a party of them and they ask of you leave to go out (to fight), then say unto them: You shall never more go out with me, nor fight with me against a foe. You were content with sitting still the first time. So sit still, with the useless.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

84. And do not pray [the funeral prayer, O Muhammad], over any of them who has died, ever or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.

84. Do not ever pray over any of them, who dies nor stand over his grave. They disbelieved in Allah and His Messenger and died in iniquity.

84. Nor do you ever pray for any of them that dies, nor stand at his grave; for they rejected God and His Apostle, and died in a state of perverse rebellion.

84. And never (O Muhammad) pray for one of them who dies, nor stand by his grave. Lo! They disbelieved in Allah and His messenger, and they died while they were evil doers.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾

85. And let not their wealth and their

85. Let not their riches or their

85. Nor let their wealth nor their

85. Let not their wealth, nor their

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ

children impress you. Allah only intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers.

children excite your admiration. Through these Allah seeks to chastise them in this world, and that their lives may depart them a while they are unbelievers.

(following in) sons dazzle you: God's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of God.

children please you! Allah purposes only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.

وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾

86. And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]."

86. And whenever any surah is revealed enjoining: 'Believe in Allah and strive (in His cause) along with His Messenger,' the affluent among them ask you to excuse them, saying: 'Leave us with those who will sit back at home.'

86. When a surah comes down, enjoining them to believe in God and to strive and fight along with His Apostle, those with wealth and influence among them ask you for exemption, and say: "Leave us: we would be with those who sit (at home)."

86. And when a surah is revealed (which says): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of you and say: Suffer us to be with those who sit (at home).

وَإِذَا أَنْزَلَتْ سُورَةً أَنْ أَمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّلُولِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

87. They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.

87. They were content to stay behind with the womenfolk. Their hearts were sealed, leaving them bereft of understanding.

87. They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not.

87. They are content that they should be with the useless and their hearts are sealed, so that they apprehend not.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

88. But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.

88. But the Messenger and those who shared his faith strove with their belongings and their lives. It is they who shall have all kinds of good. It is they who shall prosper.

88. But the Apostle, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

88. But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ هُمُ الْخَائِرُونَ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

89. Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.

89. Allah has prepared for them gardens beneath which rivers flow. There shall they abide. That is the supreme triumph.

89. God has prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity.

89. Allah has made ready for them gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

90. And those with excuses among the bedouins came to be permitted [to remain], and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.

90. Many of the bedouin Arabs came with excuses, seeking leave to stay behind. Thus those who were false to their covenant remained behind. A painful chastisement shall befall those of them that disbelieved.

90. And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to God and His Apostle (merely) sat inactive. Soon will a grievous penalty seize the unbelievers among them.

90. And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.

وَ جَاءَ الْمُعَذِّبُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful.

91. There is no blame on the weak nor the sick nor on those who have no means for spending, if they stay behind provided that they are sincere to Allah and to His Messenger. There is no cause for reproach against those who do good. Allah is All Forgiving, Ever Merciful.

91. There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to God and His Apostle: no ground (of complaint) can there be against such as do right: and God is Oft Forgiving, Most Merciful.

91. Not unto the weak, nor unto the sick, nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His Messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١١﴾

92. Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah].

92. Nor can there be any cause for reproach against those who, when they came to you demanding mounts to go to the battle front, but who went back, their eyes overflowing with tears when you told them that you had no mounts for them, grieving that they had no resources to enable them to take part in fighting.

92. Nor (is there blame) on those who came to you to be provided with mounts, and when you said, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.

92. Nor unto those whom, when they came to you (asking) that you should mount them, you did tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتَ لِيَتَحِمَلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿١٢﴾

93. The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know.

93. There are grounds for reproach against those who seek leave to stay behind even though they are affluent. They are the ones who were content to be with the womenfolk who stay behind. Allah has a set a seal on their hearts, leaving them bereft of understanding.

93. The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: God has sealed their hearts; so they know not (what they miss).

93. The road (of blame) is only against those who ask for leave of you (to stay at home) when they are rich. They are content to be with the useless. Allah has sealed their hearts so that they know not.

إِذَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ وَهُمْ أَغْنِيَاءُ رَضُّوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

94. They will make excuses to you when you have returned to them. Say, "Make no excuse – never will we believe you. Allah has already informed us of your news. And Allah will observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of

94. They will put up excuses before you when you return to them. Tell them: 'Make no excuses. We will not believe you. Allah has already informed us of the truth about you. Allah will observe your conduct, and so will His Messenger; then you will be brought back to Him who knows alike what lies beyond human perception and what

94. They will present their excuses to you when you return to them. Say you: "Present no excuses: we shall not believe you: God has already informed us of the true state of matters concerning you: It is your actions that God and His Apostle will observe: in the end will you be brought back to Him Who knows what is hidden and what is open:

94. They will make excuse to you (Muslims) when you return unto them. Say: Make no excuse, for we shall not believe you. Allah has told us tidings of you. Allah and His Messenger will see your conduct, and then you will be brought back unto Him who knows the invisible as well as the visible, and He will tell you what you

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَنْبَارِكُمْ وَ سَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

what you used to do."

lies within the reach of human perception, and He will let you know what you did.

then will He show you the truth of all that you did."

used to do.



95. They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning.

95. When you return to them they will surely swear to you in the name of Allah that you may leave them alone. So do leave them alone; they are unclean. Hell shall be their home, a recompense for what they did.

95. They will swear to you by God, when you return to them, that you may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did.

95. They will swear by Allah unto you, when you return unto them, that you may let them be. Let them be, for lo! They are unclean, and their abode is hell as the reward for what they used to earn.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءِِ مَا كَانُوا يَكْسِبُونَ

96. They swear to you so that you might be satisfied with them. But if you should be satisfied with them – indeed, Allah is not satisfied with a defiantly disobedient people.

96. They will swear to you in order to please you. But even if you become pleased with them, Allah will not be pleased with such an evil-doing folk.

96. They will swear unto you, that you may be pleased with them but if you are pleased with them, God is not pleased with those who disobey.

96. They swear unto you, that you may accept them. Though you accept them. Allah verily accepts not wrongdoing folk.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

97. The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise.

97. The bedouin Arabs surpass all in unbelief and hypocrisy and are most likely to be unaware of the limits prescribed by Allah in what He has revealed to His Messenger. Allah is All-Knowing, All-Wise.

97. The Arabs of the desert are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which God has sent down to His Apostle: But God is All-knowing, All-Wise.

97. The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah has revealed unto His messenger. And Allah is Knower, Wise.

الْأَعْرَابِ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

98. And among the bedouins are some who consider what they spend as a loss and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allah is Hearing and Knowing.

98. And among the bedouin Arabs there are such as regard whatever they spend (in the cause of Allah) as a fine and wait for some misfortune befall them! Allah is All-Hearing, All-Knowing.

98. Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for God is He That hears and knows (all things).

98. And of the wandering Arabs there is he who takes that which he spends (for the cause of Allah) as a loss, and awaits (evil) turns of fortune for you. The evil turn of fortune will be theirs. Allah is Hearer, Knower.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَابِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

99. But among the bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. Allah will

99. And of the bedouin Arabs are those who believe in Allah and the Last Day, and regard their spending as a means of drawing them near to Allah and of deserving the prayers of the Messenger. Indeed, this shall be a means of drawing near to Allah. Allah

99. But some of the desert Arabs believe in God and the Last Day, and look on their payments as pious gifts bringing them nearer to God and obtaining the prayers of the Apostle. Aye, indeed they bring them nearer (to Him): soon will God admit them

99. And of the wandering Arabs there is he who believes in Allah and the Last Day, and takes that which he spends, and also the prayers of the messenger, as acceptable offerings in the sight of Allah. Lo! Verily it is an acceptable offering

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ

admit them to His mercy. Indeed, Allah is Forgiving and Merciful.

will surely admit them to His mercy. Allah is All Forgiving, Ever Merciful.

to His Mercy: for God is Oft-forgiving, Most Merciful.

for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful.

اللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٠٠﴾

100. And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct – Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

100. And of those who led the way- the first of Emigrants (Muhajirun) and the Helpers (Ansar) and those who followed them in the best possible manner – Allah is well pleased with them and they are well pleased with Allah. He has prepared for them gardens beneath which rivers flow; therein they will abide forever. That is the supreme triumph.

100. The vanguard (of Islam), the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, well-pleased is God with them, as are they with Him: for them has He prepared gardens under which rivers flow, to dwell therein forever: that is the supreme felicity.

100. And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He has made ready for them gardens underneath which rivers flow, wherein they will abide forever. That is the supreme triumph.

وَالسَّيْقُونَ الْأَوْلُونَ مِنَ
الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٠٠﴾

101. And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.

101. As for the bedouin Arabs around you, some are hypocrites; and so are some of the people of Madinah who have become accustomed to hypocrisy. You do not know them, but We know them. We will chastise them doubly, and then they shall be sent to an awesome suffering.

101. Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: you know them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.

101. And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom you (O Muhammad) know not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.

وَمِنَ حَوْلِكُم مِّنَ الْأَعْرَابِ
مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ
مَن رَّوَدُوا عَلَى الْبِقَاعِ أَفَلَا
تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ
سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ
إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

102. And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.

102. There are others who have confessed their faults. They intermixed the good deeds with evil. It is likely that Allah will turn to them in mercy, for Allah is All Forgiving, Ever Merciful.

102. Others (there are who) have acknowledged their wrong doings: they have mixed an act that was good with another that was evil. Perhaps God will turn unto them (in mercy): for God is Oft-Forgiving, Most Merciful.

102. And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Forgiving, Merciful.

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ
خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ
سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ
عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

103. Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is

103. (O Prophet!) Take alms out of their riches and thereby cleanse them and bring about their growth (in righteousness), and pray for them. Indeed your prayer is a source of tranquility for them.

103. Of their goods, take alms, that so you might purify and sanctify them; and pray on their behalf. Verily your prayers are a source of security for them: And God is One who hears and knows.

103. Take alms of their wealth, wherewith you may purify them and may make them grow, and pray for them. Lo! Your prayer is an assuagement for them. Allah is Hearer, Knower.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً
تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا
وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

Hearing and Knowing.

Allah is All-Hearing, All-Knowing.

١٣

104. Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?

104. Are they not aware that it is Allah who accepts the repentance of His servants and takes alms, and that it is Allah who is Oft-Relenting, Ever Merciful?

104. Know they not that God does accept repentance from His votaries and receives their gifts of charity, and that God is verily He, the Oft-Returning, Most Merciful?

104. Know they not that Allah is He who accepts repentance from His bondmen and takes the alms, and that Allah is He who is the Relenting, the Merciful.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ
التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ
الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ
الرَّحِيمُ

105. And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

105. And tell them (O Prophet!): Keep working: Allah will behold your works and so will His Messenger and the believers; and you shall be brought back to Him who knows that which is unseen and the witnessed. He will then declare to you all what you have been doing.

105. And say: "Work (righteousness): Soon will God observe your work, and His Apostle, and the believers: Soon will you be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that you did."

105. And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and you will be brought back to the Knower of the invisible and the visible, and He will tell you what you used to do.

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ
عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ
وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ

106. And [there are] others deferred until the command of Allah – whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise.

106. There are others in whose regard Allah's decree is awaited: whether He will chastise or relent towards them. Allah is All Knowing, All Wise.

106. There are (yet) others, held in suspense for the command of God, whether He will punish them, or turn in mercy to them: and God is All Knowing, Wise.

106. And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.

وَأخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ
إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ
عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

107. And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

107. Then there are others who have set up a mosque to hurt the true faith, and to promote unbelief, and cause division among believers, and as an ambush for one who had earlier made war on Allah and His Messenger. They will surely swear: 'We intended nothing but good', whereas Allah bears witness that they are liars.

107. And there are those who put up a mosque by way of mischief and infidelity to disunite the believers - and in preparation for one who warred against God and His Apostle aforetime. They will indeed swear that their intention is nothing but good; But God does declare that they are certainly liars.

107. And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah bears witness that they verily are liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا
ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ
الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ
اللَّهُ وَرَسُولَهُ مِنْ قَبْلُ
وَلِيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ
وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

108. Do not stand [for prayer] within it – ever. A mosque founded on righteousness from the first day is more worthy for you to

108. Never stand therein. Surely a mosque founded from the first day on piety is more worthy that you should stand in it for prayer. In it

108. Never stand you forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the

108. Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that you should stand

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ
أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ
يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ

stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.

are men who love to purify themselves, and Allah loves those that purify themselves.

standing forth (for prayer) therein. In it are men who love to be purified; and God loves those who make themselves pure.

(to pray) therein, wherein are men who love to purify themselves. Allah loves the purifiers.

رِبَّالِ يُجِبُونَ أَنْ يَتَطَهَّرُوا
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٩﴾

109. Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people.

109. Is he, then, who has erected his structure on fear of Allah and His good pleasure better, or he who erects his string on the brink of a crumbling bank, so that it crumbles down with him into the Hell-fire? Allah does not bestow His guidance on the wrong doing folk.

109. Which then is best? He that lays his foundation on piety to God and His good pleasure? Or he that lays his foundation on an undermined sand cliff ready to crumble to pieces? And it does crumble to pieces with him, into the fire of Hell. And God guides not people that do wrong.

109. Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guides not wrongdoing folk.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ
مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَن
أَسَّسَ بُنْيَانَهُ عَلَىٰ شِقَا جُرْفٍ
هَارٍ فَأَنهَارَ بِهِ فِي نَارِ جَهَنَّمَ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١١٠﴾

110. Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise.

110. And the structure, which they have erected, will ever inspire their hearts with doubts unless it be that their very hearts are cut into pieces. Allah is All Knowing, All Wise.

110. The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And God is All Knowing, Wise.

110. The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا
رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ
قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١١﴾

111. Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

111. Surely Allah has purchased of the believers their lives and their belongings and in return has promised that they shall have Paradise. They fight in the cause of Allah, and slay and are slain. Such is the promise He has made incumbent upon Himself in the Torah, and the Gospel, and the Qur'an. Who is more faithful to his promise than Allah? Rejoice then, in the bargain you have made with Him. That indeed is the mighty triumph.

111. God has purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than God? Then rejoice in the bargain which you have concluded: that is the achievement supreme.

111. Lo! Allah has bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfills His covenant better than Allah? Rejoice then in your bargain that you have made, for that is the supreme triumph.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمْ
الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
فَيَقْتُلُونَ وَ يُقْتَلُونَ قَدْ وَعَدَّا
عَلَيْهِ حَقًّا فِي التَّورَةِ وَالْإِنْجِيلِ
وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ
اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ
الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿١١٢﴾

112. [Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who

112. Those who constantly turn to Allah in repentance, who worship Him, who praise Him, who go about the world to

112. Those that turn (to God) in repentance; that serve Him, and praise Him; that wander in devotion to the cause

112. (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those

التَّائِبُونَ الْعِبَادُونَ الْحَامِدُونَ
السَّائِحُونَ الرَّكْعُونَ

bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers.

serve His cause, who bow down to Him, who prostrate themselves before Him, who enjoin what is good and forbid what is evil, and who keep the limits set by Allah. To such believers announce glad tidings.

of God: that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by God; (These do rejoice). So proclaim the glad tidings to the believers.

who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers.

السَّجِدُونَ
الْأَمْرُونَ
بِالْمَعْرُوفِ
وَالنَّاهُونَ عَنِ
الْمُنْكَرِ
وَالْحَافِظُونَ لِحُدُودِ
اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ

113. It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

113. It is not for the Prophet and those who believe to ask for the forgiveness of those who associate others with Allah in His divinity, even if they be near of kin, after it has become clear that they are condemn to the Flaming Fire.

113. It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.

113. It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters, even though they may be near of kin (to them) after it has become clear that they are people of Hell-Fire.

مَا كَانَ لِلنَّبِيِّ
وَالَّذِينَ آمَنُوا أَنْ
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ
وَلَوْ كَانُوا أُولِي
قُرْبَى مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمْ أَنَّهُمْ
أَصْحَابُ
الْجَحِيمِ

114. And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed, was Abraham compassionate and patient.

114. And Abraham's prayer for the forgiveness of his father was only because of a promise, which he had made to him. Then, when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Surely Abraham was most tenderhearted, much forbearing.

114. And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to God, he dissociated himself from him: for Abraham was most tender hearted, forbearing.

114. The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering.

وَمَا كَانَ
أَسْتِغْفَارُ إِبْرَاهِيمَ
لِأَبِيهِ إِلَّا عَنْ
مَوْعِدَةٍ وَعَدَّهَا
إِيَّاهُ فَلَمَّا تَبَيَّنَ
لَهُ أَنَّهُ عَدُوٌّ
لِلَّهِ تَبَرَّأَ مِنْهُ
إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ
حَلِيمٌ

115. And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things.

115. It is not Allah's way to cause people to stray in error after He has guided them and until He has made clear to them what they should guard against. Surely Allah knows everything.

115. And God will not mislead a people after He has guided them, in order that He may make clear to them what to fear (and avoid), for God has knowledge of all things.

115. It was never Allah's (part) that He should send a folk astray after He had guided them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things.

وَمَا كَانَ
اللَّهُ لِيُضِلَّ قَوْمًا
بَعْدَ إِذْ هَدَاهُمْ
حَتَّى يُبَيِّنَ لَهُمْ
مَا يَتَّقُونَ إِنَّ
اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ

116. Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper.

116. Allah's indeed is the kingdom of the heavens and the earth. He it is who confers life and causes death. You have no protector or helper besides Allah.

116. Unto God belongs the dominion of the heavens and the earth. He gives life and He takes it. Except for Him you have no protector nor helper.

116. Lo! Allah! Unto Him belongs the sovereignty of the heavens and the earth. He quickens and He gives death. And you have, instead of Allah, no protecting friend nor helper.

إِنَّ اللَّهَ لَهُ
مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ يُحْيِي
وَيُمِيتُ وَمَا
لَكُمْ مِنْ دُونِ
اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ

117. Allah has already forgiven the

117. Surely Allah has relented towards the

117. God turned with favor to the Prophet,

117. Allah has turned in mercy to the

لَقَدْ تَابَ اللَّهُ
عَلَى النَّبِيِّ

Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.

Prophet, and towards the Muhajirun (Emigrants) and the Ansar (Helpers) who stood by him in the hour of distress when the hearts of a party of them had almost swerved. Allah relented towards them. Surely to them He is Most Tender, Most Merciful.

the Muhajirs, and the Ansar, who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful.

Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.

وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ
تَبِعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ
بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ
مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ
بِهِمْ رءُوفٌ رَحِيمٌ ﴿١١٧﴾

118. And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful.

118. And He also relented towards the three whose cases had been deferred. When the earth, for all its spaciousness, became constrained to them, and their lives became a burden to them, and they realized that there was no refuge from Allah except in Him, He relented towards them that they may turn back to Him. Surely, it is Allah Who is Much Forgiving, Ever Merciful.

118. And (He turned in mercy) to the three who were left behind. When the earth seemed constrained to them, for all its spaciousness, and their souls seemed straitened to them, and they perceived that there is no fleeing from God (and no refuge) but to Himself. Then He turned to them, that they might repent: for God is Oft-Returning, Most Merciful.

118. And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them that they might turn repentant unto Him. Lo! Allah! He is the Relenting, the Merciful.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا حَتَّىٰ
إِذَا ضَاغَتُ عَلَيْهِمُ الْأَرْضُ بِمَا
رَحَبَتْ وَضَاغَتْ عَلَيْهِمْ
أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ
مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ
عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ
التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

119. O you who have believed, fear Allah and be with those who are true.

119. Believers! Have fear of Allah and stand with those that are truthful.

119. O you who believe! Fear God and be with those who are true (in word and deed).

119. O you who believe! Be careful of your duty to Allah, and be with the truthful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

120. It was not proper for the people of Madinah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allah does

120. It did no behoove the people of Madinah and the bedouin Arabs around them that they should refrain after [the departure of] the Messenger of Allah and stay behind and prefer their own security to his. For whenever they suffer from thirst or weariness or hunger in the cause of Allah, and whenever they tread a place, which enrages the unbelievers; (whenever anything of this comes to pass) a good deed is recorded in their favor. Allah does not cause the work of the

120. It was not fitting for the people of Medina and the bedouin Arabs of the neighborhood, to refuse to follow God's Apostle, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness, whether they suffered thirst, or fatigue, or hunger, in the cause of God, or trod paths to raise the ire of the unbelievers, or received any injury whatever from an enemy: for God suffers not the reward to be lost of those who do good.

120. It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs to stay behind the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicts them in the way of Allah, nor step that angers the disbelievers, nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loses not the wages of the good.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ
حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ
يَتَخَلَّفُوا عَنِ رَسُولِ اللَّهِ وَلَا
يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ
ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ
وَلَا نَصَبٌ وَلَا يَمُوتُونَ فِي
سَبِيلِ اللَّهِ وَلَا يُطِئُونَ مَوْطِئًا
يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ
عَدُوِّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ
عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضَيِّعُ

not allow to be lost the reward of the doers of good.

doers of good to go to waste.

121. Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing.

121. Likewise, each amount they spend, be it small or large, and each journey they undertake, shall be recorded in their favor so that Allah may bestow upon them reward for their good deeds.

121. Nor could they spend anything (for the cause) - small or great, nor cut across a valley, but the deed is inscribed to their credit: that God may requite their deed with the best possible reward.

121. Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do.

أَجْرَ الْمُحْسِنِينَ

122. And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

122. It was not necessary for the believers to go forth all together, but why did not a party of them go forth that they may grow in religious understanding, and that they may warn their people when they return to them, so that they may avoid (wrongful attitudes).

122. Nor should the believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).

122. And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

123. O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.

123. Believers! Fight against the unbelievers who live around you; and let them find in you sternness. Know that Allah is with the God-fearing.

123. O you who believe! Fight the unbelievers who gird you about, and let them find firmness in you: and know that God is with those who fear Him.

123. O you who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

124. And whenever a surah is revealed, there are among the hypocrites those who say, "Which of you has this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing.

124. And whenever a new surah is revealed, some of the hypocrites ask the believers (in jest): 'Whose faith has increased because of this?' As for those who believe, it will certainly increase their faith, and they are joyful over that.

124. Whenever there cometh down a surah, some of them say: "Which of you has had his faith increased by it?" Yea, those who believe, their faith is increased and they do rejoice.

124. And whenever a surah is revealed, there are some of them who say: Which one of you has thus increased in faith? As for those who believe, it has increased them in faith and they rejoice (therefor).

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

125. But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers.

125. As for those whose hearts are affected with the disease (of hypocrisy), every new surah added a fresh abomination to their abomination. They remained unbelievers till their death.

125. But those in whose hearts is a disease, it will add doubt to their doubt, and they will die in a state of Unbelief.

125. But as for those in whose hearts is disease, it only adds wickedness to their wickedness, and they die while they are disbelievers.

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

126. Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?

126. Do they not see that they are tried every year once or twice? Yet they neither repent nor take heed.

126. See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.

126. See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ
عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا
يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ

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127. And whenever a surah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand.

127. And whenever a surah is revealed, they glance at each other as though saying: 'Is anyone watching?' Then they slip away. Allah has turned away their hearts for they are a people who are bereft of understanding.

127. Whenever there comes down a surah, they look at each other, (saying), "Does anyone see you?" Then they turn aside: God has turned their hearts (from the light); for they are a people that understand not.

127. And whenever a surah is revealed, they look one at another (as who should say): Does anybody see you? Then they turn away. Allah turns away their hearts because they are a folk who understand not.

وَإِذَا مَا أَنْزَلْنَا سُورَةً تَنْظُرَ
بَعْضُهُمْ إِلَى بَعْضٍ هَلْ
يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا
صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ
قَوْمٌ لَا يَفْقَهُونَ

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128. There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

128. There has come to you a Messenger of Allah from amongst yourselves; one who grieves at you suffering losses, who is ardently desirous of your welfare, and who is tender and merciful to those that believe.

128. Now has come unto you an Apostle from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the believers is he most kind and merciful.

128. There has come unto you a messenger, (one) of yourselves, unto whom ought that you are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ
أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَحِيمٌ

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129. But if they turn away, O Muhammad, say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

129. Yet, if they should turn away, then tell them: 'Allah is sufficient for me; there is no God but Him. In Him I have put my trust. He is the Lord of the Mighty Throne.'

129. But if they turn away, Say: "God suffices me: there is no god but He: On Him is my trust, He is the Lord of the Throne (of Glory) Supreme!"

129. Now, if they turn away (O Muhammad) say: Allah suffices me. There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ
هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

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