

الأَنْفَالِ AlAnfaal

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.</p>	<p>1. They ask you concerning the spoils of war? Tell them: The spoils of war belong to Allah and the Messenger. So fear Allah, and set things right between you, and obey Allah and His Messenger if you are true believers.</p>	<p>1. They ask you concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of God and the Apostle: So fear God, and keep straight the relations between yourselves: Obey God and His Apostle, if you do believe."</p>	<p>1. They ask you (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if you are (true) believers.</p>	<p>يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾</p>
<p>2. The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.</p>	<p>2. The true believers are those who, when Allah's name is mentioned, their hearts quake, and when His verses are recited to them their faith grows, and who put their trust in their Lord.</p>	<p>2. For, believers are those who, when God is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.</p>	<p>2. They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them, they increase their faith, and who trust in their Lord.</p>	<p>إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾</p>
<p>3. The ones who establish prayer, and from what We have provided them, they spend.</p>	<p>3. Who establish prayer, and spend out of what We have provided them.</p>	<p>3. Who establish regular prayers, and spend (freely) out of the gifts We have given them for sustenance.</p>	<p>3. Who establish worship and spend of that We have bestowed on them.</p>	<p>الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾</p>
<p>4. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.</p>	<p>4. Such people are indeed true believers. They have high ranks with their Lord, and forgiveness for their sins and an honorable sustenance.</p>	<p>4. Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance:</p>	<p>4. Those are they who are in truth believers. For them are grades (of honor) with their Lord, and pardon, and a bountiful provision.</p>	<p>أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾</p>
<p>5. [It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth,</p>	<p>5. Your Lord brought you forth from your home in a righteous cause while, a party among the believers</p>	<p>5. Just as your Lord ordered you out of your house in truth, even though a party among the believers</p>	<p>5. Even as your Lord caused you (Muhammad) to go forth from your home with the truth, and</p>	<p>كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنْ</p>

while indeed, a party among the believers were unwilling,

were much averse to it.

disliked it,

lo! A party of the believers were averse (to it).

الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٦﴾

6. Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

6. They disputed with you about the truth after that had become evident, as if they were being driven to death with their eyes wide open.

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it.

6. Disputing with you of the truth after it had been made manifest, as if they were being driven to death visible.

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

7. [Remember, O believers], when Allah promised you one of the two groups – that it would be yours – and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers.

7. And recall when Allah promised you that one of the two hosts would fall to you, and you wished that the one without arms should fall into your hands. But Allah sought to prove by His words the truth to be true and to annihilate the unbelievers to the last remnant.

7. Behold! God promised you one of the two (enemy) parties, that it should be yours: You wished that the one unarmed should be yours, but God willed to justify the truth according to His words and to cut off the roots of the unbelievers.

7. And when Allah promised you one of the two bands (of the enemy) that it should be yours, and you longed that other than the armed one might be yours. And Allah willed that He should cause the truth to triumph by His words, and cut the root of the disbelievers.

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

8. That He should establish the truth and abolish falsehood, even if the criminals disliked it.

8. That He might prove the truth to be true and the false to be false, however averse the evil doers might be to it.

8. That He might justify truth and prove falsehood false, distasteful though it be to those in guilt.

8. That He might cause the truth to triumph and bring vanity to naught, however much the guilty might oppose.

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

9. [Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

9. And recall when you implored your Lord for help and He responded to you: 'I will indeed reinforce you with a thousand angels, coming host after host.'

9. Remember you implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."

9. When you sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.

إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

10. And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.

10. Allah meant this as glad tidings and that your hearts may be set at rest. For, every help comes from Allah alone. Surely Allah is All Mighty, All Wise.

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

10. Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory comes only by the help of Allah. Lo! Allah is Mighty, Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

11. [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil

11. And recall when Allah brought on you drowsiness, giving you a feeling of peace and security from Him, and He sent down rain upon you from the sky that He might cleanse you through it and take away from you the

11. Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen

11. When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your

إِذْ يُعَشِّيكُمُ النَّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ

[suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.

pollution of Satan and strengthen your hearts, and steady your feet through it.

your hearts, and to plant your feet firmly therewith.

hearts and firm (your) feet thereby.

عَلَى قُلُوبِكُمْ وَيُنْثَبِتَ بِهِ
الْأَقْدَامَ ﴿١١﴾

12. [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."

12. And recall when your Lord inspired the angels: 'I am certainly with you. So make firm the feet of those who believe. I will cast terror into the hearts of those who disbelieve. So strike at their necks and strike at every pore and tip.

12. Remember your Lord inspired the angels (with the message): "I am with you: give firmness to the believers: I will instill terror into the hearts of the unbelievers: smite you above their necks and smite all their finger-tips of them."

12. When your Lord inspired the angels, (saying): I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ
مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا
سَأَلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ فَاصْرَبُوا فَوَقَّ
الْأَعْنَاقِ وَاصْرَبُوا مِنْهُمْ كُلَّ
بِتَانٍ ﴿١٢﴾

13. That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger – indeed, Allah is severe in penalty.

13. This is because they defied Allah and His Messenger. Whoever defies Allah and His Messenger must know that Allah is severe in punishment.

13. This because they contended against God and His Apostle: If any contend against God and His Apostle, God is strict in punishment.

13. That is because they opposed Allah and His Messenger. Whoso opposes Allah and His Messenger, (for him) lo! Allah is severe in punishment.

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ
وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

14. "That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire.

14. That is yours. So taste this punishment, and know that for the unbelievers is the punishment of the Fire.

14. Thus (will it be said): "Taste you then of the (punishment): for those who resist God, is the penalty of the Fire."

14. That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire.

ذَلِكَ فَذُوقُوا وَآَنَّ لِلْكَافِرِينَ
عَذَابَ النَّارِ ﴿١٤﴾

15. O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight].

15. Believers, whenever you encounter a hostile force of unbelievers, do not turn your backs to them in flight.

15. O you who believe! When you meet the unbelievers in hostile array, never turn your backs to them.

15. O you who believe! When you meet those who disbelieve in battle, turn not your backs to them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ
الَّذِينَ كَفَرُوا زَحَفًا فَلَا
تُوَلُّوهُمْ الْأَدْبَارَ ﴿١٥﴾

16. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell – and wretched is the destination.

16. For he who turns his back on them on such an occasion - except that it be for tactical reasons, or turning to join another company - he shall incur the wrath of Allah and Hell shall be his abode. It is an evil destination.

16. If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own), he draws on himself the wrath of God, and his abode is Hell, an evil refuge (indeed)!

16. Whoso on that day turns his back to them, unless maneuvering for battle or intent to join a company, he truly has incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.

وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا
مُتَحَرِّقًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى
فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ
وَمَأْوَاهُ
جَهَنَّمُ وَبئْسَ
الْمَصِيرُ ﴿١٦﴾

17. And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was

17. So the fact is that it was not you, but it was Allah who killed them; and it was not you when you threw [sand at them], but it was Allah who threw

17. It is not you who slew them; it was God: when you threw (a handful of dust), it was not your act, but God's: in order that He might test the

17. You (Muslims) slew them not, but Allah slew them. And you (Muhammad) threw not when you did throw, but Allah threw, that He might

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ
قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَ لَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ

Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

it, that He might cause the believers to successfully pass through this test. Allah is All-Hearing, All-Knowing.

believers by a gracious trial from Himself: for God is He who hears and knows (all things).

test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.

الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

18. That [is so], and [also] that Allah will weaken the plot of the disbelievers.

18. This is His manner of dealing with you. As for the unbelievers, Allah will surely undermine their designs.

18. That, and also because God is He who makes feeble the plans and stratagem of the unbelievers.

18. That (is the case); and (know) that Allah (it is) who makes weak the plan of disbelievers.

ذِكْرُكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كِيدِ
الْكَافِرِينَ ﴿١٨﴾

19. If you [disbelievers] seek the victory, the defeat has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers.

19. If you have sought a judgment, then surely a judgment has come to you. And if you desist from disobedience, it is all the better for you. But if you revert to your mischief, We will again chastise you; and your host, howsoever numerous, will never be of any avail to you. Know well, Allah is with the believers.

19. (O Unbelievers!) If you prayed for victory and judgment, now has the judgment come to you: if you desist (from wrong), it will be best for you: if you return (to the attack), so shall We. Not the least good will your forces be to you even if they were multiplied: for verily God is with those who believe!

19. (O Qureysh!) If you sought a judgment, now has the judgment come unto you. And if you cease (from persecuting the believers) it will be better for you, but if you return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ
الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ
لَكُمْ وَإِنْ تَعُدُّوا نَعْدًا وَلَنْ
تُغْنِيَ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ
كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

20. O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].

20. Believers! Obey Allah and His Messenger, and do not turn away from him after you hear his command.

20. O you who believe! Obey God and His Apostle, and turn not away from him when you hear (him speak).

20. O you who believe! Obey Allah and His messenger, and turn not away from him when you hear (him speak).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ
وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ
تَسْمَعُونَ ﴿٢٠﴾

21. And do not be like those who say, "We have heard," while they do not hear.

21. And do not be like those who say: 'We hear', though they do not hearken.

21. Nor be like those who say, "We hear," but listen not.

21. Be not as those who say, we hear, and they hear not.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا
سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

22. Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

22. Indeed the worst kind of all beasts in the sight of Allah are the people that are deaf and dumb, and do not understand.

22. For the worst of beasts in the sight of God are the deaf and the dumb, those who understand not.

22. Lo! The worst of beasts in Allah's sight are the deaf, the dumb, who have no sense.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ
الصُّمُّ الْبُكْمُ الَّذِينَ لَا
يَعْقِلُونَ ﴿٢٢﴾

23. Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

23. And had Allah known in them any good, He would surely, have made them hear; but even if He made them hear, they would have surely turned away in aversion.

23. If God had found in them any good. He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith).

23. Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا
لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا
وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

24. O you who have believed, respond to Allah and to the Messenger when he

24. Believers! Respond to Allah, and respond to the Messenger when he

24. O you who believe! Give your response to God and His Apostle, when He

24. O you who believe! Obey Allah, and the messenger when He calls you to

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا

calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

calls you to that which gives you life. Know well that Allah stands between a man and his heart, and it is to Him that all of you shall be mustered.

calls you to that which will give you life; and know that God comes in between a man and his heart, and that it is He to whom you shall (all) be gathered.

that which quickens you, and know that Allah comes in between the man and his own heart, and that He it is unto whom you will be gathered.

لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

25. And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.

25. And guard against the mischief that will not only bring punishment to the wrong doers among you. Know well that Allah is severe in punishment.

25. And fear tumult or oppression, which affects not in particular (only) those of you who do wrong; and know that God is strict in punishment.

25. And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong doers, and know that Allah is severe in punishment.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

26. And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things – that you might be grateful.

26. And recall when you were few in numbers and deemed weak in the land, fearful lest people do away with you. Then He provided you refuge, strengthened you with His help, and provided you with sustenance with good things that you may be grateful.

26. Call to mind when you were a small (band), despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you good things for sustenance: that you might be grateful.

26. And remember, when you were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply you might be thankful.

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصَرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

27. O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].

27. Believers! Do not be unfaithful to Allah and the Messenger, nor be knowingly unfaithful to your trusts.

27. O you that believe! Betray not the trust of God and the Apostle, nor misappropriate knowingly things entrusted to you.

27. O you who believe! Betray not Allah and His Messenger, nor knowingly betray your trusts.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْثَلِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

28. And know that your properties and your children are but a trial and that Allah has with Him a great reward.

28. Know well that your belongings and your children are but a trial, and that with Allah there is a mighty reward.

28. And know you that your possessions and your progeny are but a trial; and that it is God with whom lies your highest reward.

28. And know that your possessions and your children are a test, and that with Allah is immense reward.

وَاعْلَمُوا أَنَّمَا آمَاكُمُ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

29. O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.

29. Believers! If you fear Allah, He will grant you a criterion and will cleanse you of your sins and forgive you. Allah is Lord of abounding bounty.

29. O you who believe! If you fear God, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for God is the Lord of grace unbounded.

29. O you who believe! If you keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of infinite bounty.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

30. And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.

30. And recall how those who disbelieved schemed against you to take you captive, or kill you, or drive you away. They schemed and Allah did also scheme. Allah is the best of those who scheme.

30. Remember how the Unbelievers plotted against you, to keep you in bonds, or slay you, or get you out (of your home). They plot and plan, and God too plans; but the best of planners is God.

30. And when those who disbelieve plot against you (O Muhammad) to wound you fatally, or to kill you or to drive you forth; they plot, but Allah (also) plots; and Allah is the best of plotters.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُجْرِبُوكَ وَيَمْكُرُونَ وَاللَّهُ خَيْرُ الْمَكْرِينِ ﴿٣٠﴾

31. And when Our verses are recited to them, they say, "We have heard. If we willed, we could say [something] like this. This is not but legends of the former peoples."

31. And when Our verses are recited to them, they say: 'We have heard. We could, if we willed, compose the like of it. They, are nothing but fables of the ancient times.'

31. When Our signs are rehearsed to them, they say: "We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients."

31. And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! This is naught but fables of the men of old.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

32. And [remember] when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

32. And also recall when they said: 'O Allah! If this indeed be the truth from You, then rain down stones upon us from heaven, or bring upon us a painful chastisement.'

32. Remember how they said: "O God if this is indeed the truth from you, rain down on us a shower of stones form the sky, or send us a grievous penalty."

32. And when they said: O Allah! If this be indeed the truth from you, then rain down stones on us or bring on us some painful doom.

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

33. But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness.

33. But Allah was not to chastise them while you are in their midst; nor was Allah going to chastise them while they sought His forgiveness.

33. But God was not going to send them a penalty while you were amongst them; nor was He going to send it while they could ask for pardon.

33. But Allah would not punish them while you were with them, nor will He punish them while they seek forgiveness.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

34. But why should Allah not punish them while they obstruct [people] from al-Masjid al-Haram and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.

34. But what prevents Allah from chastising them now when they are hindering people from the Holy Mosque, even though they are not even its true guardians. For its true guardians are none but the God-fearing, though most of them do not know that.

34. But what plea have they that God should not punish them, when they keep out (men) from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.

34. What (plea) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its fitting guardians. Its fitting guardians are those only who keep their duty to Allah. But most of them know not.

وَمَا لَهُمْ آلَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَآؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

35. And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.

35. Their prayer at the House is nothing but whistling and handclapping. Taste, then, this chastisement for your denying the truth.

35. Their prayer at the House (of God) is nothing but whistling and clapping of hands: (Its only answer can be), "Taste you the penalty because you blasphemed."

35. And their worship at the (holy) House is naught but whistling and hand clapping. Therefore (it is said unto them): Taste of the doom because you disbelieve.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

36. Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved – unto Hell they will be gathered.

36. Surely those who deny the truth, spend their wealth to hinder people from the way of Allah, and will continue to so spend until their efforts become a source of intense regret for them, and then they will be vanquished, and then these deniers of the truth will be driven to Hell,

36. The unbelievers spend their wealth to hinder (man) from the path of God, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the unbelievers will be gathered together to Hell.

36. Lo! Those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ
أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ
اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ
عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
يُحْشَرُونَ ﴿٣٦﴾

37. [This is] so that Allah may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.

37. So that Allah may separate the bad from the good, and join together all those who are bad into a pile one upon another, and cast them into Hell. They, it is they who are the losers.

37. In order that God may separate the impure from the pure, put the impure, one on another, heap them together, and cast them into Hell. They will be the ones to have lost.

37. That Allah may separate the wicked from the good, The wicked will He place piece upon piece, and heap them all together, and consign them unto hell. Such verily are the losers.

لِيَمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ
وَ يُجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ
بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلَهُ
فِي جَهَنَّمَ أُولَٰئِكَ هُمُ
الْخٰسِرُونَ ﴿٣٧﴾

38. Say to those who have disbelieved, if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] – then the precedent of the former rebellious peoples has already taken place.

38. [O Prophet!] Tell the unbelievers that if they desist from evil, their past shall be forgiven and if they revert to their past ways, then it is well known what happened with the people of the past.

38. Say to the unbelievers, if (now) they desist (from unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them).

38. Tell those who disbelieve that if they cease, that which is past will be forgiven them; but if they return (thereto) then the example of the men of old has already gone (before them, for a warning).

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا
يُعْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ
يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ
الْأَوَّلِينَ ﴿٣٨﴾

39. And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease – then indeed, Allah is Seeing of what they do.

39. And fight against them until the mischief ends and the way prescribed by Allah - the whole of it prevail. Then, if they give up mischief, surely Allah sees what they do.

39. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere; but if they cease, verily God doth see all that they do.

39. And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ
انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ
بَصِيرٌ ﴿٣٩﴾

40. But if they turn away – then know that Allah is your protector. Excellent is the protector, and Excellent is the helper.

40. But if they turn away, then know well that Allah is your Protector - an excellent Protector and an excellent Helper.

40. If they refuse, be sure that God is your Protector, the best to protect and the best to help.

40. And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper.

وَإِنْ تَوَلَّوْا فاعْلَمُوا أَنَّ اللَّهَ
مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ
النَّصِيرُ ﴿٤٠﴾

41. And know that anything you obtain of war booty – then indeed, for Allah is one fifth of it and for

41. Know that one fifth of the spoils that you obtain belongs to Allah, to the Messenger, to the

41. And know that out of all the booty that you may acquire (in war), a fifth share is assigned to God,

41. And know that whatever you take as spoils of war, lo! A fifth thereof is for Allah, and for the

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ
فَإِنَّ لِلَّهِ حُمُسَهُ وَ لِلرَّسُولِ

the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our servant on the day of criterion, the day when the two armies met. And Allah, over all things, is competent.

near of kin, to the orphans, and the needy, and the wayfarer. This you must observe if you truly believe in Allah and in what We sent down on Our servant on the day when the true was distinguished from the false, the day on which the two armies met in battle. Allah has power over all things.

and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer, if you do believe in God and in the revelation We sent down to Our servant on the Day of testing, the Day of the meeting of the two forces. For God has power over all things.

messenger and for the kinsman (who has need) and orphans and the needy and the wayfarer, if you believe in Allah and that which We revealed unto Our slave on the day of discrimination, the day when the two armies met. And Allah is Able to do all things.

وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن
كُنْتُمْ أَمِنْتُمْ بِاللَّهِ وَمَا
أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
الَّتَقَى الْجَمْعَيْنِ وَاللَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٤١﴾

42. [Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allah might accomplish a matter already destined – that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allah is Hearing and Knowing.

42. And recall when you were encamped at the nearer end of the valley (of Badr) and they were at the farther end and the caravan below you. Had you made a mutual appointment to meet in encounter, you would have declined. But encounter was brought about so that Allah might accomplish what He had decreed, and that he who was to perish should perish through a clear proof, and who was to survive might survive through a clear proof. Surely Allah is All-Hearing, All-Knowing.

42. Remember you were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment: But (thus you met), that God might accomplish a matter already enacted; that those who died might die after a clear sign (had been given), and those who lived might live after a clear sign (had been given). And verily God is He who hears and knows (all things).

42. When you were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had you trusted to meet one another you surely would have failed to keep the trust, but that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo! Allah in truth is Hearer, Knower.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ
بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ
أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ
لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِن
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ
وَيَحْيِي مَنْ حَيَّ عَن بَيِّنَةٍ وَإِنَّ
اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

43. [Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you would have lost courage and would have disputed in the matter, but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts.

43. And recall when Allah showed them to you in your dream to be few in number. And had He showed them to you to be numerous, you would have flagged and disagreed with one another about fighting them. But Allah saved you. Surely Allah knows what is hidden in the breasts.

43. Remember in your dream, God showed them to you as few: if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in (your) decision; but God saved (you): for He knows well the (secrets) of (all) hearts.

43. When Allah showed them unto you (O Muhammad) in your dream as few in number, and if He had shown them to you as many, you (Muslims) would have faltered and would have quarreled over the affair. But Allah saved (you). Lo! He knows what is in the breasts (of men).

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ
قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا
لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ
وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿٤٣﴾

44. And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might

44. And recall when He made them appear as few in your eyes when you met them in the battle just as He lessened you in their eyes so that Allah might

44. And remember when you met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that God might

44. And when He made you (Muslims), when you met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude

وَ إِذْ يُرِيكُمُوهُمْ إِذِ التَّقِيْتُمْ
فِيْ اَعْيُنِكُمْ قَلِيْلًا وَيُقَلِّلُكُمْ فِيْ
اَعْيُنِهِمْ لِيَقْضِيَ اللّٰهُ اَمْرًا كَانَ

accomplish a matter already destined. And to Allah are [all] matters returned.

accomplish what had been decreed. To Allah are all matters referred for decision.

accomplish a matter already enacted. For, to God do all questions go back (for decision).

a thing that must be done. Unto Allah all things are brought back.

مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

45. O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.

45. Believers! When you encounter a host in battle, stand firm and remember Allah much that you may triumph.

45. O you who believe! When you meet a force, be firm, and call God in remembrance much (and often); that you may prosper.

45. O you who believe! When you meet an army, hold firm and think of Allah much, that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

46. And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

46. And obey Allah and His Messenger, and do not quarrel with one another lest you should lose courage and your power depart. Be steadfast, surely Allah is with those who remain steadfast.

46. And obey God and His Apostle; and fall into no disputes, lest you lose heart and your power depart; and be patient and persevering: For God is with those who patiently persevere.

46. And obey Allah and His messenger, and dispute not one with another lest you falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَتَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رَيْبُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

47. And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do.

47. And be not like those who came forth from their homes exulting, with a desire to be seen of men, and hindering others from the way of Allah. Allah encompasses all that they do.

47. And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of God: For God compasses roundabout all that they do.

47. Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

48. And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty."

48. And recall when Satan made their works seem fair to them and said: 'None shall overcome you today. And I am your supporter.' But when the two armies faced each other, he turned on his heels, and said: 'Surely I am quit of you for. I behold that which you do not. Indeed I fear Allah, and Allah is stern in punishment.'

48. Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what you see not; Lo! I fear God: for God is strict in punishment."

48. And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which you see not. Lo! I fear Allah. And Allah is severe in punishment.

وَإِذْ زَيْنَ هُمُ الشَّيْطَانِ أَعْمَاهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَيْنِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَمْرِي مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

49. [Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those

49. And recall when the hypocrites and those whose hearts were diseased said: Their faith has deluded these

49. Lo! The hypocrites say, and those in whose hearts is a disease: "These people, their religion has misled them."

49. When the hypocrites and those in whose hearts is a disease said: Their religion has deluded these. Whoso puts his

إِذ يَقُولُ الْمُفِيقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ

[Muslims]." But whoever relies upon Allah – then indeed, Allah is Exalted in Might and Wise.

(believers). But he who puts his trust in Allah shall find Allah All-Mighty. All Wise.

But if any trust in God, behold! God is Exalted in might, Wise.

trust in Allah (will find that) lo! Allah is Mighty, Wise.

رِيْبُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ
فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٦﴾

50. And if you could but see when the angels take the souls of those who disbelieved... They are striking their faces and their backs and [saying], "Taste the punishment of the burning Fire.

50. And if you could only see when the angels took away the souls of the unbelievers, striking them on their faces and backs, saying: "Taste the torment of burning.

50. If you could see, when the angels take the souls of the unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the penalty of the blazing Fire.

50. If you could see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning.

وَلَوْ تَرَى إِذُ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٤٧﴾

51. That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants."

51. This is your punishment for what your hands wrought. Allah is not unjust in the least to His creatures.

51. "Because of (the deeds) which your (own) hands sent forth; for God is never unjust to His servants.

51. This is for that which your own hands have sent before (to the Judgment), and that Allah is not a tyrant to His slaves.

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٨﴾

52. [Theirs is] like the custom of the people of Pharaoh and of those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is Powerful and severe in penalty.

52. Their case is like that of the people of Pharaoh and those before them. They denied the signs of Allah and so Allah seized them for their sins. Surely Allah is All-Powerful, Stern in retribution.

52. "(Deeds) after the manner of the people of Pharaoh and of those before them: They rejected the signs of God, and God punished them for their crimes: for God is strong, and strict in punishment.

52. (Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is strong, severe in punishment.

كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٤٩﴾

53. That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

53. This happened because Allah is not one to change the favor which He has bestowed upon a people until they have changed their attitude. Surely Allah is All-Hearing, All-Knowing.

53. "Because God will never change the grace which He has bestowed on a people until they change what is in their (own) souls: and verily God is He who hears and knows (all things)."

53. That is because Allah never changes the grace He has bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٠﴾

54. [Theirs is] like the custom of the people of Pharaoh and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all [of them] were wrongdoers.

54. Their case is like that of the people of Pharaoh and those before them: they rejected the signs of their Lord as false and so We destroyed them for their sins, and caused the people of Pharaoh to drown. For they were wrong doers all.

54. (Deeds) after the manner of the people of Pharaoh and those before them": They treated as false the signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong doers.

54. (Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil doers.

كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ وَانْحَرَقْنَا آلَ فِرْعَوْنَ وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥١﴾

55. Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe.

55. Surely the worst moving creatures in the sight of Allah are those who definitively denied the truth and are in no way prepared to accept it.

55. For the worst of beasts in the sight of God are those who reject Him: They will not believe.

55. Lo! The worst of beasts in Allah's sight are the ungrateful who will not believe.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٢﴾

56. The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah.

56. (Especially) those with whom you entered into a covenant and then they broke their covenant, time after time, and who do not fear Allah.

56. They are those with whom you did make a covenant, but they break their covenant every time, and they have not the fear (of God).

56. Those of them with whom you made a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah).

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

57. So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded.

57. So if you meet them in war, make of them a fearsome example for those who follow them that they may be admonished.

57. If you gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.

57. If you come on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.

فَإِذَا تَفَفَّحْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَن خَلْفَهُمْ لَعَلَّهُمْ يَدَّكُرُونَ ﴿٥٧﴾

58. If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.

58. And if you fear treachery from any people (with whom you have a covenant) then publicly throw their covenant at them. Allah does not love the treacherous.

58. If you fear treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for God loves not the treacherous.

58. And if you fear treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loves not the treacherous.

وَإِذَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

59. And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah].

59. Let not the deniers of the truth be deluded that they will gain any advantage. Surely, they can never overcome Us!

59. Let not the unbelievers think that they can get the better (of the godly): they will never frustrate (them).

59. And let not those who disbelieve suppose that they can outstrip (Allah's purpose). Lo! They cannot escape.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِلَهُمْ ۚ لَا يُعْجِزُونَ ﴿٥٩﴾

60. And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

60. Make ready for an encounter against them all the forces and well-readied horses you can muster that you may overawe the enemies of Allah and your own enemies and others besides them of whom you are unaware but of whom Allah is aware. Whatever you may spend in the cause of Allah shall be fully repaid to you, and you shall not be wronged.

60. Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of God and your enemies, and others besides, whom you may not know, but whom God does know. Whatever you shall spend in the cause of God, shall be repaid unto you, and you shall not be treated unjustly.

60. Make ready for them all you can of (armed) force and of horses tethered, that thereby you may dismay the enemy of Allah and your enemy, and others beside them whom you know not. Allah knows them. Whatever you spend in the way of Allah it will be repaid to you in full, and you will not be wronged.

وَأَعِدُّوا لَهُمْ مِمَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ ۚ لَا تَعْلَمُوهُمْ ۗ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

61. And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.

61. If they incline to peace, incline you as well to it, and trust in Allah. Surely He is All-Hearing. All-Knowing.

61. But if the enemy incline towards peace, do you (also) incline towards peace, and trust in God: for He is One who hears and knows (all things).

61. And if they incline to peace, incline you also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower.

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

62. But if they intend to deceive you – then sufficient for you is Allah. It is He who supported you with

62. And should they seek to deceive you, Allah is sufficient for you. He it is who strengthened you

62. Should they intend to deceive you, verily God suffices you. He it is who has strengthened you

62. And if they would deceive you, then lo! Allah is sufficient for you. He it is who supports you with His

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي آيَّدَكَ

His help and with the believers.

with His succor and the believers.

with His aid and with (the company of) the believers.

help and with the believers.

بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿١٢﴾

63. And He brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

63. And He joined their hearts. Had you given away all the riches of the earth, you could not have joined their hearts, but it is Allah who joined their hearts. Indeed He is All Mighty. All Wise.

63. And (moreover) He has put affection between their hearts: not if you had spent all that is in the earth, could you have produced that affection, but God has done it: for He is Exalted in might, Wise.

63. And He (as for the believers) has attuned their hearts. If you had spent all that is in the earth, you could not have attuned their hearts, but Allah has attuned them. Lo! He is Mighty, Wise.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٣﴾

64. O Prophet, sufficient for you is Allah and for whoever follows you of the believers.

64. O Prophet! Allah is sufficient for you and the believers who follow you.

64. O Apostle! sufficient unto you is God. (Unto you) and unto those who follow you among the believers.

64. O Prophet! Allah is sufficient for you and those who follow you of the believers.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿١٤﴾

65. O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

65. O Prophet! Rouse the believers to fighting. If they be twenty of you who persevere, they shall vanquish two hundred; and if there be of you a hundred, they shall vanquish a thousand of those who disbelieve, for they are a people who lack understanding.

65. O Apostle! Rouse the believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the unbelievers: for these are a people without understanding.

65. O Prophet! Exhort the believers to fight. If there be of you twenty steadfast, they shall overcome two hundred, and if there be of you a hundred (steadfast), they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٥﴾

66. Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allah. And Allah is with the steadfast.

66. Allah has now lightened your burden for He found weakness in you. So if there be hundred of you who persevere, they shall vanquish two hundred; and if there be a thousand of you, they shall, by the leave of Allah, vanquish two thousand. Allah is with those who persevere.

66. For the present, God has lightened your (task), for He knows that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of God: for God is with those who patiently persevere.

66. Now has Allah lightened your burden, for He knows that there is weakness in you. So if there be of you a steadfast hundred, they shall overcome two hundred, and if there be of you a thousand (steadfast), they shall overcome two thousand by permission of Allah. Allah is with the steadfast.

أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١٦﴾

67. It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. Some Muslims desire the

67. It behooves not a Prophet to take captives until he has sufficiently suppressed the enemies in the land. You merely seek the gains of the world,

67. It is not fitting for an apostle that he should have prisoners of war until he has thoroughly subdued the land. Ye look for the temporal goods of this world; but God

67. It is not for any prophet to have captives until he has made slaughter in the land. You desire the lure of this world and Allah desires (for you) the Hereafter,

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثَخِّنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ

commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.

whereas Allah desires (for you the good) of the Hereafter. Allah is All Mighty, All Wise.

looks to the Hereafter: And God is Exalted in might, Wise.

and Allah is Mighty, Wise.

يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٧٧﴾

68. If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

68. Had there not been a previous decree from Allah, a stern punishment would have afflicted you for what you have taken.

68. Had it not been for a previous ordainment from God, a severe penalty would have reached you for the (ransom) that you took.

68. Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what you took.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ
لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ
عَظِيمٌ ﴿٧٨﴾

69. So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.

69. So eat that which you have obtained for it is lawful and clean and fear Allah. Surely Allah is Ever Forgiving, Most Merciful.

69. But (now) enjoy what you took in war, lawful and good: but fear God: for God is Oft-forgiving, Most Merciful.

69. Now enjoy what you have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٧٩﴾

70. O Prophet, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful."

70. O Prophet! Say to the captives in your hands: 'If Allah finds any goodness in your hearts He will give you that which is better than what has been taken away from you, and He will forgive you. Allah is Ever-Forgiving, Most Merciful.'

70. O Apostle! Say to those who are captives in your hands: "If God finds any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for God is Oft Forgiving, Most Merciful."

70. O Prophet! Say unto those captives who are in your hands: If Allah knows any good in your hearts, He will give you better than that which has been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ
مِّنَ الْأَسْرَىٰ إِن يَظُنَّ أَنَّ اللَّهَ فِي
قُلُوبِكُمْ خَيْرًا فَيُؤْتِكُمْ خَيْرًا
مِّمَّا أَخَذَ مِنْكُم وَيَغْفِرَ لَكُمْ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٨٠﴾

71. But if they intend to betray you – then they have already betrayed Allah before, and He empowered [you] over them. And Allah is Knowing and Wise.

71. But if they seek to betray you, know that they had already betrayed Allah. Therefore, He made you prevail over them. Allah is All-Knowing, All Wise.

71. But if they have treacherous designs against you, (O Apostle!), they have already been in treason against God, and so has He given (you) power over them. And God has knowledge, wisdom.

71. And if they would betray you, they betrayed Allah before, and He gave (you) power over them. Allah is Knower, Wise.

وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ
خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ
مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨١﴾

72. Indeed, those who have believed and emigrated and strove hard in the cause of Allah and those who gave shelter and aided – they are allies of one another. But those who believed and did not emigrate – for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then

72. Surely those who believed and migrated and strove hard in the way of Allah with their possessions and their lives, and those that sheltered and helped them - they alone are the true allies of one another. And those who believed but did not migrate (to Dar-al-Islam), you are under no obligation of alliance unless they migrate. And should they seek help from

72. Those who believed, and adopted exile, and fought for the faith, with their property and their persons, in the cause of God, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, one of another. As to those who believed but came not into exile, you owe no duty of protection to them until they come into

72. Lo! Those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, you have no duty to protect them till they leave their homes; but if they seek help from you in the

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا
وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا
وَلَمْ يَهَاجَرُوا مَا لَكُمْ مِّنْ
وَلَايَتِهِمْ مِّنْ شَيْءٍ حَتَّىٰ

you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.

you in the matter of religion, it is incumbent on you to provide help unless it be against a people with whom you have a pact. Allah is cognizant of all that you do.

exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom you have a treaty of mutual alliance. And (remember) God sees all that you do.

matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what you do.

يٰۤهَاجِرُوۤا۟ وَاِنْ اَسْتَنْصَرُوۡكُمْ
فِي الدِّيۡنِ فَعَلَيْكُمْ النَّصْرُ اِلَّا
عَلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِّيثَاقٌ وَّاللّٰهُ بِمَا تَعْمَلُوۡنَ
بَصِيۡرٌ

73. And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.

73. And those who disbelieve. They are allies of one another; and unless you act likewise. There will be oppression in the world and great corruption.

73. The unbelievers are protectors, one of another: Unless you do this, (protect each other), there would be tumult and oppression on earth, and great mischief.

73. And those who disbelieve are protectors one of another - If you do not so, there will be confusion in the land, and great corruption.

وَالَّذِيۡنَ كَفَرُوۡا بَعْضُهُمْ
اَوْلِيَاۡءُ بَعْضٍ اِلَّا تَفْعَلُوۡهُ تَكُنْ
فِتْنَةً فِى الْاَرْضِ وَّفَسَادٌ كَبِيۡرٌ

74. But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.

74. Those who believe and have migrated and strove in the way of Allah, and those who gave them refuge and help - it is they who are the true believers. Theirs shall be forgiveness and honorable sustenance.

74. Those who believe, and adopt exile, and fight for the faith, in the cause of God as well as those who give (them) asylum and aid, these are (all) in very truth the believers: for them is the forgiveness of sins and a provision most generous.

74. Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is pardon, and bountiful provision.

وَالَّذِيۡنَ اٰمَنُوۡا وَهَاجَرُوۡا
وَجٰهَدُوۡا فِى سَبِيْلِ اللّٰهِ وَالَّذِيۡنَ
اٰوٰا وَنَصَرُوۡا اَوْلِيَاۡتِ هُمُ
الْمُؤْمِنُوۡنَ حَقًّا لَّهُم مَّغْفِرَةٌ
وَرِزْقٌ كَرِيۡمٌ

75. And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things.

75. And those who believed afterwards and migrated and strove along with you: they belong to you. But those related by blood are nearer to one another according to the Book of Allah. Allah has knowledge of everything.

75. And those who accept faith subsequently, and adopt exile, and fight for the faith in your company, they are of you. But kindred by blood have prior rights against each other in the Book of God. Verily God is well acquainted with all things.

75. And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.

وَالَّذِيۡنَ اٰمَنُوۡا مِنْۢ بَعْدِ
وَهَاجَرُوۡا وَجٰهَدُوۡا مَعَكُمْ
فَاُولٰٓئِكَ مِنْكُمْ وَاُولُو
الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ
فِى كِتٰبِ اللّٰهِ اِنَّ اللّٰهَ بِكُلِّ
شَيْءٍ عَلِيۡمٌ

