

الأحزاب AlAhzab

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.	1. O Prophet, fear Allah and do not obey the disbelievers and the hypocrites; in fact, Allah alone is All Knowing, All Wise.	1. O Prophet! Fear Allah, and hearken not to the unbelievers and the hypocrites: verily Allah is full of Knowledge and Wisdom.	1. O Prophet! Keep your duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise.	يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾
2. And follow that which is revealed to you from your Lord. Indeed Allah is ever, with what you do, Acquainted.	2. Follow that which you are being inspired with from your Lord: Allah is aware of whatever you do.	2. But follow that which comes to you by inspiration from your Lord: for Allah is well acquainted with (all) that you do.	2. And follow that which is inspired to you from your Lord. Lo! Allah is Aware of what you do.	وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾
3. And rely upon Allah; and sufficient is Allah as disposer of affairs.	3. Have trust in Allah, for Allah alone is sufficient as a guardian.	3. And put your trust in Allah, and enough is Allah as a disposer of affairs.	3. And put your trust in Allah, for Allah is sufficient as trustee.	وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾
4. Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way.	4. Allah has not put two hearts in a person's body, nor has He made those wives of yours whom you divorce by zihar your mothers, nor has made your adopted sons your real sons. These are the things, which you utter from your mouths, but Allah says that which is based on the reality and He alone guides to the right way.	4. Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom you divorce by zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the truth, and He shows the (right) way.	4. Allah has not assigned unto any man two hearts within his body, nor has He made your wives whom you declare (to be your mothers) your mothers, nor has He made those whom you claim (to be your sons) your sons. This is but a saying of your mouths. But Allah says the truth and He shows the way.	مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَرْوَاجَكُمْ فِي الْأَنْفِ تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾
5. Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do	5. Call your adopted sons after their fathers' names: this is more just in the sight of Allah. And if you	5. Call them by (the names of) their fathers: that is just in the sight of Allah. But if you know not their	5. Proclaim their real parentage. That will be more equitable in the sight of Allah. And if you know not	أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا

not know their fathers, then they are your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but what your hearts intended. And ever is Allah Forgiving and Merciful.

do not know who their fathers are, then they are your brothers in faith and your friends. There is no blame on you if you unintentionally say something, but you will surely be to blame for what you say with the intention of your hearts. Allah is Forgiving Merciful."

father's (names, call them) your brothers in faith and your friends. But there is no blame on you if you make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful.

their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that you unintentionally make, but what your hearts purpose (that will be a sin for you). Allah is ever Forgiving, Merciful.

آبَاءَهُمْ فَأَخْوَانَكُمْ فِي الدِّينِ
وَمَوَالِيكُمْ وَ لَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ
مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا ﴿٦﴾

6. The Prophet is more worthy of the believers than themselves, and his wives are their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.

6. Indeed, the Prophet is preferable for the believers to their own selves, and the Prophet's wives are their mothers. But, according to the Book of Allah, the blood relations have a greater right on one another than the other believers and the migrants. However, you may do any good (you wish) to your friends. This is written in the divine Book.

6. The Prophet is closer to the believers than their own selves, and his wives are their mothers. Blood relations among each other have closer personal ties, in the decree of Allah. Than (the brotherhood of) believers and emigrants: nevertheless do you what is just to your closest friends: such is the writing in the decree (of Allah).

6. The Prophet is closer to the believers than their own selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that you should do kindness to your friends. This is written in the Book (of nature).

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ
أَنْفُسِهِمْ وَأَزْوَاجَهُ أُمَّهَاتُهُمْ
وَأَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ
الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٧﴾

7. And [mention, O Muhammad], when We took from the Prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant.

7. And (O Prophet,) remember the covenant that We took from all the Prophets, from you as well as from Noah and Abraham and Moses and Jesus son of Mary. We took a solemn covenant from all of them.

7. And remember We took from the Prophets their covenant: As (We did) from you: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant.

7. And when We exacted a covenant from the Prophets, and from you (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ
وَمِنْكَ وَمَنْ نُوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٨﴾

8. That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment.

8. So that (their Lord) may question the truthful about their truth; as for the disbelievers, He has indeed reserved a painful punishment for them.

8. That (Allah) may question the custodians of truth concerning their truth. And He has prepared for the unbelievers a grievous penalty.

8. That He may ask the loyal of their loyalty. And He has prepared a painful doom for the unfaithful.

لِيَسْأَلَ الصَّادِقِينَ عَنْ
صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ
عَذَابًا أَلِيمًا ﴿٩﴾

9. O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is

9. O people who have believed, remember the bounty of Allah, which He has shown you. When the hosts came down on you. We sent against them a violent wind and the armies, which you could not see. Allah

9. O you who believe! Remember the grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that you saw not: but

9. O you who believe! Remember Allah's favor unto you when there came against you hosts, and We sent against them a great wind and hosts you could not see. And Allah is ever Seer of what you do.

يَأْتِيهَا الَّذِينَ آمَنُوا أَذْكُرُوا
نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ
جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ

Allah, of what you do, Seeing.

was watching all that you were doing.

Allah sees (clearly) all that you do.

بِمَا تَعْمَلُونَ بَصِيرًا ﴿٦﴾

10. [Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions.

10. When the enemies came upon you from above and from below you? When eyes were petrified due to fear and the hearts leapt up to the throats, and you began to entertain all sorts of doubts about Allah.

10. Behold! They came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and you imagined various (vain) thoughts about Allah.

10. When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and you were imagining vain thoughts concerning Allah.

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿٦﴾

11. There the believers were tested and shaken with a severe shaking.

11. The believers then were thoroughly tested and severely shaken.

11. In that situation were the believers tried: they were shaken as by a tremendous shaking.

11. There were the believers sorely tried, and shaken with a mighty shock.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾

12. And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion."

12. Remember when the hypocrites and all those whose hearts were diseased were saying the promises Allah and His Prophet had made were but a delusion.

12. And behold! The hypocrites and those in whose hearts is a disease (even) say: "(Allah) and His Apostle promised us nothing but delusion!"

12. And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His Messenger promised us naught but delusion.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

13. And when a faction of them said, "O people of Yathrib, there is no stability for you here, so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee.

13. When a party of them said, "O people of Yathrib, you have no chance to stay, so go back;" when a section of them sought leave of the Prophet, saying, "Our homes are insecure," whereas they were not insecure. In fact, they wished to flee (the battle front).

13. Behold! A party among them said: You men of Yathrib! You cannot stand (attack)! Therefore go back! And a band of them ask for leave of the Prophet, saying, truly our houses are bare and exposed, though they were not exposed though they intended nothing but to run away.

13. And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee.

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنَّ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

14. And if they had been entered upon from all its [surrounding] regions and fitnah had been demanded of them, they would have done it and not hesitated over it except briefly.

14. If the enemies had made entry from all sides of the city, and these people had been urged to treachery, they would have committed it, and would have little hesitated to become partners in it.

14. And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay.

14. If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَبَّحُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّتْ بِهَا إِلَّا يَسِيرًا ﴿١٤﴾

15. And they had already promised Allah before not to turn their backs and flee. And ever the promise to Allah will be questioned.

15. They had indeed already made a pledge with Allah that they would not show their backs; and the pledge made with Allah had to be questioned.

15. And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for.

15. And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْآدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

16. Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then you would not be given enjoyment except for a little."

16. O Prophet, say to them, "If you flee from death or slaughter, your flight will avail you nothing; after that you will enjoy life but for a little while only."

16. Say: "Running away will not profit you if you are running away from death or slaughter; and even no more than a brief (respite) will you be allowed to enjoy!"

16. Say: Flight will not avail you if you flee from death or killing, and then you dwell in comfort but a little while.

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

17. Say, "Who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allah any protector or any helper.

17. Ask them, "Who can protect you from Allah if He intends harm for you? And who can prevent Him if He intends to show you mercy?" In fact, they cannot find a protector and helper against Allah.

17. Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.

17. Say: Who is he who can preserve you from Allah if He intends harm for you, or intends mercy for you. They will not find that they have any friend or helper other than Allah.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

18. Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few.

18. Allah knows very well those among you, who create hindrances, who say to their brothers, "Come to us," who take part in the fighting only to be counted in.

18. Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while.

18. Allah already knows those of you who hinder, and those who say unto their brethren: "Come you hither unto us!" and they come not to the stress of battle save a little.

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾

19. Indisposed toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allah has rendered their deeds worthless, and ever is that, for Allah, easy.

19. Who are ever reluctant to join you. When there is danger, they look towards you, their eyes rolling like the one who is fainting, being on the point of death. But when the danger is gone, they come out to greet you with their scissor-like sharp tongues in greed for gains. These people have not believed at all; so Allah has made all their works fruitless, and this is an easy thing for Allah.

19. Covetous over you. Then when fear comes, you will see them looking to you, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah.

19. Being sparing of their help to you (believers). But when the fear comes, then you (Muhammad) see them regarding you with rolling eyes like one who faints unto death. Then, when the fear departs, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefore Allah makes their deeds fruitless. And that is easy for Allah.

أَشْحَاءَ عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدْوِيرًا أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالْأَسْتِةِ حِدَادٍ أَشْحَاءَ عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَبَ اللَّهُ أَعْمَاهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

20. They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the Bedouins, inquiring [from afar] about your

20. They think that the invading hosts are not yet gone, and if they should attack again they would (rather) wish to be in the desert among the Bedouins and seek information about you from there.

20. They think that the confederates have not withdrawn; and if the confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about

20. They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you,

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابَ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ

news. And if they should be among you, they would not fight except for a little.

However, even if they remained among you, they would take but little part in the fighting.

you (from a safe distance); and if they were in your midst, they would fight but little.

they would not give battle, save a little.

كَانُوا فِيكُمْ مَا قَتَلُوا إِلَّا قَلِيلًا

21. There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and who often remembers Allah.

21. There was indeed the best model for you in the Messenger of Allah, for every such person who looks forward to Allah and the Last Day, and remembers Allah much.

21. Ye have indeed in the Apostle of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.

21. Verily in the Messenger of Allah you have a good example for him who looks unto Allah and the Last Day, and remembers Allah much.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

22. And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.

22. And when the true believers (at that time) saw the invading hosts, they cried out, "This is what Allah and His Messenger had promised us: Allah and His Messenger were absolutely true." This increased them all the more in faith and resignation.

22. When the believers saw the confederate forces, they said: "This is what Allah and His Apostle had promised us, and Allah and His Apostle told us what was true." And it only added to their faith and their zeal in obedience.

22. And when the true believers saw the clans, they said: This is that which Allah and His Messenger promised us. Allah and His Messenger are true. It did but confirm them in their faith and resignation.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَوَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

23. Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow, and among them is he who awaits. And they did not alter by any alteration.

23. There are among the believers those who have been true in their pledge to Allah: some one of them has fulfilled his vow, and some other is waiting for it: they have made no change in their attitude.

23. Among the believers are men who have been true to their covenant with Allah. Of them some have completed their vow, and some (still) wait: but they have never changed (their determination) in the least.

23. Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

24. That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful.

24. So that Allah may reward the truthful for their truthfulness, and punish the hypocrites, or accept their repentance as He will. Indeed Allah is All Forgiving, All Merciful.

24. That Allah may reward the men of truth for their truth, and punish the hypocrites if that be His will, or turn to them in Mercy: for Allah is Forgiving, Most Merciful.

24. That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful.

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

25. And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.

25. Allah turned back the disbelievers: they retreated in their rage without gaining any advantage, and Allah was sufficient to fight on behalf of the believers: Allah is All Powerful, All Mighty.

25. And Allah turned back the unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of strength, able to enforce His will.

25. And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is ever Strong, Mighty.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

26. And He brought down those who

26. Allah brought down from their

26. And those of the People of the Book

26. And He brought those of the people of

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ

supported them among the people of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party.

fortresses those of the people of the Book, who had joined forces with the invaders and created such terror in their hearts that some of them you are slaying today and some taking as prisoners.

who aided them -- Allah did take them down from their strongholds and cast terror into their hearts. (So that) some you slew, and some you made prisoners.

the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some you slew, and you made captive some.

أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ
وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ
فَرِيقًا ﴿١٦﴾

27. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent.

27. He made you heirs of their land and their dwellings and their wealth and gave you that land which you had never trodden before. Allah is All-Powerful.

27. And He made you heirs of their lands, their houses, and their goods, and of a land which you had not frequented (before). And Allah has power over all things.

27. And He caused you to inherit their land and their houses and their wealth, and land you have not trodden. Allah is ever Able to do all things.

وَأَوْرَثَكُمُ أَرْضَهُمْ وَدِيَارَهُمْ
وَ أَمْوَالَهُمْ وَأَرْضًا لَمْ
تَطْطُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرًا ﴿١٧﴾

28. O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

28. O Prophet, say to your wives, "If you seek the world and its adornments, come, I shall give you of these and send you off in a good way.

28. O Prophet! Say to your consorts: "If it be that you desire the life of this world, and its glitter, -- then come! I will provide for your enjoyment and set you free in a handsome manner.

28. O Prophet! Say unto your wives: If you desire the world's life and its adornment, come! I will content you and will release you with a fair release.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ
كُنْتِنَّ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا
فَرِيقًا تَرْزُقُنَّ وَأَمَّا
وَأَسْرِحُنَّ سَرَاحًا جَمِيلًا ﴿١٨﴾

29. But if you should desire Allah and His Messenger and the home of the Hereafter -- then indeed, Allah has prepared for the doers of good among you a great reward."

29. But if you seek Allah and His Messenger and the abode of the Hereafter, you should rest assured that Allah has prepared a great reward for those of you who do good."

29. But if you seek Allah and His Apostle, and the home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.

29. But if you desire Allah and His Messenger and the abode of the Hereafter, then lo! Allah has prepared for the good among you an immense reward.

وَإِنْ كُنْتِنَّ تُرِيدْنَ اللَّهَ وَرَسُولَهُ
وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا
عَظِيمًا ﴿١٩﴾

30. O wives of the Prophet, whoever of you should commit a clear immorality -- for her the punishment would be doubled two fold, and ever is that, for Allah, easy.

30. Wives of the Prophet, whoever among you commits a manifest indecency, will be doubly punished: this is an easy thing for Allah.

30. O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the punishment would be doubled to her, and that is easy for Allah.

30. O you wives of the Prophet! Whosoever of you commits manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.

يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ
بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفْ لَهَا
العَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ﴿٢٠﴾

31. And whoever of you devoutly obeys Allah and His Messenger and does righteousness -- We will give her, her reward twice; and We have prepared for her a noble provision.

31. And whoever among you obeys Allah and His Prophet, and does good works, We shall doubly reward her, and for her We have prepared an honorable provision.

31. But any of you that is devout in the service of Allah and His Apostle, and works righteousness, to her shall We grant her reward twice: and We have prepared for her a generous sustenance.

31. And whosoever of you is submissive unto Allah and His Messenger and does right, We shall give her reward twice over, and We have prepared for her a rich provision.

وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ
وَتَعْمَلْ صَالِحًا نُؤْتَهَا أَجْرَهَا
مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا
كَرِيمًا ﴿٢١﴾

32. O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.

32. Wives of the Prophet, you are not like the other women. If you are God fearing, do not talk in a soft voice lest the man of the diseased heart should cherish false hopes from you, but speak in an unaffected manner.

32. O Consorts of the Prophet! You are not like any of the (other) women: if you do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak you a speech (that is) just.

32. O you wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.

يُنِسَاءَ النَّبِيِّ لَسْتِنَّ كَأَحَدٍ مِّنَ
النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ
مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

33. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity O people of the [Prophet's] household, and to purify you with full purification.

33. Stay in your houses, and do not go about displaying your fineries as women used to do in the days of ignorance. Establish the salat, pay the zakat, and obey Allah and His Messenger. Allah only intends to remove uncleanliness from you, O people of the Prophet's household, and purify you completely.

33. And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance; and establish regular prayer, and give regular charity; and obey Allah and His Apostle. And Allah only wishes to remove all abomination from you, you members of the family, and to make you pure and spotless.

33. And stay in your houses. Bedizen not yourselves with the bedizement of the time of ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His Messenger. Allah's wish is but to remove uncleanness far from you, O folk of the household, and cleanse you with a thorough cleansing.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ
تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ
اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ
لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

34. And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].

34. Remember the revelations of Allah and the wise sayings, which are recited in your houses. Surely, Allah is the Knower of everything and is All Aware.

34. And recite what is rehearsed to you in your homes, of the signs of Allah and His wisdom: for Allah understands the finest mysteries and is well-acquainted.

34. And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtle, Aware.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ
مِنَ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ
كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

35. Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so – for them Allah has prepared forgiveness and a great reward.

35. Most surely the men and the women who have surrendered themselves to Allah; who are believing, obedient, truthful, and patient; who bow down before Allah, practice charity, observe the fasts, guard their private parts and remember Allah much: Allah has prepared for them forgiveness and a vast reward.

35. For Muslim men and women, -- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's praise, -- for them has Allah prepared forgiveness and great reward.

35. Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard, and men who remember Allah much and women who

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْحَاشِعِينَ وَالْحَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّابِغِينَ وَالصَّابِغَاتِ
وَالْحَافِظِينَ وَالْحَافِظَاتِ
وَالذَّاكِرِينَ وَالذَّاكِرَاتِ
كَثِيرًا وَالَّذِينَ كَرِهَ اللَّهُ لَهُمْ

remember - Allah has prepared for them forgiveness and a vast reward.

مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٥﴾

36. It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.

36. It does not behoove a believing man and a believing woman that when Allah and His Messenger have given their decision in a matter, they should exercise an option in that matter of theirs; and whoever disobeys Allah and His Prophet, has indeed strayed into manifest error.

36. It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Apostle to have any option about their decision: if any one disobeys Allah and His Apostle, he is indeed on a clearly wrong path.

36. And it becomes not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His Messenger, he verily goes astray in error manifest.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٢٦﴾

37. And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.

37. O Prophet, remember the time when you were saying to the man, whom Allah as well as you had favored, "Keep your wife and fear Allah." You were at that time keeping hidden in your heart that which Allah intended to reveal, you were fearing the people, whereas Allah has a greater right that you should fear Him. So, when Zaid had fulfilled his desire of her. We married (the divorced woman) to you so that there remains no hindrance for the believers in regard to the wives of their adopted sons when they have fulfilled their desire of them. And Allah's command had to be carried out.

37. Behold! You did say to one who had received the grace of Allah and your favor: "Retain you (in wedlock) your wife, and fear Allah." But you did hide in your heart that which Allah was about to make manifest: you did fear the people, but it is more fitting that you should fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you: in order that there may be no difficulty to the believers in regard to the wives of their adopted sons, when the latter have dissolved with the necessary (formality) with them. And Allah's command must be fulfilled.

37. And when you said unto him on whom Allah has conferred favor and you have conferred favor: Keep your wife to yourself, and fear Allah. And you did hide in your mind that which Allah was to bring to light, and you did fear mankind whereas Allah has a better right that you should fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto you in marriage, so that there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality from them. The commandment of Allah must be fulfilled.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٢٧﴾

38. There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. The established way of Allah with those [Prophets] who have passed on before. And ever is the command of Allah a destiny decreed.

38. There is no harm for the Prophet to do a thing which Allah has ordained for him. The same has been the way of Allah with regard to all the Prophets who have gone before, and Allah's command is an absolutely settled decree.

38. There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.

38. There is no reproach for the Prophet in that which Allah makes his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۗ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٢٨﴾

39. [Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant.

39. (This is the way of Allah for those) who convey His messages, who fear Him alone and fear none but One God: Allah is enough to take account.

39. (It is the practice of those) who preach the messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account.

39. Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keeps good account.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

40. Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the Prophets. And ever is Allah, of all things, Knowing.

40. (O people) Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets and Allah is the Knower of everything.

40. Muhammad is not the father of any of your men, but (he is) the Apostle of Allah, and the seal of the Prophets: and Allah has full knowledge of all things.

40. Muhammad is not the father of any man among you, but he is the Messenger of Allah and the seal of the Prophets; and Allah is ever Aware of all things.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

41. O you who have believed, remember Allah with much remembrance.

41. O you who have believed, remember Allah much.

41. O you who believe! Celebrate the praises of Allah, and do this often.

41. O you who believe! Remember Allah with much remembrance.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

42. And exalt Him morning and afternoon.

42. And glorify Him morning and evening.

42. And glorify Him morning and evening.

42. And glorify Him early and late.

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

43. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkness into the light. And ever is He, to the believers, Merciful.

43. He it is who blesses you, and His angels pray for His blessings for you, so that He may bring you out of darkness into light: He is very Kind to the believers.

43. He it is who sends blessings on you, as do His angels, that He may bring you out from the depths of darkness into light: and He is full of mercy to the believers.

43. He it is who blesses you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is ever Merciful to the believers.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

44. Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.

44. Their salutation on the day they meet Him will be "Peace", and Allah has prepared for them an honorable reward.

44. Their salutation on the Day they meet Him will be "Peace!" And He has prepared for them a generous reward.

44. Their salutation on the day when they shall meet Him will be: Peace. And He has prepared for them a goodly recompense.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

45. O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.

45. O Prophet, We have sent you as a witness, a bearer of good news and a warner.

45. O Prophet! Truly We have sent you as a witness, a bearer of glad tidings, and a warner.

45. O Prophet! Lo! We have sent you as a witness and a bringer of good tidings and a warner.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

46. And one who invites to Allah, by His permission, and an illuminating lamp.

46. An inviter to Allah by His leave and a luminous lamp.

46. And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light.

46. And as a summoner unto Allah by His permission, and as a lamp that gives light.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾

47. And give good tidings to the believers that they will have from Allah great bounty.

47. Give good news to those who have believed (in you) that there are great bounties in store for them from Allah.

47. Then give the glad tidings to the believers that they shall have from Allah a very great bounty.

47. And announce unto the believers the good tidings that they will have great bounty from Allah.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

48. And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon Allah. And sufficient is Allah as Disposer of affairs.

48. So do not yield to the disbelievers and the hypocrites, disregard their persecution and put your trust in Allah: for Allah is sufficient for being entrusted with all one's affairs.

48. And obey not (the behests) of the unbelievers and the hypocrites, and heed not their annoyances, but put your trust in Allah. For enough is Allah as a Disposer of affairs.

48. And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put your trust in Allah. Allah is sufficient as trustee.

وَلَا تُطِيعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ
وَدَعْ اٰدِهٖمْ وَتَوَكَّلْ عَلٰى اللّٰهِ
وَكَفٰى بِاللّٰهِ وَكِيلًا

49. O you who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.

49. O you who have believed, when you marry the believing women, and then divorce them before you have touched them, they do not have to fulfill a waiting term, whose completion you may demand of them; so provide them with something and send them off gracefully.

49. O you who believe! When you marry believing women, and then divorce them before you have touched them, no period of 'Iddat have you to count in respect of them: so give them a present and set them free in a handsome manner.

49. O you who believe! If you wed believing women and divorce them before you have touched them, then there is no period that you should reckon. But content them and release them handsomely.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا نَكَحْتُمُ
الْمُؤْمِنٰتِ ثُمَّ طَلَقْتُمُوْهُنَّ مِنْ
قَبْلِ اَنْ تَمْسُوْهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُوْنَهَا
فَمَتَّعُوْهُنَّ وَسِرَّ حُوْهُنَّ سِرًا
جَمِيْلًا

50. O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts, who have migrated with you, and the believing woman who emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her, [this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful.

50. O Prophet, We have made lawful to you those of your wives, whose dowers you have paid, and those women who come into your possession out of the slave girls granted by Allah, and the daughters of your paternal uncles and aunts, and of your maternal uncles and aunts, who have migrated with you, and the believing woman who gives herself to the Prophet if the Prophet may desire to marry her. This privilege is for you only, not for the other believers. We know what restrictions We have imposed on the other believers concerning their wives and slave girls. (You have been made an exception) so that there may be no hindrance to you; and Allah is All Forgiving, All Merciful.

50. O Prophet! We have made lawful to you your wives to whom you have paid their dowers; and those whom your right hand possesses out of the prisoners of war whom Allah has assigned to you; and daughters of your paternal uncles and aunts, and daughters of your maternal uncles and aunts, who migrated (from Makkah) with you; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her; -- this is only for you, and not for the believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess; - in order that there should be no difficulty for you. And Allah is Oft-Forgiving, Most Merciful.

50. O Prophet! Lo! We have made lawful unto you your wives unto whom you have paid their dowries, and those whom your right hand possesses of those whom Allah has given you as spoils of war, and the daughters of your uncle on the father's side and the daughters of your aunts on the father's side, and the daughters of your uncle on the mother's side and the daughters of your aunts on the mother's side who emigrated with you, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for you only, not for the (rest of) believers - We are aware of that which We enjoined upon them concerning their wives and those whom their right hands possess that you may be free from blame, for Allah is ever Forgiving, Merciful.

يٰۤاَيُّهَا النَّبِيُّ اِنَّا اَحَلَّلْنَا لَكَ
اَزْوَاجَكَ الَّتِيْ اتَيْتَ اُجُوْرَهُنَّ
وَمَا مَلَكَتْ يَمِيْنُكَ مِنْ اٰنَآءِ
اللّٰهِ عَلَيْكَ وَبَنَاتِ عَمِّكَ
وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ
وَبَنَاتِ خَلَّتِكَ الَّتِيْ هَاجَرْنَ
مَعَكَ وَاَمْرَاةً مُّؤْمِنَةً اِنْ
وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ
النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا خَالِصَةً
لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ قَدْ
عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْ
اَزْوَاجِهِمْ وَمَا مَلَكَتْ
اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ
حَرَجٌ وَّكَانَ اللّٰهُ غَفُوْرًا
رَّحِيْمًا

51. You, [O Muhammad], may put aside whom you will of them or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated – there is no blame upon you [in returning her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them – all of them. And Allah knows what is in your hearts. And ever is Allah Knowing and Forbearing.

52. Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah, over all things, an Observer.

53. O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition.

51. You are granted the option that you may keep aside any of your wives you please, and keep to yourself any of them you please, and call back any of them you had set aside: there is no blame on you in this regard. Thus, it is expected that their eyes will be cooled and they will not grieve, and they will all remain well satisfied with whatever you give them. Allah knows whatever is in your hearts, and Allah is All-Knowing, All-Forbearing.

52. No other women are lawful to you after this, nor are you allowed to have other wives instead of them, even if their beauty may be very pleasing to you. You may, however, have slave-girls. Allah is Watchful over everything.

53. O You who have believed, do not enter the houses of the Prophet without permission, nor stay watching, for the meal time, but if you are invited to meals, do come, and when you have taken food, disperse. Do not engage in talk and discussion, for such behavior causes trouble to the Prophet but he is shy of saying anything, and Allah does not feel shy in telling the truth. If you have to ask the wives of the Prophet for something, ask for it from behind a curtain. This is a better way for the

51. You may defer (the turn of) any of them that you please, and you may receive any you please: and there is no blame on you if you invite one whose (turn) you had set aside. This were nigh to the cooling of their eyes, the prevention of their grief, and their satisfaction -- that of all of them -- with that which you have to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing, Most Forbearing.

52. It is not lawful for you (to marry more) women after this, nor to change them for (other) wives, even though their beauty attracts you, except any your right hand should possess (as hand maidens): and Allah does watch over all things.

53. O you who believe! Enter not the Prophet's houses, -- until leave is given you, -- for a meal, (and then) not (so early as) to wait for its preparation: but when you are invited, enter; and when you have taken your meal, disperse, without seeking familiar talk. Such (behavior) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when you ask (his ladies) for anything you want, ask them from before a screen: that makes for greater purity for your hearts

51. You can defer whom you will of them and receive unto you whom you will, and whomsoever you desire of those whom you have set aside (temporarily), it is no sin for you (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what you give them. Allah knows what is in your hearts (O men), and Allah is ever Forgiving, Clement.

52. It is not allowed for you to take (other) women henceforth, nor that you should change them for other wives even though their beauty pleases you, save those whom your right hand possesses. And Allah is ever Watcher over all things.

53. O You who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if you are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! That would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when you ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and

تُرْجَىٰ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْتَىٰ
إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتِغَيْتَ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ
ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا
يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ
كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي
قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا
حَلِيمًا

لَا يَحِلُّ لَكَ الذِّسَاءُ مِنْ بَعْدُ وَلَا
أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ
أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا
مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ
كُلِّ شَيْءٍ رَاقِبًا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا
بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ
إِلَى طَعَامٍ غَيْرِ نَظْرِينَ إِنَّهُ
وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا
طَعِمْتُمْ فَانْتَشِرُوا وَلَا
مُسْتَأْذِنِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ
كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَجِ
مِنْكُمْ وَاللَّهُ لَا يَسْتَجِ مِنْ
الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا
فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ
ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ

That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.

purity of your as well as their hearts. It is not at all permissible that you should trouble the Messenger of Allah, nor is it permissible that you should marry his wives after him. This is a grave offence in the sight of Allah.

and for theirs. Nor is it right for you that you should annoy Allah's Apostle, or that you should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

for their hearts. And it is not for you to cause annoyance to the Messenger of Allah, nor that you should ever marry his wives after him. Lo! That in Allah's sight would be an enormity.

وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٦﴾

54. Whether you reveal a thing or conceal it, indeed Allah is ever, of all things, Knowing.

54. Whether you reveal something or conceal it, Allah has full knowledge of everything.

54. Whether you reveal anything or conceal it, verily Allah has full knowledge of all things.

54. Whether you divulge a thing or keep it hidden, lo! Allah is ever Knower of all things.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٧﴾

55. There is no blame upon women concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess. And fear Allah. Indeed Allah is ever, over all things, Witness.

55. There is no blame on the wives of the Prophet that they are visited in their houses by their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their familiar, women and their slaves. (O women,) you should avoid the disobedience of Allah, for Allah observes everything.

55. There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah: for Allah is Witness to all things.

55. It is no sin for them (your wives) to converse freely with their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is ever Witness over all things.

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٨﴾

56. Indeed, Allah confers blessing upon the Prophet, and His angels. O you who have believed, ask Allah's blessing upon him and ask [Allah to grant him] peace.

56. Indeed Allah and His angels send blessings on the Prophet. O you who have believed, you also should ask and send blessings and peace on him.

56. Allah and His angels send blessings on the Prophet: O you that believe! Send you blessings on him, and salute him with all respect.

56. Lo! Allah and His angels shower blessings on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٩﴾

57. Indeed, those who abuse Allah and His Messenger – Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.

57. Allah has cursed in this world and in the Hereafter those who cause trouble to Allah and His Messenger, and has prepared for them a disgraceful punishment.

57. Those who annoy Allah and His Apostle -- Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment.

57. Lo! Those who malign Allah and His Messenger, Allah has cursed them in the world and the Hereafter, and has prepared for them the doom of the disdained.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٦٠﴾

58. And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.

58. And those who cause trouble to the believing men and women for no fault of theirs have indeed born on their head the burden of a grave slander and a manifest sin.

58. And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.

58. And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٦١﴾

59. O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

59. O Prophet, enjoin your wives and daughters and the women of the believers that they should let down over themselves a part of their outer-garments; it is expected that they will thus be recognized and not abused. Allah is Allah Forgiving and Merciful.

59. O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not abused. And Allah is Oft-Forgiving, Most Merciful.

59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognized and not annoyed. Allah is ever Forgiving, Merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ
وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُدْنِينَ عَلِيَهُنَّ مِنْ جَلَابِيبِهِنَّ
ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ
وَكَانَ اللَّهُ عَفُورًا رَحِيمًا

60. If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little.

60. If the hypocrites and those whose hearts are diseased and the scandal-mongers in Madinah do not desist, We shall stir you up to take action against them; then they will hardly be able to live in this city as your neighbors.

60. Truly, if the hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the city, desist not, We shall certainly stir you up against them: Then will they not be able to stay in it as your neighbors for any length of time.

60. If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge you on against them, then they will be your neighbors in it but a little while.

لِّئِنْ لَّمْ يَنْتَهِ الْمُفْسِقُونَ وَالَّذِينَ
فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ
فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا
يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

61. Accursed wherever they are found, [being] seized and massacred completely.

61. They will be cursed from every side and will be seized wherever they are found and killed mercilessly.

61. They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).

61. Accursed, they will be seized wherever found and slain with a (fierce) slaughter.

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا
وَقُتِلُوا قَتِيلًا

62. [This is] the established way of Allah with those who passed on before; and you will not find in the way of Allah any change.

62. This has been the way of Allah with regard to such people before, and you will never find any change in the way of Allah.

62. (Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt you find in the practice (approved) of Allah.

62. That was the way of Allah in the case of those who passed away of old; you will not find for the way of Allah aught of power to change.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ
قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ
تَبْدِيلًا

63. People ask you concerning the Hour. Say, "Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near."

63. The people ask you as to when will Resurrection take place. Say, "The knowledge of it is with Allah alone: you may not know that it may well be near at hand.

63. Men ask you concerning the Hour: Say, "The knowledge thereof is with Allah (alone)": and what will make you understand? -- Perchance the Hour is nigh!

63. Men ask you of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto you? It may be that the Hour is nigh.

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا
يُذِيرُكَ لَعَلَّ السَّاعَةَ تَكُونُ
قَرِيبًا

64. Indeed, Allah has cursed the disbelievers and prepared for them a blaze.

64. It is certain that Allah has laid curse on the disbelievers and has prepared for them a blazing fire.

64. Verily Allah has cursed the unbelievers and prepared for them a blazing fire.

64. Lo! Allah has cursed the disbelievers, and has prepared for them a flaming fire.

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَاعَدَّ
لَهُمْ سَعِيرًا

65. Abiding therein forever, they will not find a protector or a helper.

65. In which they will live forever and will have no protector and helper.

65. To dwell therein forever: no protector will they find, nor helper.

65. Wherein they will abide forever. They will find (then) no protecting friend nor helper.

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ
وَلِيًّا وَلَا نَصِيرًا

66. The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."

66. On the Day their faces are rolled about on the Fire, they will say, "Would that we had obeyed Allah and His Messenger!"

66. The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed Allah and obeyed the Apostle."

66. On the Day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His Messenger.

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ
يَقُولُونَ يَلَيْتَنَّا اطَّعْنَا اللَّهَ
وَاطَّعْنَا الرَّسُولَ ﴿٦٦﴾

67. And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.

67. And (they) will say, "Our Lord, we obeyed our chiefs and our great men, and they led us astray from the right path.

67. And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) path.

67. And they say: Our Lord! Lo! We obeyed our princes and great men, and they misled us from the way.

وَقَالُوا رَبَّنَا إِنَّا اطَّعْنَا سَادَرَتَنَا
وَكَذَّبْنَا عَنْهَا فَاصَلُّوْنَا السَّبِيلَا
﴿٦٧﴾

68. Our Lord, give them double the punishment and curse them with a great curse."

68. Lord, give them a double chastisement and curse them severely."

68. "Our Lord! Give them double penalty and curse them with a very great curse!"

68. Our Lord! Oh, give them double torment and curse them with a mighty curse.

رَبَّنَا أَهْمُ ضِعْفَيْنِ مِنَ الْعَذَابِ
وَالْعَنْهُمُ لَعْنًا كَبِيرًا ﴿٦٨﴾

69. O you who have believed, be not like those who abused Moses; then Allah cleared him of what they said. And he, in the sight of Allah, was distinguished.

69. O you who have believed, do not be like those who had realigned Moses; then Allah cleared him of what they said of him, and he was honorable in the sight of Allah.

69. O you who believe! Be you not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honorable in Allah's sight.

69. O you who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا
كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ
مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ
وَجِيهًا ﴿٦٩﴾

70. O you who have believed, fear Allah and speak words of appropriate justice.

70. O believers fear Allah and say the right thing.

70. O you who believe! Fear Allah, and (always) say a word directed to the right.

70. O you who believe! Guard your duty to Allah, and speak words straight to the point.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

71. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

71. Allah will adorn your deeds and will overlook your errors. Whoever obeys Allah and His Messenger has indeed attained a great success.

71. That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Apostle, has already attained the highest achievement.

71. He will adjust your works for you and will forgive you your sins. Whosoever obeys Allah and His Messenger, he verily has gained a signal victory.

يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا
﴿٧١﴾

72. Indeed, we offered the trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.

72. We offered this trust to the heavens and the earth and the mountains but they refused to bear it and were afraid of it, but the man undertook to bear it. Indeed, he is unjust and ignorant.

72. We did indeed offer the trust to the heavens and the earth and the mountains; but they refused to undertake it, being afraid thereof: but man undertook it; -- He was indeed unjust and foolish.

72. Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! He has proved a tyrant and a fool.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى
السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ
فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ
مِنَهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ
كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

73. [It was] so that Allah may punish

73. (The inevitable result of bearing the

73. (With the result) that Allah has to

73. So Allah punishes hypocritical men and

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ

the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful.

burden of the trust is) that Allah should punish the hypocritical men and women and mushrik men and women, and accept the repentance of the believing men and women: Allah is indeed Forgiving and Merciful.

punish the hypocrites, men and women, and the unbelievers, men and women, and Allah turns in mercy to the believers, men and women: for Allah is Oft-Forgiving, Most Merciful.

hypocritical women, and idolatrous men and women. But Allah pardons believing men and believing women, and Allah is ever Forgiving, Merciful.

وَالْمُنْفِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ وَيَتُوبُ اللَّهُ عَلَى
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا