

بِالْيَتِ	اللَّهُ	شَنَّا	قَلِيلًا	أُولَئِكَ	لَهُمْ	أَجْرُهُمُ
their reward	for them,	Those,	little.	(for) a price	(of) Allah	[with] (the) Verses
عِنْدَ	سَارِيْهِمْ	إِنَّ	اللَّهَ	سَرِيْعٌ	الْجِسَابِ	
(in taking) the account.	(is) swift	Allah	Indeed,	their Lord.	(is) with	
يَا إِيَّاهَا	الَّذِينَ	أَمْنَوْا	أَصْبِرُوا	وَصَابِرُوا		١٩٩
and [be] patient	Be steadfast	believe[d]!	who	O you		١٩٩
وَرَابِطُوا	لَعَلَّكُمْ	تُفْلِحُونَ	وَاتَّقُوا	اللَّهَ	عَلَيْهِمْ	٢٠٠
٢٠٠	(be) successful.	so that you may	Allah	and fear	and [be] constant	
﴿ أَيَّتُهَا ١٧٦ ﴾ ٤ سُورَةُ النِّسَاءِ مَدْرَبَةٌ رَكُوعُهَا ٩٢ ﴾						
Surah An-Nisa						
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ			
the Most Merciful.		the Most Gracious.	(of) Allah,	In (the) name		
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ	الَّذِي	خَلَقَكُمْ	مِّنْ	نَفْسٍ		
a soul	from	created you	the One Who	your Lord	Fear	mankind!
وَاحِدَةٌ	وَخَلَقَ	مِنْهَا زَوْجَهَا	وَبَثَ	مِنْهُمَا	رِجَالًا كَثِيرًا	
many men	from both of them	and dispersed	its mate	from it	and created	single
وَنِسَاءً	وَاتَّقُوا اللَّهَ	الَّذِي	شَاءَ لَوْنَ	بِهِ	وَالْأُرْحَامُ	
and the wombs.	[with it]	you ask	(through) Whom	Allah	And fear	and women.
إِنَّ اللَّهَ	كَانَ عَلَيْكُمْ	رَحِيمًا	وَأَتُوا	إِيمَانِي		
(to) the orphans	And give	1	Ever-Watchful.	over you	is	Allah
أَمْوَالَهُمْ	وَلَا	تَنْبَذُوا	الْخَيْثَ	بِالظَّيْبِ	وَلَا	تَأْكُلُوا
consume	and (do) not	with the good,	the bad	exchange	and (do) not	their wealth,
أَمْوَالَهُمْ	إِلَى	أَمْوَالَكُمْ	إِنَّهُ	كَانَ حُبُّاً كَبِيرًا	وَإِنْ	خَفْتُمْ
you fear	And if	2	great.	a sin	is	Indeed, it
أَلَا	تُقْسِطُوا	فِي إِيمَانِي	فَإِنِّي	حُوْا	مَا	
what	then marry	the orphans,	with	you will be able to do justice	that not	
طَابَ	لَكُمْ	مِّنَ النِّسَاءِ	مَشْنَى	وَثُلَثَ	وَرْبَاعٌ	فَانْ
But if	or four.	or three,	two,	the women	from	to you
خَفْتُمْ	أَلَا	تَعْدِلُوا	فَوَاحِدَةً	أَوْ	مَمْكُثُ	
possesses	what	or	then (marry) one	you can do justice	that not	you fear

the Verses of Allah for a little price They will have their reward with their Lord. Indeed, Allah is swift in (taking) the account.

200. O you who believe! Be steadfast and patient and constant and fear Allah so that you may be successful.

In the name of Allah, the Most Gracious, the Most Merciful.

1. O mankind! Fear your Lord the **One Who** created you from a single soul and created from it its mate and dispersed from them many men and women. And fear Allah through **Whom** you claim (your mutual rights) and (revere) the wombs (that bore you). Indeed, Allah is Ever-Watchful over you.

2. And give the orphans their wealth and do not exchange the bad for the good, and do not consume their wealth with your wealth. Indeed, it is a great sin.

3. And if you fear that not you will be able to do justice with the orphans, then marry what seems suitable to you from the women - two, three, or four. But if you fear that you will not be just, then marry one or what your right hands possess.

That is more appropriate
so that you may not
oppress.

4. And give the women their dower graciously. But if they remit to you anything on their own accord then consume it in satisfaction and ease.
5. And do not give the foolish (weak-minded) your wealth, which Allah made a means of support for you, but provide for them with it and clothe them and speak to them words of kindness.
6. And test the orphans until they reach the age of marriage, then if you perceive sound judgement in them, then deliver to them their wealth. And do not consume it extravagantly and hastily (fearing) that they will grow up. And whoever is rich should refrain (from taking wages) and whoever is poor, then let him consume what is reasonable. Then when you deliver their wealth to them, then take witnesses. And Allah is sufficient as a Reckoner.
7. For the men is a portion of what is left by parents and the near relatives, and for the women is a portion of what is left by parents and near relatives whether little or much - an obligatory portion.
8. And when

٣	أَلَا تَعْوِلُوا	أَدْنَى	ذَلِكَ	أَيْمَانَكُمْ
	that you (may) not oppress.	(is) more appropriate	That	your right hand.
	لَكُمْ	فَإِنْ طِبْنَ	النِّسَاءَ صَدْقَتِهِنَّ نِحْلَةً	وَاتُّوا
	to you	they remit	But if	graciously.
	لَكُمْ	مَّرْيَعًا	فَلَكُوْهُ هَنِيَّا	عَنْ شَيْءٍ مِّنْهُ
٤	(and) ease.	(in) satisfaction	then eat it	(on their) own,
	لَكُمْ	أَمْوَالَكُمُ	الَّتِي جَعَلَ اللَّهُ	وَلَا تُؤْتُوا السُّفَهَاءَ
	for you	Allah made	which	your wealth
	لَهُمْ	فِيهَا وَأَكْسُوهُمْ	فَإِنْ	قِيَّا
	to them	and speak	and clothe them	with it (but) provide (for) them
	لَهُمْ	وَأَمَارُذُقُوهُمْ	وَقُولُوا لَهُمْ	وَأَكْسُوهُمْ
	they reach[ed]	[when]	until	the orphans
	لَهُمْ	فَادْفُعُوا	فَإِنْ أَنْسَمْتُمْ مِّنْهُمْ رُشْدًا	قَوْلًا مَعْرُوفًا
	then deliver	sound judgement	in them	you perceive
	لَهُمْ	وَابْتَلُوا الْيَسِيِّ	حَتَّىٰ إِذَا بَلَغُوا	وَابْتَلُوا الْيَسِيِّ
	and hastily	extravagantly	eat it	And (do) not
	لَهُمْ	إِسْرَافًا	وَلَا تَأْكُلُوهَا	إِلَيْهِمْ أَمْوَالَهُمْ
	rich	is	And whoever	then if
	لَهُمْ	فَلَيَّا مُلْ	وَمَنْ كَانَ غَنِيًّا	النِّكَاحَ
	then let him eat (of it)	poor	is	then if (the age of) marriage,
	لَهُمْ	فَقِيرًا	وَمَنْ كَانَ فَلَيَّا مُلْ	وَابْتَلُوا الْيَسِيِّ
	their wealth	to them	you deliver	Then when
	لَهُمْ	دَفَعْتُمُ	فَإِذَا دَفَعْتُمُ	فَلَيُبَيِّسْ تَعْفِفُ
	and the near relatives	(by) the parents,	you deliver	in a fair manner.
٦	حَسِيبًا	وَلَكُنْ بِاللَّهِ	عَلَيْهِمْ وَمَا شَهَدُوا	بِالْمَعْرُوفِ
	and a Reckoner.	And Allah is sufficient	on them.	then he should refrain,
	لَهُمْ	وَلِلَّهِ قَرِيبُونَ	وَلِلَّهِ قَرِيبُونَ	فَلَيَّا مُلْ
	and the near relatives	(by) parents	(is) left	Then when
	لَهُمْ	نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدُونَ	وَلِلَّهِ قَرِيبُونَ	فَلَيُبَيِّسْ تَعْفِفُ
	and the near relatives	(by) parents	(is) left	of what
	لَهُمْ	نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدُونَ	وَلِلَّهِ قَرِيبُونَ	فَلَيَّا مُلْ
	and the near relatives	(by) parents	(is) left	a portion
	لَهُمْ	نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدُونَ	وَلِلَّهِ قَرِيبُونَ	وَلِلَّهِ قَرِيبُونَ
	and for the women	(is) left	of what	and for the women
	لَهُمْ	مَّا قَلَ مِنْهُ أَوْ كُثُرَ نَصِيبًا مَفْرُوضًا	وَإِذَا	مَّا قَلَ مِنْهُ أَوْ كُثُرَ نَصِيبًا مَفْرُوضًا
	And when	7	obligatory.	a portion
				much -
				or
				of it
				(is) little
				of what

حَضَرَ	الْفُقَرَاءَ	أُولُوا الْقُرْبَى	وَالْيَتَامَى	وَالْمَسَاكِينُ	
and the poor,	and the orphans	the relatives	(at) the (time of) division	present	
فَإِذْرُقُوهُمْ	مِنْهُ	وَقُولُوا لَهُمْ قَوْلًا	مَعْرُوفًا		
8	(of) kindness.	words	to them	and speak	from it then provide them
وَلِيَخُشَّ	الَّذِينَ	لَوْ تَرَكُوا	مِنْ خَلْفِهِمْ	ذُرْيَةً	ضِعْفًا
weak	offspring	behind	they left	if	those who, And let fear -
خَافُوا	عَلَيْهِمْ	فَلَيَتَقُوا	اللَّهُ	وَلِيَقُولُوا	
and let them speak	Allah	So let them fear	about them.	(and)	they would have feared
قَوْلًا	سَدِيدًا	إِنَّ	الَّذِينَ	يَأْكُلُونَ	أَمْوَالَ
wealth	consume	those who	Indeed,	9	appropriate. words
أَيْتَمِ	طُلَيَا	إِنَّا	يَأْكُلُونَ	فِي	بُطُونِهِمْ نَارًا
fire,	their bellies	in	they consume	only	wrongfully, (of) the orphans
وَسَيَصُلُونَ	سَعِيرًا	فِي	يُوصِيكُمُ اللَّهُ	عَ	يُوصِيكُمُ اللَّهُ
concerning	Allah instructs you	10	(in) a Blazing Fire.	and they will be burned	
أَوَلَادُكُمْ	لِلذِّكْرِ مِثْلُ	حَطَّ	الْأُنْثَيَيْنِ	فَإِنْ	
But if	(of) two females.	(the) portion	like	for the male	your children -
كُنْ	نِسَاءً	فَوْقَ	أَثْتَيْنِ	فَدَهْنَ	ثُلَثًا مَا
(of) what	two thirds	then for them	two,	more (than)	(only) women there are
تَرَكَ	وَإِنْ	كَانَتْ	وَاحِدَةً	فَلَهَا	النِّصْفُ وَلَا بَوْيَهُ
And for his parents,	(is) half.	then for her	(only) one,	(there) is	And if he left.
لِكُلِّ	وَاحِدِي	مِنْهُمَا	السُّدُسُ	مِمَّا	تَرَكَ إِنْ
if	(is) left,	of what	a sixth	of them	one for each
كَانَ لَهُ	وَلَدٌ	فَإِنْ	لَمْ	يَكُنْ لَهُ	وَلَدٌ
any child	for him is	not	But if	a child.	for him is
وَوَرِثَةً	أَبَوَةً	فَلَامِهِ	الشُّلُثُرُ		
(is) one third.	then for his mother	his parents,		and inherit[ed] him	
فَلَامِهِ	إِخْوَةً	كَانَ لَهُ	فَإِنْ		
then for his mother	brothers and sisters,	for him are		And if	
السُّدُسُ	مِنْ بَعْدِ	وَصِيَّةً	يُوصَى	بِهَا	أَوْ
or	[of which]	he has made	any will	after	(is) the sixth

the relatives and orphans and poor are present at the time of division, then provide them out of it and speak to them words of kindness.

9. And let those have the same fear as they would have for their own, if they had left behind weak offspring. So let them fear Allah and speak appropriate words.

10. Indeed, those who consume the wealth of orphans wrongfully, they are only consuming fire in their bellies. And they will be burned in a Blazing Fire.

11. Allah instructs you concerning your children - for the male a portion equal to that of two females. But if there are (only) daughters, two or more, then for them two thirds of what he left. And if there is only one, then for her is half. And for the parents, to each one of them is a sixth of what is left, if he has a child. But if he does not have a child and his parents (alone) inherit from him, then for his mother is one third. And if he has brothers and sisters, then for his mother is a sixth after (fulfilling) any will he has made or (payment of)

any debt. Your parents or your children - you do not know which of them are nearer to you in benefit. An obligation from Allah. Indeed, Allah is All-Knowing, All-Wise.

دَيْنٌ	أَبَاءٌ وَّكُمْ	وَابْنَاءُكُمْ	لَا تَدْرُونَ	أَيْمَمْ	أَقْرَبْ
(is) nearer	which of them	you know	not	and your children -	Your parents
Allah	Indeed,	Allah.	from	An obligation	(in) benefit.
كَانَ	عَلَيْمًا	حَكِيمًا	وَلَكُمْ	نَفْعًا	فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ
And for you	11	All-Wise.	is	All-Knowing,	
نَصْفٌ	مَا	أَرْجَعْتُمْ	إِنْ لَمْ	وَلَدٌ	يَكُنْ لَّهُنَّ
not	if	by your wives	(is) left	(of) what	(is) half
فَإِنْ	كَانَ لَهُنَّ	وَلَدٌ	فَإِنْ	وَلَدٌ	يَكُنْ لَّهُنَّ
a child,	for them is	But if	a child.	for them is	
فَلَكُمْ	الرُّبُعُ	مِمَّا	تَرَكْتُمْ	مِمَّا	مِنْ بَعْدِ
after	they left,	of what	(is) the fourth	then for you	
وَصِيَّةٌ	يُوصَيْنَ	بِهَا	أَوْ	دَيْنٌ	وَلَهُنَّ
And for them	any debt.	or	[for which]	they have made	any will
الرُّبُعُ	مِمَّا	تَرَكْتُمْ	إِنْ لَمْ	يَكُنْ لَّكُمْ	فَلَكُمْ
for you is	not	if	you left,	of what	(is) the fourth
وَلَدٌ	كَانَ لَكُمْ	وَلَدٌ	فَإِنْ	وَلَدٌ	فَلَهُنَّ
then for them	a child,	for you is	But if	a child.	
الشَّهْنُونُ	مِمَّا	تَرَكْتُمْ	مِنْ بَعْدِ	وَصِيَّةٌ	تُوْصُونَ
you have made	any will	after	you left	of what	(is) the eighth
بِهَا	أَوْ	دَيْنٌ	وَإِنْ	كَانَ رَجُلٌ	يُورَاثٌ
(whose wealth) is to be inherited	a man	[is]	And if	any debt.	[for which]
كُلَّهُ	أَوْ	أُمَّرَأٌ	وَلَهُ	أَمْ	أَوْ
or	(is) a brother	and for him	a women	or	(has) no parent or child
أَحَدٌ	فَلِكُلٍّ	وَاحِدٌ	مِنْهُمَا	السُّدُسُ	فَإِنْ
But if	(is) the sixth.	of (the) two	one	then for each	a sister,
كَانُوا	أَكْثَرٌ	مِنْ	ذَلِكَ	فَهُمْ	شَرَكَاءٌ
(are) partners	then they	that,	than	more	they are
فِي	الشُّكْلِ	مِنْ بَعْدِ	وَصِيَّةٌ	يُوصَى	بِهَا
[for which]	was made	any will	after	the third,	in

أَوْ دَيْنٌ لَا غَيْرَ مُضَارِّجٌ وَصَيْغٌ مِنَ اللَّهِ وَاللَّهُ	وَاللَّهُ	وَاللَّهُ	وَاللَّهُ	وَاللَّهُ	وَاللَّهُ
And Allah	Allah.	from	An ordinance	(being) harmful.	without any debt or
اللَّهُ	اللَّهُ	اللَّهُ	اللَّهُ	اللَّهُ	اللَّهُ
(of) Allah,	(are the) limits	These	12	IA Forbearing.	(is) All-Knowing,
جَنْتٌ	يُدْخِلُهُ	وَرَسُولُهُ	يُطِيعُهُ	وَمَنْ	عَلَيْهِمْ
(to) Gardens	He will admit him	and His Messenger,	Allah obeys	and whoever	
فِيهَا	الْأَنْهَرُ	خَلِدِينَ	تَحْتَهَا	مِنْ	تَجْرِي
in it.	(will) abide forever	the rivers -	underneath them	from	flows
يَعْصِي	وَمَنْ	الْعَظِيمُ	الْفَوْزُ	وَذَلِكَ	وَذَلِكَ
disobeys	And whoever	13	[the] great.	(is) the success	And that
يُدْخِلُهُ	حُدُودَهُ	وَيَعْتَدُ	وَلَهُ	وَرَسُولُهُ	اللَّهُ
He will admit him	His limits -	and transgresses	and His Messenger	Allah	
مُهِمِّنُ	عَذَابٌ	فِيهَا	وَلَهُ	خَالِدًا	نَارًا
humiliating.	(is) a punishment	And for him	in it.	(will) abide forever	(to) Fire
فِيهَا	فِيهَا	وَلَهُ	فِيهَا	وَلَهُ	فِيهَا
عَلَيْهِنَّ	فِيهَا	فِيهَا	فِيهَا	فِيهَا	فِيهَا
فَاسْتَشِهِدُوا	أَرْبَعَةً	مِنْكُمْ	فَإِنْ	يُسَلِّمُ	وَالْتِي
they testify	And if	among you.	four	against them	then call to witness
فِي الْبُيُوتِ	فِي الْبُيُوتِ	فِي الْبُيُوتِ	فِي الْبُيُوتِ	فِي الْبُيُوتِ	فِي الْبُيُوتِ
[the] death	comes to them	until	their houses	in	then confine them
وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ
وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ
وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ
أَوْ يَجْعَلَ اللَّهُ لَهُنَّ	أَوْ يَجْعَلَ اللَّهُ لَهُنَّ	أَوْ يَجْعَلَ اللَّهُ لَهُنَّ	أَوْ يَجْعَلَ اللَّهُ لَهُنَّ	أَوْ يَجْعَلَ اللَّهُ لَهُنَّ	أَوْ يَجْعَلَ اللَّهُ لَهُنَّ
سَبِيلًا	سَبِيلًا	سَبِيلًا	سَبِيلًا	سَبِيلًا	سَبِيلًا
And the two who	15	a way.	for them	Allah makes	or
يَأْتِيَنَّهَا	يَأْتِيَنَّهَا	يَأْتِيَنَّهَا	يَأْتِيَنَّهَا	يَأْتِيَنَّهَا	يَأْتِيَنَّهَا
مِنْكُمْ	مِنْكُمْ	مِنْكُمْ	مِنْكُمْ	مِنْكُمْ	مِنْكُمْ
فَإِنْ تَابَا	فَإِنْ تَابَا	فَإِنْ تَابَا	فَإِنْ تَابَا	فَإِنْ تَابَا	فَإِنْ تَابَا
فَأَذْوَهُمَا	فَأَذْوَهُمَا	فَأَذْوَهُمَا	فَأَذْوَهُمَا	فَأَذْوَهُمَا	فَأَذْوَهُمَا
فَإِنَّ اللَّهَ	فَإِنَّ اللَّهَ	فَإِنَّ اللَّهَ	فَإِنَّ اللَّهَ	فَإِنَّ اللَّهَ	فَإِنَّ اللَّهَ
وَأَصْلَحَا	وَأَصْلَحَا	وَأَصْلَحَا	وَأَصْلَحَا	وَأَصْلَحَا	وَأَصْلَحَا
عَنْهُمَا	عَنْهُمَا	عَنْهُمَا	عَنْهُمَا	عَنْهُمَا	عَنْهُمَا
فَأَعْرِضُوا	فَأَعْرِضُوا	فَأَعْرِضُوا	فَأَعْرِضُوا	فَأَعْرِضُوا	فَأَعْرِضُوا
إِنَّ اللَّهَ	إِنَّ اللَّهَ	إِنَّ اللَّهَ	إِنَّ اللَّهَ	إِنَّ اللَّهَ	إِنَّ اللَّهَ
كَانَ	كَانَ	كَانَ	كَانَ	كَانَ	كَانَ
تَوَابًا	تَوَابًا	تَوَابًا	تَوَابًا	تَوَابًا	تَوَابًا
رَحِيمًا	رَحِيمًا	رَحِيمًا	رَحِيمًا	رَحِيمًا	رَحِيمًا
إِنَّهَا	إِنَّهَا	إِنَّهَا	إِنَّهَا	إِنَّهَا	إِنَّهَا
١٦	١٦	١٦	١٦	١٦	١٦
وَعَلَى اللَّهِ	وَعَلَى اللَّهِ	وَعَلَى اللَّهِ	وَعَلَى اللَّهِ	وَعَلَى اللَّهِ	وَعَلَى اللَّهِ
يَعْمَلُونَ	يَعْمَلُونَ	يَعْمَلُونَ	يَعْمَلُونَ	يَعْمَلُونَ	يَعْمَلُونَ
لِلَّذِينَ	لِلَّذِينَ	لِلَّذِينَ	لِلَّذِينَ	لِلَّذِينَ	لِلَّذِينَ
الْتَّوْبَةُ	الْتَّوْبَةُ	الْتَّوْبَةُ	الْتَّوْبَةُ	الْتَّوْبَةُ	الْتَّوْبَةُ
do	(is) for those who	Allah	by	the acceptance of repentance	

and (payment) of any debt without being harmful. An ordinance from Allah. And Allah is All-Hearing, All-Forbearing.

13. These are the limits of Allah, and whoever obeys Allah and His Messenger, He will admit him into Gardens underneath which rivers flow, he will abide in it forever. And that is a great success.

14. And whoever disobeys Allah and His Messenger and transgresses the limits of Allah, He will admit him into the Fire, he will abide in it forever. And for him is a humiliating punishment.

15. And those who commit immorality from your women, then bring against them four witnesses from among you. And if they testify, then confine them in their houses until death takes them or Allah ordains for them (some other) way.

16. And the two among you who commit it (immorality), then punish both of them. But if they repent and correct themselves, then turn away from both of them. Indeed, Allah is Oft-Forgiving, Most Merciful.

17. The repentance accepted by Allah is only for those who do

evil in ignorance and then repent soon after. It is those to whom Allah will turn in forgiveness and Allah is All-Knowing, All-Wise.

18. The repentance is not accepted from those who (continue to) do evil deeds until when death approaches one of them, he says, "Indeed, I repent now;" nor for those who die while they are disbelievers. For them We have prepared a painful punishment.

19. O you who believe! It is not lawful for you to inherit women by force. And do not constraint them so that you may take a part of what you have given them unless they commit an open immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah has placed much good in it.

20. And if you intend replacing one wife with another and you have given one of them a heap of gold, then do not take away anything from it.

مِنْ قَرِيبٍ	يَتُوبُونَ	ثُمَّ	بِجَهَالَةٍ	السُّوءَ
soon after.	they repent	then	in ignorance,	the evil
وَكَانَ اللَّهُ عَلَيْهِمْ طَّ	يَتُوبُ	فَأُولَئِكَ	عَلَيْهِمَا حَكِيمًا	وَلَيَسْتِ
and Allah is upon them,	(from) Allah	will have forgiveness	Then those	(is) the acceptance of repentance
لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ	وَلَيَسْتِ	الَّذِينَ يَمُوتُونَ يَوْمَ الْحُجَّةِ	وَلَيَسْتِ	وَلَيَسْتِ
approaches	when	until	the evil deeds	do
أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي ثَبَّتُ إِلَيْهِ أَنَّ وَلَا	أَنِّي ثَبَّتُ إِلَيْهِ أَنَّ وَلَا	أَنِّي ثَبَّتُ إِلَيْهِ أَنَّ وَلَا	أَنِّي ثَبَّتُ إِلَيْهِ أَنَّ وَلَا	أَنِّي ثَبَّتُ إِلَيْهِ أَنَّ وَلَا
and not	now;	repent	'Indeed I he says,	[the] death,
أُولَئِكَ كُفَّارٌ وَهُمْ يَمُوتُونَ يَوْمَ الْحُجَّةِ	كُفَّارٌ وَهُمْ يَمُوتُونَ يَوْمَ الْحُجَّةِ	أُولَئِكَ كُفَّارٌ وَهُمْ يَمُوتُونَ يَوْمَ الْحُجَّةِ	أُولَئِكَ كُفَّارٌ وَهُمْ يَمُوتُونَ يَوْمَ الْحُجَّةِ	أُولَئِكَ كُفَّارٌ وَهُمْ يَمُوتُونَ يَوْمَ الْحُجَّةِ
Those -	(are) disbelievers.	while they	die	those who
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا يَا أَيُّهَا الْمُرْسَلُونَ				
O you	18	painful.	a punishment	for them
وَلَا تَرْثِيَا لَهُنَّا كَرِهُوْنَ				
you inherit	that	for you	(is) lawful	Not believe[d]!
النِّسَاءَ كَرِهُوْنَ لِتَذَهَّبُوْنَ وَلَا تَعْصُلُوْنَ				
so that you may take	you constraint them	And not	(by) force.	the women
إِلَّا أَنْ يَأْتِيْنَ مَا أَتَيْتُهُنَّ				
they commit	that	except	you have given them	(of) what
بِعُضٍ مَّا أَتَيْتُهُنَّ وَعَلَيْهِنَّ بِالْعَرُوفِ				
But if	in kindness.	And live with them	open.	immorality
كَرِهُتُهُنَّ شَيْئًا تَكْرُهُوْنَ فَعَسَى أَنْ تَكْرُهُوْنَ				
a thing	you dislike	that	then perhaps	you dislike them,
وَلَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا				
you intend	And if	19	much good.	in it
أَسْتِبْدَالَ زَوْجَ مَكَانَ زَوْجَ لَا				
and you have given	(of) a wife	(in) place	a wife	replacing
إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا				
anything.	from it	take away	then (do) not	heap (of gold)

٢٠	وَكَيْفَ	مُبِينًا	وَإِثْمًا	بُهْتَانًا	أَتَأْخُذُونَهُ
And how	20	open?	and a sin	(by) slander	Would you take it
٢١	إِلَى	بَعْضُكُمْ	أَفْضَى	وَقَدْ	تَأْخُذُونَهُ
to	one of you	has gone -	when surely	could you take it	
٢١	غَلِيظًا	مِيشَاقًا	مِنْكُمْ	وَآخَذُنَ	بَعْضٍ
strong?	covenant	from you	and they have taken	another,	
٢٢	وَلَا	تَنْكِحُوا	مَا نَحَّ	أَبَاؤُكُمْ	مِنَ النِّسَاءِ
the women	of	your fathers	married	whom	marry
					And (do) not
٢٢	إِلَّا	مَا قَدْ سَلَفَ	إِنَّهُ	كَانَ	فَاحِشَةً
and hateful,	an immorality	was	indeed it	has passed before,	what except
٢٢	سَبِيلًا	حُرِّمَتْ	عَلَيْكُمْ	وَسَاءَ	أُمَّهُتُمْ
(are) your mothers	to you	Forbidden	22	way.	and (an) evil
٢٢	وَبَنِتُكُمْ	وَأَخَوْتُكُمْ	وَعَمِّتُكُمْ	وَخَلِّتُكُمْ	
and your mother's sisters	and your father's sisters	and your sisters	and your daughters		
٢٣	وَبَنْتُ	الْأُخْرَى	وَبَنْتُ الْأُخْتِ	وَأُمَّهُتُمْ	الَّتِي
who	and (the) mothers	(of) sisters	and daughters	(of) brothers,	and daughters
٢٣	نِسَاءً	وَأَخَوْتُكُمْ	مِنَ الرَّضَاعَةِ	وَأَمَّهُتُمْ	وَصَعْنَكُمْ
(of) your wives	and mothers	the nursing	from	and your sisters	nursed you
٢٣	وَرَبَّا بَنِيْكُمْ	الَّتِي	فِي حُجُورِكُمْ	مِنْ نِسَاءِكُمْ	
your women	of	your guardianship	(are) in	who	and your step daughters
٢٣	الَّتِي	دَخَلْتُمْ	يَهْنَ	فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ	
relations	you had	not	but if	with them,	you had relations
٢٣	يَهْنَ	فَلَا	جَنَاحَ	عَلَيْكُمْ	وَحَلَّلْ
(of) your sons,	And wives	on you.	sin	then (there is) no	with them,
٢٣	الَّذِينَ	مِنْ	أَصْلَابِكُمْ	وَأَنْ	تَجْمِعُوا
you gather together	and that	your loins	(are) from	those who	
٢٣	بَيْنَ	الْأُخْتَيْنِ	إِلَّا	مَا قَدْ سَلَفَ	
has passed before.	what	except	two sisters	[between]	
٢٣	إِنَّ	اللَّهَ	كَانَ	غَفُورًا	رَّحِيمًا
Most-Merciful.	Oft-Forgiving,	is	Allah	Indeed,	

Would you take it by slander and as a manifest sin?

21. And how could you take it while you have gone in unto each other, and they have taken a strong covenant from you?

٢٢. And do not marry those women whom your fathers married, except what has already passed. Indeed, it was an immorality and a hateful (deed) and an evil way.

23. Forbidden to you are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, daughters of brothers, daughters of sisters, your foster mothers, your foster sisters, mothers of your wives and your step daughters who are under your guardianship (born) of your wives you have had relations with, but if you have not had relations with them, then there is no sin on you. And (also forbidden) are wives of your sons who are from your loins, and that you take (in marriage) two sisters simultaneously, except what has already passed. Indeed, Allah is Oft-Forgiving, Most Merciful.

24. And also (prohibited are) those women who are already married except whom you rightfully possess (through wedlock). (This is) the decree of Allah upon you. And lawful to you are (all) beyond these, (provided) that you seek them (in marriage) with your wealth desiring chastity and not lust. So for whatever you benefit from them, give them their bridal due as an obligation. And there is no sin on you concerning what you mutually agree to, beyond the obligation. Indeed, Allah is All-Knowing, All-Wise.

وَالْمُحَصَّنَاتُ					
مَنْ النِّسَاءُ إِلَّا مَا					
whom	except	the women	of	And (prohibited are) the ones who are married	
لَكُمْ	كِتَابَ اللَّهِ عَلَيْكُمْ وَأَحَلَّ	عَلَيْكُمْ	كِتَابَ اللَّهِ عَلَيْكُمْ وَأَحَلَّ	كِتَابَ اللَّهِ عَلَيْكُمْ وَأَحَلَّ	لَكُمْ
to you	And are lawful	upon you.	Decree of Allah	you rightfully possess.	
مَمَّا	مُحَصِّنِينَ	مُحَصِّنِينَ	مُحَصِّنِينَ	مُحَصِّنِينَ	مُحَصِّنِينَ
not	desiring to be chaste	with your wealth	you seek	that	that; (is) beyond what
مُسْفِحِينَ	فَإِنَّمَا	فَإِنَّمَا	فَإِنَّمَا	فَإِنَّمَا	فَإِنَّمَا
so you give them	from them,	of it	you benefit[ed]	So what	(to be) lustful.
أُجُورَهُنَّ	فَرِيضَةً	فَرِيضَةً	فَرِيضَةً	فَرِيضَةً	فَرِيضَةً
concerning what	on you	sin	And (there is) no	(as) an obligation.	their bridal due
تَرَضَيْتُمْ	بِهِ	مِنْ بَعْدِ الْفَرِيضَةِ	مِنْ بَعْدِ الْفَرِيضَةِ	مِنْ بَعْدِ الْفَرِيضَةِ	مِنْ بَعْدِ الْفَرِيضَةِ
is	Allah	Indeed,	the obligation.	beyond	of it
عَلَيْهِمَا	حَكِيمًا	حَكِيمًا	حَكِيمًا	حَكِيمًا	حَكِيمًا
among you - able to	(is) not	And whoever	24	All-Wise.	All-Knowing,
طَوْلًا	أَنْ يَنْكِحَ	الْمُحَصَّنَاتِ	الْمُؤْمِنَاتِ	الْمُؤْمِنَاتِ	الْمُؤْمِنَاتِ
then (marry) from	[the] believing women	the free chaste	to marry		afford
مَمَّا	مَلَكُتُ أَيْمَانَكُمْ	مِنْ قَبْيَتِكُمْ	مَوْمِنَتِ	مَوْمِنَتِ	مَوْمِنَتِ
And Allah	(of) the believers.	your girls -	of	your right hands	possess[ed] what
أَعْلَمُ	بِإِيمَانِكُمْ	بِعِضِكُمْ	مِنْ	بَعْضٍ	فَإِنَّكُمْ حُوْنَنَّ
So marry them	(one) another.	(are) from	You	about your faith.	knows best
بِإِذْنِ	أَهْلِهِنَّ	وَأَنْوَهُنَّ	أُجُورَهُنَّ	بِالْمَعْرُوفِ	بِالْمَعْرُوفِ
in a fair manner.	their bridal due	and give them	(of) their family	with (the) permission	
مُحَصَّنَاتٍ	غَيْرَ مُسْفِحَاتٍ	وَلَا	مُسْفِحَاتٍ	غَيْرَ مُحَصَّنَاتٍ	غَيْرَ مُحَصَّنَاتٍ
those who take	and not	those who commit immorality	not	(They should be) chaste	
أَخْدَانٍ	فَإِذَا	أَحْسَنَ	فَإِنْ	أَتَيْنَ	بِفَاحْشَةٍ
adultery	they commit	and if	they are married	Then when	secret lovers.
فَعَلَيْهِنَّ نِصْفُ	مَا عَلَى	الْمُحَصَّنَاتِ	مَا عَلَى	الْمُحَصَّنَاتِ	مَا عَلَى
the punishment.	of	the free chaste women	(is) on	(of) what	(is) half
ذَلِكَ	لِمَنْ	خَشِيَ الْعَنْتَ	مِنْكُمْ	وَأَنْ	تَصِرُّوا
you be patient	and that	among you	committing sin	fears	(is) for whoever
					That

حَمْدُهُ لَكُمْ وَاللَّهُمَّ	غَفُورٌ	رَّحِيمٌ	يُرِيدُ اللَّهُمَّ	عَلَيْكُمْ وَاللَّهُمَّ	رَّحِيمٌ	يُرِيدُ اللَّهُمَّ
Allah wishes	25	Most Merciful.	(is) Oft-Forgiving,	And Allah	for you.	(is) better
لِيَبْيَسَنَ لَكُمْ وَيَهْدِيْكُمْ سُنَّةَ الَّذِينَ مِنْ قَبْلِكُمْ						
before you	(of) those	(to) ways	and to guide you	to you	to make clear	
وَبِيَسْوَبَ عَلَيْكُمْ وَاللَّهُمَّ حَكِيمٌ						
26	All-Wise.	(is) All-Knowing,	And Allah	from you.	and (to) accept	repentance
وَاللَّهُ يُرِيدُ أَنْ يَعْوِبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ						
those who	but wish	from you,	accept repentance	to	wishes	And Allah
يَتَبَعُونَ الشَّهَوَاتِ أَنْ تَبَيَّلُوا مَيْلًا عَظِيمًا						
27	great.	(into) a deviation	you deviate -	that	the passions	follow
يُرِيدُ اللَّهُ أَنْ يُخْفِقَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا						
weak.	the mankind	and was created	for you;	lighten	to	Allah wishes
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ						
your wealth	eat	(Do) not	believe[d]!	who	O you	28
بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضِ						
mutual consent	on business	(there) be	that	But	unjustly.	between yourselves
مِنْكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ يُكْرِمُكُمْ						
to you	is	Allah	Indeed,	yourselfes.	kill	And (do) not among you.
رَّاحِيْمًا ٢٩ وَمَنْ يَفْعَلُ ذَلِكَ عُدُوًا وَظُلْمًا						
and injustice,	(in) aggression	that	does	And whoever	29	Most Merciful.
فَسَوْفَ نُصْلِيْكُمْ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا						
easy.	Allah	for	And that is	(into) a Fire.	We (will) cast him	then soon
إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ ٣٠						
from [it],	you are forbidden	(of) what	great (sins)	you avoid	If	30
نُكَفِّرُ عَنْكُمْ سَيِّاتِكُمْ وَنُدْخِلُكُمْ مُّدْخَلًا						
(to) an entrance	and We will admit you	your evil deeds	from you	We will remove		
كَرِيمًا ٣١ وَلَا تَسْتَهِنُوا مَا فَصَلَ اللَّهُ بِهِ						
[with it]	Allah (has) bestowed	what	covet	And (do) not	31	noble.
بَعْضُكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّنْهَا أَكْتَسَبُوا طَ						
they earned,	of what	(is) a share	For men	others.	over	some of you

is better for you. And Allah is Oft-Forgiving, Most Merciful.

26. Allah wishes to make clear to you and to guide you to the ways of those who were before you and to accept your repentance. And Allah is All-Knowing, All-Wise.

27. Allah wishes to accept your repentance, but those who follow their passions wish that you deviate (into) a great deviation.

28. Allah wishes to lighten for you (your difficulties); and mankind was created weak.

29. O you who believe! Do not consume one another's wealth unjustly; instead do business with mutual consent. And do not kill yourselves. Indeed, Allah is Most Merciful to you.

30. And whoever does that in aggression and injustice, then soon We will cast him into a Fire. And that is easy for Allah.

31. If you avoid major sins, which you are forbidden, We will remove from you your evil deeds and We will admit you to a noble entrance.

32. And do not covet for that by which Allah has made some of you exceed others. For men is a share of what they have earned

and for women is a share of what they have earned. And ask Allah of His Bounty. Indeed, Allah is All-Knower of everything.

33. And for all, We have made heirs to what is left by their parents and relatives. And as to those whom your right hands pledged, give them their share. Indeed, Allah is a Witness over everything.

وَلِلِّسَاءِ نَصِيبٌ مِّمَّا أَكْتَسَبْنَ طَ وَسَلَوْا اللَّهَ مِنْ	of Allah And ask they earned. of what (is) a share and for women
فَصَلِّهُ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلَيْمًا	All-Knower. thing of every is Allah Indeed, His Bounty.
وَلِكُلِّ مَا جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدُونَ ⑯	(by) the parents (is) left of what heirs We (have) made And for all 32
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتُ أَيْمَانَكُمْ فَاتُوهُمْ	then give them your right hands - pledged And those whom and the relatives.
نَصِيبِهِمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ⑯	33 a Witness. thing every over is Allah Indeed, their share.
الرِّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَلَ اللَّهُ	Allah (has) bestowed because the women of (are) protectors [The] men
بَعْضُهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ	their wealth. from they spend and because others over some of them
فَالصَّالِحُاتُ لِلْغَيْبِ حَفِظْتُ قَنْثِثَ حَفِظْتُ فَالصَّالِحَاتُ	in the unseen guarding (are) obedient, So the righteous women
بِمَا حَفَظَ اللَّهُ وَالَّتِي تَخَافُونَ	you fear And those (from) whom Allah (orders) them to guard. that which
فَعُطُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ نُشُزُوهُنَّ	the bed in and forsake them then advise them, their ill-conduct
وَأَصْرِبُوهُنَّ فَلَا فَإِنْ أَطَعْنُكُمْ	then (do) not they obey you Then if and set forth to them / strike them.
تَبْعُدُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلَيْا كَبِيرًا	Most Great. Most High, is Allah Indeed, a way. against them seek
وَإِنْ خَفْتُمْ شِقَاقَ فَابْعُثُوا بَيْنَهُمَا ⑯	then send between (the) two of them, a dissension you fear And if 34
حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُبَيِّدَا	they both wish If her family. from and an arbitrator his family from an arbitrator
إِنْ بَيْنَهُمَا يُوْقِنَ اللَّهُ أَصْلَاحًا	Indeed, between both of them. Allah will cause reconciliation reconciliation,

اللَّهُ كَانَ عَلَيْنَا حَبِيرًا	وَأَعْبُدُوا اللَّهَ وَلَا	٣٥
And (do) not	Allah	And worship
and with the relatives,	(do) good,	and to the parents
and the neighbor	(who is) near,	and the neighbor
and what	and the traveler	by your side
(the one) who	love	(does) not
and order	are stingy	Those who
Allah (has) given them	what	and hide
a punishment	for the disbelievers	and We (have) prepared
to be seen	their wealth	spend
the Last,	in the Day	and not
Allah (has) provided them?	from what	in Allah
(does) not	Allah	Indeed,
He doubles it	a good	there is
35	All-Aware.	All-Knower,
36		is
37		Allah
38		
39		
40		

Allah is All-Knower, All-Aware.

36. And worship Allah and do not associate anything with **Him**, and do good to parents, relatives, orphans, needy, the neighbor who is near, the neighbor who is farther away, the companion by your side, the traveler and those whom your right hands possess. Indeed, Allah does not love those who are proud and boastful.

37. Those who are stingy and enjoin upon (other) people stinginess and hide what Allah has given them of **His** Bounty - and We have prepared for the disbelievers a humiliating punishment.

38. And those who spend their wealth to be seen by people and do not believe in Allah and the Last Day. And whoever has Shaitaan as a companion, then evil is he as a companion.

39. And what (harm would come) upon them if they believed in Allah and the Last Day and spend from what Allah has provided them? And Allah is All-Knower about them.

40. Indeed, Allah does not wrong (even as much as) an atom's weight. And if there is a good (deed) **He** doubles it

and gives from **Himself** a great reward.

41. So how (will it be) when We bring from every nation a witness and We bring you as a witness against these people.

42. And on that Day those who disbelieved and disobeyed the Messenger will wish that the earth was leveled with them. But they will not (be able) to hide any statement from Allah.

43. O you who believe! Do not approach prayer while you are intoxicated until you know what you are saying or (when you are) impure, except (when) passing through a way, until you have bathed. And if you are ill or on a journey or one of you comes from the toilet or you have touched women and you do not find water, then do *tayammum* with clean earth and wipe over your faces and your hands. Indeed, Allah is Oft-Pardoning, Oft-Forgiving.

44. Did you not see those who were given a portion of the Book, purchasing error and wishing that you stray from the (straight) way?

45. And Allah knows better about your enemies and sufficient is Allah as a Protector, and sufficient is Allah as a Helper.

46. Among

وَيُؤْتَ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا	فَكَيْفَ إِذَا	④
when	So how (will it be)	40
جُنَاحًا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجَعَنَا بِكَ عَلَى	great. a reward near Him from and gives	
against	you and We bring	
يَوْمٌ يَوْمٌ يَوْمٌ كَفُرُوا	a witness nation every from We bring	④
disbelieved those who will wish	(On) that Day (as) a witness. these (people)	41
وَعَصَمُوا الرَّسُولَ لَوْ تُسْوِي بِهِمُ الْأَرْضُ وَلَا	and not the earth with them was leveled if the Messenger and disobeyed	
يَكْتُمُونَ حَدِيثًا يَا يَا إِلَهَ إِلَهَ حَدِيثًا	who O you 42 (any) statement. (from) Allah they will (be able to) hide	④
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنَاحًا إِلَّا عَابِرِي	until (are) intoxicated while you the prayer go near (Do) not believe[d]!	
سَبِيلٌ حَتَّى تَعْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ	(when) passing except (when you are) impure and not you are saying what you know	
أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَابِطِ أَوْ لَسْتُمُ النِّسَاءَ	a journey on or ill you are And if you have bathed. until (through) a way	
فَلَمْ تَجِدُوا مَاءً فَتَبَسَّمُوا صَعِيدًا طَيْبًا فَامسحُوا	the women you have touched or the toilet, from of you one came or	
وَجُوهُكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوا غَفُورًا	and wipe (with it) clean (with) earth then do <i>tayammum</i> water, you find and not	
إِلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نِصِيبًا مِنْ	Oft-Forgiving. Oft-Pardoning, is Allah Indeed, and your hands. your faces	④
الْكِتَابِ يَسْتَرُونَ الصَّلَةَ وَيُرِيدُونَ أَنْ تَضَلُّوا السَّبِيلَ	of a portion were given those who [towards] you see, Did not 43	
وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ	(from) the way? you stray that and wishing [the] error purchasing the Book,	④
وَلِيَأْتِ وَكَفَى بِاللَّهِ نَصِيرًا مِنَ الَّذِينَ	and Allah (is) sufficient about your enemies knows better And Allah 44	④
those who Of 45 (as) a Helper. (is) Allah and sufficient (as) a Protector,		

هَادُوا يُحَرِّقُونَ الْكَلْمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَيِّعَنَا					
"We hear[d] and they say, their places from the words they distort are Jews,					
لَيْا وَعَصَيْنَا وَاسْعَ غَيْرَ مُسْمَعٍ وَرَأَيْنَا					
twisting and "Raina" to be heard not and "Hear and we disobey[ed]"					
قَالُوا بِالسُّبْتِهِمْ وَطَعَنَا فِي الدِّينِ وَلَوْ أَتَهُمْ					
(had) said, [that] they And if the religion. [in] and defaming [with] their tongues					
سَيِّعَنَا وَأَطَعَنَا وَاسْعَنَا وَانْظَرَنَا لَكَانَ					
surely it (would) have been and look (at) us," and "Hear and we obey[ed]" "We hear[d]					
خَيْرًا لَهُمْ وَأَقْوَمُ لَهُمْ وَلَكِنْ لَعَنْهُمُ اللَّهُ بِكُفْرِهِمْ					
for their disbelief, Allah cursed them [And] but and more suitable. for them better					
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ٤٦ يَا أَيُّهَا الَّذِينَ أُوتُوا					
(have) been given who O you 46 a few. except they believe so not					
الْكِتَبَ أَمْنَوْا بِهَا نَزَّلْنَا مُصَدِّقًا لَهَا مَعْكُمْ					
with you, what is confirming We (have) revealed in what believe the Book,					
مِنْ قَبْلِ أَنْ نَطْمِسْ وُجُوهَهَا فَنَرَدَهَا عَلَى أَدْبَارِهَا أَوْ					
or their backs on and turn them faces We efface [that] before					
نَعَنْهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ					
And is (of) the Sabbath. companions We cursed as We curse them					
أَمْرَ اللَّهِ مَفْعُولًا إِنَّ اللَّهَ لَا يَغْفِرُ					
forgive (does) not Allah Indeed, 47 (always) executed. (the) command of Allah					
أَنْ وَيَغْفِرُ مَا دُونَ ذِلْكَ لِمَنْ يُشَرِّكُ بِهِ					
for whom that other than but He forgives with Him, partners be associated that					
يَسْأَعُ وَمَنْ يُشَرِّكُ بِاللَّهِ فَقَدْ أَفْتَرَى					
he has fabricated then surely with Allah, associates partners And whoever He wills.					
إِنَّمَا عَظِيمًا لَمْ تَرِ إِلَيَّ الَّذِينَ يُزَكِّونَ					
claim purity those who [towards] you see Do not 48 tremendous. a sin -					
أَنْفَسَهُمْ وَلَا مَنْ يُشَاءُ يُزَكِّيَ اللَّهُ بَلْ					
and not He wills whom He purifies (it is) Allah, Nay, (for) themselves?					
يُظْلَمُونَ فَتَبَيَّنَ لِكَيْفَ ٤٩					
how See 49 (even as much as) a hair on a date-seed. they will be wronged					

the Jews are those who distort the words from their places and they say, "We hear and we disobey" and "Hear as one who does not hear" and "Raina," twisting their tongues and defaming the religion. And if they had said, "We hear and we obey" and "Hear and look at us," surely it would have been better and more suitable for them. But Allah cursed them for their disbelief, so they do not believe, except a few.

47. O you who have been given the Book, believe in what We have revealed confirming what is with you, before We efface the faces and turn them on their backs or curse them as We cursed the Sabbath-breakers. And the command of Allah is (always) executed.

48. Indeed, Allah does not forgive that partners be associated with **Him**, but **He** forgives other than that for whom **He** wills. And whoever associates partners with Allah, then surely he has fabricated a tremendous sin.

49. Do you not see those who claim purity for themselves? Nay, Allah purifies whom **He** wills, and they will not be wronged (even as much as) a hair on a date-seed.

50. See how

they invent a lie about Allah, and sufficient is that as a manifest sin.

٤٥ ٥١. Do you not see those who were given a portion of the Book? They believe in superstition and false deities, and they say about the disbelievers "These are better guided to the way than the believers."

٤٦ ٥٢. Those are the ones whom Allah has cursed, and whoever Allah curses - you will never find any helper for him.

٤٧ ٥٣. Or have they a share in the Kingdom? Then they would not give the people (even as much as) the speck on a date seed.

٤٨ ٥٤. Or are they jealous of the people for what Allah has given them from His Bounty? But surely We gave the family of Ibrahim the Book and wisdom and gave them a great kingdom.

٤٩ ٥٥. Then of them are some who believed in him and of them are some who turned away from him. And sufficient is Hell as a Blazing Fire.

٥٠ ٥٦. Indeed, those who disbelieve in Our Signs, soon We will burn them in a Fire. Every time their skins are roasted, We will replace their skins with another skin, so that they may taste the punishment. Indeed, Allah is

يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكُفَّيْ بِهِ أَثْنَا مُبِينًا	manifest. (as) a sin is it - and sufficient [the] lie, Allah about they invent
٤٦ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنْ	of a portion were given those who [towards] you see Do not ٥٠
الْكِتَبِ يُؤْمِنُونَ بِالْجُبْتِ وَالظَّاغُوتِ وَيَقُولُونَ	and they say and the false deities, in the superstition They believe the Book?
لِلَّذِينَ كَفَرُوا هُوَلَاءُ أَهْدَى مِنَ الَّذِينَ	those who than (are) better guided "These disbelieve[d] for those who
أَمْتُوا سَبِيلًا لَعَنْهُمُ اللَّهُ أُولَئِكَ الَّذِينَ	(whom) Allah (has) cursed, (are) the ones Those ٥١ (as to the) way. believe[d]
وَمَنْ يَلْعَنَ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا	٥٢ (any) helper. for him will you find then never Allah curses and whoever
أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُعْطُونَ النَّاسَ	the people they would not give Then the Kingdom? of (is) a share for them Or
يَحْسُدُونَ لِمَ نَقِيرًا	are they jealous Or ٥٣ (even as much as the) speck on a date seed.
النَّاسَ عَلَى مَا أَثْبَتَهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ أَتَيْنَا	We gave But surely His Bounty? from Allah gave them what for (of) the people
أَلَّا إِبْرَاهِيمَ الْكِتَبَ وَالْحِكْمَةَ وَأَتَيْهِمْ مَلْكًا	a kingdom and [We] gave them and [the] wisdom the Book (of) Ibrahim (the) family
عَظِيمًا فِيهِمْ مِّنْ أَمْنَ بِهِ وَمِنْهُمْ	and of them in him believed (are some) who Then of them ٥٤ great.
مِنْ صَدَّ عَنْهُ وَكُفَّيْ بِجَهَنَّمَ سَعِيرًا	(as a) Blazing Fire. (is) Hell and sufficient from him, turned away (are some) who
إِنَّ الَّذِينَ كَفَرُوا بِاِيمَنَا سَوْفَ نُصْلِيهِمْ	We will burn them soon in Our Signs, disbelieved those who Indeed, ٥٥
نَارًا طَرْكَمَا نَضَجَتْ جُلُودُهُمْ بَدَلُهُمْ جُلُودًا	skins We will change their their skins are roasted Every time (in) a Fire.
لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ	is Allah Indeed, the punishment. so that they may taste for other (than) that,

عَزِيزًا حَكِيمًا ٥٦	وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ	the good deeds	and did	believe[d]	And those who	56	All-Wise.	All-Mighty,
سَدِّ خَلْمٍ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ		will abide	the rivers,	underneath it	from	flows	(in) Gardens	We will admit them
فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدُخْلُهُمْ		and We will admit them	pure,	(are) spouses	in it	For them	forever.	in it
ظَلَّا طَلِيلًا ٥٧	إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا	render	to	Allah orders you	Indeed,	57	thick.	(in the) shade
الْأَمْنَتِ إِلَى أَهْلَهَا ٤٧	وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ	the people	between	you judge	and when	their owners,	to	the trusts
أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَا يَعْظِلُمْ بِهِ إِنَّ		Indeed,	with it.	advises you	excellently	Allah	Indeed,	with justice. judge to
اللَّهُ كَانَ سَيِّعًا بَصِيرًا ٥٨	يَا يَا إِنَّ الَّذِينَ آمَنُوا	believe[d]!	who	O you	58	All-Seeing.	All-Hearing,	is Allah
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ مِنْكُمْ		among you.	and those having authority	the Messenger	and obey	Allah	Obey	
فَإِنْ شَأْتُمْ فِي شَيْءٍ فَرْدُوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ		if	and the Messenger,	Allah	to	refer it	anything,	in you disagree Then if
كُنْتُمْ تُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ حَيْثُ		(is) best	That	[the] Last.	and the Day	in Allah	believe	you
وَأَحْسَنُ إِلَيْكُمْ تَأْوِيلًا ٥٩		[towards]	Do you not see	59	(for final) determination.	and more suitable		
الَّذِينَ يَزْعُمُونَ أَمْلَهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكُمْ وَمَا		and what	to you	(is) revealed	in what	believe	that they	claim those who
أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَعْلَمُوا إِلَيَّ أَطَاغُوتٍ		the false deities	to	go for judgment	to	They wish	before you?	was revealed
وَقَدْ أُمِرُوا أُمِرُوا أَنْ يَكُفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ		to	And the Shaitaan wishes	[with] it.	reject	to	they were ordered	and surely
يُضْلِلُهُمْ ضَلَالًا بَعِيدًا ٦٠	وَإِذَا قِيلَ لَهُمْ تَعَالَوْا	"Come	to them,	it is said	And when	60	far away.	astray -
								mislead them

جَنَّاتٍ All-Mighty, All-Wise.

57. And those who believe and do good deeds We will admit them in Gardens underneath which rivers flow, wherein they will abide forever. For them therein are purified spouses, and We will admit them in the thick shade.

58. Indeed, Allah orders you to render trusts to their owners, and when you judge between people to judge with justice. Excellent is what Allah advises you with. Indeed, Allah is All-Hearing, All-Seeing.

59. O you who believe! Obey Allah and obey the Messenger and those having authority among you. Then if you disagree in anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is best and more suitable for (final) determination.

60. Do you not see those who claim that they believe in what is revealed to you and what was revealed before you? They wish to go for judgment to false deities, while they were ordered to reject it. And Shaitaan wishes to mislead them far astray.

61. And when it is said to them, "Come to

to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

62. So how would it be when disaster befalls them because of what their hands had sent forth? Then they come to you swearing by Allah saying, "We intended nothing but good and reconciliation."

63. Those are the ones about whom Allah knows what is in their hearts, so turn away from them and admonish them and speak to them penetrating words.

64. And We did not send any Messenger except to be obeyed by the permission of Allah. And if, when they wronged themselves, they had come to you and asked Allah's forgiveness and the Messenger had asked forgiveness for them, surely they would have found Allah Oft-Forgiving, Most-Merciful.

65. But no, by your Lord, they will not believe until they make you judge about whatever arises between them and then do not find within themselves any discomfort about what you have decided and submit in (full) submission.

66. And if We had decreed on them, "Kill yourselves" or "Leave your homes," they would have not done it except a few

إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ مَا أَيْتَ الْمُنْفِقِينَ	the hypocrites	you see	the Messenger,"	and to	Allah (has) revealed	what	to
يَصُدُّونَ عَنْكَ صُدُودًا	befalls them	when	So how	61	(in) aversion.	from you	turning away
فَكَيْفَ إِذَا أَصَابَهُمْ مُّصِيَّةٌ	swearing	they come to you	then	their hands	sent forth	for what	disaster
بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا	62	and reconciliation."	good	except	we intended	"Not	by Allah,
أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ	so turn away	their hearts,	(is) in	what	Allah knows	(are) the ones who -	Those
عَهْمُ وَعَظِّمُهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا	a word	their souls	concerning	to them	and say	and admonish them,	from them
بَلِّيَّعًا وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ	to be obeyed	except	any Messenger	And not We sent	63	penetrating.	
يَأْذِنُ اللَّهُ وَلَوْ أَمْهُمْ إِذْ ظَمِّوْا أَنفُسَهُمْ	themselves,	they wronged	when	[that] they,	And if	by (the) permission of Allah.	
فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفِرُ لَهُمْ	for them	and asked forgiveness	(of) Allah,	and asked forgiveness	(had) come to you		
الرَّسُولُ لَوْجَدُوا تَوَابًا رَّحِيمًا	Most Merciful.	Oft-Forgiving,	Allah	surely they would have found	the Messenger,		
فَلَا وَرَبِّكَ لَا يُعْمَلُنَ حَتَّى يُحَمِّلُوكَ	they make you judge	until	they will not believe	by your Lord,	But no,	64	
فِيَّا شَجَرَ بَيْنَهُمْ شَمَ لَا يَجِدُوا فِي أَنفُسِهِمْ	themselves	in	they find	not	then	between them,	arises about what
حَرَجًا مَمَّا قَصَيْتَ وَيُسَلِّمُوا تَسْلِيَّا	(in full) submission.	and submit	you (have) decided	about what	any discomfort		
وَلَوْ أَنَا كَتَبْنَا عَلَيْهِمْ أَنْ افْتَوَّ أَنفُسَكُمْ	yourselves"	"Kill	that,	on them	(had) decreed	[that] We	And if
أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوْهُ إِلَّا قَلِيلٌ	a few	except	they would have done it	not	your homes,"	from	"Go forth or

of them. But if they had done what they were advised, surely it would have been better for them and more strengthening (for their faith).

67. And then We would have given them from **Ourselves** a great reward.

68. And We would have guided them to the straight way.

69. And whoever obeys Allah and the Messenger, then they will be with those on whom Allah has bestowed **His** Favor - the Prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.

70. That is the Bounty of Allah, and Allah is sufficient as All-Knower.

71. O you who believe!
Take your precautions
and advance in groups
or advance all together.

72. And indeed, there is among you he who lags behind, and if disaster befalls you, he says "Verily, Allah has favored me in that I was not present with them."

73. And if bounty comes to you from Allah, he would surely say, as if there had not been any affection between you and him, "Oh! I wish I had been with them then I would have attained a great success."

74. So let those fight in

the way of Allah who sell the life of this world for the Hereafter. And whoever fights in the way of Allah and is killed or achieves victory We will grant him a great reward.

75. And what is (the matter) with you that you do not fight in the way of Allah, and (for) the ones who are weak among men and women and children who say, “Our Lord, take us out of this town whose people are oppressors and appoint for us from Yourself a protector and a helper.

76. Those who believe, they fight in the way of Allah; and those who disbelieve, they fight in the way of the false deities. So fight against the friends of Shaitaan. Indeed, the strategy of Shaitaan is weak.

سَيِّلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ	for the Hereafter. (of) the world the life sell those who (of) Allah (the) way
وَمَنْ يُقَاتِلُ فِي سَيِّلِ اللَّهِ فَيُقْتَلُ أَوْ يَعْلَمُ	achieves victory or then he is killed (of) Allah, (the) way in fights And whoever
فَسَوْفَ نُعَتِّيْهُ أَجْرًا عَظِيْمًا	(that) not for you And what 74 a great. a reward We will grant him then soon
تُقَاتِلُونَ فِي سَيِّلِ اللَّهِ وَالْمُسْتَصْعِفِينَ مِنَ الرِّجَالِ	the men among and (for) those who are weak (of) Allah, (the) way in you fight
وَالنِّسَاءُ وَالْوُلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ	of take us out “Our Lord” say, those who and the children, and the women
هَذِهِ الْقُرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ	from for us and appoint (are) its people [the] oppressor(s) [the] town this
لَدُنَّكَ وَلِيَّاً وَاجْعَلْ لَنَا مِنْ لَدُنَّكَ نَصِيرًا	75 a helper. Yourself from for us and appoint a protector Yourself
الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَيِّلِ اللَّهِ وَالَّذِينَ	and those (of) Allah; (the) way in they fight believe, Those who
كَفَرُوا يُقَاتِلُونَ فِي سَيِّلِ الظَّاغُوتِ فَقَاتَلُوا	So fight (against) (of) the false deities. (the) way in they fight who disbelieve,
أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا	weak. is (of) the Shaitaan (the) strategy Indeed, (of) the Shaitaan. (the) friends
أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُوا	“Restrain to them, (when) it was said those who [towards] Have you not seen 76
أَيْدِيهِمْ وَأَقْيُوسُوا الصَّلَاةَ وَاتُّوا الزَّكُوْةَ فَلَمَّا كُتِبَ	was ordained Then when the zakah?” and give the prayer and establish your hands
عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشُونَ النَّاسَ كَحْشِبَةٍ	as (they) fear the people [they] fear of them a group then the fighting, on them
الَّهُ أَوْ أَشَدَّ حَشِيْةً وَقَاتُوا رَبَّنَا لَمْ	why “Our Lord” and they said, fear, more intense or Allah
كَتَبَتْ عَلَيْهِمُ الْقِتَالَ إِلَى لَوْلَاهُ أَخْرَتَهَا	to You postpone (it for) us Why not [the] fighting? upon us have You ordained

أَجَلٌ قَرِيبٌ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ	وَالْآخِرَةُ
and the Hereafter	(is) little
(of) the world	"Enjoyment"
Say,	a near term."
حَيْثُ لَيْسَ أَتَقْرَبُ تُظْلَمُونَ	وَلَا
you will be wronged	and not
fears (Allah)	for whoever
(is) better	
فَتَبَيَّلًا	أَيْنَ مَا تَكُونُوا
you be	Wherever
77	(even as much as) a hair on a date-seed."
يُدْرِكُمُ الْهُوَتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ وَإِنْ	
And if	lofty.
towers	in
you are	even if
[the] death	will overtake you
تُصَبِّهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ	
And if	Allah,"
(is) from	"This
they say,	any good
befalls them	
تُصَبِّهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ	
"All	Say,
you."	(is) from
"This	they say,
any evil	befalls them
مِنْ عِنْدِ اللَّهِ فَمَالْ هَوَاءُ الْقَوْمُ لَا يَكَادُونَ	
they do not seem	[the] people,
(with) these	So what (is wrong)
	(is) from Allah."
يُفَقِّهُونَ حَدِيثًا مَا أَصَابَكَ مِنْ حَسَنَةٍ	وَ
(the) good	of
befalls you	What(ever)
78	any statement.
	(to) understand
فِينَ اللَّهُ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَيْنَ نَفْسِكَ	
yourself.	(is) from
(the) evil	of
befalls you	and whatever
Allah,	(is) from
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفِي بِاللَّهِ	
and Allah is sufficient	(as) a Messenger,
	for the people
	And We have sent you
شَهِيدًا أَطَاعَ فَقَدْ مَنْ يُطِيمُ الرَّسُولَ	وَ
he obeyed	then surely
the Messenger	obeys
(He) who	79
	(as) a Witness.
اللَّهُ وَمَنْ تَوَلَّ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ	
over them	We (have) sent you
then not	turns away -
and whoever	Allah,
حَفِظًا طَاعَةً وَيَقُولُونَ فَإِذَا	
Then when	"(We pledge) obedience"
	And they say,
80	(as) a guardian
بَرَزُوا مِنْ عِنْدِكَ بَيْتَ طَائِفَةٌ مِنْهُمْ غَيْرُ الَّذِي	
that which	other than
of them	a group
plan by night	[from] you,
	they leave
شَقْوَلْ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَاعْرِضْ عَنْهُمْ	
from them	So turn (away)
they plan by night.	what
records	But Allah
	you say.

a short period." Say, "The enjoyment of this world is little, and the Hereafter is better for those who fear Allah. And you will not be wronged (even as much as) a hair on a date-seed."

78. Wherever you may be, death will overtake you even if you are in lofty towers. And if any good comes to them, they say, "This is from Allah." And if any evil befalls them, they say, "This is from you." Say, "All is from Allah." So what is (wrong) with these people that they do not seem to understand any statement.

79. Whatever good comes to you is from Allah, and whatever evil befalls you is from yourself. And We have sent you for the people as a Messenger, and Allah is sufficient as a Witness.

80. He who obeys the Messenger then surely he has obeyed Allah, and whoever turns away, then We have not sent you as a guardian over them.

81. And they say, "We pledge obedience." Then when they leave you, a group of them plan by night other than what you say. But Allah records what they plan by night. So turn away from them

and put your trust in Allah. And Allah is sufficient as a Trustee.

82. Then do they not ponder on the Quran? If it had been from other than Allah, surely they would have found much contradiction in it.

83. And when there comes to them a matter of security or fear, they spread it. But if they had referred it to the Messenger and to those having authority among them, surely those who can draw correct conclusion from it would have known about it. And if not for the Bounty of Allah upon you and His Mercy, surely you would have followed Shaitaan except for a few.

84. So fight in the way of Allah; you are not responsible except for yourself. And encourage the believers that perhaps Allah will restrain the might of those who disbelieve. And Allah is Greater in Might and Stronger in punishment.

85. Whoever intercedes for a good cause will have for himself a share of it; and whoever intercedes for an evil cause will have a portion of it. And Allah is on everything a Keeper.

86. And when you are greeted with a greeting, greet

٨١	(as) a Trustee.	And sufficient is Allah	Allah.	in	and put (your) trust
٨٢	other than	from	it had (been)	And if	(on) the Quran? they ponder Then (do) not
٨٣	much contradiction.	in it	surely they (would have) found	Allah,	
٨٤	they spread	[the] fear	or	the security	of a matter comes to them And when
٨٥	and to	the Messenger	to	they (had) referred it	But if [with] it.
٨٦	those who	surely would have known it	among them,	those having authority	
٨٧	(of) Allah	(had been the) bounty	And if not	among them.	draw correct conclusion (from) it
٨٨	except	the Shaitaan	surely you (would have) followed	and His Mercy,	on you
٨٩	you are not responsible	(of) Allah;	(the) way	in	So fight ٨٣ a few.
٩٠	that Allah	perhaps	the believers,	And encourage	(for) yourself. except
٩١	(in) Might	(is) Stronger	And Allah	disbelieved.	(of) those who (the) might will restrain
٩٢	good,	an intercession	intercedes -	Whoever	٨٤ (in) punishment. and Stronger
٩٣	an intercession	intercedes -	and whoever	of it;	a share for him will have
٩٤	every	(is) on	And Allah	of it.	a portion for him will have evil,
٩٥	then greet	with a greeting,	you are greeted	And when	٨٥ a Keeper. thing

بِالْحُسْنَةِ مِنْهَا أَوْ رُدُّهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ عَلِيمٌ											
thing	every	of	is	Allah	Indeed,	return it.	or	than it	with better		
هُوَ	إِلَّا	إِلَهٌ	لَا	إِلَهٌ	إِلَهٌ	أَلَّا	هُوَ			حَسِيبًا	٨٦
Him, except god (there is) no Allah - an Accountant.											
عَنْ	كُلِّ	شَيْءٍ	عَلِيمٌ	إِلَيْهِ	يَوْمٌ	إِلَيْ	يَوْمٌ	لَا	رَأَيْبٌ	فِيهِ	٨٧
about it.	doubt	no	(of) Resurrection -	(the) Day	to	surely	He	will gather you			
فَمَنْ	أَصَدَّقُ	مِنْ	اللَّهِ	حَدِيثًا	فَمَنْ	أَصَدَّقُ	مِنْ	اللَّهِ	حَدِيثًا	فَمَنْ	أَصَدَّقُ
So what	87	(in) statement.	Allah	than	(is) more truthful	And who					
فَعَتَّيْنِ	فِي	الْمُنْفِقِينَ	لَكُمْ	(you have become) two parties? the hypocrites (that) concerning (is the matter) with you							
وَاللَّهُ	أَسْكَنَهُمْ	بِمَا	كَسَبُوا	أَتْرِيدُونَ	أَنْ	تَهْدُوا					
you guide	that	Do you wish	they earned.	for what	cast them back	While Allah					
فَلَنْ	يُضْلِلَ اللَّهُ	وَمَنْ	أَضَلَّ اللَّهُ	فَلَنْ							
then never	Allah lets go astray,	And whoever	Allah has let go astray?		whom						
كَمَا	تَجِدُ لَهُ سَيِّلًا	لَوْ	وَدُوا	وَدُوا	وَدُوا	تَجِدَ لَهُ سَيِّلًا	لَوْ	تَجِدُ لَهُ سَيِّلًا	لَوْ	تَجِدُ لَهُ سَيِّلًا	لَوْ
as	you disbelieve	if	They wish	88	a way.	for him	will you find				
كَفَرُوا	فَتَكُونُونَ	سَوَاءً	فَلَا	تَشْخُذُوا	مِنْهُمْ	كَفَرُوا	فَتَكُونُونَ	سَوَاءً	فَلَا	تَشْخُذُوا	مِنْهُمْ
from them	take	So (do) not	alike.	and you would be	they disbelieved						
أَوْلِيَاءَ	حَتَّىٰ	يُهَاجِرُوا	فِي	سَيِّلٍ	اللَّهُ	فَإِنْ	تَوَلَّوْا	أَوْلِيَاءَ	حَتَّىٰ	يُهَاجِرُوا	فِي
they turn back,	But if	(of) Allah.	(the) way	in	they emigrate	until	allies	they turn back,	But if	(of) Allah.	(the) way
وَلَا	تَشْخُذُوهُمْ	وَأَقْتُلُوهُمْ	حَيْثُ	وَجَدْتُمُوهُمْ	وَلَا	تَشْخُذُوهُمْ	وَلَا	تَشْخُذُوهُمْ	وَلَا	تَشْخُذُوهُمْ	وَلَا
take	And (do) not	you find them.	wherever	and kill them	seize them						
مِنْهُمْ	وَلِيًّا	وَلَا	نَصِيرًا	لَا	إِلَّا	الَّذِينَ	يَصْنُونَ	مِنْهُمْ	وَلِيًّا	وَلَا	نَصِيرًا
join	those who	Except	89	any helper,	and not	any ally	from them	join	those who	Except	89
إِلَيْهِمْ	مِبْيَانٌ	أَوْ	جَاءُوكُمْ	إِلَيْهِمْ	بَيْنَكُمْ	إِلَيْهِمْ	بَيْنَكُمْ	إِلَيْهِمْ	مِبْيَانٌ	أَوْ	جَاءُوكُمْ
those who come to you	or	(is) a treaty	and between them	between you	a group	[to]					
وَلَوْ	حَسَّثُتْ	صُدُورُهُمْ	أَنْ	يُقَاتِلُوكُمْ	أَوْ	يُقَاتِلُوكُمْ	وَلَوْ	حَسَّثُتْ	صُدُورُهُمْ	أَنْ	يُقَاتِلُوكُمْ
And if	their people.	they fight	or	they fight you	that	their hearts	restraining	And if	their people.	they fight	that
عَلَيْكُمْ	لَسْطَاطُهُمْ	شَاءَ اللَّهُ						عَلَيْكُمْ	لَسْطَاطُهُمْ	شَاءَ اللَّهُ	
over you,	surely He (would have) given them power	Allah (had) willed,						over you,	surely He (would have) given them power	Allah (had) willed,	

with a better greeting or (at least) return it (in a like manner). Indeed, Allah is over everything, an Accountant.

87. Allah - there is no god except Him, surely He will gather you on the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.

88. So what is (the matter) with you (that you have) become two parties concerning the hypocrites? And Allah cast them back for what they earned. Do you wish to guide those whom Allah has let go astray? And whoever Allah lets go astray - never will you find for him a way (of guidance).

89. They wish if you disbelieve as they disbelieved so that you would be alike. So do not take from among them allies until they emigrate in the way of Allah. But if they turn back, seize them and kill them wherever you find them. And do not take from among them any ally or helper,

90. Except those who join a group between whom and you there is a treaty or those who come to you with hearts restraining them from fighting you or fighting their people. And if Allah had willed, surely He would have given them power over you

and they would have fought you. So if they withdraw from you and do not fight against you and offer you peace, then Allah has not made for you a way against them.

91. You will find others who wish to obtain security from you and (to) obtain security from their people. Every time they are returned to the temptation, they plunge into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you find them. And those - We have made for you against them a clear authority.

92. It is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then he should free a believing slave and blood money should be paid to his family except that they remit it as charity. But if he was from a people hostile to you and he was a believer, then freeing of a believing slave. And if he was from a people with whom you have a treaty - then the blood money should be paid to his family and a believing slave should be freed. And whoever does not find (one or cannot afford to buy one) - then he should fast

فَلَمْ	فَان	اعْتَزُّوْكُمْ	فَلَقْتُلُوكُمْ	وَلَقْتُلُوكُمْ
and (do not)	they withdraw from you	So if	and surely they (would have) fought you.	
يُقَاتِلُوكُمْ وَالْقَوْا إِلَيْكُمُ السَّلَامَ لَمَّا جَعَلَ اللَّهُ لَكُمْ				
for you	Allah (has) made	then not	[the] peace	to you
			and offer	fight against you
عَلَيْهِمْ سَبِيلًا ٩٠	سَتَجِدُونَ أَخْرَى يُرِيدُونَ آنْ			
that	wishing	others	You will find	90
				a way.
عَلَيْهِمْ سَبِيلًا ٩٠	سَتَجِدُونَ أَخْرَى يُرِيدُونَ آنْ			
لَمْ	فَان	قَوْمَهُمْ	وَيَأْمُونُكُمْ	وَيَأْمُونُكُمْ
Every time	their people,	and they be secure from	they be secure from you	
رَدُوا إِلَى الْفِتْنَةِ أُرْسَلُوا فِيهَا فَانْ لَمْ				
not	So if	into it.	they are plunged	the temptation,
				to
			they are returned	
يَعْتَزِلُوكُمْ وَيُدْعُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيهِمْ				
their hands,	and they restrain	[the] peace	to you	and offer
				they withdraw from you
فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ شَقْصُوهُمْ وَأُولَئِكُمْ جَعَلْنَا				
We made	And those -	you find them.	wherever	and kill them
				then seize them
لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ٩١	وَمَا كَانَ			
is	And not	91	clear.	an authority
				against them
				for you
لِمَوْمِنْ آنْ يَقْتَلُ مُؤْمِنًا إِلَّا خَطَأً	وَمَنْ قَتَلَ			
killed	And whoever	(by) mistake.	except	a believer
			he kills	that
				for a believer
مُؤْمِنًا خَطَأً فَتَحِيرُ رَاقِبَةَ مُؤْمِنَةَ وَدِيَةَ				
and blood money	(of) a believing slave	then freeing	(by) mistake,	a believer
مُسَلَّمَةَ إِلَى أَهْلِهِ إِلَّا أَنْ يَصْدَقُوا	فَان			
But if	they remit (as) charity.	that	unless	his family
				to
				(is to be) paid
كَانَ مِنْ قَوْمٍ عَدُوِّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحِيرُ				
then freeing	a believer	and he was	to you	hostile
				a people
				from
				(he) was
رَاقِبَةَ مُؤْمِنَةَ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ				
between you	a people	from	(he) was	And if
				(of) a believing slave.
وَبَيْنَهُمْ فَدِيَةَ مُسَلَّمَةَ إِلَى أَهْلِهِ				
his family,	to	(is to be) paid	then blood money	(is) a treaty,
				and between them,
وَتَحِيرُ رَاقِبَةَ مُؤْمِنَةَ فَمَنْ لَمْ يَجِدْ فَصِيَامً				
then fasting	find,	(does) not	And whoever	(of) a believing slave.
				and freeing

وَكَانَ اللَّهُ أَكْبَرُ	مَنْ	تَوْبَةً	مُتَتَابِعِينَ	شَهْرِيْنِ
and Allah is	Allah,	from	(seeking) repentance	consecutively,
مُؤْمِنًا	وَمَنْ	يَقْتُلُ	حَلِيْكِيْمًا	عَلِيْبِيْمًا
a believer	kills	And whoever	92	All-Wise.
خَلِدًا فِيْهَا	جَهَنْمُ	فَجَزَاءُهُ	مُتَعَبِّدًا	وَغَضِيْبَ اللَّهِ عَلَيْهِ
abiding in it forever	(is) Hell,	then his recompense	intentionally	وَأَعَدَ اللَّهُ لَهُ وَلَعْنَةً
إِذَا	أَمْنَوْا	يَا يَا	عَظِيْمًا	عَذَابًا
When	believe[d]!	who	93	great.
صَرَبْتُمْ	فِي سَبِيْلِ اللَّهِ	فَتَبَيَّنُوا	وَلَا تَقُولُوا	أَقْرَبُمُ إِلَيْكُمْ
say	and (do) not	then investigate,	(of) Allah	(the) way
لَسْتَ مُؤْمِنًا	السَّلَامُ	فَتَبَيَّنُوا	وَلَا تَقُولُوا	لِيْسَنُ
"You are not a believer,"	(a greeting of) peace,	to you	offers	to (the one) who
تَبَيَّنُونَ	عَرَضَ الْحَيَاةِ	فَعِنْدَ اللَّهِ مَعَانِمُ	كَثِيرَةً	عَلَيْكُمْ فَتَبَيَّنُوا
(are) booties	Allah	for with	(of) the world,	transitory gains
كَذَلِكَ	كُنْتُمْ	مَنْ قَبْلَكُمْ	كَذَلِكَ	كَذَلِكَ
then Allah conferred favor	before,	you were	Like that	abundant.
عَلَيْكُمْ	فَتَبَيَّنُوا	إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ	إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ	عَلَيْكُمْ فَتَبَيَّنُوا
you do	of what	is	Allah	Indeed,
خَيْرًا	لَا يَسْتَوِي	الْقُعْدُونَ	مِنَ الْمُؤْمِنِينَ	لَا يَسْتَوِي
the believers,	among	the ones who sit	(are) equal	Not
عَيْرُ	أُولَى	الصَّرَارِ	وَالْمُجَاهِدُونَ	أُولَى
(the) way	in	and the ones who strive	[the] disabled,	other than
اللَّهُ	بِأَمْوَالِهِمْ	وَأَنفُسِهِمْ	وَالْمُجَاهِدُونَ	بِأَمْوَالِهِمْ
the ones who strive	Allah (has) preferred	and their lives.	with their wealth	(of) Allah
وَكُلًا	وَأَنفُسِهِمْ	عَلَى الْقُعْدِيْنَ	دَرَاجَةً	وَأَنفُسِهِمْ
And (to) all	(in) rank.	the ones who sit	to	and their lives
وَعَدَ اللَّهُ	الْمُجَاهِدُونَ	وَفَصَلَ اللَّهُ	الْحُسْنَى	وَعَدَ اللَّهُ
over	the ones who strive	Allah (has) preferred	the best.	Allah (has) promised

for two months consecutively, (seeking) repentance from Allah. And Allah is All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, then his reward is Hell, abiding in it forever; and Allah's wrath will fall on him and **He** has cursed him and **He** has prepared for him a great punishment.

94. O you who believe! When you go forth in the way of Allah, investigate, and do not say to the one who offers you the (greetings of) peace, "You are not a believer," seeking the transitory gains of this worldly life; for with Allah are abundant booties. You were like them before; then Allah conferred favor upon you; so investigate. Indeed, Allah is All-Aware of what you do.

95. Not equal are those among the believers who sit (at home) - except those who are disabled - and those who strive in the way of Allah with their wealth and their lives. And Allah has preferred in rank those who strive with their wealth and their lives to those who sit (at home). And to all Allah has promised the best. And Allah has preferred those who strive over

those who sit (at home) with a great reward,

96. Ranks from **Him** and عَمَلٌ
forgiveness and mercy. And Allah is Oft-Forgiving, Most Merciful.

97. Indeed, those whom the Angels take (in death) while they were wronging themselves - they (the Angels) will say, "In what (condition) were you?" They will say, "We were oppressed in the earth." They (the Angels) will say, "Was not the earth of Allah spacious (enough) for you to emigrate therein?" Then those will have their abode in Hell - and evil it is as a destination.

98. Except the oppressed among the men and women and children who cannot devise a plan nor are they directed to a way.

99. Then for those, may be, Allah will pardon them, and Allah is Oft-Pardoning, Oft-Forgiving.

100. And whoever emigrates in the way of Allah will find on the earth many places of refuge and abundance. And whoever leaves from his home as an emigrant to Allah and His Messenger and then death overtakes him then certainly his reward has become incumbent on Allah. And Allah is Oft-Forgiving, Most Merciful.

101. And when you travel in the earth,

from Him	Ranks	95	great,	(with) a reward	the ones who sit
وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ اللَّهُ	غَفُورًا	رَّحِيمًا	الْقُدُّسُينَ أَجَرًا عَظِيمًا لَّهُ دَرَجَتْ مِنْهُ
96	Most Merciful.	Oft-Forgiving,	Allah	And is	and mercy.
عَمَلٌ	عَمَلٌ	عَمَلٌ	عَمَلٌ	عَمَلٌ	عَمَلٌ
97	the oppressed	Except	97	destination.	and it is an evil (in) Hell -
مُسْتَعْفَيْنَ	وَالرِّجَالُ	وَالنِّسَاءُ	وَالْوُلْدَانُ	لَا يُسْتَطِعُونَ	جَهَنَّمَ وَسَاءَتْ مَصِيرًا لَّا إِلَّا الْمُسْتَعْفَيْنَ
(of) Allah	(the) earth	was	"Not	They said,	the earth." in oppressed
وَلَا يَهْتَدُونَ	فَأُولَئِكَ	فِيهَا	فَأُولَئِكَ	فَأُولَئِكَ	وَاسِعَةً قَبْهَاجِرُوا فَأُولَئِكَ مَأْوِيُّهُمْ
[that] Allah	may be,	Then those,	98	(to) a way.	so that you (could) emigrate spacious (enough)
يَعْفُو عَنْهُمْ	وَكَانَ اللَّهُ	عَفْوًا	غَفُورًا	غَفُورًا	يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا
Oft-Forgiving.	Oft-Pardoning,	Allah	and is	[on] them,	will pardon
وَمَنْ يُهَاجِرْ	فِي سَبِيلِ	اللَّهِ	يَجِدْ	فِي الْأَرْضِ	وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
the earth	in	will find	(of) Allah,	(the) way	in emigrates And whoever
مُرَغِيًّا	كَثِيرًا	وَسَعَةً	يَحْرُجْ	مِنْ	مُرَغِيًّا كَثِيرًا وَسَعَةً يَحْرُجْ مِنْ
from	leaves	And whoever	and abundance.	many,	place(s) of refuge -
بَيْتِهِ	مُهَاجِرًا	إِلَى اللَّهِ	وَرَسُولِهِ	شَمْ يُدْرِكُهُ	بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ شَمْ يُدْرِكُهُ
overtakes him	then	and His Messenger,	Allah	to	(as) an emigrant his home
الْمَوْتُ	وَقَدْ	أَجْرَهُ	عَلَى اللَّهِ	وَكَانَ اللَّهُ	الْمَوْتُ فَقَدْ أَجْرَهُ عَلَى اللَّهِ وَكَانَ اللَّهُ
And Allah is	Allah.	on	his reward	(became) incumbent	then certainly [the] death,
عَمَلٌ	عَمَلٌ	عَمَلٌ	عَمَلٌ	عَمَلٌ	عَمَلٌ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ رَحِيمًا غَفُورًا رَّحِيمًا
عَمَلٌ	عَمَلٌ	عَمَلٌ	عَمَلٌ	عَمَلٌ	عَمَلٌ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ رَحِيمًا غَفُورًا رَّحِيمًا
the earth	in	you travel	And when	100	Most Merciful. Oft-Forgiving,

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ	if the prayer [of] you shorten that (is) any blame upon you then not
خَفْتُمْ أَنْ يَقْتَلُوكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكُفَّارِ	the disbelievers Indeed, disbelieved. those who (may) harm you that you fear
كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ١٠١ وَإِذَا كُنْتَ فِيهِمْ	among them you are And when 101 open. an enemy for you are
فَاقْتُلْهُمْ لَهُمُ الصَّلَاةُ فَلَتَقْتُلُوهُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ	with you of them a group then let stand the prayer, for them and you lead
وَلَيَأْخُذُوا فَلَيُكَوِّنُوا سَجَدُوا فَإِذَا سَجَدُوا أَسْلِحَتُهُمْ	then let them be they have prostrated, Then when their arms. and let them take
لَمْ مِنْ وَرَائِكُمْ وَلَتَأْتِ طَائِفَةً أُخْرَى لَمْ	(which has) not other, a group - and let come (forward) behind you
يُصْلُوْا فَلَيُصْلُوْا مَعَكَ وَلَيَأْخُذُوا حِذَّرَاهُمْ وَأَسْلِحَتَهُمْ	and their arms. their precautions and let them take with you and let them pray prayed,
وَدَا لَذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِهِمْ	your arms [about] you neglect if disbelieved those who Wished
وَأَمْتَعْتُكُمْ مَيْلَةً وَاحِدَةً	(in) a single attack. [upon] you so (that) they (can) assault and your baggage,
وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذْى	any trouble with you was if upon you blame But (there is) no
مِنْ مَطِّيْرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَقْصُرُوا	you lay down that sick you are or rain (because) of
أَسْلِحَتَكُمْ وَخُذُوا حِذَّرَكُمْ إِنَّ اللَّهَ أَعَدَّ	has prepared Allah Indeed, your precautions. but take your arms,
لِلْكُفَّارِينَ عَذَابًا مُّهِينًا ١٠٢ فَإِذَا	you (have) finished Then when 102 humiliating. a punishment for the disbelievers
وَعَلَى وَقْعُودًا قَبِيْلًا فَادْكُرُوا اللَّهَ قَبِيْلًا الصَّلَاةَ	and (lying) on and sitting standing Allah then remember the prayer,
جُنُوبِكُمْ فَإِذَا أَطْبَقْتُمْ فَاقْبِلُوا الصَّلَاةَ	the (regular) prayer. then establish you are secure But when your sides.

there is no blame upon you that you shorten the prayer, if you fear that those who disbelieve may harm you. Indeed, the disbelievers are your open enemies.

102. And when you are among them and you lead them in prayer, then let a group of them stand with you and let them take their arms. Then when they have prostrated, let them be behind you and let the other group come forward, which has not (yet) prayed and let them pray with you, taking their precautions and their arms. Those who disbelieve wish that you neglect your arms and your baggage, so that they can assault you in a single attack. But there is no blame upon you, if you are troubled by rain or are sick, for laying down your arms, but take your precautions. Indeed, Allah has prepared a humiliating punishment for the disbelievers.

103. Then when you have finished the prayer, then remember Allah standing, sitting, and (lying) on your sides. But when you are secure, then re-establish the (regular) prayer.

Indeed, prayer is prescribed for the believers at fixed times.

104. And do not be weak in pursuing the people (enemy). If you are suffering, then indeed they are also suffering like you are suffering, and you hope from Allah what they do not hope. And Allah is All-Knowing, All-Wise.

105. Indeed, We have revealed to you the Book with the truth so that you may judge between the people with what Allah has shown you. And do not be a pleader for the deceitful.

106. And seek forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

107. And do not argue on behalf of those who deceive themselves. Indeed, Allah does not love the one who is treacherous and sinful.

108. They seek to hide from the people but they cannot hide from Allah and He is with them when they plot by night in words that He does not approve. And Allah encompasses what they do.

109. Here you are - those who argue on their behalf in the life of this world - but who will argue with Allah for them on the Day of Resurrection or who

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كَتِبًا مَوْقُوتًا					
(at) fixed times.	prescribed	the believers	on	is	the prayer
وَلَا تَهْنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا					
you are	If	(of) the people.	pursuit	in	be weak
وَلَا تَهْنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا					
And (do) not	103				
تَالَّمُونَ فَإِنَّهُمْ يَالَّمُونَ كَمَا تَالَّمُونَ					
you are suffering,	like what	are (also) suffering	then indeed,	they	suffering,
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ					
And Allah is	they hope.	not	what	Allah	from while you (have) hope
عَلَيْهَا حَكِيمًا إِنَّكُمْ أَنْزَلْنَا إِلَيْكُمُ الْكِتَبَ					
the Book	to you	We (have) sent down	Indeed,	104	All-Wise, All-Knowing,
بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ إِنَّمَا بِمَا					
with what	the people	between	so that you may judge		with the truth
أَنْزَلَ اللَّهُ وَلَا تَكُنْ لِلْخَالِقِينَ خَصِيمًا					
105	a pleader.	for the deceitful	be	And (do) not	Allah has shown you.
وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا					
Most Merciful.	Oft-Forgiving,	is	Allah	Indeed,	(of) Allah.
وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسُهُمْ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسُهُمْ					
themselves.	deceive	those who	for	argue	And (do) not
106					
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ حَوَانًا أَثِيمًا					
(and) sinful.	treacherous	is	(the one) who	love	(does) not Allah
يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ					
Allah	from	but they cannot hide	the people	from	They seek to hide
107					
وَهُوَ مَعْهُمْ إِذْ يَبِسِّمُونَ مَا لَا يَرْضِي مِنْ					
of	He (does) not approve	what	they plot by night	when	(is) with them and He
الْقَوْلِ وَكَانَ اللَّهُ بِهَا يَعْلَمُونَ مُحِيطًا					
108	All-Encompassing.	they do -	of what	And Allah is	the word.
هَآنُتُمْ هَوَلَاءُ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ					
but who	(of) the world,	the life	in	for them	[you] argue those who
يَجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ					
who	or	(of) [the] Resurrection	(on the) Day	for them	(with) Allah will argue

يَكُونُ عَلَيْهِمْ وَكِيلًا ١٩							
evil	does	And whoever	109	(their) defender.	[over them]	will be	
الله	يَجِدُ	الله يَسْتَغْفِرُ		then	his soul	wrongs	or
Allah	he will find	(of) Allah	seeks forgiveness				
then only	sin,	earns	And whoever	110	Most Merciful.	Oft-Forgiving,	
111	All-Wise.	All-Knowing,	And Allah is	his soul.	against	he earns it	
وَمَنْ يَكْسِبْ إِثْمًا ١١٠							
وَمَنْ يَكْسِبْ خَطِيئَةً ١١١	أَوْ إِثْمًا	ثُمَّ يَرْمُ بِهِ بَرِيًّا					
(on) an innocent,	it	throws	then	a sin	or	a fault	earns
112	manifest.	and a sin	(with) a slander	he (has)	burdened (himself)	then surely	
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَةً لَهَمْتُ ١١٢							
surely (had) resolved	and His Mercy -	upon you	(for the) Grace of Allah	And if not			
أَلَا طَائِفَةٌ مِنْهُمْ أَنْ يُضْلُلُوكُمْ ١١٣	وَمَا يُضْلُلُوكُمْ إِلَّا						
except	they mislead	But not	mislead you.	to	of them	a group	
أَنفَسَهُمْ وَمَا يَصْرُوْنَكَ مِنْ شَيْءٍ ١١٤							
And Allah has sent down	(in) anything.	they will harm you	and not	themselves,			
عَلَيْكَ الْكِتَبُ وَالْحِكْمَةُ وَعَلَيْكَ مَا لَمْ تَكُنْ ١١٥							
you did not	what	and taught you	and [the] Wisdom	the Book	to you		
لَا تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيْمًا ١١٦							
(There is) no	113	great.	upon you	(of) Allah	(the) Grace	And is	know.
خَيْرٌ فِي كَثِيرٍ قِمْنَ رَجُولَهُمْ إِلَّا مَنْ أَمْرَ بِصَدَقَةٍ ١١٧							
charity	orders	(he) who	except	their secret talk	of	much	in good
أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعُلْ ذَلِكَ ١١٨							
that	does	And who	the people.	between	conciliation	or	kindness or
ابْتِغَاءً مَرْضَاتِ اللَّهِ فَسُوفَ نُؤْتِيهِ أَجْرًا عَظِيْمًا ١١٩							
114	great.	a reward	We will give him	then soon	(of) Allah	pleasure	seeking
وَمَنْ يُشَاقِقُ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ ١٢٠							
(has) become clear	what	after	the Messenger	opposes	And whoever		

will be their defender.

110. And whoever does evil or wrongs his soul and then seeks forgiveness of Allah he will find Allah Oft-Forgiving, Most Merciful.

111. And whoever earns sin only earns it against himself. And Allah is All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then blames it on an innocent (person), then surely he has burdened himself with a slander and a manifest sin.

113. And if it was not for the Grace of Allah upon you and His Mercy, a group of them had resolved to mislead you. But they do not mislead except themselves, and they will not harm you in anything. And Allah has revealed to you the Book and the Wisdom and taught you what you did not know. And Allah's Grace upon you is great.

114. There is no good in most of their secret talk except he who orders charity or kindness or conciliation between people. And whoever does that seeking the pleasure of Allah then soon We will give him a great reward.

115. And whoever opposes the Messenger after guidance has become clear

to him and follows other than the way of the believers - We will turn him to what he has turned to and We will burn him in Hell; and it is an evil destination.

١١٦. Indeed, Allah does not forgive that you associate partners with **Him**, but **He** forgives other than that for whom **He** wills. And whoever associates partners with Allah, then surely he has lost the way, straying far away.

١١٧. They invoke besides **Him** none but female (deities), and they (actually) invoke none but the rebellious Shaitaan.

١١٨. Allah cursed him and he (Shaitaan) said, "I will surely take from your slaves an appointed portion.

١١٩. And I will surely mislead them and I will surely arouse (sinful) desires in them, and I will surely order them so they will surely cut off the ears of the cattle and I will surely order them so they will surely change the creation of Allah." And whoever takes Shaitaan as a friend besides Allah, then surely he has suffered a manifest loss.

١٢٠. He promises them and arouses (sinful) desires in them. And Shaitaan does not promise them except deception.

١٢١. Those will have their abode

لَهُ الْهُدَى وَيَتَّبِعُ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ	(of the believers, (the) way other than and he follows (of) the guidance, to him
مُولَّهُ مَا تَوَلَّ وَنَصِّلُهُ جَهَنَّمَ وَسَاءَتْ	and evil it is (in) Hell and We will burn him he (has) turned (to) what We will turn him
مَصِيرًا أَنْ لَا يَعْفُرُ أَنْ	that forgive does not Allah indeed, 115 (as) a destination.
بِهِ وَيَعْفُرُ مَا دُونَ ذَلِكَ يُشْرِكُ	that other than [what] but He forgives with Him, partners be associated
لِمَنْ يَشَاءُ وَمَنْ فَقَدْ يُشْرِكَ بِاللَّهِ	then surely with Allah associates partners And whoever He wills. for whom
صَلَّ ضَلَالًا بَعِيدًا مِنْ دُونِهِ	besides Him they invoke Not 116 far away. straying he lost (the) way,
إِلَّا إِنَّا وَإِنْ يَدْعُونَ إِلَّا شَيْطَنًا مَرِيدًا	rebellious. Shaitaan - except they invoke and not female (deities) but
لَعْنَةُ اللَّهِ وَقَالَ لَا تَخْدَنَ مِنْ عَبَادِكَ	your slaves from "I will surely take and he said, Allah cursed him 117
نَصِيبًا مَفْرُوضًا وَلَا ضَلَالَ	"And I will surely mislead them 118 appointed." a portion
فَلَيُبَيِّنَ وَلَا مَرْءَةَ وَلَا مُتَبَّثَةَ	so they will surely cut off and surely I will order them and surely arouse desires in them,
أَذَانَ الْأَنْعَامَ وَلَا مَرْءَةَ فَلَيَعْبِرُ	so they will surely change and surely I will order them (of) the cattle (the) ears
خَلْقَ اللَّهِ وَمَنْ يَخْدِنَ الشَّيْطَانَ وَلِيَّا	(as) a friend the Shaitaan takes And whoever (of) Allah." (the) creation
مِنْ دُونِ اللَّهِ حَسْرَانًا مُمِيَّنًا فَقَدْ خَسِرَ	manifest. a loss he (has) lost - then surely Allah, besides
يَعْدُهُمْ وَمَا يَعْبُدُهُمْ وَلَا يَبِيِّنُهُمْ	promises them and not and arouses desires in them He promises them 119
الشَّيْطَانُ إِلَّا غُرْوَرًا أُولَئِكَ مَأْوِيَهُمْ	their abode Those - 120 deception. except the Shaitaan -

جَهَنَّمْ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ⑯					
And those who	121	any escape.	from it	they will find	and not (is) Hell
جَنَّتٍ سَدَّ خَلْمَمْ الْصَّلِحَتِ أَمْنُوا وَعَمِلُوا					
(in) Gardens	We will admit them	[the] righteous deeds	and do	believe[d]	
أَبَدًا تَجْرِي مِنْ تَحْتَهَا الْأَنْهَرُ خَلِدِينَ فِيهَا					
forever.	in it	will abide	the rivers,	underneath it	from flow
وَعْدَ اللَّهِ حَقًا وَمَنْ أَصْدَقُ مِنْ اللَّهِ					
Allah	than	(is) truer	and who	(in) truth,	(of) Allah A Promise
قَيْلًا لَّيْسَ بِأَمَانِكُمْ وَلَا أَمَانِي أَهْلٍ					
(of the) People	(by the) desire	and not	by your desire	Not	122 (in) statement?
الْكِتَابُ مَنْ يَعْمَلُ سُوءًا يُجْزَى بِهِ وَلَا					
and not for it	will be recompensed	evil	does	Whoever	(of) the Book.
يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ⑰					
123 any helper.	and not	any protector	Allah	besides	for him he will find
وَمَنْ يَعْمَلُ مِنَ الْصَّلِحَتِ مِنْ ذَكَرٍ أَوْ أُنْثَى					
female, or (the) male	from	[the] righteous deeds	[of]	does	And whoever
وَهُوَ مُؤْمِنٌ فَأَوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ					
they will be wronged	and not	Paradise	will enter	then those	(is) a believer, and he
نَّقِيرًا دِينًا أَحْسَنُ وَمَنْ ⑯					
(in) religion	(is) better	And who	124 (even as much as) the speck on a date-seed.		
مِنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ					
and follows	(is) a good-doer	and he	to Allah	his face	submits than (one) who
مَلَةَ إِبْرَاهِيمَ حَنِيقًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا					
(as) a friend.	Ibrahim	And Allah took	(the) upright?	(of) Ibrahim	(the) religion
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي					
(is) in	and what	the heavens	(is) in	(is) what	And for Allah 125
الْأَرْضُ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا					
126 All-Encompassing.	thing	of every	Allah	and is	the earth,
وَبَسْتَقِونَكَ قُلْ اللَّهُ يُعَلِّمُكُمْ					
gives you the ruling	Allah	Say,	the women.	concerning	And they seek your ruling

in Hell and they will not find any escape from it.

122. And those who believe and do righteous deeds, We will admit them in Gardens underneath which rivers flow, wherein they will abide forever. A Promise of Allah in truth, and who is truer than Allah in statement?

123. Neither your desire nor the desire of the People of the Book (can prevail). Whoever does evil will be recompensed for it, and he will not find besides Allah any protector or any helper.

124. And whoever does righteous deeds, whether male or female and is a believer - those will enter Paradise and they will not be wronged, (even as much as) the speck on a date-seed.

125. And who is better in religion than he who submits his face to Allah and he is a good-doer and follows the religion of Ibrahim - the upright? And Allah took Ibrahim as a friend.

126. And to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah encompasses everything.

127. And they seek your ruling concerning women. Say, "Allah gives you the ruling

about them and what has been recited to you in the Book concerning the orphan girls to whom you do not give what is ordained for them and you desire to marry them, and (concerning) the weak among children and to deal justly with orphans. And whatever good you do, then indeed, Allah is All-Knowing of it.

128. And if a woman fears ill-conduct or desertion from her husband, then there is no sin upon them that they make terms of peace between themselves and reconciliation is best. And souls are swayed by greed. But if you do good and fear Allah, then indeed, Allah is All-Aware of what you do.

129. And you will never be able to deal justly between the women even if you desire, but do not incline completely (towards one) and leave another hanging. And if you reconcile and fear Allah - then indeed, Allah is Oft-Forgiving, Most Merciful.

130. And if they separate, Allah will enrich each of them from His abundance. And Allah is All-Encompassing,

فِيهِنَّ لَا وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَبِ فِي					
concerning	the Book	in	to you	is recited	and what
is ordained	what	you (do) not give them	(to) whom	[the] girls	orphans
and the ones who are weak	marry them,	to	and you desire	for them	
And whatever	with justice.	for orphans	stand	and to	the children of
١٢٧ تَقْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا					
127	All-Knowing.	about it	is	Allah	then indeed,
desertion	or	ill-conduct	her husband	from	fears a woman
they make terms of peace	that	on both of them	sin	then (there is) no	
بَيْنَهُمَا صُدُّحًا وَالصُّلُحُ خَيْرٌ وَأَحْسَرَتْ					
And are swayed	(is) best.	and [the] reconciliation	a reconciliation	between themselves	-
الْأَنْفُسُ الشَّرَّ وَإِنْ تُحِسِّنُوا وَتَتَّقُوا فَإِنَّ					
then indeed,	and fear (Allah),	you do good	But if	(by) greed.	the souls
اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَيْرًا وَلَنَّ					
And never	128	All-Aware.	you do	of what	is Allah
تَسْتَطِعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ					
you desired,	even if	[the] women	between	deal justly	to will you be able
فَلَا تَبِلُّو ابْنَيْلَ كُلَّ تَبِلُّو فَلَا					
and leave her (the other)	the inclination	(with) all	incline	but (do) not	
كَالْعَلَقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ					
Allah	then indeed,	and fear (Allah)	you reconcile	And if	like the suspended one.
كَانَ غَفُورًا رَّحِيمًا وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ					
Allah will enrich	they separate,	And if	129	Most Merciful.	Oft-Forgiving, is
مَلَّا وَكَانَ اللَّهُ سَعَيْتُهُ مِنْ وَاسِعًا					
All-Encompassing,	and Allah is	His abundance,	from	each (of them)	

١٣٠	حَكِيمًا	وَمَا	فِي السَّمَاوَاتِ	وَمَا	فِي الْأَرْضِ	وَلَقَدْ	وَصَيْنَا	الَّذِينَ	أُوتُوا	الْكِتَابَ
and whatever	the heavens	(is) in	(is) whatever	And for Allah	130	All-Wise.				
the Book	were given	those who	We have instructed	And surely	the earth.	(is) in				
you disbelieve -	But if	Allah.	you fear	that	and yourselves	before you				
١٣١	فَإِنَّ	لِلَّهِ	مَا	فِي السَّمَاوَاتِ	وَمَا	فِي	حَبِيبًا	غَنِيًّا	وَكَانَ اللَّهُ	وَلَقَدْ
And for Allah	(is) in	and whatever	the heavens	(is) in	(is) whatever	for Allah	then indeed			
١٣٢	وَكَانَ اللَّهُ	غَنِيًّا	حَبِيبًا	وَلِلَّهِ	وَكَلَّا					
And for Allah	131	Praiseworthy.	Free of need,	And Allah is	the earth.					
١٣٣	وَمَا	فِي السَّمَاوَاتِ	وَمَا	فِي الْأَرْضِ	وَكَفَى	بِاللَّهِ				
And Allah is sufficient	the earth.	(is) in	and whatever	the heavens	(is) in	(is) whatever				
١٣٤	وَكَلَّا	إِنْ	يَسْأَلُ	يُذْهِبُكُمْ	أَيْمَانَ النَّاسِ	وَكَلَّا				
O people,	He can take you away	He wills	If	132	(as) a Disposer of affairs.					
١٣٥	وَبِيَاتٍ	بِآخِرَيْنَ	وَكَانَ اللَّهُ	عَلَى	ذَلِكَ	قَدِيرًا				
133	All-Powerful.	that	over	And Allah is	others.	and bring				
١٣٦	مَنْ	كَانَ	يُرِيدُ	ثَوَابَ	الْدُّنْيَا	فَعُنَدَ اللَّهُ	ثَوَابٌ			
(is the) reward	Allah	then with	(of) the world -	reward	desires	[is]	Whoever			
١٣٧	الْدُّنْيَا	وَالْآخِرَةُ	وَكَانَ اللَّهُ	سَيِّعًا	بَصِيرًا					
134	All-Seeing.	All-Hearing,	And Allah is	and the Hereafter.	(of) the world					
١٣٨	يَا	يَا	الَّذِينَ	أَمْنَوْا	كُوْنُوا	قَوْمِينَ	بِالْقِسْطِ	شَهَدَأَءَ		
(as) witnesses	of justice	custodians	Be	believe[d]!	who	O you				
١٣٩	وَلَوْ	عَلَى	أَنْفُسِكُمْ	أَوِ الْوَالِدَيْنِ	وَالْأَقْرَبَيْنَ	إِنْ				
If	and the relatives.	the parents	or	yourselves	(it is) against	even if	to Allah,			
١٤٠	يَكُنْ	غَنِيًّا	أَوْ	فَقِيرًا	فَاللَّهُ	أَوْلَى	بِهِمَا	فَلَا		
So (do) not	to both of them.	(is) nearer	for Allah	poor,	or	rich	he be			
١٤١	تَتَبِعُوا	الْهَوَى	أَنْ	تَعْدِلُوا	وَإِنْ	تَتَوَأْ	أَوْ	تُعْرِضُوا		
refrain,	or	you distort	And if	you deviate.	lest	the desire	follow			
١٤٢	فَإِنَّ	الَّهَ	كَانَ	بِمَا	تَعْمَلُونَ	خَبِيرًا	يَا	يَا		
O you	135	All-Aware.	you do	of what	is	Allah	then indeed,			

All-Wise.

131. To Allah belongs whatever is in the heavens and whatever is on the earth. And surely We have instructed those who were given the Book before you and yourselves to fear Allah. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is Free of need and Praiseworthy.

132. To Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Disposer of affairs.

133. If He wills, He can eliminate you O people, and bring others (in your place). And Allah is over that All-Powerful.

134. Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And Allah is All-Hearing, All-Seeing.

135. O you who believe! Be custodians of justice as witnesses to Allah, even if it is against yourselves or your parents or relatives whether rich or poor, for Allah is nearer to both of them. So do not follow the desires, lest you deviate (from doing justice). And if you distort (your testimony) or refrain (from giving it), then indeed, Allah is All-Aware of what you do.

136. O you who believe! Believe in Allah and His Messenger, and the Book, which He revealed upon His Messenger and the Book which He revealed before. And whoever disbelieves in Allah, His Angels, His Books, His Messengers and the Last Day, then surely he has lost the way, straying far away.

الَّذِينَ أَمْنُوا وَالْكِتَبِ					وَرَسُولِهِ بِاللَّهِ أَمْنُوا
and the Book	and His Messenger,	in Allah	Believe	believe[d]!	who
which	and the Book	His Messenger	upon	He revealed	which
and His Angels,	in Allah	disbelieves	And whoever	before.	He revealed
الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَبِ الَّذِي					أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكُفِّرُ بِاللَّهِ وَمَلِكَتِهِ
the Last,	and the Day	and His Messengers	and His Books,	وَكُتُبِهِ	
١٣٦	بَعِيدًا	صَلَّى	ضَلَّ	فَقَدْ	
136	far away.	straying	he (has) lost (the) way,	then surely	
كَفَرُوا ثُمَّ أَمْنُوا إِنَّ الَّذِينَ					كَفَرُوا ثُمَّ أَمْنُوا إِنَّ
disbelieved,	then	believed,	those who	Indeed,	then
ثُمَّ كَفَرُوا ثُمَّ أَمْنُوا	ثُمَّ	ثُمَّ	ثُمَّ	ثُمَّ	
then	disbelieved,	then	(again) believed,	then	
لِيَغْفِرَ لِلَّهِ يَعْلَمْ لَمْ يَكُنْ كُفَّارًا ازدَادُوا					لَهُمْ
forgive	Allah	will	not	(in) disbelief -	increased
١٣٧	لِيَهُدِّيَهُمْ	سَبِيلًا	وَلَا		
137	(to) a (right) way.	will guide them	and not	[for] them	
بَشِّرِ الْسَّفِيقِينَ عَذَابًا لَهُمْ بِأَنَّ					أَلِيمًا
(is) a punishment	for them	that	(to) the hypocrites	Give tidings	
الْكُفَّارِ يَتَخَذُونَ الَّذِينَ عَذَابًا لِلَّهُمْ					أَلِيمًا
the disbelievers	take	Those who	138	painful -	
أَيْتَهُمْ مِنْ دُونِ الْمُؤْمِنِينَ أُولَئِكَ أَيْتَهُمْ					
Do they seek	the believers.	instead of	(as) allies		
الْعَرَةَ فَإِنَّ الْعَرَةَ عَنْهُمْ عَنْدَهُمْ					
(is) all for Allah.	the honor	But indeed,	the honor?	with them	
١٣٨	فِي عَلَيْكُمْ نَزَّلَ وَقَدْ				
in	to you	He has revealed	And surely	139	
إِذَا أَنْتُمْ سَمِعْتُمْ أَيْتَ الْكِتَبِ					
(the) Verses	you hear	when	that	the Book	

138. Give tidings to the hypocrites that for them is a painful punishment -

139. Those who take the disbelievers as allies instead of the believers. Do they seek honor with them? But indeed, all honor belongs to Allah.

140. And surely He has revealed to you in the Book that when you hear the Verses

بِهَا	وَيُسْتَهْرَأُ	بِهَا	يُكْفُرُ	اللَّهُ
at [it],	and ridiculed	[it]	being rejected	(of) Allah
فَلَا	تَقْعُدُوا	مَعَهُمْ	حَتَّىٰ	يَخْوْصُوا
they engage	until	with them	sit	then do not
فِي	حَدِيثٍ	غَيْرَهُ	إِنَّكُمْ	إِذَا
in	a conversation	other than that.	Indeed, you	then,
مِثْلَهُمْ	إِنَّ اللَّهَ	جَامِعٌ	الْمُسْقِقِينَ	الْمُسْقِقِينَ
(would be) like them.	Allah	will gather	Indeed,	the hypocrites
فِي	جَهَنَّمَ	جَمِيعًا	وَالْكُفَّارُ	لَا
in	Hell	all together.	and the disbelievers	140
الَّذِينَ	يَتَرَبَّصُونَ	لَكُمْ	فَإِنْ	كَانَ
Those who	are waiting	for you.	Then if	for you
فَتَحْ	مِنْ	قَالُوا	أَلَمْ	أَلَمْ
a victory	from	Allah	they say,	'Were not
نُكْرُنْ	مَعْلُومٌ	أَلَمْ	لَهُ	they
we	with you?"	فَإِنْ	لِكُفَّارِينَ	for the disbelievers
نَصِيبٌ لَا	نَسْحُودُ	قَالُوا	أَلَمْ	(there) was
a chance	we have advantage	they said,	Did not	But if
عَلَيْكُمْ	وَتَسْعَلُمُ	وَبَيْنَكُمْ	يَوْمَ	"Did not
over you	from	between you	يَوْمَ	"Did not
فَاللَّهُ	يَحْكُمُ	بَيْنَكُمْ	لِلْكُفَّارِينَ	لِلْكُفَّارِينَ
And Allah	will judge	you	عَلَىٰ	لِلْكُفَّارِينَ
وَلَنْ	وَلَنْ	فَاللَّهُ	يَجْعَلَ	الْمُؤْمِنِينَ
and never	and never	And Allah	اللَّهُ	الْمُؤْمِنِينَ
سَبِيلًا	لَمْ	يَحْكُمُ	عَلَىٰ	عَلَىٰ
a way.	لَا	بَيْنَكُمْ	لِلْكُفَّارِينَ	لِلْكُفَّارِينَ
141	إِنَّ	أَلَمْ	يَجْعَلَ اللَّهُ	يَجْعَلَ اللَّهُ
they stand	Indeed,	Did not	will Allah make	the believers
وَهُوَ	أَلَمْ	قَالُوا	وَلَنْ	over
Allah	over	Qāmūwā	لَمْ	for the disbelievers
وَهُوَ	أَلَمْ	وَهُوَ	لَمْ	will Allah make
اللَّهُ	أَلَمْ	وَهُوَ	لَمْ	and never
إِلَيْ	أَلَمْ	إِلَيْ	لَمْ	and never
for	for	for	لَمْ	and never

of Allah being rejected and ridiculed, then do not sit with them until they engage in some other conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together.

141. Those (hypocrites) are waiting for you; then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say, "Did we not gain the advantage over you and we protected you from the believers?" And Allah will judge between you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way.

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142. Indeed, the hypocrites seek to deceive Allah and it is **He Who** deceives them. And when they stand for prayer, they stand lazily, showing off

to people and they do not remember Allah except a little.

143. Wavering between them, neither to these (i.e., the believers) nor to those (i.e., the disbelievers). And whoever Allah lets go astray - then never will you find a way for him.

144. O you who believe! Do not take the disbelievers as allies instead of the believers. Do you wish to give Allah clear evidence against yourselves?

145. Indeed, the hypocrites will be in the lowest depths of the Fire, and never will you find any helper for them

146. Except those who repent, correct themselves and hold fast to Allah, and are sincere in their religion for Allah, then those will be with the believers. And soon Allah will give the believers a great reward.

147. What would Allah do by punishing you if you are grateful and you believe? And Allah is All Appreciative, All-Knowing.

الله	يَذْكُرُونَ	وَلَا	النَّاسَ
except	Allah	they remember	and not (to) the people
ذلِكَ	بَيْنَ	مُذَبِّدِيْنَ	قَلِيلًا
that,	between	Wavering	142 a little.
هُوَلَاءُ	إِلَى	هُوَلَاءُ	لَا
those.	to	and not	these to not
لَهُ	فَكُنْ	يَصْلِلُ اللَّهُ	وَمَنْ
for him	you will find	then never	Allah lets go astray - And whoever
لَا	يَأْمُوا	يَا يَهَا الَّذِينَ	سَبِيلًا
(Do) not	believe[d]!	who	O you 143 a way.
عَلَيْكُمْ	لِلَّهِ	تَجْعَلُوا	أَتُرِيدُونَ
against you	for Allah	you make	that Do you wish
الْمُنْقِقِينَ	إِنَّ	مُّبِينًا	سُلْطَانًا
the hypocrites	Indeed,	clear?	an evidence
وَلَنْ	الثَّارِجَ	الدُّرُكُ الْأَسْفَلِ	فِي
and never	the Fire,	of	the lowest depths (will be) in
الَّذِينَ	إِلَّا	لَهُمْ نَصِيرًا	تَجْدَ
those who	Except	144 any helper	for them you will find
وَأَخْلَصُوا	بِاللَّهِ	وَأَصْحَوْا	تَابُوا
and are sincere	to Allah	and hold fast	and correct (themselves) repent
الْمُؤْمِنِينَ	مَعَ	فَأُولَئِكَ	دِيْنُهُمْ
the believers.	with	then those (will be)	for Allah, (in) their religion
أَجْرًا عَظِيمًا	الْمُؤْمِنِينَ	يُعْتَدِلُ اللَّهُ	وَسَوْفَ
145 a great reward.	the believers	Allah will give	And soon
شَكَرْتُمْ	إِنْ	يَعْلُمُ اللَّهُ	مَا
you are grateful	if	by punishing you	would Allah do What
عَلَيْهَا	شَاكِرًا	وَكَانَ اللَّهُ	وَأَمْنَثُ
147 All-Knowing.	All-Appreciative.	And Allah is	and you believe?

لَا	يُحِبُ اللَّهُ	اللَّهُ	الْجَهْرُ بِالسُّوءِ	مِنْ	[of]
			the public mention of [the] evil		Allah
					love
					(Does) not
الْقَوْلُ إِلَّا مَنْ	طَلِمَ	وَكَانَ اللَّهُ سَيِّعًا			
All-Hearing,	And Allah is	has been wronged.	(by the one) who	except	[the] words
عَلَيْهَا	إِنْ تُبْدُوا	خَيْرًا أَوْ تُخْفُوا	١٤٨		
you conceal it	or	a good	you disclose	If	148
					All-Knowing.
أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ					
is Allah	then indeed,	an evil,	[of]	pardon	or
يَكْفُرُونَ	إِنَّ الَّذِينَ	قَدِيرًا	١٤٩		
disbelieve	those who	Indeed,			All-Powerful.
يُفَرِّقُونَا	أَنْ	وَرِبِيدُونَ			Oft-Pardoning,
they differentiate	that	and they wish	and His Messengers		
					in Allah
وَرَسُولِهِ	وَيَقُولُونَ	اللَّهُ	بَيْنَ		
"We believe	and they say,	and His Messengers	Allah		
					between
بَعْضٌ وَنَكْفُرُ	بَعْضٌ	وَرِبِيدُونَ	أَنْ يَتَحْذِفُوا		
they take	that	And they wish	in others."	and we disbelieve	in some
أُولَئِكَ هُمُ الْكُفَّارُ	لَا	ذَلِكَ سَيِّلًا	١٥٠		
(are) the disbelievers	they	Those -	150		
					a way. that between
مُهِينًا	لِلْكُفَّارِ	عَذَابًا	وَأَعْنَدْنَا		
humiliating.	a punishment	for the disbelievers	And We have prepared		
					truly.
وَالَّذِينَ أَمْنَوْا	بِاللَّهِ	وَرَسُولِهِ	وَلَمْ		
and not	and His Messengers	in Allah	believe	And those who	151
يُفَرِّقُونَا	أَحَدٌ مِنْهُمْ	أُولَئِكَ سَوْفَ	بَيْنَ		
soon	those -	of them,	(any) one	between	they differentiate
أَجُودُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا					
١٥١					
152	Most Merciful.	Oft-Forgiving,	And Allah is	their reward.	He will give them
بَيْسُكَ أَهْلُ الْكِتَبِ	أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَبًا				
a book	to them	you bring down	that	(of) the Book	(the) People
سَالُوا مُوسَى أَكْبَرَ	فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ				
greater	Musa	they (had) asked	Then indeed,	the heaven.	from

148. Allah does not love the public mention of evil words, except by the one who has been wronged. And Allah is All-Hearing, All-Knowing.

149. If you disclose a good or conceal it or pardon an evil, then indeed, Allah is Oft-Pardoning, All-Powerful.

150. Indeed, those who disbelieve in Allah and His Messengers and wish to differentiate between Allah and His Messengers and say, "We believe in some and disbelieve in others." And they wish to take a way in between that.

151. Truly, they are disbelievers. And We have prepared for the disbelievers a humiliating punishment.

152. And those who believe in Allah and His Messengers and they do not differentiate between any one of them - to those, He will give them their reward. And Allah is Oft-Forgiving, Most Merciful.

153. The People of the Book ask you to bring down to them a book from the heaven. Indeed, they had asked Musa even greater

than that for they said, "Show us Allah manifestly," so the thunderbolt struck them for their wrongdoing. Then they took the calf (for worship) after clear proofs came to them, then We forgave them for that. And We gave Musa a clear authority.

154. And We raised the mount over them for their covenant, and We said to them, "Enter the gate bowing humbly." And We said to them, "Do not transgress in (the matter of) the Sabbath." And We took a solemn covenant from them.

155. Then because of their breaking of the covenant and their disbelief in the Signs of Allah and their killing of the Prophets without any right and their saying, "Our hearts are wrapped." Nay, Allah has set a seal on their hearts for their disbelief, so they do not believe except a few.

156. And for their disbelief and their saying against Maryam a great slander.

157. And for their saying,
“Indeed, we have killed
the Messiah, Isa, son of
Maryam, the Messenger
of Allah.” And they did
not kill him nor did they
crucify him; but it was
made to appear so

لَهُمْ	وَإِنَّ	الَّذِينَ	أَخْتَلُفُوا فِيهِ	لَفْيَ	شَكٍّ
doubt	(are) surely in	in it	differ	those who	And indeed,
إِلَّا	مَمْنُونٌ	مَمْنُونٌ	لَهُمْ	مَا	عَلَيْهِ مِنْ
except	(any) knowledge	[of]	about it	for them	Not
لَا	يَعْلَمُ	وَمَا	الظَّنُّ	إِتْبَاعَ	يَعْلَمُ
١٥٧	يَقِيْنًا	قَتْلَوْهُ	وَمَا	الظَّنُّ	إِتْبَاعَ
157	certainly.	they killed him,	And not	(of) assumption.	(the) following
عَزِيزًا	وَكَانَ اللَّهُ	إِلَيْهِ	رَفَعَهُ اللَّهُ	بُلْ	عَزِيزًا
All-Mighty,	And Allah is	towards Him.	Allah raised him	Nay,	وَكَانَ اللَّهُ
إِلَيْهِ	أَهْلُ الْكِتَبِ	مِنْ	وَإِنْ	حَكِيمًا	أَلَا
but	(of) the Book	(the) People	from	And (there is) not	١٥٨
مِنْ	فِيْلُمْ	مَوْتِهِ	وَيَوْمَ	لَيْوَمَنْ	الْقِيَمَةِ
(of) the Resurrection	And (on the) Day	his death.	before	in him	surely he believes
فِيْلُمْ	فِيْلُمْ	شَهِيدًا	عَلَيْهِمْ	يَكُونُ	شَهِيدًا
of	Then for (the) wrongdoing	١٥٩	a witness.	against them	he will be
طَيْبَاتِ	عَلَيْهِمْ	حَرَمَنَا	هَادُوا	الَّذِينَ	الَّذِينَ
good things	for them	We made unlawful	were Jews,	those who	وَقَدْ
سَبِيلُ	وَبِصَدَّهُمْ	لَهُمْ	أُحِلَّتُ	اللَّهُ	أُحِلَّتُ
(the) way	from	and for their hindering	for them	اللَّهُ	لَهُمْ
الرَّبُوا	وَأَخْذُهُمْ	وَأَخْذُهُمْ	كَثِيرًا	اللَّهُ	كَثِيرًا
while certainly	(of) [the] usury	And for their taking	١٦٠	many.	(of) Allah -
النَّاسُ	أَمْوَالُ	وَأَكْلُهُمْ	عَنْهُ	نُهُوا	عَنْهُ
(of) the people	wealth	and (for) their consuming	from it	they were forbidden	وَأَعْتَدْنَا
عَذَابًا	مِنْهُمْ	لِلْكُفَّارِينَ	وَأَعْتَدْنَا	بِالْبَاطِلِ	لِلْكُفَّارِينَ
a punishment	among them	for the disbelievers	And We have prepared	wrongfully.	إِلَيْكُمْ
الْعِلْمُ	فِي	الرَّسُخُونَ	لَكُنَّ	أَلِيْمًا	أَلِيْمًا
the knowledge	in	the ones who are firm	But	161	painful.
إِلَيْكَ	أُنْزَلَ	بِهَا	وَإِلَيْكَ	مِنْهُمْ	وَإِلَيْكَ
to you	(is) revealed	in what	believe	and the believers	among them
الصَّلَاةَ	وَالْمُقْبِلِينَ	مِنْ قَبْلِكَ	أُنْزَلَ	وَمَا	أُنْزَلَ
the prayer	And the ones who establish	before you.	was revealed	and what	وَمَا

to them. And indeed, those who differ in it are in doubt about it. And they have no knowledge of it except the following of assumption. And certainly they did not kill him.

158. Nay, Allah raised him towards **Him**. And Allah is All-Mighty, All-Wise.

159. And there is none from the People of the Book but must believe in him before his death. And on the Day of Resurrection he will be a witness against them.

160. Then for the wrongdoing of the Jews, We made unlawful for them good things which were lawful for them, and for their hindering many (people) from the way of Allah.

161. And for their taking of usury while they were forbidden from taking it and for their consuming wealth of people wrongfully. And We have prepared for the disbelievers among them a painful punishment.

162. But those who are firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you. And those who establish prayer

and those who give *zakah*
and those who believe in
Allah and the Last Day -
to those We will give
them a great reward. 9

163. Indeed, We have revealed to you as We revealed to Nuh and the Prophets after him, and We revealed to Ibrahim, Ismail, Ishaq, Yaqub, the tribes, Isa, Ayyub, Yunus, Harun and Sulaiman, and to Dawood We gave the Zaboor.

164. And We have mentioned to you about the Messengers before and the Messengers about whom We have not mentioned to you. And Allah spoke to Musa directly.

165. Messengers are bearers of glad tidings and warners so that mankind will have no argument against Allah after the Messengers. And Allah is All-Mighty, All-Wise.

166. But Allah bears witness to that which **He** has revealed to you. **He** has sent it down with **His** knowledge and the Angels bear witness (as well). And Allah is sufficient as a Witness.

167. Indeed, those who disbelieve and hinder (people) from the way of Allah, surely

ضَلُّوا	بَعِيْدًا	٦٧٧	إِنَّ الَّذِينَ كَفَرُوا
disbelieved	those who	Indeed,	167 far away. straying they have strayed,
وَظَمُّوا لَمْ يَكُنْ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ			
He will guide them	and not	them	[to] forgive Allah will not and did wrong,
طَرِيْقًا لَا طَرِيْقَ جَهَنَّمَ خَلِدِيْنَ فِيْهَا	٦٧٨		
in it	abiding	(to) Hell,	(the) way Except (to) a way,
أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا	٦٩		
169 easy.	Allah	for	And that is forever.
يَأَمْيَّهَا النَّاسُ قَدْ جَاءَكُمْ بِالْحَقِّ الرَّسُولُ			
with the truth	the Messenger	has come to you	Surely mankind! O
مِنْ رَبِّكُمْ فَامْنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا			
you disbelieve, But if for you. (it is) better so believe, your Lord from			
فَإِنَّ اللَّهَ بِلِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ			
and the earth. the heavens (is) in whatever to Allah (belongs) then indeed,			
وَكَانَ اللَّهُ عَلَيْهَا حَكِيْمًا بِيَاهُلِ الْكِتَبِ	٦٩		
(of) the Book! O People	170	All-Wise.	All-Knowing, And Allah is
لَا تَقُولُوا فِي دِيْنِكُمْ وَلَا تَقُولُوا			
say and (do) not your religion in commit excess (Do) not			
عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيْحُ عِيسَى			
Isa, the Messiah, Only the truth. except Allah about			
ابْنُ مَرْيَمَ وَرَسُولُ اللَّهِ وَكَلِمَتُهُ			
which He conveyed and His word (was) a Messenger of Allah (of) Maryam, son			
إِلَى مَرْيَمَ وَرَوْحَمَ مِنْهُ فَامْنُوا بِاللَّهِ وَرَسُولِهِ			
and His Messengers. in Allah So believe from Him. and a spirit Maryam to			
وَلَا تَقُولُوا ثَلَاثَةٌ إِنَّمَا لَكُمْ خَيْرًا			
Only for you. (it is) better desist "Three;" say, And (do) not			
اللَّهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ			
He (should) have That Glory be to Him! One. (is) God Allah			
لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ			
the heavens (is) in whatever To Him (belongs) a son. for Him			

they have strayed, straying far away.

168. Indeed, those who disbelieve and do wrong, Allah will not forgive them nor will He guide them to a way,

169. Except the way to Hell, they will abide in it forever. And that is easy for Allah.

170. O mankind! Surely the Messenger has come to you with the truth from your Lord, so believe, it is better for you. But if you disbelieve, then indeed, to Allah belongs whatever is in the heavens and the earth. And Allah is All-Knowing, All-Wise.

171. O People of the Book! Do not commit excess in your religion nor say anything about Allah except the truth. The Messiah, Isa, son of Maryam, was only a Messenger of Allah and His word, which He conveyed to Maryam and a spirit from Him. So believe in Allah and His Messengers. And do not say, "Trinity," desist - it is better for you. Allah is the only One God. Glory be to Him! (Far Exalted is He) above having a son. To Him belongs whatever is in the heavens

and whatever is on the earth. And Allah is sufficient as a Disposer of affairs.

172. Never would the Messiah disdain to be a slave of Allah nor the Angels near (Allah). And whoever disdains His worship and is arrogant, then He will gather them towards Him all together.

173. Then as for those who believe and do righteous deeds, **He** will give them their reward in full and give them more from **His** Bounty. And as for those who disdain and are arrogant, **He** will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper.

174. O mankind! Surely a convincing proof has come to you from your Lord, and We have sent down to you a clear light.

175. So as for those who believe in Allah and hold fast to **Him** - He will admit them in **His Mercy** and **Bounty** and will guide them to **Himself** on a straight way.

176. They seek your ruling.
Say, "Allah gives you a
ruling concerning

وَكَيْلًا	وَكُفِيْ بِاللَّهِ	فِي الْأَرْضِ	وَكُفِيْ بِاللَّهِ	وَكَيْلًا
(as) a Disposer of affairs.	And Allah is sufficient	the earth.	(is) in	and whatever
لَنْ	يَسْتَكْفَ	أَنْ	يَكُونَ	عَلَيْهِ
be	to	the Messiah	will disdain	Never
عَبْدًا	لَلَّهِ	وَلَا	الْمَلِكَةَ	الْمُقْرَبُونَ
a slave	of Allah	and not	the Angels,	the ones who are near (to Allah).
وَمَنْ	يَسْتَكْفُ	عَنْ	عَبَادَتِهِ	وَيَسْتَكْبِرُ
and whoever	from	disdains	His worship	and is arrogant
فَسَيَّدُهُمْ	إِلَيْهِ	جَمِيعًا	فَآمَّا	الَّذِينَ
believed	towards Him	then He will gather them	Then as for	those who
أَمْنُوا	وَعَمِلُوا	الصِّلَحتِ	فِي وَقْتِهِمْ	أُجُوَاهُمْ
believed	and did	the righteous deeds	then He will give them in full	their reward
وَبَيْزِدُهُمْ	مِنْ	فَضْلِهِ	وَآمَّا	الَّذِينَ
and give them more	from	His Bounty.	And as for	those who
وَاسْتَكْبِرُوا	فَيَعْذِبُهُمْ	عَذَابًا	عَذَابًا	أَلَيْهَا
disdained	and were arrogant	then He will punish them	(with) a punishment	
أَلَيْهَا	وَلَا يَجِدُونَ	لَهُمْ	مِنْ دُونِ اللَّهِ	وَلِيًّا
painful,	and they will not find	for themselves	besides Allah	any protector
وَلَا نَصِيرًا	يَأْيُهَا النَّاسُ	قَدْ	إِلَيْكُمْ	جَاءَكُمْ
and not	any helper.	173	O mankind!	Surely
بُرْهَانٌ	مِنْ سَرِّكُمْ	الَّذِينَ	إِلَيْكُمْ نُوَرًا مُّبِينًا	has come to you
a convincing proof	from	those who	وَأَنْزَلْنَا	to you
وَيَهْدِيْهُمْ	مِنْ	فَآمَّا	وَأَنْزَلْنَا	a clear light.
to Him	any helper.	174	وَأَنْزَلْنَا	and held fast
وَيَهْدِيْهُمْ	وَفَضْلٍ	الَّذِينَ	إِلَيْكُمْ	in Allah
to Him	and Bounty	those who	وَأَنْزَلْنَا	So as for
وَيَهْدِيْهُمْ	فِي رَاحِمَةٍ	فَآمَّا	صِرَاطًا مُّسْتَقِيْبًا	believed
and will guide them	from Himself	175	(on) a straight way.	and held fast
وَيَهْدِيْهُمْ	يُقْتَيْكُمْ	إِلَيْهِ	صِرَاطًا مُّسْتَقِيْبًا	in
They seek your ruling.	gives you a ruling	176	فِي	يُقْتَيْكُمْ
concerning	"Allah	عَلَيْهِ	اللَّهُ	اللَّهُ
They seek your ruling.	Say,	عَلَيْهِ	لُقْلُ	لُقْلُ

الْكَلَالَةُ إِنْ أُمْرُوا هَلَكَ لَيْسَ لَهُ وَلَدٌ					
a child	he has	(and) not	died	a man	if
And he	he left.	(of) what	(is) a half	then for her	a sister, and he has
But if	a child.	for her	is	not	if will inherit from her
But if	he left.	of what	two thirds	then for them	two females there were
then the male will have	and women,	men	brothers and sisters	they were	
lest	to you	Allah makes clear	(of) the two females.	share	like
١٧٦	(is) All-Knower.	thing	of every	And Allah	you go astray.
١٢٠ آيَاتُهَا ٥ سُورَةُ الْمَيْدَةِ مَدْنِيَّةٌ ١١٢					
Surah Al-Maidah					
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ					
the Most Merciful.	the Most Gracious,	(of) Allah	In (the) name		
يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعَهْدِ إِذْ أَحْلَتُ لَكُمْ	لَكُمْ أَوْفُوا بِالْعَهْدِ إِذْ أَحْلَتُ لَكُمْ	لَكُمْ أَوْفُوا بِالْعَهْدِ إِذْ أَحْلَتُ لَكُمْ	لَكُمْ أَوْفُوا بِالْعَهْدِ إِذْ أَحْلَتُ لَكُمْ	لَكُمْ أَوْفُوا بِالْعَهْدِ إِذْ أَحْلَتُ لَكُمْ	لَكُمْ أَوْفُوا بِالْعَهْدِ إِذْ أَحْلَتُ لَكُمْ
for you	Are made lawful	the contracts.	Fulfil	believe!	who O you
بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ	إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ	إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ	إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ	إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ	إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ
not	on you,	is recited	what	except	(of) the grazing livestock the quadruped
مُحْلِّي الصَّيْدِ وَأَنْتُمْ حُرُومٌ إِنَّ اللَّهَ يَحِلُّ مَا	مُحْلِّي الصَّيْدِ وَأَنْتُمْ حُرُومٌ إِنَّ اللَّهَ يَحِلُّ مَا	مُحْلِّي الصَّيْدِ وَأَنْتُمْ حُرُومٌ إِنَّ اللَّهَ يَحِلُّ مَا	مُحْلِّي الصَّيْدِ وَأَنْتُمْ حُرُومٌ إِنَّ اللَّهَ يَحِلُّ مَا	مُحْلِّي الصَّيْدِ وَأَنْتُمْ حُرُومٌ إِنَّ اللَّهَ يَحِلُّ مَا	مُحْلِّي الصَّيْدِ وَأَنْتُمْ حُرُومٌ إِنَّ اللَّهَ يَحِلُّ مَا
what	decrees	Allah	Indeed,	(are in) Ihram.	while you (to) hunt being permitted
بِرِيدٌ ١ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْلِّوْا	بِرِيدٌ ١ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْلِّوْا	بِرِيدٌ ١ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْلِّوْا	بِرِيدٌ ١ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْلِّوْا	بِرِيدٌ ١ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْلِّوْا	بِرِيدٌ ١ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْلِّوْا
violate	(Do) not	believe!	who	O you	1 He wills.
شَعَّابَرَ اللَّهُ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدَى					
the sacrificial animals	and not	the sacred month	and not	(of) Allah,	(the) rites
وَلَا الْقَلَدَ آمِينَ الْبَيْتَ الْحَرَامَ يَبْتَعُونَ	وَلَا الْقَلَدَ آمِينَ الْبَيْتَ الْحَرَامَ يَبْتَعُونَ	وَلَا الْقَلَدَ آمِينَ الْبَيْتَ الْحَرَامَ يَبْتَعُونَ	وَلَا الْقَلَدَ آمِينَ الْبَيْتَ الْحَرَامَ يَبْتَعُونَ	وَلَا الْقَلَدَ آمِينَ الْبَيْتَ الْحَرَامَ يَبْتَعُونَ	وَلَا الْقَلَدَ آمِينَ الْبَيْتَ الْحَرَامَ يَبْتَعُونَ
seeking	(to) the Sacred House	(those) coming	and not	the garlanded	and not

Kalala (one having no descendants or ascendants as heirs)." If a man dies, leaving no child but (only) a sister, she will have half of what he left. And he inherits from her if she (dies and) has no child. But if there are two sisters, they will have two thirds of what he left. But if there are (both) brothers and sisters, the male will have the share of two females. Allah makes clear to you lest you go astray. And Allah is All-Knower of everything.

In the name of Allah, the Most Gracious, the Most Merciful.

1. O you who believe! Fulfil the contracts. Lawful for you are the quadrupeds of the grazing livestock except what is recited to you - hunting not being permitted while you are in the state of Ihram. Indeed, Allah decrees what He wills.

2. O you who believe! Do not violate the rites of Allah or the sacred month or the sacrificial animals or the garlanded or those coming to the Sacred House seeking