

بَايْتَ	اللَّهُ	ثَمَنًا قَلِيلًا	أُولَئِكَ	لَهُمْ	أَجْرُهُمْ
[with] (the) Verses	(of) Allah	(for) a price	little.	Those,	for them, their reward
عِنْدَ	رَبِّهِمْ	إِنَّ	اللَّهَ	سَرِيعٌ	الْحِسَابِ
(is) with	their Lord.	Indeed,	Allah	(is) swift	(in taking) the account.
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اصْبِرُوا	وَصَابِرُوا	١٩٩
O you	who	believe[d]!	Be steadfast	and [be] patient	199
وَرَابِطُوا	وَاتَّقُوا	اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ	٢٠٠
and [be] constant	and fear	Allah	so that you may	(be) successful.	200
<p style="text-align: center;">سُورَةُ النِّسَاءِ مَدَنِيَّةٌ ٩٢ ﴿١٧٦﴾ ﴿١٧٧﴾ ﴿١٧٨﴾ ﴿١٧٩﴾ ﴿١٨٠﴾ ﴿١٨١﴾ ﴿١٨٢﴾ ﴿١٨٣﴾ ﴿١٨٤﴾ ﴿١٨٥﴾ ﴿١٨٦﴾ ﴿١٨٧﴾ ﴿١٨٨﴾ ﴿١٨٩﴾ ﴿١٩٠﴾ ﴿١٩١﴾ ﴿١٩٢﴾ ﴿١٩٣﴾ ﴿١٩٤﴾ ﴿١٩٥﴾ ﴿١٩٦﴾ ﴿١٩٧﴾ ﴿١٩٨﴾ ﴿١٩٩﴾ ﴿٢٠٠﴾ ﴿٢٠١﴾ ﴿٢٠٢﴾ ﴿٢٠٣﴾ ﴿٢٠٤﴾ ﴿٢٠٥﴾ ﴿٢٠٦﴾ ﴿٢٠٧﴾ ﴿٢٠٨﴾ ﴿٢٠٩﴾ ﴿٢١٠﴾ ﴿٢١١﴾ ﴿٢١٢﴾ ﴿٢١٣﴾ ﴿٢١٤﴾ ﴿٢١٥﴾ ﴿٢١٦﴾ ﴿٢١٧﴾ ﴿٢١٨﴾ ﴿٢١٩﴾ ﴿٢٢٠﴾ ﴿٢٢١﴾ ﴿٢٢٢﴾ ﴿٢٢٣﴾ ﴿٢٢٤﴾ ﴿٢٢٥﴾ ﴿٢٢٦﴾ ﴿٢٢٧﴾ ﴿٢٢٨﴾ ﴿٢٢٩﴾ ﴿٢٣٠﴾ ﴿٢٣١﴾ ﴿٢٣٢﴾ ﴿٢٣٣﴾ ﴿٢٣٤﴾ ﴿٢٣٥﴾ ﴿٢٣٦﴾ ﴿٢٣٧﴾ ﴿٢٣٨﴾ ﴿٢٣٩﴾ ﴿٢٤٠﴾ ﴿٢٤١﴾ ﴿٢٤٢﴾ ﴿٢٤٣﴾ ﴿٢٤٤﴾ ﴿٢٤٥﴾ ﴿٢٤٦﴾ ﴿٢٤٧﴾ ﴿٢٤٨﴾ ﴿٢٤٩﴾ ﴿٢٥٠﴾ ﴿٢٥١﴾ ﴿٢٥٢﴾ ﴿٢٥٣﴾ ﴿٢٥٤﴾ ﴿٢٥٥﴾ ﴿٢٥٦﴾ ﴿٢٥٧﴾ ﴿٢٥٨﴾ ﴿٢٥٩﴾ ﴿٢٦٠﴾ ﴿٢٦١﴾ ﴿٢٦٢﴾ ﴿٢٦٣﴾ ﴿٢٦٤﴾ ﴿٢٦٥﴾ ﴿٢٦٦﴾ ﴿٢٦٧﴾ ﴿٢٦٨﴾ ﴿٢٦٩﴾ ﴿٢٧٠﴾ ﴿٢٧١﴾ ﴿٢٧٢﴾ ﴿٢٧٣﴾ ﴿٢٧٤﴾ ﴿٢٧٥﴾ ﴿٢٧٦﴾ ﴿٢٧٧﴾ ﴿٢٧٨﴾ ﴿٢٧٩﴾ ﴿٢٨٠﴾ ﴿٢٨١﴾ ﴿٢٨٢﴾ ﴿٢٨٣﴾ ﴿٢٨٤﴾ ﴿٢٨٥﴾ ﴿٢٨٦﴾ ﴿٢٨٧﴾ ﴿٢٨٨﴾ ﴿٢٨٩﴾ ﴿٢٩٠﴾ ﴿٢٩١﴾ ﴿٢٩٢﴾ ﴿٢٩٣﴾ ﴿٢٩٤﴾ ﴿٢٩٥﴾ ﴿٢٩٦﴾ ﴿٢٩٧﴾ ﴿٢٩٨﴾ ﴿٢٩٩﴾ ﴿٣٠٠﴾ ﴿٣٠١﴾ ﴿٣٠٢﴾ ﴿٣٠٣﴾ ﴿٣٠٤﴾ ﴿٣٠٥﴾ ﴿٣٠٦﴾ ﴿٣٠٧﴾ ﴿٣٠٨﴾ ﴿٣٠٩﴾ ﴿٣١٠﴾ ﴿٣١١﴾ ﴿٣١٢﴾ ﴿٣١٣﴾ ﴿٣١٤﴾ ﴿٣١٥﴾ ﴿٣١٦﴾ ﴿٣١٧﴾ ﴿٣١٨﴾ ﴿٣١٩﴾ ﴿٣٢٠﴾ ﴿٣٢١﴾ ﴿٣٢٢﴾ ﴿٣٢٣﴾ ﴿٣٢٤﴾ ﴿٣٢٥﴾ ﴿٣٢٦﴾ ﴿٣٢٧﴾ ﴿٣٢٨﴾ ﴿٣٢٩﴾ ﴿٣٣٠﴾ ﴿٣٣١﴾ ﴿٣٣٢﴾ ﴿٣٣٣﴾ ﴿٣٣٤﴾ ﴿٣٣٥﴾ ﴿٣٣٦﴾ ﴿٣٣٧﴾ ﴿٣٣٨﴾ ﴿٣٣٩﴾ ﴿٣٤٠﴾ ﴿٣٤١﴾ ﴿٣٤٢﴾ ﴿٣٤٣﴾ ﴿٣٤٤﴾ ﴿٣٤٥﴾ ﴿٣٤٦﴾ ﴿٣٤٧﴾ ﴿٣٤٨﴾ ﴿٣٤٩﴾ ﴿٣٥٠﴾ ﴿٣٥١﴾ ﴿٣٥٢﴾ ﴿٣٥٣﴾ ﴿٣٥٤﴾ ﴿٣٥٥﴾ ﴿٣٥٦﴾ ﴿٣٥٧﴾ ﴿٣٥٨﴾ ﴿٣٥٩﴾ ﴿٣٦٠﴾ ﴿٣٦١﴾ ﴿٣٦٢﴾ ﴿٣٦٣﴾ ﴿٣٦٤﴾ ﴿٣٦٥﴾ ﴿٣٦٦﴾ ﴿٣٦٧﴾ ﴿٣٦٨﴾ ﴿٣٦٩﴾ ﴿٣٧٠﴾ ﴿٣٧١﴾ ﴿٣٧٢﴾ ﴿٣٧٣﴾ ﴿٣٧٤﴾ ﴿٣٧٥﴾ ﴿٣٧٦﴾ ﴿٣٧٧﴾ ﴿٣٧٨﴾ ﴿٣٧٩﴾ ﴿٣٨٠﴾ ﴿٣٨١﴾ ﴿٣٨٢﴾ ﴿٣٨٣﴾ ﴿٣٨٤﴾ ﴿٣٨٥﴾ ﴿٣٨٦﴾ ﴿٣٨٧﴾ ﴿٣٨٨﴾ ﴿٣٨٩﴾ ﴿٣٩٠﴾ ﴿٣٩١﴾ ﴿٣٩٢﴾ ﴿٣٩٣﴾ ﴿٣٩٤﴾ ﴿٣٩٥﴾ ﴿٣٩٦﴾ ﴿٣٩٧﴾ ﴿٣٩٨﴾ ﴿٣٩٩﴾ ﴿٤٠٠﴾ ﴿٤٠١﴾ ﴿٤٠٢﴾ ﴿٤٠٣﴾ ﴿٤٠٤﴾ ﴿٤٠٥﴾ ﴿٤٠٦﴾ ﴿٤٠٧﴾ ﴿٤٠٨﴾ ﴿٤٠٩﴾ ﴿٤١٠﴾ ﴿٤١١﴾ ﴿٤١٢﴾ ﴿٤١٣﴾ ﴿٤١٤﴾ ﴿٤١٥﴾ ﴿٤١٦﴾ ﴿٤١٧﴾ ﴿٤١٨﴾ ﴿٤١٩﴾ ﴿٤٢٠﴾ ﴿٤٢١﴾ ﴿٤٢٢﴾ ﴿٤٢٣﴾ ﴿٤٢٤﴾ ﴿٤٢٥﴾ ﴿٤٢٦﴾ ﴿٤٢٧﴾ ﴿٤٢٨﴾ ﴿٤٢٩﴾ ﴿٤٣٠﴾ ﴿٤٣١﴾ ﴿٤٣٢﴾ ﴿٤٣٣﴾ ﴿٤٣٤﴾ ﴿٤٣٥﴾ ﴿٤٣٦﴾ ﴿٤٣٧﴾ ﴿٤٣٨﴾ ﴿٤٣٩﴾ ﴿٤٤٠﴾ ﴿٤٤١﴾ ﴿٤٤٢﴾ ﴿٤٤٣﴾ ﴿٤٤٤﴾ ﴿٤٤٥﴾ ﴿٤٤٦﴾ ﴿٤٤٧﴾ ﴿٤٤٨﴾ ﴿٤٤٩﴾ ﴿٤٥٠﴾ ﴿٤٥١﴾ ﴿٤٥٢﴾ ﴿٤٥٣﴾ ﴿٤٥٤﴾ ﴿٤٥٥﴾ ﴿٤٥٦﴾ ﴿٤٥٧﴾ ﴿٤٥٨﴾ ﴿٤٥٩﴾ ﴿٤٦٠﴾ ﴿٤٦١﴾ ﴿٤٦٢﴾ ﴿٤٦٣﴾ ﴿٤٦٤﴾ ﴿٤٦٥﴾ ﴿٤٦٦﴾ ﴿٤٦٧﴾ ﴿٤٦٨﴾ ﴿٤٦٩﴾ ﴿٤٧٠﴾ ﴿٤٧١﴾ ﴿٤٧٢﴾ ﴿٤٧٣﴾ ﴿٤٧٤﴾ ﴿٤٧٥﴾ ﴿٤٧٦﴾ ﴿٤٧٧﴾ ﴿٤٧٨﴾ ﴿٤٧٩﴾ ﴿٤٨٠﴾ ﴿٤٨١﴾ ﴿٤٨٢﴾ ﴿٤٨٣﴾ ﴿٤٨٤﴾ ﴿٤٨٥﴾ ﴿٤٨٦﴾ ﴿٤٨٧﴾ ﴿٤٨٨﴾ ﴿٤٨٩﴾ ﴿٤٩٠﴾ ﴿٤٩١﴾ ﴿٤٩٢﴾ ﴿٤٩٣﴾ ﴿٤٩٤﴾ ﴿٤٩٥﴾ ﴿٤٩٦﴾ ﴿٤٩٧﴾ ﴿٤٩٨﴾ ﴿٤٩٩﴾ ﴿٥٠٠﴾ ﴿٥٠١﴾ ﴿٥٠٢﴾ ﴿٥٠٣﴾ ﴿٥٠٤﴾ ﴿٥٠٥﴾ ﴿٥٠٦﴾ ﴿٥٠٧﴾ ﴿٥٠٨﴾ ﴿٥٠٩﴾ ﴿٥١٠﴾ ﴿٥١١﴾ ﴿٥١٢﴾ ﴿٥١٣﴾ ﴿٥١٤﴾ ﴿٥١٥﴾ ﴿٥١٦﴾ ﴿٥١٧﴾ ﴿٥١٨﴾ ﴿٥١٩﴾ ﴿٥٢٠﴾ ﴿٥٢١﴾ ﴿٥٢٢﴾ ﴿٥٢٣﴾ ﴿٥٢٤﴾ ﴿٥٢٥﴾ ﴿٥٢٦﴾ ﴿٥٢٧﴾ ﴿٥٢٨﴾ ﴿٥٢٩﴾ ﴿٥٣٠﴾ ﴿٥٣١﴾ ﴿٥٣٢﴾ ﴿٥٣٣﴾ ﴿٥٣٤﴾ ﴿٥٣٥﴾ ﴿٥٣٦﴾ ﴿٥٣٧﴾ ﴿٥٣٨﴾ ﴿٥٣٩﴾ ﴿٥٤٠﴾ ﴿٥٤١﴾ ﴿٥٤٢﴾ ﴿٥٤٣﴾ ﴿٥٤٤﴾ ﴿٥٤٥﴾ ﴿٥٤٦﴾ ﴿٥٤٧﴾ ﴿٥٤٨﴾ ﴿٥٤٩﴾ ﴿٥٥٠﴾ ﴿٥٥١﴾ ﴿٥٥٢﴾ ﴿٥٥٣﴾ ﴿٥٥٤﴾ ﴿٥٥٥﴾ ﴿٥٥٦﴾ ﴿٥٥٧﴾ ﴿٥٥٨﴾ ﴿٥٥٩﴾ ﴿٥٦٠﴾ ﴿٥٦١﴾ ﴿٥٦٢﴾ ﴿٥٦٣﴾ ﴿٥٦٤﴾ ﴿٥٦٥﴾ ﴿٥٦٦﴾ ﴿٥٦٧﴾ ﴿٥٦٨﴾ ﴿٥٦٩﴾ ﴿٥٧٠﴾ ﴿٥٧١﴾ ﴿٥٧٢﴾ ﴿٥٧٣﴾ ﴿٥٧٤﴾ ﴿٥٧٥﴾ ﴿٥٧٦﴾ ﴿٥٧٧﴾ ﴿٥٧٨﴾ ﴿٥٧٩﴾ ﴿٥٨٠﴾ ﴿٥٨١﴾ ﴿٥٨٢﴾ ﴿٥٨٣﴾ ﴿٥٨٤﴾ ﴿٥٨٥﴾ ﴿٥٨٦﴾ ﴿٥٨٧﴾ ﴿٥٨٨﴾ ﴿٥٨٩﴾ ﴿٥٩٠﴾ ﴿٥٩١﴾ ﴿٥٩٢﴾ ﴿٥٩٣﴾ ﴿٥٩٤﴾ ﴿٥٩٥﴾ ﴿٥٩٦﴾ ﴿٥٩٧﴾ ﴿٥٩٨﴾ ﴿٥٩٩﴾ ﴿٦٠٠﴾ ﴿٦٠١﴾ ﴿٦٠٢﴾ ﴿٦٠٣﴾ ﴿٦٠٤﴾ ﴿٦٠٥﴾ ﴿٦٠٦﴾ ﴿٦٠٧﴾ ﴿٦٠٨﴾ ﴿٦٠٩﴾ ﴿٦١٠﴾ ﴿٦١١﴾ ﴿٦١٢﴾ ﴿٦١٣﴾ ﴿٦١٤﴾ ﴿٦١٥﴾ ﴿٦١٦﴾ ﴿٦١٧﴾ ﴿٦١٨﴾ ﴿٦١٩﴾ ﴿٦٢٠﴾ ﴿٦٢١﴾ ﴿٦٢٢﴾ ﴿٦٢٣﴾ ﴿٦٢٤﴾ ﴿٦٢٥﴾ ﴿٦٢٦﴾ ﴿٦٢٧﴾ ﴿٦٢٨﴾ ﴿٦٢٩﴾ ﴿٦٣٠﴾ ﴿٦٣١﴾ ﴿٦٣٢﴾ ﴿٦٣٣﴾ ﴿٦٣٤﴾ ﴿٦٣٥﴾ ﴿٦٣٦﴾ ﴿٦٣٧﴾ ﴿٦٣٨﴾ ﴿٦٣٩﴾ ﴿٦٤٠﴾ ﴿٦٤١﴾ ﴿٦٤٢﴾ ﴿٦٤٣﴾ ﴿٦٤٤﴾ ﴿٦٤٥﴾ ﴿٦٤٦﴾ ﴿٦٤٧﴾ ﴿٦٤٨﴾ ﴿٦٤٩﴾ ﴿٦٥٠﴾ ﴿٦٥١﴾ ﴿٦٥٢﴾ ﴿٦٥٣﴾ ﴿٦٥٤﴾ ﴿٦٥٥﴾ ﴿٦٥٦﴾ ﴿٦٥٧﴾ ﴿٦٥٨﴾ ﴿٦٥٩﴾ ﴿٦٦٠﴾ ﴿٦٦١﴾ ﴿٦٦٢﴾ ﴿٦٦٣﴾ ﴿٦٦٤﴾ ﴿٦٦٥﴾ ﴿٦٦٦﴾ ﴿٦٦٧﴾ ﴿٦٦٨﴾ ﴿٦٦٩﴾ ﴿٦٧٠﴾ ﴿٦٧١﴾ ﴿٦٧٢﴾ ﴿٦٧٣﴾ ﴿٦٧٤﴾ ﴿٦٧٥﴾ ﴿٦٧٦﴾ ﴿٦٧٧﴾ ﴿٦٧٨﴾ ﴿٦٧٩﴾ ﴿٦٨٠﴾ ﴿٦٨١﴾ ﴿٦٨٢﴾ ﴿٦٨٣﴾ ﴿٦٨٤﴾ ﴿٦٨٥﴾ ﴿٦٨٦﴾ ﴿٦٨٧﴾ ﴿٦٨٨﴾ ﴿٦٨٩﴾ ﴿٦٩٠﴾ ﴿٦٩١﴾ ﴿٦٩٢﴾ ﴿٦٩٣﴾ ﴿٦٩٤﴾ ﴿٦٩٥﴾ ﴿٦٩٦﴾ ﴿٦٩٧﴾ ﴿٦٩٨﴾ ﴿٦٩٩﴾ ﴿٧٠٠﴾ ﴿٧٠١﴾ ﴿٧٠٢﴾ ﴿٧٠٣﴾ ﴿٧٠٤﴾ ﴿٧٠٥﴾ ﴿٧٠٦﴾ ﴿٧٠٧﴾ ﴿٧٠٨﴾ ﴿٧٠٩﴾ ﴿٧١٠﴾ ﴿٧١١﴾ ﴿٧١٢﴾ ﴿٧١٣﴾ ﴿٧١٤﴾ ﴿٧١٥﴾ ﴿٧١٦﴾ ﴿٧١٧﴾ ﴿٧١٨﴾ ﴿٧١٩﴾ ﴿٧٢٠﴾ ﴿٧٢١﴾ ﴿٧٢٢﴾ ﴿٧٢٣﴾ ﴿٧٢٤﴾ ﴿٧٢٥﴾ ﴿٧٢٦﴾ ﴿٧٢٧﴾ ﴿٧٢٨﴾ ﴿٧٢٩﴾ ﴿٧٣٠﴾ ﴿٧٣١﴾ ﴿٧٣٢﴾ ﴿٧٣٣﴾ ﴿٧٣٤﴾ ﴿٧٣٥﴾ ﴿٧٣٦﴾ ﴿٧٣٧﴾ ﴿٧٣٨﴾ ﴿٧٣٩﴾ ﴿٧٤٠﴾ ﴿٧٤١﴾ ﴿٧٤٢﴾ ﴿٧٤٣﴾ ﴿٧٤٤﴾ ﴿٧٤٥﴾ ﴿٧٤٦﴾ ﴿٧٤٧﴾ ﴿٧٤٨﴾ ﴿٧٤٩﴾ ﴿٧٥٠﴾ ﴿٧٥١﴾ ﴿٧٥٢﴾ ﴿٧٥٣﴾ ﴿٧٥٤﴾ ﴿٧٥٥﴾ ﴿٧٥٦﴾ ﴿٧٥٧﴾ ﴿٧٥٨﴾ ﴿٧٥٩﴾ ﴿٧٦٠﴾ ﴿٧٦١﴾ ﴿٧٦٢﴾ ﴿٧٦٣﴾ ﴿٧٦٤﴾ ﴿٧٦٥﴾ ﴿٧٦٦﴾ ﴿٧٦٧﴾ ﴿٧٦٨﴾ ﴿٧٦٩﴾ ﴿٧٧٠﴾ ﴿٧٧١﴾ ﴿٧٧٢﴾ ﴿٧٧٣﴾ ﴿٧٧٤﴾ ﴿٧٧٥﴾ ﴿٧٧٦﴾ ﴿٧٧٧﴾ ﴿٧٧٨﴾ ﴿٧٧٩﴾ ﴿٧٨٠﴾ ﴿٧٨١﴾ ﴿٧٨٢﴾ ﴿٧٨٣﴾ ﴿٧٨٤﴾ ﴿٧٨٥﴾ ﴿٧٨٦﴾ ﴿٧٨٧﴾ ﴿٧٨٨﴾ ﴿٧٨٩﴾ ﴿٧٩٠﴾ ﴿٧٩١﴾ ﴿٧٩٢﴾ ﴿٧٩٣﴾ ﴿٧٩٤﴾ ﴿٧٩٥﴾ ﴿٧٩٦﴾ ﴿٧٩٧﴾ ﴿٧٩٨﴾ ﴿٧٩٩﴾ ﴿٨٠٠﴾ ﴿٨٠١﴾ ﴿٨٠٢﴾ ﴿٨٠٣﴾ ﴿٨٠٤﴾ ﴿٨٠٥﴾ ﴿٨٠٦﴾ ﴿٨٠٧﴾ ﴿٨٠٨﴾ ﴿٨٠٩﴾ ﴿٨١٠﴾ ﴿٨١١﴾ ﴿٨١٢﴾ ﴿٨١٣﴾ ﴿٨١٤﴾ ﴿٨١٥﴾ ﴿٨١٦﴾ ﴿٨١٧﴾ ﴿٨١٨﴾ ﴿٨١٩﴾ ﴿٨٢٠﴾ ﴿٨٢١﴾ ﴿٨٢٢﴾ ﴿٨٢٣﴾ ﴿٨٢٤﴾ ﴿٨٢٥﴾ ﴿٨٢٦﴾ ﴿٨٢٧﴾ ﴿٨٢٨﴾ ﴿٨٢٩﴾ ﴿٨٣٠﴾ ﴿٨٣١﴾ ﴿٨٣٢﴾ ﴿٨٣٣﴾ ﴿٨٣٤﴾ ﴿٨٣٥﴾ ﴿٨٣٦﴾ ﴿٨٣٧﴾ ﴿٨٣٨﴾ ﴿٨٣٩﴾ ﴿٨٤٠﴾ ﴿٨٤١﴾ ﴿٨٤٢﴾ ﴿٨٤٣﴾ ﴿٨٤٤﴾ ﴿٨٤٥﴾ ﴿٨٤٦﴾ ﴿٨٤٧﴾ ﴿٨٤٨﴾ ﴿٨٤٩﴾ ﴿٨٥٠﴾ ﴿٨٥١﴾ ﴿٨٥٢﴾ ﴿٨٥٣﴾ ﴿٨٥٤﴾ ﴿٨٥٥﴾ ﴿٨٥٦﴾ ﴿٨٥٧﴾ ﴿٨٥٨﴾ ﴿٨٥٩﴾ ﴿٨٦٠﴾ ﴿٨٦١﴾ ﴿٨٦٢﴾ ﴿٨٦٣﴾ ﴿٨٦٤﴾ ﴿٨٦٥﴾ ﴿٨٦٦﴾ ﴿٨٦٧﴾ ﴿٨٦٨﴾ ﴿٨٦٩﴾ ﴿٨٧٠﴾ ﴿٨٧١﴾ ﴿٨٧٢﴾ ﴿٨٧٣﴾ ﴿٨٧٤﴾ ﴿٨٧٥﴾ ﴿٨٧٦﴾ ﴿٨٧٧﴾ ﴿٨٧٨﴾ ﴿٨٧٩﴾ ﴿٨٨٠﴾ ﴿٨٨١﴾ ﴿٨٨٢﴾ ﴿٨٨٣﴾ ﴿٨٨٤﴾ ﴿٨٨٥﴾ ﴿٨٨٦﴾ ﴿٨٨٧﴾ ﴿٨٨٨﴾ ﴿٨٨٩﴾ ﴿٨٩٠﴾ ﴿٨٩١﴾ ﴿٨٩٢﴾ ﴿٨٩٣﴾ ﴿٨٩٤﴾ ﴿٨٩٥﴾ ﴿٨٩٦﴾ ﴿٨٩٧﴾ ﴿٨٩٨﴾ ﴿٨٩٩﴾ ﴿٩٠٠﴾ ﴿٩٠١﴾ ﴿٩٠٢﴾ ﴿٩٠٣﴾ ﴿٩٠٤﴾ ﴿٩٠٥﴾ ﴿٩٠٦﴾ ﴿٩٠٧﴾ ﴿٩٠٨﴾ ﴿٩٠٩﴾ ﴿٩١٠﴾ ﴿٩١١﴾ ﴿٩١٢﴾ ﴿٩١٣﴾ ﴿٩١٤﴾ ﴿٩١٥﴾ ﴿٩١٦﴾ ﴿٩١٧﴾ ﴿٩١٨﴾ ﴿٩١٩﴾ ﴿٩٢٠﴾ ﴿٩٢١﴾ ﴿٩٢٢﴾ ﴿٩٢٣﴾ ﴿٩٢٤﴾ ﴿٩٢٥﴾ ﴿٩٢٦﴾ ﴿٩٢٧﴾ ﴿٩٢٨﴾ ﴿٩٢٩﴾ ﴿٩٣٠﴾ ﴿٩٣١﴾ ﴿٩٣٢﴾ ﴿٩٣٣﴾ ﴿٩٣٤﴾ ﴿٩٣٥﴾ ﴿٩٣٦﴾ ﴿٩٣٧﴾ ﴿٩٣٨﴾ ﴿٩٣٩﴾ ﴿٩٤٠﴾ ﴿٩٤١﴾ ﴿٩٤٢﴾ ﴿٩٤٣﴾ ﴿٩٤٤﴾ ﴿٩٤٥﴾ ﴿٩٤٦﴾ ﴿٩٤٧﴾ ﴿٩٤٨﴾ ﴿٩٤٩﴾ ﴿٩٥٠﴾ ﴿٩٥١﴾ ﴿٩٥٢﴾ ﴿٩٥٣﴾ ﴿٩٥٤﴾ ﴿٩٥٥﴾ ﴿٩٥٦﴾ ﴿٩٥٧﴾ ﴿٩٥٨﴾ ﴿٩٥٩﴾ ﴿٩٦٠﴾ ﴿٩٦١﴾ ﴿٩٦٢﴾ ﴿٩٦٣﴾ ﴿٩٦٤﴾ ﴿٩٦٥﴾ ﴿٩٦٦﴾ ﴿٩٦٧﴾ ﴿٩٦٨﴾ ﴿٩٦٩﴾ ﴿٩٧٠﴾ ﴿٩٧١﴾ ﴿٩٧٢﴾ ﴿٩٧٣﴾ ﴿٩٧٤﴾ ﴿٩٧٥﴾ ﴿٩٧٦﴾ ﴿٩٧٧﴾ ﴿٩٧٨﴾ ﴿٩٧٩﴾ ﴿٩٨٠﴾ ﴿٩٨١﴾ ﴿٩٨٢﴾ ﴿٩٨٣﴾ ﴿٩٨٤﴾ ﴿٩٨٥﴾ ﴿٩٨٦﴾ ﴿٩٨٧﴾ ﴿٩٨٨﴾ ﴿٩٨٩﴾ ﴿٩٩٠﴾ ﴿٩٩١﴾ ﴿٩٩٢﴾ ﴿٩٩٣﴾ ﴿٩٩٤﴾ ﴿٩٩٥﴾ ﴿٩٩٦﴾ ﴿٩٩٧﴾ ﴿٩٩٨﴾ ﴿٩٩٩﴾ ﴿١٠٠٠﴾</p>					
Surah An-Nisa					
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ		
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.		
يَا أَيُّهَا	النَّاسُ	اتَّقُوا	رَبَّكُمْ	الَّذِي	خَلَقَكُمْ
O	mankind!	Fear	your Lord	the One Who	created you
وَأَحَدَةً	وَخَلَقَ	مِنْهَا	زَوْجَهَا	وَبَثَّ	مِنْهُمَا
single	and created	from it	its mate	and dispersed	from both of them
وَنِسَاءً	وَاتَّقُوا	اللَّهَ	الَّذِي	تَسْأَلُونَ	بِهِ
and women.	And fear	Allah	(through) Whom	you ask	[with it]
إِنَّ	اللَّهَ	كَانَ	عَلَيْكُمْ	رَاقِبًا	١
Indeed,	Allah	is	over you	Ever-Watchful.	1
أَمْوَالَهُمْ	وَلَا	تَتَبَدَّلُوا	الْخَبِيثَ	بِالطَّيِّبِ	وَلَا
their wealth,	and (do) not	exchange	the bad	with the good,	and (do) not
أَمْوَالَهُمْ	إِلَى	أَمْوَالِكُمْ	إِنَّهُ	كَانَ	حُوبًا كَبِيرًا
their wealth	with	your wealth.	Indeed, it	is	a sin
أَلَّا	تُقْسِطُوا	فِي	الْيَتَامَى	فَأَنْكِحُوا	مَا
that not	you will be able to do justice	with	the orphans,	then marry	what
طَابَ	لَكُمْ	مِّنَ	النِّسَاءِ	مَثْنَى	وَتِلْكَ
seems suitable	to you	from	the women	two,	or three,
خِفْتُمْ	أَلَّا	تَعْدِلُوا	فَوَاحِدَةً	أَوْ	مَا
you fear	that not	you can do justice	then (marry) one	or	what

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

أَيَّانَكُمْ	ذَلِكَ	أَدْنَى	أَلَّا تَعُولُوا	ط
your right hand.	That	(is) more appropriate	that you (may) not oppress.	3
وَأْتُوا	النِّسَاءَ	صَدُقَتِهِنَّ	نِحْلَةً	فَإِنْ طِبْنَ لَكُمْ
And give	the women	their dower	graciously.	But if they remit to you
عَنْ شَيْءٍ	مِّنْهُ	نَفْسًا	فَكُلُوهُ	هَنِيئًا مَّرِيًّا
anything	of it	(on their) own,	then eat it	(in) satisfaction (and) ease.
وَلَا	تُؤْتُوا	السُّفَهَاءَ	أَمْوَالَكُمُ	الَّتِي جَعَلَ اللَّهُ
And (do) not	give	the foolish	your wealth	which Allah made
قِيًّا	وَأَرْزُقُوهُمْ	فِيهَا	وَأَكْسُوهُمْ	وَقُولُوا لَهُمْ
a means of support	(but) provide (for) them	with it	and clothe them	and speak to them
قَوْلًا	مَّعْرُوفًا	وَابْتَلُوا	الْيَتَامَى	حَتَّى إِذَا بَلَغُوا
words	(of) kindness.	And test	the orphans	they reach[ed] [when] until
النِّكَاحَ	فَإِنْ	أَنْتُمْ	مِنْهُمْ	رُشْدًا فَادْفَعُوا
(the age of) marriage,	then if	you perceive	in them	sound judgement then deliver
إِلَيْهِمْ	أَمْوَالَهُمْ	وَلَا	تَأْكُلُوهَا	إِسْرَافًا وَبِدَارًا
to them	their wealth.	And (do) not	eat it	extravagantly and hastily
أَنْ	يَكْبُرُوا	وَمَنْ	كَانَ	غَنِيًّا
(fearing) that	they will grow up.	And whoever	rich	is
فَلْيَسْتَعْفِفْ	وَمَنْ	كَانَ	فَقِيرًا	فَلْيَأْكُلْ
then he should refrain,	and whoever	is	poor	then let him eat (of it)
بِالْمَعْرُوفِ	فَإِذَا	دَفَعْتُمْ	إِلَيْهِمْ	أَمْوَالَهُمْ
in a fair manner.	Then when	you deliver	to them	their wealth
فَاشْهَدُوا	عَلَيْهِمْ	وَكَفَى بِاللَّهِ	حَسِيبًا	٦
then take witnesses	on them.	And Allah is sufficient	(as) a Reckoner.	6
لِلرِّجَالِ	نَصِيبٌ	مِّمَّا تَرَكَ	الْوَالِدِينَ	وَالْأَقْرَبُونَ
For the men	a portion	of what	(is) left	(by) the parents, and the near relatives
وَالنِّسَاءِ	نَصِيبٌ	مِّمَّا تَرَكَ	الْوَالِدِينَ	وَالْأَقْرَبُونَ
and for the women	a portion	of what	(is) left	(by) parents and the near relatives
مِمَّا قَلَّ	مِنْهُ	أَوْ كَثُرَ	نَصِيبًا	مَّفْرُوضًا
(is) little	of it	or	a portion	obligatory.
of what				7

حَضَرَ	الْقِسْمَةَ	أُولُوا الْقُرْبَىٰ	وَالْيَتَىٰ	وَالْمَسْكِينُ	
present	(at) the (time of) division	the relatives	and the orphans	and the poor,	
فَارْزُقُوهُمْ	مِّنْهُ	وَقُولُوا لَهُمْ قَوْلًا	مَّعْرُوفًا	Ⓐ	
then provide them	from it	and speak	words	(of) kindness.	8
وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً	ضِعْفًا				
And let fear -	those who,	if	they left	behind	offspring
خَافُوا عَلَيْهِمْ	فَلْيَتَّقُوا اللَّهَ	وَلْيَقُولُوا			
(and) they would have feared	about them.	So let them fear	Allah	and let them speak	
قَوْلًا سَدِيدًا	Ⓐ	إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ			
words	appropriate.	9	Indeed,	those who	consume
وَالْيَتَىٰ	ظُلْمًا	إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا			
(of) the orphans	wrongfully,	only	they consume	in	their bellies
وَسَيَصْلُونَ	سَعِيرًا	Ⓐ	يُوصِيكُمُ اللَّهُ	فِي	
and they will be burned	(in) a Blazing Fire.	10	Allah instructs you	concerning	
أَوْلَادِكُمْ	لِلذَّكَرِ مِثْلُ حَظِّ	الْأُنثَيَيْنِ	فَإِنْ		
your children -	for the male	like	(the) portion	(of) two females.	But if
كُنَّ نِسَاءً	فَوْقَ اثْنَتَيْنِ	فَلَهُنَّ ثُلُثًا	مَا		
there are	(only) women	more (than)	two,	then for them	two thirds
تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً	فَلَهَا النِّصْفُ	وَلِأَبَوَيْهِ			
And if	(there) is	(only) one,	then for her	(is) half.	And for his parents,
لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ	مِمَّا تَرَكَ	إِنْ			
for each	one	of them	a sixth	of what	(is) left,
كَانَ لَهُ وَلَدٌ	فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ				
for him is	a child.	But if	not	for him is	any child
وَوَرِثَةٌ	أَبَوُهُ	فَلِأُمِّهِ	الثُّلُثُ		
and inherit[ed] him	his parents,	then for his mother	(is) one third.		
فَإِنْ كَانَ لَهُ إِخْوَةٌ	فَلِأُمِّهِ				
And if	for him are	brothers and sisters,	then for his mother		
السُّدُسُ	مِنْ بَعْدِ وَصِيَّةٍ	يُوصَىٰ بِهَا	أَوْ		
(is) the sixth	after	any will	he has made	[of which]	or

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 آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ					
(is) nearer	which of them	you know	not	and your children -	Your parents
لَكُمْ نَفْعًا فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ					
Allah	Indeed,	Allah.	from	An obligation	(in) benefit.
كَانَ عَلَيْكَ حَكِيمًا ۝١١ وَلَكُمْ					
And for you	11	All-Wise.	All-Knowing,	is	
نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن تَمُ					
not	if	by your wives	(is) left	(of) what	(is) half
يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ					
a child,	for them is	But if	a child.	for them is	
فَلََكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ					
after	they left,	of what	(is) the fourth	then for you	
وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ					
And for them	any debt.	or	[for which]	they have made	any will
الرُّبْعُ مِمَّا تَرَكَتُمْ إِن تَمُ يَكُنْ لَكُمْ					
for you is	not	if	you left,	of what	(is) the fourth
وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ					
then for them	a child,	for you is	But if	a child.	
الثُّلُثُ مِمَّا تَرَكَتُمْ مِّنْ بَعْدِ وَصِيَّةٍ تُوصُونَ					
you have made	any will	after	you left	of what	(is) the eighth
بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ					
(whose wealth) is to be inherited	a man	[is]	And if	any debt.	or [for which]
كَلَّةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ					
or	(is) a brother	and for him	a women	or	(has) no parent or child
أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ					
But if	(is) the sixth.	of (the) two	one	then for each	a sister,
كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ					
(are) partners	then they	that,	than	more	they are
فِي الثُّلُثِ مِّنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا					
[for which]	was made	any will	after	the third,	in

12. And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave, after (fulfilling) any will they have made and (payment) of any debt. And for them (women) is a fourth of what you leave, if you have no child. But if you leave a child, then for them is an eighth of what you leave after (fulfilling) any will you have made and (payment) of any debt. And if a man or woman whose wealth is to be inherited has no parent or child but has a brother or sister, then for each one of them is a sixth. But if they are more than two, then they share a third after (fulfilling) any will that may have been made

أَوْ دَيْنٍ غَيْرٍ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ						
And Allah	Allah.	from	An ordinance	(being) harmful.	without	any debt or
عَلَيْهِمْ حَلِيمٌ ﴿١٢﴾ تِلْكَ حُدُودُ اللَّهِ						
(of) Allah,	(are the) limits	These	12	IA Forbearing.	(is) All-Knowing,	
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ						
(to) Gardens	He will admit him	and His Messenger,	Allah	obeys	and whoever	
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا						
in it.	(will) abide forever	the rivers -	underneath them	from	flows	
وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ						
disobeys	And whoever	13	[the] great.	(is) the success	And that	
اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ						
He will admit him	His limits -	and transgresses	and His Messenger	Allah		
نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ						
humiliating.	(is) a punishment	And for him	in it.	(will) abide forever	(to) Fire	
﴿١٤﴾ وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ						
your women	from	[the] immorality	commit	And those who	14	
فَأْتِشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا						
they testify	And if	among you.	four	against them	then call to witness	
فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّعَنَّ الْمَوْتُ						
[the] death	comes to them	until	their houses	in	then confine them	
أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذِينَ						
And the two who	15	a way.	for them	Allah makes	or	
يَأْتِيَنَّهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا						
they repent	But if	then punish both of them.	among you,	commit it		
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ						
Allah	Indeed,	from both of them.	then turn away	and correct themselves,		
كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾ إِنَّمَا						
Only	16	Most-Merciful.	Oft-Forgiving,	is		
التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ						
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.

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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 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.

السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ				
the evil	in ignorance,	then	they repent	soon after.
فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ				
Then those	will have forgiveness	(from) Allah	upon them,	and Allah is
عَلِيمًا حَكِيمًا ۝ وَلَيْسَتِ التَّوْبَةُ				
All-Knowing,	All-Wise.	17	And not	(is) the acceptance of repentance
لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ				
for those who	do	the evil deeds	until	when
أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا				
one of them	[the] death,	he says,	'Indeed I	repent
الَّذِينَ يَمُوتُونَ وَهُمْ كَافِرًا ۖ أُولَٰئِكَ				
those who	die	while they	(are) disbelievers.	Those -
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝ يَا أَيُّهَا				
We have prepared	for them	a punishment	painful.	18
الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا				
who	believe[d]!	Not	(is) lawful	for you
النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا				
the women	(by) force.	And not	you constraint them	so that you may take
بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ				
a part	(of) what	you have given them	except	that
بِفَاحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ				
immorality	open.	And live with them	in kindness.	But if
كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا				
you dislike them,	then perhaps	that	you dislike	a thing
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝ وَإِنْ أَرَادْتُمْ				
and Allah placed	in it	much good.	19	And if
اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ ۖ وَآتَيْتُمْ				
replacing	a wife	(in) place	(of) a wife	and you have given
إِحْدَاهُنَّ قِطْرًا ۖ فَلَا تَأْخُذُوا مِنْهُ شَيْئًا				
one of them	heap (of gold)	then (do) not	take away	from it

أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ٢٠ وَكَيْفَ					
And how	20	open?	and a sin	(by) slander	Would you take it
تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ					
to	one of you	has gone -	when surely	could you take it	
بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ٢١					
21	strong?	covenant	from you	and they have taken	another,
وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ					
the women	of	your fathers	married	whom	marry And (do) not
إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا					
and hateful,	an immorality	was	indeed it	has passed before,	what except
وَسَاءَ سَبِيلًا ٢٢ عَلَيَّكُمْ حُرْمَتُ أُمَّهَاتِكُمْ					
(are) your mothers	to you	Forbidden	22	way.	and (an) evil
وَبَنَاتِكُمْ وَأَخَوَاتِكُمْ وَعَمَّاتِكُمْ وَخَالَاتِكُمْ					
and your mother's sisters	and your father's sisters	and your sisters	and your daughters		
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُ النِّسَاءِ					
who	and (the) mothers	(of) sisters	and daughters	(of) brothers,	and daughters
أَرْضَعْنَكُمْ وَأَخَوَاتِكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ					
(of) your wives	and mothers	the nursing	from	and your sisters	nursed you
وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُم					
your women	of	your guardianship	(are) in	who	and your step daughters
الَّتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ					
relations	you had	not	but if	with them,	you had relations whom
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ذَلِكُمْ أَبْنَاءُكُمْ					
(of) your sons,	And wives	on you.	sin	then (there is) no	with them,
الَّذِينَ مِنَ أَصْلَابِكُمْ وَأَن تَجْمَعُوا					
you gather together	and that	your loins	(are) from	those who	
بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ					
has passed before.	what	except	two sisters	[between]	
إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ٢٣					
23	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?

22. 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.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا							
whom	except	the women	of	And (prohibited are) the ones who are married			
مَلَكَتْ أَيْمَانَكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ							
to you	And are lawful	upon you.	Decree of Allah	you rightfully possess.			
مَّا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ							
not	desiring to be chaste	with your wealth	you seek	that	that;	(is) beyond	what
مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ							
so you give them	from them,	of it	you benefit[ed]	So what	(to be) lustful.		
أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا							
concerning what	on you	sin	And (there is) no	(as) an obligation.	their bridal due		
تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ							
is	Allah	Indeed,	the obligation.	beyond	of it	you mutually agree	
عَلِيًّا حَكِيمًا ۝ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ							
among you - able to	(is) not	And whoever	24	All-Wise.	All-Knowing,		
طَوَّلًا أَنْ يَنْكِحَ الْمُحْصَنَاتُ الْمُؤْمِنَاتُ فَبِنْ							
then (marry) from	[the] believing women	the free chaste	to marry		afford		
مَّا مَلَكَتْ أَيْمَانَكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتُ وَاللَّهُ							
And Allah	(of) the believers.	your girls -	of	your right hands	possess[ed]	what	
أَعْلَمُ بِأَيِّمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ							
So marry them	(one) another.	(are) from	You	about your faith.	knows best		
بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ							
in a fair manner.	their bridal due	and give them	(of) their family	with (the) permission			
مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ							
those who take	and not	those who commit immorality	not	(They should be) chaste			
أَحْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ							
adultery	they commit	and if	they are married	Then when	secret lovers.		
فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ							
the punishment.	of	the free chaste women	(is) on	(of) what	(is) half	then for them	
ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا							
you be patient	and that	among you	committing sin	fears	(is) for whoever	That	

25. And whoever among you is not able to marry free chaste believing women, then (marry) from those whom your right hands possess of believing slave girls. And Allah knows all about your faith. You (believers) are of one another. So marry them with the permission of their family and give them their bridal due in a fair manner, they being chaste, not committing immorality or taking secret lovers. Then if after marriage they commit adultery, then their punishment is half of that which is prescribed for free chaste women. This is for him among you who fears committing sin, but to be patient

خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٢٥ يُرِيدُ اللَّهُ	Allah wishes	25	Most Merciful.	(is) Oft-Forgiving,	And Allah	for you.	(is) better
لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ	before you	(of) those	(to) ways	and to guide you	to you	to make clear	
وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٢٦	26	All-Wise.	(is) All-Knowing,	And Allah	from you.	and (to) accept repentance	
وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ	those who	but wish	from you,	accept repentance	to	wishes	And Allah
يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ٢٧	27	great.	(into) a deviation	you deviate -	that	the passions	follow
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُقَ الْإِنْسَانُ ضَعِيفًا	weak.	the mankind	and was created	for you;	lighten	to	Allah wishes
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ ٢٨	your wealth	eat	(Do) not	believe[d]!	who	O you	28
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ	mutual consent	on	business	(there) be that	But	unjustly.	between yourselves
مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ	to you	is	Allah	Indeed,	yourselves.	kill	And (do) not among you.
رَاحِمًا ٢٩ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا	and injustice,	(in) aggression	that	does	And whoever	29	Most Merciful.
فَسَوْفَ نُصْلِيهِ 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	from [it],	you are forbidden	(of) what	great (sins)	you avoid	If	30
نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا	(to) an entrance	and We will admit you	your evil deeds	from you	We will remove		
كَرِيمًا ٣١ وَلَا تَتَّبِعُوا مَا فَضَّلَ اللَّهُ بِهِ	[with it]	Allah (has) bestowed	what	covet	And (do) not	31	noble.
بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا	they earned,	of what	(is) a share	For men	others.	over	some of you

٢٥ 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.

34. Men are protectors and maintainers of women because Allah has bestowed some of them over others and because they spend from their wealth. So the righteous women are obedient, guarding in the husbands absence what Allah orders them to guard. And those from whom who fear ill-conduct, then advise them, forsake them in bed, and set forth (the impending separation) to them. Then if they obey you, then seek no means against them. Indeed, Allah is Most High, Most Great.

35. And if you fear a breach between the two of them, then send an arbitrator from his family and an arbitrator from her family. If they both wish reconciliation, Allah will cause reconciliation between them. Indeed,

وَالنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ	of Allah And ask they earned. of what (is) a share and for women
فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا	All-Knower. thing of every is Allah Indeed, His Bounty.
وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ	(by) the parents (is) left of what heirs We (have) made And for all 32
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ	then give them your right hands - pledged And those whom and the relatives.
نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا	33 a Witness. thing every over is Allah Indeed, their share.
الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ	Allah (has) bestowed because the women of (are) protectors [The] men
بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ	their wealth. from they spend and because others over some of them
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ	in the unseen guarding (are) obedient, So the righteous women
بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ	you fear And those (from) whom Allah (orders) them to guard. that which
نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ	the bed in and forsake them then advise them, their ill-conduct
وَإِذَا صَرُّهُنَّ فَاِِنْ أَطَعْتُمْ فَلَا	then (do) not they obey you Then if and set forth to them / strike them.
تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا	Most Great. Most High, is Allah Indeed, a way. against them seek
وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا	then send between (the) two of them, a dissension you fear And if 34
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا	they both wish If her family. from and an arbitrator his family from an arbitrator
إِصْلَاحًا يُؤْفِقُ اللَّهُ بَيْنَهُمَا إِنَّ	Indeed, between both of them. Allah will cause reconciliation reconciliation,

اللَّهُ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ وَاعْبُدُوا اللَّهَ وَلَا							
And (do) not	Allah	And worship	35	All-Aware.	All-Knower,	is	Allah
تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ							
and with the relatives,	(do) good,	and to the parents	anything,	with Him	associate		
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ							
and the neighbor	(who is) near,	and the neighbor	and the needy	and the orphans,			
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا							
and what	and the traveler	by your side	and the companion	(who is) farther away,			
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن							
(the one) who	love	(does) not	Allah	Indeed,	your right hands.	possess[ed]	
كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ							
and order	are stingy	Those who	36	(and) [a] boastful.	[a] proud	is	
النَّاسِ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ							
Allah (has) given them	what	and hide	[of] stinginess	the people			
مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا							
a punishment	for the disbelievers	and We (have) prepared	His Bounty -	of			
مُهِينًا ﴿٣٧﴾ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ							
to be seen	their wealth	spend	And those who	37	humiliating.		
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ							
the Last,	in the Day	and not i n Allah	they believe	and not	(by) the people		
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ							
then evil	(as) companion -	for him	the Shaitaan	has	and whoever		
قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا							
they believed	if	(is) against them	And what	38	(is he as) a companion.		
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ							
Allah (has) provided them?	from what	and spent	the Last	and the Day	in Allah		
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ اللَّهَ لَا							
(does) not	Allah	Indeed,	39	All-Knower.	about them	And Allah is	
يُظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَعِفْهَا							
He doubles it	a good	there is	And if	(of) an atom.	(as much as) weight	wrong	

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

وَيُؤْتِ مَنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا	when	So how (will it be)	40	great.	a reward	near Him	from	and gives
جِئْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدٌ وَجِئْنَا بِكَ عَلَى	against	you	and We bring	a witness	nation	every	from	We bring
هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا	disbelieved	those who	will wish	(On) that Day	41	(as) a witness.	these (people)	
وَعَصَوْا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا	and not	the earth	with them	was leveled	if	the Messenger	and disobeyed	
يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾ يَا أَيُّهَا الَّذِينَ	who	O you	42	(any) statement.	(from) Allah	they will (be able to) hide		
آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى	until	(are) intoxicated	while you	the prayer	go near	(Do) not	believe[d]!	
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِي	(when) passing	except	(when you are) impure	and not	you are saying	what	you know	
سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى	a journey	on	or	ill	you are	And if	you have bathed.	until (through) a way
أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَسْتُمْ	the women	you have touched	or	the toilet,	from	of you	one	came or
فَلَمْ تَجِدُوا مَاءً فَتَيَسَّؤُوا صَعِيدًا طَيِّبًا فَامْسَحُوا	and wipe (with it)	clean	(with) earth	then do tayammum	water,	you find	and not	
بُيُوتَكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا	Oft-Forgiving.	Oft-Pardoning.	is	Allah	Indeed,	and your hands.	your faces	
﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ	of	a portion	were given	those who	[towards]	you see,	Did not	43
الْكِتَابِ يَشْتُرُونَ الضَّلَلَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ	(from) the way?	you stray	that	and wishing	[the] error	purchasing	the Book,	
﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ	and Allah (is) sufficient	about your enemies	knows better	And Allah				44
وَلِيًّا ﴿٤٥﴾ وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِنَ الَّذِينَ	those who	Of	45	(as) a Helper.	(is) Allah	and sufficient	(as) a Protector,	

هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا	“We hear[d]”	and they say,	their places	from	the words	they distort	are Jews,
وَأَسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْئًا	twisting	and “Raina”	to be heard	not	and “Hear	and we disobey[ed]”	
بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا	(had) said,	[that] they	And if	the religion.	[in]	and defaming	[with] their tongues
سَمِعْنَا وَأَطَعْنَا وَأَسْمِعْ وَانْظُرْنَا لَكَانَ	surely it (would) have been	and look (at) us,”	and “Hear	and we obey[ed]”	“We hear[d]		
خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ 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
الْكِتَابِ آمِنُوا بِهَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ	with you,	what is	confirming	We (have) revealed	in what	believe	the Book,
مِّن قَبْلِ أَنْ نَطِيسَ وُجُوهًا فَتَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ	or	their backs	on	and turn them	faces	We efface	[that] before
لَعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ وَكَانَ	And is	(of) the Sabbath.	companions	We cursed	as	We curse them	
أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ	forgive	(does) not	Allah	Indeed,	47	(always) executed.	(the) command of Allah
أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ	for whom	that	other than	but He forgives	with Him,	partners be associated	that
يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى	he has fabricated	then surely	with Allah,	associates partners	And whoever	He wills.	
إِثْمًا عَظِيمًا ﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ	claim purity	those who	[towards]	you see	Do not	48	tremendous. a sin -
أَنْفُسَهُمْ بَلِ اللَّهُ يُزَيِّئُ مَنْ يَشَاءُ وَلَا	and not	He wills	whom	He purifies	(it is) Allah,	Nay,	(for) themselves?
يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ أَنْظِرْ كَيْفَ	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.

51. Do you not see ^{٥٤} 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."

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

53. 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.

54. 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.

55. 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.

56. 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

يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا	manifest.	(as) a sin	is it -	and sufficient	[the] lie,	Allah	about	they invent
۞ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ	of	a portion	were given	those who	[towards]	you see	Do not	50
الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ	and they say	and the false deities,	in the superstition	They believe	the Book?			
لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ	those who	than	(are) better guided	"These	disbelieve[d]	for those who		
آمَنُوا سَبِيلًا ۝ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ	(whom) Allah (has) cursed,	(are) the ones	Those	51	(as to the) way.	believe[d]		
وَمَنْ يَلْعَنِ اللَّهُ فَنَنْصُرْ لَهُ نَصِيرًا ۝	52	(any) helper.	for him	will you find	then never	Allah curses	and whoever	
أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ	the people	they would not give	Then	the Kingdom?	of	(is) a share	for them	Or
نَقِيرًا ۝ أَمْ يَحْسُدُونَ	are they jealous	Or	53	(even as much as the) speck on a date seed.				
النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا	We gave	But surely	His Bounty?	from	Allah gave them	what	for	(of) the people
إِلَٰهَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مَّلَكًا	a kingdom	and [We] gave them	and [the] wisdom	the Book	(of) Ibrahim	(the) family		
عَظِيمًا ۝ فَمِنْهُمْ	and of them	in him	believed	(are some) who	Then of them	54	great.	
مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا	(as a) Blazing Fire.	(is) Hell	and sufficient	from him,	turned away	(are some) who		
۝ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ	We will burn them	soon	in Our Signs,	disbelieved	those who	Indeed,	55	
نَارًا ۝ كُلَّمَا نَضَجَتْ جُلُودُهُمْ جُلُودُهُمْ	skins	We will change their	their skins	are roasted	Every time	(in) a Fire.		
غَيْرَهَا 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 الصَّالِحَاتِ	the good deeds	and did	believe[d]	And those who	56	All-Wise.	All-Mighty,
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ٥٧ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَبِيحًا بَصِيرًا ٥٨ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ٦٠ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَضِلُّهُمْ ٦١	will abide	the rivers,	underneath it	from	flows	(in) Gardens	We will admit them
and We will admit them	pure,	(are) spouses	in it	For them	forever.	in it	
render	to	Allah orders you	Indeed,	57	thick.	(in the) shade	
the people	between	you judge	and when	their owners,	to	the trusts	
Indeed,	with it.	advises you	excellently	Allah	Indeed,	with justice.	judge to
believe[d]!	who	O you	58	All-Seeing.	All-Hearing,	is	Allah
among you.	and those having authority	the Messenger	and obey	Allah	Obey		
if	and the Messenger,	Allah	to	refer it	anything,	in	you disagree
(is) best	That	[the] Last.	and the Day	in Allah	believe	you	
[towards]	Do you not see	59	(for final) determination.	and more suitable			
and what	to you	(is) revealed	in what	believe	that they	claim	those who
the false deities	to	go for judgment	to	They wish	before you?	was revealed	
to	And the Shaitaan wishes	[with] it.	reject	to	they were ordered	and surely	
"Come	to them,	it is said	And when	60	far away.	astray -	mislead them

ج 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 رَأَيْتَ الْمُنَافِقِينَ	the hypocrites	you see	the Messenger,”	and to	Allah (has) revealed	what	to
يَصُدُّونَ عَنْكَ صُدُودًا ۖ فَكَيْفَ إِذَا أَصَابَتْهُمْ	befalls them	when	So how	61	(in) aversion.	from you	turning away
مُصِيبَةٌ ۖ بِهَا قَدِمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ۚ	swearing	they come to you	then	their hands	sent forth	for what	disaster
بِاللَّهِ إِنَّ أَرَادْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ۖ	62	and reconciliation.”	good	except	we intended	“Not	by Allah,
أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ	so turn away	their hearts,	(is) in	what	Allah knows	(are) the ones who -	Those
عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا	a word	their souls	concerning	to them	and say	and admonish them,	from them
بَلِيغًا ۖ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ	to be obeyed	except	any Messenger	And not We sent	63	penetrating.	
بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ	themselves,	they wronged	when	[that] they,	And if	by (the) permission of Allah.	
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمْ	for them	and asked forgiveness	(of) Allah,	and asked forgiveness	(had) come to you		
الرَّسُولُ لَوْ جَدُوا اللَّهَ تَوَّابًا رَحِيمًا	Most Merciful.	Oft-Forgiving,	Allah	surely they would have found	the Messenger,		
ۖ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ	they make you judge	until	they will not believe	by your Lord,	But no,	64	
فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ	themselves	in	they find	not	then	between them,	arises about what
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا	(in full) submission.	and submit	you (have) decided	about what	any discomfort		
ۖ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ	yourselves”	“Kill	that,	on them	(had) decreed	[that] We	And if 65
أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ	a few	except	they would have done it	not	your homes,”	from	“Go forth or

مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ	with [it], they were advised what had done [that] they But if of them.
لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ۖ	66 strengthen(ing). and stronger for them better surely (it) would have been
وَإِذَا لَأَتَيْنَهُمْ لَدُنَّا أَجْرًا عَظِيمًا	a great reward. Ourselves from We would (have) given them And then
وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ۖ وَمَنْ	67 And whoever 68 (to the) straight way. And We would have guided them 67
يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ	those whom (will be) with then those and the Messenger Allah obeys
أَنعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ	and the truthful, the Prophets, of upon them - Allah has bestowed (His) Favor
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۖ	69 companion(s). (are) those And excellent and the righteous. and the martyrs,
ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عِلِيمًا	(as) All-Knower. and Allah is sufficient, Allah, of (is) the Bounty That
يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا	and advance your precautions Take believe[d]! who O you 70
ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا ۖ وَإِنَّ مِنْكُمْ لَمَن	(is he) who among you And indeed, 71 all together. advance or (in) groups
لَيَبْطِئَنَّ فَإِنْ أَصَابَكُمْ مُمْصِبَةٌ قَالَ قَدْ	Allah (has) favored "Verily he said, a disaster befalls you then if lags behind
عَلَىٰ إِذٍ لَّمْ أَكُنْ مَعَهُمْ شَهِيدًا ۖ وَلَٰكِنْ أَصَابَكُمْ	befalls you And if 72 present with them." I was (that) not [when] [on] me
فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ	between you there been (had) not as if he would surely say Allah from bounty
وَبَيْنَهُ مَوَدَّةٌ لَّيْتَنِي كُنْتُ مَعَهُمْ	with them I had been "Oh! I wish any affection, and between him
فَأَفُوزَ فَوْزًا عَظِيمًا ۖ فَلْيُقَاتِلْ فِي	in So let fight 73 great." a success then I would have attained

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.

77. Have you not seen those who were told, "Restrain your hands and establish prayer and give *zakah*?" Then when fighting was ordained on them, then a group of them feared Allah or with more intense fear. And they said, "Our Lord why have **You** ordained upon us fighting? If only **You** postponed (it for) us for

سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ	for the Hereafter. (of) the world the life sell those who (of) Allah (the) way
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ	achieves victory or then he is killed (of) Allah, (the) way in fights And whoever
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا	(that) not for you And what 74 a great. a reward We will grant him then soon
تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالسُّتَظْعَفِينَ مِنَ الرِّجَالِ	the men among and (for) those who are weak (of) Allah, (the) way in you fight
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ	of take us out "Our Lord say, those who and the children, and the women
هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ	from for us and appoint (are) its people [the] oppressor(s) [the] town this
لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾	75 a helper. Yourself from for us and appoint a protector Yourself
الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ	and those (of) Allah; (the) way in they fight believe, Those who
كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا	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
﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا	"Restrain to them, (when) it was said those who [towards] Have you not seen 76
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ	was ordained Then when the zakah?" and give the prayer and establish your hands
عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ	as (they) fear the people [they] fear of them a group then the fighting, on them
اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ	why "Our Lord and they said, fear, more intense or Allah
كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى	to You postpone (it for) us Why not [the] fighting? upon us have You ordained

أَجَلٍ قَرِيبٍ ۖ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ ۚ وَالْآخِرَةُ	and the Hereafter	(is) little	(of) the world	"Enjoyment	Say,	a near term."
خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ	you will be wronged	and not	fears (Allah)	for whoever	(is) better	
فَتِيلًا ۖ أَيْنَ مَا تَكُونُوا	you be	Wherever	77	(even as much as) a hair on a date-seed."		
يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۚ وَإِنْ	And if	lofty.	towers	in	you are	even if [the] death will overtake you
تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۚ وَإِنْ	And if	Allah,"	(is) from	"This	they say,	any good befalls them
تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلُّ	"All	Say,	you."	(is) from	"This	they say,
مِّنْ عِنْدِ اللَّهِ ۚ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ	they do not seem	[the] people,	(with) these	So what (is wrong)	(is) from Allah."	
يَفْقَهُونَ حَدِيثًا ۖ مَا أَصَابَكَ مِنْ حَسَنَةٍ	(the) good	of	befalls you	What(ever)	78	any statement. (to) understand
فَمِنَ اللَّهِ ۚ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَّفْسِكَ ۚ	yourself.	(is) from	(the) evil	of	befalls you	and whatever Allah, (is) from
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ	and Allah is sufficient	(as) a Messenger,	for the people	And We have sent you		
شَهِيدًا ۖ ۝٧٩ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ	he obeyed	then surely	the Messenger	obeys	(He) who	79 (as) a Witness.
اللَّهُ ۚ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ	over them	We (have) sent you	then not	turns away -	and whoever	Allah,
حَفِيفًا ۖ ۝٨٠ وَيَقُولُونَ طَاعَةٌ فَإِذَا	Then when	"(We pledge) obedience"	And they say,	80	(as) a guardian	
بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي	that which	other than	of them	a group	plan by night	[from] you, they leave
تَقُولُ ۚ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۚ فَأَعْرِضْ 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

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾									
81	(as) a Trustee.	And sufficient is Allah	Allah.	in	and put (your) trust				
أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۖ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ									
other than	from	it had (been)	And if	(on) the Quran?	they ponder	Then (do) not			
اللَّهُ لَوْ جَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾									
82	much contradiction.	in it	surely they (would have) found	Allah,					
وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا									
they spread	[the] fear	or	the security	of	a matter	comes to them	And when		
بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى									
and to	the Messenger	to	they (had) referred it	But if	[with] it.				
أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ									
those who	surely would have known it	among them,	those having authority						
يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ									
(of) Allah	(had been the) bounty	And if not	among them.	draw correct conclusion (from) it					
عَلَيْكُمْ وَرَحْمَتُهُ لَا تَتَّبِعْتُمُ الشَّيْطَانَ إِلَّا									
except	the Shaitaan	surely you (would have) followed	and His Mercy,	on you					
قَلِيلًا ﴿٨٣﴾ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَفِّرْ									
you are not responsible	(of) Allah;	(the) way	in	So fight	83	a few.			
إِلَّا نَفْسَكَ وَخَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ									
that Allah	perhaps	the believers,	And encourage	(for) yourself.	except				
يَكْفِيَ بِأَسِ الَّذِينَ كَفَرُوا ۗ وَاللَّهُ أَشَدُّ									
(in) Might	(is) Stronger	And Allah	disbelieved.	(of) those who	(the) might	will restrain			
وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾ مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً									
good,	an intercession	intercedes -	Whoever	84	(in) punishment.	and Stronger			
يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ۚ وَمَنْ يَشْفَعُ شَفَاعَةً									
an intercession	intercedes -	and whoever	of it;	a share	for him	will have			
سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ									
every	(is) on	And Allah	of it.	a portion	for him	will have	evil,		
شَيْءٍ مُّقِيبًا ﴿٨٥﴾ وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا									
then greet	with a greeting,	you are greeted	And when	85	a Keeper.	thing			

بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ									
thing	every	of	is	Allah	Indeed,	return it.	or	than it	with better
حَسِيبًا ٨٦ اللَّهُ لَا إِلَهَ إِلَّا هُوَ									
Him,	except	god	(there is) no	Allah -	86	an Accountant.			
لِيَجْزِعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ									
about it.	doubt	no	(of) Resurrection -	(the) Day	to	surely He will gather you			
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ٨٧ فَمَا									
So what	87	(in) statement.	Allah	than	(is) more truthful	And who			
لَكُمْ فِي الْمُنَافِقِينَ فِتْنَتَيْنِ									
(you have become) two parties? the hypocrites (that) concerning (is the matter) with you									
وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا									
you guide	that	Do you wish	they earned.	for what	cast them back	While Allah			
مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلُّ اللَّهُ فَلَئِنْ									
then never	Allah lets go astray,	And whoever	Allah has let go astray?	whom					
تَجِدَ لَهُ سَبِيلًا ٨٨ وَدُّوا لَوْ تَكْفُرُونَ كَمَا									
as	you disbelieve	if	They wish	88	a way.	for him	will you find		
كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ									
from them	take	So (do) not	alike.	and you would be	they disbelieved				
أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا									
they turn back,	But if	(of) Allah.	(the) way	in	they emigrate	until	allies		
فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا									
take	And (do) not	you find them.	wherever	and kill them	seize them				
مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ٨٩ إِلَّا الَّذِينَ يَصِلُونَ									
join	those who	Except	89	any helper,	and not	any ally	from them		
إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ									
those who come to you	or	(is) a treaty	and between them	between you	a group	[to]			
حَصَرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ									
And if	their people.	they fight	or	they fight you	that	their hearts	restraining		
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ									
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.

قَوْ

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.

عِ

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.

فَلَقَاتُوكُمْ	فَإِنْ	اعْتَزَلُوكُمْ	فَلَمْ
and (do) not	they withdraw from you	So if	and surely they (would have) fought you.
يُقَاتِلُوكُمْ	وَالْقُوا إِلَيْكُمْ السَّلَامَ	فَمَا	جَعَلَ اللَّهُ لَكُمْ
for you	Allah (has) made	then not	[the] peace to you and offer fight against you
عَلَيْهِمْ سَبِيلًا	سَتَجِدُونَ	آخَرِينَ	يُرِيدُونَ أَنْ
that	wishing	others	You will find 90 a way. against them
يَأْمَنُوكُمْ	وَيَأْمَنُوا	تَوْمَهُمْ	كُلَّمَا
Every time	their people,	and they be secure from	they be secure from you
رُدُّوْا	إِلَى الْفِتْنَةِ	أُرْكَسُوا	فِيهَا فَإِنْ لَمْ
not	So if	into it.	they are plunged the temptation, to they are returned
يَعْتَزِلُوكُمْ	وَيُلْقُوا إِلَيْكُمْ السَّلَامَ	وَيَكْفُوا	أَيْدِيَهُمْ
their hands,	and they restrain	[the] peace	to you and offer they withdraw from you
فَخَذَوْهُمْ	وَأَقْتُلُوهُمْ	حَيْثُ	ثَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا
We made	And those -	you find them.	wherever and kill them then seize them
لَكُمْ عَلَيْهِمْ	سُلْطَانًا	مُّبِينًا	وَمَا كَانَ
is	And not	91	clear. an authority against them for you
لِمُؤْمِنٍ	أَنْ يَقْتُلَ مُؤْمِنًا	إِلَّا	خَطَاً وَمَنْ قَتَلَ
killed	And whoever	(by) mistake.	except a believer he kills that for a believer
مُؤْمِنًا	خَطَاً	فَتَحْرِيرُ	رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَّةٌ
and blood money	(of) a believing slave	then freeing	(by) mistake, a believer
مُسْلِمَةً	إِلَى أَهْلِهَا	إِلَّا	أَنْ يَصَّدَّقُوا فَإِنْ
But if	they remit (as) charity.	that	unless his family to (is to be) paid
كَانَ	مِنْ قَوْمٍ عَدُوٍّ لَكُمْ	وَهُوَ	مُؤْمِنٌ فَتَحْرِيرُ
then freeing	a believer	and he was	to you hostile a people from (he) was
رَقَبَةٍ مُّؤْمِنَةٍ	وَإِنْ	كَانَ	مِنْ قَوْمٍ بَيْنَكُمْ
between you	a people	from	(he) was And if (of) a believing slave.
وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَّةٌ	مُسْلِمَةً إِلَى أَهْلِهِ
his family,	to	(is to be) paid	then blood money (is) a treaty, and between them,
وَتَحْرِيرُ	رَقَبَةٍ مُّؤْمِنَةٍ	فَمَنْ	لَمْ يَجِدْ فَصِيَامُ
then fasting	find,	(does) not	And whoever (of) a believing slave. and freeing

شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ	and Allah is	Allah,	from	(seeking) repentance	consecutively,	(for) two months
عَلِيمًا حَكِيمًا ٩٢ وَمَنْ يَقْتُلْ مُؤْمِنًا	a believer	kills	And whoever	92	All-Wise.	All-Knowing,
مُتَعَمِّدًا فَجَزَاءُوهُ جَهَنَّمُ خَالِدًا فِيهَا	abiding in it forever	(is) Hell,	then his recompense			intentionally
وَغَضَبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ	for him	and He has prepared	and He (will) curse him	on him	and Allah's wrath will fall	
عَذَابًا عَظِيمًا ٩٣ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا	When	believe[d]!	who	O you	93	great. a punishment
صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا	say	and (do) not	then investigate,	(of) Allah	(the) way	in you go forth
لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا	"You are not a believer,"	(a greeting of) peace,	to you	offers	to (the one) who	
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَالِمُ	(are) booties	Allah	for with	(of) the world,	(of) the life	transitory gains seeking
كَثِيرَةٌ ٩٤ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ	then Allah conferred favor	before,	you were	Like that	abundant.	
عَلَيْكُمْ فَتَبَيَّنُوا ٩٥ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ	you do	of what	is	Allah	Indeed,	so investigate. upon you;
خَيْرًا ٩٤ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ	the believers,	among	the ones who sit	(are) equal	Not	94 All-Aware.
غَيْرِ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ	(the) way	in	and the ones who strive	[the] disabled,	the ones (who are)	other than
اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ	the ones who strive	Allah (has) preferred	and their lives.	with their wealth	(of) Allah	
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ٩٥ وَكُلًّا	And (to) all	(in) rank.	the ones who sit	to	and their lives	with their wealth
وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى	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 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,

الْقُعْدِينَ	أَجْرًا	عَظِيمًا	دَرَجَاتٍ	مِّنْهُ
the ones who sit	(with) a reward	great,	Ranks	from Him
وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ اللَّهُ	عَفُورًا	رَّحِيمًا
and forgiveness,	and mercy.	Allah	Oft-Forgiving,	Most Merciful.
إِنَّ الَّذِينَ	تَوَفَّيْنَاهُمْ	الْمَلَائِكَةُ	ظَالِمِينَ	
Indeed,	take them (in death)	the Angels	(while) they (were) wronging	
أَنفُسِهِمْ	قَالُوا	فِيمَ	كُنْتُمْ	قَالُوا
themselves	they say,	"In what (condition)	were you?"	They said,
مُسْتَضْعَفِينَ	فِي الْأَرْضِ	قَالُوا	أَلَمْ تَكُنْ	أَرْضَ اللَّهِ
oppressed	in	the earth."	was	(of) Allah
وَاسِعَةً	فَتَهَاجَرُوا	فِيهَا	فَأُولَٰئِكَ	مَأْوَاهُمْ
spacious (enough)	so that you (could) emigrate	in it?"	Then those	(will have) their abode
جَهَنَّمَ	وَسَاءَتْ	مَصِيرًا	إِلَّا	الْمُسْتَضْعَفِينَ
(in) Hell -	and it is an evil	destination.	Except	the oppressed
مِنَ الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	لَا يَسْتَطِيعُونَ	حِيلَةً
among	the men	and the women	and the children	who are not able to
وَلَا	يَهْتَدُونَ	سَبِيلًا	فَأُولَٰئِكَ	عَسَى اللَّهُ أَنْ
and not	they are directed	(to) a way.	Then those,	[that] Allah
يَعْفُو عَنْهُمْ	وَكَانَ اللَّهُ	عَفُورًا	عَفُورًا	
[on] them,	and is	Allah	Oft-Forgiving,	Oft-Pardoning,
وَمَنْ	يُهَاجِرْ	فِي سَبِيلِ	اللَّهِ	يَجِدْ
And whoever	emigrates	(the) way	(of) Allah,	in
مُرْغَمًا	كَثِيرًا	وَسَعَةً	وَمَنْ	يَخْرُجْ
place(s) of refuge -	many,	and abundance.	And whoever	leaves
بَيْتِهِ	مُهَاجِرًا	إِلَى اللَّهِ	وَرَسُولِهِ	ثُمَّ
his home	(as) an emigrant	to	Allah	then
الْمَوْتُ	فَقَدْ	وَقَعَ	أَجْرُهُ	عَلَى اللَّهِ
[the] death,	then certainly	(became) incumbent	on	Allah.
عَفُورًا	رَّحِيمًا	وَإِذَا	ضَرَبْتُمْ	فِي الْأَرْضِ
Oft-Forgiving,	Most Merciful.	And when	you travel	in

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّكُمْ	if	the prayer	[of]	you shorten	that	(is) any blame	upon you	then not
خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ	the disbelievers	Indeed,	disbelieved.	those who	(may) harm you	that	you fear	
كَانُوا لَكُمْ عَدُوًّا مُبِينًا ۚ وَإِذَا كُنْتُمْ فِيهِمْ	among them	you are	And when	101	open.	an enemy	for you	are
فَاقْبَتُوا لَهُمْ الصَّلَاةَ فَتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ	with you	of them	a group	then let stand	the prayer,	for them	and you lead	
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ ۚ فَإِذَا سَجَدُوا فَلْيَكُونُوا	then let them be	they have prostrated,	Then when	their arms.	and let them take			
مِنْ وَرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ	(which has) not	other,	a group -	and let come (forward)	behind you			
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ	and their arms.	their precautions	and let them take	with you	and let them pray	prayed,		
وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ	your arms	[about]	you neglect	if	disbelieved	those who	Wished	
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً	(in) a single attack.	[upon] you	so (that) they (can) assault	and your baggage,				
وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى	any trouble	with you	was	if	upon you	blame	But (there is) no	
مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا	you lay down	that	sick	you are	or	rain	(because) of	
أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ	has prepared	Allah	Indeed,	your precautions.	but take	your arms,		
لِلْكَافِرِينَ عَذَابًا مُهِينًا ۚ فَإِذَا قَضَيْتُمْ	you (have) finished	Then when	102	humiliating.	a punishment	for the disbelievers		
الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيًّا وَرُكُودًا وَعَلَىٰ	and (lying) on	and sitting	standing	Allah	then remember	the prayer,		
جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا 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 كِتَابًا مَّوْقُوتًا	Indeed, the prayer is prescribed for the believers at fixed times.
وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ١٠٤	And (do) not be weak in pursuit of the people. If you are suffering, then indeed they are also suffering like what you are suffering, and you hope from Allah what they do not hope. And Allah is All-Wise. All-Knowing.
بِالْحَقِّ لَتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ١٠٥ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ١٠٦	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. And do not be an enemy to the deceivers.
وَأَسْتَغْفِرِ اللَّهَ ١٠٧ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ١٠٨	And seek forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.
وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ١٠٩	And do not argue on behalf of those who deceive themselves. Indeed, Allah does not love the one who is treacherous and sinful.
يَسْتَحْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ ١١٠ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنْ الْقَوْلِ ١١١ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ١١٢	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.
هَآأَنْتُمْ هَآؤَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ ١١٣	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

يَكُونُ عَلَيْهِمْ	وَكَيْلًا	١٠٩	وَمَنْ	يَعْمَلُ	سُوءًا
will be	(their) defender.	109	And whoever	does	evil
أَوْ يَظْلِمُ نَفْسَهُ ثُمَّ	يَسْتَغْفِرِ	اللَّهُ	يَجِدِ	اللَّهُ	
or	then	his soul	wrongs	he will find	(of) Allah
غُفُورًا	رَّحِيمًا	١١٠	وَمَنْ	يَكْسِبْ	إِثْمًا فَإِنَّمَا
Oft-Forgiving,	Most Merciful.	110	And whoever	earns	then only
يَكْسِبُهُ	عَلَى نَفْسِهِ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا	١١١
he earns it	against	his soul.	And Allah is	All-Knowing,	All-Wise.
وَمَنْ	يَكْسِبْ خَطِيئَةً	أَوْ إِثْمًا ثُمَّ	يَرْمِ بِهِ	بَرِيًّا	
And whoever	earns	a fault	or	a sin	(on) an innocent,
فَقَدَرِ	اِحْتَلَّ	بُهْتَانًا	وَإِثْمًا	مُبينًا	١١٢
then surely	he (has) burdened (himself)	(with) a slander	and a sin	manifest.	112
وَلَوْلَا	فَضْلُ اللَّهِ	عَلَيْكَ	وَرَحْمَتُهُ	لَهَتَتْ	
And if not	(for the) Grace of Allah	upon you	and His Mercy -	surely (had) resolved	
طَائِفَةٌ	مِنْهُمْ	أَنْ يُضِلُّوكَ	وَمَا	يُضِلُّونَ	إِلَّا
a group	of them	to	mislead you.	But not	except
أَنْفُسَهُمْ	وَمَا	يَضُرُّوكَ	مِنْ شَيْءٍ	وَأَنْزَلَ اللَّهُ	
themselves,	and not	they will harm you	(in) anything.	And Allah has sent down	
عَلَيْكَ	الْكِتَابَ	وَالْحِكْمَةَ	وَعَلَّمَكَ	مَا	لَمْ تَكُنْ
to you	the Book	and [the] Wisdom	and taught you	what	you did not
تَعْلَمُ	وَكَانَ	فَضْلُ اللَّهِ	عَلَيْكَ	عَظِيمًا	١١٣
And is	know.	(the) Grace	(of) Allah	upon you	great.
خَيْرٌ فِي كَثِيرٍ	مِنْ تَجْوَاهُمْ	إِلَّا	مَنْ	أَمَرَ بِصَدَقَةٍ	
in	of	much	except	(he) who	charity
أَوْ مَعْرُوفٍ	أَوْ إِصْلَاحٍ	بَيْنَ	النَّاسِ	وَمَنْ	يَفْعَلْ ذَلِكَ
or	or	kindness	between	the people.	And who
ابْتِغَاءَ	مَرْضَاتِ اللَّهِ	فَسَوْفَ	نُؤْتِيهِ	أَجْرًا	عَظِيمًا
seeking	pleasure	(of) Allah	then soon	We will give him	a reward
وَمَنْ	يُشَاقِقِ	الرَّسُولَ	مِنْ بَعْدِ	مَا	تَبَيَّنَ
And whoever	opposes	the Messenger	after	what	(has) become clear

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.

116. 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.

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

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

119. 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.

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

121. Those will have their abode

لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ	(of) the believers,	(the) way	other than	and he follows	(of) the guidance,	to him	
نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا	and evil it is	(in) Hell	and We will burn him	he (has) turned	(to) what	We will turn him	
مَصِيرًا ۚ إِنَّ اللَّهَ لَا يُغْفِرُ ۚ وَأَن يُشْرَكَ بِهِ وَيُغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ۚ إِنَّ يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا ۚ وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ۚ لَّعَنَهُ اللَّهُ ۖ وَقَالَ لَا تَخَذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۚ وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	that	forgive	does not	Allah	ndded,	115	(as) a destination.
يُشْرَكَ بِهِ وَيُغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ۚ إِنَّ يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا ۚ وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ۚ لَّعَنَهُ اللَّهُ ۖ وَقَالَ لَا تَخَذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۚ وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	that	other than	[what]	but He forgives	with Him,	partners be associated	
لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ۚ إِنَّ يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا ۚ وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ۚ لَّعَنَهُ اللَّهُ ۖ وَقَالَ لَا تَخَذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۚ وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	then surely	with Allah	associates partners	And whoever	He wills.	for whom	
ضَلَّ ضَلًّا بَعِيدًا ۚ إِنَّ يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا ۚ وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ۚ لَّعَنَهُ اللَّهُ ۖ وَقَالَ لَا تَخَذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۚ وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	besides Him	they invoke	Not	116	far away.	straying	he lost (the) way,
إِلَّا إِنثًا ۚ وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ۚ لَّعَنَهُ اللَّهُ ۖ وَقَالَ لَا تَخَذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۚ وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	rebellious.	Shaitaan -	except	they invoke	and not	female (deities)	but
لَّعَنَهُ اللَّهُ ۖ وَقَالَ لَا تَخَذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۚ وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	your slaves	from	"I will surely take	and he said,	Allah cursed him	117	
نَصِيبًا مَّفْرُوضًا ۚ وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	"And I will surely mislead them	118	appointed."	a portion			
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	so they will surely cut off	and surely I will order them	and surely arouse desires in them,				
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	so they will surely change	and surely I will order them	(of) the cattle	(the) ears			
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	خلق الله	الله	وَمَن	يَتَّخِذِ	الشَّيْطَانَ	وَلِيًّا	(as) a friend
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	the Shaitaan	takes	And whoever	(of) Allah."	(the) creation		
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	مِّن دُونِ	الله	فَقَدْ	خَسِرَ	خُسْرَانًا مُّبِينًا	مُتَّبِعًا	manifest.
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	manifest.	a loss	he (has) lost -	then surely	Allah,	besides	
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	يَعِدُهُمْ	وَمَا	وَيُمَنِّيهِمْ	وَمَا	يَعِدُهُمْ	119	
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	promises them	and not	and arouses desires in them	He promises them			
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	الشَّيْطَانُ	إِلَّا	غُرُورًا	أُولَٰئِكَ	مَأْوَاهُمْ		
وَلَا مَنِيبَةً لَهُمْ وَلَا أَمْنًا وَلَا نِعَامًا ۚ فليغيرن خلق الله ۚ وَمَن يُتَّخِذِ الشَّيْطَانَ وَلِيًّا (as) a friend besides الله ۚ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۚ يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُم الشَّيْطَانُ إِلَّا غُرُورًا ۚ أُولَٰئِكَ مَأْوَاهُمْ	their abode	Those -	120	deception.	except	the Shaitaan -	

جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَالَّذِينَ	And those who	121	any escape.	from it	they will find	and not	(is) Hell
أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدُّ لَهُمْ جَنَّاتُ	(in) Gardens	We	will admit them	[the] righteous deeds	and do	believe[d]	
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ط	forever.	in it	will abide	the rivers,	underneath it	from	flow
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ	Allah	than	(is) truer	and who	(in) truth,	(of) Allah	A Promise
قِيلًا ﴿١٢٢﴾ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلُ	(of the) People	(by the) desire	and not	by your desire	Not	122	(in) statement?
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا	and not	for it	will be recompensed	evil	does	Whoever	(of) the Book.
يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾	123	any helper.	and not	any protector	Allah	besides	for him he will find
وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى	female,	or	(the) male	from	[the] righteous deeds	[of]	does And whoever
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ	they will be wronged	and not	Paradise	will enter	then those	(is) a believer,	and he
نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا	(in) religion	(is) better	And who	124	(even as much as) the speck on a date-seed.		
مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ	and follows	(is) a good-doer	and he	to Allah	his face	submits	than (one) who
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا	(as) a friend.	Ibrahim	And Allah took	(the) upright?	(of) Ibrahim	(the) religion	
﴿١٢٥﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي	(is) in	and what	the heavens	(is) in	(is) what	And for Allah	125
الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾	126	All-Encompassing.	thing	of every	Allah	and is	the earth,
وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ	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 ۚ وَمَا يُتْلَىٰ عَلَيْكُم فِي الْكِتَابِ فِي						
concerning	the Book	in	to you	is recited	and what	about them
يَتَىٰ النِّسَاءَ الَّتِي لَا تُوْتُونَهُنَّ مَّا كُتِبَ						
is ordained	what	you (do) not give them	(to) whom	[the] girls	orphans	
لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ						
and the ones who are weak	marry them,	to	and you desire	for them		
مِنَ الْوِلْدَانِ ۚ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا						
And whatever	with justice.	for orphans	stand	and to	the children	of
تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾						
127	All-Knowing.	about it	is	Allah	then indeed,	good of you do
وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا						
desertion	or	ill-conduct	her husband	from	fears	a woman And if
فَلَا جُنَاحَ عَلَيْهِنَّ أَنْ يُصْلِحَا						
they make terms of peace	that	on both of them	sin	then (there is) no		
بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ						
And are swayed	(is) best.	and [the] reconciliation	a reconciliation	between themselves -		
الْأَنْفُسَ الشُّحَّ ۚ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ						
then indeed,	and fear (Allah),	you do good	But if	(by) greed.	the souls	
اللَّهُ كَانَ بِهَا تَعْمَلُونَ خَيْرًا ﴿١٢٨﴾ وَلَنْ						
And never	128	All-Aware.	you do	of what	is	Allah
تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ						
you desired,	even if	[the] women	between	deal justly	to	will you be able
فَلَا تَبِيلُوا كُلُّ الْمَيْلِ فَتَذَرُوهَا						
and leave her (the other)	the inclination	(with) all	incline	but (do) not		
كَالْمُعَلَّقَةِ ۚ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ						
Allah	then indeed,	and fear (Allah)	you reconcile	And if	like the suspended one.	
كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾ وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ						
Allah will enrich	they separate,	And if	129	Most Merciful.	Oft-Forgiving,	is
كُلًّا مِّنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا						
All-Encompassing,	and Allah is	His abundance,	from	each (of them)		

حَكِيمًا ١٣٠	وَلِلَّهِ	مَا	فِي السَّمَوَاتِ وَمَا
All-Wise.	130	And for Allah	(is) whatever (is) in the heavens and whatever
فِي الْأَرْضِ وَقَدْ	وَصَّيْنَا	الَّذِينَ أُوتُوا	الْكِتَابَ
(is) in the earth.	And surely	We have instructed	those who were given the Book
مِنْ قَبْلِكُمْ	وَأَيَّاكُمْ	أَنْ اتَّقُوا اللَّهَ	وَإِنْ تَكْفُرُوا
before you	and yourselves	that you fear Allah.	But if you disbelieve -
فَإِنَّ	لِلَّهِ	مَا	فِي السَّمَوَاتِ وَمَا
then indeed	for Allah	(is) whatever (is) in the heavens	and whatever (is) in
الْأَرْضِ وَكَانَ اللَّهُ	غَنِيًّا	حَمِيدًا ١٣١	وَلِلَّهِ
And Allah is	Free of need,	Praiseworthy.	131
مَا	فِي السَّمَوَاتِ وَمَا	فِي الْأَرْضِ وَكَفَى بِاللَّهِ	
(is) whatever (is) in the heavens	and whatever (is) in the earth.	And Allah is sufficient	
وَكَيْلًا ١٣٢	إِنْ يَشَأْ	يُدْهِبْكُمْ	أَيُّهَا النَّاسُ
(as) a Disposer of affairs.	If He wills	He can take you away	O people,
وَيَأْتِ بِآخَرِينَ ١٣٣	وَكَانَ اللَّهُ	عَلَىٰ ذَٰلِكَ قَدِيرًا ١٣٤	
and bring others.	And Allah is	that over	All-Powerful.
مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا	فَعِنْدَ اللَّهِ ثَوَابٌ		
Whoever [is] desires reward (of) the world -	then with Allah (is the) reward		
الدُّنْيَا وَالْآخِرَةِ ١٣٥	وَكَانَ اللَّهُ	سَمِيعًا	بَصِيرًا ١٣٦
(of) the world and the Hereafter.	And Allah is	All-Hearing,	All-Seeing.
يَا أَيُّهَا الَّذِينَ آمَنُوا	كُونُوا قَوَّامِينَ	بِالْقِسْطِ شُهَدَاءَ	
O you who believe[d]!	Be	custodians of justice	(as) witnesses
لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ	أَوْ الْوَالِدِينَ	وَالْأَقْرَبِينَ	إِنْ
to Allah, even if (it is) against yourselves	or the parents and the relatives.		if
يَكُنْ غَنِيًّا أَوْ فَقِيرًا	فَاللَّهُ	أَوْلَىٰ	بِهِمَا ١٣٧
he be rich or poor, for Allah	(is) nearer to both of them.		So (do) not
تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا	وَإِنْ تَلَوْا	أَوْ تَعْرِضُوا	
lest you deviate. (from doing justice).	And if you distort	or you follow	refrain,
فَإِنَّ	لِلَّهِ	كَانَ	بِمَا تَعْمَلُونَ خَبِيرًا ١٣٨
then indeed,	Allah	is	of what you do
	135	All-Aware.	O you

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 آمَنُوا	آمَنُوا بِاللَّهِ	وَرَسُولِهِ	وَالْكِتَابِ	
who	believe	in Allah	and His Messenger,	and the Book
الَّذِي نَزَّلَ	عَلَى رَسُولِهِ	وَالْكِتَابِ	الَّذِي	
which	He revealed	upon	His Messenger	and the Book
أَنْزَلَ مِنْ قَبْلُ	وَمَنْ يَكْفُرْ	بِاللَّهِ	وَمَلَكَيْتِهِ	
He revealed	And whoever	disbelieves	in Allah	and His Angels,
وَكُتِبَ	وَرُسُلِهِ	وَالْيَوْمِ	الْآخِرِ	
and His Books,	and His Messengers	and the Day	the Last,	

137. Indeed, those who believed then disbelieved, then believed, then (again) disbelieved, and then increased in disbelief - Allah will not forgive them, nor will He guide them to the (right) way.

فَقَدْ	ضَلَّ	ضَلَّ	بَعِيدًا	١٣٦
then surely	he (has) lost (the) way,	straying	far away.	136
إِنَّ	الَّذِينَ آمَنُوا	ثُمَّ كَفَرُوا		
Indeed,	those who	believed,	then	disbelieved,
ثُمَّ	آمَنُوا	ثُمَّ كَفَرُوا	ثُمَّ	
then	(again) believed,	then	disbelieved,	then
أَزْدَادُوا	كُفْرًا	لَمْ يَكُن	اللَّهُ	لِيَغْفِرَ
increased	(in) disbelief -	not	will	Allah
لَهُمْ	وَلَا	لِيَهْدِيَهُمْ	سَبِيلًا	١٣٧
[for] them	and not	will guide them	(to) a (right) way.	137

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

بَشِيرِ	السُّفْقَيْنِ	بِأَنَّ لَهُمْ	عَذَابًا	
Give tidings	(to) the hypocrites	that	for them	(is) a punishment
أَلِيمًا	١٣٨	الَّذِينَ	يَتَّخِذُونَ	الْكُفْرِينَ
painful -	138	Those who	take	the disbelievers

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.

أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَيَّتَعُونَ	
(as) allies	instead of	the believers.	Do they seek	
عِنْدَهُمْ	الْعِزَّةَ	فَإِنَّ	الْعِزَّةَ	لِلَّهِ جَمِيعًا
with them	the honor?	But indeed,	the honor	(is) all for Allah.
وَقَدْ	نَزَّلَ	عَلَيْكُمْ	فِي	١٣٩
And surely	He has revealed	to you	in	139
الْكِتَابِ	أَنْ	إِذَا	سَمِعْتُمْ	آيَاتِ
the Book	that	when	you hear	(the) Verses

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

اللَّهُ	يُكْفَرُ	بِهَا	وَيُسْتَهْزَأُ	بِهَا
(of) Allah	being rejected	[it]	and ridiculed	at [it],
فَلَا	تَقْعُدُوا	مَعَهُمْ	حَتَّى	يَخُوضُوا
then do not	sit	with them	until	they engage
فِي	حَدِيثٍ	غَيْرِهِ ^ط	إِنَّكُمْ	إِذَا
in	a conversation	other than that.	Indeed, you	then,
مِثْلَهُمْ ^ط	إِنَّ	اللَّهَ	جَامِعُ	السُّفْقَيْنِ
(would be) like them.	Indeed,	Allah	will gather	the hypocrites
وَالْكَافِرِينَ	فِي	جَهَنَّمَ	جَمِيعًا	لَا ^(١٤٠)
and the disbelievers	in	Hell	all together.	140
الَّذِينَ	يَتَرَبَّصُونَ	بِكُمْ ^ج	فَإِنْ	كَانَ
Those who	are waiting	for you.	Then if	was
فَتْحٌ	مِّنَ	اللَّهِ	قَالُوا	أَلَمْ
a victory	from	Allah	they say,	'Were not
نَكُنْ	مَعَكُمْ ^ط	وَإِنْ	كَانَ	لِلْكَافِرِينَ
we	with you?"	But if	(there) was	for the disbelievers
نَصِيبٌ ^{لا}	قَالُوا	أَلَمْ	نَسْتَحِذْ	
a chance	they said,	"Did not	we have advantage	
عَلَيْكُمْ	وَنَسَعَكُمْ	مِّنَ	الْمُؤْمِنِينَ ^ط	
over you	and we protected you	from	the believers?"	
فَاللَّهُ	يَحْكُمُ	بَيْنَكُمْ	يَوْمَ	الْقِيَامَةِ ^ط
And Allah	will judge	between you	(on the) Day	(of) the Resurrection,
وَلَنْ	يَجْعَلَ	اللَّهُ	لِلْكَافِرِينَ	عَلَى
and never	will Allah make	for the disbelievers	over	the believers
سَبِيلًا	إِنَّ	السُّفْقَيْنِ	يُخْدِعُونَ	ع ^(١٤١)
a way.	141	Indeed,	the hypocrites	(seek to) deceive
اللَّهُ	وَهُوَ	خَادِعُهُمْ ^ج	وَإِذَا	قَامُوا
Allah	and (it is) He	who deceives them.	And when	they stand
إِلَى	الصَّلَاةِ	قَامُوا	كُسَالَى	يُرْآءُونَ
for	the prayer,	they stand	lazily,	showing off

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.

النَّاسِ	وَلَا	يَذْكُرُونَ	اللَّهُ	إِلَّا
(to) the people	and not	they remember	Allah	except
قَلِيلًا	مُذْبَذِبِينَ	بَيْنَ	ذَلِكَ	١٤٣
a little.	142	Wavering	between	that,
لَا	إِلَى	هَؤُلَاءِ	وَلَا	إِلَى
not	to	these	and not	to
وَمَنْ	يُضِلِّ اللَّهُ	فَكَنْ	تَجِدَ	لَهُ
And whoever	Allah lets go astray -	then never	you will find	for him
سَبِيلًا	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا
a way.	143	O you	who	believe[d]!
تَتَّخِذُوا	الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ
take	the disbelievers	(as) allies	instead of	the believers.
أَتُرِيدُونَ	أَنْ	تَجْعَلُوا	لِلَّهِ	عَلَيْكُمْ
Do you wish	that	you make	for Allah	against you
سُلْطَانًا	مُبِينًا	١٤٤	إِنَّ	السُّفْهَاءِ
an evidence	clear?	144	Indeed,	the hypocrites
فِي	الدَّرَكِ الْأَسْفَلِ	مِنْ	النَّارِ	وَلَنْ
(will be) in	the lowest depths	of	the Fire,	and never
تَجِدَ	لَهُمْ	نَصِيرًا	١٤٥	إِلَّا
you will find	for them	any helper	145	Except
تَابُوا	وَأَصْلَحُوا	وَأَعْتَصَمُوا	بِاللَّهِ	وَأَخْلَصُوا
repent	and correct (themselves)	and hold fast	to Allah	and are sincere
دِينَهُمْ	لِلَّهِ	فَأُولَئِكَ	مَعَ	الْمُؤْمِنِينَ
(in) their religion	for Allah,	then those (will be)	with	the believers.
وَسَوْفَ	يُعْطِيهِمُ اللَّهُ	الْمُؤْمِنِينَ	أَجْرًا عَظِيمًا	١٤٦
And soon	Allah will give	the believers	a great reward.	146
مَا	يَفْعَلُ اللَّهُ	بِعَذَابِكُمْ	إِنْ	شَكَرْتُمْ
What	would Allah do	by punishing you	if	you are grateful
وَأَمَنْتُمْ	وَكَانَ اللَّهُ	شَاكِرًا	عَلِيمًا	١٤٧
and you believe?	And Allah is	All-Appreciative,	All-Knowing.	147

لَا	يُحِبُّ	اللَّهُ	الْجَهْرَ بِالسُّوءِ	مِنْ
[of]	love	Allah	the public mention of [the] evil	(Does) not
الْقَوْلِ	إِلَّا	مَنْ	ظَلِمَ	وَكَانَ اللَّهُ سَيِّعًا
[the] words	except	(by the one) who	has been wronged.	All-Hearing, And Allah is
عَلِيمًا	④٨	إِنْ	تُبْدُوا	خَيْرًا أَوْ تُخْفُوهُ
All-Knowing.	148	If	you disclose	you conceal it or a good
أَوْ تَعْفُوا	عَنْ	سُوءٍ	فَإِنَّ	اللَّهَ كَانَ
or	pardon	[of]	an evil,	is Allah then indeed,
عَفْوًا	قَدِيرًا	④٩	إِنَّ	الَّذِينَ يَكْفُرُونَ
Off-Pardoning,	All-Powerful.	149	Indeed,	those who disbelieve
بِاللَّهِ	وَرُسُلِهِ	وَيُرِيدُونَ	أَنْ	يُفَرِّقُوا
in Allah	and His Messengers	and they wish	that	they differentiate
بَيْنَ	اللَّهِ	وَرُسُلِهِ	وَيَقُولُونَ	نُومِنْ
between	Allah	and His Messengers	and they say,	"We believe
بِبَعْضٍ	وَنَكْفُرُ	بِبَعْضٍ	وَيُرِيدُونَ	أَنْ يَتَّخِذُوا
in some	and we disbelieve	in others."	And they wish	that they take
بَيْنَ	ذَلِكَ سَبِيلًا	⑤٠	أُولَئِكَ هُمُ	الْكَافِرُونَ
between	a way.	150	Those -	(are) the disbelievers they
حَقًّا	وَأَعْتَدْنَا	لِلْكَافِرِينَ	عَذَابًا	مُهِينًا
truly.	And We have prepared	for the disbelievers	a punishment	humiliating.
⑤١	وَالَّذِينَ آمَنُوا	بِاللَّهِ	وَرُسُلِهِ	وَلَمْ
151	And those who	believe	in Allah	and His Messengers and not
يُفَرِّقُوا	بَيْنَ	أَحَدٍ	مِنْهُمْ	أُولَئِكَ سَوْفَ
they differentiate	between	(any) one	of them,	those - soon
يُؤْتِيهِمْ	أَجُورَهُمْ	وَكَانَ اللَّهُ	عَافِيًا	رَاحِمًا ⑤٢
He will give them	their reward.	And Allah is	Most Merciful.	152
يَسْأَلُكَ	أَهْلُ	الْكِتَابِ	أَنْ تُنَزِّلَ	عَلَيْهِمْ كِتَابًا
Ask you	(the) People	(of) the Book	that	you bring down to them a book
مِّنَ	السَّمَاءِ	فَقَدْ	سَأَلُوا	مُوسَى
from	the heaven.	Then indeed,	they (had) asked	Musa greater

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

مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً	manifestly,"	Allah	"Show us	for they said,	that	than
فَاَخَذَتْهُمُ الصُّعْقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ (of) their covenant their breaking Then because of 154 solemn .	they took	Then	for their wrongdoing.	the thunderbolt	so struck them	
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	an authority	Musa	And We gave	that.	for	then We forgave them
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	for their covenant,	the mount	over them	And We raised	153	clear.
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	to them.	And We said	prostrating."	the gate,	"Enter	to them, and We said
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	a covenant	from them	And We took	the Sabbath."	in	transgress
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	and their disbelief	in (the) Signs	(of) Allah	and their killing	(of) the Prophets	
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	Nay,	(are) wrapped."	"Our hearts	and their saying,	any right	without
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	Allah (has) set a seal	on their (hearts)	for their disbelief	so not	they believe	except
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	155	And for their disbelief	and their saying	against	Maryam	a few.
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	156	And for their saying,	"Indeed, we	killed	إِنَّا قَتَلْنَا	a slander
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	the Messiah,	Isa,	son	(of) Maryam,	(the) Messenger	of Allah."
فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝١٥٣ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝١٥٤ فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ	they killed him	and not	they crucified him	but	it was made to appear (so)	

لَهُمْ ^ط	وَإِنَّ	الَّذِينَ	اِخْتَلَفُوا	فِيهِ	لَفِي	شَكٍّ
to them.	And indeed,	those who	differ	in it	(are) surely in	doubt
مِنْهُ ^ط	مَا	لَهُمْ	بِهِ	مِنْ	عِلْمٍ	إِلَّا
about it.	Not	for them	about it	[of]	(any) knowledge	except
اتِّبَاءً	الظَّنِّ ^ج	وَمَا	قَتَلُوهُ	يَقِينًا	لَا	١٥٧
(the) following	(of) assumption.	And not	they killed him,	certainly.	157	
بَلْ	رَفَعَهُ	اللَّهُ	إِلَيْهِ ^ط	وَكَانَ	اللَّهُ	عَزِيزًا
Nay,	Allah raised him	towards Him.	And Allah is	All-Mighty,		
حَكِيمًا	١٥٨	وَإِنْ	مِّنْ	أَهْلِ	الْكِتَابِ	إِلَّا
All-Wise.	158	And (there is) not	from	(the) People	(of) the Book	but
لَيُؤْمِنَنَّ	بِهِ	قَبْلَ	مَوْتِهِ ^ج	وَيَوْمَ	الْقِيَامَةِ	
surely he believes	in him	before	his death.	And (on the) Day	(of) the Resurrection	
يَكُونُ	عَلَيْهِمْ	شَهِيدًا	١٥٩	فَيُظْلِمُ	مِّنْ	
he will be	against them	a witness.	159	Then for (the) wrongdoing	of	
الَّذِينَ	هَادُوا	حَرَّمْنَا	عَلَيْهِمْ	طَيِّبَاتٍ		
those who	were Jews,	We made unlawful	for them	good things		
أُحِلَّتْ	لَهُمْ	وَبَصَلِهِمْ	عَنْ	سَبِيلِ		
which had been lawful	for them	and for their hindering	from	(the) way		
اللَّهُ	كَثِيرًا	لَّا	وَأَخَذَهُمْ	الرِّبَا	وَقَدْ	
(of) Allah -	many.	160	And for their taking	(of) [the] usury	while certainly	
نُهُوا	عَنْهُ	وَأَكْلِهِمْ	أَمْوَالِ	النَّاسِ		
they were forbidden	from it	and (for) their consuming	wealth	(of) the people		
بِالْبَاطِلِ	وَأَعْتَدْنَا	لِلْكَافِرِينَ	مِنْهُمْ	عَذَابًا		
wrongfully.	And We have prepared	for the disbelievers	among them	a punishment		
أَلِيًّا	١٦١	لَكِنِ	الرَّاسِخُونَ	فِي	الْعِلْمِ	
painful.	161	But	the ones who are firm	in	the knowledge	
مِنْهُمْ	وَالْمُؤْمِنُونَ	يُؤْمِنُونَ	بِهَا	أُنْزِلَ	إِلَيْكَ	
among them	and the believers	believe	in what	(is) revealed	to you	
وَمَا	أُنْزِلَ	مِنْ	قَبْلِكَ	وَالْمُقِيمِينَ	الصَّلَاةَ	
and what	was revealed	before you.	And those who establish	the prayer		

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.

ع.٢٢

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

وَالْمُؤْتُونَ		الرَّكُوعَ		وَالْمُؤْمِنُونَ		بِاللَّهِ	
and the ones who give		the zakah		and the ones who believe		in Allah	
وَالْيَوْمِ		الْآخِرِ		أُولَئِكَ		سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا	
and the Day		the Last -		those,		a great reward.	
162				We will give them			
إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ							
Indeed, We		have revealed		to you		as We revealed	
to		Nuh					
وَالنَّبِيِّنَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ							
and the Prophets		after him,		and We revealed		to	
Ibrahim							
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى							
and Ismail,		and Ishaq		and Yaqub,		and the tribes,	
and Isa							
وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ							
and Ayyub,		and Yunus,		and Harun		and We gave	
(to) Dawood							
زَبُورًا ١٦٢ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ							
the Zaboor.		163		And Messengers		surely We (have) mentioned them	
to you							
مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ط							
before		and Messengers		not		We (have) mentioned them	
to you.							
وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ١٦٤ رُسُلًا							
And Allah spoke		(to) Musa		(in a) conversation.		164	
Messengers,							
مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى							
bearers of glad tidings		and warners,		so that not		there is	
for the mankind		against					
اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا							
Allah		any argument		after		the Messengers.	
All-Mighty,		And Allah is					
حَكِيمًا ١٦٥ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا							
All-Wise.		165		But		Allah	
bears witness		to what					
أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُوتُ							
He (has) revealed		to you.		He has sent it down		with His Knowledge	
and the Angels							
يَشْهَدُونَ ط وَكَفَى بِاللَّهِ شَهِيدًا ١٦٦ إِنَّ							
bear witness.		And Allah is sufficient		(as) a Witness.		166	
Indeed,							
الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ							
those who		disbelieve		and hinder		from	
(the) way		(of) Allah.		surely			

ضَلُّوا	ضَلَّالًا	بَعِيدًا ١٦٧	إِنَّ	الَّذِينَ	كَفَرُوا
they have strayed,	straying	far away.	Indeed,	those who	disbelieved
وَزَلَمُوا	لَمْ يَكُنِ	اللَّهُ	لِيَغْفِرْ	لَهُمْ	وَلَا
and did wrong,	Allah will not		[to] forgive	them	and not
طَرِيقًا ١٦٨	إِلَّا	طَرِيقَ	جَهَنَّمَ	خُلْدَيْنِ	فِيهَا
(to) a way,	168	Except	(the) way	(to) Hell,	abiding
أَبَدًا	وَكَانَ	ذَلِكَ	عَلَى	اللَّهِ	يَسِيرًا ١٦٩
forever.	And that is	for	Allah	easy.	169
يَا أَيُّهَا	النَّاسُ	قَدْ	جَاءَكُمْ	الرَّسُولُ	بِالْحَقِّ
O	mankind!	Surely	has come to you	the Messenger	with the truth
مِنْ	رَبِّكُمْ	فَآمِنُوا	خَيْرًا	لَكُمْ	وَإِنْ
from	your Lord	so believe,	(it is) better	for you.	But if
فَإِنَّ	اللَّهَ	مَا	فِي	السَّمَوَاتِ	وَالْأَرْضِ
then indeed,	to Allah (belongs)	whatever	(is) in	the heavens	and the earth.
وَكَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا ١٧٠	يَا أَهْلَ	الْكِتَابِ
And Allah is	All-Knowing,	All-Wise.	170	O People	(of) the Book!
لَا	تَغْلُوا	فِي	دِينِكُمْ	وَلَا	تَقُولُوا
(Do) not	commit excess	in	your religion	and (do) not	say
عَلَى	اللَّهِ	إِلَّا	الْحَقُّ	إِنَّمَا	الْمَسِيحُ
about	Allah	except	the truth.	Only	the Messiah,
ابْنُ	مَرْيَمَ	رَسُولُ	اللَّهِ	وَكَلِمَتُهُ	الْقَهْمَا
son	(of) Maryam,	(was) a Messenger of Allah	and His word	which He conveyed	
إِلَى	مَرْيَمَ	وَرُوحٌ	مِّنْهُ	فَآمِنُوا	بِاللَّهِ
to	Maryam	and a spirit	from Him.	So believe	in Allah
وَلَا	تَقُولُوا	ثَلَاثَةً	إِنْتَهُوا	خَيْرًا	لَكُمْ
And (do) not	say,	"Three;"	desist	(it is) better	for you.
اللَّهُ	إِلَهُ	وَاحِدٌ	سُبْحَنَهُ	أَنْ	يَكُونَ
Allah	(is) God	One.	Glory be to Him!	That	He (should) have
لَهُ	وَلَدٌ	لَهُ	مَا	فِي	السَّمَوَاتِ
for Him	a son.	To Him (belongs)	whatever	(is) in	the heavens

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.

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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

وَمَا	فِي	الْأَرْضِ	وَكُفَى	بِاللَّهِ	وَكَيْلًا
(as)	a Disposer of affairs.	And Allah is sufficient	the earth.	(is) in	and whatever
لَنْ	يَسْتَكْبِرَ	الْمَسِيحُ	أَنْ	يَكُونَ	عَبْدًا
١٧١	will disdain	the Messiah	to	be	171
عَبْدًا	لِلَّهِ	وَلَا	الْمَلَائِكَةُ	الْمُقَرَّبُونَ	
a slave	of Allah	and not	the Angels,	the ones who are near (to Allah).	
وَمَنْ	يَسْتَكْبِرُ	عَنْ	عِبَادَتِهِ	وَيَسْتَكْبِرُ	
And whoever	disdains	from	His worship	and is arrogant	
فَيَجْمَعُهُمْ	إِلَيْهِ	جَمِيعًا	فَأَمَّا	الَّذِينَ	
then He will gather them	towards Him	all together.	172	those who	
أَمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	فَيُؤْتِيهِمْ	أُجُورَهُمْ	
believed	and did	the righteous deeds	then He will give them in full	their reward	
وَيَزِيدُهُمْ	مِنْ	فَضْلِهِ	وَأَمَّا	الَّذِينَ	
and give them more	from	His Bounty.	And as for	those who	
اسْتَكْبَرُوا	وَاسْتَكْبَرُوا	فَيُعَذِّبُهُمْ	عَذَابًا		
disdained	and were arrogant	then He will punish them	(with) a punishment		
أَلِيمًا	وَلَا	يَجِدُونَ	لَهُمْ	مِنْ	دُونِ اللَّهِ
painful,	and they will not find	for themselves	besides Allah	any protector	
وَلَا	نَصِيرًا	يَا أَيُّهَا النَّاسُ	قَدْ	جَاءَكُمْ	
and not	any helper.	O mankind!	Surely	has come to you	
بُرْهَانٌ	مِنْ	رَبِّكُمْ	وَأَنْزَلْنَا	إِلَيْكُمْ	نُورًا
a convincing proof	from	your Lord,	and We (have) sent down	to you	a clear light.
فَأَمَّا	الَّذِينَ	أَمَنُوا	بِاللَّهِ	وَاعْتَصَمُوا	
So as for	those who	believed	in Allah	and held fast	174
بِهِ	فَسَيُدْخِلُهُمْ	فِي	رَحْمَةٍ	مِنْهُ	وَفَضْلٍ
to Him,	then He will admit them	in	Mercy	from Himself	and Bounty
وَيَهْدِيهِمْ	إِلَيْهِ	صِرَاطًا	مُسْتَقِيمًا		١٧٥
and will guide them	to Himself	(on) a straight way.	175		
يَسْتَفْتُونَكَ	قُلْ	اللَّهُ	يُقْتِيكُمْ	فِي	
They seek your ruling.	Say,	"Allah	gives you a ruling	concerning	

اَلْكَلَّةُ ط	اِنْ	اَمْرُوْا	هَلَكَ	لَيْسَ	لَهُ	وَلَدٌ
the Kalala.	if	a man	died	(and) not	he has	a child
وَلَهُ	اُخْتُ	فَلَهَا	نِصْفُ	مَا	تَرَكَ	وَهُوَ
and he has	a sister,	then for her	(is) a half	(of) what	he left.	And he
يَرِثُهَا	اِنْ	لَمْ	يَكُنْ	لَهَا	وَلَدٌ	فَاِنْ
will inherit from her	if	not	is	for her	a child.	But if
كَانَتَا	اِثْنَتَيْنِ	فَلَهُمَا	الثُّلُثَيْنِ	مِمَّا	تَرَكَ	وَإِنْ
there were	two females	then for them	two thirds	of what	he left.	But if
كَانُوا	اِخْوَةً	رِّجَالًا	وَنِسَاءً	فَلِلَّذَكَرِ		
they were	brothers and sisters	men	and women,	then the male will have		
مِثْلُ	حِظِّ	الْاُنْثَيَيْنِ	يُبَيِّنُ	اللهُ	لَكُمْ	اَنْ
like	share	(of) the two females.	Allah makes clear	to you	lest	
تَضَلُّوْا	وَاللهُ	بِكُلِّ	شَيْءٍ	عَلِيْمٌ		ع
you go astray.	And Allah	of every	thing	(is) All-Knower.	176	١٧٦
<p>﴿اٰیٰتِهَا ١٢٠﴾ ﴿سُوْرَةُ الْاٰیٰتِ مَدَنِيَّةٌ ١١٢﴾ ﴿رُكُوْعَاتِهَا ١٦﴾</p> <p>Surah Al-Maidah</p>						
بِسْمِ	اللهِ	الرَّحْمٰنِ	الرَّحِيْمِ			
In (the) name	(of) Allah	the Most Gracious,	the Most Merciful.			
يٰۤاَيُّهَا	الَّذِيْنَ	اٰمَنُوْا	اَوْفُوْا	بِالْعُقُوْدِ	اُحِلَّتْ	لَكُمْ
O you	who	believe!	Fulfil	the contracts.	Are made lawful	for you
بِهَيْمَةِ	الْاَنْعَامِ	اِلَّا	مَا	يُتْلٰى	عَلَيْكُمْ	غَيْرَ
the quadruped	(of) the grazing livestock	except	what	is recited	on you,	not
مُحِلِّ	الصَّيْدِ	وَاَنْتُمْ	حُرْمٌ	اِنَّ	اللهَ	يَحْكُمُ
being permitted	(to) hunt	while you	(are in) Ihram.	Indeed,	Allah	decrees
يُرِيْدُ	١	يٰۤاَيُّهَا	الَّذِيْنَ	اٰمَنُوْا	لَا	تُحِلُّوْا
He wills.	1	O you	who	believe!	(Do) not	violate
شَعَائِرَ	اللهِ	وَلَا	الشَّهْرَ	الْحَرَامَ	وَلَا	الْهَدْيَ
(the) rites	(of) Allah,	and not	the sacred month	and not	the sacrificial animals	
وَلَا	الْقَلَائِدَ	وَلَا	اٰمِيْنَ	الْبَيْتِ	الْحَرَامَ	يَبْتَغُوْنَ
and not	the garlanded	and not	(those) coming	(to) the Sacred House	seeking	

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.

ع

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

الْمَدِيْنَةِ

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