

The Glorious Quran

Word-for-Word Translation
to facilitate learning of
Quranic Arabic

Volume - 1
Juz 1 - 10

Compiled by:
Dr. Shehnaz Shaikh M.B.B.S., M.D.
Ms. Kausar Khatri B.Com., B.Ed.



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

PREFACE

Praise be to Allah, the Lord of the Worlds, Who has said in His Noble Book,

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾

“(This is) a blessed Book which *We* have revealed to you, that they may ponder over its Verses and those of understanding would be reminded.” [Al-Quran 38:29];

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

“Then do they not ponder upon the *Quran*, or are there locks upon their hearts.” [Al-Quran 47:24].

وَأَنْ تُلْقُوا الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ﴿٩٢﴾

“And to recite the *Quran*, and whoever is guided is only guided for (the benefit of) his own soul.” [Al-Quran 27:92].

And may peace and blessings of Allah be upon the Prophet, Muhammad (SAWS), who said: “The best among you is he who learns the *Quran* and then teaches it (to others).” [Bukhari].

Obligations of the Quran on every Muslim

Based on the Quran and Hadith, it can be said that every Muslim has the following obligations towards the Quran

- To believe in the Quran;
- To read it and recite it daily;
- To understand its commandments;
- To act upon its teachings; and
- To convey its teachings to others

It is obvious that most of these obligations cannot be fully discharged unless the understanding of the Quran is acquired! When those who were given the book of Allah could no longer prove themselves to be its worthy bearers, they were described as donkeys laden with books. Allah (SWT) says,

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ﴿٥﴾

“The likeness of those who were entrusted with the Taurat then they did not bore it (i.e., failed in the obligations), is like the donkey who carries volumes (of books *but understands nothing from them*).” [Al-Quran 62:5].

On the Day of Judgment our beloved Prophet (SAWS) will say:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

“And the Messenger will say, ‘O my Lord! Indeed, my people treated this Quran as a forsaken thing.’”
[Al-Quran 25:30].

Most of us devote a precious part of our lives to build our careers. We study a number of books, most of them in detail, in our schools, colleges, and universities. All these hardships are made to achieve the worldly gains. Do we devote at least a small percentage of our lifetime to the study of the Quran, which contains true guidance for achieving the success in this life and in the eternal life hereafter?

We want newspaper as soon as we get up in the morning and we read books and magazines of our fancy. It is indeed very sad that we have plenty of time at our disposal for everything except for studying the Quran.

Only if we could regularly recite the Quran with understanding, it would not only strengthen our faith but revolutionize our true relationship with Allah.

Importance of Understanding the Quran via the Arabic Text

The Quran is revealed in Arabic. It is neither prose nor poetry but a unique combination of both. It is simply inimitable and untranslatable. However, in spite of the limitations of translation, a sincere reader of the Quran will not be deprived of guidance. The message of the Quran is so powerful that it will have its due effect on the reader even if one reads the ‘translation’ only. But to feel the real charm of its originality by one’s heart, mind, and reason, and ultimately by the soul, one should understand the Quran via the Arabic text.

We are linked with the Quran through one or all of the following sources: one’s own recitation, listening to it in individual/congregational prayers, and audio and video channels. However, it is essential that we understand the full message of our Creator.

Easy to learn

It may be emphasized here that there are around 80,000 words in the Quran but the actual words are only around 2000!!! This could also be termed as one of the many miracles of the Quran. Accordingly, if a reader decides to learn only 10 new words everyday, he can understand the basic message of the Quran within a period of seven months! So it is indeed very easy to understand the Quran, provided one is willing to learn it.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّاكِرٍ ﴿٧﴾

“And We have certainly made the Quran easy to understand and remember, so is there any who will remember (or receive admonition)?” [Al-Quran 54:17, 22, 32, 40].

See the video of a student of Al-Muminah School, Mumbai, India, titled “Even children can learn the Quran word-for-word” at <http://www.youtube.com/watch?v=UL7gYBb1CBc>

This present work may not be termed as an addition to the existing translations, but an attempt to equip the reader to understand the revelation directly from the text; thus it will Insha-Allah be a very useful tool for those who are willing to study the Quran and try to understand it. A beginner can bear in mind the meanings of each Arabic word provided right below it. Since many words are repeated in the Quran, the student will find for himself that within a few months of regular study, he is indeed able to understand the Quran through the text itself.

It may also be pointed out that a beginner does not have to, in the start itself, be worried about learning extensive grammar or how to speak the Arabic language. In fact, one has to develop vocabulary **before** learning grammar for the following reasons:

- A child first learns words and then starts linking them together. We speak our mother tongue fluently without ever learning the grammatical rules. That is to say, we learn it by repeatedly listening to the words.
- Learning extensive grammar before improving vocabulary is like putting the cart before the horse. Or it is like learning different styles of swimming by moving hands in the air inside a swimming pool without water. One has to fill the swimming pool with water (i.e., increase vocabulary) and then learn to swim (i.e., to connect the words with grammatical rules).

Importance of daily recitation

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورًا ﴿٢٩﴾

“Indeed, those who recite the Book of Allah, and establish prayer, and spend out of what We have provided them secretly and openly, they hope for a transaction (profit) that will never perish.” [Al-Quran 35:29].

We should therefore make it binding upon ourselves, among others, to recite the Quran everyday along with an effort to understand it via the Arabic text. If we recite one Ju'z (para) everyday, we can complete the Quran once every month. This will not only strengthen our faith but also revolutionize our relationship with Allah.

Some features of this work:

Even though there are many translations of the meanings of the Quran, they do not help the reader in linking the Arabic words to their meanings. The only purpose of this word-for-word translation is to facilitate learning the language of the Quran. Even though a few word-for-word translations exist but the format of the present work is different from them.

- The meaning of each word is given right below it.
- The translation provided in the left column is kept close to the Arabic and not literal. The objective of the whole exercise is to enable the reader understand directly from Arabic.
- Last, but not the least, the layout is such that it can also be used for regular recitation enabling constant revision.

Also, please note:

- The square brackets [] is placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. For example, look at **[the]** below:

ط	الدِّينِ	يَوْمِ	مَلِكِ
4	(of) [the] Judgment.	(of the) Day	(The) Master

- Parentheses () are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. For example, look at **(is)** below:

اَللّٰمِ	عَ	ذٰلِكَ	اَلْكِتٰبِ
(is) the Book,	That	1	Alif Laam Meem

In translating the words, every effort is made to choose the English word from the existing authentic Quran translations. Among others, we have benefited from the translations of Saheeh International, Abdullah Yusuf Ali, Pickthall, Shakir, Muhammad Mohar Ali, Muhammad Asad, Muhammad Taqi-ud-din Al-Hilali and Muhammad Muhsin Khan extensively. The compilers will be grateful to those who can spare some time and communicate the errors, if any, to them. Insha-Allah, they will be corrected in future editions of this work.

Acknowledgements

Up to the fourth Juz (para) Shaikh Abdul Ghafoor Parekh and up to the first Juz (para) and a part of second Juz (para) Dr. Abdulazeez Abdulraheem and Mr. Mohammad Abdulazeez Saadi were extensively involved in this work. However, after that they could not continue because of their busy schedules. Dr. Abdul-Moiz, graduate Jamia Nizamia, Ph.D., Osmania University, Hyderabad; Lecturer, Department of Arabic, Delhi University has reviewed this work.

A number of other people have helped in accomplishing this huge task. We are indebted to them for all their help. May Allah reward them abundantly, Dr. Mohammed Rafiqul Awal (Ph.D.) and Mr. Faisal Mujtaba Ahmed (M.S.) for developing macros and other programs for facilitating this work; Mr. Nazeeruddin (M.S.), Mr. Raziuddin (M.S.), Mr. Tariq Maghrabi (M.S.) Mr. Jehangir Pasha (M.S.), Mr. Mir Ali Shajee (M.S.), Mr. Mujtaba Shareef (M.S.), Mr. Arifus Salam Shaikh (M.S.), and Mr. Abul Bashar (M.S.) for their help in providing different translations in a format that was easily accessible for cross checking.

The compilers
Dr. Shehnaz Shaikh (M.B.B.S., M.D.)
Ms. Kausar Khatri (B.Com., B.Ed.)
July 2007

For feedback and suggestions contact Dr Shehnaz Shaikh, Founder, Al-Muminah School (www.almuminahschool.org) Cell: 91-9322266035, email: dr.shehnaz@gmail.com

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Mobile software of this work is available at www.guidedways.com*

QPS Setting & Printing by: Alhuda Publications, Darya Ganj, New Delhi-110002, Tel: 011-64536120
E-mail: alhudapublications@yahoo.com

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١ سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ ٥ ه رَكْعَتَاهَا ١ آيَاتُهَا ٧

Surah Al-Fatiha

١	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	1. In the name of Allah, the Most Gracious, the Most Merciful.
1	the Most Merciful. the Most Gracious. (of) Allah. In (the) name	
٢	أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	2. All praises and thanks be to Allah, the Lord of the universe.
2	of the universe the Lord (be) to Allah. All praises and thanks	
٣	الرَّحْمَنِ الرَّحِيمِ	3. The Most Gracious, the Most Merciful.
3	(The) Master the Most Merciful. The Most Gracious,	
٤	يَوْمِ الدِّينِ	4. The Master of the Day of Judgment.
4	(of the) Judgment. (of the) Day	
٥	نَعْبُدُكَ وَإِيَّاكَ نَسْتَعِينُ	5. You Alone we worship, and You Alone we ask for help.
5	we ask for help. and You Alone we worship,	
٦	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	6. Guide us to the straight path.
6	the straight. (to) the path, Guide us	
	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ	7. The path of those on whom You have bestowed Your Favors, not the path of those who earned Your wrath, and not of those who go astray.
	the path (of) those (Your) Favours (of) those on them, those who earned (Your) wrath not (of) on them,	
٧	عَلَيْهِمْ وَلَا الضَّالِّينَ	7 (of) those who go astray. and not on themselves
7	(of) those who go astray. and not on themselves	

مَنْزِلٌ ١

-٥٦٦-



آياتها ٢٨٦ ﴿١﴾ سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٨٧ ﴿٢﴾ مَكِّيَّةٌ ٤٠ ﴿٣﴾

Surah Al-Baqarah

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

1. *Alif Laam Meem*
2. This is the Book, there is no doubt in it, a Guidance for the God-conscious.
3. Those who believe in the unseen, and establish the prayer, and spend out of what We have provided them.
4. And those who believe in what is revealed to you (O Muhammad SAWS!), and what was revealed before you, and in the Hereafter they firmly believe.
5. Those are on Guidance from their Lord, and it is those who are the successful ones.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	○
the Most Gracious, (of) Allah, In (the) name	the Most Merciful.
آلَمَّ ﴿١﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ	﴿١﴾
in it, doubt no (is) the book That 1 Alif Laam Meem	
هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾ الَّذِيْنَ يُؤْمِنُوْنَ	﴿٢﴾
believe Those who 2 for the God-conscious, a Guidance	
بِالْغَيْبِ وَيُقِيمُوْنَ الصَّلٰوةَ وَمِمَّا	
and out of what the prayer, and establish in the unseen,	
رٰزَقْنٰهُمْ وَيُنْفِقُوْنَ ﴿٣﴾ وَالَّذِيْنَ	﴿٣﴾
And those who 3 they spend. We have provided them	
يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ وَمَا اُنزِلَ	
was sent down and what to you (is) sent down in what believe	
مِّنْ قَبْلِكَ وِبِالْآخِرَةِ هُمْ يُوقِنُوْنَ ﴿٤﴾	﴿٤﴾
4 firmly believe. they and in the Hereafter before you	
اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ	
their Lord, from Guidance (are) on Those	
وَالَّذِيْنَ هُمْ الْمُفْلِحُوْنَ ﴿٥﴾	﴿٥﴾
5 (are) the successful ones. they and those -	

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ٧ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٨ يُخَدِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَدِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٩ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ١٠ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١١ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ١٢ وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ السُّفَهَاءُ ١٣ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ١٤ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا							
or	whether you warn them	to them	(it) is same	disbelieve[d],	those who	Indeed,	
on	Allah has set a seal	6	they believe.	not	you warn them,	not	
And for them	(is) a veil.	their vision	and on	their hearing,	and on	their hearts	
say,	(are some) who	the people	And of	7	great.	(is) a punishment	
(are) believers (at all).	they	but not	[the] Last,"	and in the Day	in Allah	"We believed	
they deceive	and not	believe[d],	and those who	They seek to deceive Allah	8		
their hearts	In	9	they realize (it).	and not	themselves,	except	
(is) a punishment	and for them	(in) disease;	so Allah increased them	(is) a disease,			
to them,	it is said	And when	10	[they] lie.	they used to	because	painful
(are) reformers."	we	"Only	they say,	the earth,"	in	spread corruption	"(Do) not
(are) the ones who spread corruption,	themselves	indeed they	Beware,	11			
"Believe	to them,	it is said	And when	12	they realize (it).	not	[and] but
the fools?"	believed	as	"Should we believe	they say,	the people,"	believed	as
13	they know.	not	[and] but	(are) the fools	themselves	certainly they	Beware,
But when	"We believe [d]."	they say,	believe[d],	those who	they meet	And when	

6. Indeed, those who disbelieve, it is same to them whether you warn them or do not warn them, they will not believe.

7. Allah has set a seal on their hearts and on their hearing, and on their vision is a veil. And for them is a great punishment.

8. And among the people there are some who say, "We believe in Allah and in the Last Day," but they are not believers (at all).

9. They seek to deceive Allah and those who believe, but they do not deceive except themselves and they do not realize it.

10. In their hearts is a disease, so Allah has increased their disease, and for them is a painful punishment because they used to lie.

11. And when it is said to them, "Do not spread corruption on the earth," they say, "We are only reformers."

12. Indeed, they are the ones who spread corruption, but they do not realize it.

13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Indeed, they themselves are the fools, but they do not know.

14. And when they meet those who believe, they say, "We believe." But when

they are alone with their evil ones, they say, "Indeed, we are with you, we are only mocking."

15. Allah mocks at them, and prolongs them in their transgression (while) they wander blindly.

16. Those are the ones who have bought astraying (in exchange) for guidance. So their commerce did not profit them, nor were they guided.

17. Their example is like the example of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness, so they do not see.

18. Deaf, dumb, and blind - so they will not return (to the right path).

19. Or like a rainstorm from the sky in which is darkness, thunder, and lightning. They put their fingers in their ears to keep out the stunning thunderclaps in fear of death. And Allah encompasses the disbelievers.

20. The lightning almost snatches away their sight. Whenever it flashes for them, they walk therein, and when darkness covers them, they stand (still). And if Allah had willed, He would certainly have taken away their hearing and their sight. Indeed, Allah has power over everything.

21. O mankind! Worship your Lord, the **One Who** created you and those before you,

حَلَوْا إِلَىٰ شَيْطَانِهِمْ ۗ قَالُوا إِنَّا مَعَكُمْ ۗ إِنَّمَا نَحْنُ	we	only	(are) with you,	"Indeed, we	they say,	their evil ones,	with	they are alone
مُسْتَهْزِءُونَ ۗ ۝١٤ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي	in	and prolongs them	at them,	mocks	Allah	14	(are)	mockers."
طُغْيَانِهِمْ يَعْمَهُونَ ۗ ۝١٥ أُولَٰئِكَ الَّذِينَ اشْتَرُوا	bought	(are) the ones who	Those	15	they wander blindly,	their transgression,		
الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا	were they	and not	their commerce	profited	So not	for [the] guidance.	[the] astraying	
مُهْتَدِينَ ۗ ۝١٦ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ	kindled	(of) the one who	(is) like (the) example	Their example	16	guided-ones.		
نَارًا ۗ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ	their light	Allah took away	his surroundings,	it lighted	then, when	a fire,		
وَتَرَكَهُمْ فِي ظُلُمٍ ۗ لَّا يَبْصُرُونَ ۗ ۝١٧ صُمٌّ بُكْمٌ عُمًى	blind,	dumb,	Deaf,	17	(so) they (do) not see.	darkness[es],	in	and left them
فَهُمْ لَا يَرْجِعُونَ ۗ ۝١٨ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ	in it (are)	the sky	from	like a rainstorm	Or	18	[they] will not return.	so they
ظُلُمٍ ۗ وَرَعْدٌ وَبَرْقٌ ۗ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ	from	their ears	in	their fingers	They put	and lightning.	and thunder,	darkness[es],
الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ	(is) [the One Who]	encompasses	And Allah	[the] death.	(in) fear (of)	the thunderclaps		
بِالْكَافِرِينَ ۗ ۝١٩ يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ كُلَّمَا	Whenever	their sight.	snatches away	the lightning	Almost	19	the disbelievers.	
أَضَاءَ لَهُمْ لَمْشًا فِيهِ ۗ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ	they stand (still).	on them	it darkens	and when	in it,	they walk	for them	it flashes
وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ	and their sight.	their hearing.	He would certainly have taken away	Allah had willed,	And if			
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ ۝٢٠ يَا أَيُّهَا النَّاسُ	O mankind!	20	All-Powerful.	thing	every	(is) on	Allah	Indeed,
اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ	before you,	and those [who]	created you	the One Who	your Lord,	worship		

لَعَلَّكُمْ	تَتَّقُونَ	لَا	الَّذِي	جَعَلَ	لَكُمْ
for you	become righteous.	21	The One Who	made	so that you may
الْأَرْضَ	فِرَاشًا	وَالسَّمَاءَ	بِنَاءً	وَأَنْزَلَ	مِنَ السَّمَاءِ
the earth	a resting place	and the sky	a canopy,	and sent down	from the sky
مَاءً	فَأَخْرَجَ	بِهِ	مِنَ الثَّمَرَاتِ	رِزْقًا	لَكُمْ
water,	then brought forth	therewith	the fruits	(as) provision	for you.
فَلَا	تَجْعَلُوا	لِلَّهِ	أَنْدَادًا	وَأَنْتُمْ	تَعْلَمُونَ
So (do) not	set up	to Allah	rivals	while you	[you] know.
كُنْتُمْ	فِي رَايٍ	مِمَّا	نَزَّلْنَا	عَلَى عَبْدِنَا	فَاتُوا
then produce	in	you are	about what	Our slave, to	We have revealed
بِسُورَةٍ	مِّن مِّثْلِهِ	وَادْعُوا	شُهَدَاءَكُمْ	مِّن دُونِ	اللَّهِ
a chapter	[of]	like it	and call	your witnesses	Allah
إِنْ	كُنْتُمْ	صَادِقِينَ	فَإِنْ	لَّمْ	تَفْعَلُوا
if	you are	truthful.	But if	not	you do, and never
فَاتَّقُوا	النَّارَ	الَّتِي	وَقُودُهَا	النَّاسُ	وَالْحِجَارَةُ
then fear	the Fire	whose	[its] fuel	(is) [the] men	and [the] stones,
لِلْكَافِرِينَ	وَبَشِّرِ	الَّذِينَ	آمَنُوا	وَعَمِلُوا	
for the disbelievers.	24	And give good news	(to) those who	believe,	and do
الصَّلِحَاتِ	أَنَّ لَهُمْ	جَنَّاتٍ	تَجْرِي	مِنْ تَحْتِهَا	
[the] righteous deeds,	that	(will be) Gardens,	flow	[from]	under them
الْأَنْهَارِ	كُلَّمَا	رُزِقُوا	مِنْهَا	مِنْ ثَمَرَةٍ	رَرِقُوا
the rivers.	Every time	they are provided	of	fruit	(as) provision,
قَالُوا	هَذَا	الَّذِي	رُزِقْنَا	مِنْ قَبْلُ	
they (will) say,	“This (is)	the one which	we were provided	before.”	
وَأُتُوا	بِهِ	مُتَشَابِهًا	وَلَهُمْ	فِيهَا	أَزْوَاجٌ
And they will be given	therein	(things) in resemblance;	And for them	therein	spouses
مُطَهَّرَةً	وَهُمْ	فِيهَا	خَالِدُونَ	إِنَّ اللَّهَ	
purified,	and they	therein	(will) abide forever.	Indeed, Allah	25
لَا يَسْتَحْيَ	أَنْ يَضْرِبَ	مَثَلًا	مَا	بِعُوضَةٍ	
(is) not ashamed	to set forth	an example	(like) even	(of) a mosquito	

so that you may become righteous.

22. (He) Who has made the earth a resting place for you, and the sky a canopy, and sent down rain from the sky, and brought forth therewith fruits as provision for you. So do not set up rivals to Allah while you know (the truth).

23. And if you are in doubt about what We have revealed to Our slave (Muhammad SAWS), then produce a chapter like it, and call your witnesses other than Allah, if you are truthful.

24. But if you do not do (it), and you will never be able to do (it), then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

25. And give good news (O Muhammad SAWS!) to those who believe and do righteous deeds that for them will be Gardens under which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, “This is what we were provided with before.” And they will be given things in resemblance; and they will have therein purified spouses, and they will abide therein forever.

26. Indeed, Allah is not ashamed to set forth an example even of a mosquito

or anything above it (bigger or smaller). Then as for those who believe, they know that it is the truth from their Lord. But those who disbelieve say, "What did Allah intend by such an example?" **He** lets go astray many by it and guides many by it. And **He** does not let go astray by it except the defiantly disobedient.

27. Those who break the Covenant of Allah after its ratification, and cut what Allah has ordered to be joined, and spread corruption on the earth. It is those who are the losers.

28. How can you disbelieve in Allah? When you were dead (lifeless), and **He** gave you life. Then **He** will cause you to die, then (again) **He** will bring you (back) to life, and then to **Him** you will be returned.

29. **He** is the **One Who** created for you all that is in the earth. Moreover, **He** turned to the heaven and fashioned them seven heavens. And **He** is the All-Knower of everything.

30. And when your Lord said to the angels, "Indeed, I am going to place a vicegerent on the earth." They said, "Will **You** place therein one who will spread corruption and shed blood, while we glorify **You** with **Your** praises

فَمَا	فَوَقَّهَا	فَأَمَّا	الَّذِينَ	آمَنُوا	فَيَعْلَمُونَ
[thus]	they will know	believed,	those who	Then as for	above it. and (even) something
أَنَّهُ	الْحَقُّ	مِن رَّبِّهِمْ	وَأَمَّا	الَّذِينَ	كَفَرُوا
disbelieved	those who	And as for	their Lord.	from	(is) the truth that it
فَيَقُولُونَ	مَاذَا	أَرَادَ اللَّهُ	بِهَذَا	مَثَلًا	يُضِلُّ بِهِ
by it	He lets go astray	example?	by this	(did) Allah intend	what [thus] they will say
كَثِيرًا	وَيَهْدِي	بِهِ	كَثِيرًا	وَمَا	يُضِلُّ بِهِ
by it	He lets go astray	And not	many.	by it	and He guides many
إِلَّا	الْفَاسِقِينَ	الَّذِينَ	يَقْضُونَ	عَهْدَ اللَّهِ	
(the) Covenant of Allah	break	Those who	26	the defiantly disobedient.	except
مِنْ بَعْدِ	مِيثَاقِهِ	وَيَقْطَعُونَ	مَا	أَمَرَ اللَّهُ	بِهِ أَنْ يُوصَلَ
to be joined	it	Allah has ordered	what	and [they] cut	its ratification, after
وَيُفْسِدُونَ	فِي	الْأَرْضِ	أُولَئِكَ	هُمْ	الْخٰسِرُونَ
(are) the losers.	they	Those,	in the earth.	and [they] spread corruption	
كَيْفَ	تَكْفُرُونَ	بِاللَّهِ	وَكُنْتُمْ	أَمْوَاتًا	
dead	While you were	in Allah?	(can) you disbelieve	How	27
فَاحْيَاكُمْ	ثُمَّ	يُيَبِّتُكُمْ	ثُمَّ	يُحْيِيكُمْ	ثُمَّ
then	He will give you life,	then	He will cause you to die,	then	then He gave you life;
إِلَيْهِ	تُرْجَعُونَ	هُوَ	الَّذِي	خَلَقَ	لَكُمْ
what	for you	created	(is) the One Who	He	28
you will be returned.	to Him				
فِي	الْأَرْضِ	جَمِيعًا	ثُمَّ	اسْتَوَى	إِلَى السَّمَاوَاتِ
and fashioned them	the heaven	to	He turned	Moreover	all. (is) in the earth,
سَبْعَ	سَمَوَاتٍ	وَهُوَ	بِكُلِّ شَيْءٍ	عَلِيمٌ	وَإِذْ
And when	29	(is) All-Knowing.	thing	of every	And He heavens. seven
قَالَ	رَبُّكَ	لِلْمَلَائِكَةِ	إِنِّي	جَاعِلٌ	فِي
the earth	in	going to place	"Indeed, I (am)	to the angels,	your Lord said
خَلِيفَةً	قَالُوا	أَتَجْعَلُ	فِيهَا	مَنْ	يُفْسِدُ
in it	will spread corruption	(one) who	in it	"Will You place	they said, a vicegerent,
وَيَسْفِكُ	الدِّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	
with Your praises	[we] glorify (You)	while we,	[the] blood[s],	and will shed	

وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ	you (do) not know.”	what	[I] know	“Indeed, I	He said,	[to] You.”	and we sanctify
۝٣٠ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ	He displayed them	Then	all of them.	the names -	Adam	And He taught	30
عَلَى الْمَلَائِكَةِ ۖ فَقَالَ الْإِنُّونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ	if	(of) these,	of (the) names	“Inform Me	then He said,	the angels,	to
كُنْتُمْ صَادِقِينَ ۝٣١ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا	(is) for us	No knowledge	“Glory be to You!	They said,	31	truthful.”	you are
إِلَّا مَا عَلَّمْتَنَا ۗ إِنَّكَ أَنْتَ الْعَلِيمُ	(are) the All-Knowing,	You	Indeed You!	You have taught us.	what	except	
الْحَكِيمُ ۝٣٢ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا	And when	of their names.”	Inform them	“O Adam!	He said,	32	the All-Wise.
أَنْبَأَهُمْ بِأَسْمَائِهِمْ ۗ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي	Indeed, I	to you,	I say	“Did not	He said,	of their names,	he had informed them
أَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ	you reveal	what	and I know	and the earth,	(of) the heavens	(the) unseen	[I] know
وَمَا كُنْتُمْ تَكْتُمُونَ ۝٣٣ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ	to the angels,	We said	And when	33	conceal.”	you [were]	and what
اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى	He refused	Iblees.	except	[so] they prostrated	to Adam,”	“Prostrate	
وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ۝٣٤ وَقُلْنَا	And We said,	34	the disbelievers.	of	and became	and was arrogant	
يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا	from it	and [you both] eat	(in) Paradise,	and your spouse	you	Dwell	“O Adam!
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ	this	But do not [you two] approach	you [both] wish.	(from) wherever	freely		
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ۝٣٥ فَأَزَلَّهَا	Then made [both of] them slip	35	the wrongdoers.”	of	lest you [both] be	[the] tree,	
الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا	from what	and he got [both of] them out	from it,	the Shaitaan			

and sanctify **You**?” **He** said, “Indeed, **I** know that which you do not know.”

31. And **He** taught Adam all the names. Then **He** displayed them to the angels and said, “Inform **Me** the names of these, if you are truthful.”

32. They said, “Glory be to **You**! We have no knowledge except what **You** have taught us. Indeed, it is **You** who are the All-Knowing, the All-Wise.”

33. **He** said, “O Adam! Inform them of their names.” And when he had informed them of their names, **He** said, “Did **I** not tell you that **I** know the unseen of the heavens and the earth? And **I** know what you reveal and what you conceal.”

34. And when **We** said to the angels, “Prostrate to Adam,” they prostrated, except Iblees. He refused and was arrogant and became of the disbelievers.

35. And **We** said, “O Adam! Dwell you and your wife in Paradise, and eat freely from wherever you wish, but do not approach this tree, lest you be among the wrongdoers.”

36. Then Shaitaan made them slip out of it and got them out from that

in which they were. And **We** said, “Go down, as enemies to one another; and on the earth will be your dwelling place and a provision for a period.”

37. Then Adam received (some) words from his Lord, and **He** turned towards him (in mercy). Indeed, it is **He Who** is Oft-returning (to mercy), the Most Merciful.

38. **We** said, “Go down from it, all of you. And when there comes to you Guidance from **Me**, then whoever follows **My** Guidance, they will have no fear, nor will they grieve.

39. And those who disbelieve and deny **Our** Signs, they are the companions of the Fire; they will abide in it forever.”

40. O Children of Israel! Remember **My** favor which **I** bestowed upon you, and fulfill **My** Covenant (upon you), **I** will fulfill your covenant (from **Me**), and fear **Me** and **Me** alone.

41. And believe in what **I** have sent down confirming that which is (already) with you, and be not the first to disbelieve in it. And do not exchange **My** Signs for a small price, and fear **Me** and **Me** Alone.

42. And do not mix the truth with falsehood or conceal the truth while you know (it).

43. And establish the prayer and give *zakah* and bow down with those who bow down.

44. Do you order

كَانَا فِيهِ وَقَلْنَا أَهْبَطُوا بَعْضُكُمْ لِبَعْضٍ	to others	some of you	“Go down (all of you),	And We said,	in [it].	they [both] were
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ	for	and a provision	(is) a dwelling place	the earth	in	and for you (as) enemy;
حِينٍ ﴿٣٦﴾ فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ	So (his Lord) turned	words,	his Lord	from	Then Adam received	36 a period.”
عَلَيْهِ إِنَّهُ هُوَ الرَّحِيمُ ﴿٣٧﴾	37	the Most Merciful.	(is) the Oft-returning (to mercy),	He	Indeed He!	towards him.
قُلْنَا أَهْبَطُوا مِنْهَا جِيعًا فَمَا يَأْتِيكُمْ مِنِّي هُدًى	Guidance,	from Me	comes to you	and when,	all (of you),	from it “Go down We said,
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ	they	and not	(will be) on them	fear	[then] no	My Guidance, follows then whoever
يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ	those	Our Signs,	and deny	who disbelieve[d]	And those	38 will grieve.
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾	O Children	39	(will) abide forever.”	in it	they	(of) the Fire; (are the) companions
إِسْرَائِيلَ إِذْ كَرُّوا وَعِدْتِي الَّتِي أَنعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي	My Covenant	and fulfill,	upon you	I bestowed	which	My Favor Remember (of) Israel!
أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾ وَأَمِنُوا بِمَا	in what	And believe	40	fear [Me].	and Me Alone	your covenant I will fulfill
أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ	(the) first	be	and (do) not	(is) with you,	that which	confirming I have sent down
كَاذِبِينَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ	and Me Alone	small,	a price	My Signs (for)	exchange	And (do) not of it. disbeliever
فَاتَّقُونِ ﴿٤١﴾ وَلَا تَلْسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا	and conceal	with [the] falsehood	the Truth	mix	And (do) not	41 fear [Me].
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا	and give	the prayer	And establish	42	[you] know.	while you the Truth
الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ	Do you order	43	those who bow down.	with	and bow down	zakah

النَّاسِ بِالْإِيمَانِ وَتَنْسُونَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ	[you] recite	while you	yourselves,	and you forget	[the] righteousness	[the] people
الْكِتَابِ أَفَلَا تَعْقِلُونَ ٤٤) وَأَسْتَعِينُوا بِالصَّبْرِ	through patience	And seek help	44	you use reason?	Then, will not	the Book?
وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ٤٥)	45	the humble ones,	on	except (is) surely difficult	and indeed, it	and the prayer;
الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَإِنَّهُمْ إِلَيْهِ لَرَاجِعُونَ	will return.	to Him	and that they	their Lord	will meet	that they believe Those who
عِيبًا لِيُنذِرَ الَّذِينَ ظَلَمُوا ٤٦) يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُوبِ	٤٦	O Children of Israel!	Remember My Favor	(of) Israel!	O Children	46
وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ٤٧) وَاتَّقُوا يَوْمًا لَا	(will) not	a day,	And fear	47	the worlds.	over [I] preferred you and that I
تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا	from it	will be accepted	and not	anything,	(another) soul	any soul avail
شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ	they	and not	a compensation,	from it	will be taken	and not any intercession,
يُنصَرُونَ ٤٨) وَإِذْ نَجَّيْنَاكَ مِنَ آلِ فِرْعَوْنَ	(the) people of Firaun	from	We saved you	And when	48	will be helped.
يَسُومُونَكَ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ	and letting live	your sons	slaughtering	torment,	horrible	(who were) afflicting you (with)
نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ٤٩)	49	great.	your Lord	from	(was) a trial	that And in your women.
وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا	and We drowned	then We saved you,	the sea,	for you	We parted	And when
آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ٥٠) وَإِذْ أَوْحَيْنَا إِلَىٰ	We appointed	And when	50	(were) looking.	while you	(the) people of Firaun
مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ	and you	after him	the calf	you took	Then	nights. forty (for) Musa
ظَالِمُونَ ٥١) ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ	that,	after	you	We forgave	Then	51 (were) wrongdoers.

people to be righteous and you forget (to practice it) yourselves, while you recite the Book? Then will you not use reason (intellect)?

45. And seek help through patience and prayer; and indeed, it is difficult except for the humble ones,

46. (They are those) who believe that they will meet their Lord and that they will return to Him.

٤٦) يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُوبِ
47. O Children of Israel! Remember My Favor which I bestowed upon you, and that I preferred you over the worlds.

48. And fear a day when no soul will avail another in the least, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be helped.

49. And (recall) when We saved you from the people of Firaun, who were afflicting you with a horrible torment, slaughtering your sons and letting your women live. And in that was a great trial from your Lord.

50. And (recall) when We parted the sea for you and drowned the people of Firaun while you were looking on.

51. And (recall) when We made an appointment with Musa for forty nights. Then you took the calf (for worship) after him (i.e., his departure) and you were wrongdoers.

52. Then, even after that, We forgave you

so that you may be grateful.

53. And (recall) when We gave Musa the Book (Taurat) and the Criterion (of right and wrong) that perhaps you would be guided.

54. And (recall) when Musa said to his people, "O my people! Indeed you have wronged yourselves by taking the calf (for worship). So turn in repentance to your Creator and kill yourselves. That is best for you in the sight of your Creator." Then He accepted your repentance. Indeed, He is the Oft-returning (to mercy), the Most Merciful.

55. And when you said, "O Musa! We will never believe you until we see Allah manifestly," so the thunderbolt seized you while you were looking on.

56. Then We revived you after your death, so that you might be grateful.

57. And We shaded you with clouds and sent down to you *manna* and quails. Eat from the good things, which We have provided you. And they did not wrong Us, but they were doing wrong to themselves.

58. And when We said, "Enter this town and eat abundantly from wherever you wish, and enter the gate bowing humbly and say, 'Repentance,' We will forgive your sins for you. And We will increase

لَعَلَّكُمْ تَشْكُرُونَ ﴿٥١﴾ وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ	the Book	Musa	We gave	And when	52	(be) grateful.	so that you may
وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٢﴾ وَإِذْ قَالَ	said	And when	53	(would be) guided.	perhaps you	and the Criterion,	
مُوسَى لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ	yourselves	[you] have wronged	Indeed, you	"O my people!	to his people,	Musa	
بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا	and kill	your Creator,	to	So turn in repentance	the calf.	by your taking	
أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ	Then He turned	your Creator."	with	for you	(is) better	That	yourselves.
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٣﴾	54	the Most Merciful.	(is) the Oft-returning,	He	Indeed He!	towards you.	
وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ	we see	until	(will) we believe you	Never	"O Musa!	you said,	And when
اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٤﴾	55	(were) looking.	while you	the thunderbolt	So seized you	manifestly."	Allah
ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ	(be) grateful.	so that you may	your death,	after	We revived you	Then	
﴿٥٥﴾ وَظَلَلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ	to you	and We sent down	(with) [the] clouds	[over] you	And We shaded	56	
الْمَنَّانِ وَالسَّلَاطِيطِ كُلُوا مِنْ طَيِّبَاتِ مَا	that	(the) good things	from	"Eat	and [the] quails,	[the] manna	
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ	(to) themselves	they were	but	they wronged Us,	And not	We have provided you."	
يُظْلِمُونَ ﴿٥٦﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا	then eat	town,	this	"Enter	We said,	And when	57
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا	prostrating.	the gate	and enter	abundantly,	you wish[ed]	wherever	from [it]
وَقُولُوا حِطَّةٌ وَنَعَفْنَا عَنْكُمْ غُفُورًا ﴿٥٧﴾ وَسَيَرْزُقُهُمْ	And We will increase	your sins.	for you	We will forgive	"Repentance,	And say,	

الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا						
(the) word	wronged	those who	But changed	58	the good-doers (in reward)."	
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ						
those who	upon	so We	said down	to them;	was said	(that) which other (than)
ظَلَمُوا رَاجِزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ						
defiantly disobeying.	they were	because	the sky	from	a punishment	wronged,
﴿٥٩﴾ وَإِذَا سَأَلَكَ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ						
"Strike	[so] We	said,	for his people,	Musa	asked (for) water	And when 59
بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ عَيْنًا						
springs.	twelve	from it	Then gushed forth	the stone."	with your staff	
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا						
and drink	"Eat	their drinking place.	(the) people	all	Knew	
مِّن رَّادِقِ اللَّهِ وَلَا تَعْثُوا فِي الْأَرْضِ						
the earth	in	act wickedly	and (do) not	Allah,	(the) provision (of)	from
مُفْسِدِينَ ﴿٦٠﴾ وَإِذْ قُلْتُمْ يُوسَىٰ لَنْ						
Never (will)	"O Musa!	you said,	And when	60	spreading corruption."	
نُصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ						
to bring forth	(to) your Lord	for us	so pray	(of) one (kind),	food	[on] we endure
لَنَا مِمَّا تَنْبُتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا						
[and] its cucumbers,	its herbs,	of	the earth,	grows	out of what	for us
وَقَوْمِهَا وَعَدَسِهَا وَبَصِلِهَا ﴿٦١﴾ قَالَ أَتَسْتَبْدِلُونَ						
"Would you exchange	He said,	and its onions."	[and] its lentils,	[and] its garlic,		
الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ إِنْ هِيَ إِلَّا مَصْرًا						
(to) a city,	Go down	(is) better?	[it]	for that which	(is) inferior	[it] that which
فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَصُرِبْتُمْ عَلَيْهِمْ						
on them	And were struck	you have asked (for)."	(is) what	for you	so indeed	
الذَّلَّةُ وَالْمِسْكِينَةُ وَبَاءُوا بِغَضَبِ اللَّهِ						
Allah	of	and they drew on themselves wrath	and the misery	the humiliation		
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِاللَّهِ						
(of) Allah	in (the) Signs	disbelieve	used to	because they	That (was)	

the good-doers (in reward)."

59. But those who wronged changed the words from that which had been said to them for another; so We sent down upon the wrongdoers a punishment from the sky because they were defiantly disobeying.

60. And when Musa asked for water for his people, We said, "Strike the stone with your staff." Then twelve springs gushed forth from it. All the people (of the twelve tribes) knew their drinking place. "Eat and drink from the provision of Allah, and do not act wickedly on the earth spreading corruption."

61. And when you said, "O Musa! We can never endure one (kind of) food. So pray to your Lord to bring forth for us out of what the earth grows, its herbs, its cucumbers, its garlic, its lentils, and its onions." He said, "Would you exchange that which is better for that which is inferior? Go down to (any) city and indeed you will have what you have asked for." And humiliation and misery were struck upon them and they drew on themselves the wrath of Allah. That was because they used to disbelieve in the Signs of Allah

and kill the Prophets without any right. That was because they disobeyed and they were transgressing.

62. Indeed, those who believed, and those who became Jews, and the Christians, and the Sabians - who believed in Allah and the Last Day and did righteous deeds, will have their reward with their Lord; they will have no fear, nor will they grieve.

63. And when We took your covenant, and We raised above you the mount (saying), "Hold firmly that which We have given you, and remember what is in it, perhaps you would become righteous."

64. Then even after that you turned away. Had it not been for the Grace and Mercy of Allah upon you, surely you would have been among the losers.

65. And indeed, you knew those amongst you who transgressed in the matter of the Sabbath. So We said to them, "Be apes, despised."

66. And We made it a deterrent punishment for those who were present and those who succeeded them and an admonition for those who fear Allah.

67. And when Musa said to his people, "Indeed, Allah commands you to slaughter a cow," they said, "Do you take us in ridicule?" He said,

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكُمْ بِمَا							
(was) because	That	[the] right.	without (any)	the Prophets	and kill		
عَصَوْا وَكَانُوا يَعْتَدُونَ ٦١ إِنَّ الَّذِينَ آمَنُوا							
believed	those who	Indeed,	61	transgressing.	and they were	they disobeyed	
وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالصَّابِئِينَ مَنْ آمَنَ							
believed	who	and the Sabians -	and the Christians	became Jews	and those who		
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ							
(is) their reward	so for them	righteous deeds,	and did [the] Last	and the Day	in Allah		
عُندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢							
62	will grieve.	they	and not	on them	fear	and no	their Lord with
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا							
"Hold	the mount,	over you	and We raised	your covenant	We took	And when	
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ							
perhaps you	(is) in it,	what	and remember	with strength,	We have given you	what	
تَتَّقُونَ ٦٣ ثُمَّ تَوَلَّيْتُمْ مِمَّنْ بَعْدِ							
after	you turned away	Then	63	(would become) righteous."			
ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ							
and His Mercy,	upon you	(for the) Grace of Allah	So if not	that.			
لَكُنْتُمْ مِنَ الْخَاسِرِينَ ٦٤ وَلَقَدْ عَلِمْتُمْ							
you knew	And indeed,	64	the losers.	of	surely you would have been		
الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ							
to them,	So We said	in the (matter of) Sabbath.	among you	transgressed	those who		
كُونُوا قِرَادًا خِيسِبِينَ ٦٥ فَجَعَلْنَاهَا نَكَالًا لِّمَا							
for those	a deterrent punishment	So We made it	65	despised."	apes,	"Be	
بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ							
for those who fear (Allah).	and an admonition	and those after them	(in) front of them				
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ							
commands you	"Indeed, Allah	to his people,	Musa said	And when	66		
أَنْ تَذْبَحُوا بَقْرَةً ٦٦ قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ							
He said,	(in) ridicule."	"Do you take us	They said,	a cow."	you slaughter	that	

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ قَالُوا	They said,	67	the ignorant.”	among	I be	that	in Allah	“I seek refuge
ادْعُ لَنَا رَبَّكَ يُبَيِّنُ لَنَا مَا هِيَ قَالَتْ إِنَّهُ	“Indeed, He	He said,	it (is).”	what	to us	to make clear	(to) your Lord	for us
يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانُ بَيْنَ	between	middle aged	young,	and not	old	not	(is) a cow	“[Indeed] it
ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا	for us	“Pray	They said,	68	you are commanded.”	what	so do	that,”
رَبَّكَ يُبَيِّنُ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ	says,	“Indeed, He	He said,	(is) its color.”	what	to us	to make clear	(to) your Lord
إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ	pleasing	(in) its color,	bright	yellow,	a cow	“[Indeed] it is		
الظَّالِمِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ	(to) your Lord	for us	“Pray	They said,	69	(to) those who see (it).”		
يُبَيِّنُ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا	to us.	look alike	[the] cows	Indeed,	it (is).	what	to us	to make clear
وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾	70	(will) surely be those who are guided.”	wills Allah,	if	And indeed we,			
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ	the earth,	to plough	trained	not	(is) a cow	“[Indeed] it	says,	“Indeed, He
وَلَا تَسْقِي الْحَرْثَ مُسَلَّةً لَا شِيَةَ فِيهَا قَالُوا الْيَوْمَ	“Now	They said,	in it.”	blemish	no	sound,	the field;	water
جِئْتُمْ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا	they were near	and not	So they slaughtered it,	with the truth.”	you have come			
يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا	concerning it,	then you disputed	a man,	you killed	And when	71	(to) doing (it).	
وَاللَّهُ مُخْرِجٌ مِمَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾	72	concealing.	you were	what	(is) the One Who brought forth	but Allah		
فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى	the dead,	Allah revives	Like this	with a part of it.”	“Strike him	So We said,		

“I seek refuge in Allah from being among the ignorant.”

68. They said, “Pray to your Lord to make clear to us what it is.” He (Musa) said, “He says, ‘It is a cow neither old nor young, but of middle age,’ so do what you are commanded.”

69. They said, “Pray to your Lord to make clear to us its color.” He (Musa) said, “He says, ‘It is a yellow cow, bright in color, pleasing to those who see it.’”

70. They said, “Pray to your Lord to make clear to us what it is. Indeed, all cows look alike to us. And indeed, if Allah wills, we will surely be guided.”

71. He (Musa) said, “He says, it is a cow neither trained to plough the earth nor water the field; sound, with no blemish on it.” They said, “Now you have come with the truth.” So they slaughtered it, though they were near to not doing it.

72. And (recall) when you killed a man and disputed concerning it, but Allah brought forth that which you were concealing.

73. So We said, “Strike him with a part of it.” Thus Allah revives the dead,

and shows you His Signs, perhaps you may use your intellect.

74. Then (even after that) your hearts hardened like stones or even worse in hardness. And indeed, there are stones from which rivers gush forth, and indeed, there are some of them (i.e., the stones) which split asunder and water flows from them, and indeed, there are some of them (i.e., the stones) which fall down because of fear of Allah. And Allah is not unaware of what you do.

75. Do you hope (O believers!) that they would believe you while indeed a party of them used to hear the words of Allah and then distort it after they had understood it, knowingly?

76. And when they meet those who believe, they say, "We have believed." But when they are alone with one another, they say, "Do you tell them what Allah has revealed to you so that they (might) use it in argument against you before your Lord? Then do you not understand?"

77. Do they not know that Allah knows what they conceal and what they declare?

78. And among them are unlettered (i.e., illiterate) people

وَيُرِيكُمْ	آيَاتِهِ	لَعَلَّكُمْ	تَعْقِلُونَ ﴿٧٣﴾
and shows you	His Signs,	perhaps you may	use your intellect.
ثُمَّ قَسَتْ	قُلُوبُكُمْ	مِّنْ بَعْدِ ذَلِكَ	فَهِيَ كَالْحِجَارَةِ أَوْ
Then hardened	your hearts	after that	or (became) like [the] stones
أَشَدُّ	قَسْوَةً	وَإِنَّ	مِنَ الْحِجَارَةِ لَمَا
stronger	(in) hardness.	And indeed,	certainly (there are some) which
يَتَفَجَّرُ	مِنْهُ الْأَنْهَارُ	وَإِنَّ	مِنْهَا لَمَا
gush forth	[the] rivers,	and indeed,	certainly (there are some) which
يَسْقُتُ	فِيخْرُجُ	مِنْهُ	الْبَاءُ وَإِنَّ
split,	so comes out	from it	and indeed,
لَمَا	يَهْبِطُ	مِنْ خَشْيَةِ	اللَّهِ وَمَا
certainly (there are some) which	fall down	from	And Allah (is) not
يُغَافِلِ	عَمَّا تَعْمَلُونَ ﴿٧٤﴾	أَقْتَضِعُونَ	أَنْ يُؤْمِنُوا
unaware	of what you do.	74	Do you hope
لَكُمْ	وَقَدْ كَانَ	فَرِيقٌ	مِّنْهُمْ
[for] you	while indeed (there) has been	a party	of them,
كَلَّمَ	اللَّهُ	ثُمَّ	يُحَرِّفُونَهُ
(the) words of Allah,	then	they distort it	after
وَهُمْ	يَعْلَمُونَ ﴿٧٥﴾	وَإِذَا	لَقُوا
while they	know?	75	And when
قَالُوا	أَمَّا	وَإِذَا	خَلَا
they say,	"We have believed."	But when	some of them
إِلَى	بَعْضِ	قَالُوا	أَتُحَدِّثُونَهُمْ
with some (others),	they say,	"Do you tell them	what
لِيُجَاجِبُكُمْ	بِهِ	عِنْدَ	رَبِّكُمْ
so that they argue with you	therewith	before	your Lord?
تَعْقِلُونَ ﴿٧٦﴾	أَوَلَا	يَعْلَمُونَ	أَنَّ
76	Do not	they know	Allah
يُسِرُّونَ	وَمَا	يُعْلِنُونَ ﴿٧٧﴾	وَمِنْهُمْ
they conceal	and what	77	And among them

لَا يَعْلَمُونَ	إِلَّا	الْكِتَابَ	إِلَّا	أَمَانِي	وَإِنْ	هُمْ
(who) do not know	except	the book	except	wishful thinking	and not	they
إِلَّا	يُطُّوْنَ	فَوَيْلٌ	لِّلَّذِينَ	يَكْتُبُونَ		
(do anything) except	guess.	78	So woe	to those who	write	
الْكِتَابَ	بِأَيْدِيهِمْ	ثُمَّ	يَقُولُونَ	هَذَا	مِنْ	عِنْدِ اللَّهِ
the book	with their (own) hands	then,	they say,	"This	(is) from Allah,"	
لِيَشْتَرُوا	بِهِ	ثَمًّا	قَلِيلًا	فَوَيْلٌ	لَّهُمْ	مِمَّا
to barter	with it	(for) a price	little.	So woe	to them	have written
أَيْدِيهِمْ	وَوَيْلٌ	لَّهُمْ	مِمَّا	يَكْسِبُونَ	وَقَالُوا	
their hands	and woe	to them	for what	they earn.	79	And they say,
لَنْ	تَمَسَّنَا	النَّارُ	إِلَّا	أَيَّامًا	مَّعْدُودَةً	قُلْ
"Never	will touch us	the Fire	except	(for) days	numbered."	Say,
أَتَّخَذْتُمْ	عِنْدَ اللَّهِ	عَهْدًا	فَلَنْ	يُخْلَفَ	اللَّهُ	
"Have you taken	from	Allah	a covenant,	so never	will Allah break	
عَهْدَةً	أَمْ	تَقُولُونَ	عَلَى اللَّهِ	مَا	لَا	تَعْلَمُونَ
His Covenant?	Or	(do) you say	against	Allah	what	80
بَلَى	مَنْ	كَسَبَ	سَيِّئَةً	وَأَحَاطَتْ	بِهِ	خَطِيئَتُهُ
Yes,	whoever	earned	evil	and surrounded him	his sins -	[so] those
أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ		
(are the) companions	(of) the Fire;	they	in it	(will) abide forever.	81	
وَالَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	أُولَئِكَ	أَصْحَابُ	
And those who	believed	and did	righteous deeds,	those	(are the) companions	
الْجَنَّةِ	هُمْ	فِيهَا	خَالِدُونَ	وَإِذْ	أَخَذْنَا	
(of) Paradise;	they	in it	(will) abide forever.	82	We took	
مِيثَاقَ	بَنِي	إِسْرَائِيلَ	لَا	تَعْبُدُونَ	إِلَّا	اللَّهَ
(the) covenant	(from the) Children	(of) Israel,	"You will not worship	Allah,	except	
وَبِالْوَالِدَيْنِ	إِحْسَانًا	وَوِذَى	الْقُرْبَى	وَالْيَتَامَى		
and with [the] parents	(be) good	and (with) relatives	and [the] orphans			
وَالْمَسْكِينِ	وَقُولُوا	لِلنَّاسِ	حُسْنًا	وَأَقِيمُوا	الصَّلَاةَ	
and the needy,	and speak	to [the] people	good,	the prayer	and establish	

who do not know the Book except (see therein their own) wishful thinking, and they do nothing but guess.

قوله

79. So woe to those who write the book with their own hands, then say, "This is from Allah," to exchange it for a little price. So woe to them for what their hands have written and woe to them for what they earn.

80. And they say, "Never will the Fire touch us except for a few days." Say, "Have you taken a covenant from Allah, so that Allah will never break His Covenant? Or do you say against Allah that which you do not know?"

81. Yes, (on the contrary) whoever earns evil and his sins have surrounded him - those are the companions of the Fire; they will abide in it forever.

82. And those who believe and do righteous deeds, those are the companions of Paradise; they will abide in it forever.

83. And (recall) when We took the covenant from the Children of Israel (saying), "Do not worship except Allah, and be good to parents, relatives, orphans and the needy, and speak good to people and establish the prayer

and give the *zakah*.” Then you turned away, except a few of you, and you were refusing.

84. And when We took your covenant, “Do not shed your (i.e., each other’s) blood or evict yourselves (one another) from your homes.” Then you ratified while you were witnessing.

85. Then you are those (same ones) who kill one another and evict a party of you from their homes, support one another against them in sin and transgression. And if they come to you as captives, you ransom them; while their eviction (itself) was forbidden to you. So do you believe in part of the Book and disbelieve in (another) part? Then what should be the recompense for those who do so among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the most severe punishment? And Allah is not unaware of what you do.

86. Those are the ones who have bought the life of this world (in exchange) for the Hereafter; so the punishment will not be lightened for them, nor will they be helped.

87. And indeed We gave Musa the Book and We followed him up with (a succession of)

وَاتُوا	الزَّكَاةَ	ثُمَّ	تَوَلَّيْتُمْ	إِلَّا	قَلِيلًا	مِّنْكُمْ
of you,	a few	except	you turned away,	Then	the <i>zakah</i> .”	and give
وَأَنْتُمْ	مُعْرَضُونَ	وَإِذْ	أَخَذْنَا	مِيثَاقَكُمْ		
your covenant,	We took	And when	83	refusing.	and you (were)	
لَا	تَسْفِكُونَ	دِمَاءَكُمْ	وَلَا	تُخْرِجُونَ	أَنْفُسَكُمْ	مِّنْ دِيَارِكُمْ
your homes,”	from	yourselves	and (will) not evict	your blood	“You will not shed	
ثُمَّ	أَقْرَرْتُمْ	وَأَنْتُمْ	تَشْهَدُونَ	ثُمَّ	أَنْتُمْ	هَؤُلَاءِ
(are) those	you	Then	84	(were) witnessing.	while you	you ratified then
تَقْتُلُونَ	أَنْفُسَكُمْ	وَتُخْرِجُونَ	فَرِيقًا	مِّنْكُمْ	مِّنْ دِيَارِهِمْ	
their homes,	from	of you	a party	and evict	yourselves	(who) kill
تُظَاهِرُونَ	عَلَيْهِمْ	بِالْإِثْمِ	وَالْعُدْوَانَ	وَإِنْ		
And if	and [the] transgression.	in sin	against them	you support one another		
يَأْتُوكُمْ	أُسْرَى	تُفَدُّوهُمْ	وَهُوَ	مُحْرَمٌ	عَلَيْكُمْ	
to you	(was) forbidden	while it	you ransom them;	(as) captives,	they come to you	
إِخْرَاجَهُمْ	أَفْتَوْمُونَهُمْ	بِبَعْضِ	الْكِتَابِ	وَتَكْفُرُونَ		
and disbelieve	the Book	in part (of)	So do you believe	their eviction.		
بِبَعْضٍ	فَمَا	جَزَاءُ	مَنْ	يَفْعَلُ		
does	(for the one) who	(should be the) recompense	Then what	in part?		
ذَلِكَ	مِنْكُمْ	إِلَّا	خِزْيٌ	فِي	الْحَيَاةِ	الدُّنْيَا
(of) the world;	the life	in	disgrace	except	among you,	that
وَيَوْمَ	الْقِيَامَةِ	يُرَدُّونَ	إِلَى	أَشَدِّ		
(the) most severe	to	they will be sent back	of [the] Resurrection	and (on the) Day		
الْعَذَابِ	وَمَا	اللَّهُ	يَغَافِلُ	عَمَّا	تَعْمَلُونَ	أُولَئِكَ
Those	85	you do.	of what	unaware	And Allah (is) not	punishment?
الَّذِينَ	اشْتَرَوْا	الْحَيَاةَ	الدُّنْيَا	بِالْآخِرَةِ	فَلَا	
so not	for the Hereafter;	(of) the world	the life	bought	(are) the ones who	
يُخَفَّفُ	عَنْهُمْ	الْعَذَابِ	وَلَا	هُمْ	يُنصَرُونَ	ع
86	will be helped.	they	and not	the punishment	for them	will be lightened
وَلَقَدْ	آتَيْنَا	مُوسَى	الْكِتَابَ	وَقَفَّيْنَا	مِنْ بَعْدِهِ	
after him	and We followed up	the Book	Musa	We gave	And indeed	

بِالرُّسُلِ	وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ	الْبَيِّنَاتِ					
[the] clear signs	(of) Maryam, (the) son	Isa,	And We gave	with [the] Messengers.			
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ	أَفْكَلَمَا	جَاءَكُمْ					
came to you	Is it (not) so (that) whenever	with the Holy Spirit.	and We supported him				
رَأْسُوكُمْ	بِمَا لَا تَهْوَى	أَنْفُسَكُمْ	اسْتَكْبَرْتُمْ	فَقَرِيقًا			
So a party	you acted arrogantly?	yourselves, (do) not desire	with what	a Messenger			
كَذَّبْتُمْ	وَقَرِيقًا	تَقْتُلُونَ	﴿٨٧﴾	وَقَالُوا	قُلُوبَنَا		
"Our hearts	And they said,	87	you kill(ed).	and a party	you denied,		
غُلْفٌ	بَلْ لَعَنَهُمُ اللَّهُ	بِكُفْرِهِمْ	فَقَلِيلًا	مَا			
(is) what	so little	for their disbelief;	Allah has cursed them	Nay,	(are) wrapped."		
يُؤْمِنُونَ	﴿٨٨﴾	وَلَمَّا	جَاءَهُمْ	كِتَابٌ	مِّنْ عِنْدِ اللَّهِ		
from Allah	a Book	came to them	And when	88	they believe.		
مُصَدِّقٌ	لِّمَا مَعَهُمْ	وَكَانُوا	مِن قَبْلُ	يَسْتَفْتِحُونَ			
(that), pray for victory	before	though they used to	what (was) with them,	confirming			
عَلَى الَّذِينَ كَفَرُوا	فَلَمَّا	جَاءَهُمْ	مَا عَرَفُوا				
they recognized,	what	came to them	then when	disbelieved - those who	over		
كَفَرُوا	بِهِ	فَلَعَنَهُ	اللَّهُ	عَلَى الْكٰفِرِينَ	﴿٨٩﴾		
89	the disbelievers.	(is) on	(of) Allah	So (the) curse	in it.	they disbelieved	
بِئْسَمَا	اشْتَرَوْا	بِهِ	أَنْفُسَهُمْ	أَنْ	يَكْفُرُوا	بِمَا	
in what	they disbelieve	that	themselves,	(for) which they have sold	Evil (is) that		
أَنْزَلَ اللَّهُ	بَعِيًّا	أَنْ	يُنزِّلَ اللَّهُ	مِنْ فَضْلِهِ	عَلَى مَنْ		
whom	on	His Grace	of	Allah sends down	that	grudging	Allah has revealed,
يَشَاءُ	مِنْ عِبَادِهِ	فَبَاءَ وَبِعَصَبٍ	عَلَى				
upon	So they have drawn (on themselves) wrath	His servants.	from	He wills			
غَضَبٍ	وَلِلْكَافِرِينَ	عَذَابٌ	مُّهِينٌ	﴿٩٠﴾	وَإِذَا		
And when	90	humiliating.	(is) a punishment	And for the disbelievers	wrath		
قِيلَ	لَهُمْ	آمِنُوا	بِمَا	أَنْزَلَ اللَّهُ	قَالُوا	نُؤْمِنُ	
"We believe	they say,	Allah has revealed,"	in what	"Believe	to them,	it is said	
بِمَا	أَنْزَلَ	عَلَيْنَا	وَيَكْفُرُونَ	بِمَا	وَرَأَوْهُ	وَهُوَ	
while it	(is) besides it,	in what	And they disbelieve	to us."	was revealed	in what	

Messengers. And We gave Isa, the son of Maryam, clear signs and supported him with the Holy Spirit. Is it not so, that whenever there came to you a Messenger with what you yourselves did not desire, you acted arrogantly? So a party (of Messengers) you denied and another party you killed.

88. And they said, "Our hearts are wrapped." Nay, Allah has cursed them for their disbelief; so little is that which they believe.

89. And when there came to them a Book (Qur'an) from Allah confirming what was with them, though before that they used to pray for victory over disbelievers - then when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is on the disbelievers.

90. Evil is that for which they have sold themselves, that they disbelieved in what Allah has revealed, grudging that Allah sends down of His Grace upon whom He wills from among His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers is a humiliating punishment.

91. And when it is said to them, "Believe in what Allah has revealed," they say, "We believe (only) in what was revealed to us." And they disbelieve in what came after it, while it is

the truth confirming that which is with them. Say, "Then why did you kill the Prophets of Allah before, if you were believers?"

92. And indeed Moses came to you with clear signs, then you took the calf (in worship) after he left, and you were wrongdoers.

93. And when We took your covenant and We raised above you the mount, "Hold firmly what We gave you and listen," they said, "We heard and we disobeyed." And they were made to imbibe (the love of) the calf into their hearts because of their disbelief. Say, "Evil is that which your faith orders you, if you are believers."

94. Say, "If the home of the Hereafter with Allah is exclusively for you and not for others of mankind, then wish for death, if you are truthful."

95. And they will never wish for it, ever, because of what their hands have sent ahead (i.e., their deeds). And Allah knows the wrongdoers.

96. And you will surely find them the most greedy of mankind for life, and (even greedier) than those who associate partners with Allah. Each one of them loves

الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ	(did) you kill	"Then why	Say,	(is) with them.	what	confirming	(is) the truth
أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾	91	believers?"	you were	if	before,	(the) Prophets of Allah	
وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ	the calf	you took	then	with [the] clear signs,	Musa	came to you	And indeed
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾ وَإِذْ أَخَذْنَا	We took	And when	92	(were) wrongdoers.	and you	after him	
مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا	what	"Hold	the mount,	over you	and We raised	your covenant	
أَيْدِيكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا	"We heard	They said,	and listen."	with firmness	We gave you,		
وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ	(love of) the calf	their hearts	in	And they were made to drink	and we disobeyed."		
بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيَّانُكُمْ إِنْ	if	your faith,	orders you (to do) it	"Evil (is) that	Say,	because of their disbelief.	
كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ	the home	for you	is	"If -	Say,	93	believers." you are
الْآخِرَةَ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا	then wish	the mankind,	excluding	exclusively,	with Allah	(of) the Hereafter	
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَنْ	And never (will)	94	truthful."	you are	if	(for) [the] death,	
يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ	And Allah	their hands.	(of what) sent ahead	because	ever,	they wish for it,	
عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ	And surely you will find them	95	of the wrongdoers.	(is) All-Knower			
أَحْرَصَ النَّاسِ عَلَىٰ حَيَاتِهِمْ مِنَ الَّذِينَ	those who	and (greedier) than	life,	for	(of) [the] mankind	(the) most greedy	
أَشْرَكُوا أَحَدَهُمْ لَوْ	if	(each) one of them	Loves	associate[d] partners (with Allah).			

يُعَمَّرُ	أَلْفَ	سَنَةٍ	وَمَا	هُوَ	بُرْحُزْجِهِ
(will) remove him	it	But not	year(s).	(of) a thousand	he could be granted a life
مِنَ	الْعَذَابِ	أَنْ	يُعَمَّرَ	وَاللَّهُ	بَصِيرٌ
of what	(is) All-Seer	And Allah	he should be granted life.	that	the punishment
يَعْمَلُونَ	قُلْ	مَنْ	كَانَ	عَدُوًّا	لِلْجِبْرِيلَ
then indeed he	to Jibreel -	an enemy	is	"Whoever	Say, 96
نَزَّلَهُ	عَلَى	قَلْبِكَ	بِإِذْنِ	اللَّهِ	مُصَدِّقًا
what	confirming	(of) Allah	by (the) permission	your heart	on
بَيْنَ	يَدَيْهِ	وَهَدَى	وَبَشَّرَ	لِلْمُؤْمِنِينَ	مَنْ
Whoever	97	for the believers."	and glad tiding(s)	and a guidance	(was) before it
كَانَ	عَدُوًّا	لِلَّهِ	وَمَلَائِكَتِهِ	وَرُسُلِهِ	وَجِبْرِيلَ
and Jibreel,	and His Messengers,	and His Angels,	(to) Allah	an enemy	is
وَمِيكَالَ	فَإِنَّ	اللَّهِ	عَدُوٌّ	لِلْكَافِرِينَ	وَلَقَدْ
And indeed	98	to the disbelievers.	(is) an enemy	Allah	then indeed
أَنْزَلْنَا	إِلَيْكَ	آيَاتٍ	بَيِّنَاتٍ	وَمَا	يَكْفُرُ
except	disbelieves in them	and not	clear,	Verses	to you
الْفٰسِقُونَ	أَوْ	كَلَّمَا	عٰهَدُوا	عٰهَدًا	
a covenant,	they took	And is (it not that) whenever	99	the defiantly disobedient.	
تَبَدَّأَ	فَرِيقٌ	مِّنْهُمْ	بَلْ	أَكْثَرُهُمْ	لَا
100	believe.	(do) not	most of them	Nay,	of them?
وَلَمَّا	جَاءَهُمْ	رَسُولٌ	مِّنْ	عِنْدِ	اللَّهِ
confirming what	from Allah	a Messenger	came to them	And when	
مَعَهُمْ	نَبَذَ	فَرِيقٌ	مِّنَ	الَّذِينَ	أُوتُوا
the Book	were given	those who	of	a party	threw away
كَتَبَ	اللَّهُ	وَرَاءَ	ظُهُورِهِمْ	كَأَنَّهُمْ	لَا
101	know.	(do) not	as if they	their backs	behind
وَاتَّبَعُوا	مَا	تَتْلُوا	الشَّيْطٰنِ	عَلَى	مُلْكِ
(of) Sulaiman.	(the) kingdom	over	the devils	recite(d)	what
وَمَا	كَفَرَ	سُلَيْمٰنُ	وَلٰكِنَّ	الشَّيْطٰنِ	كَفَرُوا
they teach	disbelieved,	the devils	[and] but	Sulaiman	disbelieved

that he could be granted a life of a thousand years. But the grant of such life will not save him in the least from the punishment. And Allah is All-Seer of what they do.

97. Say, "Whoever is an enemy to Jibreel - for indeed he has brought it (i.e., Quran) down upon your heart (O Muhammad!) by the permission of Allah, confirming what came before it and a guidance and glad tidings for the believers."

98. Whoever is an enemy to Allah and His Angels, and His Messengers, and Jibreel and Meekael, then indeed Allah is an enemy to the disbelievers.

99. And indeed We revealed to you clear Verses, and none disbelieve in them except the defiantly disobedient.

100. Is it (not the case that) whenever they made a covenant, a party of them threw it away? Nay, most of them do not believe.

101. And when a Messenger of Allah came to them confirming that which was with them, a party of those who were given the Book threw away the Book of Allah behind their backs as if they did not know.

102. And they followed what the devils had recited over the kingdom of Sulaiman. It was not Sulaiman who disbelieved, but the devils disbelieved, teaching

people magic and that which was sent down to the two angels, Harut and Marut in Babylon. But neither of these two taught anyone unless they had said, "We are only a trial, so do not disbelieve (by practicing magic)." And (yet) they learnt from those two that by which they cause separation between a man and his wife. But they could not harm anyone with it except by Allah's permission. And they learn that which harms them and does not profit them. And indeed they knew that whoever purchased it (i.e., magic) would not have any share in the Hereafter. And surely evil is that for which they sold themselves, if they only knew.

103. And if they had believed (the truth) and feared Allah, then indeed the reward from Allah would have been better, if they only knew.

104. O you who believe! Do not say 'Raina,' but say 'Unzurna' and listen. And for the disbelievers is a painful punishment.

105. Neither those who disbelieve among the People of the Book, nor those who associate partners with Allah like (it at all) that any good should be sent down to you from your Lord. But Allah chooses for His Mercy

النَّاسِ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ	in Babylon,	the two angels	to	was sent down	and what	[the] magic	the people	
هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَنِ مِنْ أَحَدٍ حَتَّى يَقُولَا	they [both] say,	unless	one	any	they both teach	And not	and Marut. Harut	
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا	from those two	But they learn	disbelieve."	so (do) not	(are) a trial,	we	"Only	
مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا	And not	and his spouse.	the man	between	with it	[they] causes separation	what	
هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ	by permission	except	one	any	with it	at all [be those who] harm	they (could)	
اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ	And indeed	profits them.	and not	harms them	what	And they learn	(of) Allah.	
عَلِمُوا لَكِنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ	share.	any	the Hereafter	in	for him	not	buys it, that whoever they knew	
وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا	they were	if	themselves,	with it	they sold	(is) what	And surely evil	
يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا	and feared (Allah),	(had) believed	[that] they	And if	102	(to) know.		
لَشُوَبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا	they were	if	(would have been) better,	Allah	from	surely (the) reward		
يَعْلَمُونَ ﴿١٠٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا	say	"(Do) not	believe[d]!	who	O you	103	(to) know.	
رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ	(is) a punishment	And for the disbelievers	and listen.	'Unzurna'	and say	'Raina'		
أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ	(the) People of the Book	from	disbelieve	those who	like	(Do) not	104	painful.
وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ	(there should) be sent down	that	those who associate partners (with Allah),	and not				
عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ	for His Mercy	chooses	And Allah	your Lord.	from	good	any	to you

١٠٥	مَنْ يَشَاءُ	وَاللَّهُ	ذُو الْفَضْلِ	الْعَظِيمِ	١٠٥	
105	[the] Great.	(is the) Possessor of [the] Bounty	And Allah	He wills.	whom	
	مَا نَنْسَخُ	مِنْ آيَةٍ أَوْ	نُنْسِهَا	نَاتٍ بِخَيْرٍ		
	better	We bring	[We] cause it to be forgotten,	or	a sign (of) What We abrogate	
	مِنْهَا أَوْ	مِثْلَهَا	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ	
	everything	over	Allah	that	you know Do not similar (to) it. or than it	
	قَدِيرٌ	١٠٦	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ	لَهُ مُلْكُ	
(is the) Kingdom	for Him	Allah	that,	you know	Do not 106 (is) All-Powerful?	
	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا لَكُمْ	مِّنْ دُونِ	اللَّهِ مِنْ	
any	Allah	besides	(is) for you	And not	and the earth? (of) the heavens	
	وَلِيٍّ	وَلَا نَصِيرٍ	١٠٧	أَمْ تَرْيَدُونَ	أَنْ تَسْأَلُوا	
you ask	that	(do) you wish	Or	107	any helper. and not protector	
	رَأْسُوكُمْ	كَمَا سِئِلَ	مُوسَى	مِنْ قَبْلُ	وَمَنْ يَتَّبِعِ	
exchanges	And whoever	before?	Musa	was asked	as your Messenger	
	الْكَفَرِ	بِالْإِيمَانِ	فَقَدْ	ضَلَّ	سَوَاءٌ	
(the) evenness	he went astray (from)	so certainly	with [the] faith,	[the] disbelief		
	السَّبِيلِ	١٠٨	وَدَّ كَثِيرٌ	مِّنْ	أَهْلِ الْكِتَابِ	لَوْ
if	(the) People of the Book	from	Wish[ed] many	108	(of) the way.	
	يُرُدُّوكُمْ	مِّنْ بَعْدِ	إِيمَانِكُمْ	كُفْرًا	حَسَدًا	
(out of) jealousy	(to) disbelievers,	your (having) faith	after	they could turn you back		
	مِّنْ عِنْدِ	أَنْفُسِهِمْ	مِّنْ بَعْدِ	مَا تَبَيَّنَ	لَهُمُ الْحَقُّ	
the truth.	to them,	became clear	[what] (even) after	themselves,	from	
	فَاعْفُوا	وَاصْفَحُوا	حَتَّىٰ يَأْتِيَ	اللَّهُ بِأَمْرِهِ	إِنَّ اللَّهَ	
on	Allah	Indeed,	His Command.	Allah brings	until and overlook	So forgive
	كُلِّ شَيْءٍ	قَدِيرٌ	١٠٩	وَأَقِيمُوا	الصَّلَاةَ	وَاتُوا
and give	the prayer	And establish	109	(is) All-Powerful.	thing	every
	الزَّكَاةَ	وَمَا	تُقَدِّمُوا	لِأَنْفُسِكُمْ	مِّنْ خَيْرٍ	
good (deeds),	of	for yourselves	you send forth	And whatever	[the] zakah.	
	تَجِدُوهُ	عِنْدَ اللَّهِ	إِنَّ اللَّهَ	بِمَا تَعْمَلُونَ	بَصِيرٌ	
110	(is) All-Seer.	you do	of what	Indeed, Allah	with Allah.	you will find it

whom **He** wills. And Allah is the Possessor of Great Bounty.

106. Whatever **We** abrogate of a sign or cause it to be forgotten, **We** bring a better one or similar to it. Do you not know that Allah has power over everything?

107. Do you not know that to Allah belongs the Kingdom of the heavens and the earth? And you do not have, besides Allah, any protector or any helper.

108. Or do you intend to ask your Messenger as Musa was asked before? And whoever exchanges faith for disbelief has certainly strayed from the right path.

109. Many of the People of the Book wish they could turn you back to disbelief after you have believed, out of jealousy from themselves, (even) after the truth has become clear to them. So forgive them and overlook until Allah brings **His** Command. Indeed, Allah has power over everything.

110. And establish prayer and give *zakah*. And whatever good you send forth for yourselves, you will find it with Allah. Indeed, Allah is All-Seer of what you do.

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is their wishful thinking. Say, "Bring your proof if you are truthful."

112. Yes, whoever submits his face (i.e., himself) to Allah and is a good-doer, then his reward is with his Lord. And no fear will be on them, nor will they grieve.

113. The Jews say, "The Christians have nothing (true to stand) upon." And the Christians say, "The Jews have nothing (true to stand) upon," although they both recite the Book. Thus say those who do not know (the Book, making) similar statements. Allah will judge between them on the Day of Resurrection in (all those matters over) which they were differing (between themselves).

114. And who are more unjust than those who prevent the name of Allah from being mentioned in His masjid and strive for their destruction? (As for) those, it is not for them that they enter them (i.e., masjid) except in fear. For them, there is disgrace in this world and a great punishment in the Hereafter.

115. And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ	or	(a) Jew[s]	is	who	except	the Paradise	will enter	"Never	And they said,
نَصْرًا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ	your proof	"Bring	Say,	(is)	their wishful thinking.	That	(a) Christian [s]."		
إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ	submits	whoever	Yes,	111	[those who are] truthful."	you are	if		
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ	his Lord.	with	(is)	his reward	so for him	(is)	a good-doer,	and he	to Allah
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ	And said	112	(will) grieve.	they	and not	(will be) on them	fear	And no	
الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصْرَىٰ	the Christians,	and said	anything,"	(are) on	the Christians	"Not	the Jews,		
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۖ وَهُمْ يَتَّبِعُونَ الْكِتَابَ كَذَلِكَ	Like that	the Book.	recite	although they	anything,"	(are) on	the Jews	"Not	
قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ	will judge	[So] Allah	their saying.	similar	know,	(do) not	those who	said	
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ	differing.	[in it]	they were	in what	(of) Resurrection	(on the) Day	between them		
﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَنَّ اللَّهُ مَسْجِدَ اللَّهِ	(of) Allah	(the) masjid	prevents	than (one) who	(is) more unjust	And who	113		
أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ	Those!	their destruction?	for	and strives	His name,	in them	be mentioned	to	
مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي	in	For them	(like) those in fear.	except	they enter them	that	for them	it is	Not
الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ	great.	(is) a punishment	the Hereafter	in	and for them	(is) disgrace	the world		
﴿١١٤﴾ وَ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ	[so] there	you turn	so wherever	and the west,	(is) the east	And for Allah	114		
وَجْهَ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾	115	All-Knowing.	(is) All-Encompassing,	Allah	Indeed,	(of) Allah.	(is the) face		

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ لَّهٗ مَا
(is) what for Him Nay, Glory be to Him! a son." "Allah has taken And they said,
فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَهٗ قٰنِتُوْنَ ﴿١١٦﴾
116 (are) humbly obedient. to Him All and the earth. the heavens (is) in
بَدِيعِ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاِذَا قَضٰى اَمْرًا
a matter, He decrees And when and the earth! (of) the heavens (The) Originator
فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿١١٧﴾ وَقَالَ الَّذِيْنَ لَا
(do) not those who And said 117 and it becomes. "Be," to it He says [so] only
يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَا اٰيَةً ۗ كَذٰلِكَ قَالَ
said Like that a sign?" comes to us or Allah speaks to us "Why not know,
الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ۗ تَشَابَهَتْ قُلُوْبُهُمْ ۗ قَدْ
Indeed, their hearts. Became alike their saying. similar before them those
بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُؤْتُوْنَ اِنَّا
Indeed We! 118 (who) firmly believe. for people the signs We have made clear
اَرْسَلْنَا بِالْحَقِّ بَشِيْرًا وَّاَنْذِيْرًا
and (as) a warner. (as) a bearer of good news with the truth, [We] have sent you
وَلَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿١١٩﴾ وَلَنْ
And never 119 (of) the blazing Fire. (the) companions about you will be asked And not
تَرْضٰى عَنْكَ الْيَهُودُ وَلَا النَّصٰرَىٰ حَتّٰى تَتَّبِعَ
you follow until the Christians and [not] the Jews with you will be pleased
مِلَّتَهُمْ ۗ قُلْ اِنَّ هُدٰى اللّٰهُ هُوَ الْهُدٰى ۗ وَلَئِنْ
And if (is) the Guidance." it (the) Guidance of Allah, "Indeed, Say, their religion.
اَتَّبَعْتَ اَهْوَاَهُمْۢ بَعْدَ الَّذِيْ جَاَءَكَ مِنَ الْعِلْمِ ۗ مَا
not the knowledge, of has come to you what after their desires you follow
لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١٢٠﴾ الَّذِيْنَ
Those, 120 any helper. and not protector any Allah from for you
اَتَيْنٰهُمْ الْكِتٰبَ يَتْلُوْنَهُ حَقًّا تِلَاوَتِهِمْ
(of) its recitation. (as it has the) right recite it the Book We have given them
اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ۗ وَمَنْ يَكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ
they then those, in it, disbelieves And whoever in it. believe Those (people)

116. And they say, "Allah has taken a son." Glory be to Him! Nay, to Him belongs whatever is in the heavens and the earth. All are humbly obedient to Him.

117. The Originator of the heavens and the earth! When He decrees a matter, He only says to it, "Be," and it becomes.

118. And those who do not know say, "Why does Allah not speak to us or a sign come to us?" Thus said those before them, (uttering) similar statements. Their hearts resemble each other. We have indeed made the signs clear for the people who firmly believe.

119. Indeed, We have sent you (O Muhammad SAWS!) with the truth, as a bearer of good news and a warner. And you will not be asked about the companions of the blazing Fire.

120. And the Jews and the Christians will never be pleased with you until you follow their religion. Say, "Indeed, the Guidance of Allah is the (only) Guidance." And if you follow their desires after what has come to you of the knowledge, you will have neither any protector from Allah nor any helper.

121. Those to whom We have given the Book, recite it as it should be recited. They believe in it. And whoever disbelieves in it - it is those who

are the losers.

122. O Children of Israel! Remember My Favor which I bestowed upon you and I preferred you over the worlds.

123. And fear a Day when no soul will avail another in the least, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be helped.

124. And (remember) when his Lord tried Ibrahim with words (i.e., commandments) and he fulfilled them, He said, "Indeed I will make you a leader for mankind." He (Ibrahim) said, "And of my offspring?" He said, "My Covenant does not include the wrongdoers."

125. And (remember) When We made the House (Kabah) a place of (frequent) return (i.e., pilgrimage) for mankind and a place of security and said, "Take the standing place of Ibrahim as a place of prayer." And We made a covenant with Ibrahim and Ismail, (saying), "Purify My House for those who circumambulate it, and those who seclude themselves for devotion and prayer and those who bow down and prostrate."

126. And when Ibrahim said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day," He said,

الْخٰسِرُوْنَ ۝١٢١	يٰۤاَيُّهَا بَنِيۤ اِسْرٰٓءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيۤ
(are) the losers.	which My Favor Remember (of) Israel! O Children 121
اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيۤ اَفْضَلْتُكُمْ عَلٰى الْعٰلَمِيْنَ ۝١٢٢	
I bestowed upon you and that I preferred you over the worlds.	122 the worlds. over [I] preferred you and that I upon you I bestowed
وَاتَّقُوا يَوْمًا لَا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ	
And fear a day when no soul will avail another in the least, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be helped.	and not anything (another) soul a soul will avail not a day And fear any intercession, will benefit it and not any compensation, from it will be accepted
وَلَا هُمْ يُنصَرُوْنَ ۝١٢٣	وَإِذَا بَتَلٰى اِبْرٰهِيْمَ رَبُّهُ
they and not will be helped.	his Lord Ibrahim tried And when 123
فَاتَّبَعْنٰهُ فَكَانَ مِنَ الْمُقْتَدِرِيْنَ ۝١٢٤	بِكَلِمٰتٍ قٰلَ اِنِّيۤ اَجْعَلُكَ
and he fulfilled them, with words	(am) the One to make you "Indeed I He said, and he fulfilled them,
لِلنَّاسِ اِمَامًا ۝١٢٥	لِلنَّاسِ اِمَامًا ۝١٢٥
for the mankind	"(Does) not He said, my offspring?" "And from He said, a leader." for the mankind
يٰۤاَيُّهَا الَّذِيْنَ ظَلَمُوْا اِنظُرُوْا اِلَىٰ مَا جَعَلْنَا الْبَيْتَ مَثَابَةً	لِلنَّاسِ اِمَامًا ۝١٢٥
My Covenant reach	the House We made And when 124 (to) the wrongdoers.
لِلنَّاسِ اِمَامًا ۝١٢٥	مَثَابَةً لِّلنَّاسِ وَاَمْنًا ۝١٢٦
a place of return	[from] and (said), "Take and (a place of) security for mankind a place of return
وَمَقَامًا لِّاِبْرٰهِيْمَ الَّذِيۤ اَنشَرْنَا	وَمَقَامًا لِّاِبْرٰهِيْمَ الَّذِيۤ اَنشَرْنَا
(the) standing place	And We made a covenant (as) a place of prayer." (of) Ibrahim,
وَالَّذِيۤ اٰمَنَّا بِهٖۤ اَن نَّجْعَلَ لِّلنَّاسِ اِسْمًا ۝١٢٧	اِلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ اَنْ يَّطَهِّرَا بَيْتِيَ
for those who circumambulate	My House "[You both] purify [that], and Ismail Ibrahim with
وَالَّذِيۤ اٰمَنَّا بِهٖۤ اَن نَّجْعَلَ لِّلنَّاسِ اِسْمًا ۝١٢٧	لِلطَّٰغِيْفِيْنَ وَالْعٰكِفِيْنَ
and those who seclude themselves for devotion and prayer	and those who seclude themselves for devotion and prayer for those who circumambulate
وَالَّذِيۤ اٰمَنَّا بِهٖۤ اَن نَّجْعَلَ لِّلنَّاسِ اِسْمًا ۝١٢٧	وَالرُّكَّعِ وَالسُّجُوْدِ ۝١٢٨
and those who bow down	Ibrahim, said And when 125 and those who prostrate." and those who bow down
رَبِّ اجْعَلْ هٰذَا بَدًا اٰمِنًا وَّارْزُقْ اَهْلَهُ مِنَ الثَّمَرٰتِ	رَبِّ اجْعَلْ هٰذَا بَدًا اٰمِنًا وَّارْزُقْ اَهْلَهُ مِنَ الثَّمَرٰتِ
"My Lord	fruits, with its people and provide secure a city this make "My Lord
مَنْ اٰمَنَ مِنْهُمْ بِاللهِ وَالْيَوْمِ الْاٰخِرِ ۝١٢٩	مَنْ اٰمَنَ مِنْهُمْ بِاللهِ وَالْيَوْمِ الْاٰخِرِ ۝١٢٩
(to) whoever	He said, the Last," and the Day in Allah from them believed (to) whoever

وَمَنْ كَفَرَ فَاْمِتِّعْهُ قَلِيْلًا ثُمَّ اضْطِرُّهُ	I will force him then a little; [then] I will grant him enjoyment disbelieved, "And whoever
اِلَى عَذَابِ النَّارِ وَبُئْسَ الْبَصِيْرُ ۝١٢٦ وَاِذْ	And when 126 (is) the destination. and evil (of) the Fire, (the) punishment to
يَرْفَعُ اِبْرٰهِيْمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ رَبَّنَا	(saying), "Our Lord! and Ismail, of the House the foundations Ibrahim (was) raising
تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۝١٢٧	127 the All-Knowing. the All-Hearing, [You] (are) Indeed You! from us. Accept
رَبَّنَا وَاَجْعَلْنَا مُسْلِمِيْنَ لَكَ وَمِنْ ذُرِّيَّتِنَا	our offspring And from to You. both submissive [and] Make us Our Lord!
اُمَّةً مُّسْلِمَةً لَّكَ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا	to us. and turn our ways of worship And show us to You. submissive a community
اِنَّكَ اَنْتَ الرَّحِيْمُ ۝١٢٨ رَبَّنَا	Our Lord! 128 the Most Merciful. the Oft-returning, [You] (are) Indeed You!
وَاَبْعَثْ فِيْهِمْ رَسُوْلًا مِنْهُمْ يَتْلُو عَلَيْهِمْ اٰيٰتِكَ	Your Verses to them (who) will recite from them a Messenger in them [And] raise up
وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ اِنَّكَ	Indeed You! and purify them. and the wisdom the Book and will teach them
اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝١٢٩ وَمَنْ يَّرْغَبْ عَنَّا	will turn away from And who 129 the All-Wise." the All-Mighty You (are)
وَمَلَّةِ اِبْرٰهِيْمَ اِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفٰهُ	We chose him And indeed himself? fooled who except Ibrahim's religion
فِي الدُّنْيَا وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ	the righteous. surely (will be) among the Hereafter in, and indeed he, in the world,
۝١٣٠ اِذْ قَالَ لَهٗ رَبُّهٗ اَسْلِمْ قَالَ	he said, "Submit (yourself)," his Lord to him said When 130
اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ۝١٣١ وَوَصّٰ بِهَآ	[it] And enjoined 131 (of) the worlds." to (the) Lord "I (have) submitted (myself)
اِبْرٰهِيْمَ بَنِيْهِ وَيَعْقُوْبَ يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰ	has chosen Indeed, Allah "O my sons! and Yaqub, (upon) his sons Ibrahim

"And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and evil is the destination."

127. And when Ibrahim was raising the foundations of the House (i.e., Kabah) together with Ismail, (they prayed), "Our Lord! Accept (this service) from us. Indeed, You Alone are the All-Hearing, the All-Knowing.

128. Our Lord! Make us submissive (i.e., Muslim) to You and from our offspring a community submissive to You. And show us our ways of worship and turn to us (in Mercy). Indeed, You Alone are the Oft-returning, the Most Merciful.

129. Our Lord! Raise up in their midst a Messenger, who will recite to them Your Verses and teach them the Book and wisdom and purify them. Indeed, You Alone are the All-Mighty, the All-Wise.

130. And who will turn away from the religion of Ibrahim except the one who fools himself? And indeed We chose him (i.e., Ibrahim) in this world, and in the Hereafter he surely will be among the righteous.

131. When his Lord said to him, "Submit (yourself)," he said, "I have submitted myself to the Lord of the worlds."

132. And Ibrahim enjoined upon his sons and so did Yaqub (saying), "O my sons! Indeed, Allah has chosen

for you the (true) religion, so do not die except while you are submissive (to Him).”

133. Or were you witnesses when death came to Yaqub, when he said to his sons, “What will you worship after me?” They said, “We will worship your God and the God of your forefathers, Ibrahim and Ismail and Ishaq - One God. And we are submissive to Him.”

134. That was a community which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

135. And they said, “Be Jews or Christians, then you will be guided.” Say, “Nay, (we follow) the religion of Ibrahim, the upright; and he was not of those who associated partners with Allah.”

136. Say, “We have believed in Allah and what is revealed to us and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the descendants, and what was given to Musa and Isa and what was given to the Prophets from their Lord. We make no distinction between any of them. And to Him we are submissive (i.e., Muslims).”

137. So if they believe in the like of what you believe,

لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ	(are) submissive.”	while you	except	so you should not die	the religion,	for you
١٣٣ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ	when [the] death,	Yaqub	came to	when	witnesses	were you
قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ	“We will worship	They said,	after me?”	will you worship	“What	to his sons,
إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ	and Ishaq -	and Ismail	Ibrahim	(of) your forefathers,	and (the) God	your God
إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٤ تِلْكَ أُمَّةٌ	(was) a community	This	133	(are) submissive.”	to Him	And we
قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مِمَّا كَسَبْتُمْ	you earned.	what	and for you	what it earned	for it	(which) has passed away,
وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ١٣٥ وَقَالُوا	And they said,	134	do.	they used to	about what	you will be asked
كُونُوا هُودًا أَوْ نَصْرَى تَهْتَدُوا قُلْ بَلْ	“Nay,	Say,	(then) you will be guided.”	Christians,	or	Jews
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ	of	he was	and not	(the) upright;	(of) Ibrahim,	(the) religion
الشُّرَكِيِّنَ ١٣٥ قُولُوا آمَنَّا بِاللَّهِ	in Allah	“We have believed	Say,	135	those who associated partners (with Allah).”	
وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ	and Ismail	Ibrahim	to	was revealed	and what	to us
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ	(to) Musa	was given	and what	and the descendants,	and Yaqub	and Ishaq
وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا	Not	their Lord.	from	(to) the Prophets	was given	and what
نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ	(are) submissive.”	to Him	And we	of them.	any	between
١٣٦ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ	in [it],	you have believed	(of) what	in (the) like	they believe [d]	So if

فَقَدْ	أَهْتَدَوْا	وَإِنْ	تَوَلَّوْا	فَإِنَّمَا	هُمْ	فِي
(are) in	they	then only	they turn away,	But if	they are (rightly) guided.	then indeed,
شِقَاقٍ	فَسَيَكْفِيكَهُمُ	اللَّهُ	وَهُوَ	السَّمِيعُ		
(is) the All-Hearing,	and He	So Allah will suffice you against them,	dissension.			
الْعَلِيمُ	صِبْغَةَ	اللَّهِ	وَمَنْ	أَحْسَنُ	مِنْ	
than	(is) better	And who	(of) Allah!	(The) color (religion)	137	the All-Knowing.
اللَّهُ	صِبْغَةً	وَنَحْنُ	لَهُ	عِبَادُونَ	قُلْ	
Say,	138	(are) worshippers.	to Him	And we	Allah at coloring?	
أَتَحَاجُّونَنَا	فِي	اللَّهِ	وَهُوَ	رَبُّنَا		
(is) our Lord	while He	Allah	about	"Do you argue with us		
وَرَبِّكُمْ	وَلَنَا	أَعْمَالُنَا	وَلَكُمْ	أَعْمَالُكُمْ		
(are) your deeds	and for you	(are) our deeds	And for us	and your Lord?		
وَنَحْنُ	لَهُ	مُخْلِصُونَ	أَمْ	تَقُولُونَ		
(do) you say	Or	139	(are) sincere.	to Him	and we	
إِنَّ	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ		
and Yaqub	and Ishaq	and Ismail	Ibrahim	that		
وَالْأَسْبَاطَ	كَانُوا	هُودًا	أَوْ	نَصَارَى	قُلْ	
Say,	Christians?"	or	Jews	were	and the descendants	
ءَأَنْتُمْ	أَعْلَمُ	أَمِ	اللَّهُ	وَمَنْ	أَظْلَمُ	
(is) more unjust	And who	or (is) Allah?"	better knowing	"Are you		
مِمَّنْ	كَتَمَ	شَهَادَةً	عِنْدَهُ	مِنَ	اللَّهِ	
Allah?	from	(that) he has	a testimony	concealed	than (the one) who	
وَمَا	اللَّهُ	بِغَافِلٍ	عَمَّا	تَعْمَلُونَ		
140	you do.	of what	unaware	(is) Allah	And not	
تِلْكَ	أُمَّةٌ	قَدْ	خَلَّتْ	لَهَا		
For it	(which) has passed away.	(was) a community	This			
مَا	كَسَبَتْ	وَلَكُمْ	مَا	كَسَبْتُمْ	وَلَا	
And not	you have earned.	what	and for you	it earned	what	
تُسْأَلُونَ	عَمَّا	كَانُوا	يَعْمَلُونَ			
141	do.	they used to	about what	you will be asked		

then indeed, they are rightly guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.

138. (Ours is) the color (religion) of Allah! And who is better than Allah at coloring (ordaining religion)? And we are His worshippers.

139. Say, "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere (in intentions and deeds) to Him.

140. Or do you say that Ibrahim and Ismail and Ishaq and Yaqub and the descendants were Jews or Christians?" Say, "Are you better knowing or is Allah?" And who is more unjust than the one who conceals a testimony that he has from Allah? And Allah is not unaware of what you do.

141. That was a community, which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

142. The foolish among the people will say, "What has turned them from the direction of prayer which they used to (face)." Say, "To Allah belong the east and the west. He guides whom He wills to the straight path."

سَيَقُولُ	السُّفَهَاءُ	مِنَ النَّاسِ	مَا	وَلَّهُمْ	عَنْ
Will say	the foolish ones	from the people,	"What	(has) turned them	from
قِبَلَتِهِمْ	الَّتِي	كَانُوا	عَلَيْهَا	قُلْ	لِلَّهِ
their direction of prayer	which	they were used to	[on it]."	Say,	"For Allah
الْمَشْرِقِ	وَالْمَغْرِبِ	يَهْدِي	مَنْ	يَشَاءُ	إِلَى صِرَاطٍ
(is) the east	and the west.	He guides	whom	He wills	a path
مُسْتَقِيمٍ	①٤٢	وَكَذَلِكَ	جَعَلْنَاكُمْ	أُمَّةً	وَسَطًا
straight."	142	And thus	We made you	a community	(of the) middle way

143. And thus We have made you a community of the middle way so that you will be witnesses over mankind and the Messenger will be a witness over you. And We appointed the direction of the prayer which you used to face in order to make evident he who follows the Messenger from he who turns back on his heels. And indeed, it was a great test except for those whom Allah guided. And Allah would not let go waste your faith. Indeed, Allah is Full of Kindness towards mankind, the Most Merciful.

لِتَكُونُوا	شُهَدَاءَ	عَلَى النَّاسِ	وَيَكُونَ	الرَّسُولُ
so that you will be	witnesses	over	the mankind,	and will be
عَلَيْكُمْ	شَهِيدًا	وَمَا	جَعَلْنَا	الْقِبْلَةَ
on you	a witness.	And not	We made	the direction of prayer
كُنْتُمْ	عَلَيْهَا	إِلَّا	لِنَعْلَمَ	مَنْ
you were used to	[on it]	except	that We make evident	(he) who
الرَّسُولَ	مِمَّنْ	يَنْقَلِبُ	عَلَى عَقْبَيْهِ	وَإِنْ
the Messenger	from (he) who	turns back	on	his heels.
لَكَبِيرَةٌ	إِلَّا	عَلَى الَّذِينَ	هَدَى اللَّهُ	وَمَا
certainly a great (test)	except	those whom	Allah guided.	And not
لِيُضِيعَ	إِيمَانَكُمْ	إِنَّ اللَّهَ	بِالنَّاسِ	لَرَءُوفٌ
let go waste	your faith.	Indeed, Allah	(is) to [the] mankind	Full of Kindness,

144. Indeed, We see the turning of your face (O Muhammad SAWS!), towards the heaven. Surely We will turn you to a direction of prayer that pleases you. So turn your face towards the direction of Al-Masjid Al-Haraam (Kabah). And wherever you (believers) are, turn your faces towards its direction. And indeed, those who were given the Book, know well that it is the truth from their Lord. And Allah is not

رَاحِمٌ	①٤٣	قَدْ	نَرَى	تَقَلُّبَ
Most Merciful.	143	Indeed,	We see	(the) turning
السَّمَاءِ	فَلَنُوَلِّيَنَّكَ	قِبْلَةً	تَرْضَاهَا	
the heaven.	So We will surely turn you	(to the) direction of prayer	you will be pleased with.	
فَوَلِّ وَجْهَكَ	شَطْرَ	الْمَسْجِدِ الْحَرَامِ	وَحَيْثُ مَا	
So turn	your face	towards the direction	(of) Al-Masjid Al-Haraam	
كُنْتُمْ	فَوَلُّوا	وُجُوهَكُمْ	شَطْرَهُ	وَإِنَّ
you are	[so] turn	your faces	(in) its direction.	And indeed,
الْكِتَابَ	لَيَعْلَمُونَ	أَنَّهُ	الْحَقُّ	مِنْ رَبِّهِمْ
the Book	surely know	that it	(is) the truth	from
				their Lord.
				And not
				(is) Allah

بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾	وَلَيْنِ	آتَيْتَ الَّذِينَ
(to) those who	you come	And even if
144	they do.	of what
unaware		
أَوْتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبَلَتِكَ		
your direction of prayer,	they would follow	not
(the) signs,	with all	the Book
were given		
وَمَا أَنْتَ بِتَابِعٍ قِبَلَتِهِمْ وَمَا بَعْضُهُمْ		
some of them	And not	(of) their direction of prayer.
a follower	(will) you (be)	and not
بِتَابِعٍ قِبَلَةٍ	وَلَيْنِ اتَّبَعْتَ	
(of the) direction of prayer	(are) followers	
أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ		
indeed, you	the knowledge,	of
came to you [what]	after	their desires
إِذَا لَّيِّنَ الظَّالِمِينَ ﴿١٤٥﴾	الَّذِينَ	
(To) those whom	145	the wrongdoers.
(be) surely among	(would) then	
اتَّبَعْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ		
their sons.	they recognize	like
they recognize it	the Book,	We gave [them]
وَأَنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْمَلُونَ		
know.	while they	the Truth
surely they conceal	of them	a group
And indeed,		
﴿١٤٦﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُسْتَرِينَ		
the doubters.	among	be
so (do) not	your Lord,	(is) from
The Truth	146	
﴿١٤٧﴾ وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّئُهَا فَاسْتَبِقُوا		
so race	turns towards it,	he
(is) a direction -	And for everyone	147
﴿١٤٨﴾ الْخَيْرَاتِ آيِنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ		
Indeed, Allah	together.	Allah will bring you
you will be	Wherever	(to) the good.
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ		
you start forth,	wherever	And from
148	All-Powerful.	thing
every	(is) on	
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ		
And indeed, it	(of) Al-Masjid Al-Haraam.	(in the) direction
your face	[so] turn	
لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ		
you do.	of what	unaware
(is) Allah	And not	your Lord.
from	(is) surely the truth	
﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ		
(in the) direction	your face	[so] turn
you start forth	wherever	And from
149		

unaware of what they do.

145. And even if you bring to those who were given the Book all the signs, they would not follow your direction of prayer, nor will you follow their direction of prayer. And nor would they be followers of each other's direction of prayer. And if you follow their desires after knowledge has come to you, then surely you will be among the wrongdoers.

146. Those to whom We gave the Book, recognize it like they recognize their sons. But indeed, a group of them knowingly conceal the Truth.

147. The Truth is from your Lord, so do not be among the doubters.

148. And for everyone is a direction towards which he turns, so race towards good. Wherever you will be, Allah will bring you together. Indeed, Allah has power over everything.

149. And from wherever you start forth (for prayers) turn your face in the direction of Al-Masjid Al-Haraam (Kabah). And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

150. And from wherever you start forth (for prayer) turn your face in the direction

of Al-Masjid Al-Haraam (Kabah). And wherever you are, turn your faces towards it, so that people will not have any argument against you except the wrongdoers among them, so do not fear them but fear Me, so that I may complete My favor upon you, perhaps you may be guided.

151. Similarly We sent among you a Messenger from among you, who recites to you Our verses and purifies you and teaches you the Book and the wisdom, and teaches you what you were not knowing.

152. So remember Me, I will remember you. And be grateful to Me and do not be ungrateful to Me.

153. O you who believe! Seek help through patience and prayer. Indeed, Allah is with the patient ones.

154. And do not say about those who are slain in the way of Allah, "They are dead." Nay, they are alive, but you do not perceive.

155. And surely We will test you with something of fear, hunger, loss of wealth, lives and fruits; but give good news to the patient ones.

156. Who, when misfortune strikes them, they say, "Indeed, we belong to Allah and indeed to Him we

الْمَسْجِدِ الْحَرَامِ	وَحَيْثُ مَا كُنْتُمْ	فَوَلُّوا وُجُوهَكُمْ			
(of) Al-Masjid Al-Haraam.	And wherever	[so] turn you (all) are	your faces		
شَطْرَةَ	لَيْلًا	يَكُونُ لِلنَّاسِ	عَلَيْكُمْ	حُجَّةٌ	إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
(in) its direction,	so that not	will be for the people	against you	any argument	among them; wronged those who except
وَأَخْشَوْنِي	فَلَا تَخْشَوْهُمْ	وَأَخْشَوْنِي	وَأَخْشَوْنِي	وَأَخْشَوْنِي	وَأَخْشَوْنِي
but fear Me.	fear them,	so (do) not among them;	but fear Me.	but fear Me.	but fear Me.
وَأَتِمَّ	نِعْمَتِي	عَلَيْكُمْ	وَأَتِمَّ	وَأَتِمَّ	وَأَتِمَّ
And that I complete	upon you	[and] so that you may	(be) guided.	150	150
كَمَا أَرْسَلْنَا فِيكُمْ	رَسُولًا	مِّنْكُمْ	يَتْلُوا	عَلَيْكُمْ	عَلَيْكُمْ
We sent	a Messenger	from you	(who) recites	to you	to you
أَيَّتِنَا	وَيُزَكِّيْكُمْ	وَيُعَلِّمُكُمُ	الْكِتَابَ	وَالْحِكْمَةَ	وَالْحِكْمَةَ
Our verses	and purifies you	and teaches you	the Book	and the wisdom	and the wisdom
وَيُعَلِّمُكُمُ	مَا لَمْ	تَكُونُوا تَعْلَمُونَ	فَاذْكُرُونِي	فَاذْكُرُونِي	فَاذْكُرُونِي
and teaches you	not what	you were knowing.	So remember Me,	151	151
أَذْكُرْكُمْ	وَأَشْكُرُوا لِي	وَلَا تَكْفُرُونِ	ع	ع	ع
I will remember you	and be grateful to Me	and (do) not be ungrateful to Me.	152	152	152
يَا أَيُّهَا الَّذِينَ آمَنُوا	اسْتَعِينُوا	بِالصَّبْرِ	وَالصَّلَاةِ	إِنَّ	إِنَّ
believe[d]!	Seek help	through patience	and the prayer.	Indeed,	Indeed,
اللَّهُ مَعَ الصَّابِرِينَ	وَلَا تَقُولُوا	لِمَنْ يُقْتَلُ	فِي سَبِيلِ اللَّهِ	أَمْوَاتٌ	بَلْ أَحْيَاءٌ
(is) with Allah	And (do) not say	for (the ones) who	are slain	153	153
لَا تَشْعُرُونَ	وَلَنْبَلُوكُمُ	بِشَيْءٍ	مِّنْ	مِّنْ	مِّنْ
you (do) not perceive.	And surely We will test you	with something	of	154	154
الْخَوْفِ وَالْجُوعِ	وَنَقْصِ مِنَ	الْأَمْوَالِ	وَالْأَنْفُسِ	وَالشَّرَاتِ	وَالشَّرَاتِ
[the] fear	and [the] hunger	of and loss	and [the] lives	and [the] fruits,	and [the] fruits,
وَبَشِّرِ	الصَّابِرِينَ	إِذَا	أَصَابَتْهُمْ	مُصِيبَةٌ	مُصِيبَةٌ
but give good news	(to) the patient ones.	Those who,	155	155	155
قَالُوا	إِنَّا لِلَّهِ	وَإِنَّا	إِلَيْهِ	إِلَيْهِ	إِلَيْهِ
they say,	"Indeed, we belong to Allah	and indeed we	towards Him	156	156

رُجُوعُونَ ۝١٥٦	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ	مِّن رَّبِّهِمْ وَرَحْمَةٌ	وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ۝١٥٧	إِنَّ الصَّفَا وَالْمَرْوَةَ	مِن شَعَائِرِ اللَّهِ	فَمَنْ حَجَّ	الْبَيْتِ أَوْ	اعْتَمَرَ	فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ	بِهِمَا	وَمَنْ تَطَوَّعَ	خَيْرًا ۗ	فَإِنَّ اللَّهَ	شَاكِرٌ	عَلِيمٌ ۝١٥٨	إِنَّ الَّذِينَ يَكْتُمُونَ	مَا أَنْزَلْنَا	مِنَ الْبَيِّنَاتِ	وَالْهُدَى	مِنْ بَعْدِ	مَا بَيَّنَّاهُ	لِلنَّاسِ	فِي الْكِتَابِ	أُولَئِكَ يَلْعَنُهُمُ اللَّهُ	وَيَلْعَنُهُمُ	اللُّعُونُونَ	إِلَّا	الَّذِينَ تَابُوا	وَأَصْلَحُوا	وَبَيَّنُّوا	فَأُولَئِكَ	أَتُوبُ	عَلَيْهِمْ	وَأَنَا	التَّوَّابُ	الرَّحِيمُ ۝١٦٠	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا	وَهُمْ	كُفَّارٌ	أُولَئِكَ عَلَيْهِمْ	لَعْنَةُ	اللَّهِ	وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ ۝١٦١	خُلِدِينَ	فِيهَا ۗ	لَا يُخَفَّفُ	عَنْهُمْ	العَذَابُ	وَلَا	هُمُ	يُنظَرُونَ ۝١٦٢	وَالهَكْمُ	إِلَهُ وَاحِدٌ ۗ	لَا إِلَهَ	إِلَّا هُوَ	الرَّحْمَنُ	الرَّحِيمُ																																
will return.”	Those	on them	(are) blessings	from their Lord	and Mercy.	156	will return.”	And those	[they]	(are) the guided ones.	157	Indeed,	the Safa	and the Marwah	or	(of) the House	performs Hajj	So whoever	(of) Allah.	(are) from (the) symbols	between [both of] them.	he walks	that	on him	blame	so no	performs Umrah,	And whoever	voluntarily does	good,	then indeed, Allah	(is) All-Appreciative,	All-Knowing.	158	Indeed,	those who	conceal	what	We revealed	of	the clear proofs,	and the Guidance,	after	Ma	We made clear	[what]	to the people	in	the Book -	those,	Allah curses them	and curse them	the ones who curse.	Except	159	Those	I will accept repentance	from them,	and I (am)	the Acceptor of Repentance,	the Most Merciful.	160	Indeed,	those who	disbelieve[d]	and die[d]	while they	(were) disbelievers,	those,	on them	(is) the curse	(of) Allah,	and the Angels,	and the mankind,	all together.	161	(Will) abide forever	in it.	Will not be lightened	for them	the punishment	and not	they	will be reprieved.	162	And your God	is one God;	(there is) no god	except	Him,	the Most Gracious,	the Most Merciful.

will return.”

157. Those are the ones on whom are blessings from their Lord and Mercy. And they are the guided ones.

158. Indeed, the *Safa* and the *Marwah* are symbols of Allah. So whoever performs *Hajj* or *Umrah*, there is no blame on him for walking between them. And whoever does good voluntarily, then indeed, Allah is All-Appreciative, All-Knowing

159. Indeed, those who conceal the clear proofs We revealed, and the Guidance, after We made it clear for the people in the Book - they are cursed by Allah and cursed by those who curse.

160. Except those who repent and reform themselves and openly declare, then from those, I will accept repentance, and I am the Acceptor of Repentance, the Most Merciful.

161. Indeed, those who disbelieve and die as disbelievers, upon them is the curse of Allah, the Angels and the mankind all together.

162. (They will) abide in it forever. The punishment will not be lightened for them, nor will they be reprieved.

163. And your God is one God; there is no god except Him, the Most Gracious, the Most Merciful.

164. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day, and the ships which sail in the sea with that which benefits people, and what Allah has sent down from the sky of rain, giving life thereby to the earth after its death, and dispersing therein of all kinds of moving creatures, and directing the winds and the clouds controlled between the sky and the earth, surely are signs for people who use their intellect.

١٦٣	ع	إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ
163	Indeed,	and alternation and the earth, (of) the heavens (the) creation in
		benefits with what the sea in sail which and the ships and the day, of the night
		giving life thereby [of] water, from the sky Allah (has) sent down and what [the] people,
		moving creature, [of] every therein and dispersing its death, after (to) the earth
		the sky between [the] controlled and the clouds (of) the winds and directing
١٦٤	ع	وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ
164	who use their intellect.	for a people surely (are) Signs and the earth,
		They love them equals. Allah besides takes who the mankind And among
		for Allah. (in) love (are) stronger believe[d] And those who as (they should) love Allah.
		that the punishment they will see when wronged, those who would see And if
١٦٥	ع	إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا فَتَبَرَّأَ لَهُمْ وَأَوْسَابُ الْعَذَابِ لِيُؤْذَنَ لَهُمْ فَيُحْمَلُوا فِيهَا وَهُمْ يُسْمَعُونَ وَلَأَعْتَبُ يَوْمَئِذٍ الْمُجْرِمُونَ
165	(in) [the] punishment.	(is) severe and [that] Allah all the power belongs to Allah
		followed [from] those who were followed those who will disown When
		the relations. for them [and] will be cut off the punishment, and they will see
١٦٦	ع	وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبِعُ اللَّهُ مَا أَلَمْنَا بِهِمْ لَعَلَّنا نَكُونُونَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنْهَا كَتَبَتْ اللَّهُ أَعْمَالَهُمْ
166	then we will disown a return, for us "(Only) if [that] followed, those who And said	
		their deeds Allah will show them Thus [from] us." they disown as [from] them
١٦٧	ع	حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ
167	the Fire. from will come out they And not for them. (as) regrets	

165. And (yet) among mankind are some who take for worship others besides Allah as equals to Him. They love them as they should love Allah. But those who believe are stronger in their love for Allah. And if only those who wronged could see, when they will see the punishment, that all power belongs to Allah and Allah is severe in punishment.

166. When those who were followed disown those who followed them, and they will see the punishment and all their ties will be cut off.

167. And those who followed will say, "If only we had (one more chance) to return (to the world), we would disown them as they have disowned us." Thus Allah will show them their deeds as regrets for them. They will never come out of the Fire.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۗ وَلَا									
And (do) not	(and) good.	lawful	(is) in the earth -	of what	Eat	O mankind!			
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ نَكُمْ عَدُوٌّ مُبِينٌ									
clear.	an enemy	(is) to you	Indeed, he	the Shaitaan.	(the) footsteps (of)	follow			
﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا									
you say	and that	and the shameful	to (do) the evil	he commands you	Only	168			
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا									
"Follow	to them,	it is said	And when	169	you know.	not	what	Allah	about
مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ									
[on it]	we found	what	we follow	"Nay	they said,	Allah has revealed,"	what		
أَبَاءَنَا ۗ أَوْلَوْ كَانُوا ابَاءَهُمْ لَا يَعْقِلُونَ									
(did) not understand	their forefathers	[were]	Even though	our forefathers (following)".					
شَيْئًا ۗ وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ									
(of) those who	And (the) example	170	and they were not guided?	anything					
كَفَرُوا كَمَثَلِ الَّذِي يَبْعُثُ بِهَا لَا يَسْمَعُ									
(does) not hear	at what	shouts	(of) the one who	(is) like (the) example	disbelieve[d]				
إِلَّا دُعَاءً وَنِدَاءً صُمُّوا بِكُمْ عَمِيٌّ فَهُمْ لَا يَعْقِلُونَ									
(do) not understand.	[so] they	(and) blind,	dumb,	deaf	and cries -	calls	except		
﴿١٧١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا									
what	from (the) good	Eat	believe[d]!	O you who				171	
رَزَقْنَاهُمْ وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ									
worship Him alone.	you	if	to Allah	and be grateful	We have provided you				
﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ									
and [the] blood,	the dead animals,	to you	He has forbidden	Only	172				
وَلَحْمَ الْخَنزِيرِ ۗ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۗ									
Allah.	to other than	[with it]	and what has been dedicated	(of) swine,	and flesh,				
فَمَنْ أَضْطُرَّ بِغَيْرِ غَيْرِ ۗ وَلَا									
and not	(being) disobedient	without	(is) forced by necessity	So whoever					
عَادٍ ۗ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ									
Most Merciful.	(is) Oft-Forgiving,	Indeed, Allah	on him.	sin	then no	transgressor,			

168. O mankind! Eat from whatever is on the earth - lawful and good and do not follow the footsteps of Shaitaan. Indeed, he is your clear enemy.

169. He (Shaitaan) only commands you to do evil and shameful deeds and to say about Allah what you do not know.

170. And when it is said to them, "Follow what Allah has revealed," they said, "Nay, we will follow what we found our forefathers following." Even though their forefathers understood nothing, nor were they guided?

171. And the example of those who disbelieve is like the one (shepherd) who shouts at that which hears nothing but calls and cries - deaf, dumb, and blind, they do not understand.

172. O you who believe! Eat from the good things which We have provided you and be grateful to Allah if you worship Him alone.

173. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is compelled (by necessity), without (willful) disobedience nor transgressing (the limits) then there is no sin on him. Indeed, Allah is Oft-Forgiving, and Most Merciful.

174. Indeed, those who conceal what Allah has revealed of the Book, and purchase a small gain therewith, they eat nothing except Fire in their bellies. And Allah will not speak to them on the Day of Judgment, nor will He purify them, and they will have a painful punishment.

﴿١٧٣﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ				
of the Book,	what Allah (has) revealed	conceal	Indeed, those who	173
وَيَشْتَرُونَ بِهِ شَيْئًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ				
in their bellies	not they eat	Those,	little. a gain there with	and they purchase
إِلَّا النَّارَ وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ				
(of) [the] Judgment	(on the) Day	And Allah will not speak to them	the Fire.	except
وَلَا يُزَكِّيهِمْ وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ				
Those	174	painful.	(is) a punishment	and for them and He will not purify them,

175. Those are the ones who buy astraying in place of Guidance and punishment in place of forgiveness. So what is their endurance on the Fire!

الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ				
and [the] punishment	for [the] Guidance,	[the] astraying	purchase[d]	(are) they who
بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ				
That	175	the Fire!	on their endurance	So what (is) for [the] forgiveness.

176. That is because Allah has sent down the Book in Truth. And indeed, those who differ over the Book are in extreme dissension.

بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ				
those	And indeed,	with [the] Truth.	the Book	revealed Allah (is) because
اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ لَيْسَ				
It is not	176	far.	schism (are) surely in	the Book in who differed
الَّذِينَ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ				
and the west,	the east	towards	your faces	you turn that [the] righteousness

177. It is not righteousness that you turn your faces towards the east or the west but righteous is he who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives wealth in spite of love for it to the near relatives, the orphans, the needy, the wayfarer, and those who ask, and in freeing the slaves; and who establishes prayer and gives zakah and he who fulfils the covenant when he makes it; and he who is patient in suffering, hardship,

وَالَّذِينَ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ				
and the west,	the east	towards	your faces	you turn that [the] righteousness
وَالَّذِينَ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ				
[the] Last,	and the Day	in Allah	believes (is he) who	the righteous[ness] [and] but
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَّ وَآتَى الْمَالَ				
the wealth	and gives	and the Prophets,	and the Book,	and the Angels,
عَلَىٰ حُبِّهِ وَالصَّالِحِينَ وَالْمَسْكِينِ وَالْمَسْكِينِ				
and the needy,	and the orphans,	(to) the near relatives,	in spite of his love (for it)	
وَأَبْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ				
freeing the necks (slaves)	and in	and those who ask,	and the wayfarer,	
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ				
their covenant	and those who fulfill	the zakah,	and give the prayer,	and (who) establish
إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ				
and [the] hardship,	in [the] suffering	and those who are patient	they make it;	when

وَحِينَ الْبَاسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ					
and those,	are true	(are) the ones who	Those	(of) [the] stress.	and (the) time
هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ					
Prescribed	believe[d]!	who	O you	177	(are) the righteous. [they]
عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ					
the freeman	in (the matter of) the murdered,	(is) the legal retribution	for you		
بِالْحُرِّ وَالْعَبْدِ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۗ					
for the female.	and the female	for the slave,	and the slave	for the freeman,	
فَمَنْ عَفِيَ عَنْهُ لَهٗ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاءً					
then follows up	anything,	from his brother	[for it]	is pardoned	But whoever
بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّنْ					
from	a concession	That (is)	with kindness.	to him	[and] payment with suitable
رَبِّكُمْ وَرَحْمَةٌ ۗ فَمَنْ اِعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ					
then for him	that,	after	transgresses	Then whoever	and mercy. your Lord
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ					
(is) life,	in the legal retribution	And for you	178	painful.	(is) a punishment
يَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ					
Prescribed	179	(become) righteous.	So that you may	O men of understanding!	
عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۗ					
good	he leaves	if	[the] death,	any of you	approaches when for you
الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۗ حَقًّا عَلَىٰ					
on	a duty	with due fairness	and the near relatives	for the parents	(making) the will
الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ					
he (has) heard [it],	after what	changes it	Then whoever	180	the righteous ones.
فَأَنَّمَا إِثْمُهُ عَلَىٰ الَّذِينَ يَبَدِّلُونَهُ ۗ إِنَّ اللَّهَ سَمِيعٌ					
(is) All-Hearing,	Allah	Indeed,	alter it.	those who	(would be) on its sin so only
عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مُّوَصِّصٍ جَنَفًا أَوْ إِثْمًا					
sin,	or	(any) error	(the) testator	from fears	But whoever 181 All-Knowing.
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ					
Allah	Indeed,	on him.	sin	then (there is) no	between them, then reconciles

and periods of stress. Those are the ones who are true and it is those who are the righteous.

178. O you who believe! Legal retribution is prescribed for you in cases of murder, the freeman for the freeman, and the slave for the slave, and the female for the female. But whoever is pardoned in any way by his brother then a suitable payment should be made to him in fairness. This is a concession and mercy from your Lord. But whoever transgresses after that, will have a painful punishment.

179. And in legal retribution there is (saving of) life for you, O men of understanding! So that you may become righteous.

180. Prescribed for you when death approaches any of you, if he leaves good, that he should make a will for the parents and near relatives with due fairness - a duty on the righteous.

181. Then whoever changes it after he has heard it - the sin is only upon those who alter it. Indeed, Allah is All-Hearing, All-Knowing.

182. But if one fears from the testator any error or sin, and brings about a reconciliation between them, then there is no sin on him. Indeed, Allah

is Oft-Forgiving, Most Merciful.

183. O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may become righteous.

184. (Fasting is for) a limited number of days. So whoever among you is sick or on a journey, then an equal number of days (are to be made up) later. And upon those who can afford it - a ransom of feeding a poor. And whoever volunteers good then it is better for him. And if you fast, it is better for you, if you only knew.

185. Ramadhan is the month in which the Quran was revealed as a Guidance for mankind and clear proofs of Guidance and the Criterion (of right and wrong). So whoever among you witnesses the month (of Ramadhan) should fast in it; and whoever is sick or on a journey, then the prescribed number of days (should be made up) from other days. Allah intends for you ease and does not intend for you hardship, so that you complete the prescribed period and that you magnify Allah for having guided you, so that you may be grateful.

186. And when My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant

عَفُوْرٌ	رَّحِيْمٌ	ع	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُتِبَ
Is prescribed	believe[d]!	who	O you	182	All-Merciful.	(is) Oft-Forgiving,
عَلَيْكُمْ	الصِّيَامُ	كَمَا	كُتِبَ	عَلَى	الَّذِينَ	مِنْ قَبْلِكُمْ
before you,	those	to	was prescribed	as	[the] fasting	for you
لَعَلَّكُمْ	تَتَّقُونَ	لَا	أَيَّامًا	مَّعْدُودَاتٍ		
numbered.	(Fasting for) days	183	(become) righteous.	so that you may		
فَمَنْ	كَانَ	مِنْكُمْ	مَّرِيضًا	أَوْ	عَلَى	سَفَرٍ
then a prescribed number	a journey,	on	or	sick	among you is	So whoever
مِنْ أَيَّامٍ	أُخْرٍ	وَعَلَى	الَّذِينَ	يُطِيقُونَهُ	فِدْيَةٌ	طَعَامُ
a poor.	(of) feeding	a ransom	can afford it,	those who	And on	other.
فَمَنْ	تَطَوَّعَ	خَيْرًا	فَهُوَ	خَيْرٌ	لَّهُ	وَأَنْ
fast	And to	for him.	(is) better	then it	good	volunteers
خَيْرٌ	لَكُمْ	إِنْ	كُنْتُمْ	تَعْلَمُونَ		شَهْرُ
(of) Ramadhan	Month	184	know.	you	if	for you,
الَّذِي	أُنزِلَ	فِيهِ	الْقُرْآنُ	هُدًى	لِلنَّاسِ	وَبَيِّنَاتٍ
and clear proofs	for mankind	a Guidance	the Quran,	therein	was revealed	(is) that
مِنَ الْهُدَى	وَالْفُرْقَانِ	فَمَنْ	شَهِدَ	مِنْكُمْ	الشَّهْرَ	
the month,	among you	witnesses	So whoever	and the Criterion.	[the] Guidance	of
فَلْيَصُمْهُ	وَمَنْ	كَانَ	مَّرِيضًا	أَوْ	عَلَى	سَفَرٍ
a journey	on	or	sick	is	and whoever	then he should fast in it,
فَعِدَّةٌ	مِنْ	أَيَّامٍ	أُخْرٍ	يُرِيدُ	اللَّهُ	
Allah intends	other.	days	from	then prescribed number	(should be made up)	
بِكُمْ	الْيُسْرَ	وَلَا	يُرِيدُ	بِكُمْ	الْعُسْرَ	وَلِتُكْمِلُوا
so that you complete	[the] hardship,	for you	intends	and not	[the] ease	for you
الْعِدَّةَ	وَلِتُكَبِّرُوا	اللَّهَ	عَلَى	مَا	هُدًى	كُنْتُمْ
He guided you	[what]	for	Allah	and that you magnify	the prescribed period	
وَلَعَلَّكُمْ	تَشْكُرُونَ	وَإِذَا	سَأَلْتُمْ	عِبَادِي		
My servants	ask you	And when	185	(be) grateful.	so that you may	
عَنِّي	فَإِنِّي	قَرِيبٌ	أُجِيبُ	دَعْوَةَ	الدَّاعِ	
(of) the supplicant	(to the) invocation	I respond	near.	then indeed I am	about Me,	

إِذَا	دَعَانِ	فَلْيَسْتَجِيبُوا إِلَى	وَلْيُؤْمِنُوا بِي
when	he calls Me.	So let them respond to Me	and let them believe in Me,
لَعَلَّهُمْ	يُرْشِدُونَ	أُحِلَّ	لَكُمْ لَيْلَةَ
so that they may	(be) led aright.	Permitted	(in the) nights for you
الصِّيَامِ	الرَّفَثِ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ	لِبَاسٌ	لَهُنَّ عََلِمَ اللَّهُ أَنْتُمْ كُنْتُمْ تَخْتَاوْنَ أَنْفُسَكُمْ
(of) fasting	(is) the approach to (is) your wives.	They (are) garments	and you for you
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُمْ	فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُمْ	فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُمْ	فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُمْ
so He turned towards you	and He forgave	So now [on] you.	and He forgave towards you
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ	وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ	وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ	وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ
and seek what Allah has ordained for you.	Allah has ordained	And eat for you.	And eat and drink until the white thread of dawn becomes distinct to you from the black thread of dawn.
لَكُمْ الْخَيْطَ الْأَبْيَضَ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ	لَكُمْ الْخَيْطَ الْأَبْيَضَ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ	لَكُمْ الْخَيْطَ الْأَبْيَضَ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ	لَكُمْ الْخَيْطَ الْأَبْيَضَ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ
to you	from [the] white the thread	of [the] black the thread	of [the] dawn. Then
اتِمُّوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَاشِرُوهُمْ وَأَنْتُمْ	اتِمُّوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَاشِرُوهُمْ وَأَنْتُمْ	اتِمُّوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَاشِرُوهُمْ وَأَنْتُمْ	اتِمُّوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَاشِرُوهُمْ وَأَنْتُمْ
complete the fast	till the night.	And (do) not have relations with them	while you
عُكُوفٍ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا	عُكُوفٍ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا	عُكُوفٍ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا	عُكُوفٍ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا
(are) secluded in	the masjid.	These (are the) limits (set by) Allah,	so (do) not
تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَّاسٍ	تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَّاسٍ	تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَّاسٍ	تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَّاسٍ
approach them.	Thus Allah makes clear	His verses	for [the] people
لَعَلَّهُمْ يَتَّقُونَ وَلَا تَأْكُلُوا أَمْوَالَكُم	لَعَلَّهُمْ يَتَّقُونَ وَلَا تَأْكُلُوا أَمْوَالَكُم	لَعَلَّهُمْ يَتَّقُونَ وَلَا تَأْكُلُوا أَمْوَالَكُم	لَعَلَّهُمْ يَتَّقُونَ وَلَا تَأْكُلُوا أَمْوَالَكُم
so that they may	(become) righteous.	187	And (do) not eat your properties
بَيْنَكُمْ بِالْبَاطِلِ وَتَدُلُّوا بِهَا إِلَى الْحُكَّامِ	بَيْنَكُمْ بِالْبَاطِلِ وَتَدُلُّوا بِهَا إِلَى الْحُكَّامِ	بَيْنَكُمْ بِالْبَاطِلِ وَتَدُلُّوا بِهَا إِلَى الْحُكَّامِ	بَيْنَكُمْ بِالْبَاطِلِ وَتَدُلُّوا بِهَا إِلَى الْحُكَّامِ
among yourselves	wrongfully	and present [with] it	to the authorities
لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ	لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ	لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ	لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ
so that you may eat	from a portion	(of) the people (the) wealth	while you sinfully
تَعْلَمُونَ	تَعْلَمُونَ	تَعْلَمُونَ	تَعْلَمُونَ
know.	188	They ask you	“They Say, the new moons. about
مَوَاقِيْتُ لِلنَّاسِ وَالْحَاجِّ	مَوَاقِيْتُ لِلنَّاسِ وَالْحَاجِّ	مَوَاقِيْتُ لِلنَّاسِ وَالْحَاجِّ	مَوَاقِيْتُ لِلنَّاسِ وَالْحَاجِّ
(are) indicators of periods	for the people,	and (for) the Hajj.”	And it is not

when he calls **Me**. So let them respond to **Me** and believe in **Me**, so that they may be led aright.

187. It is permitted for you in the nights of fasting to have sexual relations with your wives. They are your garments and you are their garments. Allah knows that you used to deceive yourselves, so **He** turned towards you and **He** forgave you. So now you may have relations with your wives and seek what Allah has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of dawn. Then complete the fast till the night (i.e., sunset). And do not have relations with them when you are secluded in the masjid. These are the limits (set by) Allah, so do not approach them. Thus Allah makes clear **His** verses for the people, so that they may become righteous.

188. And do not consume your properties among yourselves wrongfully, nor render it before the authorities so that sinfully you may consume a portion of the wealth of the people, while you know.

189. They ask you about the new moons. Say, “They are indicators of periods for people and for Hajj (pilgrimage).” And it is not

righteousness that you enter the houses from their back, but the righteous is one who fears Allah. And enter the houses from their doors. And fear Allah so that you may be successful.

190. And fight in the way of Allah those who fight against you, but do not transgress. Indeed, Allah does not like the transgressors.

191. And kill them wherever you find them and drive them out from wherever they drove you out, and oppression is worse than killing. And do not fight them near Al-Masjid Al-Haram (Kabah) until they fight you there. But if they fight you, then kill them. Such is the reward of the disbelievers.

192. And if they cease, then indeed, Allah is Oft-Forgiving, Most Merciful.

193. And fight against them until there is no more oppression, and all worship is devoted to Allah alone. But if they cease, then let there be no hostility except against the oppressors.

194. The sacred month is for the sacred month, and for violations of sanctity there is legal retribution. Then whoever transgressed against you, then you transgress against him in the same manner as he transgressed against you.

الْبُرِّ	بِأَنَّ	تَأْتُوا	الْبُيُوتَ	مِنْ	ظُهُورِهَا	وَلَكِنَّ
[and]	but	their backs,	from	(to) the houses	you come	that [the] righteousness
الْبُرِّ	مَنْ	اتَّقَى	وَأْتُوا	الْبُيُوتَ	مِنْ	أَبْوَابِهَا
their doors.	from	(to) the houses	And come	fears (Allah).	(is one) who	[the] righteous
وَاتَّقُوا	اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ	١٨٩	وَقَاتِلُوا	فِي سَبِيلِ
(the) way	in	And fight	189	(be) successful.	so that you may	Allah And fear
اللَّهُ	الَّذِينَ	يُقَاتِلُونَكَ	وَلَا	تَعْتَدُوا	إِنَّ	اللَّهَ
Allah	Indeed,	and (do) not transgress.	fight you	those who	(of) Allah	
لَا	يُحِبُّ	الْمُعْتَدِينَ	١٩٠	وَأَقْتُلُوهُمْ	حَيْثُ	
wherever	And kill them	190	the transgressors.	(does) not like		
تَقْتُلُوهُمْ	وَأَخْرِجُوهُمْ	مِنْ	حَيْثُ	أَخْرَجُوكُمْ		
they drove you out,	wherever	from	and drive them out	you find them,		
وَالْفِتْنَةُ	أَشَدُّ	مِنَ الْقَتْلِ	وَلَا	تُقَاتِلُوهُمْ	عِنْدَ	
near	fight them	And (do) not	[the] killing.	than	(is) worse	and [the] oppression
السُّجْدِ	الْحَرَامِ	حَتَّى	يُقَاتِلُوكُمْ	فِيهِ	فَإِنْ	قَاتَلُوكُمْ
they fight you,	Then if	in it.	they fight you	until	Al-Masjid Al-Haram	
فَأَقْتُلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ	١٩١	فَإِنْ	
Then if	191	(of) the disbelievers.	(is the) reward	Such	then kill them.	
انْتَهَوْا	فَإِنَّ	اللَّهَ	عَفُورٌ	رَّحِيمٌ	١٩٢	
192	Most Merciful.	(is) Oft-Forgiving,	Allah	then indeed,	they cease,	
وَقَاتِلُوهُمْ	حَتَّى	لَا تَكُونَ	فِتْنَةٌ	وَيَكُونَ	الدِّينَ	
the religion	and becomes	oppression.	(there) is no	until	And fight (against) them	
لِلَّهِ	فَإِنْ	انْتَهَوْا	فَلَا	عُدْوَانَ	إِلَّا	عَلَى
against	except	hostility	then (let there be) no	they cease	Then if	for Allah
الظَّالِمِينَ	١٩٣	الشَّهْرِ	الْحَرَامِ	بِالشَّهْرِ	الْحَرَامِ	
[the] sacred,	(is) for the month	[the] sacred	The month	193	the oppressors.	
وَالْحُرْمَتُ	وَالْحُرْمَتُ	فَمَنْ	اعْتَدَى	عَلَيْكُمْ		
upon you	transgressed	Then whoever	(is) legal retribution.	and for all the violations		
فَاعْتَدُوا	عَلَيْهِ	بِمِثْلِ	مَا	اعْتَدَى	عَلَيْكُمْ	
upon you.	he transgressed	(as)	in (the) same manner	on him	then you transgress	

194	those who fear (Him).	(is) with	Allah	that	and know	Allah	And fear
195	the good-doers.	loves	Allah	indeed,	And do good;	[the] destruction.	into
196	you are held back	And if	for Allah.	and the Umrah	the Hajj	And complete	
	And (do) not	the sacrificial animal.	of	(can be) obtained with ease	then (offer) whatever		
	(to) its destination.	the sacrificial animal	reaches	until	your heads	shave	
	his head	of	an ailment	he (has) or	ill	among you	is
	you are secure	Then when	sacrifice.	or	charity	or	fasting
	then (offer) whatever	(by) the Hajj,	followed	of the Umrah	took advantage	then whoever	
	find -	(can)not	But whoever	the sacrificial animal.	of	(can be) obtained with ease	
	This	you return.	when	and seven (days)	the Hajj	during	days
	present	his family	is	not	(is) for (the one) whose,	That	in all.
	(is) severe	Allah	that	and know	And fear Allah	(near) Al-Masjid Al-Haraam.	
	then whoever	well known,	(are) months	(For) the Hajj	196	(in) retribution.	
	and no	wickedness	and no	sexual relations	then no	the Hajj	therein

And fear Allah and know that Allah is with those who fear Him.

195. And spend in the way of Allah and let not your own hands throw yourselves into destruction. And do good; indeed, Allah loves the good-doers.

196. And complete Hajj and Umrah for Allah, but if you are held back, then offer whatever you can obtain with ease of the sacrificial animal. And do not shave your head until the sacrificial animal reaches its destination. Then whoever among you is ill or has an ailment of the scalp he must offer a ransom of fasting or charity or sacrifice. Then when you feel secure, perform Umrah followed by Hajj and offer whatever can be obtained with ease of the sacrificial animal. And whoever cannot afford it should fast for three days during Hajj and seven days after returning, making ten (days) in all. This is for those whose family does not live near Al-Masjid Al-Haraam (i.e., Kabah). And fear Allah and know that Allah is severe in retribution.

197. For Hajj there are months well known, so whoever undertakes (to perform) Hajj (in that period), should not indulge in sexual relations, nor wickedness, nor

quarrelling during Hajj. And whatever good you do - Allah is aware of it. And take provision for Hajj, but indeed, the best provision is righteousness. And fear Me, O men of understanding!

198. There is no sin upon you for seeking bounty from your Lord. And when you depart from Mount Arafat, remember Allah at the Sacred Monument (Masharil-Haram). And remember Him as He has guided you, even though, before that, you were surely among those who went astray.

199. Then depart from wherever the people depart and ask forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

200. Then when you complete your acts of worship, remember Allah as you remember your forefathers or (rather) with greater remembrance. Of the people there are some who say, "Our Lord! Give us in this world." They will have no share in the Hereafter.

201. And there are some who say, "Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire."

202. Those will have a share of what they have earned, and Allah is swift

جِدَالٍ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ	Allah knows it.	good	of	you do	And whatever	the Hajj.	during	quarrelling	
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ	(is) righteousness.	provision	(the) best	(but) indeed,	And take provision,				
وَاتَّقُوا يَٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَدْيَ الْفَاسِقِينَ	on you	Not is	197	(of) understanding!	O men	And fear Me,			
فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ	you depart	And when	your Lord.	from	bounty	you seek	that	any sin	
وَأَذْكُرُوا كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الصَّالِينَ	[the] Sacred.	the Monument	near	Allah	then remember	(Mount) Arafat	from		
ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَقَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	[from]	you were	[and] though	He (has) guided you,	as	And remember Him			
فَإِذَا قَضَيْتُمْ مَنَاسِكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ	from	depart	Then	198	those who went astray.	surely among	before [it],		
ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ	Allah	Indeed,	(of) Allah.	and ask forgiveness	the people	depart	wherever		
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ	your acts of worship	you complete[d]	Then when	199	Most Merciful	(is) Oft-Forgiving,			
أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعٌ	(with) greater	or	your forefathers	as you remember	Allah	then remember			
	in	Grant us	"Our Lord!	say,	who	the people	And from	remembrance.	
	200	any share.	[of]	the Hereafter	in	for him	And not	the world."	
	and in	good	the world	in	Grant us	"Our Lord!	say,	who	And from those
	201	(of) the Fire."	(from the) punishment	and save us	good,	the Hereafter			
	(is) swift	and Allah	they earned,	of what	(is) a share	for them	Those -		

الْحَسَابِ ②٠٢	وَادْكُرُوا	اللَّهِ	فِي	أَيَّامٍ	مَّعْدُودَاتٍ	
(in taking) account.	And remember	Allah	during	days	numbered.	202
فَمَنْ	تَعَجَّلَ	فِي	يَوْمَيْنِ	فَلَا	إِثْمَ	عَلَيْهِ
Then (he) who	hurries	in	two days	then no	sin	upon him,
وَمَنْ	تَأَخَّرَ	فَلَا	إِثْمَ	عَلَيْهِ	لَسِنِ	اتَّقَى
and whoever	delays	then no	sin	upon him	for (the one) who	fears.
وَأَعْلَمُوا	أَنَّكُمْ	إِلَيْهِ	تُحْشَرُونَ	②٠٣	وَمِنَ	النَّاسِ
and know	that you	unto Him	will be gathered.	203	And of	the people
مَنْ	يُعْجِبُكَ	قَوْلُهُ	فِي	الْحَيَاةِ	الدُّنْيَا	
(is the one) who	pleases you	(with) his speech	in	the life	(of) the world,	
وَيُشْهِدُ	اللَّهِ	عَلَى	مَا	فِي	قَلْبِهِ	وَهُوَ
and he calls to witness	Allah	on	what	(is) in	his heart,	and he
أَلَدُّ	الْخِصَامِ	②٠٤	وَإِذَا	تَوَلَّى	سَعَى	
(is) the most quarrelsome of opponents.		204	And when	he turns away	he strives	
فِي	الْأَرْضِ	لِيُفْسِدَ	فِيهَا	وَيُهْلِكَ	الْحَرْثَ	وَالنَّسْلَ
in	the earth	to spread corruption	[in it],	and destroys	the crops	and progeny.
وَاللَّهُ	لَا	يُحِبُّ	الْفَسَادَ	②٠٥	وَإِذَا	قِيلَ
And Allah	(does) not	love	[the] corruption.	205	And when	to him
إِنَّ	اللَّهَ	أَخَذَتْهُ	الْعِزَّةُ	بِالْإِثْمِ	فَحَسْبُهُ	جَهَنَّمُ
"Fear	Allah."	takes him	(his) pride	to [the] sins.	Then enough for him	(is) Hell -
وَلَيْسَ	الْهَادِ	②٠٦	وَمِنَ	النَّاسِ	مَنْ	
[and] surely an evil	[the] resting-place.	206	And of	the people	(is the one) who	
يُشْرِي	نَفْسَهُ	ابْتِغَاءَ	مَرْضَاتِ	اللَّهِ	وَاللَّهُ	رَءُوفٌ
he who sells	his own self	seeking	pleasure	(of) Allah.	And Allah	(is) full of Kindness
بِالْعِبَادِ	②٠٧	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	ادْخُلُوا	فِي
to His servants.	207	O you	who	believe[d]!	Enter	Islam
كَافَّةً	وَلَا	تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ	إِنَّهُ	
completely,	and (do) not	follow	footsteps	(of) the Shaitaan.	Indeed, he	
لَكُمْ	عَدُوٌّ	مُّبِينٌ	②٠٨	فَإِنْ	رَلَلْتُمْ	مِنْ
(is) for you	an enemy	open.	208	Then if	you slip	after
what]						

in taking account.

203. And remember Allah during the numbered days. Then he who hurries in two days there is no sin upon him and whoever delays, there is no sin for the one who fears (Allah). And fear Allah and know that unto **Him** you will be gathered.

204. And of the people is he whose speech pleases you in worldly life, he calls Allah to witness as to what is in his heart, and he is the most quarrelsome of opponents.

205. And when he turns away, he strives to spread corruption in the earth and destroys the crops and progeny. And Allah does not love corruption.

206. And whenever it is said to him, "Fear Allah," his (false) pride drives him to sins. Then enough for him is Hell - surely an evil resting-place.

207. And of the people is he who sells his own self seeking the pleasure of Allah. And Allah is full of Kindness to **His** servants.

208. O you who believe! Enter in Islam completely, and do not follow the footsteps of Shaitaan. Indeed, he is your open enemy.

209. Then if you slip after

clear proofs have come to you, then know that Allah is All-Mighty, All-Wise.

210. Are they waiting for Allah to reveal **Himself** to them in the shadows of the clouds and the Angels, and the matter is decreed? And to Allah return all matters.

211. Ask the Children of Israel, how many clear Signs **We** have given them. And whoever changes the Favor of Allah after it has come to him - then indeed, Allah is severe in chastising.

212. Beautified is the life of this world for those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah provides whom **He** wills without measure.

213. Mankind was one single community, and Allah raised up Prophets as bearers of glad tidings and as warners, and sent down with them the Book in truth to decide between the people concerning that in which they differed. And only those who were given the Book differed in it - after clear proofs came to them - out of jealousy among themselves. And Allah, by **His** permission, guided those who believed to the truth concerning that over which

جَاءَتْكُمْ	الْبَيِّنَاتُ	فَاعْلَمُوا أَنَّ اللَّهَ	عَزِيزٌ	حَكِيمٌ
All-Wise.	(is) All-Mighty,	Allah	that	then know
(from) the clear proofs,	came to you			
٢٠٩	هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ			
in (the) shadows	Allah comes to them	that	[except]	they waiting
Are	209			
مِنْ الْغَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ				
Allah	And to	and the matter is decreed?	and the Angels,	[the] clouds,
of				
تَرْجَعُ الْأُمُورَ ۗ سَلِّ بَنِي إِسْرَائِيلَ كَمْ				
how many	(of) Israel,	(the) Children	Ask	210
(all) the matters.	return			
أَتَيْتَهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ				
(of) Allah	Favor	changes	And whoever	(the) clear Sign(s).
of	We gave them			
مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ				
(is) severe	Allah	then indeed,	it (has) come to him -	[what]
after				
الْعِقَابِ ۗ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ				
(is) the life	disbelieve[d]	for those who	Beautified	211
in [the] chastising.				
الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا				
fear (Allah),	And those who	believe[d].	those who	[of]
and they ridicule	(of) the world,			
فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ				
whom	provides	And Allah	(of) Resurrection.	(on the) Day
(they will be) above them				
يَشَاءُ بِغَيْرِ حِسَابٍ ۗ كَانَ النَّاسُ أُمَّةً وَاحِدَةً				
single,	a community	mankind	Was	212
measure.	without	He wills		
فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ				
and (as) warners,	(as) bearers of glad tidings	[the] Prophets	then Allah raised up	
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ				
[the] people	between	to judge	in [the] truth	the Book
with them	and sent down			
فِيمَا اختلفوا فيه وما اختلف فيه إلا الذين				
those who	except	in it	differ[ed]	And (did) not
[in it].	they differed	in what		
أُوتُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا				
(out of) jealousy	the clear proofs,	came to them	[what]	after
were given it				
بَيْنَهُمْ بِإِذْنِ اللَّهِ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا				
regarding what	believe[d]	those who	And Allah guided	among themselves.

اٰخْتَلَفُوْا	فِيْهِ	مِنَ الْحَقِّ	بِاِذْنِهٖ	وَاللّٰهُ	يَهْدِيْ	مَنْ
whom	guides	And Allah	with His permission.	the Truth	of	[in it] they differed
يَسْأَلُ	اِلَى صِرَاطٍ	مُّسْتَقِيْمٍ ﴿٢١٣﴾	اَمْ	حَسِبْتُمْ	اَنْ	تَدْخُلُوْا
you will enter	that	(do) you think	Or	213	a straight path.	to He wills
اَلْجَنَّةِ	وَلَمَّا	يَاْتِكُمْ	مِّثْلُ	الَّذِيْنَ	خَلَوْا	
passed away	those who	like (came to)	(has) come to you	while not	Paradise	
مِّنْ قَبْلِكُمْ	مَسْتَهْمُوْا	الْبَاسَاءِ	وَالضَّرَّاءِ	وَزُلْزِلُوْا		
and they were shaken	and [the] hardship,	[the] adversity	Touched them	before you?		
حَتّٰى	يَقُوْلَ	الرَّسُوْلُ	وَالَّذِيْنَ	اٰمَنُوْا	مَعَهٗ	مَتٰى
"When	with him,	believed	and those who	the Messenger	said	until
نَصْرُ	اللّٰهِ	اَلَا	اِنَّ	نَصْرَ	اللّٰهِ	قَرِيْبٌ ﴿٢١٤﴾
214	(is) near.	(of) Allah	help	[Indeed]	Unquestionably,	(will) Allah's help (come)?"
يَسْأَلُوْنَكَ	مَاذَا	يُفِيقُوْنَ	قُلْ	مَا	اَنْفَقْتُمْ	مِّنْ حَيْرٍ
good,	of	you spend	"Whatever	Say,	they (should) spend.	what They ask you
فَلِلّٰهِ	الدِّيْنِ	وَالْاَقْرَبِيْنَ	وَالْيَتٰى	وَالسَّيِّئِ	طِ	
and the wayfarer.	and the needy,	and the orphans,	and the relatives,	(is) for parents,		
وَمَا	تَفْعَلُوْا	مِّنْ حَيْرٍ	فَاِنَّ	اللّٰهَ	بِهٖ	عَلِيْمٌ ﴿٢١٥﴾
215	(is) All-Aware.	of it	Allah	So indeed,	good.	of you do And whatever
كُتِبَ	عَلَيْكُمْ	الْقِتَالُ	وَهُوَ	كُرْهٌ	لَّكُمْ	وَعَسٰى
But perhaps	to you.	(is) hateful	while it	[the] fighting	upon you	Is prescribed
اَنْ	تَكْرَهُوْا	شَيْئًا	وَهُوَ	حَيْرٌ	لَّكُمْ	وَعَسٰى
you love	[that]	and perhaps	for you;	(is) good	and it	a thing you dislike [that]
شَيْئًا	وَهُوَ	شَرٌّ	لَّكُمْ	وَاللّٰهُ	يَعْلَمُ	وَاَنْتُمْ
(do) not know.	while you	knows	And Allah	for you.	(is) bad	and it a thing
﴿٢١٦﴾	يَسْأَلُوْنَكَ	عَنِ الشَّهْرِ	الْحَرَامِ	قِتَالٍ	فِيْهِ	
in it.	(concerning) fighting	[the] sacred -	the month	about	They ask you	216
قُلْ	قِتَالٌ	فِيْهِ	كَبِيْرٌ	وَصَدٌّ	عَنْ	سَبِيْلِ
(the) way	from	but hindering (people)	(is) a great (sin);	therein	"Fighting	Say,
اللّٰهُ	وَقُرْءٌ	بِهٖ	وَالْمَسْجِدِ	الْحَرَامِ		
and (preventing access to) Al-Masjid Al-Haraam,	in Him	and disbelief	(of) Allah,			

they had differed. And Allah guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such (trial) has not (yet) come to you as came to those who passed away before you? They were afflicted with adversity and hardship and they were so shaken that even the Messenger and those who believed along with him said, "When will Allah's help come?" Unquestionably, Allah's help is near.

215. They ask you what they should spend. Say, "Whatever you spend of good is for parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever good you do, indeed, Allah is All-Aware of it.

216. Fighting is prescribed upon you while it is disliked by you. But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know.

217. They ask you about fighting in the sacred months. Say, "Fighting therein is a great sin; but hindering (people) from the way of Allah and disbelief in Him and (preventing access to) Al-Masjid Al-Haraam

and driving out its people from it is greater sin in the sight of Allah. And oppression is worse than killing.” They will not cease to fight with you until they turn you away from your religion if they can. And whoever amongst you turns away from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter. Those are the companions of the Fire; they will abide in it forever.

218. Indeed, those who believed and emigrated and strove in the way of Allah - they hope for the Mercy of Allah. And Allah is Oft-Forgiving, Most Merciful.

219. They ask you about intoxicants and the games of chance. Say, “In both of them there is great sin and (some) benefits for people. But their sin is greater than their benefits.” And they ask you about what they should spend. Say, “Whatever you can spare.” Thus Allah makes clear the Verses to you, so that you may ponder,

220. Concerning this world and the Hereafter. They ask you concerning the orphans. Say, “Setting right their affairs for them is best. And if you associate with them, then they are your brothers.

وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ	And [the] oppression	Allah.	near	(is) greater (sin)	from it,	its people	and driving out
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى	until	(to) fight with you	they will cease	And not	[the] killing.”	than	(is) greater
يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ	turns away	And whoever	they are able.	if	your religion,	from	they turn you away
مِنْكُمْ عَنْ دِينِهِ فَيَسْتَوْهُوَ كَافِرٌ فَأُولَئِكَ	for those	(is) a disbeliever	while he	then dies	his religion,	from	among you
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ	And those	and the Hereafter.	the world	in	their deeds	became worthless	
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾ إِنَّ	Indeed,	217	(will) abide forever.	in it	they	(of) the Fire,	(are) companions
الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ	(of) Allah -	(the) way	in	and strove	emigrated	and those who	believed
أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ	Most Merciful.	(is) Oft-Forgiving,	And Allah	(of) Allah.	(for) Mercy	they hope	those,
﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ	Say,	and [the] games of chance	[the] intoxicants	about	They ask you	218	
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ	for [the] people.	and (some) benefits	great,	(is) a sin	“In both of them		
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ	And they ask you	(the) benefit of (the) two.”	than	(is) greater	But sin of both of them		
مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ	to you	Allah makes clear	Thus	“The surplus.”	Say,	they (should) spend.	what
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا	the world	Concerning	219	ponder,	so that you may	[the] Verses	
وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ	“Setting right (their affairs)	Say,	the orphans.	about	They ask you	and the Hereafter.	
لَهُمْ خَيْرٌ وَإِنْ تُخَالطُوهُمْ فَأَخْوَانُكُمْ	then they (are) your brothers.	you associate with them	And if	(is) best.	for them		

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ	Allah (had) willed	And if	the amender.	from	the corrupter	knows	And Allah
لَأَعْتَبْتَكُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise.”	(is) All-Mighty,	Allah	Indeed,	surely He (could have) put you in difficulties.		
﴿٢٢٠﴾ وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ	they believe.	until	[the] polytheistic women	[you] marry	And (do) not	220	
وَلَا مَآءٌ مُّؤَمَّنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا	[and] even if	a polytheistic woman	than	(is) better	And a believing bondwoman		
أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ	(to) [the] polytheistic men	give in marriage (your women)	And (do) not	she pleases you.			
حَتَّىٰ يُؤْمِنُوا ۗ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ	a polytheistic man	than	(is) better	and a believing bondman	they believe,	until	
وَلَوْ أَعَجَبْتُكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُو	invites	and Allah	the Fire,	to	they invite	[Those]	he pleases you.
إِلَى الْجَنَّةِ ۗ وَالْمَغْفِرَةَ بِإِذْنِهِ ۗ وَيُبَيِّنُ آيَاتِهِ	His Verses	And He makes clear	by His permission.	and [the] forgiveness	Paradise	to	
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْأَلُونَكَ عَنِ	about	And they ask you	221	take heed.	so that they may	for the people	
الْمَحِيضِ ۗ قُلْ هُوَ أَذًى ۖ فَاعْتَرِلُوا النِّسَاءَ	[the] women	so keep away (from)	(is) a hurt,	“It	Say,	[the] menstruation.	
فِي الْمَحِيضِ ۗ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ	until	approach them	And (do) not	(their) [the] menstruation.	during		
يَطْهُرْنَ ۗ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ	from	then come to them	they are purified,	Then when	they are cleansed		
حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ	those who turn in repentance	loves	Allah	Indeed,	Allah has ordered you.”	where	
وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ	for you,	(are) a tilth	Your wives	222	those who purify themselves.	and loves	
فَاتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۗ وَقَدِّمُوا لِأَنفُسِكُمْ	for yourselves.	and send forth (good deeds)	you wish,	when	(to) your tilth	so come	

And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, All-Wise.”

221. And do not marry women who associate others with Allah until they believe. And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by His permission. And He makes clear His Verses for people so that they may take heed.

222. And they ask you about menstruation. Say, “It is a hurt, so keep away from women during their menstruation. And do not approach them until they are cleansed. Then when they have purified themselves, approach them from where Allah has ordered you.” Indeed, Allah loves those who turn in repentance and those who purify themselves.

223. Your wives are a tilth for you so come to your tilth when you wish, and sent forth (good deeds) for yourselves.

And be conscious of Allah and know that you will meet **Him**. And give glad tidings to the believers.

وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا أَنَّكُمْ	مُلَقَّوهُ	وَبَشِّرِ
And be conscious (of) Allah	and know	(will) meet Him.	And give glad tidings

224. And do not make Allah's name an excuse in your oaths against doing good and being righteous and making peace between people. And Allah is All-Hearing, All-Knowing.

الْمُؤْمِنِينَ	وَلَا	تَجْعَلُوا	اللَّهِ	عُرْضَةً
(to) the believers.	And (do) not	make	Allah's (name)	an excuse

لَا يَبَيِّنُكُمْ	أَنْ	تَبْرُوا	وَتَتَّقُوا	وَتُصَلِّحُوا	بَيْنَ
in your oaths	that	you do good,	and be righteous	and make peace	between

النَّاسِ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	لَا
[the] people.	And Allah	(is) All-Hearing,	All-Knowing.	Not

225. Allah will not take you to task for what is unintentional in your oaths but **He** takes you to task for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

يُؤَاخِذُكُمْ اللَّهُ	بِالَّذِي	فِي	أَيْبَانِكُمْ	وَلَكِنْ
will Allah take you to task	for (what is) unintentional	in	your oaths,	[and] but

يُؤَاخِذُكُمْ	بِمَا	كَسَبَتْ	قُلُوبُكُمْ	وَاللَّهُ
He takes you to task	for what	(have) earned	your hearts.	And Allah

226. For those who swear not to approach their wives is a waiting period of four months, but if they go back, then indeed, Allah is Oft-Forgiving, Most Merciful.

عَفُورٌ	حَلِيمٌ	لِلَّذِينَ	يُؤْلُونَ	مِنْ
(is) Oft-Forgiving,	Most Forbearing.	For those who	swear (off)	from

تَرْبُصٌ	أَرْبَعَةَ	أَشْهُرٍ	فَإِنْ	فَاءَوْ	فَإِنَّ	اللَّهِ
(is a) waiting (of)	four	months,	then if	they return -	then indeed,	Allah

عَفُورٌ	رَّحِيمٌ	وَإِنْ	عَزَمُوا	الطَّلَاقَ
(is) Oft-Forgiving,	Most Merciful.	And if	they resolve	(on) [the] divorce -

227. And if they resolve on divorce - then indeed, Allah is All-Hearing, All-Knowing.

فَإِنَّ	اللَّهِ	سَمِيعٌ	عَلِيمٌ	وَاللَّهُ	طَلَّقَتْ
then indeed,	Allah	(is) All-Hearing,	All-Knowing.	And the women who are divorced	227

228. And the divorced women shall wait concerning themselves for three (monthly) periods. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands are more entitled to take them back in that period, if they wish for reconciliation. And they (wives) have rights similar to those (of husbands) over them

يَتَرَبَّصْنَ	بِأَنْفُسِهِنَّ	ثَلَاثَةَ	قُرُوءٍ	وَلَا	يَحِلُّ
shall wait	concerning themselves	(for) three	monthly periods.	And (it is) not	lawful

لَهُنَّ	أَنْ	يَكْتُمْنَ	مَا	خَلَقَ	اللَّهُ	فِي	أَرْحَامِهِنَّ	إِنْ	كُنَّ
that	for them	they conceal	what	Allah (has) created	in	their wombs,	if	they	

يُؤْمِنَنَّ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَبُعُولَتِهِنَّ	أَحَقُّ
believe	in Allah	and the Day	[the] Last.	And their husbands	(have) better right

بِرُدَّتِهِنَّ	فِي	ذَلِكَ	إِنْ	أَرَادُوا	إِصْلَاحًا
to take them back	in	that (period)	if	they wish	(for) reconciliation.

وَلَهُنَّ	مِثْلُ	الَّذِي	عَلَيْهِنَّ
And for them (wives)	(is the) like	(of) that which	(is) on them

بِالْمَعْرُوفِ ۖ وَلِلرِّجَالِ عَلَىٰهِنَّ دَرَجَةٌ ۗ						
(is) a degree.	over them (wives)	and for the men	in a reasonable manner,			
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ الطَّلَاقُ مَرَّتَيْنِ ۖ فَاِمْسَاكٌ						
Then to retain	(is) twice.	The divorce	228	All-Wise.	(is) All-Mighty,	And Allah
بِمَعْرُوفٍ ۖ اَوْ تَسْرِيحًا بِاحْسَانٍ ۚ وَلَا يَحِلُّ						
lawful	And (it is) not	with kindness.	to release (her)	or	in a reasonable manner	
لَكُمْ اَنْ تَاْخُذُوْا مِمَّا اَنْتُمْ مُّوْتِنَ ۚ شَيْءًا						
anything.	you have given them (wives)	whatever	you take (back)	that	for you	
اِلَّا اَنْ يَّخَافَا اَلَّا يُقِيْبَا ۗ حُدُوْدَ اللّٰهِ ۗ فَاِنْ						
But if	(the) limits of Allah.	they both (can) keep	that not	both fear	if	except
خِفْتُمْ اَلَّا يُقِيْبَا ۗ حُدُوْدَ اللّٰهِ ۗ فَلَا جُنَآءَ						
sin	then (there is) no	(the) limits of Allah	they both (can) keep	that not	you fear	
عَلَيْهَآ فِىْمَا اَفْتَدَتْ بِهٖ ۗ تِلْكَ حُدُوْدُ اللّٰهِ						
(are the) limits of Allah,	These	concerning it.	she ransoms	in what	on both of them	
فَلَا تَعْتَدُوْهَا ۗ وَمَنْ يَّتَعَدْ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ						
then those -	(the) limits of Allah	transgresses	And whoever	transgress them.	so (do) not	
هُمُ الظَّالِمُوْنَ ﴿٢٢٩﴾ فَاِنْ طَلَّقَهَا فَلَا						
then (she is) not	he divorces her,	Then if	229	(are) the wrongdoers.	they	
تَحِلُّ لَهٗ مِنْۢ بَعْدِ حَتٰى تَنْكِحَ رَوْجًا غَيْرَهٗ ۗ فَاِنْ						
Then if	other than him.	a spouse	she marries	until	after (that)	for him
طَلَّقَهَا فَلَا جُنَآءَ عَلَيْهِمَا اَنْ يَّتَرَاجَعَا ۗ اِنْ						
if	they return to each other	if	on them	sin	then no	he divorces her
ظَنًّا اَنْ يُقِيْبَا ۗ حُدُوْدَ اللّٰهِ ۗ وَتِلْكَ						
And these	(the) limits of Allah.	they (will be able to) keep	that	they believe		
حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُوْنَ ﴿٢٣٠﴾						
230	who know.	to a people	He makes them clear	(are the) limits of Allah.		
وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ						
their (waiting) term,	and they reach	the women	you divorce	And when		
فَاِمْسِكُوْهُنَّ بِمَعْرُوفٍ ۖ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوفٍ ۗ وَلَا						
And (do) not	in a fair manner.	release them	or	in a fair manner	then retain them	

in a reasonable manner, and men have a degree over them (wives). And Allah is All-Mighty, All-Wise.

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229. Divorce is twice. Then retain (her) in a reasonable manner or release (her) with kindness. And it is not lawful for you to take back (from your wives) whatever you have given them, except if both fear that they will not be able to keep the limits of Allah. But if you fear that they both will not keep the limits of Allah, then there is no sin on them if she ransoms herself concerning it. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - then those are the wrongdoers.

230. Then if he divorces her (the third time) then she is not lawful for him until she marries a spouse other than him. Then if he divorces her, then there is no sin on them if they return to each other (for marriage), if they believe that they will be able to keep the limits of Allah. And these are the limits of Allah, which He makes clear to a people who know.

231. And when you divorce women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

retain them to hurt them so that you transgress. And whoever does that, then indeed, he wrongs himself. And do not take the Verses of Allah in jest, and remember the Favors of Allah upon you and that He revealed to you of the Book and the wisdom by which He instructs you. And fear Allah and know that Allah is All-Knower of everything.

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232. And when you divorce women and they reach their waiting term, then do not hinder them from (re)marrying their husbands if they agree between themselves in a fair manner. This is an admonition for whoever among you believes in Allah and the Last Day; this is more virtuous and purer for you. And Allah knows and you do not know.

233. And the mothers shall suckle their children for two complete years, for those who wish to complete the suckling. And upon the father is their (mother's and child's) provision and their clothing in a fair manner. No person is burdened with more than his capacity. Neither shall a mother be made to suffer because of her child nor the father. And on the (father's) heirs is (a duty) like that. Then if they both desire weaning through

تُمْسِكُوهُنَّ ضَرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ	then indeed,	that,	does	And whoever	so that you transgress.	(to) hurt	retain them
ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا	(in) jest,	(of) Allah	(the) Verses	take	And (do) not	himself.	he wronged
وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ	of	to you	(is) revealed	and what	upon you	(the) Favors of Allah	and remember
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا	and know	And fear Allah	with it.	He instructs you	and [the] wisdom;	the Book	
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾ وَإِذَا طَلَقْتُمْ	you divorce	And when	231	All-Knower.	thing	of every	Allah (is) that
النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ	hinder them	then (do) not	their (waiting) term,	and they reached	[the] women		
أَنْ يَتَّخِذْنَ أَرْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ	between themselves	they agree	when	their husbands	(from) marrying	[that]	
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ	believes	among you	[is]	whoever	with it	is admonished	That in a fair manner.
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ أَدْرَكِي لَكُمْ وَأَطْهَرُ	and more purer.	for you	(is) more virtuous	that	[the] Last;	and the Day	in Allah
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ وَالْوَالِدَاتُ يُرْضَعْنَ	shall suckle	And the mothers	232	(do) not know.	and you	knows	And Allah
أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ	complete	to	wishes	for whoever	complete,	(for) two years	their children
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ	and their clothing	(is) their provision	(on) him	the father	And upon	the suckling.	
بِالْمَعْرُوفِ لَا تُكْفَى نَفْسٌ إِلَّا وَسْعَهَا لَا تُضَارَّ	made to suffer	Not	its capacity	except	any soul	is burdened	Not in a fair manner.
وَالِدَاتٌ بِوَلَدِهِنَّ وَلَا مَوْلُودٌ لَهُ بِوَالِدَيْهِ وَعَلَى	And on	because of his child.	(the) father	and not	because of her child	(the) mother	
الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ	through	weaning	they both desire	Then if	that.	(is a duty) like	the heirs

تَرَاضٍ	مِنْهُمَا	وَتَشَاوِرٍ	فَلَا جُنَاحَ	عَلَيْهِمَا
mutual consent	of both of them	and consultation,	then no	blame
وَأَنْ أَرَادْتُمْ	أَنْ تَسْتَرْضِعُوا	أَوْلَادَكُمْ	فَلَا جُنَاحَ	
And if	you want	to ask another women to suckle	then (there is) no	blame
عَلَيْكُمْ إِذَا	سَلَّمْتُمْ	مَا آتَيْتُمْ	بِالْمَعْرُوفِ	وَاتَّقُوا اللَّهَ
when	you pay	what	in a fair manner.	And fear Allah
وَأَعْلَمُوا أَنَّ	اللَّهَ	بِمَا تَعْمَلُونَ	بَصِيرٌ	وَالَّذِينَ
and know	Allah	of what	(is) All-Seer.	And those who
يُتَوَفَّوْنَ	مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	يَتَرَبَّصْنَ
pass away	among you	and leave behind	wives,	(the widows) should wait for themselves
أَرْبَعَةَ	أَشْهُرٍ	وَعَشْرًا	فَإِذَا	بَلَغْنَ
(for) four	months	and ten (days).	Then when	they reach
فَلَا	جُنَاحَ	عَلَيْكُمْ	فِي	مَا فَعَلْنَ
concerning themselves	then (there is) no	blame	upon you	for what
بِالْمَعْرُوفِ	وَاللَّهُ	بِمَا تَعْمَلُونَ	خَبِيرٌ	وَلَا
in a fair manner.	And Allah	of what	(is) All-Aware.	And (there is) no
جُنَاحَ	عَلَيْكُمْ	فِي	مَا عَرَّضْتُمْ	بِهِ
blame	upon you	in what	you hint	[to] the women
أَوْ	أَكْنَنْتُمْ	فِي	أَنْفُسِكُمْ	عَلِمَ
or	you conceal it	in	yourselves.	Allah knows
وَلَكِنْ	لَا	تُوَاعِدُوهُنَّ	سِرًّا	إِلَّا
[and] but	(do) not	promise them (widows)	secretly	except
مَعْرُوفًا	وَلَا	تَعَزُّمُوا	عُقْدَةَ	النِّكَاحِ
honorable.	And (do) not	resolve (on)	the marriage knot	until
الْكِتَابِ	أَجَلَهُ	وَأَعْلَمُوا	أَنَّ	اللَّهَ
the prescribed term	its end.	And know	that	Allah
أَنْفُسِكُمْ	فَاحْذَرُوا	وَأَعْلَمُوا	أَنَّ	اللَّهَ
yourselves	so beware of Him.	And know	that	Allah
حَلِيمٌ	عَ ۚ	لَا	جُنَاحَ	عَلَيْكُمْ
Most Forbearing.	235	(There is) no	blame	upon you
إِنْ	طَلَّقْتُمْ			
you divorce	if			

mutual consent and consultation, then there is no blame on both of them. And if you desire a wet-nurse for your child then there is no sin on you, when you pay what is due from you in a fair manner. And fear Allah and know that Allah is All-Seer of what you do.

234. And those of you who die and leave wives behind them, the widows should wait (as regards their remarriage) for four months and ten days. And when they complete their specified term, then there is no blame on you for what the widows do concerning themselves in a fair manner. And Allah is All-Aware of what you do.

235. And there is no blame on you if you hint concerning a marriage proposal to the women or conceal it in your hearts. Allah knows that you will mention them, but do not make a secret promise with them (widows) except that you speak an honorable saying. And do not resolve on the marriage knot until the prescribed term reaches its end. And know that Allah knows what is within your hearts, so beware of Him. And know that Allah is Oft-Forgiving, Most Forbearing.

236. There is no blame upon you if you divorce women

whom you have not touched nor specified for them an obligation (*Mahr*). And make provision for them - the wealthy according to his means and the poor according to his means - in a fair manner, a duty upon the good-doers.

237. And if you divorce them before you have touched them while already you have specified for them an obligation (dower), then give half of what you have specified, unless they (the women) forgo it or the one in whose hand is the marriage knot forgoes it. And if you forgo, it is nearer to righteousness. And do not forget the graciousness among you. Indeed, Allah is All-Seer of what you do.

238. Guard strictly the prayers, and (especially) the middle prayer, and stand up before Allah devoutly obedient.

239. And if you fear, then pray on foot or while riding. But when you are secure, then remember Allah, as He has taught that which you did not know.

240. And those who die among you and leave their wives behind, should make a will for their wives - provision for a year without

النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفَرَّضُوا لَهُنَّ					
for them	you specified	nor	you have not touched	whom	[the] women
فَرِيضَةً ۖ وَمِمَّا عَلَيْهُنَّ الْمَوْسِعُ					
the wealthy	upon	And make provision for them -		an obligation (dower).	
قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مَتَاعًا					
a provision	according to his means -	the poor	and upon	according to his means	
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾ وَإِنْ طَلَّقْتُمُوهُنَّ					
you divorce them	And if	236	the good-doers.	upon	a duty in a fair manner,
مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ					
for them	you have specified	while already	you (have) touched them	[that]	before
فَرِيضَةً فَإِذَا فَرَضْتُمْ إِلَّا أَنْ					
[that]	unless	you have specified,	(of) what	then (give) half	an obligation (dower),
يُعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ					
(is the) knot	in whose hands	the one	forgoes	or	they (women) forgo (it)
النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا					
And (do) not	to [the] righteousness.	(is) nearer	you forgo,	And that	(of) the marriage.
تَسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ					
you do	of what	Allah	Indeed,	among you.	the graciousness forget
بَصِيرٌ ﴿٢٣٧﴾ حِفْظُوا عَلَى الصَّلَاتِ وَالصَّلَاةِ الْوُسْطَىٰ					
[the] middle,	and the prayer -	the prayers,	[on]	Guard strictly	237 (is) All-Seer.
وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ					
you fear	And if	238	devoutly obedient.	for Allah	and stand up
فَرَجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأذْكُرُوا اللَّهَ					
Allah	then remember	you are secure	Then when	riding.	or then (pray) on foot
كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾					
239	knowing.	you were not	what	He (has) taught you	as
وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا ۖ					
(their) wives	and leave behind	among you	die	And those who	
وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ					
without	the year	for	provision	for their wives,	(should make) a will

إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا							
what	in	upon you	blame	then no	they leave	But if	driving (them) out.
فَعَلْنٰ فِيْ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ۗ وَاللّٰهُ عَزِيْزٌ							
(is) All-Mighty,	And Allah	honorably.	[of]	themselves	concerning	they do	
حٰكِيْمٌ ۙ (٢٤٠) وَلِلْمُطَلَّقٰتِ مَتَاۗءٌ بِاِلْمَعْرُوْفِ ط							
in a fair manner -	(is) a provision	And for the divorced women,	240	All-Wise.			
حَقًّا عَلٰى الْمُتَّقِيْنَ ۗ (٢٤١) كَذٰلِكَ يَبَيِّنُ اللّٰهُ لَكُمْ							
for you	Allah makes clear	Thus	241	the righteous.	upon	a duty	
اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۗ (٢٤٢) اَلَمْ تَرَ اِلٰى							
[to]	Did you not see	242	use your intellect.	so that you may	His Verses		
الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اَلُوْفٌ حٰدِرًا							
(in) fear	(were in) thousands	and they	their homes	from	went out	those who	
اَلْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ مَوْتُوْا ثُمَّ اَحْيَاهُمْ ط							
He restored them to life.	then	"Die;"	Allah,	to them	Then said	(of) [the] death?	
اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلٰى النَّاسِ وَلٰكِنْ							
[and] but	[the] mankind	for	(is) surely Possessor of bounty	Allah	Indeed,		
اَكْثَرُ النَّاسِ لَا يَشْكُرُوْنَ ۗ (٢٤٣) وَقَاتِلُوْا فِيْ							
in	And fight	243	(are) not grateful.	(of) the people	most		
سَبِيْلِ اللّٰهِ وَاَعْلَمُوْا اَنَّ اللّٰهَ سَبِيْعٌ عَلِيْمٌ ۙ (٢٤٤)							
244	All-Knowing.	(is) All-Hearing,	Allah	that	and know	(of) Allah,	(the) way
مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضِعُّهُ							
so (that) He multiplies it	good,	a loan	(to) Allah -	will lend	(is) the one who	Who	
لَهٗ اَضْعَافًا كَثِيْرَةً ۗ وَاللّٰهُ يَقْبِضُ وَيَبْضُ ط							
and grants abundance,	withholds	And Allah	manifolds	for him -			
وَالِيْهِ تُرْجَعُوْنَ ۗ (٢٤٥) اَلَمْ تَرَ اِلٰى الْبَلٰى مِنْ							
of	the chiefs	[towards]	Did you not see	245	you will be returned.	and to Him	
بَنِيْۤ اِسْرٰٓءِيْلَ مِنْۢ بَعْدِ مُوْسٰى اِذْ قَالُوْا لِنَبِيِّۭنَا اِنَّمَا							
of theirs,	to a Prophet	they said	when	Musa,	after	(of) Israel	(the) Children
اَبْعَثْ لَنَا مَلِكًا يُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ قَالَ هَلْ							
"Would	He said,	(of) Allah?"	(the) way	in	we may fight	a king,	for us

driving (them) out. But if they leave (on their own) then there is no blame upon you concerning what they do with themselves honorably. And Allah is All-Mighty, All-Wise.

241. And for divorced women is a provision - a duty upon the righteous.

242. Thus Allah makes clear His Verses for you, so that you may use your intellect.

243. Are you not aware of those who left their homes in thousands fearing death? Then Allah said to them, "Die;" then He restored them to life. Indeed, Allah is full of bounty to mankind, but most of them are ungrateful.

244. And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing.

245. Who is the one who will lend to Allah a goodly loan (of noble deeds), so that He multiplies it for him manifolds? And Allah withholds and grants abundance, and to Him you will be returned.

246. Are you not aware of the chiefs of the Children of Israel after Musa when they said to their Prophet, "Appoint for us a king so that we may fight in the way of Allah?" He (the Prophet) said, "Would

you perhaps refrain from fighting if it was prescribed upon you?" They said, "Why should we not fight in the way of Allah, verily we have been driven out from our homes and our children?" So when fighting was prescribed upon them they turned away except a few among them. And Allah is All-Knowing of the wrongdoers.

عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ط				
you fight?"	that not	[the] fighting,	upon you	prescribed if you perhaps -
قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ				
while surely	(of) Allah	(the) way in	we fight that not for us	"And what They said,
أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا				
Yet, when	and our children?"	our homes	from	we have been driven out
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا				
except	they turned away,	the fighting	upon them	was prescribed
قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ				
of the wrongdoers.	(is) All-Knowing	And Allah	among them.	a few
﴿٢٤٦﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ				
"Indeed,	their Prophet,	to them	And said	246
اللَّهُ قَدْ بَعَثَ لَكُمْ طَالُوتَ				
Talut	for you	raised	(has) surely	Allah
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ				
the kingship	for him	How can be	They said,	(as) a king."
عَلَيْنَا وَزَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ				
than him,	to kingship	(are) more entitled	while we	over us,
وَلَمْ يُؤْتِ سَعَةً مِّنَ الْمَالِ				
[the] wealth?"	of	abundance	and he has not been given	
قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ				
over you	has chosen him	Allah	"Indeed,	He said,
وَزَادَهُ فِي الْعِلْمِ				
[the] knowledge	in	abundantly	and increased him	
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ				
His kingdom	gives	And Allah	and [the] physique.	
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ				
(is) All-Encompassing,	And Allah	He wills.	(to) whom	
عَلَيْهِمْ وَقَالَ لَهُمْ نَبِيُّهُمْ				
their Prophet,	to them	And said	247	All-Knowing."

247. And their Prophet said to them, "Indeed Allah has appointed for you Talut as king." They said, "How can he have kingship over us while we are more entitled to kingship than him, and he has not been given abundant wealth?" He (the Prophet) said, "Allah has chosen him over you and has increased him abundantly in knowledge and physique. And Allah gives His kingdom to whom He wills. And Allah is All-Encompassing, All-Knowing."

248. And their Prophet said to them,

إِنَّ	أَيَّةَ	مُلْكِهِ	أَنَّ
"Indeed,	a sign	(of) his kingship	(is) that
يَأْتِيكُمْ	التَّابُوتُ	فِيهِ	سَكِينَةٌ
will come to you	the ark,	in it	(is) tranquility
مِّنْ	رَّبِّكُمْ	وَبَقِيَّةٌ	مِّمَّا
from	your Lord,	and a remnant	(was) left
أَلِ	مُوسَىٰ	وَأَلِ	هُرُونَ
(by the) family	(of) Musa	and family	(of) Harun
تَحْمِلُهُ			
will carry it			
الْمَلَائِكَةُ	إِنَّ	فِي	ذَلِكَ
the Angels.	Indeed,	in	that
لَايَةً			
(is) surely a sign			
لَكُمْ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
for you	if	you are	believers."
٢٤٨			
فَلَمَّا	فَصَلَ	طَالُوتُ	بِالْجُودِ
Then when	set out	Talut	with the forces
قَالَ	إِنَّ	اللَّهُ	مُبْتَلِيكُمْ
he said,	"Indeed,	Allah	will test you
بِنَهْرٍ	فَمَنْ	شَرِبَ	مِنْهُ
with a river.	So whoever	drinks	from it
فَلَيْسَ			
then he is not			
مِيٍّ	وَمَنْ	لَّمْ	يَطْعَمْهُ
from me,	and whoever	(does) not	taste it
فَإِنَّهُ			
then indeed, he			
مِيٍّ	إِلَّا	مَنْ	اعْتَرَفَ
(is) from me	except	whoever	takes
عُرْفَةً			
(in the) hollow			
بِيَدِهِ	فَشَرِبُوا	مِنْهُ	إِلَّا
(of) his hand."	Then they drank	from it	except
قَلِيلًا	مِّنْهُمْ	فَلَمَّا	جَاوَزَهُ
a few	of them.	Then when	he crossed it
وَالَّذِينَ	أَمَنُوا	مَعَهُ	قَالُوا
and those who	believed	with him,	they said,
لَا	طَاقَةَ	لَنَا	بِجَالُوتَ
"No	strength	for us	today
against Jalut			

"Indeed, a sign of his kingship is that the ark will come to you in which is tranquility from your Lord and a remnant left by the family of Musa and the family of Harun carried by the Angels. Indeed, in that is a sign for you if you are believers."

٢٤٨

249. Then when Talut set out with the forces, he said, "Indeed, Allah will test you with a river. So whoever drinks from it is not of me. And whoever does not taste it is indeed of me, except the one who takes in the hollow of his hand." Then they drank from it except a few of them. Then when Talut crossed it (the river) with those who believed with him, they said, "We have no strength today against Jalut

and his troops.” But those who were certain that they would meet Allah said, “How often by Allah’s permission has a small company overcome a large company. And Allah is with those who are patient.”

250. And when they went forth to (face) Jalut and his troops, they said, “Our Lord! Pour patience on us and make firm our feet and help us against the disbelieving people.”

251. So they defeated them by the permission of Allah and Dawood killed Jalut, and Allah gave him the kingdom and the wisdom and taught him that which He willed. And if Allah had not repelled some of the people by some others, the earth would have been corrupted, but Allah is Full of bounty to the worlds.

252. These are the Verses of Allah We recite to you in truth. And indeed, you are surely of the Messengers.

وَجُودِهِ ط					قَالَ الَّذِينَ					يُظُنُّونَ														
and his troops.”					Said					those who					were certain									
أَمْهُمْ					مُلِقُوا					اللَّهِ لَا					كَمْ					مِّنْ				
that they					(would) meet					Allah,					“How many					of				
فِي قَلِيلَةٍ					غَلَبَتْ					فِي كَثِيرَةٍ					بِإِذْنِ									
a small company					overcame					a large company					by (the) permission									
اللَّهُ ط					وَاللَّهُ					مَعَ					الصَّابِرِينَ									
(of) Allah.					And Allah					(is) with					the patient ones.”									
﴿٢٤٩﴾					وَلَمَّا					بَرَزُوا					لِجَالُوتَ					وَجُودِهِ				
249					And when					they went forth					to (face) Jalut					and his troops				
قَالُوا					رَبَّنَا					أَفْرِغْ					عَلَيْنَا					صَبْرًا				
they said,					“Our Lord!					Pour					on us					patience				
وَوَثِّتْ					أَقْدَامَنَا					وَأَنْصُرْنَا					عَلَى									
and make firm					our feet,					and help us					against									
الْقَوْمِ الْكَافِرِينَ					﴿٢٥٠﴾					فَهَزَمُوهُمْ					بِإِذْنِ									
the disbelieving people.”					250					So they defeated them					by (the) permission									
اللَّهُ ط					وَقَتَلَ					دَاوُدَ					جَالُوتَ					وَآتَاهُ اللَّهُ				
(of) Allah,					and killed					Dawood					Jalut,					and Allah gave him				
الْمُلْكَ					وَالْحِكْمَةَ					وَعَلَّمَهُ					مِمَّا									
the kingdom					and the wisdom					and taught him					that which									
يَشَاءُ ط					وَلَوْ لَا					دَفَعُ اللَّهُ					النَّاسَ					بَعْضَهُمْ				
He willed.					And if not					(for) Allah’s repelling					[the] people -					some of them				
بِبَعْضٍ لَّا					لَفَسَدَتِ الْأَرْضُ					وَلَكِنَّ					اللَّهُ									
with others,					certainly the earth (would have been) corrupted,					[and] but					Allah									
ذُو فَضْلٍ					عَلَى					الْعَالَمِينَ					﴿٢٥١﴾					تِلْكَ				
(is) Possessor of bounty					to					the worlds.					251					These				
آيَاتٍ					اللَّهُ					نَتْلُوهَا					عَلَيْكَ					بِالْحَقِّ ط				
(are the) Verses					(of) Allah,					We recite them					to you					in [the] truth.				
وَإِنَّكَ					لَمِنَ					الْمُرْسَلِينَ					﴿٢٥٢﴾									
And indeed, you					(are) surely of					the Messengers.					252									

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ				
others.	over	some of them	We (have) preferred	These (are) the Messengers
مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ				
some of them	and He raised	Allah spoke,	(were those with) whom	Among them
دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ				
the clear proofs	(of) Maryam,	son	Isa,	And We gave (in) degrees.
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	[the] Holy.	with Spirit	and We supported him
مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا				
[what]	after	(came) after them,	those who	(would have) not fought each other
جَاءَتْهُمْ الْبَيِّنَاتِ وَلَكِنْ اخْتَلَفُوا فِيهِمْ مَنْ				
(are some) who	[so] of them	they differed,	[And] but	the clear proofs. came to them
أَمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	denied.	(are some) who	and of them believed
مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ				
He intends.	what	does	Allah	[and] but they (would have) not fought each other,
﴿٢٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ				
We (have) provided you,	of what	Spend	believe[d]!	who O you 253
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ				
friendship	and no	in it	bargaining	no a Day comes that before
وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ				
Allah -	254	(are) the wrongdoers.	they	And the deniers - intercession. and no
لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا				
Not	the Sustainer of all that exists.	the Ever-Living,	Him,	except God (there is) no
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي				
(is) in	what(ever)	To Him (belongs)	sleep.	[and] not slumber overtakes Him
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ				
can intercede	(is) the one who	Who	the earth.	(is) in and what(ever) the heavens
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا				
and what	(is) before them	what	He knows	by His permission? except with Him

253. These Messengers! We preferred some over others. Among them were those with whom Allah spoke, and He raised some of them in degrees. And We gave Isa, son of Maryam, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those succeeding them would not have fought each other after clear proofs had come to them. But they differed, some of them believed and some denied. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

254. O you who believe! Spend out of what We have provided you, before a Day comes when there will be no bargaining, no friendship, and no intercession. And the deniers - they are the wrongdoers.

255. Allah - there is no God except Him, the Ever-Living, the Sustainer of all that exists. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and the earth. Who is the one who can intercede with Him except by His permission? He knows what lies before them and what

lies behind them. And they do not encompass anything of **His** knowledge except what **He** wills. **His** Throne extends over the heavens and the earth and the guarding of both of them does not tire **Him**. And **He** is the Most High, the Most Great.

256. There is no compulsion in religion. Surely, the right path has become distinct from the wrong. Then whoever disbelieves in false deities and believes in Allah, he has grasped a firm handhold, which will never break. And Allah is All-Hearing, All-Knowing.

257. Allah is the Protecting Guardian of those who believe. **He** brings them out of darkness into light. And those who disbelieve, their guardians are the evil ones, they bring them out of light into darkness. Those are the companions of the Fire and they will abide in it forever.

258. Are you not aware about the one who argued with Ibrahim about his Lord because Allah gave him the kingdom? When Ibrahim said, "My Lord is the **One Who** - grants life and causes death." He said, "I too give life and cause death." Ibrahim said, "Indeed, Allah brings up the sun

خَلْفَهُمْ	وَلَا	يُحِيطُونَ	بِشَيْءٍ	مِّنْ	عِلْمِهِ	إِلَّا
except	And not	they encompass	anything	of	His Knowledge	(is) behind them.
بِمَا	شَاءَ	وَسِعَ	كُرْسِيُّهُ	السَّمَوَاتِ	وَالْأَرْضَ	وَلَا
And not	He willed.	Extends	His Throne	(to) the heavens	and the earth.	[of] what
يَعُدُّهُ	حِفْظُهُمَا	وَهُوَ	الْعَلِيُّ	الْعَظِيمُ		
tires Him	(the) guarding of both of them.	And He	(is) the Most High,	the Most Great.		
لَا	إِكْرَاهَ	فِي	الْدِّينِ	قَدْ	تَبَيَّنَ	٢٥٥
(There is) no	in compulsion	the religion.	Surely	has become distinct	255	
الرُّشْدِ	مِنَ	الْعِيسَىٰ	فَمَنْ	يَكْفُرْ	بِالطَّاغُوتِ	
the right (path)	from	the wrong.	Then whoever	disbelieves	in false deities	
وَيُؤْمِنُ	بِاللَّهِ	فَقَدْ	اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَىٰ	
and believes	in Allah,	then surely	he grasped	the handhold -	[the] firm,	
لَا	انْفِصَامَ	لَهَا	وَاللَّهُ	سَبِيحٌ	عَلِيمٌ	٢٥٦
(which will) not break	[for it].	And Allah	(is) All-Hearing,	All-Knowing.	Allah	256
وَالَّذِينَ	آمَنُوا	يُخْرِجُهُمُ	مِّنْ			
(is the) Protecting Guardian	(of) those who	believe[d].	He brings them out	from		
الظُّلُمَاتِ	إِلَى	النُّورِ	وَالَّذِينَ	كَفَرُوا	أُولِيئِهِمْ	
[the] darkness	towards	[the] light.	And those who	disbelieve(d)	their guardians	
الطَّاغُوتِ	يُخْرِجُونَهُمْ	مِّنَ	النُّورِ	إِلَى	الظُّلُمَاتِ	
(are) the evil ones,	they bring them out	from	the light	towards	[the] darkness.	
أُولِيكَ	أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	
Those	(are the) companions	(of) the Fire,	they	in it	will abide forever.	
أَلَمْ	تَرَ	إِلَى	الَّذِي	حَاجَّ	إِبْرَاهِيمَ	فِي
Did not	you see	[towards]	the one who	argued	(with) Ibrahim	concerning
رَبِّهِ	أَنْ	إِنَّهُ	اللَّهُ	الْمَلِكُ	إِذْ	قَالَ
his Lord,	because	Allah gave him	the kingdom?	When	Ibrahim said,	"My Lord
الَّذِي	يُحْيِي	وَيُمِيتُ	قَالَ	أَنَا	أُحْيِي	
(is) the One Who	grants life	and causes death."	He said,	"I	too give	life
وَأُمِيتُ	قَالَ	إِبْرَاهِيمُ	فَإِنَّ	اللَّهَ	يَأْتِي	بِالشَّمْسِ
and cause death."	Said	Ibrahim,	[Then] indeed	Allah	brings up	the sun

مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ						
So became dumbfounded	the west."	from	it	so you bring	the east,	from
الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ						
the people	guide	(does) not	and Allah	disbelieved,	the one who	
الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ						
a township,	by	passed	like the one who	Or	258	(who are) [the] wrongdoers.
وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيَى						
(will) bring to life	"How	He said,	its roofs.	on	(had) overturned	and it
هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَامَاتَهُ اللَّهُ مِائَةَ						
(for) a hundred	Then Allah caused him to die	its death?"	after	Allah	this (town)	
عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ						
He said,	(have) you remained?"	"How long	He said,	He raised him.	then	year(s),
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ						
you (have) remained	"Nay,	He said,	(of) a day."	a part	or	(for) a day "I remained
مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ						
(they did) not	and your drink,	your food	at	Then look	year(s).	one hundred
يَتَسَنَّهَ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً						
a sign	and We will make you	your donkey,	at	and look	change with time,	
لِلنَّاسِ لِيُنظَرُ إِلَى الْعِظَامِ كَيْفَ نُنشِرُهَا						
We raise them,	how	the bones	at	And look	for the people.	
ثُمَّ نَكْسُوها لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ						
he said,	to him,	became clear	Then when	(with) flesh."	We cover them	then
أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ						
And when	259	All-Powerful."	thing	every	(is) on	Allah that "I know
قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى						
(to) the dead."	You give life	how	show me	"My Lord	Ibrahim,	said
قَالَ أَوْلَمْ تُؤْمِنُ قَالَ بَلَىٰ وَلَكِن لِّيَطِّبَنَّ قَلْبِي						
my heart."	to satisfy	[and] but	"Yes	He said,	you believed?"	"Have not He said,
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ						
then	towards you,	and incline them	the birds	of	four	"Then take He said

from the east, so you bring it up from the west." So the disbeliever became dumbfounded, and Allah does not guide the wrongdoing people.

259. Or like the one, who passed by a township, which had been overturned on its roofs. He said, "How will Allah bring this (town) to life after its death?" Then Allah caused him to die for one hundred years and then revived him. He asked, "How long have you remained?" He said, "I remained for a day or part of a day." He said, "Nay, you have remained for one hundred years. Look at your food and your drink, they have not rotted. And look at your donkey; and We will make you a sign for the people. And look at the bones, how We raise them and then We cover them with flesh." Then when it became clear to him, he said, "I know that Allah has power over everything."

260. And when Ibrahim said, "My Lord, show me how You give life to the dead." He said, "Have you not believed?" He replied, "Yes, but (let me see it) so that my heart may be satisfied." He said, "Then take four birds and incline them towards you (i.e., tame them), then (after slaughtering them)

put on each hill a portion of them, then call them, they will come (flying) to you in haste. And know that Allah is All-Mighty, All-Wise.

261. The example of those who spend their wealth in the way of Allah is like a grain (which) grows seven ears, in each ear are a hundred grains. And Allah gives manifold to whom He wills. And Allah is All-Encompassing, All-Knowing.

262. Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders of generosity or hurt - they will have their reward from their Lord and they will have no fear nor will they grieve.

263. A kind word and (seeking) forgiveness are better than a charity followed by hurting (the feelings of the needy). And Allah is All-Sufficient, All-Forbearing.

264. O you who believe! Do not make your charities worthless by reminders of your generosity and by hurting (the feelings of the needy), like the one who spends his wealth to be seen by people and does not believe in Allah and the Last Day. Then his example is like that of a smooth rock on which is dust, then heavy rain fell on it and left it

اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ	call them,	then	a portion of them;	hill	each	on	put
يَأْتِيَنَّكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise.	(is) All-Mighty,	Allah	that	And know	(in) haste.	they will come to you
﴿٢٦١﴾ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ	(the) way	in	their wealth	spend	(of) those who	Example	260
اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ	each	in	ears,	seven	which grows	a grain	(is) like (of) Allah,
سُنْبُلَةٍ مِّائَةً حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ	And Allah	He wills.	to whom	gives manifold	And Allah	grain(s).	hundred ear
وَاسِعٌ عَلَيْهِمُ ﴿٢٦٢﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي	in	their wealth	spend	Those who	261	All-Knowing.	(is) All-Encompassing,
سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مِمَّا	they spend	what	they follow	not	then	(of) Allah	(the) way
أَنْفَقُوا مِمَّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ	their Lord,	(is) with	their reward	for them	hurt -	and not	(with) reminders of generosity
﴿٢٦٣﴾ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	262	will grieve.	they	and not	on them	fear	and (there will be) no
قَوْلٍ مَّعْرُوفٍ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ	a charity	than	(are) better	and (seeking) forgiveness	kind	A word	
يَتَّبِعَهَا أَدَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٤﴾ يَا أَيُّهَا	O you	263	All-Forbearing.	(is) All-Sufficient,	And Allah	(by) hurt.	followed [it]
الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ	with reminders (of it)	your charities	render in vain	(Do) not	believe[d]!	who	
وَالْأَدَىٰ كَالَّذِي يَنْفِقُ مَالَهُ رِئَاءَ النَّاسِ	(by) the people,	(to) be seen	his wealth	spends	like the one who	or [the] hurt,	
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَسَاءَ كَمَثَلِ	(is) like	Then his example	[the] Last.	and the Day	in Allah	believe	and (does) not
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ	then left it	heavy rain,	then fell on it	(is) dust,	upon it	(that of a) smooth rock	

صَلَدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا	they (have) earned.	of what	anything	on	they have control	Not	bare.
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾ وَمَثَلُ	And (the) example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ	(of) Allah,	(the) pleasure	seeking	their wealth	spend	(of) those who	
وَتَشِيئًا مِمَّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا	fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَأَيْلٌ فَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا	fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَأَيْلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾	265	(is) All-Seer.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ	date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ	of	in it	for him	the rivers,	underneath it [from]	flowing	and grapevines
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ	children	and [for] his	[the] old age	and strikes him	(of) [the] fruits,	all (kinds)	
ضِعْفَاءُ فَاصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ	Thus	then it is burnt.	(is) fire	in it	whirlwind,	then falls on it	(are) weak
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾	266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّنْ كَسَبْتُمْ	you have earned	that	(the) good things	from	Spend	believe[d]!	who
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّبُوا	aim (at)	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ	[that]	except	take it	while you (would) not	you spend,	of it,	the bad
تُعْبُوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ عَنِّي حَبِيدٌ	Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

bare. They have no control on anything of what they have earned. And Allah does not guide the disbelieving people.

265. And the example of those who spend their wealth seeking the pleasure of Allah and with certainty of their inner souls, is like a garden on a height, falls on it heavy rain, so it yields double harvest. And (even) if it does not receive a heavy rain, then a drizzle (is sufficient). And Allah is All-Seer of what you do.

266. Would any of you like to have a garden of date-palms and grapevines, underneath which rivers flow, and therein he has all kinds of fruits, while he is stricken with old age and has weak children, then it is struck with whirlwind containing fire and hence it is burnt? Thus Allah makes (His) Signs clear to you so that you may ponder.

267. O you who believe! Spend from the good things, which you have earned and whatever We brought forth for you from the earth. And do not aim at that which is bad to spend from it, while you would not take it except with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.

268. Shaitaan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is All-Encompassing, All-Knowing.

الشَّيْطَانُ	يَعِدُّكُمْ	الْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ	٢٦٧
to immorality,	and orders you	[the] poverty	promises you	The Shaitaan	267

وَاللَّهُ	يَعِدُّكُمْ	مَغْفِرَةً	مِنْهُ	وَفَضْلًا	وَاللَّهُ
And Allah	and bounty.	from Him	forgiveness	promises you	while Allah

وَإِسْرًا	عَلَيْمٌ	﴿٢٦٨﴾	يُؤْتِي	الْحِكْمَةَ	مَنْ
(to) whom	[the] wisdom	He grants	268	All-Knowing.	(is) All-Encompassing,

269. He grants wisdom to whom He wills, and whoever is granted wisdom, then certainly he has been granted abundant good. And none remembers it except those of understanding.

بِشَاءٍ	وَمَنْ	يُؤْتِ	الْحِكْمَةَ	فَقَدْ	أُوتِيَ
he is granted	then certainly	[the] wisdom,	is granted	and whoever	He wills,

خَيْرًا	كَثِيرًا	وَمَا	يَذْكُرُ	إِلَّا	أُولُو	الْأَلْبَابِ	﴿٢٦٩﴾
269	those of understanding.	except	remembers	And none	abundant.	good	

270. And whatever you spend of your expenditures or whatever vows you make (to spend), then indeed Allah knows it. And for the wrongdoers there will be no helpers.

وَمَا	أَنْفَقْتُمْ	مِنْ	تَفَقَّةٍ	أَوْ	نَذَرْتُمْ	مِنْ	نَذْرٍ
vow(s),	of	you vow	or	(your) expenditures	(out) of	you spend	And whatever

فَإِنَّ	اللَّهَ	يَعْلَمُهُ	وَمَا	لِلظَّالِمِينَ	مِنْ	أَنْصَارٍ	﴿٢٧٠﴾
270	helpers.	any	for the wrongdoers	and not	knows it,	Allah	then indeed,

271. If you disclose your charity, it is good. But if you keep it secret and give it to the poor, then it is better for you. And He will remove your evil deeds. And Allah is All-Aware of what you do.

إِنْ	تُبَدَّوْا	الصَّدَقَاتِ	فَنِعْمًا	هِيَ	وَإِنْ	تُخْفَوْهَا	وَتُؤْتَوْهَا
and give it	you keep it secret	But if	it (is).	then good	the charities	you disclose	If

الْفُقَرَاءَ	فَهُوَ	خَيْرٌ	لَكُمْ	وَيُكَفِّرْ	عَنْكُمْ	مِنْ
[of]	from you	And He will remove	for you.	(is) better	then it	(to) the poor,

سَيِّئَاتِكُمْ	﴿٢٧١﴾	وَاللَّهُ	بِمَا	تَعْمَلُونَ	خَبِيرٌ
271	(is) All-Aware.	you do	with what	And Allah	your evil deeds.

272. Not on you is their guidance, but Allah guides whom He wills. And whatever good you spend (on others) is for your own good, and do not spend except seeking the pleasure of Allah. And whatever good you spend - it will be repaid to you in full and you will not be wronged.

لَيْسَ	عَلَيْكَ	هُدَاهُمْ	وَلَكِنَّ	اللَّهَ	يَهْدِي	مَنْ
whom	guides	Allah	[and] but	(is) their guidance	on you	Not

بِشَاءٍ	﴿٢٧٢﴾	وَمَا	تُنْفِقُوا	مِنْ	خَيْرٍ	فَلَا	تُنْفِقُكُمْ
and not	then it is for yourself,	good	of	you spend	And whatever	He wills.	

تُنْفِقُونَ	إِلَّا	ابْتِغَاءَ	وَجْهِ	اللَّهِ	﴿٢٧٣﴾	وَمَا	تُنْفِقُوا
of	you spend	And whatever	(the) face of Allah.	seeking	except	you spend	

خَيْرٍ	يُؤَفَّ	إِلَيْكُمْ	وَأَنْتُمْ	لَا	تُظْلَمُونَ	﴿٢٧٤﴾
272	be wronged.	(will) not	and you	to you	will be repaid in full	good,

273. (Charity is) for the poor who are wrapped up in the way of Allah,

لِلْفُقَرَاءِ	الَّذِينَ	أُحْصِرُوا	فِي	سَبِيلِ	اللَّهِ	لَا
not	(of) Allah,	(the) way	in	are wrapped up	those who	For the poor,

يَسْتَضِيعُونَ	ضَرْبًا	فِي	الْأَرْضِ	نَ	يَحْسِبُهُمْ
they are able	(to) move about	in	the earth.		Think (about) them,
الْجَاهِلُ	أَعْنِيَاءَ	مِنْ	التَّعَفُّفِ		
the ignorant one,	(that they are) self-sufficient	(because) of	(their) restraint,		
تَعْرِفُهُمْ	بِسِيئِهِمْ	لَا	يَسْأَلُونَ	النَّاسَ	الْحَافِظَ
you recognize them	by their mark.	They (do) not ask	the people	with impotunity.	
وَمَا	تُنْفِقُوا	مِنْ	خَيْرٍ	فَإِنَّ	اللَّهَ
And whatever	you spend	of	good,	then indeed,	Allah
٢٧٣	الَّذِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	بِاللَّيْلِ	وَالنَّهَارِ
273	Those who	spend	their wealth	by night	and day
وَعَلَانِيَةً	فَلَهُمْ	أَجْرُهُمْ	عِنْدَ	رَبِّهِمْ	وَلَا
and openly,	then for them	(is) their reward	with	their Lord,	and no
عَلَيْهِمْ	وَلَا	هُمْ	يَحْزَنُونَ	٢٧٤	الَّذِينَ
on them	and not	they	will grieve.	274	Those who
الرِّبَا	لَا	يَقُومُونَ	إِلَّا	كَمَا	يَقُومُ
[the] usury	not	they can stand	except	like	stands
الشَّيْطَانِ	مِنَ	الْمَسِّ	ذَلِكَ	بِأَنَّهُمْ	قَالُوا
the Shaitaan	with	(his) touch.	That	(is) because they	say, "Only
مِثْلُ	الرِّبَا	وَاحِلَ	اللَّهِ	الْبَيْعِ	وَحَرَّمَ
(is) like	[the] usury."	While Allah has permitted	[the] trade	but (has) forbidden	
الرِّبَا	فَمَنْ	جَاءَهُ	مَوْعِظَةٌ	مِّنَ	رَبِّهِ
[the] usury.	Then whoever -	comes to him	(the) admonition	from	His Lord
فَأَنْتَهَى	فَلَهُ	مَا	سَلَفَ	وَأَمْرَهُ	إِلَى
and he refrained,	then for him	what	(has) passed,	and his case	(is) with
وَمَنْ	عَادَ	فَأُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ
and whoever	repeated	then those	(are the) companions	(of) the Fire,	they
خَالِدُونَ	٢٧٥	يَبْحَثُ	اللَّهُ	الرِّبَا	وَيَرْبِي
will abide forever.	275	Allah destroys	the usury	and (gives) increase	
الصَّادِقَاتِ	وَاللَّهُ	لَا	يُحِبُّ	كُلَّ	كَفَّارٍ
(for) the charities.	And Allah	(does) not	love	every	ungrateful
276	sinner.	sinful	every	love	And Allah

they are unable to move about in the earth. An ignorant (person) would think that they are self-sufficient because of their restraint, but you can recognize them by their mark. They do not ask people with impotunity. And whatever you spend of good, indeed Allah knows it.

٢٧٣

274. Those who spend their wealth by night and by day, secretly and openly, they will have their reward with their Lord. And they will have no fear nor will they grieve.

٢٧٤

275. Those who consume usury cannot stand (on the Day of Resurrection) except like the standing of a person whom Shaitaan has confounded by his touch. That is because they say, "Trade is only like usury." While Allah has permitted trade but has forbidden usury. Then whoever after receiving the admonition from His Lord refrains from it, then whatever has passed, his case is with Allah. And those who repeat - they are the companions of the Fire; they will abide in it forever.

٢٧٥

276. Allah destroys usury and gives increase for charities. And Allah does not love any ungrateful sinner.

277. Indeed, those who believe and do good deeds and establish the prayer and give the *zakah*, they will have their reward from their Lord, and they will have no fear nor will they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ	the prayer	and established	good deeds	and did	believe[d]	those who	Indeed,
وَأَتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾	fear	and no	their Lord,	(is) with	their reward	for them -	the zakah and gave
believe[d]!	who	O you	277	will grieve.	they	and not	on them

278. O you who believe! Fear Allah and give up (what) remains (due to you) of usury, if you are believers.

اتَّقُوا اللَّهَ وَذَرُّوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾	you are	if	[the] usury,	of	remained	what	and give up	Allah	Fear
Allah	from	of a war	then be informed	you do,	not	And if	278	believers.	

279. And if you do not, then be informed of a war from Allah and His Messenger. And if you repent, then for you is your capital (amount) - do no wrong and you will not be wronged.

وَأَسْأَلُكُمْ لَآ تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾	(do) not	(is) your capital -	then for you	you repent	And if	and His Messenger.
is	And if	279	you will be wronged.	and not	wrong	

280. If the (debtor) is in difficulty, then grant him time until ease. And if you remit it as charity, it is better for you, if you only knew.

دُوْعُسْرَةٍ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾	you remit as charity	And if	ease.	until	then postponement	the (debtor) in difficulty,
a Day	And fear	280	know.	you	If	for you. (it is) better

281. And fear the Day when you will be brought back to Allah. Then every soul will be repaid in full what it earned, and they will not be wronged.

تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾	soul	every	(will be) repaid in full	Then	Allah.	to	[in it]	you will be brought back
who	O you	281	will not be wronged.	and they	it earned	what		

282. O you who believe! When you contract a debt with one another for a fixed term, then write it. And let a scribe write it down with justice between you. And the scribe should not refuse to write as Allah has taught him. So let him write and let the one who has the obligation (i.e., debtor) dictate. And let him fear

أَمْوَا إِذَا تَدَايْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ وَأَلْيُكْتُب كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ	a fixed term	for	any debt	you contract with one another	When	believe[d]!
And not	in justice.	a scribe	between you	And let write	then write it.	
Allah (has) taught him.	as	he writes	that	a scribe	(should) refuse	
and let him fear	(is) the right	on whom	the one	and let dictate	So let him write	

اللَّهُ رَبَّهُ وَلَا يَبْخُسُ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي	Allah, his Lord; and do not diminish anything from it. And if the one on whom is the obligation is of limited understanding or weak or unable to dictate, then let his guardian dictate in justice. And call for evidence two witnesses from among your men. And if two men are not (available), then a man and two women from those whom you agree as witnesses - (so) if one of them errs then the other can remind her. And the witnesses should not refuse when they are called upon. And do not be weary of writing it - small or large - for its term. That is more just in the sight of Allah, and more upright for evidence and nearest in preventing doubt among you. However, if it is an immediate transaction which you conduct among yourselves, then there is no sin upon you if you do not write it. And take witness when you make a commercial transaction. And let neither scribe nor witness suffer harm, and if you do, then indeed it is sinful conduct on your part. And fear Allah. And Allah is All-Knower of everything.
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ	capable not or weak, or (of) limited understanding, (is) the right, on him
أَنْ يُبَيِّنَ لَهُ فَيُبَيِّنَ لَهُ فَيُبَيِّنَ لَهُ فَيُبَيِّنَ لَهُ	And call for evidence with justice. his guardian then let dictate he (can) dictate, that
شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ	then one man two men there are not And if your men. among two witnesses
وَأَمْرَاتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ	[she] errs, (so) that (if) [the] witnesses, of you agree of whom and two women
إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ	(should) refuse And not the other. one of the two then will remind one of the two,
الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَوا أَنْ تَكْتُبُوهُ صَغِيرًا	small you write it - that (be) weary And not they are called. when the witnesses
أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ	and more upright Allah, near (is) more just That its term. for large or
لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ	be that except you (have) doubt, that not and nearer for evidence
تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا	that not any sin on you then not among you, you carry out present, a transaction
تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا	And not you make commercial transaction. when And take witness you write it.
يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ	then indeed it you do, and if (the) witness, and not (the) scribe (should) be harmed
فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ	And Allah And Allah teaches you. Allah. and fear for you, (is) sinful conduct
بِجُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ	a journey on you are And if 282 (is) All-Knower. thing of every
وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ	one of you entrusts Then if in hand. then pledge a scribe, you find and not

Allah, his Lord; and do not diminish anything from it. And if the one on whom is the obligation is of limited understanding or weak or unable to dictate, then let his guardian dictate in justice. And call for evidence two witnesses from among your men. And if two men are not (available), then a man and two women from those whom you agree as witnesses - (so) if one of them errs then the other can remind her. And the witnesses should not refuse when they are called upon. And do not be weary of writing it - small or large - for its term. That is more just in the sight of Allah, and more upright for evidence and nearest in preventing doubt among you. However, if it is an immediate transaction which you conduct among yourselves, then there is no sin upon you if you do not write it. And take witness when you make a commercial transaction. And let neither scribe nor witness suffer harm, and if you do, then indeed it is sinful conduct on your part. And fear Allah. And Allah is All-Knower of everything.

283. And if you are on a journey and you do not find a scribe, then take pledge in hand. And if one of you entrusts

another, then let the one who is entrusted discharge his trust, and let him fear Allah, his Lord. And do not conceal the evidence. And whoever conceals it - then indeed his heart is sinful. And Allah is All-Knower of what you do.

284. To Allah belongs ^{٢٨٤} whatever is in the heavens and whatever is in the earth. Whether you disclose what is in your minds or conceal it, Allah will call you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah on everything is All-Powerful.

285. The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His Angels and His Books and His Messengers, (saying) "We do not make distinction between any of His Messengers." And they said, "We hear and we obey. Grant us Your forgiveness, our Lord, and to You is the return."

286. Allah does not burden a soul beyond its capacity. For him what he earned (of good deeds) and against him what he earned (of evil deeds). "Our Lord! Do not take us to task if we forget or if we err. Our Lord! Do not lay upon us a burden like that which You laid on those who

بَعْضًا	فَلْيُؤَدِّ	الَّذِي	أُوتِيَ	أَمَانَتَهُ	وَلْيَتَّقِ
And let him fear	his trust.	is entrusted	the one who	then let discharge	(to) another
اللَّهُ	رَبَّهُ	وَلَا	تَكْتُمُوا	الشَّهَادَةَ	وَمَنْ
conceals it,	And whoever	the evidence.	conceal	And (do) not	his Lord.
فَإِنَّ	أَثِمَ	قَلْبَهُ	وَاللَّهُ	بِمَا	تَعْمَلُونَ
(is) All-Knower.	you do	of what	And Allah	his heart.	(is) sinful -
ع	لِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَمَا
(is) in	and whatever	the heavens	(is) in	whatever	To Allah (belongs)
283	الْأَرْضِ	وَأَنْ	تُبَدُّوا	مَا	فِي
you conceal it,	or	yourselves	(is) in	what	you disclose
وَأَنْ	تُبَدُّوا	مَا	فِي	أَنْفُسِكُمْ	أَوْ
And if	the earth.	you conceal it,	or	yourselves	(is) in
يُحَاسِبِكُمْ	بِهِ	اللَّهُ	فَيَغْفِرُ	لِمَنْ	يَشَاءُ
He wills,	[to] whom	Then, He will forgive	Allah.	for it	will call you to account
وَيُعَذِّبُ	مَنْ	يَشَاءُ	وَاللَّهُ	عَلَى	كُلِّ
(is) All-Powerful.	thing	every	on	And Allah	He wills.
284	أَمَّنَ	الرَّسُولُ	بِمَا	أُنزِلَ	إِلَيْهِ
his Lord	from	to him	was revealed	in what	the Messenger
وَالْمُؤْمِنُونَ	كُلُّ	أَمَّنَ	بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ
and the believers.	All	and the believers.	and His Books,	and His Angels,	in Allah,
وَرُسُلِهِ	لَا	نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِّنْ
His Messengers.	of	any	between	we make distinction	"Not
وَقَالُوا	سَمِعْنَا	وَاطَعْنَا	عُفْرَانَكَ	رَبَّنَا	
our Lord,	(Grant) us Your forgiveness	and we obeyed.	"We heard	And they said,	
وَالَيْكَ	الْوَصِيَّةُ	لَا	يُكَلِّفُ	اللَّهُ	نَفْسًا
except	any soul	burden Allah	(Does) not	285	(is) the return."
وَسَعَهَا	لَهَا	مَا	كَسَبَتْ	وَعَلَيْهَا	مَا
"Our Lord!	it earned.	what	and against it	it earned,	what
لَا	تُؤَاخِذْنَا	إِنْ	نَسِينَا	أَوْ	أَخْطَاْنَا
And (do) not	Our Lord!	we err.	or	we forget	if
تَحْمِلُ	عَلَيْنَا	إِصْرًا	كَمَا	حَمَلْتَهُ	عَلَى
those who	on	(which) You laid [it]	like that	a burden	upon us

مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ						
(the) strength	not	what	lay on us	[And] (do) not	Our Lord!	(were) before us.
لَنَا بِهِ وَعُفُّ عَنَّا وَاعْفُرْ لَنَا						
[for] us	and forgive	[from] us,	And pardon	[of it] (to bear).	we have	
وَأَرْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا						
so help us	our Protector,	You (are)	and have mercy on us.			
عَلَى الْقَوْمِ الْكَافِرِينَ						
286	[the] disbelievers.	the people -	against			
﴿ آياتها ٢٠٠ ﴾ ﴿ سورة آل عمران مدنية ٨٩ ﴾						
Surah Al-e-Imran						
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ						
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name			
الْحَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَىُّ						
the Ever-Living	Him,	except	God	(there is) no	Allah -	1 Alif Laam Meem
الْقَيُّومُ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ						
in [the] truth	the Book	to you	He revealed	2	the Sustainer of all that exists.	
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ						
and the Injeel,	the Taurat	and He revealed	(was) before it,	that which	confirming	
لَا مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ						
the Criterion.	And (He) revealed	for the mankind.	(as) guidance	Before (this),	3	
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ						
(is) a punishment	for them	in (the) Verses of Allah,	disbelieve[d]	those who	Verily,	
شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ إِنَّ اللَّهَ						
Allah -	Indeed	4 All-Able of retribution.	(is) All-Mighty,	And Allah	severe.	
لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ						
5	the heaven.	in	and not	the earth	in	anything from Him is hidden not
هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ						
He will.	how(ever)	the wombs	in	shapes you	(is) the One Who	He
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ هُوَ						
He	6	the All-Wise.	the All-Mighty,	Him,	except	god (There is) no

were before us. Our Lord! And burden us not with that which we have no strength to bear. And pardon us, and forgive us, and have mercy on us. **You** are our protector, so help us against the disbelieving people.

سورة
٨

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

1. *Alif Laam Meem.*
2. Allah - there is no God except **Him**, the Ever-Living, the Sustainer of all that exists.
3. **He** revealed to you the Book in truth which confirms that which was before it and **He** revealed the Taurat and the Injeel,
4. Before this, as guidance for mankind. And **He** revealed the Criterion. Verily, those who disbelieved in the Verses of Allah, for them is a severe punishment. And Allah is All-Mighty, All-Able of retribution.
5. Indeed, nothing is hidden from Allah in the earth and in the heaven.
6. **He** is the **One Who** shapes you in the wombs as **He** wills. There is no god except **Him**, the All-Mighty, the All-Wise.

7. He is the **One Who** revealed to you the Book, in it are Verses which are absolutely clear - they are the foundation of the Book and others are allegorical. Then as for those in whose hearts is perversity - they follow what is allegorical from the Book, seeking discord and seeking its interpretation. And none except Allah knows its (true) interpretation. And those who are firm in knowledge say, "We believe in it. All (of it) is from our Lord." And not will take heed except men of understanding.

الَّذِي	أَنْزَلَ	عَلَيْكَ	الْكِتَابَ	مِنْهُ	إِيَّتِ	مُحْكَمَاتٌ
(is) the One Who	revealed	to you	the Book,	of it	(are) Verses	absolutely clear -
هُنَّ	أُمُّ	الْكِتَابِ	وَأُخْرٌ	مُتَشَبِّهَاتٌ	فَأَمَّا	الَّذِينَ
they (are)	the foundation	(of) the Book,	and others	(are) allegorical.	Then as for	those
فِي	قُلُوبِهِمْ	زَيْغٌ	فَيَتَّبِعُونَ	مَا	تَشَابَهَ	مِنْهُ
in	their hearts	(is) perversity -	[so] they follow	what	(is) allegorical	of it,
ابْتِغَاءَ	الْفِتْنَةِ	وَابْتِغَاءَ	تَأْوِيلِهِ	وَمَا	يَعْلَمُ	تَأْوِيلَهُ
seeking	[the] discord	and seeking	its interpretation.	And not	knows	its interpretation
إِلَّا	اللَّهُ	وَالرَّاسِخُونَ	فِي	الْعِلْمِ	يَقُولُونَ	أَمَّا
except	Allah.	And those firm	in	[the] knowledge,	they say,	"We believe
كُلُّ	مَنْ	عِنْدَ	رَبِّنَا	وَمَا	يَدَّكَّرُ	إِلَّا
All	(is) from	our Lord."	And not	will take heed	except	men of understanding.

8. "Our Lord! Do not deviate our hearts after **You** have guided us and grant us mercy from **Yourself**. Indeed, **You Alone** are the Bestower.

رَبَّنَا	لَا	تُزِغْ	قُلُوبَنَا	بَعْدَ	إِذْ	هَدَيْتَنَا
7	"Our Lord!	(Do) not	deviate	our hearts	after	[when] You (have) guided us,
وَهَبْ	لَنَا	مِنْ	لَدُنْكَ	رَحْمَةً	إِنَّكَ	أَنْتَ
and grant	(for) us	from	Yourself	mercy.	Indeed You ,	(are) the Bestower.

9. Our Lord! Indeed, **You** will gather mankind on a Day about which there is no doubt. Indeed, Allah does not break **His** Promise."

رَبَّنَا	إِنَّكَ	جَامِعُ	النَّاسِ	لِيَوْمٍ	لَا	شَكَّ
8	Our Lord!	Indeed, You	will gather	[the] mankind	on a Day,	(there is) no
رَأَيْبَ	فِيهِ	إِنَّ	اللَّهَ	لَا	يُخْلِفُ	الْوَعْدَ
doubt	in it.	Indeed,	Allah	(does) not	break	the Promise."

10. Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And those will be the fuel for the Fire.

الَّذِينَ	كَفَرُوا	لَنْ	تُغْنِيَ	عَنْهُمْ	أَمْوَالُهُمْ	وَلَا
those who	disbeliev[e]d	never	will avail	[for] them	their wealth	and not
مِنَ	اللَّهِ	شَيْئًا	وَأُولَئِكَ	هُمْ	وَقُودُ	النَّارِ
against	Allah	anything,	and those -	they (are)	(the) fuel	(for) the Fire.

11. Like the behavior of the people of Firaun and those who were before them. They denied **Our** Signs, so Allah seized them for their sins. And Allah is severe in punishment.

كَذَّابُوا	بِآيَاتِنَا	فَأَخَذَهُمُ	اللَّهُ	بِذُنُوبِهِمْ	وَاللَّهُ	شَدِيدٌ
They denied	Our Signs,	so Allah seized them	And Allah	for their sins.	(is) severe	And Allah

12. Say to those who disbelieve, "You will be overcome

الْعِقَابِ	قُلْ	لِلَّذِينَ	كَفَرُوا	سَتُعْلَبُونَ
(in) [the] punishment.	Say	to those who	disbeliev[e]d,	"You will be overcome

١٢	وَتُحْشَرُونَ	إِلَىٰ	جَهَنَّمَ	وَبِئْسَ	الْبِهَادُ	١٢
12	[the] resting place.	[and] an evil	He ll,	to	and you will be gathered	
	قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ	الَّتِي لَقِيََتْ	فِئَةً تُحَارِبُ	أُخْرَىٰ	كَافِرَةً	١٣
	fighting	one group	which met -	(the) two hosts	in	a sign
	for you	it was	Surely			
	مِثْلَيْهِمْ	رَأَىٰ	الْعَيْنِ	وَاللَّهُ	يُؤَيِّدُ	بِنَصْرِهِ
	He will.	whom	with His help	supports	And Allah	with their eyes.
	twice of them					
	إِنَّ فِي ذَٰلِكَ لَعِبْرَةً	لِّأُولِي	الْأَبْصَارِ	١٣		
13	(of) vision.	for the owners	surely (is) a lesson	that	in	Indeed,
	زُيِّنَ	لِلنَّاسِ	حُبُّ	الشَّهَوَاتِ	مِنْ	
	of	(of) the (things they) desire -	(is) love	for mankind	Beautiful	
	النِّسَاءِ	وَالْبَنِينَ	وَالْقَنَاطِيرَ	الْمُقْتَدِرَةَ	مِنَ	الذَّهَبِ
	[the] gold	of	[the] stored up	and [the] heaps	and [the] sons	[the] women
	وَالْفِضَّةِ	وَالْخَيْلِ	السُّومَةِ	وَالْأَنْعَامِ	وَالْحَرْثِ	
	and [the] silver,	and [the] horses	[the] branded,	and [the] cattle	and [the] tilled land.	
	ذَٰلِكَ	مَتَاعُ	الْحَيَاةِ	الدُّنْيَا	وَاللَّهُ	عِنْدَهُ
	with Him	but Allah -	(of) the world	(of) life	(is) provision	That
	حُسْنٌ	الْمَابِ	١٤	قُلْ	أَوْبَيْتُكُمْ	بِخَيْرٍ
	of better	"Shall I inform you	Say,	14	[the] abode to return.	(is an) excellent
	مِنْ	ذَلِكُمْ	لِلَّذِينَ	اتَّقَوْا	عِنْدَ	رَبِّهِمْ
	flows	(are) Gardens	their Lord,	with	fear[ed],	For those who
	that.	than				
	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَأَزْوَاجٌ
	pure	and spouses	in it,	abiding forever	[the] rivers -	underneath them
	from					
	وَرِضْوَانٌ	مِّنَ	اللَّهِ	وَاللَّهُ	بِالصِّدِّيقِ	١٥
15	of (His) slaves."	(is) All-Seer	And Allah	Allah.	from	and approval
	الَّذِينَ	يَقُولُونَ	رَبَّنَا	إِنَّا	أَمَنَّا	فَاعْفِرْ
	for us	so forgive	(have) believed,	Indeed, we	"Our Lord!	say,
	Those who					
	ذُنُوبَنَا	وَقِنَا	عَذَابَ	النَّارِ	١٦	الصَّابِرِينَ
	The patient	16	(of) the Fire."	(from) punishment	and save us	our sins

and gathered towards Hell, an evil resting place.

13. Surely there has been for you a sign in the two hosts which met (in combat) - one fighting in the way of Allah and another of disbelievers. They saw them twice their number with their eyes. And Allah supports with His help whom He wills. Indeed, in that there is a lesson for those having vision.

14. Beautified for mankind is the love of the things they desire - of women and sons, and heaped up treasures of gold and silver, branded horses, and cattle and tilled land. Such are the possessions of the worldly life, but with Allah is an excellent abode to return to.

15. Say, "Shall I inform you of something better than that. For those who fear Allah, with their Lord, will be Gardens beneath which rivers flow, wherein they will abide forever, and they will have pure spouses and approval from Allah. And Allah is All-Seer of (His) slaves."

16. Those who say, "Our Lord! Indeed, we have believed, so forgive our sins, and save us from the punishment of the Fire."

17. The patient,

the truthful, the obedient, those who spend (in Allah's way), and those who seek forgiveness before dawn.

18. Allah bears witness that there is no god except **Him**, and (so do) the Angels and those of knowledge - standing in justice. There is no god except **Him**, the All-Mighty, the All-Wise.

19. Indeed, the religion in the sight of Allah is Islam. And those who were given the Book did not differ except after knowledge had come to them - out of envy among them. And whoever disbelieves in the Verses of Allah, then indeed, Allah is swift in (taking) account.

20. Then if they argue with you, say, "I have submitted myself to Allah and (so have) those who follow me." And say to those who were given the Book and the unlettered people, "Have you submitted yourselves?" Then if they submit, then surely they are guided. But if they turn back then on you is only to convey (the Message). And Allah is All-Seer of (His) slaves.

21. Indeed, those who disbelieve in the Signs of Allah and kill the Prophets without right, and kill those who order justice among

وَالصَّادِقِينَ	وَالْقَنَاتِينَ	وَالْمُنْفِقِينَ
and the truthful	and the obedient	and those who spend
وَالسَّاعِفِينَ	بِالْأَسْحَارِ	شَهِدَ اللَّهُ
and those who seek forgiveness	[in the] before dawn.	Allah bears witness
17	17	17
أَنَّهُ لَا إِلَهَ إِلَّا هُوَ	وَالْمَلَائِكَةُ	وَأُولُوا
(there is) no that [He],	god	except
إِلَّا هُوَ	وَالْعِلْمُ	قَائِمًا بِالْقِسْطِ
standing	(of) [the] knowledge -	in justice.
18	18	18
الْعَزِيزُ الْحَكِيمُ	إِنَّ الدِّينَ عِنْدَ اللَّهِ	بِالْإِسْلَامِ
the All-Wise.	the All-Mighty,	Islam.
وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا	الْكِتَابَ إِلَّا	مِنْ بَعْدِ مَا جَاءَهُمُ
those who differed	And not	(is) Islam.
الْعِلْمُ	بَعِيًا بَيْنَهُمْ	وَمَنْ
[the] knowledge	came to them	[what] after
18	18	18
يَكْفُرُ بِآيَاتِ اللَّهِ	فَإِنَّ اللَّهَ سَرِيعُ	الْحِسَابِ
(of) Allah, in (the) Verses	(is) swift	Allah then indeed,
19	19	19
فَإِنْ حَاجُّوكَ فَقُلْ	أَسَلْتُ	وَجْهِيَ لِلَّهِ
they argue with you,	Then if	19
وَمَنْ اتَّبَعَنِي	وَقُلْ لِلَّذِينَ أُوتُوا	الْكِتَابَ
follow me."	And say	those who
وَالْأُمِّيِّينَ	عَاسَلَمْتُمْ	فَإِنْ أَسَلُوا
and the unlettered people,	"Have you submitted yourselves?"	they submit
فَقَدْ اهْتَدَوْا	وَإِنْ تَوَلَّوْا	فَأَنْتُمْ
they are guided.	But if	they are guided.
19	19	19
وَاللَّهُ بَصِيرٌ	بِالْعِبَادِ	إِنَّ
And Allah	(is) to [the] convey.	Indeed,
20	20	20
الَّذِينَ يَكْفُرُونَ	بِآيَاتِ اللَّهِ	وَيَقْتُلُونَ
disbelieve	those who	without
وَيَقْتُلُونَ	الَّذِينَ يَأْمُرُونَ	بِالْقِسْطِ
and they kill	those who	among
20	20	20

الَّذِينَ	فَبَشِّرْهُمْ	بِعَذَابِ	الْيَمِّ	٢١	أُولَئِكَ
the people,	then give them tidings	of a punishment	painful.	21	Those
الَّذِينَ	حَبِطَتْ	أَعْمَالُهُمْ	فِي	الدُّنْيَا	
(are) the ones who -	became worthless	their deeds	in	the world	
وَالْآخِرَةِ	وَمَا	لَهُمْ	مِنْ	نَصِيرِينَ	٢٢
and (in) the Hereafter.	And not	(will be) for them	any	helpers.	22
أَلَمْ تَرَ	إِلَى الَّذِينَ	أُوتُوا	نَصِيبًا	مِّنَ الْكِتَابِ	
Have you not seen	[to]	those who	were given	a portion	of the Scripture?
يُدْعَوْنَ	إِلَى كِتَابِ	اللَّهِ	لِيَحْكُمَ	بَيْنَهُمْ	ثُمَّ
They are invited	to	(the) Book	(of) Allah	that (it should) arbitrate	then between them,
يَتَوَلَّى	فَرِيقٌ	مِّنْهُمْ	وَهُمْ	مُعْرِضُونَ	ذَلِكَ
turns away	a party	of them	and they (are)	those who are averse.	That
بِأَنَّهُمْ	قَالُوا لَنْ	تَمَسَّنَا	النَّارُ	إِلَّا	أَيَّامًا
(is) because they	say,	"Never	will touch us	except	(for) days
وَعَرَّهُمْ	فِي	دِينِهِمْ	مَا	كَانُوا	يَفْتَرُونَ
And deceived them	in	their religion	what	they were	inventing.
فَكَيْفَ	إِذَا	جَمَعْنَاهُمْ	لِيَوْمِ	لَا	رَيْبَ
Then how (will it be)	when	We will gather them	on a Day -	no	doubt
وَوُفِّيَتْ	كُلُّ	نَفْسٍ	مَّا	كَسَبَتْ	وَهُمْ
And will be paid in full	every	soul	what	it earned	and they (will) not
يُظْلَمُونَ	٢٥	قُلِ	اللَّهُمَّ	مَلِكِ	الْمَلِكِ
be wronged.	52	Say	"O Allah!	Owner	(of) the Dominion,
الْمَلِكِ	مَنْ	تَشَاءُ	وَتَنْزِعُ	الْمَلِكِ	مِمَّنْ
the dominion	(to) whom	You will	and You take away	the dominion	from whom
تَشَاءُ	وَتُعِزُّ	مَنْ	تَشَاءُ	وَتُذِلُّ	مَنْ
You will,	and You honor	whom	You will,	whom	and You humiliate
بِيَدِكَ	الْخَيْرِ	إِنَّكَ	عَلَى	كُلِّ	شَيْءٍ
In Your hand	(is all) the good.	Indeed, You	(are) on	every	thing
تُؤَلِّجُ	الَّيْلَ	فِي	النَّهَارِ	وَتُؤَلِّجُ	النَّهَارَ
You cause to enter	the night	in	the day	and You cause to enter	the day

people - give them tidings of a painful punishment.

22. Those are the ones whose deeds have become worthless in this world and in the Hereafter. And for them there will be no helpers.

23. Have you not seen those who were given a portion of the Scripture? They are invited to the Book of Allah that it should arbitrate between them; then a party of them turns away and they are averse.

24. That is because they say, "Never will the Fire touch us except for (a few) numbered days." And they were deceived in their religion by what they were inventing.

25. Then how will it be when We will gather them on a Day about which there is no doubt. Every soul will be paid in full what it earned and they will not be wronged.

26. Say, "O Allah! Owner of the Dominion, You give the dominion to whom You will and You take away the dominion from whom You will, and You honor whom You will, and You humiliate whom You will. In Your hand is all the good. Indeed, You have power over everything.

27. You cause the night to enter the day and You cause the day to enter

the night, and **You** bring forth the living from the dead, and **You** bring forth the dead from the living. And **You** give provision to whom **You** will without measure.

28. Let not the believers take the disbelievers as allies instead of the believers. And whoever does that, then he has no (connection) with Allah in anything except that you fear from them a threat. And Allah warns you of **Himself** and to Allah is the final return.

29. Say, "Whether you conceal what is in your breasts or disclose it, Allah knows it. And **He** knows what is in the heavens and what is in the earth. And Allah is on everything All-Powerful.

30. On the Day when every soul will find what it did of good presented (before him) and the evil it did, it will wish that there were a great distance between itself and the (evil it committed). And Allah warns you against **Himself**, and Allah is Most Kind to (**His**) slaves."

31. Say, "If you love Allah, then follow me, Allah will love you and forgive for you your sins. And Allah is Oft-Forgiving, Most Merciful.

32. Say, "Obey Allah and **His** Messenger." Then if they turn away then indeed, Allah does not love the disbelievers.

فِي اللَّيْلِ	وَتُخْرِجُ	الْحَيَّ	مِنَ الْمَيِّتِ	وَتُخْرِجُ	فِي اللَّيْلِ	وَتُخْرِجُ	الْحَيَّ	مِنَ الْمَيِّتِ	وَتُخْرِجُ	فِي اللَّيْلِ					
and	and	and	from	and	the night,	and	the living	and	the living	in					
الْمَيِّتِ	مِنَ الْحَيِّ	وَتَرْزُقُ	مَنْ تَشَاءُ	بِغَيْرِ	حِسَابٍ	٢٧	لَا	يَتَّخِذِ	الْمُؤْمِنُونَ	الْكَافِرِينَ	أَوْلِيَاءَ				
the dead	from the living	and You give provision	to whom You will	without	measure."	27	(Let) not	take	the believers,	the disbelievers	(as) allies				
مِنَ اللَّهِ	فَلَيْسَ	مِنْ دُونِ	الْمُؤْمِنِينَ	وَمَنْ	يَفْعَلْ	ذَلِكَ	فَلَيْسَ	مِنْ اللَّهِ	فِي شَيْءٍ	إِلَّا أَنْ	تَتَّقُوا	مِنْهُمْ	تُقَّةً		
Allah	from	And whoever	the believers.	And whoever	does	that,	then not he (has)	in anything except that	you fear	that	except	anything	in		
وَيَحذِّرُكُمْ	اللَّهُ	نَفْسَهُ	وَإِلَى	اللَّهِ	الْمَصِيرُ	٢٨	قُلْ	إِنْ	تُخْفُوا	مَا	فِي	صُدُورِكُمْ	أَوْ	تُبَدُّوهُ	
And Allah warns you	of	(of) Himself,	and to	Allah	(is) the final return.	28	Whether	Say,	you conceal	what	(is) in	your breasts	or	you disclose it -	
يَعْلَمُهُ	اللَّهُ	وَيَعْلَمُ	مَا	فِي	السَّمَوَاتِ	وَمَا	فِي	الْأَرْضِ	وَاللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	٢٩	
Allah knows it.	And He knows	And He knows	what	(is) in	the heavens	and what	(is) in	the earth.	And Allah	is on	every	thing	All-Powerful."	29	
كُلُّ	نَفْسٍ	مَا	عَمِلَتْ	مِنْ	خَيْرٍ	مُحَضَّرَاتٍ	وَمَا	عَمِلَتْ	مِنْ	سُوءٍ	تَوَدُّ	لَوْ	أَنَّ	بَيْنَهَا	
every	soul	of	it did	what	good -	of	it did	what	it did	evil,	it will wish	that	[if]	between itself	
وَاللَّهُ	يُحِبُّكُمْ	اللَّهُ	فَاتَّبِعُونِي	يُحِبُّكُمْ	اللَّهُ	وَيَغْفِرُ	لَكُمْ	ذُنُوبَكُمْ	وَاللَّهُ	رَاحِيمٌ	٣٠	قُلْ	إِنْ	كُنْتُمْ	
And Allah	will love you	Allah	then follow me,	Allah	will love you	and He	your sins.	for you	And Allah	Most Merciful.	30	Say,	"If	you	
وَاللَّهُ	رَاحِيمٌ	٣١	قُلْ	أَطِيعُوا	اللَّهَ	وَالرَّسُولَ	فَإِنْ	تَوَلَّوْا	٣١	قُلْ	أَطِيعُوا	اللَّهَ	وَالرَّسُولَ	فَإِنْ	تَوَلَّوْا
Most Merciful.	(is) Oft-Forgiving,	31	Then if	and the Messenger."	Allah	"Obey	Say,	31	31	they turn away -	Then if	and the Messenger."	Allah	"Obey	Say,

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ۝٣٢ إِنَّ اللَّهَ	Allah	Indeed,	32	the disbelievers.	(does) not love	Allah	then indeed,
اصْطَفَىٰ اٰدَمَ وَنُوْحًا وَّآلَ اِبْرٰهِيْمَ وَّآلَ عِمْرٰنَ	(of) Imran	and (the) family	(of) Ibrahim	and (the) family	and Nuh,	Adam	chose
عَلَى الْعٰلَمِيْنَ ۝٣٣ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللّٰهُ	And Allah	others.	from	some of them	Descendants,	33	the worlds. over
سَبِيْعٌ عَلِيْمٌ ۝٣٤ اِذْ قَالَتْ اِمْرٰتُ عِمْرٰنَ رَبِّ	"My Lord!	(of) Imran,	(the) wife	[she] said	When	34	All-Knowing. (is) All-Hearing,
اِنِّى نَذَرْتُ لَكَ فِى بَطْنِىْ مُحَرَّرًا فَتَقَبَّلْ مِنِّىْ	from me.	so accept	dedicated,	my womb,	(is) in what	to You	[I] vowed Indeed, I
اِنَّكَ اَنْتَ السَّبِيْعُ الْعَلِيْمُ ۝٣٥ فَلَمَّا	Then when	35	the All-Knowing.	(are) the All-Hearing,	You	Indeed, You,	
وَضَعْتَهَا قَالَتْ رَبِّ اِنِّىْ وَضَعْتُهَا اُنْثٰى	a female."	[I] (have) delivered [her]	indeed I	"My Lord,	she said,	she delivered her,	
وَاللّٰهُ اَعْلَمُ بِمَا وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْاُنْثٰى	like the female.	the male	and is not	she delivered,	[of] what	knows better	And Allah
وَإِنِّىْ سَبَيْتَهَا مَرْيَمَ وَإِنِّىْ اُعِيْدُهَا بِكَ	in You	[I] seek refuge for her	and that I	Maryam	[I] (have) named her	"And that I	
وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۝٣٦ فَتَقَبَّلَهَا	So accepted her,	36	the rejected."	the Shaitaan	from	and her offspring	
رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّاَنْبَتَهَا نَبَاتًا حَسَنًا	good,	a rearing	and reared her -	good,	with acceptance	her Lord	
وَوَكَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا	Zakariya in her	entered	Whenever	(of) Zakariya.	and put her in (the) care		
الْبُحْرَابِ وَّجَدَ عِنْدَهَا رِزْقًا قَالَ يٰرَبِّىْمُ اِنِّىْ	From where	"O Maryam!	He said,	provision.	with her	he found [the] prayer chamber	
لَكَ هٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ	Allah	Indeed,	Allah.	(is) from	"This	She said,	(is) this?" for you
يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۝٣٧ هٰذَاكَ	There only,	37	measure."	without	He wills	(to) whom gives provision	

33. Indeed, Allah chose Adam and Nuh, and the family of Ibrahim and the family of Imran over the worlds.

34. Descendants, some of them from others. And Allah is All-Hearing, All-Knowing.

35. When the wife of Imran said, "My Lord! Indeed, I have vowed to **You** what is in my womb, dedicated (to **Your** service), so accept from me. Indeed, **You** are All-Hearing, All-Knowing.

36. Then when she delivered her, she said, "My Lord, indeed, I have delivered a female." And Allah knows better what she delivered, and the male is not like the female. "And I have named her Maryam, and I seek **Your** protection for her and her offspring from Shaitaan, the rejected."

37. So her Lord accepted her with a goodly acceptance and made her grow in a good manner and put her in the care of Zakariya. Whenever Zakariya visited her prayer chamber, he found with her provision. He asked, "O Maryam! From where has this come to you." She said, "This is from Allah. Indeed, Allah gives provision to whom **He** wills without measure."

38. There itself,

Zakariya invoked his Lord, he said, "My Lord grant me from Yourself a pure offspring. Indeed, You are All-Hearer of the prayer."

39. Then the Angels called him while he was standing in prayer in the prayer chamber. "Indeed, Allah gives you glad tidings of Yahya, confirming the word from Allah and (he will be) noble, chaste, and a Prophet from among the righteous.

40. He said, "My Lord, how will I have a son when I have reached old age and my wife is barren?" He (the Angel) said, "Thus; Allah does what He wills."

41. He said, "O my Lord give me a sign." He said, "Your sign is that you will not speak with people for three days except with gestures. And remember your Lord much, and glorify (Him) in the evening and in the morning."

42. And when the Angels said, "O Maryam! Indeed, Allah has chosen you and purified you and preferred you over the women of the worlds."

43. "O Maryam! Be obedient to your Lord and prostrate and bow down with those who bow down."

44. That is from the news of the unseen which We reveal to you.

دَعَا ذَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ							
Yourself	from	[for] me	grant	"My Lord	he said,	his Lord,	Zakariya invoked
ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾							
38	(of) the prayer	(are) All-Hearer	Indeed, You	pure.	offspring		
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي							
الْمِحْرَابِ أَنْ اللَّهُ يُبَشِّرُكَ بِإِخْتِي مُصَدِّقًا							
confirming of Yahya, gives you glad tidings Allah "Indeed, the prayer chamber.							
بِكَلِمَةٍ مِّنْ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ							
among and a Prophet and chaste and a noble Allah from [of] a Word							
الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ							
a son, for me can (there) be how "My Lord He said, 39 the righteous.							
وَقَدْ بَلَغَنِي الْكِبَرُ وَأُمْرَاتِي عَاقِرٌ قَالَ							
He said, (is) [a] barren? and my wife [the] old age has reached me and verily							
كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ							
make "My Lord He said, 40 He wills." what does Allah "Thus;							
لِي آيَةً قَالَ آيَتُكَ إِلَّا مَا تَكَلَّمَ النَّاسُ							
(to) the people you will speak (is) that not your sign He said, a sign." for me							
ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرَمًا وَاذْكُرْ رَبَّكَ كَثِيرًا							
much, your Lord And remember (with) gestures. except days (for) three							
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ وَإِذْ قَالَتْ							
said And when 41 and (in) the morning." in the evening and glorify (Him)							
الْمَلَائِكَةُ يُرِيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ							
and purified you (has) chosen you Allah Indeed, "O Maryam! the Angels,							
وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يُرِيْمُ							
"O Maryam! 42 (of) the worlds." (the) women over and chosen you							
اِقْنَتِي لِرَبِّكِ وَأَسْجُدِي وَأَمْرَعِي مَعَ الرُّكْعِينَ							
those who bow down." with and bow down and prostrate to your Lord Be obedient							
﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ							
to you. We reveal it (of) the unseen - (the) news (is) from That 43							

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلُونَ أَقْلَامَهُمْ أَيُّهُمْ	(as to) which of them their pens they cast when with them you were And not
يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ	they (were) disputing. when with them you were and not Maryam; takes charge (of)
﴿٤٤﴾ إِذْ قَالَتِ الْمَلِكَةُ لَیْرِمُ إِنَّ اللَّهَ	Allah Indeed, "O Maryam! the Angels, said When 44
يُبَشِّرُ بِكَلِمَةٍ مِنْهُ ۗ اسْمُهُ الْمَسِيحُ عِيسَى	Isa, (is) the Messiah, his name from Him, of a word gives you glad tidings
ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ	and of and (in) the Hereafter, the world in honored (of) Maryam, son
الْمُقَرَّبِينَ ﴿٤٥﴾ وَيَكَلِّمُ النَّاسَ فِي	in (to) the people And he will speak 45 those brought near (to Allah).
الْهَدْيِ وَكَهْلًا وَمَنْ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ	She said, 46 the righteous." and (he will be) of and (in) maturity; the cradle
رَبِّ أُنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ	any man?" touch(ed) me and (has) not a boy, for me is [it] how "My Lord
قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا	a matter He decrees When He wills. what creates Allah "Thus He said,
فَأَنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ	And He will teach him 47 and it becomes. 'Be,' to it, He says then only
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾	48 and the Injeel. and the Taurat, and [the] wisdom, the Book,
وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۗ أَنِّي قَدْ	[surely] 'Indeed, I (of) Israel, (the) Children to And (make him) a Messenger
جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۗ إِنِّي أَخْلُقُ لَكُمْ	for you [I] design that I your Lord from with a sign [I] (have) come (to) you
مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ	into it then I breath (of) the bird, like the form [the] clay from
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَهَ	the blind, And I cure (of) Allah. by (the) permission a bird and it becomes

And you were not with them when they cast their pens as to which of them should take charge of Maryam; nor were you with them when they were disputing.

45. When the Angels said, "O Maryam! Indeed, Allah gives you glad tidings of a word from Him, his name is Messiah, Isa, son of Maryam, held in honor in this world and in the Hereafter and among those brought near (to Allah).

46. And he will speak to the people in the cradle and in maturity; and he will be of the righteous."

47. She said' "My Lord how will I have a child when no man has touched me?" He said, "Thus Allah creates what He wills. When He decrees a matter, then He only says to it, 'Be,' and it becomes.

48. And He will teach him the Book, and wisdom, and the Taurat, and the Injeel.

49. And (make him) a Messenger to the Children of Israel, (saying), 'Indeed, I have come to you with a sign from your Lord - that I design for you from clay (that which is) like the form of a bird, then I breath into it and it becomes a bird by the permission of Allah. And I cure the blind

and the leper and give life to the dead by the permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed, in that is surely a sign for you, if you are believers.

50. And (I have come) to confirm that which was before me of the Taurat, and to make lawful for you some of that which was forbidden to you. And I have come to you with a sign from your Lord. So fear Allah and obey me.

51. Indeed, Allah is my Lord and your Lord, so worship **Him Alone**. This is the straight path.”

52. But when Isa perceived disbelief from them, he said, “Who will be my helpers (in the cause) of Allah.” The disciples said, “We will be the helpers (in the cause) of Allah, we believe in Allah and bear witness that we are Muslims.

53. Our Lord, we believe in what **You** revealed and we follow the Messenger, then write us among the witnesses.”

54. And they (disbelievers) schemed, and Allah planned. And Allah is the best of planners.

55. When Allah said, “O Isa! Indeed, I will take you and raise you towards **Myself**, and purify you from those who disbelieve and I will make those who follow you superior

وَالْأَبْرَصَ	وَإِخِي	الْمَوْتِ	بِإِذْنِ	اللَّهِ
(of) Allah,	and I give life	(to) the dead	by (the) permission	(of) Allah.
وَأُنَبِّئُكُمْ	بِمَا	تَأْكُلُونَ	وَمَا	تَدَّخِرُونَ
Indeed,	of what	you eat	and what	you store
فِي	ذَلِكَ	لَايَةً	لَّكُمْ	إِنْ كُنْتُمْ
And confirming	that	(is) surely a sign	you are	if for you,
لِّمَا	بَيَّنَّ	يَدَيَّ	مِنَ	التَّوْرَةِ
for you	and so that I make lawful	the Taurat,	of	(was) before me
بَعْضَ	الَّذِي	حُرِّمَ	عَلَيْكُمْ	وَجِئْتُكُمْ
And I (have) come to you	to you.	was forbidden	(of) that which	some
بِآيَةٍ	مِّن	رَّبِّكُمْ	فَاتَّقُوا	اللَّهَ
Allah	Indeed,	50	and obey me.	Allah
رَبِّي	وَرَبِّكُمْ	فَاعْبُدُوا	هَذَا	صِرَاطٌ
51	(is) the straight path.”	This	so worship Him .	and your Lord,
فَلَمَّا	أَحْسَ	عِيسَى	مِنْهُمْ	الْكُفْرَ
“Who	he said,	[the] disbelief	from them	Isa
أَنْصَارِي	إِلَى	اللَّهِ	قَالَ	الْحَوَارِيُّونَ
(will be the) helpers	“We	the disciples	Said	Allah.”
اللَّهِ	أُمَّنَا	بِاللَّهِ	وَأَشْهَدُ	بِأَنَّ
52	(are) Muslims.	that we	and bear witness	in Allah
رَبَّنَا	أُمَّنَا	بِمَا	أَنْزَلْتَ	وَاتَّبَعْنَا
the Messenger,	and we follow[ed]	You revealed	in what	we believe[d]
فَاكْتَبْنَا	مَعَ	الشَّاهِدِينَ	وَمَكَّرُوا	٥٣
And they schemed,	53	the witnesses.”	among	then write us
وَمَكَرَ	اللَّهُ	وَإِلَى	اللَّهِ	خَيْرٌ
When	54	(of) the planners.	(is the) best	And Allah
قَالَ	اللَّهُ	يُعِيسَى	إِنِّي	مُتَوَفِّيكَ
and purify you	to Myself	and raise you	(will) take you	Indeed, I
مِنَ	الَّذِينَ	كَفَرُوا	وَجَاعِلُ	الَّذِينَ
superior	follow[ed] you	those who	and I will make	disbelieve[d],

الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَى	to Me	Then	(of) [the] Resurrection.	(the) Day	on	disbelieve[d]	(to) those who	
مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِي مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ	differing.	[in it]	you were	about what	between you	and I will judge	(is) your return	
﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ	then I will punish them	disbelieve[d],	those who	Then as for	55			
عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ	for them	And not	and (in) the Hereafter.	the world	in	severe	(with) a punishment	
مَنْ نُصْرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا	and did	believe[d]	those who	And as for	56	helpers.	any	
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا	(does) not	And Allah	their reward.	then He will grant them in full	[the] righteous deeds			
يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنْ	of	to you	(is what) We recite [it]	That	57	the wrongdoers.	love	
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى	(of) Isa	(the) likeness	Indeed,	58	[the] Wise.	and the Reminder -	the Verses	
عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ	then	dust	from He created him	(of) Adam.	(is) like (the) likeness	Allah	near	
قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾ الْحَقُّ مِنْ رَبِّكَ	your Lord,	(is) from	The truth	59	and he was.	"Be,"	to him,	
فَلَا تَكُنْ مِنَ الْمُتَرَدِّينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ	argues (with) you	Then whoever	60	the doubters.	among	be	so (do) not	
فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا	"Come,	then say,	the knowledge	of	came to you	what	after	concerning it
نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا	and ourselves	and your women,	and our women	and your sons,	our sons	let us call		
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى	on	(of) Allah	the curse	and [we] invoke	let us pray humbly,	then	and yourselves,	
الْكَذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	[the] true.	the narration -	surely it (is)	this,	Indeed	61	the liars.	

to those who disbelieve on the Day of Resurrection. Then to Me is your return and I will judge between you concerning that about which you used to differ.

56. Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the Hereafter. And they will have no helpers.

57. And as for those who believe and do righteous deeds, He will grant them in full their reward. And Allah does not love the wrongdoers.

58. That is what We recite to you of the Verses and the Wise Reminder.

59. Indeed, the likeness of Isa with Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.

60. The truth is from your Lord, so do not be among the doubters.

61. Then whoever argues with you concerning it after knowledge has come to you - then say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us humbly pray and invoke the curse of Allah on the liars.

62. Indeed, this is the true narration.

And there is no god except Allah. And indeed, Allah is the All-Mighty, the All-Wise.

63. And if they turn back, then indeed, Allah is All-Knowing of the corrupters.

64. Say, "O People of the Book! Come to a word that is equitable between us and you that we worship none but Allah nor associate any partners with Him and that we will not take others as lords besides Allah." Then if they turn away, then say, "Bear witness that we are Muslims."

65. O People of the Book! Why do you argue about Ibrahim while the Taurat and Injeel were not revealed until after him? Then why don't you use your intellect?

66. Here you are - those who argue about that of which you have (some) knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you do not know.

67. Ibrahim was neither a Jew nor a Christian, but he was a true Muslim and he was not of those who associated partners with Allah.

68. Indeed, the most worthy people to claim relationship to Ibrahim are those who follow him and this Prophet (Muhammad SAWS) and those who believe. And Allah is the Guardian

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهوَ الْعَزِيزُ	(is) the All-Mighty, surely He Allah, And indeed, Allah. except And (there is) no god
الْحَكِيمُ ﴿٦٢﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ	(is) All-Knowing, Allah then indeed, they turn back, And if 62 the All-Wise.
بِالْأَنفُسِ الرَّاسِخَاتِ ﴿٦٣﴾ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ	a word to Come (of) the Book! "O People Say, 63 of the corrupters.
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا	and not Allah, except we worship that not and between you - between us equitable
نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا	(to) others some of us take and not anything with Him - we associate partners
أَرْبَابًا مِمَّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا	that we "Bear witness then say, they turn away, Then if besides Allah." (as) lords
مُسْلِمُونَ ﴿٦٤﴾ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي	concerning (do) you argue Why (of) the Book! O People 64 (are) Muslims."
إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ	after him? except and the Injeel the Taurat was revealed while not Ibrahim
أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآؤَنتُمْ هَؤَآءِ حَاجَجْتُمْ	argued those who Here you are - 65 you use your intellect? Then why don't
فِي مَا نَكُتُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ	(do) you argue Then why (have some) knowledge. of it [for] you about what
فِي مَا لَيْسَ نَكُتُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ	while you knows, And Allah (any) knowledge. of it for you not about what
لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا	a Christian and not a Jew Ibrahim was Not 66 know. (do) not
وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾	67 the polytheists. from he was and not Muslim, a true he was and but
إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ	follow him (are) those who with Ibrahim the best people to claim relationship Indeed,
وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ	(is) a Guardian And Allah believe[d]. and those who [the] Prophet and this

المؤمنين ﴿٦٨﴾	وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ
(of) the believers.	if (of) the Book (the) People from a group Wished 68
يُضِلُّوكُمْ	وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا
they could lead you astray,	and not themselves except they lead astray and not they could lead you astray,
يَشْعُرُونَ ﴿٦٩﴾	يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ
they perceive.	[in] the Signs you deny Why do (of) the Book! O People 69
اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾	يَا أَهْلَ الْكِتَابِ لِمَ
(of) Allah	Why (of) the Book! O People 70 bear witness? while you (of) Allah
تَلْبَسُونَ الْحَقَّ بِالْبَاطِلِ	وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ
the truth do you mix	know? while you the truth and conceal with the falsehood the truth do you mix
﴿٧١﴾ وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ	أُؤْمِنُوا بِالَّذِي
And said 71	in what "Believe (of) the Book, (the) People of a group
أُنزِلَ عَلَى الَّذِينَ آمَنُوا	وَجَهَ النَّهَارِ وَكَفَرُوا
was revealed	and reject (of) the day, (at the) beginning believe[d] those who on
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾	وَلَا تُؤْمِنُوا إِلَّا
perhaps they may (at) its end,	except believe And (do) not 72 return.
لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى	هُدَى اللَّهِ
(the one) who	the (true) guidance "Indeed Say, your religion." follows
أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ	أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفُضْلَ
(is the) Guidance of Allah -	was given to you (of) what (the) like (to) one - is given lest (is the) Guidance of Allah -
أَوْ يُحَاجُّوكُمْ	عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفُضْلَ
they may argue with you or	the Bounty "Indeed, Say, your Lord." near
بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ	وَاسِعٌ
(is) in the Hand of Allah.	(is) All-Encompassing, and Allah He wills, (to) whom He gives it (is) in the Hand of Allah.
﴿٧٣﴾ عَلَيْهِ يَخْتَصُّ بِرَحْمَتِهِ	مَنْ يَشَاءُ وَاللَّهُ
All-Knowing."	And Allah He wills. whom for His Mercy He chooses 73
ذُو الْفُضْلِ الْعَظِيمِ ﴿٧٤﴾	وَمِنْ أَهْلِ الْكِتَابِ
(is) the Possessor of Bounty -	(of) the Book (the) People And from 74 [the] great.
مَنْ إِنْ تَأَمَّنْهُ	بِقَنْطَرٍ يُؤَدِّهِ إِلَيْكَ
(is he) who,	to you. he will return it with a great amount of wealth you entrust him if

of the believers.

69. A group of the People of the Book wish to lead you astray, and not they lead astray except themselves and they do not perceive.

70. O People of the Book! Why do you deny the Signs of Allah to which you yourselves bear witness?

71. O People of the Book! Why do you mix the truth with falsehood and conceal the truth knowingly?

72. And a group of the People of the Book said, "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end, perhaps they may return.

73. And do not believe except those who follow your religion." Say, "Indeed the true guidance is the Guidance of Allah - lest someone be given the like of that which was given to you or that they may argue with you before your Lord." Say, "Indeed, the Bounty is in the Hand of Allah - He gives it to whom He wills, and Allah is All-Encompassing, All-Knowing.

74. He chooses for His Mercy whom He wills. And Allah is the Possessor of Great Bounty.

75. And among the People of the Book is he who, if you entrust him with a great amount of wealth, he will return it to you.

And among them is he who, if you entrust him with a single coin, he will not return it to you unless you constantly stand demanding (it). That is because they say, "There is no blame upon us concerning the unlettered people." And they speak a lie about Allah while they know.

76. Nay, whoever fulfills his covenant and fears Allah, then indeed Allah loves those who fear Him.

77. Indeed, those who exchange the Covenant of Allah and their oaths for a little price will have no share in the Hereafter, and Allah will not speak to them on the Day of Resurrection, nor will He purify them; and for them is a painful punishment.

78. And indeed, among them is a group who distort the Book with their tongues so that you may think it is from the Book, but it is not from the Book. And they say, "This is from Allah," but it is not from Allah. And they tell a lie about Allah while they know.

79. It is not for any human to whom Allah has given the Book, and wisdom and Prophethood to say to the people, "Be my worshippers

وَمِنْهُمْ	مَنْ	إِنْ	تَأَمَّنَهُ	بِدِينَارٍ	لَا	يُؤَدِّهِ
And from them	if	(is he) who,	you entrust him	with a single coin	not	he will return it
إِلَيْكَ	إِلَّا	مَا	دُمْتَ	عَلَيْهِ	قَائِمًا	ذَلِكَ
to you	except	you keep constantly	standing.	over him	That	(is) because they
لَيْسَ	عَلَيْنَا	فِي	الْأُمِّيِّينَ	سَبِيلٌ	وَيَقُولُونَ	
“Not	on us	concerning	the unlettered people	(accountability).”	And they say	any [way]
عَلَى	اللَّهِ	الْكُذِبَ	وَهُمْ	يَعْلَمُونَ	بَلَى	مَنْ
Allah	about	the lie	while they	know.	75	Nay,
بِعَهْدِهِ	وَاتَّقَى	فَإِنَّ	اللَّهَ	يُحِبُّ	الْمُتَّقِينَ	
his covenant	and fears (Allah) ,	then indeed,	Allah	loves	those who fear (Him).	
إِنَّ	الَّذِينَ	يَشْتَرُونَ	بِعَهْدِ	اللَّهِ	وَأَيْمَانِهِمْ	
Indeed,	those who	exchange	(the) Covenant	(of) Allah	and their oaths	76
ثَمًّا	قَلِيلًا	أُولَئِكَ	لَا	خَلَاقَ	لَهُمْ	فِي
(for) a price	little,	those -	no	share	in	the Hereafter
يُكَلِّمُهُمُ	اللَّهُ	وَلَا	يَنْظُرُ	إِلَيْهِمْ	يَوْمَ	الْقِيَامَةِ
will Allah speak to them,	and not	look	at them	(on the) Day	(of) the Resurrection	
وَلَا	يُزَكِّيهِمْ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ	وَإِنَّ	
and not	purify them,	and for them	(is) a punishment	painful.	77	And indeed,
مِنْهُمْ	لَفَرِيقًا	يَلُونُ	أَلْسِنَتَهُمْ	بِالْكِتَابِ		
among them	surely (is) a group -	they distort	their tongues	in (reciting) the Book		
لِتَحْسَبُوهُ	مِنَ	الْكِتَابِ	وَمَا	هُوَ	مِنَ	الْكِتَابِ
so that you may think it	(is) from	the Book	and not	it	(is) from	the Book.
وَيَقُولُونَ	هُوَ	مِنَ	عِنْدِ	اللَّهِ	وَمَا	هُوَ
And they say,	“It	(is) from Allah.”	But not	(is) from Allah.	it	And they say
عَلَى	اللَّهِ	الْكُذِبَ	وَهُمْ	يَعْلَمُونَ	مَا	كَانَ
Allah	about	the lie	while they	know.	78	Not
أَنْ	يُؤْتِيَهُ	اللَّهُ	الْكِتَابَ	وَالْحُكْمَ	وَالنُّبُوَّةَ	
that	Allah gives him	the Book,	and the wisdom,	and the Prophethood,		
ثُمَّ	يَقُولُ	لِلنَّاسِ	كُونُوا	عِبَادًا		
then	he says	to the people,	“Be	worshippers		

لِي	مِنْ دُونِ اللَّهِ	وَالَكِنْ	كُونُوا
of me	besides Allah,	but (would say)	"Be
رَابِّينَ	بِهَا	كُنْتُمْ	تُعَلِّمُونَ
worshippers of the Lord	because	you have been	teaching
وَبِهَا	كُنْتُمْ	تَدْرُسُونَ	وَلَا
and because	you have been	studying (it)."	And not
يَأْمُرُكُمْ	أَنْ تَتَّخِذُوا	الْمَلَائِكَةَ	وَالنَّبِيِّينَ
he will order you	that	you take	and the Prophets
أَرْبَابًا	أَيَّامُكُمْ	بِالْكَفْرِ	بَعْدَ
(as) lords.	Would he order you	to [the] disbelief	[when] after
أَنْتُمْ	مُسْلِمُونَ	وَإِذْ	أَخَذَ اللَّهُ
you (have become)	Muslims?	And when	Allah took
مِيثَاقَ	النَّبِيِّينَ	لَمَّا	آتَيْتُكُمْ
covenant	(of) the Prophets,	"Certainly, whatever	I (have) given you
كِتَابٍ	وَحِكْمَةٍ	ثُمَّ	جَاءَكُمْ
(the) Book	and wisdom	then	comes to you
مُصَدِّقٌ	لِهَا	مَعَكُمْ	لِتُؤْمِنَنَّ
confirming	that which	(is) with you,	you must believe
وَلتَنْصُرُنَّهُ	قَالَ	ءَأَقْرَرْتُمْ	وَأَخَذْتُمْ
and you must help him."	He said,	"Do you affirm	and take
عَلَى	ذِكْرِكُمْ	إِصْرِي	قَالُوا
on	that (condition)	"My Covenant?"	They said,
قَالَ	فَأَشْهَدُوا	وَأَنَا	مَعَكُمْ
He said,	"Then bear witness,	and I (am)	with you
الشَّاهِدِينَ	فَمَنْ	تَوَلَّى	بَعْدَ
the witnesses."	81	Then whoever	after
ذَلِكَ	فَأُولَئِكَ	هُمُ	الْفَاسِقُونَ
that,	then those	they	(are) the defiantly disobedient.
أَفَعَبَّرَ	دِينِ	اللَّهِ	يَبْغُونَ
So is (it) other than	(the) religion	(of) Allah	they seek?

besides Allah," but (on the contrary) he would say, "Be worshippers of the Lord because you have been teaching the book and you have been studying it."

80. Nor would he order you to take the Angels and the Prophets as lords. Would he order you to disbelief after you have become Muslims?

81. And when Allah took the covenant of the Prophets (saying)," Certainly, whatever I have given you of the Book and the wisdom, then there comes to you a Messenger confirming that which is with you, you must believe in him and support him." He said, "Do you affirm and take on that (condition) My Covenant?" They said, "We affirm." He said, "Then bear witness, and I am with you among the witnesses."

82. Then whoever turns away after that - then those are the defiantly disobedient.

83. Do they seek other than the religion of Allah?

While to **Him** have submitted whatever is in the heavens and the earth willingly or unwillingly, and to **Him** they will be returned.

وَلَهُ				
the heavens	(is) in	whatever	(have) submitted	While to Him
وَالْأَرْضِ				
and towards Him	or unwillingly,	willingly		and the earth,
يُرْجَعُونَ				
in Allah	"We believed	Say,	83	they will be returned.
وَمَا				
was revealed	and what	on us	(is) revealed	and what
عَلَىٰ				
and Yaqub,	and Ishaq,	and Ismail,	Ibrahim,	on
وَالْأَسْبَاطِ				
(to) Musa,	was given	and what		and the descendants
وَعِيسَىٰ				
Not	their Lord.	from	and the Prophets	and Isa,
نُفَرِّقُ				
and we	of them	any	between	we make distinction
لَهُ				
seeks	And whoever	84	(are) submissive.	to Him
غَيْرَ				
will be accepted	then never	(as) religion	[the] Islam	other than
مِنْهُ				
(will be) from	the Hereafter,	in	and he	from him,
الْخَسِرِينَ				
a people	(shall) Allah guide	How	85	the losers.
كَفَرُوا				
and (had) witnessed	their belief	after		(who) disbelieved
أَنَّ				
and came to them	(is) true,	the Messenger		that
الْبَيِّنَاتِ				
the people	guide	(does) not	And Allah	the clear proofs?

84. Say, "We believe in Allah and what is revealed to us and what was revealed to Ibrahim and Ismail, and Ishaq, and Yaqub, and the descendents and what was given to Musa, and Isa, and the Prophets from their Lord. We do not make any distinction between them and to **Him** we are submissive.

85. And whoever seeks a religion other than Islam - it will never be accepted from him, and he, in the Hereafter, will be among the losers.

86. How shall Allah guide a people who disbelieved after they had believed and had witnessed that the Messenger is true, and clear proofs had come to them? And Allah does not guide

الظَّالِمِينَ ٨٦ أولئك جزاءهم				
their recompense,	Those -	86	[the] wrongdoers.	
أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ				
and the Angels	(of) Allah	(is the) curse	on them	that
وَالنَّاسِ أَجْمَعِينَ ٨٧ خَلِدِينَ فِيهَا				
in it.	(They will) abide forever	87	all together.	and the people
لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا				
and not	the punishment	for them	will be lightened	Not
هُمْ ٨٨ يُنظَرُونَ إِلَّا الَّذِينَ				
those who	Except	88	will be reprieved.	they
تَابُوا ٨٩ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَأَصْلَحُوا				
and reform[ed] themselves.	that,	after	repent	
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٨٩				
89	Most Merciful.	(is) Oft-Forgiving,	Allah	Then indeed,
إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيْمَانِهِمْ				
their belief	after	disbelieved	those who	Indeed,
ثُمَّ أَزْدَادُوا كُفْرًا ٩٠ لَنْ يُقْبَلَ				
will be accepted	never	(in) disbelief	they increased	then
تَوْبِهِمْ وَأُولَئِكَ هُمُ الضَّالُّونَ				
(are) those who have gone astray.	they	and those -	their repentance,	
إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا ٩٠				
and died	disbelieve[d]	those who	Indeed,	90
وَهُمْ كُفَّارٌ ٩١ فَلَنْ يُقْبَلَ مِنْ				
from	will be accepted	then never	(are) disbelievers,	while they
أَحَدِهِمْ ٩١ مَلَأُ الْأَرْضَ ذَهَبًا				
[and] (even) if	(of) gold	earth full	any one of them	
أَفْتَدَى بِهِ ٩١ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ				
painful	(is) a punishment	for them	Those -	he offered it as ransom.
وَمَا لَهُمْ مِنْ نَاصِرِينَ ٩١				
91	helpers.	any	(will be) for them	and not

the wrongdoing people.

87. Those - their recompense is that on them is the curse of Allah and the Angels and the people, all together.

88. They will abide therein forever. The punishment will not be lightened for them, nor will they be reprieved.

89. Except those who repent after that and reform themselves. Then indeed, Allah is Oft-Forgiving, Most Merciful.

90. Indeed, those who disbelieved after their belief and then they increased in disbelief, their repentance will never be accepted and they are the ones who have gone astray.

91. Indeed, those who disbelieve and die while they are disbelievers even if any one of them offered all the gold on the earth as ransom it will not be accepted from him. For them is a painful punishment and they will have no helpers.

92. Never will you attain righteousness until you spend from that which you love. And whatever you spend - indeed, Allah is All-Knowing of it.

لَنْ تَنَالُوا	الْبِرَّ	حَتَّى	تُنْفِقُوا	مِمَّا	تُحِبُّونَ	وَمَا	تُنْفِقُوا	مِنْ شَيْءٍ	فَإِنَّ	اللَّهَ	بِهِ	عَلِيمٌ	
you love.	from what	you spend	until	[the] righteousness	will you attain	Never	(is) All-Knowing.	of it	Allah	then indeed,	a thing	of you spend	And whatever

93. All food was lawful for the Children of Israel except what Israel made unlawful to himself before the Taurat was revealed. Say, "So bring the Taurat and recite it, if you are truthful."

كُلُّ	الطَّعَامِ	كَانَ	حَلَالًا	لِبَنِي إِسْرَائِيلَ	إِلَّا	مَا	حَرَّمَ	إِسْرَائِيلُ	عَلَى	نَفْسِهِ	مِنْ قَبْلِ	أَنْ	تُنزَلَ	التَّوْرَةُ	قُلْ	فَاتُوا	بِالتَّوْرَةِ	فَاتْلُوهَا	إِنْ	كُنْتُمْ	صَادِقِينَ	
except	for (the) Children of Israel	lawful	was	[the] food	All	92	what	Israel made unlawful	upon	himself	before	[that]	(was) revealed	the Taurat	truthful."	you are	if	and recite it	the Taurat	"So bring	Say,	the Taurat.

94. Then whoever fabricates a lie about Allah after that - then those are the wrongdoers.

فَمَنْ	اِفْتَرَى	عَلَى	اللَّهِ	الْكُذِبَ	مِنْ بَعْدِ	ذَلِكَ	فَأُولَئِكَ	هُمُ	الظَّالِمُونَ
that,	after	[the] lie	Allah	about	fabricates	Then whoever	93		

95. Say, "Allah has spoken the truth, so follow the religion of Ibrahim - the upright; and he was not of those who associated others with Allah.

فَأُولَئِكَ	هُمُ	الظَّالِمُونَ	قُلْ	صَدَقَ	اللَّهُ	فَاتَّبِعُوا	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَمَا	كَانَ	مِنْ
Allah (has) spoken the truth,	Say,	94	(are) the wrongdoers.	they	then those -	of	he was	and not	(the) upright,	(of) Ibrahim	(the) religion	then follow

96. Indeed, the First House set up for mankind is at Bakkah (i.e., Makkah) - blessed and a guidance for the worlds.

الْمُشْرِكِينَ	إِنَّ	أَوَّلَ	بَيْتٍ	وُضِعَ	لِلنَّاسِ	لِلَّذِي	بَبَكَّةَ	مُبْرَكًا	وَهُدًى	لِلْعَالَمِينَ	
for the mankind	set up	House	(the) First	Indeed,	95	the polytheists.	for the worlds.	and a guidance	blessed	(is) at Bakkah,	(is) the one which

97. In it are clear signs, standing place of Ibrahim, and whoever enters it is safe. And pilgrimage to the House is a duty that mankind owes to Allah for those who are able to find the means. And whoever disbelieves, then indeed, Allah is free from the need of the universe.

فِيهِ	آيَاتٌ	بَيِّنَاتٌ	مَقَامُ	إِبْرَاهِيمَ	وَمَنْ	دَخَلَهُ	كَانَ	أَمْنًا	وَاللَّهُ	عَلَى	النَّاسِ	حُجٌّ
enters it -	and whoever	standing place of Ibrahim,	clear,	(are) signs	In it	(is) pilgrimage	the mankind	upon	And (due) to Allah	safe.	is	

98. Say, "O People of the Book! Why do you disbelieve in the Verses of Allah

قُلْ	يَا أَهْلَ	الْكِتَابِ	لِمَ	تَكْفُرُونَ	بِآيَاتِ	اللَّهِ
(of) Allah,	in (the) Verses	(do) you disbelieve	Why	"O People of the Book!	Say,	

وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَا أَهْلَ						
"O People	Say,	98	you do?"	what	over	(is) a Witness while Allah
الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن						
(those) who	(of) Allah	(the) way	from	(do) you hinder	Why	(of) the Book!
أَمَنَ تَبِعُونَهَا عَوَجًا وَأَنْتُمْ شُهَدَاءُ ط						
(are) witnesses?	while you	(seem) crooked	seeking (to make) it	believe[d],		
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَا أَيُّهَا الَّذِينَ						
who	O you	99	you do.	of what	unaware	And Allah (is) not
أَمَنُوا إِنْ تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ						
the Book	were given	those who	from	a group	you obey	If believe[d]!
يُرُدُّوكُمْ بَعْدَ إِيْمَانِكُمْ كُفْرِينَ ﴿١٠٠﴾ وَكَيْفَ						
And how (could)	100	(as) disbelievers.	your belief	after	they will turn you back	
تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ						
and among you	(of) Allah	(the) Verses	upon you	is recited	while [you]	you disbelieve
رَسُولُهُ ط وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ						
he is guided	then surely	to Allah,	holds firmly	And whoever	(is) His Messenger?	
إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ع ﴿١٠١﴾ يَا أَيُّهَا الَّذِينَ						
Allah	Fear	believe[d]!	who	O you	101	a straight path. to
حَقِّ تَقْتَهُ وَلَا تَتَوَكَّنَ إِلَّا وَأَنْتُمْ						
(while you]	except	die	and (do) not	(that) He (should) be feared	(as is) His right	
مُّسْلِمُونَ ﴿١٠٢﴾ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا						
all together	(of) Allah	to (the) rope	And hold firmly	102	(as) Muslims.	
وَلَا تَفْرُقُوا ۖ وَادْكُرُوا نِعْمَتَ اللَّهِ						
(of) Allah	(the) Favor	And remember	be divided.	and (do) not		
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً ۖ فَآلَفَ						
then He made friendship	enemies	you were	when	on you		
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۗ						
brothers.	by His Favor	then you became	your hearts	between		
وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ						
the Fire	of	(of) pit	(the) brink	on	And you were	

while Allah is a Witness over what you do?"

99. Say, "O People of the Book! Why do you hinder those who believe from the way of Allah, seeking to make it (seem) crooked, while you are witnesses (to the truth)? And Allah is not unaware of what you do.

100. O you who believe! If you obey a group from those who were given the Book they will turn you back, after your belief, to disbelievers.

101. And how could you disbelieve while it is you to whom the Verses of Allah are being recited and among you is His Messenger? And whoever holds firmly to Allah then surely, he is guided to a straight path.

102. O you who believe! Fear Allah as He has the right to be feared and do not die except as Muslims.

103. And hold firmly to the rope of Allah all together, and do not be divided. And remember the Favor of Allah on you when you were enemies, then He made friendship between your hearts and by His Favor you became brothers. And when you were on the brink of the pit of the Fire,

then **He** saved you from it. Thus Allah makes clear for you **His** Verses so that you may be guided.

104. And let there be among you a (group) of people inviting to the good, enjoining what is right and forbidding what is wrong, and those are the successful.

105. And do not be like those who became divided and differed after the clear proofs came to them. And they will have a great punishment.

106. On the Day (some) faces will turn white and some faces will turn black. As for those whose faces will turn black (it will be said to them), "Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve."

107. But as for those whose faces will turn white, they will be in the Mercy of Allah and they will abide in it forever.

108. These are the Verses of Allah. **We** recite them to you in truth. And Allah does not want any injustice to the worlds.

109. And to Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah all matters will be returned.

110. You are the best of people

فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ					
His Verses	for you	Allah makes clear	Thus	from it.	then He saved you
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ وَلْتَكُنْ مِنْكُمْ أُمَّةٌ					
[a] people	among you	And let there be	103	(be) guided.	so that you may
يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ					
from	and forbidding	the right,	[and] enjoining	the good	to inviting
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا					
And (do) not	104	(are) the successful ones.	they	and those -	the wrong,
تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا					
what	after	and differed	became divided	like those who	be
جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ					
great.	(is) a punishment	for them	And those	the clear proofs.	came to them -
﴿١٠٥﴾ يَوْمَ يَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ					
and would become black	(some) faces	would become white	(On the) Day	105	
وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ					
"Did you disbelieve	[their] faces turn black -	those whose	As for	(some) faces.	
بَعْدَ إِيْمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ					
you used to	for what	the punishment	Then taste	your belief?	after
تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ					
[their] faces turn white	those whose	But as for	106	disbelieve."	
فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ					
(will) abide forever.	in it	they	(of) Allah,	(the) Mercy	then (they will be) in
﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ					
in truth.	to you	We recite them	(of) Allah.	(are the) Verses	These
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ وَاللَّهُ					
And to Allah (belongs)	108	to the worlds.	injustice	wants	Allah
وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى					
And to	the earth.	(is) in	and whatever	the heavens	(is) in whatever
اللَّهُ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ كُنْتُمْ خَيْرَ أُمَّةٍ					
(of) people	(the) best	You are	109	the matters.	will be returned

أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْ مِنْهُمْ الْمُتُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾					
[from]	and forbidding	the right	enjoining	for the mankind -	raised
(the) People	believed	And if	in Allah.	and believing	the wrong
Among them	for them.	good	surely would have been	(of) the Book	
110	(are) defiantly disobedient.	but most of them	(are) [the] believers,		
لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلْكُمْ يَوْتُوكُمْ الْأَدْبَارَ ثُمَّ لَا يُصْرُونَ ﴿١١١﴾					
And if	a hurt.	except	will they harm you	Never	
they will be helped.	not	then	the backs,	they will turn (towards) you	they fight you,
they are found	wherever	the humiliation	on them	Struck	111
إِلَّا بِحَبْلِ مِّنْ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنْ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكِ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكِ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾ لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾					
the people.	from	and a rope	Allah	from	with a rope
except	And they incurred	wrath	from	Allah	and struck
on them	and struck	Allah	from	wrath	And they incurred
in (the) Verses	disbelieve	they used to	(is) because	That	the poverty.
(is) because	That	right.	without	the Prophets	and they killed
(of) Allah					
they disobeyed	and they used to	transgress.	112	They are not	(the) same;
among	(the) People	(of) the Book	(is) a community	standing	(and) reciting
(the) Verses of Allah	(in) the hours	(of) the night	and they	prostrate.	
They believe	in Allah	and the Day	the Last		113

raised for mankind - enjoining what is right and forbidding what is wrong and believing in Allah. And if the People of the Book had believed, it would have been better for them. Among them are believers but most of them are defiantly disobedient.

111. They will never be able to harm you except a (trifling) hurt. And if they fight you, they will turn their backs (i.e., retreat), then they will not be helped.

112. They have been struck by humiliation wherever they are found except for a rope (covenant) from Allah and a rope (treaty) from the people. And they incurred the wrath of Allah and struck on them poverty. That is because they used to disbelieve in the Verses of Allah and they killed the Prophets without right. That is because they disobeyed and transgressed.

113. They are not the same; among the People of the Book is a community standing and reciting the Verses of Allah in the hours of night and they prostrate.

114. They believe in Allah and the Last Day

and they enjoin what is right and forbid what is wrong and they hasten in doing good deeds. And those are among the righteous.

115. And whatever good they do, they will never be denied its (reward). And Allah is All-Knowing of the God-fearing.

116. Indeed, those who disbelieve - never will their wealth and their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein forever.

117. The example of what they spend in the life of this world is like that of a wind containing frost, which strikes the harvest of people who have wronged themselves and destroys it. And Allah has not wronged them, but they wronged themselves.

118. O you who believe! Do not take as intimates other than yourselves (i.e., believers), for they will not spare you any ruin. They wish to distress you. Indeed, hatred has become apparent from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the Verses, if

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ						
the wrong	[from]	and forbid	[with] the right	and they enjoin		
وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ						
the righteous.	(are) from	And those	the good deeds.	in	and they hasten	
﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا						
then never	a good,	of	they do	And whatever	114	
﴿١١٥﴾ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ						
115	of the God-fearing.	(is) All-Knowing	And Allah	will they be denied it.		
إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ						
their wealth	[for] them	will avail	never	disbelieved,	those who	Indeed,
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾						
116	(will) abide forever.	in it	they	(of) the Fire,	(are) the companions	
مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا						
(of) the world	[the] life	this	in	they spend	(of) what	Example
كَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ						
(the) harvest	it struck	(is) frost,	in it	(of) a wind	(is) like (the) example	
قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكْتَهُ وَمَا						
And not	then destroyed it.	themselves,	who wronged	(of) a people		
ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾ يَا أَيُّهَا						
O you	117	they wronged.	themselves	[and] but	(has) Allah wronged them	
الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً						
other than yourselves,	(as) intimates	take	(Do) not	believe[d]!	who	
لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ						
Indeed,	distresses you.	what	They wish	(any) ruin.	they will spare you	not
بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي						
conceals	and what	their mouths,	from	the hatred	(has become) apparent	
صُدُورَهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ						
if	the Verses,	for you	We made clear	Certainly	(is) greater.	their breasts

كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَأَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا	but not	you love them	those,	Lo! You are	118	(to use) reason.	you were
يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُّوكُمْ	they meet you	And when	all of it.	in the Book -	and you believe	they love you	
قَالُوا أَمَّا نَا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَئْمَامَ	the finger tips	at you	they bite	they are alone	And when	"We believe."	they say,
مِنَ الْعِظِ قُلْ مَوْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ	Allah	Indeed.	in your rage.	Die	Say,	[the] rage.	(out) of
عَلَيْهِمْ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِنْ تَسَسَّكُمُ	touches you	If	119	(is in) the breasts."	of what	(is) All-Knowing	
حَسَنَةً تَسَّوْهُمُ وَإِنْ تَصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا	at it.	they rejoice	misfortune,	strikes you	and if	it grieves them	a good,
وَإِنْ تَصِدُّوهُمُ وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ	their plot	will harm you	not	and fear (Allah),	you are patient	And if	
شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ	(is) All-Encompassing.	they do	of what	Allah,	Indeed,	(in) anything.	
﴿١٢٠﴾ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ	to post	your household	from	you left early morning	And when	120	
الْمُؤْمِنِينَ مَقَاعِدَ لِقِتَالِ اللَّهِ سِيبِ عَلَيْهِمُ	All-Knowing.	(is) All-Hearing,	And Allah	for the battle.	(to take) positions	the believers	
﴿١٢١﴾ إِذْ هَبَّتْ طَائِفَتِنِ مِنْكُمْ أَنْ تَفْشَلُوا	they lost heart,	that	among you	two parties	inclined	When	121
وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	the believers.	let put (their) trust	Allah	And on	(was) their protector.	but Allah	
﴿١٢٢﴾ وَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَدْلَاءُ	weak.	while you (were)	in Badr	Allah	helped you	And certainly	122
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكِرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ	you said	When	123	(be) grateful.	so that you may	Allah	So fear
لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ	your Lord	reinforces you	that	enough for you	"Is it not	to the believers,	

you use reason.

119. Lo! You are those who love them, but they do not love you and you believe in the Book - all of it. And when they meet you, they say, "We believe." And when they are alone they bite their fingers tips at you in rage. Say, "Die in your rage. Indeed, Allah is All-Knowing of what is in the breasts."

120. If any good touches you, it grieves them; and if any misfortune strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah of what they do is All-Encompassing.

121. And when you left your household early morning to post the believers to take positions for the battle - and Allah is All-Hearing, All-Knowing.

122. When two parties among you were about to lose courage, but Allah was their protector. And in Allah the believers should put their trust.

123. And Allah had already helped you in Badr when you were weak. So fear Allah, so that you may be grateful.

124. When you said to the believers, "Is it not enough for you that your Lord helped you

with three thousand Angels sent down?

125. Yes, if you are patient and fear Allah and they (enemy) come upon you suddenly, your Lord will reinforce you with five thousand Angels having marks.

126. And Allah made it not except as good news for you and to reassure your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

127. That He may cut off a part from those who disbelieved or suppress them so that they turn back disappointed.

128. Not for you is the decision whether He turns to them or punishes them, for indeed, they are wrongdoers.

129. And to Allah belongs whatever is in the heavens and whatever is in the earth, He forgives whom He wills and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.

130. O you who believe! Do not consume usury doubled and multiplied. And fear Allah so that you may be successful.

131. And fear the Fire which is prepared for the disbelievers.

132. And obey Allah and the Messenger so that you may

بِثَلَاثَةِ أَلْفٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰ						
Yes,	124	[the ones] sent down?	[the] Angels	[of]	thousand[s]	with three
إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُوَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِّنَ الْمَلَائِكَةِ						
suddenly,	[of]	and they come upon you	and fear (Allah)	you are patient	if	
مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ						
(as) good news	except	Allah	made it	And not	125	[the ones] having marks.
كُفْرًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُوا صَاحِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ						
except	[the] victory	And (there is) no	with it.	your hearts	and to reassure	for you
وَاللَّهُ عَزِيزٌ ذَا جَلَالٍ وَأَكْبَارٍ ﴿١٢٨﴾ وَاللَّهُ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ وَإِنَّ اللَّهَ لَكَنَّافٍ عَدِيمٍ ﴿١٢٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ						
That He may cut off	126	the All-Wise.	the All-Mighty,	Allah,	[near]	from
so (that) they turn back	suppress them	or	disbelieved	those who	of	a part
(of) anything	the decision	of	for you	Not	127	disappointed.
(are) wrongdoers.	for indeed, they	punishes them	or	to them	He turns	whether
وَاللَّهُ عَزِيزٌ ذَا جَلَالٍ وَأَكْبَارٍ ﴿١٢٨﴾ وَاللَّهُ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ وَإِنَّ اللَّهَ لَكَنَّافٍ عَدِيمٍ ﴿١٢٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ						
(is) in	and what	the heavens	(is) in	what	And to Allah (belongs)	128
He wills.	whom	and punishes	He wills	[for] whom	He forgives	the earth,
believe!	who	O you	129	Most Merciful.	(is) Oft-Forgiving,	And Allah
Allah	And fear	multiplied.	doubled	the usury	eat	(Do) not
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِكُفْرِيْنَ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ						
is prepared	which	the Fire	And fear	130	(be) successful.	so that you may
so that you may	and the Messenger	Allah	And obey	131	for the disbelievers.	

تُرْحَبُونَ ۝١٣٢ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ						
receive mercy.	132	And hasten	to	forgiveness		
مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ لَا						
from	your Lord	and a Garden -	its width	(is like that of) the heavens	and the earth	
أَعَدَّتْ لِلْمُتَّقِينَ ۝١٣٣ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ						
prepared	for the pious.	133	Those who	spend	in	[the] ease
وَالضَّرَّاءِ وَالْعَافِينَ وَالْغَيْظِ وَالْكٰظِمِينَ						
and (in) the hardship	and those who restrain	the anger	and those who pardon			
عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝١٣٤						
[from]	the people -	and Allah	loves	the good-doers.	134	
وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ						
And those	when	they did	immorality	or	wronged	themselves -
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ						
they remember	Allah	then ask forgiveness	for their sins -	and who	(can) forgive	
الدُّنُوبَ إِلَّا اللَّهُ ۗ وَلَمْ يُصِرُّوا عَلَىٰ مَا						
the sins	except	Allah?	And not	they persist	on	what
فَعَلُوا وَهُمْ يَعْلَمُونَ ۝١٣٥ أُولَٰئِكَ جَزَاءُ هُمْ						
they did	while they	know.	135	Those -	their reward	
مَّغْفِرَةً مِّن رَّبِّهِمْ وَجَنَّتْ تَجْرِي مِنْ تَحْتِهَا						
(is) forgiveness	from	their Lord	and Gardens	flows	from	underneath it
الْأَنْهَارِ خَالِدِينَ فِيهَا ۗ وَنِعْمَ أَجْرُ الْعَامِلِينَ						
the rivers,	abiding forever	in it.	And an excellent	reward	(for) the (righteous) workers.	
۝١٣٦ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۗ فَسِيرُوا فِي						
136	Verily	passed	before you	situations,	then travel	in
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ۝١٣٧						
the earth	and see	how	was	(the) end	(of) the deniers.	137
هٰذَا بَيِّنَةٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ						
This	(is) a declaration	for the people	and guidance	and admonition		
لِّلْمُتَّقِينَ ۝١٣٨ وَلَا تَهِنُوا وَلَا تَحْزَنُوا						
for the God-fearing.	138	And (do) not	weaken	and (do) not	grieve	

receive mercy.

133. And hasten towards forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the pious.

134. Those who spend in ease and hardship and those who restrain their anger and pardon people - and Allah loves the good-doers.

135. And those when they do immorality or wrong themselves, they remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? And they do not persist knowingly in what they have done.

136. Those - their reward is forgiveness from their Lord and Gardens beneath which rivers flow, wherein they will abide forever. An excellent reward for the (righteous) workers.

137. Similar situations have passed before you, so travel in the earth and see how was the end of those who denied.

138. This is a declaration for the people and guidance and admonition for the God-fearing.

139. And do not weaken and do not grieve

and you will be superior, if you are believers.

140. If a wound has touched you, then certainly a similar wound has touched the people. And these days (of varying fortunes), We alternate among the people so that Allah makes evident those who believe and take from among you martyrs. And Allah does not love the wrongdoers.

141. And so that Allah may purify those who believe and destroy the disbelievers.

142. Or do you think that you will enter Paradise while Allah has not yet made evident among you who strove hard (in His way) and made evident those who are steadfast.

143. And certainly you used to wish for death before you met it, then indeed you had seen it while you were looking on.

144. Muhammad (SAWS) is not but a Messenger, certainly many Messengers have passed away before him. So if he died or is slain, will you turn back on your heels? And whoever turns back on his heels not the least harm will he do to Allah, and Allah will reward those who are grateful.

145. And it is not

وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾					
139	believers.	you are	if	[the] superior,	and you (will be)
إِنْ يَسْسُكُمُ قَرْمٌ فَقَدْ مَسَّ الْقَوْمَ					
the people	(has) touched	so certainly	a wound,	touched you	If
قَرْمٌ مِثْلُهُ ۗ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ					
among	We alternate them	[the] days	And this	like it.	wound
النَّاسِ ۗ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ					
and take	believe[d]	those who	[and] so that Allah makes evident	the people	
مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾					
140	the wrongdoers.	love	(does) not	And Allah	martyrs. from you
وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكُفْرِينَ					
the disbelievers.	and destroy	believe	those who	And so that Allah may purify	
﴿١٤١﴾ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ					
Paradise	you will enter	that	do you think	Or	141
وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ					
among you	strove hard	those who	while Allah has not yet made evident		
وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ تَشْتَوْنَ					
wish	you used to	And certainly	142	the steadfast.	and made evident
الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ ۗ فَقَدْ رَأَيْتُمُوهُ					
you have seen it	then indeed,	you met it,	[that]	before	(for) death
وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا					
except	(is) Muhammad -	And not	143	looking on.	while you (were)
رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ					
[the] (other) Messengers.	before him	passed away	certainly	a Messenger,	
أَفَأَنْتُمْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۗ					
your heels?	on	will you turn back	is slain	or	he died
وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصَرَ اللَّهُ					
Allah	will he harm	then never	his heels	on	turns back
شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ وَمَا					
And not	144	the grateful ones.	And Allah will reward	(in) anything.	

كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ					
by (the) permission of Allah,	except	he dies	that	for a soul	is
كُتِبَ لَهُ مَوْجَلًا وَمَنْ يَرِدْ ثَوَابَ الدُّنْيَا					
(of) the world -	reward	desires	And whoever	determined.	(at a) decree
نُؤْتِيهِ مِنْهَا وَمَنْ يَرِدْ ثَوَابَ الْآخِرَةِ					
(of) the Hereafter	reward	desires	and whoever	thereof;	We will give him
نُؤْتِيهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾					
145	the grateful ones.	And We will reward	thereof.	We will give him	
وَكَايِنٍ مِّنْ نَّبِيِّ قُتِلَ مَعَهُ رَاسِيُونَ كَثِيرٌ					
(were) many religious scholars.	with him	fought;	a Prophet	from	And how many
فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ					
(of) Allah	(the) way	in	befell them	for what	they lost heart
وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ					
loves	And Allah	they gave in.	and not	they weakened	and not
الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ					
that	except	their words	were	And not	146 the patient ones.
قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي					
in	and our excesses	our sins	for us	forgive	"Our Lord they said,
أَمْرِنَا وَثَبَّتْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ					
[the people]	over	and give us victory	our feet	and make firm	our affairs
الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ					
and good	(in) the world	reward	So Allah gave them	147	the disbelievers."
ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَا أَيُّهَا					
O you	148	the good-doers.	loves	And Allah	(in) the Hereafter. reward
الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا					
disbelieve,	those who	you obey	if	believe!	who
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ					
(as) losers.	then you will turn back	your heels,	on	they will turn you back	
بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرٌ					
(is the) best	and He	(is) your Protector	Allah	Nay,	149

for a soul to die except by the permission of Allah at a decree determined. And whoever desires the reward of this world, We will give him thereof; and whoever desires the reward of the Hereafter, We will give him thereof. And We will reward those who are grateful.

146. And how many a Prophet fought; with him fought many religious scholars. But they never lost heart for what befell them in the way of Allah, nor did they weaken or give in. And Allah loves those who are patient.

147. And their words were not except that they said, "Our Lord, forgive our sins and our excesses in our affairs and make our feet firm and give us victory over the disbelieving people."

148. So Allah gave them the reward in this world and good reward in the Hereafter. And Allah loves the good-doers.

149. O you who believe! If you obey those who disbelieve, they will turn you back on your heels, then you will turn back as losers.

150. Nay, Allah is your Protector and He is best

of Helpers.

151. We will cast terror in the hearts of those who disbelieve because they associated partners with Allah for which He had not sent down any authority. And their refuge will be the Fire and wretched is the abode of the wrongdoers.

152. And certainly Allah had fulfilled His promise to you when you were killing them by His permission until you lost courage and fell into dispute concerning the order and disobeyed after He had shown you that which you love. Among you are some who desire this world and among you are some who desire the Hereafter. Then He diverted you from them so that He may test you. And surely He has forgiven you. And Allah is the Possessor of Bounty for the believers.

153. (Remember) when you were running uphill without casting a glance at anyone while the Messenger was calling you from behind. So He repaid you with distress upon distress so that you would not grieve for that which had escaped you or that which had befallen you.

الَّذِينَ سَلَقْنَا فِي قُلُوبِ الَّذِينَ					
(of) those who	(the) hearts	in	We will cast	150	(of) the Helpers.
كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا					
what	with Allah,	they associated partners	because	[the] terror	disbelieve
لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمْ					
and their refuge	any authority,	about it	He sent down	not	
النَّارِ وَبِئْسَ مَثْوَى الظَّالِمِينَ					
151	[of] the wrongdoers.	(is the) abode	and wretched	(will be) the Fire	
وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحْسُبَهُمْ					
you were killing them	when	His promise,	Allah fulfilled to you	And certainly	
بِأَذْنِهِ حَتَّى إِذَا فَسِلْتُمْ وَتَنَارَعْتُمْ					
and you fell into dispute	you lost courage	when	until	by His permission,	
فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرْكُمُ					
He (had) shown you	[what]	after	and you disobeyed	the order	concerning
مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا					
the world	desire	(are some) who	Among you	you love.	what
وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ					
Then	the Hereafter.	desire	(are some) who	and among you	
صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا					
He forgave	And surely	so that He may test you.	from them	He diverted you	
عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ					
the believers.	for	(of) Bounty	(is the) Possessor	And Allah	you
إِذْ تَصْعَدُونَ وَلَا تَلَوْنَ عَلَى					
casting a glance on	and not	you were running uphill	When	152	
أَحَدٍ وَالرَّسُولِ يَدْعُوكُمْ فِي أُخْرَاكُمْ					
(from) behind you.	[in]	was calling you	while the Messenger	anyone	
فَأْتَاكُمْ عَمَّا بَغِمْتُمْ لِكَيْلًا تَحْزَنُوا					
you grieve	so that not	on distress	(with) distress	So (He) repaid you	
عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ					
(had) befallen you.	what	and not	escaped you	what	over

ثُمَّ	﴿١٥٣﴾	تَعْمَلُونَ	بِهَا	خَيْرٌ	وَاللَّهُ
Then	153	you do.	of what	(is) All-Aware	And Allah
أَنْزَلَ	تُعَاسًا	أَمَنَةً	الْغَمِّ	مِنْ بَعْدِ	عَلَيْكُمْ
slumber	security -	the distress	after	upon you	He sent down
يَعِشِي	طَآئِفَةً	مِنْكُمْ	وَطَآئِفَةٌ	قَدْ	أَهَمَّتَهُمْ
worried [them]	certainly	while a group	of you,	a group	overcoming
أَنْفُسَهُمْ	يُظُنُّونَ	بِاللَّهِ	عَيْرَ	الْحَقِّ	ظَنَّ
(the) thought	the truth -	other than	about Allah	thinking	(about) themselves
الْجَاهِلِيَّةِ	يَقُولُونَ	هَلْ	لَنَا	مِنَ	الْأَمْرِ
the matter	from	for us	"Is (there)	saying,	(of) [the] ignorance.
مِنْ شَيْءٍ	قُلْ	إِنَّ	الْأَمْرَ	كُلَّهُ	لِلَّهِ
(is) for Allah."	all (of) it	the matter	"Indeed	Say,	thing?"
يُخْفُونَ	فِي	أَنْفُسِهِمْ	مَا	لَا	يُبْدُونَ
to you,	they reveal	not	what	themselves	in
يَقُولُونَ	لَوْ	كَانَ	لَنَا	مِنَ	الْأَمْرِ
anything	the matter	from	for us	was	"If
مَا	قَتَلْنَا	هَهُنَا	قُلْ	لَوْ	كُنْتُمْ
in	you were	"If	Say,	here."	we would have been killed
بُيُوتِكُمْ	لَبَرَزَ	الَّذِينَ	كُتِبَ	عَلَيْهِمْ	
upon them	was decreed	those who -	surely (would have) come out	your houses,	
الْقَتْلُ	إِلَى	مَضَاجِعِهِمْ	وَلِيَبْتَلِيَ	اللَّهُ	مَا
what	And that Allah might test	their places of death.	towards	[the] death	
فِي	صُدُورِكُمْ	وَلِيُبَيِّنَ	مَا	فِي	
(is) in	what	and that He may purge	your breasts	(is) in	
قُلُوبِكُمْ	وَاللَّهُ	عَلِيمٌ	بِدَاتِ	الصُّدُورِ	﴿١٥٤﴾
154	of what (is in) the breasts.	(is) All-Aware	And Allah	your hearts.	
إِنَّ	الَّذِينَ	تَوَلَّوْا	مِنْكُمْ	يَوْمَ	التَّقَى
the two hosts -	met	(on the) day	among you	turned back	those who
إِنَّمَا	أَسْتَرَلَهُمْ	الشَّيْطَانُ	بِبَعْضِ	مَا	كَسَبُوا
they (had) earned.	(of) what	for some	the Shaitaan	made them slip	only

And Allah is All-Aware of what you do.

154. Then He sent down on you, after the distress, security - slumber overcoming a group of you, while another group worried about themselves, thinking about Allah other than the truth - the thought of ignorance, saying, "Is there anything for us in this matter." Say, "Indeed all the matter belongs to Allah." They hide in themselves what they do not reveal to you. They say, "If there was anything for us in this matter we would not have been killed here." Say, "Even if you had been in your houses, those on whom death was decreed would have surely gone forth to their places of death. And that Allah might test what is in your breasts and purge what is in your hearts. And Allah is All-Aware of what is in the breasts.

155. Indeed, those who turned back among you on the day when the two hosts met - Shaitaan made them slip for what they had earned.

And surely Allah forgave them and indeed, Allah is Oft-Forgiving, All-Forbearing.

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وَلَقَدْ	عَفَا	اللَّهُ	عَنْهُمْ	إِنَّ	اللَّهُ	غَفُورٌ
(is) Oft-Forgiving,	Allah	indeed,	[on] them,	Allah forgave	And surely	
حَلِيمٌ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا		
All-Forbearing.	O you	who	believe[d]!	(Do) not		
تَكُونُوا	كَالَّذِينَ	كَفَرُوا	وَقَالُوا	لِإِخْوَانِهِمْ		
be	like those who	disbelieved	and they said	about their brothers		
إِذَا	صَرَبُوا	فِي	الْأَرْضِ	أَوْ	كَانُوا	عُزَىٰ
when	they traveled	in	the earth	or	they were	fighting,
لَوْ	كَانُوا	عِنْدَنَا	مَا مَاتُوا	وَمَا		
"if	they had been	with us,	they (would) not (have) died	and not		
قُتِلُوا	لِيَجْعَلَ	اللَّهُ	ذَلِكَ	حَسْرَةً	فِي	قُلُوبِهِمْ
they would have been killed."	So Allah makes	that	a regret	in	their hearts.	
وَاللَّهُ	يُحْيِي	وَيُمِيتُ	وَاللَّهُ	بِمَا	تَعْمَلُونَ	بَصِيرٌ
And Allah	gives life	and causes death,	of what	you do	(is) All-Seer.	
وَلَئِنْ	قُتِلْتُمْ	فِي	سَبِيلِ	اللَّهِ	أَوْ	
156	And if	you are killed	in	(of) Allah	or	
مُتُّم	لَبَغْفَرَةٌ	مِّن	اللَّهِ	وَرَحْمَةٌ	خَيْرٌ	مِّمَّا
die[d] -	certainly forgiveness	from	Allah	and Mercy	(are) better	than what
يَجْمَعُونَ	وَلَئِنْ	مُتُّم	أَوْ	قُتِلْتُمْ	لِإِلَىٰ	
they accumulate.	And if	you die	or	are killed,	surely to	
اللَّهُ	تُحْشَرُونَ	فِيهَا	رَحْمَةٌ	مِّن		
Allah	you will be gathered.	So because	(of) Mercy	from		
اللَّهُ	لِنْتَ	لَهُمْ	وَلَوْ	كُنْتَ	فَقَّاطًا	عَلِيظًا
Allah	you dealt gently	with them.	And if	you had been	(and) harsh	rude
الْقَلْبِ	لَا نَفْصُوا	مِن	حَوْلِكَ	فَاعْفُ		
(at) [the] heart,	surely they (would have) dispersed	from	around you.	Then pardon		
عَنْهُمْ	وَاسْتَغْفِرْ	لَهُمْ	وَشَاوِرْهُمْ	فِي	الْأَمْرِ	
[from] them	and ask forgiveness	for them	in	the matter.		
فَإِذَا	عَرَّمْتَ	فَتَوَكَّلْ	عَلَى	اللَّهِ	إِنَّ	اللَّهِ
Then when	you have decided,	then put trust	on	Allah.	Indeed,	Allah

156. O you who believe! Do not be like those who disbelieved and said about their brothers when they traveled in the earth or they went out fighting, "If they had been with us, they would not have died nor been killed." So Allah makes that a regret in their hearts. And it is Allah who gives life and causes death and Allah is All-Seer of what you do.

157. And if you are killed in the way of Allah or die - certainly forgiveness and Mercy from Allah are better than what they accumulate.

158. And if you die or are killed, to Allah you will be gathered.

159. Because of Mercy from Allah you dealt gently with them. And if you had been rude and harsh at heart, surely they would have dispersed from around you. Then pardon them and ask forgiveness for them, and consult them in the matters. Then when you have decided, then put your trust in Allah. Indeed, Allah

يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩					إِنْ يَنْصُرْكُمْ اللَّهُ									
loves					the ones who put trust (in Him).					Allah helps you,				
فَلَا غَالِبَ لَكُمْ					وَإِنْ يَخْذُلْكُمْ فَمَنْ									
then not					[for] you, (can) overcome					then who He forsakes you,				
ذَا الَّذِي يَنْصُرْكُمْ					مِنْ بَعْدِهِ وَعَلَى اللَّهِ									
(is) the one who					can help you					Allah - And on after Him?				
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ١٦٠					وَمَا كَانَ لِنَبِيِّ									
let the believers put (their) trust.					And not					is for a Prophet				
أَنْ يَغْلِبَ وَمَنْ يَغْلِبْ					يَأْتِ بِهَا غَلًّا									
And whoever he defrauds,					that he had defrauded					what will bring defrauds				
يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى					كُلُّ نَفْسٍ									
(on the) Day					(of) Resurrection.					Then is repaid in full				
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ١٦١														
what it earned					and they (will) not					be wronged.				
أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ					كَمَنْ بَاءَ									
So is (the one) who					pursues (of) Allah (the) pleasure					draws like (the one) who				
سَخَطِ مِنَ اللَّهِ وَمَا لَهُ					جَهَنَّمَ وَبِئْسَ									
on (himself) wrath					of Allah					and his abode (is) hell, and wretched				
الْبَصِيرُ ١٦٢					هُمُ دَرَجَاتٌ عِنْدَ اللَّهِ									
(is) the destination?					They (are in varying) degrees					Allah, near				
وَاللَّهُ بَصِيرٌ ١٦٣					بِمَا يَعْمَلُونَ لَقَدْ									
and Allah (is) All-Seer					of what they do.					Certainly				
مَنْ اللَّهُ عَلَى الْمُؤْمِنِينَ					إِذْ بَعَثَ فِيهِمْ									
Allah bestowed a Favor					upon the believers					as He raised among them				
رَسُولًا مِنْ أَنْفُسِهِمْ					يَتْلُوا عَلَيْهِمْ آيَاتِهِ									
from a Messenger					themselves					to them His Verses				
وَيُزَكِّيهِمْ					وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ									
and purifying them,					and teaching them					the Book and the wisdom,				
وَإِنْ كَانُوا مِنْ قَبْلُ					لَفِي ضَلَالٍ مُبِينٍ ١٦٤									
they were					before (that) certainly in					the error clear.				

loves those who put their trust in Him.

160. If Allah helps you, then none can overcome you; and if He forsakes you, who is there who can help you after Him? And on Allah let the believers put their trust.

161. And not is for any Prophet that he defrauds. And whoever defrauds will bring whatever he had defrauded on the Day of Resurrection. Then every soul will be repaid in full what it earned and they will not be wronged.

162. So is the one who pursues the pleasure of Allah like the one who draws upon himself the wrath of Allah, and his abode is hell, a wretched destination?

163. They are in varying degrees in the sight of Allah, and Allah is All-Seer of what they do.

164. Certainly Allah bestowed His Favor upon the believers when He raised among them a Messenger from themselves, reciting to them His Verses and purifying them and teaching them the Book and wisdom, although they had been in clear error before.

165. Or when disaster struck you, surely you had struck them with twice of it, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is on everything All-Powerful.

أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ						
you (had) struck (them)	surely	disaster,	struck you	when	Or	
مِثْلَيْهَا قُلْتُمْ أَتَىٰ هَذَا قُلٌّ هُوَ مِنْ عِنْدِ						
(is) from	"It	Say,	(is) this?"	"From where	you said,	twice of it,
أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ						
All-Powerful.	thing	every	(is) on	Allah	Indeed,	yourselves."

166. And what struck you on the day the two hosts met was by the permission of Allah that He might make evident the believers.

﴿١٦٥﴾ وَمَا أَصَابَكُمْ يَوْمَ التَّقِي الْجَعْنِ					
the two hosts	(when) met	(on the) day	struck you	And what	165
فِي إِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ					
the believers.	and that He (might) make evident	(of) Allah	(was) by (the) permission		

167. And that He might make evident those who are hypocrites. And it was said to them, "Come, fight in the way of Allah or defend." They said, "If we knew fighting, certainly we would have followed you." That day they were nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah is Most Knowing of what they conceal.

﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا				166	
(are) hypocrites.	those who	And that He (might) make evident			
وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ					
(of) Allah	(the) way	in	fight	"Come,	to them, And it was said
أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا					
fighting	we knew	"If	They said,	defend."	or
لَا اتَّبَعْنَا لَمَّا كَفَرْنَا يَوْمَ يَوْمِئِذٍ أَقْرَبُ					
(were) nearer	that day	to disbelief	They -	certainly we (would have) followed you."	
مِنْهُمْ لِلْإِيَّانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي					
in	was not	what	with their mouths	saying	to the faith, than [them]
قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾					
167	they conceal.	of what	(is) Most Knowing	And Allah	their hearts.

168. Those who said about their brothers while sitting (at home), "If they had obeyed us they would not have been killed." Say, "Then avert death from yourselves if you are truthful."

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا						
not	they (had) obeyed us	"if	while they sat,	about their brothers	said	Those who
قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ						
[the] death	yourselves	from	"Then avert	Say,	they would have been killed."	
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا						
are killed	(of) those who	think	And (do) not	168	truthful.	you are if

169. And do not think of those who are killed in the way of Allah as dead. Nay! They are alive;

فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ						
their Lord;	near	They are alive,	Nay!	(as) dead.	(of) Allah	(the) way in

يُرْزَقُونَ	لَا	فَرِحِينَ	بِمَا	آتَاهُمُ	اللَّهُ	مِنْ
they are given provision.	169	Rejoicing	in what	Allah bestowed them	of	
فَضْلِهِ	لَا	وَيَسْتَبْشِرُونَ	بِالَّذِينَ	لَمْ	يَلْحَقُوا	
His Bounty,		and they receive good tidings	about those who	(have) not	yet joined	
بِهِمْ	مِنْ	خَلْفِهِمْ	أَلَّا	خَوْفٌ	عَلَيْهِمْ	
[with] them	[from]	(but are) left behind -	that (there will be) no	fear	on them	
وَلَا	هُمْ	يَحْزَنُونَ	ۙ	يَسْتَبْشِرُونَ	بِنِعْمَةٍ	
and not	they	will grieve.	170	They receive good tidings	of Favor	
مِّنَ اللَّهِ	وَفَضْلٍ	وَأَنَّ	اللَّهَ	لَا	يُضِيعُ	أَجْرَ
Allah	and Bounty	and that	Allah	(does) not	let go waste	(the) reward
الْمُؤْمِنِينَ	ۙ	الَّذِينَ	اسْتَجَابُوا	لِلَّهِ	وَالرَّسُولِ	
(of) the believers.	171	Those who	responded	to Allah	and the Messenger	
مِنْ بَعْدِ	مَا	أَصَابَهُمْ	الْقَرْحُ	لِلَّذِينَ	أَحْسَنُوا	مِنْهُمْ
after	what	befell them -	the injury -	for those who	did good	among them
وَاتَّقُوا	أَجْرَ	عَظِيمٍ	ۙ	الَّذِينَ	قَالَ	لَهُمْ
and feared Allah,	(is) a reward -	great.	172	Those who	said	to them
النَّاسِ	إِنَّ	النَّاسَ	قَدْ	جَمَعُوا	لَكُمْ	فَاخْشَوْهُمْ
“Indeed [the people],	the people	(have) certainly	gathered	against you,	so fear them.”	
فَزَادَهُمْ	إِيمَانًا	ۙ	وَقَالُوا	حَسْبُنَا	اللَّهُ	
But it increased them	(in) faith	and they said,	“Sufficient for us	(is) Allah		
وَنِعَمَ	الْوَكِيلِ	ۙ	فَانْقَلَبُوا	بِنِعْمَةٍ		
and (He is the) best	[the] Disposer of affairs.”	173	So they returned	with (the) Favor		
مِّنَ اللَّهِ	وَفَضْلٍ	لَّمْ	يَمْسَسْهُمْ	سُوءٌ	وَاتَّبَعُوا	
Allah	and Bounty,	not	touched them	any harm.	And they followed	of
رِضْوَانِ	اللَّهِ	وَاللَّهُ	ذُو	فَضْلٍ	عَظِيمٍ	ۙ
(of) Allah,	(the) pleasure	and Allah	(is) Possessor	(of) Bounty	great.	174
إِنَّمَا	ذُكِرَ	الشَّيْطَانُ	يُخَوِّفُ	أَوْلِيَاءَهُ	فَلَا	تَخَافُوهُمْ
that	(It is) only	the Shaitaan	frightens (you)	(of) his allies.	So (do) not	fear them,
وَخَافُونَ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	ۙ	وَلَا	يَحْزَنُكَ
but fear Me,	if	you are	believers.	175	And (let) not	those who

they are receiving provision from their Lord.

170. Rejoicing in what Allah bestowed on them of His Bounty and they receive good tidings about those who have not yet joined them but are left behind - they will have no fear, nor will they grieve.

171. They receive good tidings of Favor from Allah and Bounty and that Allah does not let go waste the reward of the believers.

172. Those who responded to Allah and the Messenger after injury befell them - for those who did good among them and feared Allah is a great reward.

173. Those to whom the people said, “Indeed, the people have gathered against you, so fear them.” But it only increased their faith and they said, “Sufficient for us is Allah and He is the best Disposer of affairs.”

174. So they returned with Favor from Allah and Bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the Possessor of great Bounty.

175. It is only Shaitaan who frightens you of his allies. So do not fear them, but fear Me, if you are believers.

176. And do not be grieved by those who

hasten in disbelief. Indeed, they will never harm Allah in anything. Allah intends that **He** will not give them any portion in the Hereafter, and for them is a great punishment.

يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ						
Allah	will harm	never	Indeed, they	[the] disbelief.	in(to)	hasten
شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي						
in	any portion	for them	He will set	that not	Allah intends	(in) anything.
الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ الَّذِينَ						
those who	Indeed,	176	great.	(is) a punishment	And for them	the Hereafter.

177. Indeed, those who purchase disbelief (in exchange) for faith - never will they harm Allah in anything, and for them is a painful punishment.

اَشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَصُرُوا اللَّهَ						
Allah	will they harm	never	with the faith	[the] disbelief	(have) purchased	
شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ						
think	And (let) not	177	painful.	(is) a punishment	and for them	(in) anything,

178. And let not think those who disbelieve that **Our** respite to them is good for them. **We** only give respite to them so that they may increase in sins, and for them is a humiliating punishment.

الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ						
for themselves.	(is) good	to them	We give respite	that	disbelieved	those who
إِنَّمَا نُؤْتِي لَهُمْ لِيَزِدُوا إِثْمًا وَلَهُمْ						
and for them	(in) sins,	so that they may increase	to them	We give respite	Only	
عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ						
on	the believers	to leave	Allah is not	178	humiliating.	(is) a punishment

179. Allah does not leave the believers in the state you are until **He** separates the evil from the good. Nor does Allah inform you about the unseen, but Allah chooses from **His** Messengers whom **He** wills. So believe in Allah and **His** Messengers, and if you believe and fear **Him**, then for you is a great reward.

مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَبَيِّرَ أَلْحَبِيثَ مِنَ الطَّيِّبِ						
the good.	from	the evil	He separates	until	in [it]	you (are) what
وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي						
chooses	Allah	[and] but	the unseen,	about	to inform you	And Allah is not
مِنْ رُّسُلِهِ مَنْ يَشَاءُ فَأَمُوا بِاللَّهِ وَرُسُلِهِ						
and His Messengers,	in Allah	so believe	He wills,	whom	His Messengers	from
وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾						
179	great.	(is) a reward	then for you	and fear (Allah)	you believe	and if

180. And do not think about those who (greedily) withhold what Allah has given them of **His** Bounty that it is good for them. Nay, it is bad for them. Their necks will be encircled by what they withheld

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَتَاهُمْ اللَّهُ						
Allah (has) given them	of what	withhold	those who	think	And (let) not	
مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ						
it	Nay,	for them.	(is) good	(that) it	His Bounty	of
شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ						
[with it]	they withheld	(with) what	Their necks will be encircled	for them.	(is) bad	

يَوْمَ الْقِيَامَةِ	وَلِلَّهِ	مِيرَاثُ	السَّمَوَاتِ
(of) the heavens	(is the) heritage	And for Allah	(of) [the] Resurrection.
وَالْأَرْضِ	وَاللَّهُ	بِمَا	تَعْمَلُونَ
and the earth.	And Allah,	with what	you do,
180	(is) All-Aware.		
لَقَدْ	سَمِعَ	اللَّهُ	قَوْلَ الَّذِينَ
"Indeed	said,	(of) those who	(the) saying
اللَّهُ	فَقِيرٌ	وَرَحْنُ	أَعْنِيَاءٍ
they said	what	We will record	(are) rich."
وَقَتْلَهُمْ	الْأَنْبِيَاءَ	بِغَيْرِ	حَقٍّ
"Taste	and We will say,	(any) right,	without
عَذَابَ	الْحَرِيقِ	ذَلِكَ	بِمَا
(of what) sent forth	(is) because	That	181
أَيْدِيكُمْ	وَأَنَّ	اللَّهِ	لَيْسَ
182	to (His) slaves.	unjust	is not
الَّذِينَ	قَالُوا	إِنَّ	اللَّهَ
that not	from us	(has) taken promise	Allah
نُؤْمِنَ	لِرَسُولٍ	حَتَّى	يَأْتِينَا
consumes it	a sacrifice -	he brings to us	until
النَّارِ	قُلْ	قَدْ	جَاءَكُمْ
before me	Messengers	came to you	"Surely
بِالْبَيِّنَاتِ	وَبِالزُّبُرِ	قُلْتُمْ	فَلِمَ
you killed them,	So why	you speak.	and with what
إِنْ	كُنْتُمْ	صَادِقِينَ	فَإِنْ
they reject you,	Then if	183	truthful.
فَقَدْ	كُذِّبَ	رُسُلٌ	مِّنْ قَبْلِكَ
with the clear Signs	(who) came	before you	Messengers
وَالزُّبُرِ	وَالكِتَابِ	السُّنَنِ	كُلُّ
soul	Every	184	[the] Enlightening.
ذَائِقَةُ	الْمَوْتِ	وَأِنَّا	تُؤْتُونَ
your reward	you will be paid in full	and only	[the] death,

on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah is All-Aware of what you do.

181. Certainly, Allah has heard the saying of those who said, "Indeed, Allah is poor and we are rich." We will record what they said and their killing the Prophets without right, and We will say, "Taste the punishment of the Burning Fire."

182. That is because of what your hands have sent forth and Allah is not unjust to His slaves.

183. Those who said, "Indeed, Allah has taken a promise that we should not believe in a Messenger until he brings to us a sacrifice that is consumed by fire." Say, "Surely came to you Messengers before me with clear Signs and with what you speak. So why did you kill them, if you are truthful?"

184. Then if they reject you, then certainly many Messengers were rejected before you, who came with clear Signs and Scriptures and the Enlightening Book.

185. Every soul will taste death, and you will be paid your reward in full only

on the Day of Resurrection. Then whoever is drawn away from the Fire and admitted to Paradise, then surely he is successful. And the life of this world is nothing but enjoyment of delusion.

186. You will certainly be tested in your wealth and yourselves. And you will certainly hear hurtful things from those who were given the Book before you and from those who associate partners with Allah. But if you are patient and fear Allah - indeed, that is of the matters of determination.

187. And when Allah took a Covenant from those who were given the Book (saying), "You certainly make it clear to mankind and do not conceal it." Then they threw it behind their backs and exchanged it for a little price. And wretched is what they purchased.

188. Do not think that those who rejoice in what they have brought and they love to be praised for what they have not done - so do not think that they will escape from the punishment; and for them is a painful punishment.

يَوْمَ	الْقِيَامَةِ	فَمَنْ	زُحِرَ	عَنِ النَّارِ
(on the) Day	(of) [the] Resurrection.	Then whoever	is drawn away	from the Fire
وَأُدْخِلَ	الْجَنَّةَ	فَقَدْ	فَازَ	وَمَا الْحَيَاةُ
and admitted	(to) Paradise	then surely	he is successful.	(is) the life
الدُّنْيَا	إِلَّا مَتَاعٌ	الْغُرُورِ	لَتُبَاكُونَ	
(of) the world	enjoyment	(of) delusion.	185	You will certainly be tested
فِي	أَمْوَالِكُمْ	وَأَنْفُسِكُمْ	وَلَتَسْمَعَنَّ	
in	your wealth	and yourselves.	And you will certainly hear	
مِنَ الَّذِينَ	أُوتُوا	الْكِتَابَ	مِنْ قَبْلِكُمْ	وَمِنَ
from	those who	the Book	were given	and from
الَّذِينَ	أَشْرَكُوا	أَذَى	كَثِيرًا	وَإِنْ
those who	associate partners with Allah -	hurtful things	many,	and if
تَصْبِرُوا	وَتَتَّقُوا	فَإِنَّ	ذَلِكَ	مِنْ
you are patient	and fear (Allah)	then indeed,	(is) of	that
عَزْمِ الْأُمُورِ	وَإِذْ	أَخَذَ اللَّهُ	مِيثَاقَ	
186	the matters of determination.	Allah took	a Covenant	And when
الَّذِينَ	أُوتُوا	الْكِتَابَ	لَتُبَيِّنَهُ	لِلنَّاسِ
(from) those who	were given	the Book,	"You certainly make it clear	to the mankind
وَلَا	تَكْتُمُونَهُ	فَنَبَذُوهُ	وَرَاءَ	ظُهُورِهِمْ
and (do) not	conceal it.	Then they threw it	behind	their backs
وَأَشْتَرُوا	بِهِ	ثَمًّا قَلِيلًا	فَبِئْسَ	مَا
and they exchanged	[with] it	(for) a little price.	And wretched	(is) what
يَشْتَرُونَ	لَا	تَحْسَبَنَّ	الَّذِينَ	يَفْرَحُونَ
187	(Do) not	think	(that) those who	rejoice
بِمَا	آتَوْا	وَيُحِبُّونَ	أَنْ يُحْمَدُوا	بِمَا
in what	(they have) brought	and they love	that	they be praised
لَمْ	يَفْعَلُوا	فَلَا	تَحْسَبَنَّ	بِمَفَازَةٍ
not	they do -	so (do) not	think (that) they	(will) escape
العَذَابِ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ	
the punishment;	and for them	(is a) punishment	188	painful.

وَاللَّهُ						مُلْكُ						السَّمَوَاتِ						وَالْأَرْضِ						وَاللَّهُ																	
and Allah						and (in) the earth,						(of) the heavens						(is the) dominion						And for Allah																	
عَلَى						كُلِّ شَيْءٍ						قَدِيرٌ						إِنَّ فِي						خَلْقِ																	
(is) on						every						thing						All-Powerful.						Indeed,						in											
وَالنَّهَارِ						لَايَاتٍ						لِّأُولِي						الْأَلْبَابِ						وَاللَّيْلِ																	
and the day						(are) surely Signs						for men						(of) understanding.						(of) the night																	
190						189						189						189						189																	
الَّذِينَ						يَذْكُرُونَ						اللَّهَ						قِيَامًا						وَقُعُودًا						وَعَلَى						جُنُوبِهِمْ					
Those who						remember						Allah						standing,						and sitting						and on						their sides					
وَيَتَفَكَّرُونَ						فِي						خَلْقِ						السَّمَوَاتِ						وَالْأَرْضِ						وَيَتَفَكَّرُونَ											
and they reflect						on						(the) creation						(of) the heavens						and the earth,						and they reflect											
رَبَّنَا						مَا						خَلَقْتَ						هَذَا						بِاطِلًا						سُبْحَانَكَ											
"Our Lord,						not						You have created						this						(in) vain.						Glory be to You,											
فَقِنَا						عَذَابَ						النَّارِ						إِنَّكَ						رَبَّنَا						إِنَّكَ											
so save us						(from the) punishment						(of) the Fire.						Our Lord,						indeed [You]						indeed [You]											
مَنْ						تُدْخِلِ						النَّارَ						فَقَدْ						أَخْزَيْتَهُ						وَمَا											
whom						You admit						(to) the Fire						then surely						You (have) disgraced him,						and not											
لِلظَّالِمِينَ						مِنْ						أَنْصَارٍ						إِنَّمَا						رَبَّنَا						إِنَّمَا											
for the wrongdoers						(are) any						helpers.						indeed we						Our Lord,						indeed we											
سَمِعْنَا						مُنَادِيًا						يُنَادِي						لِلْإِيمَانِ						أَنْ						آمَنُوا						بِرَبِّكُمْ					
[we] heard						a caller						calling						to the faith						that						"Believe						in your Lord,"					
فَأَمَّا						رَبَّنَا						فَاعْفِرْ						لَنَا						ذُنُوبَنَا						وَكْفِّرْ											
so we have believed.						Our Lord						so forgive						for us						our sins						and remove											
عَنَّا						سَيِّئَاتِنَا						وَتَوَفَّنَا						مَعَ						الْأَبْرَارِ						عَنَّا											
from us						our evil deeds,						and cause us to die						with						the righteous.						from us											
رَبَّنَا						وَإِنَّا						مَا						وَعَدْتَنَا						عَلَى						رُسُلِكَ											
Our Lord,						grant us						what						You promised us						through						Your Messengers											
وَلَا						تُخْزِنَا						يَوْمَ						الْقِيَامَةِ						إِنَّكَ						لَا											
and (do) not						disgrace us						(on the) Day						(of) [the] Resurrection.						Indeed, You						(do) not											

189. And to Allah belongs the dominion of the heavens and the earth, and Allah has power over everything.

190. Indeed, in the creation of the heavens and the earth and the alternation of the night and day are surely Signs for men of understanding.

191. Those who remember Allah standing and sitting and on their sides and they reflect on the creation of the heavens and the earth (saying), "Our Lord, **You** have not created this in vain. Glory be to **You**; so save us from the punishment of the Fire.

192. Our Lord, indeed whom **You** admit to the Fire, then surely **You** have disgraced him, and for the wrongdoers there are no helpers.

193. Our Lord, indeed we heard a caller calling to faith (saying), 'Believe in your Lord,' so we have believed. Our Lord, so forgive for us our sins and remove from us our evil deeds, and cause us to die with the righteous.

194. Our Lord grant us what **You** promised us through **Your** Messengers and do not disgrace us on the Day of Resurrection. Indeed, **You** never

break (Your) promise.”

195. Then their Lord responded to them, “Indeed, I will not let go waste the deeds of the doer among you, whether male or female; you are of one another. So those who emigrated and were driven out from their homes and were harmed in My way and fought and were killed - surely I will remove from them their evil deeds, and surely I will admit them to Gardens beneath which rivers flow as a reward from Allah. And with Allah is the best reward.”


196. Be not deceived by the movement of those who disbelieved in the land.

197. A little enjoyment, then their abode is hell - a wretched resting place.

198. But those who fear their Lord, for them will be Gardens beneath which rivers flow, they will abide in it forever - a hospitality from Allah. And that which is with Allah is best for the righteous.

199. And indeed, among the People of the Book are those who believe in Allah and what has been revealed to you and what was revealed to them, humbly submissive to Allah. They do not exchange

تُخِيفُ	الْبَيْعَادَ	﴿١٩٤﴾	فَاسْتَجَابَ	لَهُمْ	رَبُّهُمْ
break	the promise.”	194	Then responded	to them	their Lord,
أَنْتِي	لَا	أُضِيعُ	عَمَلٍ	عَامِلٍ	مِنْكُمْ
“Indeed, I	(will) not	(let go) waste	deeds	(of the) doer	among you
ذَكَرٍ	أَوْ	أُنْثَىٰ	بَعْضُكُمْ	مِنْ	بَعْضِ
(whether) male	or	female	each of you	from	(the) other.
هَاجِرُونَ	وَأُخْرِجُونَ	مِنْ	دِيَارِهِمْ	وَأُؤْذَوْنَ	فِي
emigrated	and were driven out	from	their homes,	and were harmed	My way
وَقْتَلُوا	وَقُتِلُوا	لَا	أُكَفِّرَنَّ	عَنْهُمْ	سَيِّئَاتِهِمْ
and fought	and were killed -	surely I (will) remove	from them	their evil deeds	
وَأَدْخَلَهُمْ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ
and surely I will admit them	(to) Gardens	flowing	from	underneath them	the rivers -
ثَوَابًا	مِنْ	عِنْدِ	اللَّهِ	وَاللَّهُ	عِنْدَهُ
a reward	from	[near]	Allah.	And Allah -	with Him
لَا	يُغَيِّرَنَّكَ	تَقَلُّبُ	الَّذِينَ	كَفَرُوا	فِي
(Let) not	deceive you	(the) movement	(of) those who	disbelieved	in
﴿١٩٦﴾	مَتَاعٍ	قَلِيلٍ	ثُمَّ	مَا	أُولَهُمْ
196	An enjoyment	little,	then	their abode	(is) hell -
الْهِدَادِ	﴿١٩٧﴾	لَكِنَّ	الَّذِينَ	اتَّقَوْا	رَبَّهُمْ
[the] resting place.	197	But	those who	fear	their Lord,
جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ
(will be) Gardens	flows	from	underneath them	the rivers,	will abide forever
نُزُلًا	مِنْ	عِنْدِ	اللَّهِ	وَمَا	عِنْدَ
a hospitality	from	[near]	Allah.	And what	(is) with
لِلَّذِينَ	رَبَّاهِنَ	﴿١٩٨﴾	وَأِنَّ	مِنْ	أَهْلِ
for the righteous.	198	And indeed,	And indeed,	among	(the) People
كَمَنْ	يُؤْمِنُ	بِاللَّهِ	وَمَا	أُنزِلَ	إِلَيْكُمْ
(are those) who	believe	in Allah	and what	was revealed	to you
أُنزِلَ	إِلَيْهِمْ	خُشِعِينَ	لِلَّهِ	لَا	يَسْتُرُونَ
was revealed	to them -	humbly submissive	to Allah.	They (do) not exchange	

بَايَتْ	اللَّهِ	ثَمَنًا	قَلِيلًا	أُولَئِكَ	لَهُمْ	أَجْرُهُمْ
their reward	for them,	Those,	little.	(for) a price	(of) Allah	[with] (the) Verses
عِنْدَ	رَبِّهِمْ	إِنَّ	اللَّهَ	سَرِيعٌ	الْحِسَابِ	
(in taking) the account.	(is) swift	Allah	Indeed,	their Lord.	(is) with	
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اصْبِرُوا	وَصَابِرُوا		١٩٩
and [be] patient	Be steadfast	believe[d]!	who	O you		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 النَّسَاءِ مَدَنِيَّةٌ ٩٢</p> <p style="text-align: center;">Surah An-Nisa</p>						
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ			
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.			
يَا أَيُّهَا	النَّاسُ	اتَّقُوا	رَبَّكُمْ	الَّذِي	خَلَقَكُمْ	مِنْ
O	mankind!	Fear	your Lord	the One Who	created you	from
ا	وَاحِدَةٍ	وَخَلَقَ	مِنْهَا	زَوْجَهَا	وَبَثَّ	مِنْهُمَا
single	and created	from it	and dispersed	its mate	and	from both of them
وَنِسَاءً	وَاتَّقُوا	اللَّهَ	الَّذِي	تَسْأَلُونَ	بِهِ	وَالْأَرْحَامَ
and women.	And fear	Allah	(through) Whom	you ask	[with it]	and the wombs.
إِنَّ	اللَّهَ	كَانَ	عَلَيْكُمْ	رَاقِبًا	١	وَآتُوا
Indeed,	Allah	is	over you	Ever-Watchful.	1	And give
أَمْوَالَهُمْ	وَلَا	تَتَّبَدَّلُوا	الْخَبِيثَ	بِالطَّيِّبِ	وَلَا	تَاكُلُوا
their wealth.	and (do) not	exchange	the bad	with the good,	and (do) not	consume
أَمْوَالَهُمْ	إِلَى	أَمْوَالِكُمْ	إِنَّهُ	كَانَ	حُوبًا	كَبِيرًا
with	their wealth	your wealth.	Indeed, it	is	a sin	is
أَلَا	تُقْسِطُوا	فِي	الْيَتَامَى	فَأَنْكِحُوا	مَا	
that not	you will be able to do justice	with	the orphans,	then marry	what	
طَابَ	لَكُمْ	مِنْ	النِّسَاءِ	مَثْنَى	وَتِلْكَ	وَرُبْعًا
seems suitable	to you	from	the women	two,	or three,	or four.
خِفْتُمْ	أَلَا	تَعْدِلُوا	فَوَاحِدَةً	أَوْ	مَا	مَلَكَتْ
you fear	that not	you can do justice	then (marry) one	or	what	possesses

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

ط	أَيَّانِكُمْ	ذَلِكَ	أَدْنَىٰ	أَلَّا تَعُولُوا	٣
3	your right hand.	That	(is) more appropriate	that you (may) not oppress.	
	وَأْتُوا	النِّسَاءَ	صَدُقَاتِهِنَّ	زِحْلَةً	فَإِنْ
	And give	the women	their dower	graciously.	But if
	عَنْ شَيْءٍ	مِّنْهُ	نَفْسًا	فَكُلُوهُ	هَنِيئًا
	anything	of it	(on their) own,	then eat it	(in) satisfaction
4					(and) ease.
	وَلَا	تُؤْتُوا	السُّفَهَاءَ	أَمْوَالِكُمْ	الَّتِي
	And (do) not	give	the foolish	your wealth	which
	قِيًّا	وَأَرْزُقُوهُمْ	فِيهَا	وَأَكْسُوهُمْ	وَقُولُوا
	a means of support	(but) provide (for) them	with it	and clothe them	and speak
	تَوَلَّوْا	السُّفَهَاءَ	أَمْوَالِكُمْ	الَّتِي	جَعَلَ
	And (do) not	give	the foolish	your wealth	Allah made
	قَوْلًا	مَّعْرُوفًا	وَإِبْتَلُوا	الْيَتَامَىٰ	حَتَّىٰ
	words	(of) kindness.	And test	the orphans	[when] until
5					they reach[ed]
	النِّكَاحِ	فَإِنْ	أَنْتُمْ	مِنْهُمْ	رُشْدًا
	(the age of) marriage,	then if	you perceive	in them	sound judgement
	إِلَيْهِمْ	أَمْوَالَهُمْ	وَلَا	تَأْكُلُوهَا	إِسْرَافًا
	to them	their wealth.	And (do) not	eat it	extravagantly
	أَنْ	يَكْبُرُوا	وَمَنْ	كَانَ	غَنِيًّا
	(fearing) that	they will grow up.	And whoever	is	rich
	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
٦					(as) a Reckoner.
	فَأَشْهَدُوا	عَلَيْهِمْ	وَكَفَىٰ	بِاللَّهِ	حَسِيبًا
	then take witnesses	on them.	And Allah is sufficient		(as) a Reckoner.
	لِلرِّجَالِ	نَصِيبٌ	مِّمَّا	تَرَكَ	الْوَالِدِينَ
	For the men	a portion	of what	(is) left	(by) the parents,
	وَالنِّسَاءِ	نَصِيبٌ	مِّمَّا	تَرَكَ	الْوَالِدِينَ
	and for the women	a portion	of what	(is) left	(by) parents
	مِمَّا	قَلَّ	مِنْهُ	أَوْ	كَثُرَ
	(is) little	of what	or	much -	a portion
7					obligatory.
	وَأِذَا	مَفْرُوضًا	نَصِيبًا	كَثُرَ	أَوْ
	And when	obligatory.	a portion	much -	or

حَصْرًا	الْقِسْمَةَ	أَوْلُوا الْقُرْبَى	وَالْيَتَى	وَالْمَسْكِينُ
present	(at) the (time of) division	the relatives	and the orphans	and the poor,
فَارْزُقُوهُمْ	مِنْهُ	وَقُولُوا لَهُمْ	قَوْلًا	مَعْرُوفًا ﴿٨﴾
then provide them	from it	and speak	words	(of) kindness.
8				
وَلْيَخْشَ	الَّذِينَ	لَوْ تَرَكَوْا	مِنْ خَلْفِهِمْ	ذُرِّيَّةً
And let fear -	those who,	if	they left	behind
وَلْيَقُولُوا	عَلَيْهِمْ	فَلْيَتَّقُوا	اللَّهَ	وَلْيَقُولُوا
(and) they would have feared	about them.	So let them fear	Allah	and let them speak
9				
قَوْلًا	سَدِيدًا ﴿٩﴾	إِنَّ	الَّذِينَ	يَأْكُلُونَ
words	appropriate.	Indeed,	those who	consume
9				
الْيَتَى	ظُلْمًا	إِنَّمَا	يَأْكُلُونَ	فِي
(of) the orphans	wrongfully,	only	they consume	in
10				
وَسَيَصْلُونَ	سَعِيرًا ﴿١٠﴾	ع	يُوصِيكُمُ	اللَّهُ
and they will be burned	(in) a Blazing Fire.	10	Allah instructs you	concerning
10				
أَوْلَادِكُمْ	لِلذَّكَرِ	مِثْلَ	حِظِّ	الْأُنثَيَيْنِ
your children -	for the male	like	(the) portion	(of) two females.
11				
كُنَّ	نِسَاءً	فَوْقَ	اِثْنَتَيْنِ	فَلَهُنَّ
there are	(only) women	more (than)	two,	then for them
11				
تَرَكَ	وَإِنْ	كَانَتْ	وَاحِدَةً	فَلَهَا
And if	And if	(there) is	(only) one,	then for her
11				
لِكُلِّ	وَاحِدٍ	مِنْهُمَا	السُّدُسُ	مِمَّا
for each	one	of them	a sixth	of what
11				
كَانَ	لَهُ	وَلَدٌ	فَإِنْ	لَمْ
for him is	for him is	a child.	But if	not
11				
وَوَرِثَةٌ	أَبَوَهُ	فَلِأُمِّهِ	الثُّلُثُ	
and inherit[ed] him	his parents,	then for his mother	(is) one third.	
11				
فَإِنْ	كَانَ	لَهُ	إِخْوَةٌ	فَلِأُمِّهِ
And if	for him are	brothers and sisters,	then for his mother	
11				
السُّدُسُ	مِنْ بَعْدِ	وَصِيَّةٍ	يُوصَى	بِهَا
(is) the sixth	after	any will	he has made	[of which]
11				

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	أَبَاؤَكُمْ	وَأَبْنَاؤُكُمْ	لَا تَدْرُونَ	أَيُّهُمْ	أَقْرَبُ
(is) nearer	which of them	you know	not	and your children -	Your parents
any debt.					
لَكُمْ	نَفْعًا	فَرِيضَةً	مِّنَ اللَّهِ	إِنَّ اللَّهَ	
Allah	Indeed,	Allah.	from	An obligation	(in) benefit.
to you					
كَانَ	عَلِيمًا	حَكِيمًا	⑪	وَلَكُمْ	
And for you	11	All-Wise.	All-Knowing,	is	
نِصْفُ	مَا تَرَكَ	أَزْوَاجُكُمْ	إِنْ تَمُّ		
not	if	by your wives	(is) left	(of) what	(is) half
يَكُنْ لَّهُنَّ	وَلَدٌ	فَإِنْ	كَانَ لَّهُنَّ	وَلَدٌ	
a child,	for them is	But if	a child.	for them is	
فَلَكُمْ	الرُّبُعُ	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
الرُّبُعُ	مِمَّا تَرَكَتُمْ	إِنْ تَمُّ	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.	
الثُّمْنُ	مِمَّا تَرَكَتُمْ	مِنْ 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]
كَلَّةٌ	أَوْ امْرَأَةٌ	وَلَهُ	أَخٌ	أَوْ	
or	(is) a brother	and for him	a women	or	(has) no parent or child
أُخْتٌ	فَلِكُلِّ	وَاحِدٍ	مِنْهُمَا	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	مِنْ 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
عَلَيْمٌ 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 وَيَعْتَدِ 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		
عَٰلِيَةً وَالَّتِي يَٰٓأَيُّهَا الْفَٰحِشَةُ مِنْ نِّسَائِكُمْ							
your women	from	[the] immorality	commit	And those who	14		
فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ فَإِنْ شَهِدُوا							
they testify	And if	among you.	four	against them	then call to witness		
فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّهِنَّ 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		
يَٰٓأَيُّهَا مِنْكُمْ فَادُّوهُمَا 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 ﴿١٦﴾ إِنَّمَا							
Only	16	Most-Merciful.	Off-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-Forgiving.

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

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

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

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

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

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

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

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

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

السُّوءِ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ					
soon after.	they repent	then	in ignorance,	the evil	
فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ					
and Allah is	upon them,	(from) Allah	will have forgiveness	Then those	
عَلِيمًا حَكِيمًا ۝١٧ وَلَيْسَتِ التَّوْبَةُ					
(is) the acceptance of repentance	And not	17	All-Wise.	All-Knowing,	
لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ					
approaches	when	until	the evil deeds	do	for those who
أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا					
and not	now;	repent	'Indeed I	he says,	[the] death, one of them
الَّذِينَ يَمُوتُونَ وَهُمْ كَافِرًا ۝١٨ أُولَٰئِكَ					
Those -	(are) disbelievers.	while they	die	those who	
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝١٨ يَا أَيُّهَا					
O you	18	painful.	a punishment	for them	We have prepared
الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا					
you inherit	that	for you	(is) lawful	Not	believe[d]! who
النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا					
so that you may take	you constraint them	And not	(by) force.	the women	
بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ					
they commit	that	except	you have given them	(of) what	a part
بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ					
But if	in kindness.	And live with them	open.	immorality	
كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا					
a thing	you dislike	that	then perhaps	you dislike them,	
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝١٩ وَإِنْ أَرَادْتُمْ					
you intend	And if	19	much good.	in it	and Allah placed
أَسْتَبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ ۝٢٠ وَأَنْتُمْ					
and you have given	(of) a wife	(in) place	a wife	replacing	
إِحْدَاهُنَّ قَطْرًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا					
anything.	from it	take away	then (do) not	heap (of gold)	one of them

أَتَأْخُذُونَهُ						بُهْتَانًا						وَأِثْمًا مُّبِينًا ﴿٢٠﴾						وَكَيْفَ																													
And how		20		open?		and a sin		(by) slander		Would you take it		And how		20		open?		and a sin		(by) slander		Would you take it																									
تَأْخُذُونَهُ						وَقَدْ						أَفْضَى						بَعْضُكُمْ						إِلَى																							
to		one of you		has gone -		when surely		could you take it		to		one of you		has gone -		when surely		could you take it		to		one of you		has gone -		when surely		could you take it																			
بَعْضٍ						وَأَخَذَنَ						مِنْكُمْ						مِيثَاقًا						غَلِيظًا ﴿٢١﴾																							
21		strong?		covenant		from you		and they have taken		another,		21		strong?		covenant		from you		and they have taken		another,		21		strong?		covenant		from you		and they have taken		another,													
وَلَا						تَنْكِحُوا						مَا						نَكَحَ						أَبَاؤُكُمْ						مِّنَ						النِّسَاءِ											
the women		of		your fathers		married		whom		marry		And (do) not		the women		of		your fathers		married		whom		marry		And (do) not		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		and hateful,		an immorality		was		indeed it		has passed before,		what		except		and hateful,		an immorality		was		indeed it		has passed before,		what		except							
وَسَاءَ						سَبِيلًا						﴿٢٢﴾						حُرِّمَتْ						عَلَيْكُمْ						أُمَّهَاتُكُمْ																	
(are) your mothers		to you		Forbidden		22		way.		and (an) evil		(are) your mothers		to you		Forbidden		22		way.		and (an) evil		(are) your mothers		to you		Forbidden		22		way.		and (an) evil		(are) your mothers		to you		Forbidden		22		way.		and (an) evil	
وَبَنَاتِكُمْ						وَأَخَوَاتِكُمْ						وَعَمَّاتِكُمْ						وَوَالِدَاتِكُمْ						وَأُمَّهَاتِكُمْ																							
and your mother's sisters		and your father's sisters		and your sisters		and your daughters		and your mother's sisters		and your father's sisters		and your sisters		and your daughters		and your mother's sisters		and your father's sisters		and your sisters		and your daughters		and your mother's sisters		and your father's sisters		and your sisters		and your daughters		and your mother's sisters		and your father's sisters		and your sisters		and your daughters									
وَبَنَاتُ						الْأَخِ						وَبَنَاتُ						الْأَخْتِ						وَأُمَّهَاتُ						الَّتِي																	
who		and (the) mothers		(of) sisters		and daughters		(of) brothers,		and daughters		who		and (the) mothers		(of) sisters		and daughters		(of) brothers,		and daughters		who		and (the) mothers		(of) sisters		and daughters		(of) brothers,		and daughters													
أَرْضَعْنَكُمْ						وَأَخَوَاتِكُمْ						مِّنَ						الرِّضَاعَةِ						وَأُمَّهَاتِ						نِسَائِكُمْ																	
(of) your wives		and mothers		the nursing		from		and your sisters		nursed you		(of) your wives		and mothers		the nursing		from		and your sisters		nursed you		(of) your wives		and mothers		the nursing		from		and your sisters		nursed you													
وَرَبَائِبِكُمْ						الَّتِي						فِي						حُجُورِكُمْ						مِّنَ						نِسَائِكُمْ																	
your women		of		your guardianship		(are) in		who		and your step daughters		your women		of		your guardianship		(are) in		who		and your step daughters		your women		of		your guardianship		(are) in		who		and your step daughters													
الَّتِي						دَخَلْتُمْ						بِهِنَّ						فَإِنْ						لَمْ						تَكُونُوا						دَخَلْتُمْ											
relations		you had		not		but if		with them,		you had relations		whom		relations		you had		not		but if		with them,		you had relations		whom		relations		you had		not		but if		with them,		you had relations		whom							
بِهِنَّ						فَلَا						جُنَاحَ						عَلَيْكُمْ						وَحَلَائِلُ						أَبْنَائِكُمْ																	
(of) your sons,		And wives		on you.		sin		then (there is) no		with them,		(of) your sons,		And wives		on you.		sin		then (there is) no		with them,		(of) your sons,		And wives		on you.		sin		then (there is) no		with them,													
الَّذِينَ						مِنْ						أَصْلَابِكُمْ						وَأَنْ						تَجْمَعُوا																							
you gather together		and that		your loins		(are) from		those who		you gather together		and that		your loins		(are) from		those who		you gather together		and that		your loins		(are) from		those who																			
بَيْنَ						الْأَخْتَيْنِ						إِلَّا						مَا						قَدْ						سَلَفَ																	
has passed before.		what		except		two sisters		[between]		has passed before.		what		except		two sisters		[between]		has passed before.		what		except		two sisters		[between]																			
إِنَّ						اللَّهَ						كَانَ						عَفُورًا						رَّحِيمًا						﴿٢٣﴾																	
23		Most-Merciful.		Oft-Forgiving,		is		Allah		Indeed,		23		Most-Merciful.		Oft-Forgiving,		is		Allah		Indeed,		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.			
مَا 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	مِمَّنْ	فَاتُوهُنَّ			
so you give them	from them,	of it	you benefit[ed]	So what	(to be) lustful.		
أُجُورَهُنَّ	فَرِيضَةً	وَلَا	جُنَاحَ عَلَيْكُمْ	فِيهَا			
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	الْمُحْصَنَاتِ	الْمُؤْمِنَاتِ	فَبِنُ			
then (marry) from	[the] believing women	the free chaste	to marry	afford			
مَا مَلَكَتْ أَيْمَانَكُمْ	مِّنْ فِتْيَانِكُمُ	الْمُؤْمِنَاتِ	وَاللَّهُ				
And Allah	(of) the believers.	your girls -	of	your right hands	possess[ed] what		
أَعْلَمُ	بِأَيْمَانِكُمْ	بَعْضُكُمْ	مِّنْ	بَعْضٍ	فَأَنْكِحُوهُنَّ		
So marry them	(one) another.	(are) from	You	about your faith.	knows best		
بِإِذْنِ	أَهْلِهِنَّ	وَأْتُوهُنَّ	أُجُورَهُنَّ	بِالْمَعْرُوفِ			
in a fair manner.	their bridal due	and give them	(of) their family	with (the) permission			
مُحْصَنَاتٍ	غَيْرِ	مُسْفِحَاتٍ	وَلَا	مُتَّخِذَاتِ			
those who take	and not	those who commit immorality	not	(They should be) chaste			
أَحْدَانٍ	فَإِذَا	أُحْصِنَ	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	الْعَنْتَ	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 سُنَنَ 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 وَخُقِّقَ الْإِنْسَانَ ضَعِيفًا	weak.	the mankind	and was created	for you;	lighten	to	Allah wishes
﴿٢٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ	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.
رَاحِبًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا	and injustice,	(in) aggression	that	does	And whoever	29	Most Merciful.
فَسَوْفَ نُصَلِّيهِ نَارًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا	easy.	Allah	for	And that is	(into) a Fire.	We (will) cast him	then soon
﴿٣٠﴾ 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 كَتَسَبُوا	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,

وَاللِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ 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.	
﴿٣٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ							
(by) the parents	(is) left	of what	heirs	We (have) made	And for all	32	
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتَ أَيْمَانُكَ فَأَتَوْهُمْ							
then give them	your right hands -	pledged	And those whom	and the relatives.			
نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾							
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 عَلَىٰ بَعْضٍ وَبِأَمْوَالِهِمْ							
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				
بِأَمْرِ اللَّهِ حَافِظَاتٌ لِّمَا تَخَافُونَ							
you fear	And those (from) whom	Allah (orders) them to guard.	that which				
نُشُورَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ							
the bed	in	and forsake them	then advise them,	their ill-conduct			
وَاصْرِفُوهُنَّ فَإِنِ اطَّعْتُمْ 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
﴿٣٤﴾ وَإِن خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا							
then send	between (the) two of them,	a dissension	you fear	And if	34		
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا							
they both wish	If	her family.	from	and an arbitrator	his family	from	an arbitrator
إِصْلَاحًا يُّوقِقُ اللَّهُ بَيْنَهُمَا إِنَّ							
Indeed,	between both of them.	Allah will cause reconciliation	reconciliation,				

اللَّهُ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ وَعَابُدُوا 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		
وَالْيَتَىٰ وَالسَّكِينِ 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	
النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ							
Allah (has) given them	what	and hide	[of] stinginess	the people			
مِّنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا							
a punishment	for the disbelievers	and We (have) prepared	His Bounty -	of			
مُهِينًا ۗ ﴿٣٧﴾ وَالَّذِينَ يَبْفِقُونَ أَمْوَالَهُمْ رَائًا							
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 يُّضْعِفْهَا							
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.

وَیُوتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا
when So how (will it be) 40 great. a reward near Him from and gives

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.

جِنًا مِنْ كُلِّ أُمَّةٍ شَهِيدٍ وَجِئْنَا بِكَ عَلَى
against you and We bring a witness nation every from We bring

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.

هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا
disbelieved those who will wish (On) that Day 41 (as) a witness. these (people)

وَعَصُوا 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

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?

أَمِنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ
until (are) intoxicated while you the prayer go near (Do) not believe[d]!

تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي
(when) passing except (when you are) impure and not you are saying what you know

سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ
a journey on or ill you are And if you have bathed. until (through) a way

أَوْ جَاءَ أَحَدٌ مِنْكُمُ مِنَ 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

بُيُوتَهُمْ وَأَيْدِيَهُمْ إِنْ اللَّهُ كَانَ عَفُوًّا غَفُورًا
Oft-Forgiving. Oft-Pardoning. is Allah Indeed, and your hands. your faces

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

﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
of a portion were given those who [towards] you see, Did not 43

الْكِتَابِ يَشْتَرُونَ الضَّلَاةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ
(from) the way? you stray that and wishing [the] error purchasing the Book,

﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَىٰ بِاللَّهِ
and Allah (is) sufficient about your enemies knows better And Allah 44

46. Among

وَلِيًّآ وَاللَّهُ وَكَفَىٰ 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	"We hear[d] and they say, their places from the words they distort are Jews,
وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا	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 وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ	surely it (would) have been and look (at) us," and "Hear and we obey[ed]" "We hear[d]
خَيْرًا لَهُمْ وَأَقْوَمًا 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
نَلْعَنَهُمْ 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 فَقَدِ 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 يُزَكِّي مَنْ يَشَاءُ وَلَا	and not He wills whom He purifies (it is) Allah, Nay, (for) themselves?
يُظَلَمُونَ ﴿٤٩﴾ أَنْظُرْ 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.

يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ	وَكْفِي	بِهِ	إِثْمًا مُّبِينًا
manifest.	(as) a sin	is it -	and sufficient
[the] lie,	Allah	about	they invent

51. Do you not see ^ع 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."

ع	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّن
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 هُوَ أَهْدَىٰ مِنَ الَّذِينَ
those who than (are) better guided "These disbelieve[d] for those who

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

أَمْنُوا سَبِيلًا ۝ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
(whom) Allah (has) cursed, (are) the ones Those 51 (as to the) way. believe[d]

وَمَنْ يَلْعَنِ اللَّهُ فَن لَّن تَجِدَ لَهُ نَصِيرًا ۝
52 (any) helper. for him will you find then never Allah curses and whoever

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.

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

نَصِيرًا ۝ أَمْ يَحْسُدُونَ
are they jealous Or 53 (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.

النَّاسِ 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 وَآتَيْنَاهُمْ مُلْكًا
a kingdom and [We] gave them and [the] wisdom the Book (of) Ibrahim (the) family

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.

عَظِيمًا ۝ فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ
and of them in him believed (are some) who Then of them 54 great.

مَّنْ صَدَّ عَنْهُ ۝ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا
(as a) Blazing Fire. (is) Hell and sufficient from him, turned away (are some) who

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

عَظِيمًا ۝ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ
We will burn them soon in Our Signs, disbelieved those who Indeed, 55

نَارًا ۝ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا
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,

عَزِيْرًا حَكِيْمًا ﴿٥٦﴾ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ						
the good deeds	and did	believe[d]	And those who	56	All-Wise.	All-Mighty,
سُدِّخْتُمْ فِيْهَا اَبْدًا لَّهُمْ فِيْهَا اَزْوَاجٌ مُّطَهَّرَةٌ وَنُدِّخْتُمْ فِيْهَا ظِلًّا						
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
ظِلًّا طَلِيْلًا ﴿٥٧﴾ اِنَّ اللّٰهَ يٰمُرْكُمۡ اَنْ تُوَدُّوْا						
render	to	Allah orders you	Indeed,	57	thick.	(in the) shade
الْاٰمِنٰتِ اِلٰى اَهْلِهَاؕ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ						
the people	between	you judge	and when	their owners,	to	the trusts
اَنْ تَحْكُمُوْا بِالْعَدْلِؕ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖؕ اِنَّ						
Indeed,	with it.	advises you	excellently	Allah	Indeed,	with justice.
judge	to					
اللّٰهَ كَانَ سَبِيْعًا بَصِيْرًا ﴿٥٨﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا						
believe[d]!	who	O you	58	All-Seeing.	All-Hearing,	is Allah
اَطِيعُوْا اللّٰهَ وَاَطِيعُوْا الرَّسُوْلَؕ وَاُولِي الْاَمْرِ مِنْكُمْ						
among you.	and those having authority	the Messenger	and obey	Allah	Obey	
فَاِنْ تَنٰزَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِؕ اِنْ						
if	and the Messenger,	Allah	to	refer it	anything,	in you disagree
Then if						
كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِؕ ذٰلِكَ خَيْرٌ						
(is) best	That	[the] Last.	and the Day	in Allah	believe	you
وَاَحْسَنُ تَاْوِيْلًا ﴿٥٩﴾ اَلَمْ تَرَ اِلَى						
[towards]	Do you not see	59	(for final) determination.	and more suitable		
الَّذِيْنَ يَزْعُمُوْنَ اَنَّهُمْ اٰمَنُوْا بِهَاۗ اُنزِلَ اِلَيْكَ وَمَا						
and what	to you	(is) revealed	in what	believe	that they	claim those who
اُنزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ اَنْ يَّتَحٰكَمُوْا اِلَى الطَّاغُوْتِ						
the false deities	to	go for judgment	to	They wish	before you?	was revealed
وَقَدْ اُمِرُوْا اَنْ يَّكْفُرُوْا بِهٖؕ وَيُرِيْدُ الشَّيْطٰنُ اَنْ						
to	And the Shaitaan wishes	[with] it.	reject	to	they were ordered	and surely
يُضِلَّهُمْ ضَلٰلًا بَعِيْدًا ﴿٦٠﴾ وَاِذَا قِيْلَ لَهُمْ تَعٰلَوْا						
"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

إِلَىٰ 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 أَصَابَتْهُمُ	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 لَوَجَدُوا 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 ^ط وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ						
with [it],	they were advised	what	had done	[that] they	But if	of them.
لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا ^{لا}						
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 ^{لا} وَمَنْ						
And whoever	68	(to the) straight way.	And We	would have guided them	67	
يُطِيعُ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ						
those whom	(will be) with	then those	and the Messenger	Allah	obeys	
أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ						
and the truthful,	the Prophets,	of	upon them -	Allah has bestowed (His) Favor		
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ^ط						
69	companion(s).	(are) those	And excellent	and the righteous.	and the martyrs,	
ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا						
(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 تَنْفِرُوا جَمِيعًا ^ع وَإِنَّ مِنْكُمْ لَمَنْ						
(is he) who	among you	And indeed,	71	all together.	advance	or (in) groups
لَيَبْطِئَنَّ فَإِنْ أَصَابَكُمْ مُمْصِبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ						
Allah (has) favored	"Verily	he said,	a disaster	befalls you	then if	lags behind
عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَاهِدًا ^ع وَلَئِنْ أَصَابَكُمْ						
befalls you	And if	72	present with them."	I was	(that) not	[when] [on] me
فَضْلٌ مِنَ اللَّهِ لِيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ						
between you	there been	(had) not	as if	he would surely say	Allah	from bounty
وَبَيْنَهُ مَوَدَّةٌ لِيَتَنَبَّأَنِي كُنْتُ مَعَهُمْ						
with them	I had been	"Oh! I wish	any affection,	and between him		
فَأَفُوزَ فَأَفُوزَ عَظِيمًا ^ع فَلْيَقَاتِلْ 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.

سَبِيلِ	اللَّهِ	الَّذِينَ	يَشْرُونَ	الْحَيَاةَ	الدُّنْيَا	بِالْآخِرَةِ ^ط	
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

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.

تُقَاتِلُونَ	فِي	سَبِيلِ	اللَّهِ	وَالسُّتَضْعَفِينَ	مِنَ	الرِّجَالِ	
the men	among	and (for) those who are weak	(of) Allah,	(the) way	in	you fight	
وَالنِّسَاءِ	وَالْوِلْدَانَ	الَّذِينَ	يَقُولُونَ	رَبَّنَا	أَخْرِجْنَا	مِنْ	
of	take us out	"Our Lord	say,	those who	and the children,	and the women	
هَذِهِ	الْقَرْيَةَ	الظَّالِمِ	أَهْلِهَا ^{٧٥}	وَاجْعَلْ	لَنَا	مِنْ	
from	for us	and appoint	(are) its people	[the] oppressor(s)	[the] town	this	
لَدُنْكَ	وَلِيًّا ^{٧٥}	وَاجْعَلْ	لَنَا	مِنْ	لَدُنْكَ	نَصِيرًا ^{٧٥}	
75	a helper.	Yourself	from	for us	and appoint	a protector	Yourself

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.

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

ع
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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

ع	أَلَمْ تَرَ	إِلَى	الَّذِينَ	قِيلَ	لَهُمْ	كُفُّوا ^{٧٦}	
"Restrain	to them,	(when) it was said	those who	[towards]	Have you not seen	76	
أَيْدِيَكُمْ	وَأَقِيمُوا	الصَّلَاةَ	وَاتُوا	الزَّكَاةَ ^{٧٦}	فَلَمَّا	كُتِبَ	
was ordained	Then when	the zakah?"	and give	the prayer	and establish	your hands	
عَلَيْهِمْ	الْقِتَالِ	إِذَا	فَرِيقٌ	مِّنْهُمْ	يَخْشَوْنَ	النَّاسَ	
as (they) fear	the people	[they] fear	of them	a group	then	the fighting,	on them
اللَّهُ	أَوْ	أَشَدَّ	خَشِيَّةً ^{٧٦}	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 لِّمَن اتَّقَى وَلَا تُظْلَمُونَ						
you will be wronged	and not	fears (Allah)	for whoever	(is) better		
فَتِيلًا ۖ أَيُّنَ مَا تَكُونُوا						
you be	Wherever	77	(even as much as) a hair on a date-seed."			
يُدْرِكُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ						
And if	lofty,	towers	in	you are	even if [the] death	will overtake you
تُصِبُّهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ						
And if	Allah,"	(is) from	"This	they say,	any good	befalls them
تُصِبُّهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ						
"All	Say,	you."	(is) from	"This	they say,	any evil
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 وَكَفَى بِاللَّهِ						
and Allah is sufficient	(as) a Messenger,	for the people	And We have sent you			
شَهِيدًا ۗ مَّن يُّطِعِ الرَّسُولَ فَقَدْ أَطَاعَ						
he obeyed	then surely	the Messenger	obeys	(He) who	79	(as) a Witness.
اللَّهِ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ						
over them	We (have) sent you	then not	turns away -	and whoever	Allah,	
حَفِيظًا ۗ 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 يُبَيِّنُونَ فَأَعْرَضَ عَنْهُمْ						
from them	So turn (away)	they plan by night.	what	records	But Allah	you say.

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

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

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

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

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

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

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

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

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

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

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

٨١	وَتَوَكَّلْ عَلَى اللَّهِ	وَكْفَى بِاللَّهِ	وَكَيْلًا	٨١
81	(as) a Trustee.	And sufficient is Allah	Allah.	in and put (your) trust
	أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ	وَلَوْ كَانِ	مِنْ عِنْدِ غَيْرِ	
	other than	from it had (been)	And if (on) the Quran?	they ponder Then (do) not
٨٢	اللَّهُ لَوْجَدُوا	فِيهِ	اِخْتِلَافًا كَثِيرًا	٨٢
82	surely they (would have) found	in it	much contradiction.	Allah,
	وَإِذَا جَاءَهُمْ	أَمْرٌ مِّنَ الْأَمْنِ	أَوْ الْخَوْفِ	أَذَاعُوا
	they spread	[the] fear or the security	of a matter	comes to them And when
	بِهِ	وَلَوْ رَأَوْهُ	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 تَبَعْتُمْ	الشَّيْطَانَ إِلَّا
	except	the Shaitaan	surely you (would have) followed	and His Mercy, on you
٨٣	قَلِيلًا	فِي سَبِيلِ اللَّهِ	لَا تُكْفِفُ	٨٣
	you are not responsible	(of) Allah; (the) way in	So fight	83 a few.
	إِلَّا نَفْسَكَ	وَحَرِّضَ الْمُؤْمِنِينَ	عَسَى اللَّهُ أَنْ	
	that Allah	perhaps the believers,	And encourage (for) yourself.	except
	يَكْفِ بِأَسِ	الَّذِينَ كَفَرُوا	وَاللَّهُ أَشَدُّ	بَأْسًا
	(in) Might (is) Stronger	And Allah disbelieved.	(of) those who (the) might	will restrain
	وَأَشَدُّ	تَنْكِيلًا	مَنْ يَشْفَعُ	شَفَاعَةً حَسَنَةً
	good,	an intercession	intercedes -	Whoever 84 (in) punishment.
	يَكُنْ لَهُ	نَصِيبٌ	مِنْهَا	وَمَنْ يَشْفَعُ
	an intercession	intercedes -	and whoever of it;	a share for him will have
	سَيِّئَةً	يَكُنْ لَهُ	كَفْلٌ	مِنْهَا
	every (is) on	And Allah	of it.	a portion for him will have
	شَيْءٍ مُّقْبِلًا	وَإِذَا حُيِّتُمْ	بِتَحِيَّةٍ	فَحَيُّوا
	then greet	with a greeting,	you are greeted	And when 85 a Keeper.

بِأَحْسَنَ مِنْهَا أَوْ رُدُّهَا إِنَّ اللَّهَ كَانَ عَلَىٰ 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.			
لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ 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 السُّفِٰٔقِيْنَ فِتْنٰتِيْنَ									
(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 يُضِلِّ اللَّهُ فَلَنْ									
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 حَتَّىٰ 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 يَبْتَغُونَ									
join	those who	Except	89	any helper,	and not	any ally	from them		
إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ									
those who come to you	or	(is) a treaty	and between them	between you	a group	[to]			
حَصْرَتْ صُدُورَهُمْ 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.

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

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

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

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

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

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

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

فَلَقَاتُوكُمْ	فَإِنْ	اعْتَرَلُوكُمْ	فَلَمْ			
and (do) not	they withdraw from you	So if	and surely they (would have) fought you.			
يُقَاتِلُوكُمْ	وَأَلْقُوا 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	أُرَاكِسُوا فِيهَا	فَإِنْ لَمْ			
not	So if	into it.	they are plunged	the temptation,	to	they are returned
يَعْتَرِلُوكُمْ	وَيَلْقُوا إِلَيْكُمْ السَّلَامَ	وَيَكْفُوا	أَيْدِيَهُمْ			
their hands,	and they restrain	[the] peace	to you	and offer	they withdraw from you	
فَخَذَوْهُمْ	وَأَقْتُلُوهُمْ	حَيْثُ تَقِفْتُمُوهُمْ	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
لِمَنْ أَنْ يَقْتُلَ	مُؤْمِنًا إِلَّا	خَطَا	وَمَنْ قَتَلَ			
killed	And whoever	(by) mistake.	except	a believer	he kills	that for a believer
مُؤْمِنًا	خَطَا	فَتَحْرِيرُ	رَقَبَةٍ	مُؤْمِنَةٍ	وَدِيَّةٌ	
and blood money	(of) a believing slave	then freeing	(by) mistake,	a believer		
مُسَلَّمَةٌ	إِلَى أَهْلِهَا	إِلَّا أَنْ	يَصَدَّقُوا	فَإِنْ		
But if	they remit (as) charity.	that	unless	his family	to	(is to be) paid
كَانَ	مِنْ قَوْمٍ	عَدُوِّكُمْ	وَهُوَ	مُؤْمِنٌ	فَتَحْرِيرُ	
then freeing	a believer	and he was	to you	hostile	a people	from (he) was
رَقَبَةٍ	مُؤْمِنَةٍ	وَإِنْ	كَانَ	مِنْ قَوْمٍ	بَيْنَكُمْ	
between you	a people	from	(he) was	And if	(of) a believing slave.	
وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَّةٌ	مُسَلَّمَةٌ	إِلَى أَهْلِهِ		
his family,	to	(is to be) paid	then blood money	(is) a treaty,	and between them,	
وَتَحْرِيرُ	رَقَبَةٍ	مُؤْمِنَةٍ	فَمَنْ لَمْ	يَجِدْ	فَصِيَامٌ	
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	
وَعَضَبَ 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 أَلْفَىٰ إِلَيْكُمْ 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 مَغَالِمٌ					
(are) booties	Allah	for with	(of) the world,	(of) the life	transitory gains seeking
كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ					
then Allah conferred favor	before,	you were	Like that	abundant.	
عَلَيْكُمْ فَتَبَيَّنُوا 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 أُولِي 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 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,

الْقُعْدِيْنَ	اَجْرًا	عَظِيْمًا	لَا	دَرَجَاتٍ	مِنْهُ
the ones who sit	(with) a reward	great,	95	Ranks	from Him
وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ	اللَّهُ	عَفُوْرًا	رَّحِيْمًا
and forgiveness,	and mercy.	And is	Allah	Oft-Forgiving,	Most Merciful.
96	Most Merciful.	Oft-Forgiving,	Allah	And is	and mercy.
اِنَّ	الَّذِيْنَ	تَوَفَّوْهُمْ	الْمَلٰٓئِكَةُ	ظَالِمِيْنَ	
Indeed,	those whom -	take them (in death)	the Angels	(while) they (were) wronging	
اَنْفُسِهِمْ	قَالُوْا	فِيْمَ	كُنْتُمْ	قَالُوْا	كُنَّا
themselves	they say,	"In what (condition)	were you?"	They said,	"We were
مُسْتَضْعَفِيْنَ	فِي الْاَرْضِ	قَالُوْا	اَلَمْ	تَكُنْ	اَرْضُ
in	oppressed	"Not	They said,	the earth."	(of) Allah
وَاسِعَةً	فَتَهَاجِرُوْا	فِيْهَا	قَاوِلٰٓئِكَ	مَاوِلٰهُمُ	
spacious (enough)	so that you (could) emigrate	Then those	in it?"	(will have) their abode	
جَهَنَّمَ	وَسَاءَتْ	مَصِيْرًا	لَا	اِلَّا	السُّتَضْعَفِيْنَ
(in) Hell -	and it is an evil	destination.	97	Except	the oppressed
مِنْ	الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	لَا	يَسْتَطِيْعُوْنَ
among	the men	and the women	and the children	who are not able to	plan
وَلَا	يَهْتَدُوْنَ	سَبِيْلًا	لَا	قَاوِلٰٓئِكَ	عَسَى
and not	they are directed	(to) a way.	98	Then those,	[that] Allah
يَعْفُوْا	عَنْهُمْ	وَكَانَ	اللَّهُ	عَفُوًّا	رَّحِيْمًا
will pardon	[on] them,	and is	Allah	Oft-Pardoning,	Oft-Forgiving.
99	Oft-Forgiving.	Oft-Pardoning,	Allah	and is	[on] them,
وَمَنْ	يُّهَاجِرْ	فِي سَبِيْلِ	اللَّهِ	يَجِدْ	فِي الْاَرْضِ
And whoever	emigrates	in	(the) way	(of) Allah,	the earth
مُرْعَمًا	كَثِيْرًا	وَسَعَةً	وَمَنْ	يَخْرُجْ	مِنْ
place(s) of refuge -	many,	and abundance.	And whoever	leaves	from
بَيْتِهِ	مُهَاجِرًا	اِلَى	اللَّهِ	وَرَسُوْلِهِ	ثُمَّ
his home	(as) an emigrant	to	Allah	and His Messenger,	then
اَلْمَوْتِ	فَقَدْ	وَقَعَ	اَجْرُهُ	عَلَى	اللَّهِ
[the] death,	then certainly	(became) incumbent	on	his reward	And Allah is
عَفُوْرًا	رَّحِيْمًا	وَاِذَا	صَرَبْتُمْ	فِي الْاَرْضِ	
Oft-Forgiving,	Most Merciful.	100	And when	you travel	the earth
101	Most Merciful.	Oft-Forgiving,	And when	you travel	the earth

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ	if	the prayer	[of]	you shorten	that	(is) any blame	upon you	then not
خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۗ إِنَّ الْكُفْرَيْنَ	the disbelievers	Indeed,	disbelieved.	those who	(may) harm you	that	you fear	
كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ۗ وَإِذَا كُنْتُمْ فِيهِمْ	among them	you are	And when	101	open.	an enemy	for you	are
فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ 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 وَّرَائِكُمْ ۗ 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,		
وَدَا لِّزَيْنٍ 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	
مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ 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,		
أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۗ فَإِذَا قَضَيْتُمْ	you (have) finished	Then when	102	humiliating.	a punishment	for the disbelievers		
الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيًّا وَرُكُوعًا 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							
(at) fixed times.	prescribed	the believers	on	is	the prayer	Indeed,	
﴿١٠٣﴾ وَلَا تَهِنُوا فِي ابْتِعَاءِ الْقَوْمِ إِنْ تَكُونُوا							
you are	If	(of) the people.	pursuit	in	be weak	And (do) not	103
تَأْكُمُونَ فَإِنَّهُمْ يَأْكُمُونَ كَمَا تَأْكُمُونَ							
you are suffering,	like what	are (also) suffering	then indeed, they	suffering,			
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ							
And Allah is	they hope.	not	what	Allah	from	while you (have) hope	
عَلِيمًا حَكِيمًا ﴿١٠٤﴾ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ							
the Book	to you	We (have) sent down	Indeed,	104	All-Wise.	All-Knowing,	
بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا							
with what	the people	between	so that you may judge	with the truth			
أَرَأَيْتَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾							
105	a pleader.	for the deceitful	be	And (do) not	Allah has shown you.		
وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا							
Most Merciful.	Oft-Forgiving,	is	Allah	Indeed,	(of) Allah.	And seek forgiveness	
﴿١٠٦﴾ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ							
themselves.	deceive	those who	for	argue	And (do) not	106	
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا							
(and) sinful.	treacherous	is	(the one) who	love	(does) not	Allah	Indeed,
﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ							
Allah	from	but they cannot hide	the people	from	They seek to hide	107	
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنْ							
of	He (does) not approve	what	they plot by night	when	(is) with them	and He	
﴿١٠٨﴾ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا							
108	All-Encompassing.	they do -	of what	And Allah is	the word.		
هَآئِنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ							
but who	(of) the world,	the life	in	for them	[you] argue	those who	Here you are -
يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ							
who	or	(of) [the] Resurrection	(on the) Day	for them	(with) Allah	will argue	

يَكُونُ عَلَيْهِمْ وَكَيْلًا ۝١٠٩	وَمَنْ يَعْمَلْ سَوْءًا
will be	evil
أَوْ يَظْلِمُ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ	غَفُورًا رَّحِيمًا ۝١١٠
or	Oft-Forgiving,
يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ	وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا
he earns it	then only
وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا	فَقَدَرِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ۝١١٢
And whoever	then surely
وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ	طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا
And if not	except
أَنْفُسَهُمْ وَمَا يَصْرِوْكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ	عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ
themselves,	to you
تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ۝١١٣	لَا
And Allah's	(There is) no
خَيْرٌ فِي كَثِيرٍ مِمَّنْ تُجَاهِلُهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ	أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ
good	or
أَبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝١١٤	وَمَنْ يَشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ
seeking	And whoever

will be their defender.

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

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

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

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

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

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

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

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 الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ	(of) the believers,	(the) way	other than	and he follows	(of) the guidance,	to him
نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ	and evil it is	(in) Hell	and We will burn him	he (has) turned	(to) what	We will turn him
مَصِيرًا ۝١١٥ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ	that	forgive	does not	Allah	ndded,	115 (as) a destination.
يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ	that	other than	[what]	but He forgives	with Him,	partners be associated
لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ	then surely	with Allah	associates partners	And whoever	He wills.	for whom
ضَلَّ ضَلًّا بَعِيدًا ۝١١٦ إِنَّ يَدْعُونَ مِنْ دُونِهِ	besides Him	they invoke	Not	116	far away.	straying he lost (the) way,
إِلَّا إِنْثَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا	rebellious.	Shaitaan -	except	they invoke	and not	female (deities) but
۝١١٧ لَعَنَهُ اللَّهُ وَقَالَ لَا تَخَذَنَّ مِنْ عِبَادِكَ	your slaves	from	"I will surely take	and he said,	Allah cursed him	117
نَصِيبًا مَّفْرُوضًا ۝١١٨ وَلَا أَضِلُّهُمْ	"And I will surely mislead them	118	appointed."			a portion
وَلَا مَبِيَّةَ لَهُمْ وَلَا مَرِّمَهُمْ فَلْيَبْتِكُنَّ	so they will surely cut off	and surely I will order them	and surely arouse desires in them,			
أَذَانَ الْأَنْعَامِ وَلَا مَرِّمَهُمْ فَلْيَغْيِرَنَّ	so they will surely change	and surely I will order them	(of) the cattle	(the) ears		
خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا	(as) a friend	the Shaitaan	takes	And whoever	(of) Allah."	(the) creation
مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا	manifest.	a loss	he (has) lost -	then surely	Allah,	besides
۝١١٩ يَعْدهُمْ وَيَبِيهَهُمْ وَمَا يَعْدهُمْ	promises them	and not	and arouses desires in them	He promises them	119	
الشَّيْطَانِ إِلَّا عُرُورًا ۝١٢٠ أُولَٰئِكَ مَا لَهُمْ	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 سُدَّ خَلْفَهُم جَنَّاتٌ	(in) Gardens	We will admit them	[the] righteous deeds	and do	believe[d]		
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا	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 بِأَمَانِيِّكُمْ وَلَا أَمَانِي أَهْلِ	(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 أُنْثَىٰ	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﴾ وَ لِلَّهِ 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 ^{١٢٧} وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي							
concerning	the Book	in	to you	is recited	and what	about them	
يَسَى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَّا كُتِبَ							
is ordained	what	you (do) not give them	(to) whom	[the] girls	orphans		
لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ							
and the ones who are weak	marry them,	to	and you desire	for them			
مِنَ الْوَالِدَانِ ^{١٢٨} وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ وَمَا							
And whatever	with justice.	for orphans	stand	and to	the children	of	
تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ^{١٢٩}							
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 عَلَيْهِمَا 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		
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ^{١٣٠} 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 كُلَّ 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 ^{١٣١} وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ							
Allah will enrich	they separate,	And if	129	Most Merciful.	Oft-Forgiving,	is	
كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا							
All-Encompassing,	and Allah is	His abundance,	from	each (of them)			

حَكِيمًا ﴿١٣٠﴾ وَرَبِّهِ مَا فِي السَّمَوَاتِ وَمَا						
and whatever	the heavens	(is) in	(is) whatever	And for Allah	130	All-Wise.
فِي الْأَرْضِ وَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ						
the Book	were given	those who	We have instructed	And surely	the earth.	(is) in
مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا						
you disbelieve -	But if	Allah.	you fear	that	and yourselves	before you
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي						
(is) in	and whatever	the heavens	(is) in	(is) whatever	for Allah	then indeed
الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾ وَرَبِّهِ						
And for Allah	131	Praiseworthy.	Free of need,	And Allah is	the earth.	
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ						
And Allah is sufficient	the earth.	(is) in	and whatever	the heavens	(is) in	(is) whatever
وَكَيْلًا ﴿١٣٢﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ						
O people,	He can take you away	He will	If	132	(as) a Disposer of affairs.	
وَيَأْتِ بِآخَرِينَ ﴿١٣٣﴾ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا ﴿١٣٣﴾						
133	All-Powerful.	that	over	And Allah is	others.	and bring
مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابٌ						
(is the) reward	Allah	then with	(of) the world -	reward	desires	[is] Whoever
الدُّنْيَا وَالْآخِرَةِ ﴿١٣٤﴾ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾						
134	All-Seeing.	All-Hearing,	And Allah is	and the Hereafter.	(of) the world	
يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ						
(as) witnesses	of justice	custodians	Be	believe[d]!	who	O you
لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ						
if	and the relatives.	the parents	or	yourselves	(it is) against	even if to Allah,
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ﴿١٣٥﴾ فَلَا						
So (do) not	to both of them.	(is) nearer	for Allah	poor,	or	rich he be
تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تُعْرَضُوا						
refrain,	or	you distort	And if	you deviate.	lest	the desire follow
فَإِنَّ لِلَّهِ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَا أَيُّهَا						
O you	135	All-Aware.	you do	of what	is	Allah then indeed,

All-Wise.

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

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

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

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

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

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

الَّذِينَ	آمَنُوا	آمَنُوا	بِاللَّهِ	وَرَسُولِهِ	وَالْكِتَابِ
who	believe	believe[d]!	in Allah	and His Messenger,	and the Book
الَّذِي	نَزَّلَ	عَلَى	رَسُولِهِ	وَالْكِتَابِ	الَّذِي
which	He revealed	upon	His Messenger	and the Book	which
أَنْزَلَ	مِنْ قَبْلُ	وَمَنْ	يَكْفُرْ	بِاللَّهِ	وَمَلَائِكَتِهِ
He revealed	before.	And whoever	disbelieves	in Allah	and His Angels,
وَكُتُبِهِ	وَرُسُلِهِ	وَالْيَوْمِ	الْآخِرِ		
and His Books,	and His Messengers	and the Day	the Last,		
فَقَدْ	ضَلَّ	صَلًّا	بَعِيدًا	﴿١٣٦﴾	
then surely	he (has) lost (the) way,	straying	far away.	136	

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.

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	يَكُنْ	اللَّهُ	لِيَغْفِرَ
increased	(in) disbelief -	not	will	Allah	forgive
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 -

بَشِيرٍ	السُّفْقَيْنِ	بِأَنَّ	لَهُمْ	عَذَابًا	
Give tidings	(to) the hypocrites	that	for them	(is) a punishment	
الْإِيمَاءِ	﴿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.

أَوْلِيَاءِ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَيَّتَعُونَ		
(as) allies	instead of	the believers.	Do they seek		
عِنْدَهُمْ	الْعِزَّةُ	فَإِنَّ	الْعِزَّةَ	لِلَّهِ	جَمِيعًا
with them	the honor?	But indeed,	the honor	(is) all for Allah.	
﴿١٣٩﴾	وَقَدْ	نَزَّلَ	عَلَيْكُمْ	فِي	
139	And surely	He has revealed	to you	in	
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	حَتَّىٰ	يَخُوضُوا
then do not	sit	with them	until	they engage
فِي	حَدِيثٍ	غَيْرِهِ	إِنَّكُمْ	إِذَا
in	a conversation	other than that.	Indeed, you	then,
مِثْلَهُمْ	إِنَّ	اللَّهَ	جَامِعٌ	السُّفٰقِيْنَ
(would be) like them.	Indeed,	Allah	will gather	the hypocrites
وَالْكَافِرِيْنَ	فِي	جَهَنَّمَ	جَمِيْعًا	لَا
and the disbelievers	in	Hell	all together.	140
الَّذِيْنَ	يَتَرَبَّصُوْنَ	بِكُمْ	فَإِنْ	كَانَ
Those who	are waiting	for you.	Then if	was
فَتَحَّ	مِّنَ	اللَّهِ	قَالُوا	أَلَمْ
a victory	from	Allah	they say,	'Were not
نَكُنْ	مَعَكُمْ	وَإِنْ	كَانَ	لِلْكَافِرِيْنَ
we	with you?"	But if	(there) was	for the disbelievers
نَصِيْبٌ	قَالُوا	أَلَمْ	نَسْتَحِذْ	
a chance	they said,	"Did not	we have advantage	
عَلَيْكُمْ	وَسَنَعْمُ	مِّنَ	الْمُؤْمِنِيْنَ	
over you	and we protected you	from	the believers?"	
قَالَ	يَحْكُمُ	بَيْنَكُمْ	يَوْمَ	الْقِيَامَةِ
And Allah	will judge	between you	(on the) Day	(of) the Resurrection,
وَلَنْ	يَجْعَلَ	اللَّهُ	لِلْكَافِرِيْنَ	عَلَى
and never	will Allah make	for the disbelievers	for the disbelievers	the believers
سَبِيْلًا	إِنَّ	السُّفٰقِيْنَ	يُخٰدِعُوْنَ	
a way.	Indeed,	the hypocrites	(seek to) deceive	
اللَّهُ	وَهُوَ	خَادِعُهُمْ	وَإِذَا	قَامُوا
Allah	and (it is) He	who deceives them.	And when	they stand
إِلَى	الصَّلٰوةِ	قَامُوا	كَسَالًا	يُرْءَاوْنَ
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.

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