

	سورة الفاتحة - ١	1	الم - ١
1. In the name of Allah, the Most Gracious, the Most Merciful.	سُورَةُ الْفَاتِحَةِ		
	Surah Al-Fatiha		
2. All praises and thanks be to Allah, the Lord of all the worlds.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		
	the Most Merciful. the Most Gracious, of Allah, In the name		
3. The Most Gracious, the Most Merciful.	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ		
	(of all) the worlds. the Lord (be) to Allah, All praises and thanks 1		
4. The Master of the Day of Judgment.	الرَّحْمَنِ الرَّحِيمِ		
	3 the Most Merciful. The Most Gracious, 2		
5. You Alone we worship, and You Alone we ask for help.	مَلِكِ يَوْمِ الدِّينِ		
	4 (of) [the] Judgment. (of the) Day (The) Master		
6. Guide us to the straight path.	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ		
	we ask for help. and You Alone we worship, You Alone		
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.	أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ		
	the straight. (to) the path, Guide us 5		
	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ		
	You have bestowed (Your) Favors (of) those (The) path 6		
	غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ		
	those who earned (Your) wrath not (of) on them,		
	وَالَّذِينَ ضَلَّوْا سَبِيلَ رَبِّهِمْ		
	7 (of) those who go astray. and not on themselves,		

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.

سورة البقرة - ٢	2	الم - ١
سُورَةُ الْبَقَرَةِ		
Surah Al-Baqarah		
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		
the Most Merciful.	the Most Gracious, of Allah,	In the name
الْمَ الَّذِي لَا رَيْبَ فِيهِ		
in it,	doubt no (is) the Book,	That 1 <i>Alif Laam Meem</i>
هُدًى لِّلْمُنْقِذِينَ الَّذِينَ يُؤْمِنُونَ		
believe	Those who 2	for the God-conscious. a Guidance
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا		
and out of what	the prayer,	and establish in the unseen,
رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ		
And those who	3	they spend. We have provided them
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ		
was sent down	and what to you (is) sent down	in what believe
مِّن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ		
4	firmly believe. they	and in the Hereafter before you.
أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ		
their Lord,	from Guidance	(are) on Those
وَأُولَئِكَ الْمَفْلِحُونَ		
5	(are) the successful ones. they	and those -

6. Indeed, those who disbelieved, 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 of 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 but 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

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ	Indeed,	those who	disbelieve[d],	(it) is same	to them	or whether you warn them
لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ	not	you warn them,	not	6	they believe.	on Allah has set a seal
قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ	And for them	and on	and on	their vision	and on	(is) a veil.
عَذَابٌ عَظِيمٌ	(is) a punishment	great.	7	And of	the people	(are) some who
ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ	'We believed	in Allah	'and in the Day	[the] Last,	but not	they
يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ اللَّهَ	They seek to deceive Allah	and those who	believe[d],	and not	they deceive	8
إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ	except	themselves,	and not	they realize (it).	In	9
مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ	(is) a disease,	so Allah increased them	(in) disease;	and for them	(is) a punishment	10
بِمَا كَانُوا يَكْذِبُونَ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ	'Do not	spread corruption	in	the earth,'	they say,	'Only
أَلَا إِنَّهُمْ	Beware,	indeed they	themselves	(are) [the ones who] spread corruption,	11	
وَلَكِنْ لَا يَشْعُرُونَ	[and] but	not	they realize (it).	12	And when	
كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ	believed	as	'Should we believe	they say,	the people,'	believed
أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ	Beware,	certainly they	themselves	(are) the fools	not	13
وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا	And when	they meet	those who	believe[d],	they say,	'We believe[d].'

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
مُسْتَهْزِئُونَ ﴿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 بِالْهَدَىٰ فَمَا رَحَّتْ بِحَدْرَتِهِمْ 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 ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمٌّ بُكْمٌ عُمَىٰ	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
ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّن	from	their ears	in	their fingers	They put	and lightning.	and thunder,	darkness[es].
الصَّوْعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ	(is) [the One Who]	encompasses	And Allah	[the] death.	(in) fear (of)	the thunderclaps		
بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا	Whenever	their sight.	snatches away	the lightning	Almost	19	the disbelievers.	
أَضَاءَ لَهُمْ مَشَوْا 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		

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

لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ						
for you	made	The One Who	21	become righteous.	so that you may	
الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ						
the sky	from	and sent down	a canopy,	and the sky	a resting place	the earth
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ						
for you.	(as) provision	the fruits	[of]	therewith	then brought forth	water,
فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ						
And if	22	[you] know.	while you	rivals	to Allah	set up
So (do) not						
كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا						
then produce	Our slave,	to	We have revealed	about what	doubt	in you are
بِسُورَةٍ مِّمَّنْ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ						
Allah	other than	your witnesses	and call	like it	[of]	a chapter
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا						
you do,	and never will	you do,	not	But if	23	truthful. you are if
فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ						
prepared	and [the] stones,	(is) [the] men	[its] fuel	whose	the Fire	then fear
لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا						
and do	believe,	(to) those who	And give good news	24	for the disbelievers.	
الصَّالِحَاتِ أَنْ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا						
under them	[from]	flow	(will be) Gardens,	for them	that	[the] righteous deeds,
الْأَنْهَارِ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا						
(as) provision,	fruit	of	therefrom	they are provided	Every time	the rivers.
قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ						
before.	we were provided	the one which	'This (is)	they (will) say,		
وَأُتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ						
spouses	therein	And for them	(things) in resemblance;	And they will be given		
مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾ إِنَّ اللَّهَ						
Indeed, Allah	25	(will) abide forever.	therein	and they	purified,	
لَا يَسْتَحْيِي ۚ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً						
(of) a mosquito	(like) even	an example	to set forth	(is) not ashamed		

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 the one who will spread corruption and shed blood, while we glorify You with praises

فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ	[thus] they will know	believed,	those who	Then as for	above it.	and (even) something
أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ 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 يَنْقُضُونَ 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,
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ	(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
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ 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 مَا	what	for you	created	is the One Who	He	28
فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ	and fashioned them	the heaven	to	He turned	Moreover	all. (is) in the earth,
سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ وَإِذْ	And when	29	(is) All-Knowing.	thing	of every	And He heavens. seven
قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ	the earth	in	going to place	'Indeed, I (am)	to the angels,	your Lord said
خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا	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	

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 the Shaitaan made them slip out of it and got them out from that

وَنُقَدِّسُ لَكَ	قَالَ	إِنِّي	أَعْلَمُ	مَا	لَا	تَعْلَمُونَ
and we sanctify	[to]	Indeed, I	He said,	[to]	You.	and we sanctify
وَعَلَّمَ	عَادَمَ	الْأَسْمَاءَ	كُلَّهَا	ثُمَّ	عَرَضَهُمْ	
He displayed them	Then	all of them.	the names -	Adam	And He taught	30
عَلَى	الْمَلَائِكَةِ	فَقَالَ	أُنَبِّئُونِي	بِأَسْمَاءِ	هَؤُلَاءِ	إِنْ
if	(of) these,	of the names	Inform Me	then He said,	the angels,	to
كُنْتُمْ	صَادِقِينَ	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	قَالَ	يَتَادَمُ	أَنبِئُهُمْ	بِأَسْمَائِهِمْ	فَلَمَّا	
And when	of their names.'	Inform them	'O Adam!	He said,	32	the All-Wise.
أَنبَأَهُمْ	بِأَسْمَائِهِمْ	قَالَ	أَلَمْ	أَقُلْ	لَكُمْ	إِنِّي
Indeed, I	to you,	I say	'Did not	He said,	of their names,	he had informed them
أَعْلَمُ	غَيْبَ	السَّمَوَاتِ	وَالْأَرْضِ	وَأَعْلَمُ	مَا	تُبْدُونَ
you reveal	what	and I know	and the earth,	(of) the heavens	(the) unseen	[I] know
وَمَا	كُنْتُمْ	تَكْتُمُونَ	وَإِذْ	قُلْنَا	لِلْمَلَائِكَةِ	
to the angels,	We said	And when	33	concealing.'	you [were]	and what
أَسْجُدُوا	لِأَدَمَ	فَسَجَدُوا	إِلَّا	إِبْلِيسَ	أَبَى	
He refused	to Adam,	so they prostrated	except	Iblees.	He refused	Prostrate
وَأَسْتَكْبَرَ	وَكَانَ	مِنَ	الْكَافِرِينَ	وَقُلْنَا		
And We said,	34	the disbelievers.	of	and became	and was arrogant	
يَتَادَمُ	أَسْكُنْ	أَنْتَ	وَزَوْجُكَ	الْجَنَّةَ	وَكُلَا	مِنْهَا
from it	and [you both] eat	(in) Paradise,	and your spouse	you	Dwell	'O Adam!
رَعْدًا	حَيْثُ	شِئْتُمَا	وَلَا	تَقْرَبَا	هَذِهِ	
this	But do not [you two] approach	you [both] wish.	(from) wherever	freely		
الشَّجَرَةَ	فَتَكُونَا	مِنَ	الظَّالِمِينَ	فَأَزَلَّهُمَا		
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			

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, no fear will be on them, 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 وَقُلْنَا 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 وَمَتَعٌ إِلَى	for	and a provision	(is) a dwelling place	the earth	in	and for you (as) enemy;
حِينَ ﴿٣٦﴾ فَنَلَقَىٰ آدَمَ 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 جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ 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﴾ يٰٓبَنِي	O Children	39	(will) abide forever.'	in it	they (of) the Fire;	(are) the companions
إِسْرَائِيلَ أذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي	My Covenant	and fulfill,	upon you	I bestowed	which	My Favor Remember of Israel!
أَوْفٍ بِعَهْدِكُمْ وَإِذِي فَأَرْهَبُونَ ﴿٤٠﴾ وَعَامِنُوا بِمَا	in what	And believe	40	fear [Me].	and Me Alone	your covenant I will fulfill
أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ	the first	be	and (do) not	(is) with you,	that which	confirming I have sent down
كَافِرِينَ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِذِي	and Me Alone	small,	a price	My Signs for	exchange	And (do) not of it. disbeliever
فَاتَّقُونَ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا	and conceal	with [the] falsehood	the Truth	mix	And (do) not	41 fear [Me].
الْحَقَّ وَأَنْتُمْ تَعْمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا	and give	the prayer	And establish	42	[you] know.	while you the Truth
الزَّكَاةَ وَأَزْكُوا مَعَ الرَّكْعِينَ ﴿٤٣﴾ أَنَا مُرُونَ	Do you order	43	those who bow down.	with	and bow down	zakah

Surah 2: The cow (v. 37-44)

Part - 1

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.

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 saved 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

النَّاسِ	بِالْبَرِّ	وَتَنْسَوْنَ	أَنْفُسَكُمْ	وَأَنْتُمْ	تَنْتَلُونَ
[the] people	[the] righteousness	and [you] forget	yourselves,	while you	[you] recite
الْكِتَابِ	أَفَلَا	تَعْقِلُونَ	﴿٤٤﴾	وَأَسْتَعِينُوا	بِالصَّبْرِ
the Book?	Then, will not	you use reason?	44	And seek help	through patience
وَالصَّلَاةِ	وَإِنَّهَا	لَكَبِيرَةٌ	إِلَّا عَلَى	الْخَاشِعِينَ	﴿٤٥﴾
and the prayer;	and indeed, it	(is) surely difficult	except	the humble ones,	45
الَّذِينَ	يُظَنُّونَ	أَنَّهُمْ	مُلْقُوا	رَبِّهِمْ	وَأَنَّهُمْ
Those who	believe	that they	will meet	their Lord	and that they
يَبْنَئِي	إِسْرَائِيلَ	أَذْكُرُوا	نِعْمَتِي	الَّتِي	أَنْعَمْتُ
O Children	of Israel!	Remember	My Favor	which	upon you
وَأَنِّي	فَضَّلْتُكُمْ	عَلَى	الْعَالَمِينَ	﴿٤٧﴾	وَأَتَّقُوا
and that I	preferred you	over	the worlds.	47	And fear
تَجْرِي	نَفْسٌ	عَنْ	نَفْسٍ	شَيْئًا	وَلَا
avail	any soul	(another) soul	will be accepted	and not	anything,
شَفَاعَةً	وَلَا	يُؤْخَذُ	مِنْهَا	عَدْلٌ	وَلَا
any intercession,	and not	will be taken	from it	a compensation,	and not
يُنصَرُونَ	﴿٤٨﴾	وَإِذْ	نَجَّيْنَاكُمْ	مِنَ	ءَالِ
will be helped.	48	And when	We saved you	from	the people of Firaun
يَسُومُونَكُمْ	سُوءَ	الْعَذَابِ	يُذَبِّحُونَ	أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ
(who were) afflicting you with	horrible	torment,	slaughtering	your sons	and letting live
نِسَاءَكُمْ	وَفِي	ذَلِكَ	بَلَاءٌ	مِنَ	رَبِّكُمْ
your women.	And in	that	(was) a trial	from	your Lord
﴿٤٩﴾	عَظِيمٌ	﴿٥٠﴾	وَإِذْ	فَرَقْنَا	بَيْنَكُمُ
49	great.	50	And when	We parted	you and
وَأَنْتُمْ	تَنْظُرُونَ	﴿٥١﴾	وَإِذْ	وَعَدْنَا	مُوسَى
while you	(were) looking.	51	And when	We appointed	Musa
أَرْبَعِينَ	لَيْلَةً	ثُمَّ	اتَّخَذْتُمُ	الْعِجْلَ	مِنْ
forty	nights.	Then	you took	the calf	after him
ظَالِمُونَ	﴿٥٢﴾	ثُمَّ	عَفَوْنَا	عَنْكُمْ	مِنَ
(for) wrongdoers.	52	Then	We forgave	you	that,

might 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 يَفْقَهُمْ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ						
yourselves	[you] have wronged	Indeed you	'O my people!	to his people,	Musa	
بِاتِّخَاذِكُمُ الْعِجَلِ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا						
and kill	your Creator,	to	So turn in repentance	the calf.	by your taking	
أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَنَابَ						
Then He turned	your Creator.	with	for you	(is) better	That	yourselves.
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾						
54	the Most Merciful.	(is) the Oft-returning,	He	Indeed He!	towards you.	
وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ						
we see	until	we believe you	Never will	'O Musa!	you said,	And when
اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ نُنظُرُونَ ﴿٥٥﴾						
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	
﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ						
to you	and We sent down	(with) [the] clouds	[over] you	And We shaded	56	
الْمَنَّ وَالسَّلْوَىٰ 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.	
يُظَلِّمُونَ ﴿٥٧﴾ 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 نَغْفِرْ لَكُمْ خَطَايَكُمْ وَسَاوِدُ						
And We will increase	your sins.	for you	We will forgive	'Repentance,'	And say,	

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 provisions 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

الْمُحْسِنِينَ						فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا					
(the) word						wronged					
غَيَّرَ الَّذِينَ قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ						ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ					
those who						upon					
so We sent down						to them; was said					
that which						other (than)					
٥٩						وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ					
Strike						[so] We said,					
for his people,						Musa asked for water					
And when						59					
بِعَصَاكَ الْحَجَرِ فَأَنْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا						قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا					
springs.						twelve					
from it						Then gushed forth					
the stone.						with your staff					
مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ						مُفْسِدِينَ					
the earth						in					
act wickedly						and (do) not					
Allah,						the provision of					
from						Never will					
O Musa!						you said,					
And when						60					
تَصِيرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ						لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَائِبِهَا					
to bring forth						(to) your Lord					
for us						so pray					
(of) one (kind),						food					
[on]						we endure					
[and] its cucumbers,						its herbs,					
of						the earth,					
grows						out of what					
for us						Would you exchange					
He said,						and its onions.					
[and] its lentils,						[and] its garlic,					
الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا						فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ					
to a city,						Go down					
(is) better?						[it]					
for that which						(is) inferior					
[it]						that which					
on them						And were struck					
you have asked (for).						what					
for you						so indeed					
الدَّيْلَةَ وَالْمَسْكَنَةَ وَبَاءُوا بِغَضَبِ اللَّهِ						ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ					
Allah						of					
and they drew on themselves wrath						and the misery					
the humiliation						of Allah					
in the Signs						disbelieve					
used to						because they					
That (was)											

and kill the Prophets without any right. That was because they disobeyed and 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; no fear will be on them, 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, indeed 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	الَّتِي بَيْنَ	بِغَيْرِ	الْحَقِّ	ذَلِكَ	بِمَا
(was) because	That	[the] right.	without (any)	the Prophets	and kill
عَصَوْا	وَكَانُوا	يَعْتَدُونَ	إِنَّ	الَّذِينَ	ءَامَنُوا
believed	those who	indeed,	61	transgressing.	and [they] were
وَالَّذِينَ	هَادُوا	وَالنَّصْرَى	وَالصَّابِئِينَ	مَنْ	ءَامَنَ
believed	who	and the Sabians -	and the Christians	became Jews	and those who
بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَعَمِلَ	صَالِحًا	فَلَهُمْ
(is) their reward	so for them	righteous deeds,	and did	[the] Last	and the Day
عِنْدَ رَبِّهِمْ	وَلَا	خَوْفٌ	عَلَيْهِمْ	وَلَا	هُمْ
will grieve.	they	and not	on them	fear	and no
وَأِذْ	أَخَذْنَا	مِيثَاقَكُمْ	وَرَفَعْنَا	فَوْقَكُمْ	الطُّورَ
'Hold	the mount,	over you	and We raised	your covenant	We took
مَا	ءَاتَيْنَاكُمْ	بِقُوَّةٍ	وَأَذْكُرُوا	مَا	فِيهِ
perhaps you	(is) in it,	what	and remember	with strength,	We have given you
تَتَّقُونَ	ثُمَّ	تَوَلَّيْتُمْ	مِنْ	بَعْدِ	
(would) become righteous.'	after	you turned away	Then	63	
ذَلِكَ	فَلَوْلَا	فَضْلُ	اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ
and His Mercy,	upon you	(for) the Grace of Allah	So if not	that.	
لَكُنْتُمْ	مِنَ	الْخَاسِرِينَ	وَلَقَدْ	عَلِمْتُمْ	
you knew	And indeed,	64	the losers.	of	indeed you would have been
الَّذِينَ	أَعْتَدُوا	مِنْكُمْ	فِي	السَّبْتِ	فَقُلْنَا
to them,	So We said	in the (matter of) Sabbath.	among you	transgressed	those who
كُونُوا	قِرَدَةً	خَاسِرِينَ	فَجَعَلْنَاهَا	نَكَالًا	لِمَا
for those	a deterrent punishment	So We made it	65	despised.'	apes,
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
commands you	'Indeed, Allah	to his people,	Musa said	And when	66
أَنْ	تَذْبَحُوا	بَقْرَةً	قَالُوا	أَلَنَنَّا	هَذَا
He said,	(in) ridicule.'	'Do you take us	They said,	a cow.'	you slaughter

‘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 between the two,’ 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,

أَعُوذُ	بِاللَّهِ	أَنْ أَكُونَ	مِنَ الْجَاهِلِينَ	قَالُوا
They said,	67	the ignorant,	among	I be that in Allah
‘I seek refuge				
أَدْعُ	لَنَا	رَبِّكَ	يُبَيِّنْ	لَنَا مَا هِيَ
‘Indeed, He	He said,	it (is),	what	to us to make clear (to) your Lord for us
‘Pray				
يَقُولُ	إِنَّهَا	بَقْرَةٌ	لَا فَارِصٌ	وَلَا يَكْرُ
between	middle aged	young,	and not	old not (is) a cow
‘[Indeed] it	says,			
ذَلِكَ	فَأَفْعَلُوا	مَا تُوَمَّرُونَ	قَالُوا	أَدْعُ
for us	‘Pray	They said,	68	you are commanded,
what	so do	that,		
رَبِّكَ	يُبَيِّنْ	لَنَا مَا لَوْنُهَا	قَالَ	إِنَّهُ
says,	‘Indeed, He	He said,	(is) its color,	what to us to make clear (to) your Lord
إِنَّهَا	بَقْرَةٌ	صَفْرَاءُ	فَاقِعٌ	لَوْنُهَا
pleasing	(in) its color,	bright	yellow,	a cow
‘[Indeed] it	is			
النَّظِيرِ	قَالُوا	أَدْعُ	لَنَا	رَبِّكَ
(to) your Lord	for us	‘Pray	They said,	69
(to) those who see (it),				
يُبَيِّنْ	لَنَا مَا هِيَ	إِنْ	الْبَقَرُ	تَشَبَهَ
to us,	look alike	[the] cows	Indeed,	it (is), what to us to make clear
وَإِنَّا	إِنْ شَاءَ	اللَّهُ	لَمَهْتَدُونَ	
70	(will) surely be [those who are]	guided,	wills Allah,	if
And indeed we,				
قَالَ	إِنَّهُ	يَقُولُ	إِنَّهَا	بَقْرَةٌ
the earth,	to plough	trained	not (is) a cow	‘[Indeed] it says,
‘Indeed, He	He said,			
وَلَا	تَسْمَعِي	الْحَوْتَ	مُسَلَّمَةٌ	لَا شِيَةَ
‘Now	They said,	in it,	blemish	no sound, the field; water and not
جِئْتَ	بِالْحَقِّ	فَذَبَحُوهَا	وَمَا	كَادُوا
they were near	and not	So they slaughtered it,	with the truth,	you have come
يَفْعَلُونَ	وَإِذْ	قَتَلْتُمْ	نَفْسًا	فَادْرَأْتُمْ
concerning it,	then you disputed	a man,	you killed	And when
71	(to) doing (it),			
وَاللَّهُ	مُخْرِجٌ	مَا كُنْتُمْ	تَكْتُمُونَ	
72	concealing,	you were	what (is) [the One Who]	brought forth
but Allah				
فَقُلْنَا	أَضْرِبُوهُ	بِبَعْضِهَا	كَذَلِكَ	يُحْيِي
the dead,	Allah revives	Like this	with a part of it,	Strike him
So We	said,			

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 for 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? Do you not then 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

	وَرِيكُم	ءَايَاتِهِ	لَعَلَّكُمْ	تَعْقِلُونَ
73	(may) use your intellect.	perhaps you	His Signs,	and shows you
	ثُمَّ قَسَتْ	قُلُوبِكُمْ	مِنْ بَعْدِ ذَلِكَ	فَهِىَ كَالْحِجَارَةِ
	or	(became) like [the] stones	so they that after	your hearts Then hardened
	أَشَدُّ	قَسْوَةً	وَإِنَّ	مِنَ الْحِجَارَةِ لَمَا
	certainly (there are some) which	the stones from	And indeed, (in) hardness.	stronger
	يَنْفَجِرُ	مِنْهُ	الْأَنْهَارُ	وَإِنَّ مِنْهَا لَمَا
	certainly (there are some) which	from them and indeed, [the] rivers,	from it	gush forth
	يَسْقُوقُ	فَيَخْرُجُ	مِنْهُ	الْمَاءُ وَإِنَّ مِنْهَا
	from them	and indeed, [the] water,	from it	so comes out split,
	لَمَا	يَهْبِطُ	مِنْ خَشْيَةِ اللَّهِ	وَمَا اللَّهُ
	And Allah (is) not	of Allah. fear for	fall down	certainly (there are some) which
	يُغْفِلُ	عَمَّا تَعْمَلُونَ	﴿٧٤﴾	أَفَنْظَمُونَ
	they will believe	that Do you hope	74	you do. of what unaware
	لَكُمْ	وَقَدْ كَانَ	فَرِيقٌ	مِنْهُمْ يَسْمَعُونَ
	(who used to) hear	of them, a party	while indeed (there) has been	[for] you
	كَكَلِمِ اللَّهِ	ثُمَّ يُحَرِّفُونَهُ	مِنْ بَعْدِ مَا	عَقَلُوهُ
	they understood it, [what]	after they distort it then	the words of Allah,	
	وَهُمْ يَعْلَمُونَ	﴿٧٥﴾	وَإِذَا لَقُوا الَّذِينَ	ءَامَنُوا
	believe[d], those who	they meet And when	75	know? while they
	قَالُوا	ءَامَنَّا	وَإِذَا	خَلَا بَعْضُهُمْ
	some of them	meet in private	But when	'We have believed.' they say,
	إِلَى بَعْضٍ	قَالُوا	أَتُحَدِّثُونَهُمْ	بِمَا فَتَحَ اللَّهُ
	to you Allah has revealed	what 'Do you tell them	they say, with some (others),	
	لِيَحَاجُّوكُمْ	بِهِ	عِنْدَ رَبِّكُمْ	أَفَلَا
	Do (you) then not	your Lord? before	therewith	so that they argue with you
	تَعْقِلُونَ	﴿٧٦﴾	أَوَلَا يَعْلَمُونَ	أَنَّ اللَّهَ
	what knows Allah	that they know	Do not	76 understand?
	يُسرُونَ	﴿٧٧﴾	وَمِنْهُمْ	أُمِّيُونَ
	(are) unlettered ones,	And among them	77	they declare? and what they conceal

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

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

لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنَّهُمْ							
they	and not	wishful thinking	except	the book	(who) do not know		
إِلَّا يَظُنُّونَ ۖ فَوَيْلٌ لِلَّذِينَ يَكْتُوبُونَ							
write	to those who	So woe	78	guess.	(do anything) except		
الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ							
(is) from Allah,	'This	they say,	then,	with their (own) hands	the book		
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ							
have written	for what	to them	So woe	little.	(for) a price	with it	to barter
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ وَقَالُوا							
And they say,	79	they earn.	for what	to them	and woe	their hands	
لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ							
Say,	numbered.'	(for) days	except	the Fire	touch us	'Never will	
أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ							
Allah break	so never will	a covenant,	Allah	from	'Have you taken		
عَهْدَهُ ۗ أَمْ نَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ							
80	not you know?'	what	Allah	against	(do) you say	Or	His Covenant?'
بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ							
[so] those	his sins -	and surrounded him	evil	earned	whoever	Yes,	
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ							
81	(will) abide forever.	in it	they	of the Fire;	(are) the companions		
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ							
(are) the companions	those	righteous deeds,	and did	believed	And those who		
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ وَإِذْ أَخَذْنَا							
We took	And when	82	(will) abide forever.	in it	they	of Paradise;	
مِيثَاقَ رَبِّكَ إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ							
Allah,	except	'You will not worship	(of) Israel,	(from) the Children	the covenant		
وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ							
and [the] orphans	and (with) relatives	(be) good	and with [the] parents				
وَالسَّكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ							
the prayer	and establish	good,	to [the] people	and speak	and the needy,		

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)

وَأْتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ	of you,	a few	except	you turned away,	Then	the <i>zakah</i> .	and give
وَأَنْتُمْ مُّعْرِضُونَ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ	your covenant,	We took	And when	83	refusing.	and you (were)	
لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ	your homes,	from	yourselves	and (will) not evict	your blood	'You will not shed	
ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ	(are) those	you	Then	84	(were) witnessing.	while you	you ratified then
تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ	their homes,	from	of you	a party	and evict	yourselves	(who) kill
تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ	And if	and [the] transgression.	in sin	against them	[you] support one another		
أَسْرَى تَفْدُوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ	to you	(was) forbidden	while it	you ransom them;	(as) captives,	they come to you	
إِحْرَاجَهُمْ أَفْتُومُونَ بَعْضُ الْكُتُبِ 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 يَرُدُّونَ إِلَىٰ أَشَدِّ	(the) most severe	to	they will be sent back	of [the] Resurrection	and (on the) Day		
الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ	Those	85	you do.	of what	unaware	And Allah (is) not	punishment?
أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا	so not	for the Hereafter;	(of) the world	the life	bought	(are) the ones who	
يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ	86	will be helped.	they	and not	the punishment	for them	will be lightened
وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ	after him	and We followed up	the Book	Musa	We gave	And indeed	

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

بِالرُّسُلِ	وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
with [the] Messengers.	[the] clear signs of Maryam the son Isa And We gave
وَأَيَّدْنَاهُ	بِرُوحِ الْقُدُسِ أَفَكَلَّمَا جَاءَكُمْ
and We supported him	came to you Is it (not) so (that) whenever with the Holy Spirit.
رَسُولٌ	بِمَا لَا تُهْوَىٰ أَنْفُسُكُمْ أَتَّكَبَرْتُمْ فَفَرِيقًا
a Messenger	So a party you acted arrogantly? yourselves, (do) not desire with what
كَذَّبْتُمْ	وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا
you denied,	and a party you kill(ed). 87 Our hearts
عُلْفٌ	بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا
(are) wrapped.`	Nay, (is) that which so little for their disbelief; Allah has cursed them
يُؤْمِنُونَ ﴿٨٨﴾	وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ
they believe.	88 from Allah a Book came to them And when
مُصَدِّقٌ	لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ
confirming	(that), pray for victory before though they used to what (was) with them,
عَلَى الَّذِينَ كَفَرُوا	فَلَمَّا جَاءَهُمْ مَا عَرَفُوا
those who over	they recognized, what came to them then when disbelieved -
كَفَرُوا بِهِ فَلَئِنَّ اللَّهَ	عَلَى الْكَافِرِينَ ﴿٨٩﴾
they disbelieved	89 the disbelievers. (is) on of Allah So the curse in it.
بِسْمَا	أَشْتَرُوا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا
Evil (is) that	in what they disbelieve that themselves, for which they have sold
أَنْزَلَ اللَّهُ	بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ
Allah has revealed,	whom on His Grace of Allah sends down that grudging
مِنْ عِبَادِهِ	فَبَاءُوا بِغَضَبٍ عَلَى
from He wills	upon So they have drawn (on themselves) wrath His servants.
غَضَبٍ	وَاللَّكْفِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾ وَإِذَا
wrath.	And for the disbelievers wrath. 90 And when
قِيلَ لَهُمْ	ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ
(it) is said	`We believe they say, Allah has revealed,` in what `Believe to them,
بِمَا	أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ
in what	was revealed to us.` while it (is) besides it, in what And they disbelieve

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, yet 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 is Knowing of 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
أَنْبِيََاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾					
91	believers?`	you were	if	before,	the Prophets of Allah
﴿٩٢﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ					
the calf	you took	yet	with [the] clear signs,	Musa	came to you And indeed
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٣﴾ 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
ءَاتَيْنَاكُمْ 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 يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ					
if	your faith,	orders you (to do) it	`Evil (is) that	Say,	because of their disbelief.
كُنْتُمْ مُؤْمِنِينَ ﴿٩٤﴾ قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ					
the home	for you	is	`If -	Say,	93 believers.` you are
الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا					
then wish	the mankind,	excluding	exclusively,	with Allah	of the Hereafter
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٥﴾ وَلَنْ					
And never will	94	truthful.`	you are	if	(for) [the] death,
يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيَهُمْ وَاللَّهُ					
And Allah	their hands.	(of what) sent ahead	because	ever,	they wish for it,
عَلِيمٌ ﴿٩٦﴾ وَالنَّظَّالِمِينَ					
And surely you will find them	95	of the wrongdoers.	(is) All-Knower		
أَحْرَصَ النَّاسِ عَلَىٰ حَيَاتِهِمْ وَمِنَ الَّذِينَ					
those who	and (greedier) than	life,	for	of [the] mankind	the most greedy
أَشْرَكُوا أَحَدَهُمْ تَوَّ					
if	(each) one of them	Loves	associate[d] partners (with Allah).		

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 (due) 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., Qur`an) 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

يُعَمَّرُ	أَلْفَ	سَنَةٍ	وَمَا	هُوَ	بِمُرْخَرِجِهِ
he could be granted a life	(of) a thousand	year(s).	But not	it	(will) remove him
مِنَ الْعَذَابِ	أَنْ	يُعَمَّرَ	وَاللَّهُ	بَصِيرٌ	بِمَا
from the punishment	that	he should be granted life.	And Allah	(is) All-Seer	of what
يَعْمَلُونَ ﴿٩٦﴾	قُلْ	مَنْ	كَانَ	عَدُوًّا	لِجِبْرِيلَ فَإِنَّهُ
they do.	Say,	Whoever	is	an enemy	to Jibreel - then indeed he
نَزَّلَهُ	عَلَى	قَلْبِكَ	بِإِذْنِ	اللَّهِ	مُصَدِّقًا
brought it down	on	your heart	by the permission	(of) Allah	confirming what
بَيْنَ يَدَيْهِ	وَهَدَى	وَبَشَّرِ	لِلْمُؤْمِنِينَ	﴿٩٧﴾	مَنْ
(was) before it	and a guidance	and glad tiding(s)	for the believers.	Whoever	97
كَانَ	عَدُوًّا	لِلَّهِ	وَمَلَائِكَتِهِ	وَرُسُلِهِ	وَجِبْرِيلَ
is	to Allah	and His Angels,	and His Messengers,	and Jibreel,	and Meekael,
وَمِيكَائِيلَ	فَإِنَّ	اللَّهَ	عَدُوٌّ	لِلْكَافِرِينَ	﴿٩٨﴾
and Meekael,	then indeed	Allah	(is) an enemy	to the disbelievers.	98
أَنْزَلْنَا	إِلَيْكَ	آيَاتٍ	بَيِّنَاتٍ	وَمَا	يَكْفُرُ
We revealed	to you	Verses	clear,	and not	disbelieves in them
الْفَاسِقُونَ	﴿٩٩﴾	أَوْ كَلَّمَا	عَاهَدُوا	عَهْدًا	
the defiantly disobedient.	99	And is (it not that) whenever	they took	a covenant,	
نَبَدَهُ	فَرِيقٌ	مِنْهُمْ	بَلْ	أَكْثَرُهُمْ	لَا
threw it away	a party	of them?	Nay,	most of them	they believe.
وَلَمَّا	جَاءَهُمْ	رَسُولٌ	مِّنْ	عِنْدِ	اللَّهِ
And when	came to them	a Messenger	from Allah	confirming what	
مَعَهُمْ	بَدَّ	فَرِيقٌ	مِّنَ	الَّذِينَ	أُوتُوا
(was) with them,	threw away	a party	of	those who	were given
كَتَبَ	اللَّهُ	وَرَاءَ	ظُهُورِهِمْ	كَأَنَّهُمْ	لَا
Allah's Book	behind	their backs	as if they	(do) not.	know
وَاتَّبَعُوا	مَا	تَنَلُّوا	الشَّيَاطِينُ	عَلَى	مُلْكِ
And they followed	what	recite(d)	the devils	over	(the) kingdom
وَمَا	كَفَرَ	سُلَيْمَانُ	وَلَكِنَّ	الشَّيَاطِينَ	كَفَرُوا
And not	Sulaiman	disbelieved	[and] but	the devils	they teach

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

النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ	in Babylon, the two angels to was sent down and what [the] magic the people
هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ 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 وَيَنْعَمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ	And indeed profits them. and not harms them what And they learn of Allah.
عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ	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 ءَامَنُوا وَاتَّقَوْا	and feared (Allah), (had) believed [that] they And if 102 (to) know.
لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا	they were if (would have been) better, Allah from surely the reward
يَعْلَمُونَ ﴿١٠٣﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا	say (Do) not believe[d]! who O you 103 (to) know.
رَعِينَا وَقُولُوا أَنْظِرْنَا وَأَسْمِعُوا 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 disbelieved those who like (Did) not 104 painful.
وَلَا الْمَشْرِكِينَ أَنْ يُنَزَّلَ	(there should) be sent down that those who associate partners (with Allah), and not
عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصِرُ بِرَحْمَتِهِ	for His Mercy chooses And Allah your Lord. from good any to you

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 have not, 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.

مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾						
105	[the] Great.	(is) the Possessor of [the] Bounty	And Allah	He wills.	whom	
﴿١٠٦﴾ مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ						
better	We bring	[We] cause it to be forgotten,	or	a sign (of)	What We abrogate	
مِمَّا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ						
everything	over	Allah	that	you know	Do not	similar (to) it. or than it
﴿١٠٧﴾ قَدِيرٌ 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 مِنْ دُونِ اللَّهِ مِنْ						
any	Allah	besides	(is) for you	And not	and the earth?	(of) the heavens
﴿١٠٨﴾ وَلِيٍّ وَلَا نَصِيرٍ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا						
you ask	that	(do) you wish	Or	107	any helper.	and not protector
رُسُلَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ						
exchanges	And whoever	before?	Musa	was asked	as	your Messenger
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ						
the evenness	he went astray (from)	so certainly	with [the] faith,	[the] disbelief		
﴿١٠٩﴾ السَّبِيلِ وَذَكَرْنَا مِنْ أَهْلِ الْكِتَابِ لَوْ						
if	of the Book	the People	from	Wish[ed] many	108	(of) the way.
يُرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَفَارًا حَسَدًا						
(out of) jealousy	(to) disbelievers,	your (having) faith	after	they could turn you back		
مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقَّ						
the truth.	to them,	became clear	[what]	(even) after	themselves,	from
﴿١١٠﴾ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ						
on	Allah	Indeed,	His Command.	Allah brings	until	and overlook So forgive
﴿١١١﴾ كُلِّ شَيْءٍ قَدِيرٌ وَأَقِيمُوا الصَّلَاةَ وَآتُوا						
and give	the prayer	And establish	109	(is) All-Powerful.	thing	every
الزَّكَاةَ وَمَا تَقَدَّمُوا لَأَنفُسِكُمْ مِنْ خَيْرٍ						
good (deeds),	of	for yourselves	you send forth	And whatever	[the] zakah.	
﴿١١٢﴾ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ						
110	(is) All-Seer.	you do	of what	Indeed, Allah	with Allah.	you will find it

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. Nay, 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,
نَصْرِيُّ	تِلْكَ	أَمَانِيَّتُهُمْ	قُلْ	هَاتُوا	بُرْهَانَكُمْ					
your proof	'Bring	Say,	(is)	their wishful thinking.	That	(a)	Christian[s].			
إِنْ	كُنْتُمْ	صَادِقِينَ	بَلَىٰ	مَنْ	أَسْلَمَ					
submits	whoever	Nay,	111	[those who are]	trueful.	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	his face	
وَلَا	خَوْفٌ	عَلَيْهِمْ	وَلَا	هُمْ	يَحْزَنُونَ	وَقَالَتْ				
And said	112	(will)	grieve.	they	and not	(will be)	on them	fear	And no	
الْيَهُودُ	لَيْسَتْ	النَّصْرِيُّ	عَلَىٰ	شَيْءٍ	وَقَالَتْ	النَّصْرِيُّ				
the Christians,	and said	anything,	(are)	on	the Christians	'Not	the Jews,			
لَيْسَتْ	الْيَهُودُ	عَلَىٰ	شَيْءٍ	وَهُمْ	يَتْلُونَ	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			
وَمَنْ	أَظْلَمُ	مِمَّنْ	مَنَعَ	مَسْجِدَ	اللَّهِ					
(of)	Allah	the masjid	prevents	than one who	(is)	more unjust	And who	113		
أَنْ	يُذَكَرَ	فِيهَا	أَسْمُهُ	وَسَعَىٰ	فِي	خَرَابِهَا	أَوْلِيَّتِكَ			
Those!	their destruction?	for	and strives	His name,	in them	mentioned	to be			
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		
وَلِلَّهِ	الْمَشْرِقُ	وَالْمَغْرِبُ	فَأَيْنَمَا	تَوَلَّوْا	فَشَمَّ					
[so]	there	you turn	so wherever	and the west,	(is)	the east	And for Allah	114		
وَجْهَهُ	اللَّهُ	إِنَّ	اللَّهَ	وَاسِعٌ	عَلِيمٌ					
115	All-Knowing.	(is)	All-Encompassing,	Allah	Indeed,	of Allah.	(is)	the face		

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 (are the ones) who believe in it. And whoever disbelieves in it - it is those who

وَقَالُوا أَخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُۥٓ بَل لَّهُۥ مَا							
(is) what	for Him	Nay,	Glory be to Him!	a son.`	`Allah has taken	And they said,	
فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَّهُۥ قٰنِیۡنُوۡنٌ ﴿۱۱۶﴾							
116	(are) humbly obedient.	to Him	All	and the earth.	the heavens	(is) in	
بِدِیۡعِ السَّمٰوٰتِ وَالْاَرْضِؕ وَاِذَا قَضٰیۡۤ اَمْرًا							
a matter,	He decrees	And when	and the earth!	(of) the heavens	The Originator		
فَاِنَّمَا یَقُوۡلُ لَهٗۥ كُنْ فِیۡكُوۡنُ ﴿۱۱۷﴾ وَقَالَ الَّذِیۡنَ لَا							
(do) not	those who	And said	117	and it becomes.	`Be,`	to it	He says [so] only
یَعْلَمُوۡنَ لَوْلَا یُكَلِّمُنَا اللّٰهُ اَوْ تَاۡتِیۡنَاۤءِۤ اٰیٰةٌ كَذٰلِكَ قَالَ							
said	Like that	a sign?`	comes to us	or	Allah speaks to us	`Why not	know,
الَّذِیۡنَ مِنْ قَبْلِہِم مِّثْلَ قَوْلِہِمۡۙ شَبَّہَتۡ قُلُوۡبُہُمۡۙ فَذَّ							
Indeed,	their hearts.	Became alike	their saying.	similar	before them	those	
بِیۡنَاۙ اٰیٰتِ لِقَوْمٍ یُّوقِنُوۡنَ ﴿۱۱۸﴾ اِنَّا							
Indeed We!	118	(who) firmly believe.	for people	the signs	We have made clear		
اَرْسَلْنَاكَ بِالْحَقِّۙ بَشِیۡرًا وَّنٰذِیۡرًا							
and (as) a warner.	(as) a bearer of good news	with the truth,	[We] have sent you				
وَلَا تُسْۡۤاَلُ عَنْ اَصْحٰبِ الْجَحِیۡمِ ﴿۱۱۹﴾ وَلَنْ							
And never	119	(of) the blazing Fire.	the companions	about	you will be asked	And not	
تَرْضٰی عَنْكَ الْیَہُوۡدُ وَلَا النَّصٰرٰی حَتّٰی تَتَّبِعَ							
you follow	until	the Christians	and [not]	the Jews	with you	(will) be pleased	
مِلَّتِہِمۡۙ قُلْ اِنَّ هُدٰی اللّٰهُ هُوَ الْهُدٰیۙ وَلَیۡنَ							
And if	(is) the Guidance.`	it	the Guidance of Allah,	`Indeed,	Say,	their religion.	
اَتَّبَعْتَ اَهۡوَاءَہُمۡۙ بَعۡدَ الَّذِیۡ جَاۤءَكَ مِنَ الْعِلْمِۙ مَا							
not	the knowledge,	of	has come to you	what	after	their desires	you follow
لَكَ مِنَ اللّٰهِ مِنْ وَّلِیٍّ وَلَا نَصِیۡرٍ ﴿۱۲۰﴾ الَّذِیۡنَ							
Those,	120	any helper.	and not	protector	any	Allah	from for you
ءَاتٰیۡنَہُمۡۙ الْکِتٰبَ یَتْلُوۡنَہُۙ حَقّٰۤیۡۤ تِلَاوٰتِہٖۤ							
(of) its recitation.	(as it has) the right	recite it	the Book	We have given them			
اَوَّلٰتِکَ یُؤْمِنُوۡنَ بِہٖۙ وَمَنْ یَّکْفُرۡ بِہٖۙ فَاُوۡلٰتِکَ ہُمۡ							
they	then those,	in it,	disbelieves	And whoever	in it.	believe	Those (people)

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 offsprings?' 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	۞	يٰۤاَيُّهَا اِسْرٰءِيْلَ اذْكُرُوْا نِعْمَتِيْ الَّتِي
(are) the losers.	121	which My Favor Remember (of) Israel! O Children
اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ عَلٰى الْعٰلَمِيْنَ	۞	
I bestowed upon you I preferred you and that I upon you	122	the worlds. over [I] preferred you
وَاتَّقُوا يَوْمًا لَا تَجْزٰى نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ		
And fear a day will not a day And fear any intercession, will benefit it and not any compensation, from it will be accepted		and not anything (another) soul a soul will avail not a day
وَلَا هُمْ يُنصَرُوْنَ	۞	وَاِذْ اٰتٰنَا اِبْرٰهِيْمَ رُبُّهُ
and not they will be helped.	123	his Lord Ibrahim tried And when
بِكَلِمٰتٍ فَاَتَمَمْتَنَّهُنَّ		قَالَ اِنِّيْ جَاعِلُكَ
and he fulfilled them, with words		will [be the One to] make you 'Indeed I He said,
لِلنَّاسِ اِمَامًا قَالَ وَ مِنْ ذُرِّيَّتِيْ قَالَ لَا يَنْتٰلُ عَهْدِيْ الظّٰلِمِيْنَ	۞	وَاِذْ جَعَلْنَا الْبَيْتَ
for the mankind (Does) not He said, my offsprings? And from He said, a leader. for the mankind		the House We made And when
مَثَابَةً لِّلنَّاسِ وَاَمْنًا وَاَتَّخِذُوْا مِنْ		مَّقَامِ اِبْرٰهِيْمَ مُصَلًّٰى وَعَهْدًا
a place of return and (a place of) security for mankind a place of return		And We made a covenant (as) a place of prayer. (of) Ibrahim, (the) standing place
اِلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ		لِلطّٰئِفِيْنَ وَالْمُكْفِيْنَ
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.		My House [You both] purify [that], and Ismail Ibrahim with
وَالرُّكَّعِ وَالسُّجُوْدِ	۞	وَاِذْ قَالَ اِبْرٰهِيْمُ
and those who prostrate. and those who bow down	125	Ibrahim, said And when
رَبِّ اَجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَاَرْزُقْ اَهْلَهُ مِنْ الثَّمَرٰتِ		مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ قَالَ
'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,		He said, the Last, and the Day in Allah from them believed (to) whoever

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 Ishmael, (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 offsprings 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 them 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 makes a fool of 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

وَمَنْ كَفَرَ فَأُمْتِعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَنِيسَ الْمَصِيرِ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الرَّحِيمُ الرَّحِيمُ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَمَنْ يَرْغَبْ عَنَّا مِلَّةَ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ	I will force him then a little; [then] I will grant him enjoyment disbelieved, `And whoever to the punishment of the Fire, the punishment to And when 126 (is) the destination. and evil of the Fire, the punishment to (saying), `Our Lord! and Ismail, of the House the foundations Ibrahim (was) raising (saying), `Our Lord! Accept (this service) from us. Indeed You Alone are the All-Hearing, the All-Knowing. 127 the All-Knowing. the All-Hearing, [You] (are) Indeed You ! from us. Accept our offsprings And from to You . both submissive [and] Make us Our Lord! to us. and turn our ways of worship And show us to You . submissive a community Our Lord! 128 the Most Merciful the Oft-returning, [You] (are) Indeed You ! Your Verses to them (who) will recite from them a Messenger in them [and] Raise up Indeed You ! and purify them. and the wisdom the Book and will teach them will turn away from And who 129 the All-Wise. the All-Mighty You (are) We chose him And indeed himself? fooled who except Ibrahim's religion the righteous. surely (will be) among the Hereafter in, and indeed he, (in) the world, he said, `Submit (yourself),` his Lord to him said When 130 [it] And enjoined 131 of the worlds. to the Lord `I (have) submitted (myself) has chosen Indeed, Allah `O my sons! and Yaqub, (upon) his sons Ibrahim
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for you the (true) religion, so do not die except as submissive (i.e., Muslims).`

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 Ishmael 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	الَّذِينَ	فَلَا تَمُوتُنَّ	إِلَّا	وَأَنْتُمْ	مُسْلِمُونَ
(are) submissive.`	the religion,	so you should not die	except	while you	
﴿١٣٣﴾	أَمْ كُنْتُمْ	شُهَدَاءَ	إِذْ	حَضَرَ	يَعْقُوبَ
Or	were you	witnesses	when	came to	Yaqub
132	﴿١٣٤﴾	قَالَ	لِنَبِيِّهِ	مَا	تَعْبُدُونَ
he said	to his sons,	What	will you worship	after me?`	They said,
﴿١٣٥﴾	إِلَهُكَ	وَإِلَهَ	ءَابَائِكَ	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ
your God	and (the) God	(of) your forefathers,	and	Ibrahim	and Ismail
﴿١٣٦﴾	إِلَهًا	وَجِدًا	وَمَنْحُنْ	لَهُمْ	مُسْلِمُونَ
God	One.	And we	to Him	(are) submissive.`	This
133	﴿١٣٧﴾	قَدْ	خَلَّتْ	لَهَا	مَا
(which) has passed away,	for it	what it earned	and for you	what	you earned.
﴿١٣٨﴾	وَلَا	تُسْأَلُونَ	عَمَّا	كَانُوا	يَعْمَلُونَ
And not	you will be asked	about what	they used	to do.	And they said,
134	﴿١٣٩﴾	كُونُوا	هُودًا	أَوْ	نَصَارَى
And not	you will be asked	about what	they used	to do.	And they said,
134	﴿١٤٠﴾	قُلْ	بَلْ	مِلَّةَ	إِبْرَاهِيمَ
Say,	(then) you will be guided.`	Christians,	or	Jews	Be
﴿١٤١﴾	حَنِيفًا	وَمَا	كَانَ	مِنْ	الْمُشْرِكِينَ
of	(the) upright;	and not	he was	of Ibrahim,	the religion
﴿١٤٢﴾	قُولُوا	ءَامَنَّا	بِاللَّهِ	﴿١٤٣﴾	وَمَا
Say,	135	those who associated partners (with Allah).`	in Allah	`We have believed	and what
﴿١٤٤﴾	أَنْزَلَ	إِلَيْنَا	وَمَا	أَنْزَلَ	إِلَى
and what	(is) revealed	to us	and what	was revealed	Ibrahim
﴿١٤٥﴾	وَيَعْقُوبَ	وَالْأَسْبَاطِ	وَمَا	أُوتِيَ	مُوسَى
and Yaqub	and the descendants,	and what	was given	(to) Musa	and Ishaq
﴿١٤٦﴾	وَعِيسَى	وَمَا	أُوتِيَ	النَّبِيُّونَ	مِنْ
and Isa	and what	was given	(to) the Prophets	from their	Lord.
﴿١٤٧﴾	نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِنْهُمْ	وَمَنْحُنْ
we make distinction	between	any	of them.	And we	(are) submissive.`
136	﴿١٤٨﴾	فَإِنْ	ءَامَنُوا	بِمِثْلِ	مَا
So if	they believe[d]	in the like	of what	you have believed	in [it],
136					

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.

فَقَدِ	أَهْتَدَوْا	وَإِنْ	تَوَلَّوْا	فَأِنَّمَا هُمْ فِي
(are) in	they	then only	they turn away,	But if they are (rightly) guided.
ثِقَاقٍ	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.
أَلَلَّهِ صِبْغَةَ	وَنَحْنُ لَهُ	عَبِيدُونَ	قُلْ	
Say,	138	(are) worshippers.	to Him	And we
				Allah at coloring?
أَتُحَاجُّونَنَا	فِي	اللَّهِ	وَهُوَ رَبُّنَا	
(is) our Lord	while He	Allah	about	`Do you argue with us
وَرَبُّكُمْ	وَلَنَا	أَعْمَلْنَا	وَلَكُمْ	أَعْمَلَكُمْ
(are) your deeds	and for you	(are) our deeds	And for us	and your Lord?
وَنَحْنُ لَهُ	مُخْلِصُونَ	أَمْ	نَقُولُونَ	
(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	نَصْرَى
Say,	Christians?	or	Jews	were
				and the descendants
ءَأَنْتُمْ	أَعْلَمُ	أَمْ	اللَّهُ	وَمَنْ
(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	يَعْفِلُ	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
And not	you have earned.	what	and for you	it earned
				what
تُسْأَلُونَ	عَمَّا	كَانُوا	يَعْمَلُونَ	
141	to do.	they used	about what	you will be asked

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.'

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.

144. Indeed, We see the turning of your face (O Muhammad SAW!), 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-Haram (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

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَنَّهُمْ عَنِ قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهِمْ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾						
from	has turned them	'What	(the) people,	from	(the) foolish ones	Will say
﴿ فَمَنْ يَتَّبِعِ الْآيَاتِ الْكَافِرَةَ فَيَأْتِ بِهَا فَيَسْأَلِ عَنَّا فَيَكْفُرْ بِمَا جَاءَهُ وَلَا يَلْمِزْنَا وَمَا ذُنُوبُهُمْ لَنَا فَمَا يَشَاءُ عِندَهُمْ إِنَّهُمْ يَعْلَمُونَ ﴾						
'For Allah	Say,	[on it].	they were used (to)	which	their direction of prayer	
a path	to	He wills	whom	He guides	and the west.	(is) the east
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
(of) the middle way	a community	We made you	And thus	142	straight.	
﴿ لَنَسْأَلَنَّهُمْ أَجْرَهُمْ بِمَا نَعَمْنَا بِهِ وَلَنَنصُرَنَّ الْمُحْسِنِينَ وَالَّذِينَ كَفَرُوا لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِئْسَ مَا لَكُمُ الْبَيْتُ أَن يَدْعُوا بِهِ قَوْمًا فَكُفِّرُوا بَعْدَ مَا نَبَّأُوهُم بِالْحَقِّ وَأَكْثَرُهُمْ فَسَاقِطُونَ ﴾						
the Messenger	and will be	the mankind,	over	witnesses	so that you will be	
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
which	the direction of prayer	We made	And not	a witness.	on you	
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
follows	(he) who	that We make evident	except	[on it]	you were used (to)	
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
it was	And indeed,	his heels.	on	turns back	from (he) who	the Messenger
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
will Allah	And not	Allah guided.	those whom	for	except	certainly a great (test)
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
Full of Kindness,	(is) to [the] mankind	Indeed, Allah	your faith.	let go waste		
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
towards	(of) your face	(the) turning	We see	Indeed,	143	Most Merciful.
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
you will be pleased with.	(to the) direction of prayer	So We will surely turn you	the heaven.			
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
and wherever	(of) the Al-Masjid Al-Haram	towards the direction	your face	So turn		
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
were given	those who	And indeed,	(in) its direction.	your faces	[so] turn	you are
﴿ وَإِن تَوَلَّوْا فَعَلَيْكُمْ أَجْرُكُمْ إِن كُمْ كَافِرِينَ ﴾						
(is) Allah	And not	their Lord.	from	(is) the truth	that it	surely know
						the Book

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 to 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 the 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 prayers) turn your face in the direction

بِعَفْلٍ	عَمَّا يَعْمَلُونَ	وَلَيْنَ	أَتَيْتَ	الَّذِينَ
(to) those who	they do.	And even if	you come	the
144				
أَوْثُوا	الْكِتَابَ	بِكُلِّ	آيَةٍ	مَا
they would follow	the Book	not	the signs,	with all
145				
وَمَا	أَنْتَ	بِتَابِعِ	قِبَلَتَهُمْ	وَمَا
some of them	And not	(of) their direction of prayer.	a follower	(will) you be
146				
بِتَابِعِ	قِبَلَةَ	بَعْضِ	وَلَيْنَ	أَتَّبَعْتَ
you followed	(of the) direction of prayer	(of each) other.	And if	(are) followers
147				
أَهْوَاءَهُمْ	مِنْ	بَعْدِ	مَا	جَاءَكَ
indeed, you	the knowledge,	of	came to you	[what]
148				
إِذَا	لَمِنَ	الظَّالِمِينَ	الَّذِينَ	
(To) those whom	the wrongdoers.	(be) surely among	(would) then	
149				
آتَيْنَاهُمْ	الْكِتَابَ	يَعْرِفُونَهُ	كَمَا	يَعْرِفُونَ
their sons.	the Book,	We gave [them]	like	they recognize
150				
وَأِنَّ	فَرِيقًا	مِنْهُمْ	لَيَكْتُمُونَ	الْحَقَّ
And indeed,	a group	of them	surely they conceal	the Truth
151				
الْحَقُّ	مِنْ	رَبِّكَ	فَلَا	تَكُونَنَّ
The Truth	(is) from	your Lord,	so (do) not	be
152				
وَلِكُلِّ	وَجْهَةٌ	هُوَ	مُؤَيَّاتٌ	فَأَسْتَبِقُوا
And for everyone	(is) a direction -	he	turns towards it,	so race
153				
الْخَيْرَاتِ	أَيْنَ	مَا	تَكُونُوا	يَأْتِيكُمْ
Indeed, Allah	together.	Allah will bring you	you will be	Wherever
154				
عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	وَمِنْ
you start forth,	wherever	And from	All-Powerful.	thing
155				
فَوَلِّ	وَجْهَكَ	شَطْرَ	الْمَسْجِدِ	الْحَرَامِ
And indeed, it	of Al-Masjid Al-Haraam.	(in) the direction	your face	[so] turn
156				
لِلْحَقِّ	مِنْ	رَبِّكَ	وَمَا	اللَّهُ
you do.	of what	unaware	(is) Allah	And not
157				
وَمِنْ	حَيْثُ	خَرَجْتَ	فَوَلِّ	وَجْهَكَ
[in] the direction	your face	[so] turn	you start forth	wherever
158				

of the Al-Masjid Al-Haraam (Kabah). And wherever you are, turn your faces towards it, so that the 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 to 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 the prayer. Indeed, Allah is with the patient ones.

154. And do not say for 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 فَوُجُوهُكُمْ					
your faces	[so] turn	you (all) are	And wherever	(of) the Al-Masjid Al-Haraam.	
شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ					
any argument	against you	for the people	will be	so that not	(in) its direction,
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي					
but fear Me.	fear them,	so (do) not	among them;	wronged	those who except
وَأَلِمْتُمْ بِرَأْسِي وَعَلَيْكُمْ وَعَلَيْكُمْ تَهْتَدُونَ ﴿١٥٠﴾					
150	(be) guided.	[and] so that you may	upon you	My favor	And that I complete
كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ					
to you	(who) recites	from you	a Messenger	among you	We sent As
ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ					
and the wisdom	the Book	and teaches you	and purifies you	Our verses	
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَأَذْكُرُوا فِي					
So remember Me,	151	knowing.	you were	not	what and teaches you
أَذْكُرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُوا ﴿١٥٢﴾					
152	and (do) not be ungrateful to Me.	(to) Me	and be grateful	I will remember you	
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ					
Indeed,	and the prayer.	through patience	Seek help	believe[d]!	who O you
اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ					
are slain	for the ones who	And (do) not say	153	the patient ones.	(is) with Allah
فِي سَبِيلِ اللَّهِ ءَمُوتُوا بَلْ ءَحْيَاءٌ وَلَكِن					
[and] but	(they are) alive	Nay,	'(They are) dead.'	of Allah	the way in
لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ					
of	with something	And surely We will test you	154	you (do) not perceive.	
الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ					
and [the] fruits,	and [the] lives	[the] wealth	of	and loss	and [the] hunger [the] fear
وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ					
strikes them	when	Those who,	155	(to) the patient ones.	but give good news
مُصِيبَةً قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ					
towards Him	and indeed we	'Indeed, we belong to Allah	they say,	a misfortune,	

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

169. He (Shaitaan) only commands you to evil and immorality 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.

يَأْتِيهَا النَّاسُ كُلُّوا 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 لَكُمْ عَدُوٌّ مُّبِينٌ							
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 نَعْلَمُونَ ﴿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 نَنْبَغُ مَا آَلَيْنَا عَلَيْهِ							
[on it]	we found	what	we follow	'Nay	they said,	Allah has revealed,	what
ءَابَاءَنَا أَوْلَوْا كَانُوا آبَاءَهُمْ 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 يَنْعِقُ بِمَا لَا يَسْمَعُ							
(does) not hear	at what	shouts	(of) the one who	(is) like the example	disbelieve[d]		
إِلَّا دُعَاءً وَنِدَاءً صُمُّ بكم عُمَىٰ فَهُمْ لَا يَعْقِلُونَ							
(do) not understand.	[so] they	(and) blind,	dumb,	deaf	and cries -	calls	except
﴿١٧١﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُّوا مِنْ طَيِّبَاتِ مَا							
what	from the good	Eat	believe[d]!	O you who	171		
رَزَقْنَاكُمْ 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 الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ							
Allah.	to other than	[with it]	and what (has been) dedicated	of [the] swine,	and flesh,		
فَمَنْ أَضْطُرَّ غَيْرَ بَاعِغٍ وَلَا							
and not	(being) disobedient	without	(is) forced by necessity	So whoever			
عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ							
Most Merciful.	(is) Most Forgiving,	Indeed, Allah	on him.	sin	then no	transgressor,	

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.

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!

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

177. It is not righteousness that you turn your faces towards the east or the west but it is righteousness to believe in Allah, the Last Day, the Angels, the Book, and the Prophets and give 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) establish the prayer and give the *zakah* and those who fulfill the covenant when they make it; and those who are patient in suffering, hardship,

<p>١٧٤</p> <p>إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ</p>						
of the Book,	what Allah (has) revealed	conceal	Indeed, those who	173		
<p>وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ</p>						
in their bellies	not they eat	Those,	little.	a gain	there with	and they purchase
<p>إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ</p>						
(of) [the] Judgment	(on the) Day	And Allah will not speak to them	the Fire.	except		
<p>وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٧٥</p>						
Those	174	painful.	(is) a punishment	and for them	and He will not purify them,	
<p>الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ</p>						
and [the] punishment	for [the] Guidance,	[the] astraying	purchase[d]	(are) they who		
<p>بِالْمَغْفِرَةِ ۗ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ۗ ذَلِكَ</p>						
That	175	the Fire!	on	their endurance	So what (is)	for [the] forgiveness.
<p>بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ</p>						
those	And indeed,	with [the] Truth.	the Book	revealed	Allah	(is) because
<p>اختلفوا في الكتابِ لفي شقاقٍ بَعِيدٍ ۗ لَيْسَ</p>						
(It is) not	176	far.	schism	(are) surely in	the Book	in who differed
<p>الْبَرِّ ۗ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ</p>						
and the west,	the east	towards	your face	you turn	that	[the] righteousness
<p>وَلَكِنَّ الْبَرَّ الَّذِي مَنِ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ</p>						
[the] Last,	and the Day	in Allah	believes	(is he) who	the righteous[ness]	[and] but
<p>وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَعَاتَى الْمَالِ</p>						
the wealth	and gives	and the Prophets,	and the Book,	and the Angels,		
<p>عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ</p>						
and the needy,	and the orphans,	(to) the near relatives,	in spite of his love (for it)			
<p>وَأَبْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ</p>						
freeing the necks (slaves)	and in	and those who ask,	and the wayfarer,			
<p>وَأَقَامَ الصَّلَاةَ وَعَاتَى الزَّكَاةَ وَالْمُؤْفِقَاتِ بِعَهْدِهِمْ</p>						
their covenant	and those who fulfill	the <i>zakah</i> ,	and give	the prayer,	and (who) establish	
<p>إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ</p>						
and [the] hardship,	in [the] suffering	and those who are patient	they make it;	when		

and periods of stress. Those are the ones who proved themselves true and it is those who are the Allah-fearing.

178. O you who believe! The 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 should follow up with a suitable payment with kindness. 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 wealth, 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 settlement between them, then there is no sin on him. Indeed, Allah

وَحِينَ	أَلْبَاسٍ	أُولَئِكَ	الَّذِينَ	صَدَقُوا	وَأُولَئِكَ
and those,	(of) [the] stress,	Those	(are) the ones who	proved true	and those,
هُمْ	الْمُنْفِقُونَ	يَتَأْتِيهَا	الَّذِينَ	ءَامَنُوا	كُنِبَ
[they]	(are) the Allah-fearing .	O you	who	believe[d]!	Prescribed
عَلَيْكُمْ	الْقِصَاصُ	فِي	الْقَتْلِ	الْحُرِّ	
for you	(is) the legal retribution	in the (matter of) the murdered,	the freeman		
بِالْحُرِّ	وَالْعَبْدِ	بِالْعَبْدِ	وَالْأُنْثَى	وَالْأُنْثَى	
for the freeman,	and the slave	for the slave,	and the female	and the female.	
فَمَنْ	عَفِيَ	لَهُ	مِنْ	أَخِيهِ	شَيْءٌ
But whoever	(is) pardoned	[for it]	from his brother	anything,	then follows up
بِالْمَعْرُوفِ	وَأَدَاءٌ	إِلَيْهِ	بِإِحْسَانٍ	ذَلِكَ	تَخْفِيفٌ
with suitable	[and] payment	to him	with kindness.	That (is)	from a concession
رَبِّكُمْ	وَرَحْمَةً	فَمَنْ	أَعْتَدَى	بَعْدَ	ذَلِكَ
your Lord	and mercy.	Then whoever	transgresses	after	that,
عَذَابٌ	أَلِيمٌ	وَلَكُمْ	فِي	الْقِصَاصِ	حَيَاةٌ
(is) a punishment	painful.	And for you	in the legal retribution	(is) life,	
يَتَأُولَى	الْأَلْبَابِ	لَعَلَّكُمْ	تَتَّقُونَ	كُتِبَ	
O men of [the] understanding!	So that you may	(become) righteous.	Prescribed	179	
عَلَيْكُمْ	إِذَا	حَضَرَ	أَحَدَكُمْ	الْمَوْتُ	إِنْ
for you	when	approaches	any of you	[the] death,	if
الْوَصِيَّةَ	لِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ	بِالْمَعْرُوفِ	حَقًّا	عَلَى
making the will	for the parents	and the near relatives	with due fairness	on a duty	
الْمُتَّقِينَ	فَمَنْ	بَدَّلَهُ	بَعْدَمَا	سَمِعَهُ	
the righteous ones.	Then whoever	changes it	after what	he (has) heard [it],	
فَأِنَّهَا	إِثْمُهُ	عَلَى	الَّذِينَ	يُبَدِّلُونَهُ	إِنَّ
so only	(would be) on	its sin	those who	alter it.	Indeed,
عَلِيمٌ	فَمَنْ	خَافَ	مِنْ	مُوسٍ	جَنَفًا
All-Knowing.	But whoever	fears	from	(the) testator	sin,
فَأَصْلَحَ	بَيْنَهُمْ	فَلَا	إِثْمَ	عَلَيْهِ	إِنَّ
then reconciles	between them,	then (there is) no	sin	on him.	Indeed,

is All-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

عَفُورٌ رَّحِيمٌ ﴿١٨٢﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ						
(Is) prescribed	believe[d]	who	O you	182	All-Merciful.	(is) All-Forgiving,
عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ						
before you,	those	to	was prescribed	as	[the] fasting	for you
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ						
numbered.	(Fasting for) days	183	(become) righteous.	so that you may		
فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ						
then a prescribed number	a journey,	on	or	sick	among you is	So whoever
مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ						
a poor.	(of) feeding	a ransom	can afford it,	those who	And on other.	days of
فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا						
you fast	And that	for him.	(is) better	then it	good	volunteers
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ						
(of) Ramadhan	Month	184	know.	you	if	for you,
الَّذِي أَنزَلَ فِيهِ الْقُرْءَانَ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ						
and clear proofs	for mankind	a Guidance	the Quran,	therein	was revealed	(is) that
مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ						
the month,	among you	witnesses	So whoever	and the Criterion.	[the] Guidance	of
فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ						
a journey	on	or	sick	is	and whoever	then he should fast in it,
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ						
Allah intends	other.	days	from	then prescribe 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 عَلَىٰ مَا هَدَيْتُكُمْ						
He guided you	[what]	for	Allah	and that you magnify	the prescribed period	
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ 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,	

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 approach your women. 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 masjids. 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

إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي					
and let them believe in Me,	So let them respond to Me	he calls Me.	when		
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ أَجَلٌ لَكُمْ لَيْلَةٌ					
(in the) nights	for you	Permitted	186	(be) led aright.	so that they may
الضِّيَامِ أَلْرَفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ					
and you	for you	(are) garments	They	your women.	[to] to approach of [the] fasting
لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ					
yourselves,	deceive	used to	that you	Allah knows	for them. (are) garments
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَنَ بِشِرْوَهِنَ					
have relations with them	So now	[on] you.	and He forgave	towards you	so He turned
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ					
becomes distinct	until	and drink	And eat	for you.	Allah has ordained what and seek
لَكُمْ الْخَيْطَ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ					
Then	[the] dawn.	of	[the] black	the thread	from [the] white the thread to you
أَتَمُّوا الصِّيَامَ إِلَى الْآيِلِ وَلَا تُبْشِرُوهُنَّ وَأَنْتُمْ					
while you	And (do) not have relations with them	the night.	till	the fast	complete
عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا					
so (do) not	(are the) limits (set by) Allah,	These	the masjids.	in	(are) secluded
تَقْرُبُوهُنَّ كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ					
for [the] people	His verses	Allah makes clear	Thus	approach them.	
لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ وَلَا تَأْكُلُوا أَمْوَالِكُمْ					
your properties	And (do) not eat	187	(become) righteous.	so that they may	
بَيْنَكُمْ بِالْبَطْلِ وَتُدَلُّوا بِهَا إِلَى الْحُكَّامِ					
the authorities	to	[with] it	and present	wrongfully	among yourselves
لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ					
while you	sinfully	of the people	(the) wealth	from a portion	so that you may eat
تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ					
They	Say,	the new moons.	about	They ask you	188 know.
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ					
And it is not	and (for) the Hajj.	for the people,	(are) indicators of periods		

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 against those who fight you, but do not transgress. Indeed, Allah does not like the transgressors.

191. And fight against 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 the Al-Masjid Al-Haraam (Kabah) until they fight you there. But if they fight you, then fight against them. Such is the reward of the disbelievers.

192. And if they cease, then indeed, Allah is All-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.

الرِّيبُ	بَانَ	تَأْتُوا	الْبُيُوتَ	مِنْ	ظُهُورِهَا	وَلَكِنَّ
[and]	but	their backs,	from	(to) the houses	you come	that
الرِّيبُ	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
اللَّهُ	الَّذِينَ	يُقَاتِلُونَكُمْ	وَلَا	تَعْتَدُوا	إِن	اللَّهُ
Allah	Indeed,	and (do) not transgress.	fight you	(against) those who	(of) Allah	
لَا	يُحِبُّ	الْمُعْتَدِينَ	﴿١٩٠﴾	وَأَقَاتِلُوهُمْ	حَيْثُ	
wherever	And fight (against) them	190	the transgressors.	(does) not like		
تَقْفُوهُمْ	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
الْمَسْجِدِ الْحَرَامِ	حَتَّى	يُقَاتِلُوكُمْ	فِيهِ	فَإِن	فَنَلَّوْكُمْ	
they fight you,	Then if	in it.	they fight you	until	the Al-Masjid Al-Haraam	
فَأَقَاتِلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ	﴿١٩١﴾	فَإِن	
Then if	191	(of) the disbelievers.	(is) the reward	Such	then fight (against) them	
أَنْهَوْا	فَإِنَّ	اللَّهَ	عَفُورٌ	رَحِيمٌ	﴿١٩٢﴾	
192	Most Merciful.	(is) All-Forgiving,	Allah	then indeed,	they cease,	
وَقَاتِلُوهُمْ	حَتَّى	لَا تَكُونَ	فِتْنَةٌ	وَيَكُونَ	الَّذِينَ	
the religion	and there becomes	oppression,	(there) is no	until	And fight (against) them	
لِلَّهِ	فَإِن	أَنْهَوْا	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.	
وَالْحُرْمَتِ	وَالْحُرْمَتِ	فَمَنْ	عَصَى	عَلَيْكُمْ		
upon you	transgressed	Then whoever	(is) legal retribution.	and for all the violations		
فَاعْتَدُوا	عَلَيْهِ	بِمِثْلِ	مَا	أَعْتَدَى	عَلَيْكُمْ	
upon you.	he transgressed	(as)	in (the) same manner	on him	then you transgress	

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 All-Forgiving, All-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 يَعْلَمَهُ اللَّهُ	Allah knows it.	good	of	you do	And whatever	the Hajj.	during	quarrelling	
وَتَكَزَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ	(is) the righteousness.	(of) the provision	(the) best	(but) indeed,	And take provision,				
وَأَتَّقُوا يَا أُولِي الْأَلْبَابِ لَئِن لَّمْ يَكُنْ عَلَيْكُمْ	on you	Not (is)	197	of understanding!	O men	And fear Me,			
جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفْضْتُمْ	you depart	And when	your Lord.	from	bounty	you seek	that	any sin	
مِنْ عَرَفَاتٍ فَأذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ	[the] Sacred.	the Monument	near	Allah	then remember	(Mount) Arafat	from		
وَأذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ	[from]	you were	[and] though	He (has) guided you,	as	And remember Him			
قَبْلِهِ لِمَنِ الضَّالِّينَ ثُمَّ أَفِيضُوا مِنْ	from	depart	Then	198	those who went astray.	surely among	before [it],		
حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ	Allah	Indeed,	of Allah.	and ask forgiveness	the people	depart	wherever		
عَفُورٌ رَحِيمٌ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ	your acts of worship	you complete[d]	Then when	199	All-Merciful.	(is) All-Forgiving,			
فَأذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ	(with) greater	or	your forefathers	as you remember	Allah	then remember			
ذِكْرًا فَمَنْ الْكَاسِرُ مَن يَقُولُ رَبَّنَا إِنَّا فِي	in	Grant us	'Our Lord!	say,	who	the people	And from	remembrance.	
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ	200	any share.	[of]	the Hereafter	in	for him	And not	the world.'	
وَمِنْهُمْ مَن يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي	and in	good	the world	in	Grant us	'Our Lord!	say,	who	And from those
الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ	201	of the Fire.'	from the punishment	and save us	good,	the Hereafter			
أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ	(is) swift	and Allah	they earned,	of what	(is) a share	for them	Those -		

in reckoning.

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 into 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 the Shaitaan. Indeed, he is to you an open enemy.

209. Then if you slip after

<p>الْحِسَابِ ﴿٢٠٢﴾ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ</p>							
numbered.	days	during	Allah	And remember	202	(in) [the]	reckoning.
<p>فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ</p>							
and whoever	upon him,	sin	then no	two days	in	hurries	Then (he) who
<p>تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ</p>							
Allah	And fear	fears.	for (the) one who	upon him	sin	then no	delays
<p>وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾ وَمِنَ النَّاسِ</p>							
the people	And of	203	will (be) gathered.	unto Him	that you	and know	
<p>مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا</p>							
of the world,	the life	in	(with) his speech	pleases you	(is the) one who		
<p>وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ</p>							
and he	his heart,	(is) in	what	on	Allah	and he calls to witness	
<p>أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ</p>							
he strives	he turns away	And when	204	(is) the most quarrelsome of opponents.			
<p>فِي الْأَرْضِ يُفْسِدُ فِيهَا وَيُهْلِكُ الْحَرْثَ وَالنَّسْلَ</p>							
and progeny.	the crops	and destroys	[in it],	to spread corruption	the earth	in	
<p>وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ</p>							
(to) him	(it) is said	And when	205	[the] corruption.	love	(does) not	And Allah
<p>أَتَقَىٰ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ جَهَنَّمُ</p>							
(is) Hell -	Then enough for him	to [the] sins.	[the] (his) pride	takes him	Allah,	'Fear	
<p>وَلَيْسَ بِالْعَبَادِ ﴿٢٠٦﴾ وَمِنَ النَّاسِ مَنْ</p>							
(is the one) who	the people	And of	206	[the] resting-place.	[and] surely (an) evil		
<p>يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ</p>							
(is) full of Kindness	And Allah	of Allah.	pleasure	seeking	his own self	sells	
<p>بِالْعِبَادِ ﴿٢٠٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ</p>							
Islam	in	Enter	believe[d]!	who	O you	207	to His servants.
<p>كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ</p>							
Indeed, he	of the Shaitaan.	footsteps	follow	and (do) not	completely,		
<p>لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُمْ مِّن بَعْدِ مَا</p>							
[what]	after	you slip	Then if	208	open.	an enemy	(is) for you

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 alters 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 فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ						
All-Wise.	(is) All-Mighty,	Allah	that	then know	from the clear proofs,	came to you
هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ						
with the shadows	Allah comes to them	that	[except]	they waiting	Are	209
مِّنَ السَّمَاوَاتِ وَالْمَلَائِكَةِ وَفُضِيَ الْأَمْرُ إِلَى اللَّهِ						
Allah	And to	and the matter is decreed?	and the Angels,	[the] clouds,	of	
تُرْجَعُ الْأُمُورُ ۗ سَأَلَ بَنِي إِسْرَائِيلَ كَمْ						
how many	of Israel,	the Children	Ask	210	(all) the matters.	return
ءَاتَيْنَاهُمْ مِّنْ آيَاتِنَا بَيِّنَاتٍ ۖ وَمَنْ يُّبَدِلْ نِعْمَةَ اللَّهِ						
of Allah	Favor	alters	And whoever	(the) clear Sign(s).	of	We gave them
مِّنْ 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 وَيَسْحَرُونَ مِنَ الَّذِينَ ءَامَنُوا 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 [the] Resurrection.	on the Day	(they will be) above them	
يَشَاءُ بِغَيْرِ حِسَابٍ ۗ كَانِ 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 ۖ وَمَا اختلف فيه إِلَّا الَّذِينَ						
those who	except	in it	differ[ed]	And (did) not	[in it].	they differed in what
أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا						
(out of) jealousy	the clear proofs,	came to them	[what]	after	were given it	
بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا						
regarding what	believe[d]	those who	And Allah guided		among themselves.	

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 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-Haram

أُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَن	whom guides And Allah with His permission. the Truth of [in it] they differed
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا	you will enter that (do) you think Or 213 a straight path. to He wills
الْجَنَّةَ وَلَمَّا يَأْتِكُم مِّثْلُ الَّذِينَ خَلَوْا	passed away those who like (came to) (has) come to you while not Paradise
مِن قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا	and they were shaken and [the] hardship, [the] adversity Touched them before you?
حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى	'When with him, believed and those who the Messenger [say] (said) until
نَصْرُ اللَّهِ أَلاَّ إِنَّا نَصْرُ اللَّهِ قَرِيبٌ ﴿١٥﴾	214 (is) near. of Allah help [Indeed] Unquestionably, (will) Allah's help (come)?
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مِمَّا أَنْفَقْتُمْ مِنْ خَيْرٍ	good, of you spend 'Whatever Say, they (should) spend. what They ask you
فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ	and the wayfarer. and the needy, and the orphans, and the relatives, (is) [so] for parents,
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٥﴾	215 (is) All-Aware. of it Allah [So] indeed, good. of you do And whatever
كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ	But perhaps to you. (is) hateful while it [the] fighting upon you (is) prescribed
أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا	you love [that] and perhaps for you; (is) good and it a thing you dislike [that]
شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	(do) not know. while you knows And Allah for you. (is) bad and it a thing
﴿١٦﴾ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ	in it. (concerning) fighting [the] sacred - the month about They ask you 216
قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ	the way from but hindering (people) (is) a great (sin); therein 'Fighting Say,
اللَّهِ وَكُفْرًا بِهِ وَالْمَسْجِدِ الْحَرَامِ	and (preventing access to) Al-Masjid Al-Haram, in Him and disbelief of Allah,

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 All-Forgiving, All-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.

وَأَخْرَجَ أَهْلِيهِ 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
يُرَدُّوكُمْ عَنِ دِينِكُمْ إِنْ أَسْتَطَعُوا وَمَنْ يَرْتَدِدْ	turns away And whoever they (are) able. if your religion, from they turn you away
مِنْكُمْ عَنِ دِينِهِ فَيَمُتْ وَهُوَ 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﴾ إِنْ	Indeed, 217 (will) abide forever. in it they of the Fire, (are) companions
الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ	of Allah - the way in and strove emigrated and those who believed those who
أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ	All-Merciful. (is) Oft-Forgiving, And Allah of Allah. (for) Mercy they hope [those],
﴿٢١٨﴾ سَأَلْتُمُونَا عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ	Say, and [the] games of chance [the] intoxicants about They ask you 218
فِيهِمَا وَإِنَّهُمَا كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ	for [the] people. and (some) benefits great, (is) a sin In both of them
وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَسَأَلْتُمُونَا	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
الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا	the world Concerning 219 ponder, so that you may [the] Verses
وَالْآخِرَةِ وَسَأَلْتُمُونَا عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ	Setting right (their affairs) Say, the orphans. about They ask you and the Hereafter.
لَهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوهُمْ فَاِخْوَانُكُمْ	then they (are) your brothers. you associate with them And if (is) best. for them

And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Powerful, 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 be mindful.

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 enjoined upon 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.

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ						
Allah (had) willed	And if	the amender.	from	the corrupter	knows	And Allah
لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ						
All-Wise.	(is) All-Mighty,	Allah	Indeed,	surely He (could have) put you in	difficulties.	
﴿٢٢١﴾ وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ						
they believe.	until	[the] polytheistic women	[you] marry	And (do) not	220	
وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا						
[and] even if	a polytheistic woman	than	(is) better	And a believing bondwoman		
أَعْجَبَتْكُمْ وَلَا تُنكِحُوا 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 أَعْجَبَكُمْ أَوْلِيَّكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو						
invites	and Allah	the Fire,	to	they invite	[Those] he pleases you.	[and] even if
إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيَسِّرُ 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	(be) mindful.	so that they may	for the people	
الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْرِزُوا 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		
يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ						
from	then come to them	they are cleansed,	Then when	they are cleansed		
حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ						
those who turn in repentance	loves	Allah	Indeed,	Allah has enjoined you.`	where	
وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ						
for you,	(are) a tilth	Your wives	222	the ones who purify themselves.	and loves	
فَأْتُوا حَرْثَكُمْ أَنْ يَشْتُمُوا وَقَدِّمُوا لِأَنْفُسِكُمْ						
for yourselves.	and send (good deeds) forth	you wish,	when	(to) your tilth	so come	

And be conscious of Allah and know that you (are destined) to meet **Him**. And give glad tidings to the believers.

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

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.

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.

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

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 men) over them

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوُهُ ^{٢٢٣} وَبَشِّرِ					
And be conscious (of) Allah	and know	that you	(will) meet Him .	And give glad tidings	to the believers.
الْمُؤْمِنِينَ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً					
to the believers.	223	And (do) not	make	Allah's (name)	an excuse
لَا يَمْنَعُكُمْ أَنْ تَبْرُوا ^{٢٢٤} وَتَتَّقُوا وَتُصَلِحُوا بَيْنَ					
in your oaths	that	you do good,	and act piously	and make peace	between
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ^{٢٢٤} لَا					
[the] people.	And Allah	(is) All-Hearing,	is All-Knowing.	224	Not
يُؤَاخِذُكُمْ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ 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	
عَفُورٌ حَلِيمٌ ^{٢٢٥} لِلَّذِينَ يُؤْلُونَ مِنْ					
(is) Oft-Forgiving,	Most Forbearing.	225	For those who	swear (off)	from
لِسَائِمِهِمْ تَرْبُصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا ^{٢٢٦} فَإِنَّ اللَّهَ					
their wives	(is a) waiting of	four	months,	then if	they return -
عَفُورٌ رَحِيمٌ ^{٢٢٦} وَإِنْ عَزَمُوا الطَّلَاقَ					
(is) Oft-Forgiving,	Most Merciful.	226	And if	they resolve	(on) [the] divorce -
فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ^{٢٢٧} وَالْمُطَلَّقَاتُ					
Allah	then indeed,	All-Knowing.	(is) All-Hearing,	227	And the women who are divorced
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ^{٢٢٨} وَلَا يَحِلُّ					
shall wait	concerning themselves	(for) three	monthly courses.	And (it is) not	lawful
لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ					
that	they conceal	what	Allah (has) created	in	their wombs,
they	if	they	believe in Allah	and the Last Day.	And their husbands are more
Yَوْمَنْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ^{٢٢٨} وَيَعْلَمْنَ أَحَقُّ	in Allah	and the Day	[the] Last.	And their husbands	(have) better right
believe	to take them back	in	that (period)	if	they wish
رِدَّيْنَهُنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا					
And for them (wives)	(is) the like	of that which	(is) on them	228	And the divorced women shall wait
وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ					
And for them (wives)	(is) the like	of that which	(is) on them	228	And the divorced women shall wait

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

229. Divorce is twice. Then retain (them) in a reasonable manner or release 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 finally divorces her 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 the women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

بِالْمَعْرُوفِ						وَاللرِّجَالِ						عَلَيْهِنَّ						دَرَجَةٌ																																			
(is) a degree.						over them (wives)						and for the men						(according to what is) reasonable,																																			
وَاللَّهُ						عَزِيزٌ						حَكِيمٌ						أَلطَّلَقُ						مَرَّتَانٍ						فَأَمْسَاكُ																							
Then to retain						(is) twice.						The divorce						228						All-Wise.						(is) All-Mighty,						And Allah																	
بِمَعْرُوفٍ						أَوْ						تَسْرِيحٌ						وَلَا						يَحِلُّ																													
lawful						And (it is) not						with kindness.						to release (her)						or						in a reasonable manner																							
لَكُمْ						أَنْ						تَأْخُذُوا						مِمَّا						ءَاتَيْتُمُوهُنَّ						شَيْئًا																							
anything,						you have given them (wives)						whatever						you take (back)						that						for you																							
إِلَّا						أَنْ						يَخَافَا						أَلَّا						يُقِيمَا						حُدُودَ						اللَّهِ						فَإِنْ											
But if						the limits of Allah.						they both (can) keep						that not						both fear						if						except																	
خِيفْتُمْ						أَلَّا						يُقِيمَا						حُدُودَ						اللَّهِ						فَلَا						جُنَاحَ																	
sin						then (there is) no						the limits of Allah						they both (can) keep						that not						you fear																							
عَلَيْهِمَا						فِيمَا						أَفَدَّتْ						بِهِ						تِلْكَ						حُدُودَ						اللَّهِ																	
(are) the limits of Allah,						These						concerning it.						she ransoms						in what						on both of them																							
فَلَا						تَعْتَدُوهَا						وَمَنْ						يَنْعَدُ						حُدُودَ						اللَّهِ						فَأُولَئِكَ																	
then those -						the limits of Allah						transgresses						And whoever						transgress them.						so (do) not																							
هُمْ						الظَّالِمُونَ						فَإِنْ						طَلَّقَهَا						فَلَا																													
then (she is) not						(he) divorces her (finally),						Then if						229						the wrongdoers.						they																							
يَحِلُّ						لَهُ						مِنْ						بَعْدُ						حَتَّى						تَنْكِحَ						زَوْجًا						غَيْرَهُ						فَإِنْ					
Then if						other than him.						a spouse						she marries						until						after that						for him						lawful											
طَلَّقَهَا						فَلَا						جُنَاحَ						عَلَيْهِمَا						أَنْ						يَتَرَاجَعَا						إِنْ																	
if						they return to each other						if						on them						sin						then no						he divorces her																	
طَنَّا						أَنْ						يُقِيمَا						حُدُودَ						اللَّهِ						وَتِلْكَ																							
And these						the limits of Allah.						they (will be able to) keep						that						they believe																													
حُدُودُ						اللَّهِ						يُبَيِّنُهَا						لِقَوْمٍ						يَعْلَمُونَ																													
230						who know.						to a people						He makes them clear						(are) the limits of Allah.																													
وَإِذَا						طَلَّقْتُمُ						النِّسَاءَ						فَبَلَّغْنَ						أَجَلَهُنَّ																													
their (waiting) term,						and they reach						the women						you divorce						And when																													
فَأَمْسِكُوهُنَّ						بِمَعْرُوفٍ						أَوْ						سَرَّحُوهُنَّ						بِمَعْرُوفٍ						وَلَا																							
And (do) not						in a fair manner.						release them						or						in a fair manner						then retain them																							

And do not retain them to hurt them so that you transgress. And whoever does that, then indeed, he wronged himself. And do not take the Verses of Allah in jest, and remember the Favours 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 the Knower of everything.

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

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 for 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 Most Forgiving, Most Forbearing.

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

قَرِصٍ	مِنْهُمَا	وَشَاوِرٍ	فَلَا جُنَاحَ	عَلَيْهِمَا
on both of them.	blame	then no	and consultation,	of both of them
وَأِنْ أَرَدْتُمْ	أَنْ تَسْتَرْضِعُوا	أَوْلَادَكُمْ	فَلَا جُنَاحَ	عَلَيْكُمْ
blame	then (there is) no	your child	to ask another women to suckle	you want
وَأَنْتُمْ	إِذَا سَلَّمْتُمْ مَا	ءَاتَيْتُمْ	بِالْمَعْرُوفِ	وَأَتَّقُوا اللَّهَ
And fear Allah	in a fair manner.	(is) due (from) you	what	you pay
وَأَعْلَمُوا	أَنَّ اللَّهَ	بِمَا تَعْمَلُونَ	بَصِيرٌ	وَالَّذِينَ
And those who	233	(is) All-Seer.	you do	of what
يُتَوَفَّوْنَ	مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	يَتَرَبَّصْنَ
(the widows) should wait for themselves	wives,	and leave behind	among you	pass away
أَرْبَعَةَ	أَشْهُرٍ	وَعَشْرًا	فَإِذَا	بَلَغْنَ
their (specified) term,	they reach	Then when	and ten (days).	months
فَلَا جُنَاحَ	عَلَيْكُمْ	فِيمَا	فَعَلْنَ	فِي
concerning themselves	they do	for what	upon you	blame
بِالْمَعْرُوفِ	وَاللَّهُ	بِمَا تَعْمَلُونَ	خَبِيرٌ	وَلَا
And (there is) no	234	(is) All-Aware.	you do	of what
جُنَاحَ	عَلَيْكُمْ	فِيمَا	عَرَّضْتُمْ	بِهِ
[to] the women	marriage proposal	[with it] of	you hint	in what
أَوْ	أَكْنَنْتُمْ	فِي	أَنْفُسِكُمْ	عَلِمَ
will mention them,	that you	Allah knows	yourselves.	in
وَلَكِنْ	لَا	تَوَاعِدُوهُنَّ	سِرًّا	إِلَّا
a saying	you say	that	except	secretly
مَعْرُوفًا	وَلَا	تَعَزَّمُوا	عُقْدَةَ	النِّكَاحِ
reaches	until	[the] marriage knot	resolve (on)	And (do) not
أَلِكْتِبُ	أَجَلُهُ	وَأَعْلَمُوا	أَنَّ	اللَّهَ
(is) within	what	knows	Allah	that
أَنْفُسِكُمْ	فَأَحْذَرُوهُ	وَأَعْلَمُوا	أَنَّ	اللَّهَ
(is) Most Forgiving,	Allah	that	And know	so beware of Him.
حَلِيمٌ	لَا جُنَاحَ	عَلَيْكُمْ	إِنْ	طَلَقْتُمْ
you divorce	if	upon you	blame	(There is) no
235	Most Forbearing.			

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 you 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	تَمَسُّوهُنَّ	أَوْ	تَقَرِّضُوا	لَهُنَّ
[the] women	whom	you have not touched	nor	you specified	for them	
فَرِيضَةً	وَمَتَّعُوهُنَّ	عَلَى	الْوَسِيعِ			
an obligation (dower).	And make provision for them -	upon	the wealthy			
قَدْرَهُ	وَعَلَى	الْمَقْتِرِ	قَدْرَهُ	مَتَّعًا		
according to his means	and upon	the poor	according to his means -	a provision		
بِالْمَعْرُوفِ حَقًّا	عَلَى	الْمُحْسِنِينَ	وَإِنْ	طَلَّقْتُمُوهُنَّ		
in a fair manner	upon	the good-doers.	And if	you divorce them		
236						
مِنْ قَبْلِ أَنْ	تَمَسُّوهُنَّ	وَقَدْ	فَرَضْتُمْ	لَهُنَّ		
[that] before	you (have) touched them	while already	you have specified	for them		
فَرِيضَةً	فَنِصْفُ	مَا	فَرَضْتُمْ	إِلَّا	أَنْ	
an obligation (dower),	then (give) half	(of) what	you have specified,	unless	[that]	
يَعْفُونَ	أَوْ	يَعْفُوا	الَّذِي	بِيَدِهِ	عُقْدَةُ	
they (women) forgo (it)	or	they forgo	the one	in whose hands	(is the) knot	
النِّكَاحِ	وَأَنْ	تَعْفُوا	أَقْرَبُ	لِلتَّقْوَى	وَلَا	
of [the] marriage.	And [that]	you forgo,	(is) nearer	to [the] righteousness.	And (do) not	
تَنْسُوا	الْفَضْلَ	بَيْنَكُمْ	إِنَّ	اللَّهَ	بِمَا	تَعْمَلُونَ
forget	the graciousness	among you.	Indeed,	Allah	of what	you do
بَصِيرٌ	حَافِظُوا	عَلَى	الصَّلَاةِ	وَالصَّلَاةِ	الْوَسْطَى	
(is) All-Seer.	Guard strictly	[on]	the prayers,	and the prayer -	[the] middle,	
237						
وَقَوْمُوا	لِلَّهِ	قَلْبَيْنِ	فَإِنْ	خِفْتُمْ		
and stand up	for Allah	devoutly obedient.	And if	you fear		
238						
فَرَجًا	أَوْ	رُكْبَانًا	فَإِذَا	أَمِنْتُمْ	فَاذْكُرُوا	اللَّهَ
then (pray) on foot	or	riding.	Then when	you are secure	Allah	then remember
كَمَا	عَلَّمَكُمْ	مَا	لَمْ	تَكُونُوا	تَعْلَمُونَ	
as	He (has) taught you	what	you were not	knowing.	239	
وَالَّذِينَ	يُتَوَقَّوْنَ	مِنْكُمْ	وَيَدْرُونَ	أَزْوَاجًا		
And those who	they die	among you	and leave behind	their wives		
وَصِيَّةً	لِأَزْوَاجِهِمْ	مَتَّعًا	إِلَى	الْحَوْلِ	عَيْرَ	
(should make) a will	for their wives	for	the year	without		

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 reasonable provision - a duty upon the righteous.

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

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 that 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

إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا							
what	in	upon you	blame	then no	they leave	But if	driving (them) out.
فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ							
(is) All-Mighty,	And Allah	honorably.	[of]	themselves	concerning	they do	
حَكِيمٌ ﴿٢٤١﴾ وَالْمُطَلَّقَاتِ مَتَعٌ بِالْمَعْرُوفِ							
in a fair manner -	(is) a maintenance	And for the divorced women,	240	All-Wise.			
حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤٢﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ							
for you	Allah makes clear	Thus	241	the righteous.	upon	a duty	
آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٣﴾ أَلَمْ تَرَ إِلَى							
[to]	Did you not see	242	(may) use your intellect.	so that you	His Verses		
الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أَلُوفٌ حَذَرَ							
(in) fear	(were in) thousands	and they	their homes	from	went out	those who	
الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ							
He restored them to life.	then	'Die';	Allah,	to them	Then said	(of) [the] death?	
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ							
[and] but	[the] mankind	for	(is) surely Possessor of bounty	Allah	Indeed,		
أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٤﴾ وَقَاتِلُوا فِي							
in	And fight	243	(are) not grateful.	(of) the people	most		
سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٥﴾							
244	All-Knowing.	(is) All-Hearing,	Allah	that	and know	of Allah,	the way
مَنْ ذَا الَّذِي يُقرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ							
so (that) He multiplies it	good,	a loan	to Allah -	will lend	(is) the one (who)	Who	
لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقِضُ وَيَبْصِطُ							
and grants abundance,	withholds	And Allah	manifolds	for him -			
وَالِيهِ تُرْجَعُونَ ﴿٢٤٦﴾ أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ							
of	the chiefs	[towards]	Did you not see	245	you will be returned.	and to Him	
بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذِ قَالُوا لِنَبِيِّ لَهُمْ							
of theirs,	to a Prophet	they said	when	Musa,	after	of Israel	the Children
أَبْعَثْ لَنَا مَلِكًا نُقَاتِلُ فِي سَبِيلِ اللَّهِ قَالَ هَلْ							
'Would	He said,	of Allah?	the way	in	we may fight	a king,	for us
'Appoint							

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 Aware of the wrongdoers.

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,

عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا				
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 وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ				
than him,	to kingship	(are) more entitled	while we	over us,
وَلَمْ يُؤْتِ 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 مَلَكُوتَهُ				
His kingdom	gives	And Allah	and [the] physique.	
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ				
(is) All-Encompassing,	And Allah	He wills.	(to) whom	
﴿٢٤٧﴾ عَلَيْهِمْ وَقَالَ لَهُمْ نَبِيُّهُمْ				
their Prophet,	to them	And said	247	All-Knowing.`

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				
and his troops.`	Said	those who	قَالَ الَّذِينَ	يَظُنُّونَ
and his troops.`	those who	Said	قَالَ الَّذِينَ	يَظُنُّونَ
that they	(would) meet	Allah,	أَللَّهُ	كَمْ
that they	(would) meet	Allah,	أَللَّهُ	كَمْ
of	How many	of	مِنْ	مِنْ
of	How many	of	مِنْ	مِنْ
a small company	overcame	a large company	فِيئَةً قَلِيلَةً	بِإِذْنِ
a small company	overcame	a large company	فِيئَةً قَلِيلَةً	بِإِذْنِ
a small company	overcame	a large company	فِيئَةً قَلِيلَةً	بِإِذْنِ
of Allah.	And Allah	(is) with	وَاللَّهُ	أَلصَّابِرِينَ
of Allah.	And Allah	(is) with	وَاللَّهُ	أَلصَّابِرِينَ
of Allah.	And Allah	(is) with	وَاللَّهُ	أَلصَّابِرِينَ
249	And when	they went forth	وَلَمَّا	بَرَزُوا
249	And when	they went forth	وَلَمَّا	بَرَزُوا
249	And when	they went forth	وَلَمَّا	بَرَزُوا
they said,	`Our Lord!	Pour	أَفْرِغْ	عَلَيْنَا
they said,	`Our Lord!	Pour	أَفْرِغْ	عَلَيْنَا
they said,	`Our Lord!	Pour	أَفْرِغْ	عَلَيْنَا
and make firm	our feet,	and help us	وَتَشَيْتَ	أَقْدَامَنَا
and make firm	our feet,	and help us	وَتَشَيْتَ	أَقْدَامَنَا
and make firm	our feet,	and help us	وَتَشَيْتَ	أَقْدَامَنَا
the disbelieving people.`	250	So they defeated them	فَهَزَمُوهُمْ	بِإِذْنِ
the disbelieving people.`	250	So they defeated them	فَهَزَمُوهُمْ	بِإِذْنِ
the disbelieving people.`	250	So they defeated them	فَهَزَمُوهُمْ	بِإِذْنِ
of Allah,	and killed	Dawood	وَقَتَلَ	دَاوُدَ
of Allah,	and killed	Dawood	وَقَتَلَ	دَاوُدَ
of Allah,	and killed	Dawood	وَقَتَلَ	دَاوُدَ
the kingdom	and the wisdom	and taught him	وَعَلَّمَهُ	مِمَّا
the kingdom	and the wisdom	and taught him	وَعَلَّمَهُ	مِمَّا
the kingdom	and the wisdom	and taught him	وَعَلَّمَهُ	مِمَّا
He willed.	And if not	(for) Allah's repelling	دَفَعَ اللَّهُ	بَعْضَهُمْ
He willed.	And if not	(for) Allah's repelling	دَفَعَ اللَّهُ	بَعْضَهُمْ
He willed.	And if not	(for) Allah's repelling	دَفَعَ اللَّهُ	بَعْضَهُمْ
with others,	certainly the earth (would have been) corrupted,	[and] but	وَلَكِنَّ اللَّهَ	بِبَعْضِ
with others,	certainly the earth (would have been) corrupted,	[and] but	وَلَكِنَّ اللَّهَ	بِبَعْضِ
with others,	certainly the earth (would have been) corrupted,	[and] but	وَلَكِنَّ اللَّهَ	بِبَعْضِ
(is) Possessor of bounty	to	the worlds.	عَلَى الْعَالَمِينَ	تِلْكَ
(is) Possessor of bounty	to	the worlds.	عَلَى الْعَالَمِينَ	تِلْكَ
(is) Possessor of bounty	to	the worlds.	عَلَى الْعَالَمِينَ	تِلْكَ
(are) the Verses	of Allah,	We recite them	نَتْلُوهَا	عَلَيْكَ
(are) the Verses	of Allah,	We recite them	نَتْلُوهَا	عَلَيْكَ
(are) the Verses	of Allah,	We recite them	نَتْلُوهَا	عَلَيْكَ
And indeed, you	(are) surely of	the Messengers.	لَمِنَ الْمُرْسَلِينَ	وَإِنَّكَ
And indeed, you	(are) surely of	the Messengers.	لَمِنَ الْمُرْسَلِينَ	وَإِنَّكَ
And indeed, you	(are) surely of	the Messengers.	لَمِنَ الْمُرْسَلِينَ	وَإِنَّكَ

253. Some of these Messengers We caused them to exceed others. Among them were those to 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 have not fought each other, but Allah does what He intends.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ مِنْهُمْ مَن مَّنَّ اللَّهُ ۗ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَن آمَنَ وَمِنْهُمْ مَن كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ۗ ﴾				
others.	over	some of them	We (have) preferred	These (are) the Messengers
some of them	and He raised	Allah spoke,	(were those to) who(m)	Among them
the clear proofs	(of) Maryam,	son	Isa,	And We gave (in) degrees.
Allah (had) willed	And if	[the] Holy.	with Spirit	and We supported him
[what]	after	(came) after them,	those who	(would have) not fought each other
(are) some who	[so] of them	they differed,	[And] but	clear proofs. came to them
Allah (had) willed	And if	denied.	(are) some who	and of them believed
He intends.	what	does	Allah [and] but	they (would have) not fought each other,
We (have) provided you,	of what	Spend	believe[d]!	who O you 253
friendship	and no	in it	bargaining	no a Day comes [that] before
Allah -	254	(are) the wrongdoers.	they	And the deniers - intercession. and no
Not	the Sustainer of all that exists.	the Ever-Living,	Him,	except God (there is) no
(is) in	what(ever)	To Him (belongs)	sleep.	[and] not slumber overtakes Him
intercedes	(is) that who	Who	the earth.	(is) in and what(ever) the heavens
and what	(is) before them	what	He knows	by His permission. except with Him

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 that 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

حَلْفَهُمْ ^{١٥٥} وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا						
except	His Knowledge	of	anything	they encompass	And not	(is) behind them.
بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا						
And not	and the earth.	(to) the heavens	His Throne	Extends	He willed.	[of] what
يُؤَدُّهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ						
the Most Great.	(is) the Most High,	And He	the guarding of (both of) them.	tires Him		
لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ						
became distinct	Surely	the religion.	in	compulsion	(There is) no	255
الرُّشْدَ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ						
in false deities	disbelieves	Then whoever	the wrong.	from	the right (path)	
وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى						
[the] firm,	the handhold -	he grasped	then surely	in Allah,	and believes	
لَا أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ						
Allah	256	All-Knowing.	(is) All-Hearing,	And Allah	[for it].	(which will) not break
وَالَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ						
from	He brings them out	believe[d].	of those who	(is) the Protecting Guardian		
الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ						
their guardians	disbelieve(d)	And those who	[the] light.	towards	[the] darkness	
الطَّاغُوتِ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ						
[the] darkness.	towards	the light	from	they bring them out	(are) the evil ones,	
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ						
will abide forever.	in it	they	(of) the Fire,	(are) the companions	Those	
أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي						
concerning	(with) Ibrahim	argued	the one who	[towards]	you see	Did not
رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي						
'My Lord	Ibrahim said,	When	the kingdom?	Allah gave him	because	his Lord,
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي						
give life	'	He said,	and causes death.'	grants life	(is) the One Who	
وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ						
the sun	brings up	Allah	[Then] indeed	Ibrahim,	Said	and cause death.'

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

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 a 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)

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 يُحْيِي						
(will) bring to life	`How	He said,	its roofs.	on	(had) overturned	and it
هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ						
(for) a hundred	Then Allah caused him to die	its death?`	after	Allah	this (town)	
عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ قَالَ						
He said,	(have) you remained?`	`How long	He said,	He raised him.	then	year(s),
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ						
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
يَتَسَنَّأُ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً						
a sign	and We will make you	your donkey,	at	and look	change with time,	
لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا						
We raise them,	how	the bones	at	And look	for the people.	
ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ 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 تُؤْمِنُوا قَالُوا بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قُلُوبُنَا						
my heart.`	to satisfy	[and] but	`Yes	He said,	you believed?`	`Have not He said,
قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ						
then	towards you,	and incline them	the birds	of	four	`Then take He said

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 on them will be no fear and 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 stressing your own benevolence and 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

أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُمْ 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 أَنبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ						
each	in	ears,	seven	(which) grows	a grain	(is) like (of) Allah,
سُنْبُلَةٍ مِّائَةَ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَن يَشَاءُ وَاللَّهُ						
And Allah	He wills.	to whom	gives manifold	And Allah	grain(s).	hundred ear
وَاسِعٌ عَلِيمٌ ﴿٢٦٢﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي						
in	their wealth	spend	Those who	261	All-Knowing.	(is) All-Encompassing,
سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا						
they spend	what	they follow	not	then	(of) Allah	(the) way
مَنَّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ						
their Lord,	(is) with	their reward	for them	hurt -	and not	(with) reminder of generosity
﴿٢٦٣﴾ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ						
262	will grieve.	they	and not	on them	fear	and (there will be) no
﴿٢٦٤﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ						
a charity	than	(are) better	and (seeking) forgiveness	kind	A word	
يَتَّبِعَهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٥﴾ يَتَّيَّبَهَا						
O you	263	All-Forbearing.	(is) All-Sufficient,	And Allah	(by) hurt.	followed [it]
الَّذِينَ ءَامَنُوا لَا يُطْلَوْنَ صَدَقَاتِكُمْ بِالْمَنِّ						
with reminders (of it)	your charities	render in vain	(Do) not	believe[d]!	who	
وَالَّذِي كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ						
(of) the people,	to be seen	his wealth	spends	like the one who	or [the] hurt,	
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ						
(is) like that	Then his example	[the] Last.	and the Day	in Allah	believe	and (does) not
صَفْوَانٍ صَفْوَانٍ عَلَيْهِ تَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ						
then left it	heavy rain,	then fell on it	(is) dust,	upon it	(of) the smooth rock	

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 for 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 bought 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.

صَلَدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا						
they (have) earned.	of what	anything	on	they have control	Not	bare.
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ وَمِثْلُ						
And the example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ آتِغَاءَ مَرْضَاتِ اللَّهِ						
(of) Allah,	(the) pleasure	seeking	their wealth	spend	of those who	
وَتَثْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّتٍ بِرَبْوَةٍ أَصَابَهَا						
fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَأَبُلُّ فَعَانَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا						
fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَأَبُلُّ فَطَلُّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ						
265	(is) All-Seer.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيُّدُ أَحَدِكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ						
date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن						
of	in it	for him	the rivers,	underneath it	[from] flowing	and grapevines
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ						
children	and [for him] (his)	[the] old age	and falls on 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						
266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَأَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ						
you have earned	that	the good things	from	Spend	believe[d]!	who
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا						
aim at	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ						
[that]	except	take it	while you (would) not	you spend,	of it	the bad
تُعْضِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ						
Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

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 يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ					
to immorality,	and orders you	[the] poverty	promises you	The Shaitaan	267

وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ					
And Allah	and bounty.	from Him	forgiveness	promises you	while Allah

وَسِعَ عَلَيْهِمُ الْعِلْمُ مَن يُوْتِي الْحِكْمَةَ					
(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 the people of understanding.

يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ					
he is granted	then certainly	[the] wisdom,	(is) granted	and whoever	He wills,

خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ					
269	the people 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 مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ					
vow(s),	of	you vow	or	(your) expenditures	(out) of you spend

فَأَنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ					
270	helpers.	any	for the wrongdoers	and not	knows it, Allah then indeed,

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

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا					
and give it	you keep it secret	But if	it (is).	then well	the charities you disclose

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

سَيِّئَاتِكُمْ 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.

لَا يَلِيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن					
whom	guides	Allah	[and] but	(is) their guidance	on you Not

يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا					
and not	then it is for yourself,	good	of	you spend	And whatever He wills.

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

خَيْرٍ يُؤْتَىٰ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ					
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,

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 importunity. And whatever you spend of good, indeed Allah knows it.

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

275. Those who consume usury (interest) 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.

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

يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ						
Think (about) them,	the earth.	in	(to) move about	they (are) able		
الْجَاهِلُ أَغْنِيَاءَ مِنْ التَّعَفُّفِ						
[the] (their) restraint,	(because) of	(that they are) self-sufficient	the ignorant one,			
تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا						
with importunity.	the people	They (do) not ask	by their mark.	you recognize them		
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ						
(is) All-Knower.	of it	Allah	then indeed,	good,	of	you spend
And whatever						
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا						
secretly	and day	by night	their wealth	spend	Those who	273
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ						
fear	and no	their Lord,	with	(is) their reward	then for them	and openly,
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ						
consume	Those who	274	will grieve.	they	and not	on them
الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ						
confounds him	the one who,	stands	like	except	they can stand	not [the] usury
الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ						
the trade	'Only	say,	(is) because they	That	his touch.	with the Shaitaan
مِثْلَ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ						
but (has) forbidden	[the] trade	While Allah has permitted	[the] usury.	(is) like		
الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ						
His Lord	from	(the) admonition	comes to him	Then whoever -	[the] usury.	
فَأَنْتَهُنَّ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ						
Allah,	(is) with	[and] his case	(has) passed,	what	then for him	and he refrained,
وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا						
in it	they	(of) the Fire,	(are) the companions	then those	repeated	and whoever
خَالِدُونَ						
and (gives) increase	the usury	Allah destroys	275	will abide forever.		
أَلَمْ تَرَ أَنَّ اللَّهَ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ						
276	sinner.	ungrateful	every	love	(does) not	And Allah (for) the charities.

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 on them will be no fear nor will they grieve.

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

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.

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.

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

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ	the prayer	and established	good deeds	and did	believe[d]	those who	Indeed,
وَأَتَوْا 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
أَتَقُوا اللَّهَ وَذَرُّوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾	you are	if	[the] usury,	of	remained	what	and give up Allah Fear
فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾	Allah	from	of a war	then be informed	you do,	not	And if 278 believers.
ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾	(do) not	(are) you capital-	then for you	you repent	And if	and His Messenger.	
وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾	is	And if	279	you will be wronged.	and not	wrong	
ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ سَاطِرٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ الَّذِي هُوَ أَعْلَمُ بِالْحَقِّ	you remit as charity	And if	ease.	until	then postponement	the (debtor) in difficulty,	
فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾	a Day	And fear	280	know.	you	If	for you. (it is) better
فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾	soul	every	(will be) repaid in full	Then	Allah.	to	[in it] you will be brought back
فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾	who	O you	281	will not be wronged.	and they	it earned	what
فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾	a fixed term	for	any debt	you contract with one another	When	believe[d]	
فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾	And not	in justice.	a scribe	between you	And let write	then write it.	
فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾	Allah (has) taught him.	as	he writes	that	a scribe	(should) refuse	
فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾	and let him fear	(is) the right	on whom	the one	and let dictate	So let him write	

Allah, his Lord; and do not diminish anything out of 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 teaches you (herewith). 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

اللَّهُ رَبُّهُ وَلَا يَبْخَسُ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمِلْ وَلِيُّهُ بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَؤُا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَفْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنَّ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ
the one is Then if anything. from it diminish and (let him) not his Lord, Allah,
capable not or weak, or (of) limited understanding, (is) the right on him
And call for evidence with justice. his guardian then let dictate he (can) dictate, that
then one man two men (there) are not And if your men. among two witnesses
[she] errs, (so) that (if) [the] witnesses, of you agree of whom and two women
(should) refuse And not (to) the other. one of the two then will remind one of the two,
small you write it - that (be) weary And not they are called. when the witnesses
and more upright Allah, near (is) more just That its term. for large or
be that except you (have) doubt, that not and nearer for evidence
that not any sin on you then not among you, you carry out present, a transaction
And not you make commercial transaction. when And take witness you write it.
then indeed it you do, and if (to) witness, and not (to) scribe harm be done
And Allah And Allah teaches you. Allah. and fear for you, (is) sinful conduct
a journey on you are And if 282 (is) All-Knower. thing of every
one of you entrusts Then if in hand. then pledge a scribe, you find and not

Surah 2: The cow (v. 283)

Part - 3

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 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	أُؤْتِمِنَ	أَمْنَتَهُ	وَلْيَتَّقِ
And let him fear	his trust.	is entrusted	the one who	then let discharge	to another
اللَّهُ	رَبَّهُ	وَلَا	تَكْتُمُوا	الشَّهَادَةَ	وَمَنْ يَكْتُمْهَا
conceals it,	And whoever	the evidence.	conceal	And (do) not	his Lord.
فَاتَّهَءُ	ءَاتِمٌ	قَلْبُهُ	وَاللَّهُ	بِمَا	تَعْمَلُونَ
(is) All-Knower.	you do	of what	And Allah	his heart.	(is) sinful -
فَاتَّهَءُ	ءَاتِمٌ	قَلْبُهُ	وَاللَّهُ	بِمَا	تَعْمَلُونَ
(is) All-Knower.	you do	of what	And Allah	his heart.	(is) sinful -
لِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَمَا	فِي
(is) in	and whatever	the heavens	(is) in	whatever	To Allah (belongs)
283					
الْأَرْضِ	وَإِنْ	تُبَدُّوا	مَا	فِي	أَنْفُسِكُمْ
you conceal it,	or	yourselves	(is) in	what	you disclose
وَأَنْ	تُخْفُوهُ				
And if	the earth.				
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.
whom	and He will punish				
284					
ءَامَنَ	الرَّسُولُ	بِمَا	أُنزِلَ	إِلَيْهِ	مِنْ
his Lord	from	to him	was revealed	in what	the Messenger
Believed					
284					
وَالْمُؤْمِنُونَ	كُلُّ	ءَامِنَ	بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ
and the believers.	All	believed	in Allah,	and His Angels,	and His Books,
وَرُسُلِهِ	لَا	تُفَرِّقُ	بَيْنَ	أَحَدٍ	مِنْ
His Messengers.	'Not	and His Messengers.	of	any	between
وَقَالُوا	سَمِعْنَا	وَأَطَعْنَا	غُفْرَانَكَ	رَبَّنَا	
our Lord,	(Grant us) your forgiveness	and we obeyed.	'We heard	And they said,	
وَالَيْكَ	الْمَصِيرُ	لَا	يُكَلِّفُ	اللَّهُ	نَفْسًا
except	any soul	burden Allah	(Does) not	285	(is) the return.'
and to You					
285					
وُسْعَهَا	لَهَا	مَا	كَسَبَتْ	وَعَلَيْهَا	مَا
'Our Lord!	it earned.	what	and against it	it earned,	what
for it	its capacity,				
لَا	تُؤَاخِذْنَا	إِنْ	نَسِينَا	أَوْ	أَخْطَاْنَا
And (do) not	Our Lord!	we err.	or	we forget	if
take us to task	(Do) not				
تَحْمِلَ	عَلَيْنَا	إِصْرًا	كَمَا	حَمَلْتَهُ	عَلَى
those who	on	(which) You laid [it]	like that	a burden	upon us
lay					

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.

مِنْ قَبْلِنَا	رَبَّنَا	وَلَا تَحْمِلْنَا	مَا لَا طَاقَةَ
(were) before us.	Our Lord!	[And] (do) not	(the) strength
لَنَا	بِهِ	وَأَعْفُ	عَنَّا
we have	[of it] (to bear).	And pardon	[from] us,
وَأَرْحَمَنَا	أَنْتَ	مَوْلَانَا	فَأَنْصُرْنَا
and have mercy on us.	You are	our Protector,	so help us
عَلَى	الْقَوْمِ	الْكَافِرِينَ	
against	the people -	[the] disbelievers.	286

سورة آل عمران

Surah Al-e-Imran

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 (Gospel),

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 nor 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.

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the name	of Allah,	the Most Gracious,	the Most Merciful.
الْحَى	اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ
<i>Alif Laam Meem</i>	1	Allah -	(there is) no
الْقَيُّومُ	نَزَّلَ	عَلَيْكَ	الْكِتَابَ
the Sustainer of all that exists.	2	(He) revealed	to you
مُصَدِّقًا	لِمَا	بَيْنَ	يَدَيْهِ
confirming	that which	(was) before it,	and the Injeel,
مِن قَبْلُ	هُدًى	لِلنَّاسِ	وَأَنْزَلَ
3	Before (this),	(as) guidance	for the mankind.
إِنَّ	الَّذِينَ	كَفَرُوا	بِآيَاتِ
Verily,	those who	disbelieve[d]	in the Verses of Allah,
شَدِيدٌ	وَاللَّهُ	عَزِيزٌ	ذُو
severe.	And Allah	(is) All-Mighty,	All-Able of retribution.
لَا	يَخْفَى	عَلَيْهِ	شَيْءٌ
not	is hidden	from Him	in anything
هُوَ	الَّذِي	يُصَوِّرُكُمْ	فِي
He	(is) the One Who	shapes you	in
لَا	إِلَهَ	إِلَّا هُوَ	الْعَزِيزُ
(There is) no	god	Him ,	the All-Mighty,
هُوَ	الْحَكِيمُ		
He	6	the All-Wise.	the All-Mighty,

Surah 3: The family of Imran (v. 1-6)

Part - 3

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 none receive admonition 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.

9. Our Lord! Indeed, **You** will gather mankind on a Day about which there is no doubt. Indeed, Allah never fails to fulfill **His** 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.

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

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

الَّذِي	أَنْزَلَ	عَلَيْكَ	الْكِتَابَ	مِنْهُ	آيَاتٌ	مُّحْكَمَاتٌ
(is) the One Who	revealed	to you	the Book,	of it	(are) Verses	absolutely clear -
هُنَّ	أُمُّ	الْكِتَابِ	وَأُخْرَى	مُتَشَابِهَاتٌ	فَأَمَّا	الَّذِينَ
they are	the foundation	(of) the Book,	and others	(are) allegorical.	Then as for	those
فِي	قُلُوبِهِمْ	زَيْغٌ	فَيَتَّبِعُونَ	مَا	تَشَبَّهَ	مِنْهُ
in	(their) (whose) hearts	(is) perversity -	[so] they follow	what	(is) allegory	of it,
ابْتِغَاءَ	الْفِتْنَةِ	وَابْتِغَاءَ	تَأْوِيلِهِ	وَمَا	يَعْلَمُ	تَأْوِيلَهُ
seeking	[the] discord	and seeking	its interpretation.	And none	knows	its interpretation
إِلَّا	اللَّهُ	وَالرَّاسِخُونَ	فِي	الْعِلْمِ	يَقُولُونَ	ءَامَنَّا
except	Allah.	And those firm	in	(the) knowledge,	they say,	in it.
كُلٌّ	مِنَ عِنْدِ رَبِّنَا	وَمَا	يَذَكَّرُ	إِلَّا	أُولُو	الْأَلْبَابِ
All	from	our Lord.`	And none	will get admonished	except	men of understanding.
رَبَّنَا	لَا	تُرْغِبْ	قُلُوبَنَا	بَعْدَ	إِذْ	هَدَيْتَنَا
7	Our Lord!	(Do) not	our hearts	deviate	[when] after	You (have) guided us,
وَهَبْ	لَنَا	مِنَ لَدُنْكَ	رَحْمَةً	إِنَّكَ	أَنْتَ	الْوَهَّابُ
and grant	(for) us	from	mercy.	Indeed	You,	(are) the Bestower.
رَبَّنَا	إِنَّكَ	جَامِعُ	النَّاسِ	لِيَوْمٍ	لَا	
8	Our Lord!	Indeed, You	[the] mankind	will gather	(on) a Day	(there is) no
رَبِّ	فِيهِ	إِنْكَ	اللَّهِ	لَا	يُخْلِفُ	الْوَعْدَ
Indeed,	in it.	Indeed,	Allah	(does) not	break	the Promise.`
الَّذِينَ	كَفَرُوا	لَنْ	تُغْنِيَ	عَنْهُمْ	أَمْوَالُهُمْ	وَلَا
those who	disbelieve[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
كَدَّابٍ	عَالٍ	فِرْعَوْنَ	وَالَّذِينَ	مِنْ	قَبْلِهِمْ	
Like behavior	(of the) people	(of) Firaun	and those who	(were) before them.		
كَذَّبُوا	بِآيَاتِنَا	فَأَخَذَهُمُ	اللَّهُ	بِذُنُوبِهِمْ	وَاللَّهُ	شَدِيدٌ
They denied	Our Signs,	so Allah seized them	And Allah	for their sins.	(is) severe	
الْعِقَابِ	قُلْ	لِلَّذِينَ	كَفَرُوا	سَتُغْلَبُونَ		
(in) [the] punishment.	Say	to those who	disbelieve[d],	You will be overcome		

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 were seeing 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 Allah has with Him an excellent abode to return.

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 us our sins, and save us from the punishment of the Fire.'

17. The patient,

 وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَيَسَّ إِلِيمَهُدِ					
12	[the] resting place.	[and] an evil	Hell,	to	and you will be gathered
قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ					
fighting	one group	which met -	(the) two hosts	in	a sign for you (it) was Surely
فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ					
They were seeing them	disbelievers.	and another	(of) Allah	(the) way	in
مِثْلَهُمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ					
He wills.	whom	with His help	supports	And Allah	with their eyes. twice of them
 إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ					
13	of [the] vision.	for the owners	(is) surely a lesson	that	in Indeed,
زِينَةً لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ					
of	(of) the (things they) desire -	love	for [the] mankind	[It is] beautified	
النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرَ الْمُقَنْطَرَةَ مِنَ الذَّهَبِ					
[the] gold	of	[the] stored up	and [the] heaps	and [the] sons	[the] women
وَالْفِضَّةِ وَالْخَيْلَ الْمُسَوَّمَةَ وَالْأَنْعَامَ وَالْحَرْثَ					
and [the] tilled land.	and [the] cattle	[the] branded	and [the] horses	and [the] silver,	
ذَٰلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ					
with Him	but Allah has	of the world	(of) [the] life	(is) possession	That
 حُسْنُ الْمَأْوَىٰ أَوْ يَشَاءُ قُلْ أُو۟سُّٔمُكُم بِخَيْرٍ					
of better	'Shall I inform you	Say,	14	[the] abode to return.	(an) excellent
مِن ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي					
flows	(are) Gardens	their Lord,	with fear[ed],	For those who	that. than
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ					
pure	and spouses	in it,	abiding forever	[the] rivers -	underneath them from
 وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بِصِيرٍ بِالْمَبَادِ					
15	of (His) slaves.	(is) All-Seer	And Allah	Allah.	from and approval
الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامَنَّا فَاعْفِرْ لَنَا					
for us	so forgive	(have) believed,	Indeed, we	'Our Lord!	say, Those who
ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ					
The patient	16	(of) the Fire.	(from) punishment	and save us	our sins

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

وَالصّٰدِقِيْنَ			وَالْقٰنِئِيْنَ			وَالْمُنْفِقِيْنَ		
and the truthful			and the obedient			and those who spend		
وَالْمُسْتَغْفِرِيْنَ			بِالْاَسْحٰرِ			سَهَدَ اللّٰهُ		
and those who seek forgiveness			[in the] before dawn.			Allah bears witness		
اِنَّهُ لَا اِلٰهَ اِلَّا هُوَ			وَالْمَلٰئِكَةُ			وَأَوْلُوْا		
(there is) no that [He],			Him, except god			and owners and (so do) the Angels,		
الْعِلْمِ			قٰئِمًا بِالْقِسْطِ			لَا اِلٰهَ اِلَّا هُوَ		
of [the] knowledge -			standing in justice.			Him, except god (There is) no		
الْعَزِيْزُ الْحَكِيْمُ			اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ					
the All-Wise.			Indeed,			18 the All-Wise. the All-Mighty,		
اَلْاِسْلٰمُ			وَمَا اٰخْتَلَفَ الَّذِيْنَ			اُوْتُوْا الْكِتٰبَ اِلَّا		
is [the] Islam.			(did) differ And not			except the Book were given those who		
مِنْۢ بَعْدِ مَا جَآءَهُمُ			الْعِلْمُ بَغْيًا			بَيْنَهُمْ وَمَنْ		
what after			[the] knowledge came to them			And whoever among them. out of envy		
يَكْفُرُ بِآيٰتِ اللّٰهِ			فَاِنَّ اللّٰهَ سَرِيْعُ			الْحِسَابِ		
disbelieves			(is) swift Allah then indeed,			(in taking) account. of Allah, in the Verses		
فَاِنْ حَآجُّوْكَ			فَقُلْ			اَسْلَمْتُ وَجْهِيَ لِلّٰهِ		
Then if			they argue with you,			19 to Allah myself 'I have submitted		
وَمَنْ اَتَّبَعَنِيْ			وَقُلْ لِلَّذِيْنَ			اُوْتُوْا الْكِتٰبَ		
and (those) who			And say follow me.'			the Book, were given to those who		
وَالْاُمِّيِّنَ			ءَاَسْلَمْتُمْ			فَاِنْ اَسْلَمُوْا		
and the unlettered people,			'Have you submitted yourselves?'			they submit Then if		
فَقَدْ اَهْتَدَوْا			وَإِنْ تَوَلَّوْا			فَاِنَّمَا عَلَيْكَ		
then surely			But if they are guided,			on you then only they turn back		
اَبْلَغُ			وَاللّٰهُ بَصِيْرٌ			بِالْعِبَادِ اِنَّ		
(is) to [the] convey.			(is) All-Seer And Allah			Indeed, 20 of [His] slaves.		
الَّذِيْنَ يَكْفُرُوْنَ			بِآيٰتِ اللّٰهِ			وَيَقْتُلُوْنَ النَّبِيْنَ بَعِيْرَ		
those who			in the Signs of disbelieve			without the Prophets and they kill Allah		
حَقٍّ			وَيَقْتُلُوْنَ الَّذِيْنَ			يَأْمُرُوْنَ بِالْقِسْطِ مِنْ		
right			and they kill those who			among [with] justice order		

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 are on everything All-Powerful.

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

الَّذِينَ	فَبَشِّرْهُمْ	بِعَذَابٍ	أَلِيمٍ	أُولَئِكَ
the people,	then give them tidings	of a punishment	painful.	Those (are)
الَّذِينَ	حِطَّتْ	أَعْمَلُهُمْ	فِي	الدُّنْيَا
(are) the ones who -	became worthless	their deeds	in	the world
وَالْآخِرَةِ	وَمَا	لَهُمْ	مِنْ	نَصِيرِينَ
and (in) the Hereafter.	And not	(will be) for them	any	helpers.
أَلَمْ تَرَ	إِلَى	الَّذِينَ	أُوتُوا	نَصِيبًا
Have you not seen	[to]	those who	were given	of a portion
يُدْعَوْنَ	إِلَى	كِتَابِ	اللَّهِ	لِيَحْكُمَ
They are invited	to	the Book	(of) Allah	that (it should) arbitrate
بَيْنَهُمْ	ثُمَّ	يَتَوَلَّى	فَرِيقٌ	مِنْهُمْ
between them,	then	and they (are)	of them	and they (are)
ذَلِكَ	مُعْرِضُونَ	وَهُمْ	مِنْهُمْ	وَهُمْ
That	those who are averse.	and they (are)	of them	a party
يَأْتَهُمْ	قَالُوا	لَنْ	تَمَسَّنَا	النَّارُ
(is) because they	say,	'Never	will touch us	the Fire
وَعَرَّاهُمْ	فِي	دِينِهِمْ	مَا	كَانُوا
And deceived them	in	their religion	what	they were
كَيْفَ	إِذَا	جَمَعْنَاهُمْ	لِيَوْمٍ	لَا
Then how (will it be)	when	We will gather them	on a Day -	no
وَوُفِّيَتْ	كُلُّ	نَفْسٍ	مَا	كَسَبَتْ
And will be paid in full	every	soul	what	it earned
يُظْلَمُونَ	قُلِ	اللَّهُمَّ	مَلِكِ	الْمَلِكِ
will be wronged.	Say	'O Allah!	Owner	(of) the Dominion,
الْمَلِكِ	مَنْ	تَشَاءُ	وَتَنْزِعُ	الْمَلِكِ
the dominion	(to) whom	You will	and You take away	the dominion
تَشَاءُ	وَتُعِزُّ	مَنْ	تَشَاءُ	وَتُذِلُّ
You will,	and You honor	whom	You will,	and You humiliate
بِيَدِكَ	الْحَيْرُ	إِنَّكَ	عَلَى	كُلِّ
In Your hand	(is) all the good.	Indeed, You	(are) on	every
النَّهَارِ	تُولِجُ	النَّهَارَ	وَتُولِجُ	النَّهَارَ
the day	You cause to enter	the day	in	the night

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 destination.

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 Most Forgiving, Most Merciful.

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

<p>فِي اللَّيْلِ ^ط وَتُخْرِجُ ^ط الْحَيَّ ^ط مِنَ الْمَيِّتِ ^ط وَتُخْرِجُ ^ط</p>							
and	You	bring forth	the dead,	from	the living	and You	bring forth the night, in
<p>الْمَيِّتِ ^ط مِنَ الْحَيِّ ^ط وَتَرْزُقُ ^ط مَنْ تَشَاءُ ^ط بِغَيْرِ ^ط</p>							
without	You	will	(to) whom	and You	give provision	the living,	from the dead
<p>حِسَابٍ ^٧ لَا ^٧ يَتَّخِذِ ^٧ الْمُؤْمِنُونَ ^٧ الْكَافِرِينَ ^٧ أَوْلِيَاءَ ^٧</p>							
(as) allies	the disbelievers	the believers,	take	(Let) not	27	measure.	
<p>مِن دُونِ الْمُؤْمِنِينَ ^ط وَمَنْ ^ط يَفْعَلْ ^ط ذَلِكَ ^ط فَلَيْسَ ^ط مِنْ ^ط اللَّهِ ^ط</p>							
Allah	from	then he is not	that,	does	And whoever	the believers,	instead of
<p>فِي شَيْءٍ ^ط إِلَّا ^ط أَنْ ^ط تَخَفُوا ^ط مِنْهُمْ ^ط ثِقَلَةٌ ^ط</p>							
(as) a precaution,	from them	you fear	that	except	anything	in	
<p>وَيُحَذِّرُكُمُ ^ط اللَّهُ ^ط نَفْسَهُ ^ط وَإِلَى ^ط اللَّهِ ^ط الْمَصِيرُ ^٨</p>							
28	(is) the destination,	Allah	and to	(of) Himself ,	And Allah	warns you	
<p>قُلْ ^ط إِنْ ^ط تَخَفُوا ^ط مَا ^ط فِي ^ط صُدُورِكُمْ ^ط أَوْ ^ط تُبْدُوهُ ^ط</p>							
you disclose it -	or	your breasts	(is) in	what	you conceal	`Whether	Say,
<p>يَعْلَمُهُ ^ط اللَّهُ ^ط وَيَعْلَمُ ^ط مَا ^ط فِي ^ط السَّمَوَاتِ ^ط وَمَا ^ط فِي ^ط الْأَرْضِ ^ط</p>							
the earth,	(is) in	and what	the heavens	(is) in	what	And He knows	Allah knows it.
<p>وَاللَّهُ ^ط عَلَى ^ط كُلِّ ^ط شَيْءٍ ^ط قَدِيرٌ ^٩ يَوْمَ ^ط تَجْدُ ^ط</p>							
will find	(On the) day	29	All-Powerful.	thing	every	(is) on	And Allah
<p>كُلِّ ^ط نَفْسٍ ^ط مَا ^ط عَمِلَتْ ^ط مِنْ ^ط خَيْرٍ ^ط تُحْضَرُ ^ط وَمَا ^ط عَمِلَتْ ^ط مِنْ ^ط</p>							
of	it did	and what	presented,	good -	of	it did	what soul every
<p>سُوءٍ ^ط تَوَدُّ ^ط لَوْ ^ط أَنَّ ^ط بَيْنَهَا ^ط وَبَيْنَهُ ^ط أَمَدًا ^ط بَعِيدًا ^ط</p>							
(was) a great distance,	and between it (evil)	between itself	that	[if]	it will wish	evil,	
<p>وَيُحَذِّرُكُمُ ^ط اللَّهُ ^ط نَفْسَهُ ^ط وَاللَّهُ ^ط رءُوفٌ ^ط بِالْعِبَادِ ^{١٠}</p>							
to (His) [the] slaves,	(is) Most Kind	and Allah	(against) Himself ,	And Allah	warns you		
<p>قُلْ ^ط إِنْ ^ط كُنْتُمْ ^ط تُحِبُّونَ ^ط اللَّهَ ^ط فَاتَّبِعُونِي ^ط يُحِبِّبْكُمْ ^ط اللَّهُ ^ط</p>							
Allah will love you	then follow me,	Allah,	love	you	`If	Say,	30
<p>وَيَغْفِرَ ^ط لَكُمْ ^ط ذُنُوبَكُمْ ^ط وَاللَّهُ ^ط غَفُورٌ ^ط رَحِيمٌ ^{١١}</p>							
Most Merciful,	(is) Most Forgiving,	And Allah	your sins,	for you	and He	will forgive	
<p>قُلْ ^ط أَطِيعُوا ^ط اللَّهَ ^ط وَالرَّسُولَ ^ط فَإِن ^ط تَوَلَّوْا ^ط</p>							
they turn away -	Then if	and the Messenger.	Allah	`Obey	Say,	31	

33. Indeed, Allah chose Adam and Nuh, and the family of Ibrahim and the family of Imran above all mankind.

34. Descendents, 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 Alone** 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 reared her up in a good rearing 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,

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِيْنَ	﴿٣٢﴾	إِنَّ اللَّهَ
Allah	Indeed,	32
the disbelievers.	(does) not love	Allah
then indeed,		
أَصْطَفٰى ءَادَمَ وَنُوْحًا وَعَالَ اِبْرٰهِيْمَ وَعَالَ عِمْرٰنَ		
(of) Imran	and the family	of Ibrahim
and the family	and Nuh,	Adam
chose		
عَلَى الْعٰلَمِيْنَ	﴿٣٣﴾	ذُرِّيَّةً
And Allah	others.	from
some of them	Descendents,	33
the worlds.	over	
سَمِعُ عَلَيْهِ	﴿٣٤﴾	إِذْ قَالَتْ اَمْرٰتُ عِمْرٰنَ رَبِّ
`My Lord!	of Imran,	the wife
[she] said	When	34
All-Knowing.	(is) All-Hearing,	
إِنِّى نَذَرْتُ لَكَ فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّى		
from me.	so accept	dedicated,
my womb,	(is) in	what
to You	[I] vowed	Indeed, I
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ	﴿٣٥﴾	فَلَمَّا
Then when	35	the All-Knowing.
(are) the All-Hearing,	You Alone	Indeed, You,
وَضَعْتَهَا		قَالَتْ رَبِّ إِنِّى
a female.`	[I] (have) delivered [it]	indeed I
`My Lord,	she said,	she delivered her,
وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنثَى		
like the female.	the male	and (is) not
she delivered,	[of] what	knows better
And Allah		
وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّى		أُعِيذُهَا بِكَ
with You	[I] seek refuge (for) her	and that I
Maryam	[I] (have) named her	`And that I
وَذُرِّيَّتَهَا	﴿٣٦﴾	مِنَ الشَّيْطٰنِ الرَّجِيْمِ
So accepted her,	36	the rejected.`
the Shaitaan	from	and her offspring
رَبُّهَا		بِقَبُوْلِ حَسَنٍ
good,	a rearing	and reared her -
good,	with acceptance	her Lord
وَكَفَّلَهَا		زَكَرِيَّا
Zakariya in her	entered	Whenever
(of) Zakariya.	and put her in the care	
اَلْمِحْرَابِ		وَجَدَ عِنْدَهَا رِزْقًا
From where	`O Maryam!	He said,
provision.	with her	he found
[the] prayer chamber		
لَكَ هٰذَا		قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ
Allah	Indeed,	Allah.
(is) from	`This	She said,
(is) this?`	for you	
يَرْزُقُ		مَنْ يَشَآءُ بِغَيْرِ حِسَابٍ
There only,	37	measure.`
without	He wills	(to) whom
gives provision		

Surah 3: The family of Imran (v. 33-38)

Part - 3

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 (who 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 زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ						
Yourself	from	[for] me	grant	'My Lord	he said,	his Lord,
ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ						
38	(of) the prayer	(are) All-Hearer	Indeed, You	pure.	offspring	
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي						
in	praying	(was) standing -	when he	the Angels	Then called him	
الْمِحْرَابِ أَنْ اللَّهُ يُبَشِّرُكَ بِرَبِّكَ مُصَدِّقًا						
confirming	of Yahya,	gives you glad tidings	Allah	'Indeed,	the prayer chamber.	
بِكَلِمَةٍ مِنْ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنْ						
among	and a Prophet	and chaste	and a noble	Allah	from	of a Word
الصَّالِحِينَ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ						
a son,	for me	is (it)	how	'My Lord	He said,	39
وَقَدْ بَلَغَنِي الْكِبَرُ وَأَمْرَاتِي عَاقِرٌ قَالَ						
He said,	(is) [a] barren?	and my wife	[the] old age	has reached me	and verily	
كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ قَالَ رَبِّ اجْعَلْ						
make	'My Lord	He said,	40	He wills.'	what	does
لِي آيَةً قَالَ آيَاتُكَ إِلَّا تُكَلِّمُ النَّاسَ						
(to) the people	you will speak	(is) that not	your sign	He said,	a sign.'	for me
ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادَّكُرُ رَبِّكَ كَثِيرًا						
much,	your Lord	And remember	(with) gestures.	except	days	(for) three
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ وَإِذْ قَالَتْ						
said	And when	41	and (in) the morning.'	in the evening	and glorify (Him)	
الْمَلَائِكَةُ يَمْرِيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ						
and purified you	(has) chosen you	Allah	Indeed,	'O Maryam!	the Angels,	
وَأَصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ يَا مَرْيَمُ						
'O Maryam!	42	(of) the worlds.'	(the) women	over	and chosen you	
أَقْنِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّاكِعِينَ						
those who bow down.'	with	and bow down	and prostrate	to your Lord	Be obedient	
ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ						
to you.	We reveal [it]	(of) the unseen -	(the) news	(is) from	That	43

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

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَمَهُمْ 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
إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ	Allah	Indeed,	'O Maryam!	the Angels,	said	When	44
يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى	Isa,	(is) the Messiah,	his name	from Him,	of a word	gives you glad tidings	
ابْنُ مَرْيَمَ وَجِهَاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ	and of	and (in) the Hereafter,	the world	in	honored	(of) Maryam,	son
الْمُقَرَّبِينَ	in	(to) the people	And he will speak	45	those brought near (to Allah).		
أَلَمْهَدٍ وَكَهْلًا وَمِنَ الصَّالِحِينَ قَالَتْ	She said,	46	the righteous.'	and (he will be) of	and (in) maturity;	the cradle	
رَبِّ أُنَى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ	any man?'	touch(ed) me	and (has) not	a boy,	for me	is [it]	how
قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا	a matter	He decrees	When	He wills.	what	creates	Allah
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ وَيُعَلِّمُهُ	And He will teach him	47	and it becomes.	'Be,'	to it,	He says	then only
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ	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 أَنِّي أَخْلُقُ لَكُمْ	for you	[I] design	that I	your Lord	from	with a sign	[I] (have) come (to) you
مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ	into it	then I will 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 would become	

to those who disbelieve till the Day of Resurrection. Then to Me is your return and I will judge between you concerning that in 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 our women, 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.

الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ	to Me	Then	(of) [the] Resurrection.	(the) Day	till	disbelieve[d]	(to) those who
مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ	differing.	[in it]	you were	about what	between you	and I will judge	(is) your return
فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِبُهُمْ	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
مِن نَّصِيرِينَ	and did	believe[d]	those who	And as for	56	(any) helpers.	[of]
أَلصَّالِحَاتِ فَيُوَفِّيهِمْ أَجْرَهُمْ وَاللَّهُ لَا	(does) not	And Allah	their reward.	then He will grant them	in full	[the] righteous-deeds	
يُحِبُّ الظَّالِمِينَ	of	to you	(is what) We recite [it]	That	57	the wrongdoers.	love
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ	(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
قَالَ لَهُ كُنْ فَيَكُونُ	your Lord,	(is) from	The truth	59	and he was.	'Be,'	to him,
فَلَا تَكُن مِّنَ الْمُمْتَرِينَ	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
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 فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى	on	(of) Allah	the curse	and [we] invoke	let us pray humbly,	then	and yourselves,
الْكَاذِبِينَ	[the] true.	the narration -	[surely it] is	this	Indeed,	61	the liars.

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 not take one another as lords instead of 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 argued 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 from those who associate 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 لَهُ الْعَزِيزُ	(is) the All-Knowing, Allah then indeed, they turn back, And if	62	the All-Wise.
الْحَكِيمُ فَإِنْ قَوْلُوا فَإِنَّ اللَّهَ عَلِيمٌ	(is) All-Knowing, Allah then indeed, they turn back, And if	62	the All-Wise.
بِالْمُفْسِدِينَ قُلْ يَاهَيْ أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ	a word to Come of the Book! `O People Say,	63	of the corrupters.
سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ	and not Allah, except we worship that not and between you - between us equitable		
بِشَيْءٍ وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا	(to) others some of us take And not anything. with Him - we associate partners		
أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ قَوْلُوا فَقُولُوا أَشْهَدُوا بِأَنَّا	that we `Bear witness then say, they turn away, Then if besides Allah. (as) lords		
مُسْلِمُونَ قُلْ يَاهَيْ 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 هَاتِمٌ هَاتِمٌ هَاتِمٌ	argued those who Here you are -	65	you use your intellect? Then why don't
فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ	(do) you argue Then why (have some) knowledge. of it [for] you about what		
فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ	while you knows, And Allah (any) knowledge. of it for you not about what		
لَا تَعْلَمُونَ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا	a Christian and not a Jew Ibrahim was Not	66	know. (do) not
وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ	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		

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.

المؤمنين ﴿٦٨﴾ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ						
if	(of) the Book	(the) People	from	a group	Wished	68
(of) the believers.						
يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا						
and not	themselves	except	they lead astray	and not	they could lead you astray,	
يَشْعُرُونَ ﴿٦٩﴾ يَتَّهَلَّأُ الْكِنَابَ لِمَ تَكْفُرُونَ بِآيَاتِ						
[in] the Signs	you deny	Why do	of the Book!	O People	69	they perceive.
اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَتَّهَلَّأُ الْكِتَابَ لِمَ						
Why	of the Book!	O People	70	bear witness.	while you	(of) Allah
تَلْسُوتُ الْحَقَّ بِالْبَطْلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ						
know.	while you	the truth	and conceal	with the falsehood	the truth	do you mix
﴿٧١﴾ وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي						
in what	'Believe	(of) the Book,	the People	of	a group	And said
71						
أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا						
and reject	(of) the day,	at (the) beginning	believe[d]	those who	on	was revealed
ءَاخِرُهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَتُومِنُوا إِلَّا						
except	believe	And (do) not	72	(may) return.	perhaps they	at its end,
لِمَنْ تَبِعَ دِينَكُمْ قُلُوبٌ لَّيْسَ بِهَا هُدًى						
the (true) guidance	'Indeed	Say,	your religion.'	follows	(the) one who	
أَوْ هُدًى اللَّهُ أَنْ يُوْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ						
was given to you	(of) what	the like	(to) one -	is given	lest	(is) the Guidance of Allah -
أَوْ بِمَا جُودُوا عِنْدَ رَبِّكُمْ قُلُوبٌ لَّيْسَ بِهَا فَضْلٌ						
the Bounty	'Indeed,	Say,	your Lord.'	near	they may argue with you	or
بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ						
(is) All-Encompassing,	and Allah	He wills,	to whom	He gives it	(is) in the Hand of Allah.	
﴿٧٣﴾ عَلِيمٌ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ						
And Allah	He wills.	whom	for His Mercy	He chooses	73	All-Knowing.'
ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾ وَمِنَ أَهْلِ الْكِتَابِ						
of the Book	the People	And from	74	[the] great.	(is) the Possessor of Bounty -	
مَنْ مِّنْهُمْ تَأْمَنُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ						
to you.	he will return it	with a great amount of wealth	you entrust him	if	(is he) who,	

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 barter away 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 or look at 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 مَّنْ إِن تَأْمَنَهُ	بِدِينَارٍ لَّا يُؤَدُّهُ
will he return it	not with a single coin you entrust him if (is he) who, And from them
إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا	
said, (is) because they	That standing, over him you keep constantly except to you
لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ	
And they say	any [way] (accountability), concerning the unlettered people on us 'Not
عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَىٰ مَنْ أَوْفَىٰ	
fulfills	whoever Nay, 75 know, while they the lie Allah about
بِعَهْدِهِ وَأَتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ	
those who fear (Him),	loves Allah then indeed, and fears (Allah), his covenant
﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ	
and their oaths	(of) Allah (the) Covenant exchange those who Indeed, 76
ثَمَنًا قَلِيلًا أُؤْتِلَتِ لَكُمْ لَّا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا	
and not	the Hereafter in for them share no those - little, (for) a price
يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ	
of the Resurrection	on the Day at them look and not will Allah speak to them,
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ وَإِنَّ	
And indeed,	77 painful, (is) a punishment and for them purify them, and not
مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ	
in (reciting) the Book	their tongues they distort surely (is) a group - among them
لِتَحْسَبُوهُ مِنْ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ	
the Book,	(is) from it and not the Book (is) from so that you may think it
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ	
And they say	(is) from Allah, it But not (is) from Allah, 'It And they say,
عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِشَرِّ	
for a human	is Not 78 know, while they the lie Allah about
أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ	
and the Prophethood,	and the wisdom, the Book, Allah gives him that
ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا	
worshippers	'Be to the people, he says then

rather than Allah,`
but (on the contrary)
he would say, `Be
pious scholars 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
transgressors.

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

لِي	مِنْ دُونِ اللَّهِ	وَلَكِنْ	كُونُوا
of me	besides Allah,	but (would say)	`Be
رَبِّنَّيْنِ	بِمَا	كُنْتُمْ	تُعَلِّمُونَ الْكِتَابَ
pious scholars of the Lord	because	you have been	teaching the Book
وَبِمَا	كُنْتُمْ	تَدْرُسُونَ	وَلَا
and because	you have been	studying (it).`	And not
يَأْمُرُكُمْ	أَنْ تَتَّخِذُوا	الْمَلَائِكَةَ	وَالنَّبِيِّنَ
he will order you	that	the Angels,	and the Prophets
أَرْبَابًا	أَيَّامُرُكُمْ	بِالْكُفْرِ	بَعْدَ إِذْ
(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	النَّبِيِّنَ	لَمَّا	ءَاتَيْتُكُمْ
covenant	of the Prophets,	Certainly, whatever	I (have) given you
كِتَابٍ	وَحِكْمَةٍ	ثُمَّ	جَاءَكُمْ
(the) Book	and wisdom	then	comes to you
مُصَدِّقٌ	لِمَا	مَعَكُمْ	لِتُؤْمِنَ بِهِ
confirming	that which	(is) with you,	you must believe
وَلتَنْصُرْنَهُ	قَالَ	ءَأَقْرَرْتُمْ	وَأَخَذْتُمْ
and you must help him.`	He said,	`Do you affirm	and take
عَلَى	ذَلِكَ	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 transgressors.
أَفَعَيَّرَ	دِينِ	اللَّهِ	يَبْغُونَ
So is (it) other than	the religion	(of) Allah	they seek?

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

84. Say, `We believe in Allah and what is revealed to us and what was revealed to Abraham, and Ishmael, and Isaac, and Yaqub, and the descendents and what was given to Musa, and Isa, and the Prophets from their Lord. We do not make distinction between any of them and to Him we are submissive.

85. And whoever seeks a religion 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

وَلَهُ ۗ					أَسْلَمَ					مَنْ فِي السَّمَوَاتِ				
While to Him					(have) submitted					(is) in whatever				
وَالْأَرْضِ					طَوْعًا					وَكَرْهًا				
and the earth,					willingly					or unwillingly,				
يُرْجَعُونَ					﴿٨٢﴾					قُلْ ءَامَنَّا بِاللَّهِ				
they will be returned.					83					Say, We believed in Allah				
وَمَا					أُنزِلَ عَلَيْنَا					وَمَا أُنزِلَ				
and what					(is) revealed on us					and what was revealed				
عَلَىٰ					إِبْرَاهِيمَ وَإِسْمَاعِيلَ					وَإِسْحَاقَ وَيَعْقُوبَ				
on					Ibrahim, and Ismail,					and Ishaq, and Yaqub,				
وَالْأَسْبَاطِ					وَمَا					أُوتِيَ مُوسَىٰ				
and the descendents					and what					was given to Musa,				
وَعِيسَىٰ					وَالنَّبِيِّينَ					مِن رَّبِّهِمْ لَا				
and Isa,					and the Prophets					from their Lord. Not				
نُفَرِّقُ					بَيْنَ أَحَدٍ					مِنْهُمْ وَنَحْنُ				
we make distinction					between any					of them and we				
لَهُ					مُسْلِمُونَ					﴿٨٤﴾				
to Him					(are) submissive.					84				
غَيْرَ					الْإِسْلَامِ					دِينًا فَلَن يُقْبَلَ				
other than					[the] Islam					(as) religion then never will be accepted				
مِنْهُ					وَهُوَ فِي					الْآخِرَةِ مِنْ				
from him,					and he in					(will be) from the Hereafter,				
الْخَاسِرِينَ					﴿٨٥﴾					كَيْفَ يَهْدِي اللَّهُ قَوْمًا				
the losers.					85					How (shall) Allah guide a people				
كَفَرُوا					بَعْدَ					إِيمَانِهِمْ				
(who) disbelieved					after					their belief				
أَنَّ					الرَّسُولَ					حَقٌّ				
that					the Messenger					(is) true, and came to them				
الْبَيِّنَاتِ					وَاللَّهِ لَا					يَهْدِي الْقَوْمَ				
the clear proofs?					And Allah (does) not					guide the people				

the wrongdoing people.

87. recompense will be 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 All-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 all the gold on earth could ever be their ransom. For them is a painful punishment and they will have no helpers.

الظَّالِمِينَ	أُولَئِكَ	جَزَاؤُهُمْ		
[the] wrongdoers.	Those -	their recompense,		
أَنَّ عَلَيْهِمُ	لَعْنَةً	اللَّهِ	وَالْمَلَائِكَةِ	
that	(will be) curse	of Allah	and the Angels	
وَالنَّاسِ	أَجْمَعِينَ	خَالِدِينَ	فِيهَا	
and the people	all together.	(They will) abide forever	in it.	
لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ	وَلَا	
will be lightened	for them	the punishment	and not	
هُمْ	يُنظَرُونَ	إِلَّا	الَّذِينَ	
they	will be reprieved.	Except	those who	
تَابُوا	مِنْ بَعْدِ	ذَلِكَ	وَأَصْلَحُوا	
repent	after	that,	and reform[ed] themselves.	
فَإِنَّ	اللَّهَ	عَفُورٌ	رَحِيمٌ	
Then indeed,	Allah	(is) All-Forgiving,	Most Merciful.	
إِنَّ	الَّذِينَ	كَفَرُوا	بَعْدَ	إِيمَانِهِمْ
Indeed,	those who	disbelieved	after	their belief
ثُمَّ	أَزْدَادُوا	كُفْرًا	لَنْ	تُقْبَلَ
then	they increased	(in) disbelief	never will	be accepted
تَوْبَتُهُمْ	وَأُولَئِكَ	هُمْ	الضَّالُّونَ	
their repentance,	and those -	they	(are) those who have gone astray.	
وَهُمْ	كُفَّارٌ	فَلَنْ	يُقْبَلَ	مِنْ
while they	(are) disbelievers,	then never will	be accepted	from
أَحَدِهِمْ	مِلءُ الْأَرْضِ	ذَهَبًا	وَلَوْ	
any one of them	earth full	(of) gold	[and] (even) if	
أَفْتَدَى بِهِ	أُولَئِكَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
he offered it as ransom.	Those-	for them	(is) a punishment	painful
وَمَا	لَهُمْ	مِنْ	نَصِيرِينَ	
and not	(will be) for them	from	any 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	حَتَّىٰ	تُنْفِقُوا	مِمَّا	تُحِبُّونَ
Never will	you attain	[the] righteousness	until	you spend	from what	you love.

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.'

﴿٩٢﴾	كُلُّ	الطَّعَامِ	كَانَ	حَلَالًا	لِبَنِي إِسْرَائِيلَ	إِلَّا
92	All	[the] food	was	lawful	for the Children of Israel	except

مَا	حَرَّمَ	إِسْرَائِيلُ	عَلَىٰ	نَفْسِهِ	مِن	قَبْلِ	أَنْ	تُنزَلَ
what	Israel made unlawful	upon	himself	from	before	[that]	was revealed	(was)

التَّوْرَةَ	قُلْ	فَأَتُوا	بِالتَّوْرَةِ	فَاتْلُوهَا	إِنْ	كُنْتُمْ	صَادِقِينَ
the Taurat.	Say,	'So bring	the Taurat	and recite it	if	you are	truthful.'

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

﴿٩٣﴾	فَمَنْ	أَفْتَرَىٰ	عَلَىٰ	اللَّهِ	الْكَذِبَ	مِنْ	بَعْدِ	ذَلِكَ
93	Then whoever	fabricates	about	Allah	[the] lie	after	that,	

فَأُولَٰئِكَ	هُمُ	الظَّالِمُونَ
they	then those -	(are) the wrongdoers.

95. Say, 'Allah has spoken the truth, so follow the religion of Ibrahim - the upright; and he was not of the polytheists.

﴿٩٤﴾	قُلْ	صَدَقَ	اللَّهُ
94	Say,	Allah (has) spoken the truth,	

فَاتَّبِعُوا	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَمَا	كَانَ	مِنْ
then follow	(the) religion	(of) Ibrahim	(the) upright,	and not	of	he was

96. Indeed, the first House set up for mankind was Bakkah (i.e., Mecca) - blessed and a guidance for the worlds.

﴿٩٥﴾	إِنَّ	أَوَّلَ	بَيْتٍ	وُضِعَ	لِلنَّاسِ
95	Indeed,	(the) first	House	set up	for the mankind

﴿٩٦﴾	لِلدُّنْيَا	بِبَكَّةَ	مُبَارَكًا	وَهُدًى	لِّلْعَالَمِينَ
96	(is) the one which	(was) at Bakkah,	blessed	and a guidance	for the worlds.

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 need of the worlds.

﴿٩٧﴾	فِيهِ	آيَاتٌ	بَيِّنَاتٌ	مَّقَامُ	إِبْرَاهِيمَ	وَمَنْ	دَخَلَهُ
97	In it	(are) signs	clear,	standing place of Ibrahim,	and whoever	enters it -	

كَانَ	ءَامِنًا	وَاللَّهُ	عَلَىٰ	النَّاسِ	حِجٌّ
is	safe.	And (due) to Allah	upon	the mankind	(is) pilgrimage

﴿٩٨﴾	الْبَيْتِ	مَنْ	اسْتَطَاعَ	إِلَيْهِ	سَبِيلًا	وَمَنْ
98	(of) the House	(for one) who	is able	to [it]	(find) a way.	And whoever

﴿٩٩﴾	كَفَرَ	فَإِنَّ	اللَّهَ	غَنِيٌّ	عَنِ	الْعَالَمِينَ
99	disbelieved	then indeed,	Allah	(is) free from need	of	the worlds.

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

﴿٩٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ

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,

وَاللَّهُ	شَهِيدٌ	عَلَىٰ	مَا	تَعْمَلُونَ	قُلْ	يَتَأَهَّلَ	
'O People	Say,	98	you do?'	what	over	(is) a Witness	while Allah
الْكِتَابِ	لِمَ	تَصُدُّونَ	عَنْ	سَبِيلِ	اللَّهِ	مَنْ	
(those) who	(of) Allah	the way	from	(do) you hinder	Why	(of) the Book!	
ءَامِنَ	تَبْعُوتَهَا	عَوَجًا	وَأَنْتُمْ	شُهَدَاءُ			
(are) witnesses?	while you	(seem) crooked	seeking (to make) it	believe[d],			
وَمَا	اللَّهُ	بِعَظِيمٍ	عَمَّا	تَعْمَلُونَ	يَتَأَيُّهَا	الَّذِينَ	
who	O you	99	you do.	of what	unaware	And Allah (is) not	
ءَامِنُونَ	إِنْ	تَطِيعُوا	فَرِيقًا	مِنَ	الَّذِينَ	أُوتُوا	
the Book	were given	those who	from	a group	you obey	If	believed!
يُرُدُّوكُمْ	بَعْدَ	إِيمَانِكُمْ	كَافِرِينَ	وَكَيْفَ			
And how (could)	100	(as) disbelievers.	your belief	after	they will turn you back		
تَكْفُرُونَ	وَأَنْتُمْ	تُنزَلُ	عَلَيْكُمْ	آيَاتُ	اللَّهِ	وَفِيكُمْ	
and among you	(of) Allah	(the) Verses	upon you	is recited	while [you]	you disbelieve	
رَسُولُهُ	وَمَنْ	يَعْتَصِمِ	بِاللَّهِ	فَقَدْ	هُدًى		
he is guided	then surely	to Allah,	holds firmly	And whoever	(is) His Messenger?		
إِلَىٰ	صِرَاطٍ	مُسْتَقِيمٍ	يَتَأَيُّهَا	الَّذِينَ	ءَامَنُوا	أَتَّقُوا	
Allah	Fear	believed!	who	O you	101	a straight path.	to
حَقًّا	تُقَاتِلُهُ	وَلَا	تَمُوتُنَّ	إِلَّا	وَأَنْتُمْ		
[while you]	except	die	and (do) not	(that) He (should) be feared	(as is His) right		
مُسْلِمُونَ	وَأَعْتَصِمُوا	بِحَبْلِ	اللَّهِ	جَمِيعًا			
all together	(of) Allah	to (the) rope	And hold firmly	102	(as) Muslims.		
وَلَا	تَفْرَقُوا	وَأذْكُرُوا	نِعْمَتَ	اللَّهِ			
(of) Allah	(the) Favor	And remember	be divided.	and (do) not			
عَلَيْكُمْ	إِذْ	كُنْتُمْ	أَعْدَاءَ	فَأَلَّفَ			
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	مِنَ	النَّارِ		
the Fire	of	(of) pit	(the) brink	on	And you were		

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 return.

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 ﴿١٠٢﴾ 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 الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٣﴾ وَلَا					
from	and forbidding	[with] the right,	[and] enjoining	the good	to inviting
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 -
يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ					
and would become black	(some) faces	would become white	On (the) Day	105	
أَكْفَرْتُمْ ۗ فَمَنْ أَسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ					
'Did you disbelieve	faces [their] turn black -	those whose	As for	(some) faces.	
بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ					
you used	for what	the punishment	Then taste	your belief?	after
تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ					
[their] faces turn white	those whose	But as for	106	(to) disbelieve.'	
فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ					
(will) abide forever.	in it	they	(of) Allah,	(the) Mercy	then (they will be) in
تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ					
in truth.	to you	We recite them	(of) Allah.	are (the) Verses	[This] (these)
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ					
And to Allah (belongs)	108	to the worlds.	injustice	wants	Allah
وَمَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى					
And to	the earth.	(is) in	and whatever	the heavens	(is) in whatever
اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ كُنْتُمْ خَيْرَ أُمَّةٍ					
(of) people	(the) best	You are	109	the matters.	will be returned

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. Struck on them will be humiliation wherever they are found except for a rope (covenant) from Allah and a rope (treaty) from the people. And they have 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

أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ 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 [the] defiantly disobedient.	but most of them	(are) [the] believers,		
لَنْ يَضُرُّوكُمْ إِلاَّ أَذىً وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمْ يُلَاقُوا ضَرْبًا عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقِفُوا					
And if	a hurt.	except	they harm you	Never will	
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
إِلاَّ بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾ لَيْسُوا بِسَوَاءٍ					
the people.	from	and a rope	Allah	from	with a rope
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
(the) same;	(They all are) not	112	transgress.	and they used to	they disobeyed
(and) reciting	standing	(is) a community	of the Book	the People	among
prostrate.	and they	(of) the night	(in the) hours	the Verses of Allah	
the Last	and the Day	in Allah	They believe		113

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
and they enjoin	[with] the right	and forbid	[from]	the wrong
وَيُسْرِعُونَ	فِي	الْخَيْرَاتِ	وَأُولَئِكَ	مِنَ الصَّالِحِينَ
and they hasten	in	the good deeds.	And those	(are) from
وَمَا	يَفْعَلُوا	مِنْ	خَيْرٍ	فَلَنْ
And whatever	they do	of	a good,	then never will
يُكْفَرُوهُ	وَاللَّهُ	عَلِيمٌ	بِالْمُتَّقِينَ	
they be denied it.	And Allah	(is) All-Knowing	of the God-fearing.	115
إِنَّ الَّذِينَ كَفَرُوا	لَنْ	تُعْنِيَ	عَنْهُمْ	أَمْوَالُهُمْ
those who disbelieved	never will	avail	[for] them	their wealth
وَلَا	أَوْلَادُهُمْ	مِّنْ	اللَّهِ	شَيْئًا
and not	their children	against	Allah	anything,
أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ
(are) the companions	(of) the Fire,	they	in it	(will) abide forever.
مَثَلُ	مَا	يُنْفِقُونَ	فِي	هَذِهِ
Example	(of) what	they spend	in	this
كَمَثَلِ	رِيحٍ	فِيهَا	صِرٌّ	أَصَابَتْ
(is) like the example	(of) a wind	in it	(is) frost,	it struck
قَوْمٍ	ظَلَمُوا	أَنْفُسَهُمْ	فَأَهْلَكَتْهُ	وَمَا
(of) a people	who wronged	themselves,	then destroyed it.	And not
ظَلَمَهُمُ	اللَّهُ	وَلَكِنْ	أَنْفُسَهُمْ	يَظْلِمُونَ
(has) Allah wronged them	[and] but	themselves	they wronged.	117
الَّذِينَ	ءَامَنُوا	لَا	تَتَّخِذُوا	بِطَانَةً
who	(Do) not	believe[d]!	take	(as) intimates
لَا	يَأْلُونَكُمْ	خَبَالًا	وَدُّوا	مَا
they will spare you	not	(any) ruin.	They wish	what
بَدَتْ	الْبَغْضَاءُ	مِنْ	أَفْوَاهِهِمْ	وَمَا
(has become) apparent	the hatred	from	their mouths,	and what
صُدُورُهُمْ	أَكْبَرُ	قَدْ	بَيَّنَّا	لَكُمْ
their breasts	(is) greater.	Certainly	We made clear	for you
إِنْ				
if	the Verses,	for you	We made clear	Certainly

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 helps you

كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَآتَمْتُمْ أَوْلَاءَهُمْ تَحِبُّونَهُمْ وَلَا						
but not	you love them	those,	Lo! You are	118	(use) reason.	you
يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ						
they meet you	And when	all of it.	in the Book -	and you believe	they love you	
قَالُوا ءَأَمْنَا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ						
the finger tips	at you	they bite	they are alone	And when	`We believe.`	they say,
مِنَ الْغَيْظِ قُلْ مَوْتُوْا بِغَيْظِكُمْ إِنَّ اللَّهَ						
Allah	Indeed.	in your rage.	`Die	Say,	[the] rage.	(out) of
عَلَيْمٌ يَدَاتِ الصُّدُورِ ﴿١١٩﴾ إِنْ تَمَسَّسَكُمْ						
touches you	If	119	(is in) the breasts.	of what	(is) All-Knowing	
حَسَنَةً نَّسُوهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا						
at it.	they rejoice	misfortune,	strikes you	and if	it grieves them	a good,
وَإِنْ تَصْبِرُوا 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.	
وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ﴿١٢٠﴾						
to post	your household	from	you left early morning	And when	120	
الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ						
All-Knowing.	(is) All-Hearing,	And Allah	for the battle.	(to take) positions	the believers	
إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا ﴿١٢١﴾						
they lost heart,	that	among you	two parties	inclined	When	121
وَاللَّهُ وَلِيُّهَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ						
the believers.	let put (their) trust	Allah	And on	(was) their protector.	but Allah	
وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ﴿١٢٢﴾						
weak.	while you were	in Badr	Allah	helped you	And certainly	122
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ						
you said	When	123	(be) grateful.	so that you may	Allah	So fear
لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ						
your Lord	reinforces you	that	enough for you	`Is it not	to the believers,	

with three thousand Angels sent down?

125. Nay, 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 All-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 مُزَلِّينَ ﴿١٢٤﴾ بَلَىٰ							
Nay,	124	[the ones]	sent down?	[the]	Angels	[of]	thousand[s] with three
إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ ۞ أَلْفٍ مِّنَ الْمَلَائِكَةِ							
suddenly,	[of]	and (they)	come upon you	and fear (Allah)	you are patient	if	
[the]	Angels	[of]	thousand[s]	with five	your Lord	will reinforce you	[this]
مُسَوِّمِينَ ۞ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِينَ قُلُوبِكُمْ بِهِ ۞ وَمَا أَنْصَرُ إِلَّا							
(as)	good news	except	Allah	made it	And not	125	[the ones] having marks.
except	[the]	victory	And (there is) no	with it.	your hearts	and to reassure	for you
مِن عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۞ لِيَقْطَعَ							
That He	may cut off	126	the All-Wise.	the All-Mighty,	Allah,	[near]	from
طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَيَنْقَلِبُوا							
so (that)	they turn back	suppress them	or	disbelieved	those who	of	a part
خَاطِبِينَ ۞ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ							
of anything	the decision	of	for you	Not	127	disappointed.	
أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ							
(are)	wrongdoers.	for indeed, they	punishes them	or	to them	He turns	whether
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي							
(is)	in	and what	the heavens	(is)	in	what	And to Allah (belongs)
الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۞							
He wills.	whom	and punishes	He wills	[for]	whom	He forgives	the earth,
وَاللَّهُ غَفُورٌ رَّحِيمٌ ۞ يَتَّيَّهَا الَّذِينَ ءَامَنُوا							
believe!	who	O you	129	Most Merciful.	(is)	All-Forgiving,	And Allah
لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ							
Allah	And fear	multiplied.	doubled	the usury	eat	(Do)	not
لَعَلَّكُمْ تُفْلِحُونَ ۞ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ							
(is)	prepared	which	the Fire	And fear	130	(be)	successful.
لِلْكَافِرِينَ ۞ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ							
so that you may	and the Messenger	Allah	And obey	131	for the disbelievers.		

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 loose heart and do not grieve

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

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 and 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 يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ					
the people	(has) touched	so certainly	a wound,	touched you	If
فَرَحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ					
among	We alternate them	[the] days	And this	like it.	wound
النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا 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
وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِينَ					
the disbelievers.	and destroy	believe	those who	And so that Allah may purify	
﴿١٤١﴾ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ					
Paradise	you will enter	that	do you think	Or	141
وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ					
among you	strove hard	those who	while Allah has not yet made evident		
وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ					
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 [the] 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,	
أَفَأَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ					
your heels?	on	will you turn back	(is) slain	or	he died
وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ					
Allah	he harm	then never will	his heels	on	turns back
شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ وَمَا					
And not	144	the grateful ones.	And Allah will reward	(in) anything.	

for a soul that he dies 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 soon 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 us our sins and our excesses in our affairs and make our feet firm and give us victory against 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

كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ					
by the permission of Allah,	except	he dies	that	for a soul	is
كِدْبًا مُّوجَلًّا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا					
(of) the world -	reward	desires	And whoever	determined.	(at a) decree
نُؤْتِيهِ مِنْهَا وَمَنْ يُرِدْ 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 نَّبِيٍّ قَاتَلَ مَعَهُ رِثِيُونَ 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	But not
وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ					
loves	And Allah	they gave in.	and not	they weakened	and not
الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ 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 أقدامنا وَأَنْصُرْنَا عَلَى الْقَوْمِ					
[the people]	against	and give us victory	our feet	and make firm	our affairs
الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ					
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 ءَامَنُوا 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

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 to disputing 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.

النَّاصِرِينَ ﴿١٥١﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ					
(of) those who	(the) hearts	in	We will cast	150	(of) the Helpers.
كَفَرُوا أَلْعَبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا					
what	with Allah,	they associated partners	because	[the] terror	disbelieve
لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ					
and their refuge	any authority,	about it	He sent down	not	
النَّارُ وَيَسَّ مَثْوَى الظَّالِمِينَ ﴿١٥٢﴾					
151	[of] the wrongdoers.	(is) the abode	and wretched	(will be) the Fire	
وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمُ					
you were killing them	when	His promise,	Allah fulfilled to you	And certainly	
بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ					
and you fell to disputing	you lost courage	when	until	by His permission,	
فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أُرْسِلُكُمْ					
He had shown you	[what]	after	and you disobeyed	the order	concerning
مَا تَحِبُّونَ 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	
صَرَفَكُم عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا					
(He) forgave	And surely	so that He may test you.	from them	He diverted you	
عَنكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ					
the believers.	for	(of) Bounty	(is) the Possessor	And Allah	you.
﴿١٥٣﴾ إِذْ تَصْعَدُونَ وَلَا تَكُونُ عَلَى					
casting a glance	and not	you were running uphill	When	152	
أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَبِكُمْ					
from behind you.	[in]	was calling you	while the Messenger	(at) anyone	
فَأَثَبَكُمْ عَمَّا بِهِمْ لِئَلَّا تَحْزَنُوا					
you grieve	so that not	on distress	(with) distress	So (He) repaid you	
عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ					
(had) befallen you.	what	and not	escaped you	what	over

Surah 3: The family of Imran (v. 151-153)

Part - 4

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.

وَاللَّهُ	خَيْرٌ	بِمَا	تَعْمَلُونَ	ثُمَّ	
And Allah	(is) All-Aware	of what	you do.	Then	153
أَنْزَلَ	عَلَيْكُمْ	مِّنْ بَعْدِ	الْغَمِّ	أَمْنَةً	نُّعَاسًا
He sent down	upon you	after	the distress	security -	slumber
يَعْنِي	طَائِفَةً	مِّنْكُمْ	وَطَائِفَةٌ	قَدْ	أَهَمَّتْهُمْ
overcoming	a group	of you,	while a group	certainly	worried [them]
أَنْفُسَهُمْ	يُظُنُّونَ	بِاللَّهِ	غَيْرَ	الْحَقِّ	ظَنَّ
(about) themselves	thinking	about Allah	other than	the truth -	(the) thought
الْجَاهِلِيَّةِ	يَقُولُونَ	هَلْ	لَنَا	مِنَ	الْأَمْرِ
(of) [the] ignorance.	saying,	'Is (there)	for us	from	the matter
مِنْ	شَيْءٍ	قُلْ	إِنَّ	الْأَمْرَ	كُلَّهُ
any	thing?'	Say,	'Indeed	the matter	all (of) it
يُخْفُونَ	فِي	أَنْفُسِهِمْ	مَا	لَا	يُبْدُونَ
They hide	in	themselves	what	not	they reveal
يَقُولُونَ	لَوْ	كَانَ	لَنَا	مِنْ	الْأَمْرِ
They say,	'If	was	for us	from	the matter
مَا	قُتِلْنَا	هَهُنَا	قُلْ	لَوْ	كُنْتُمْ
not	we (would have been) killed	here.'	Say,	'If	you were
بُيُوتِكُمْ	لَبَرَزَ	الَّذِينَ	كُتِبَ	عَلَيْهِمْ	
your houses,	surely (would have) come out	those who -	was decreed	upon them	
أَقْتُلُ	إِلَى	مَضَاجِعِهِمْ	وَلِيَبْتَلِيَ	اللَّهُ	مَا
[the] death	towards	their places of death.	And that Allah might test	what	
فِي	صُدُورِكُمْ	وَلِيَمْحِصَ	مَا	فِي	
(is) in	your breasts	and that He may purge	what	(is) in	
قُلُوبِكُمْ	وَاللَّهُ	عَلِيمٌ	بِذَاتِ	الصُّدُورِ	
your hearts.	And Allah	(is) All-Aware	of what (is in) the breasts.	154	
إِنَّ	الَّذِينَ	تَوَلَّوْا	مِنْكُمْ	يَوْمَ	التَّقَى
Indeed,	those who	turned back	among you	on (the) day	the two hosts -
إِنَّمَا	أَسْرَزَهُمْ	الشَّيْطَانُ	بِبَعْضِ	مَا	كَسَبُوا
only	made them slip	the Shaitaan	for some	(of) what	they (had) earned.

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

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

وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ						
(is) All-	Forgiving,	Allah	indeed,	[on] them,	Allah forgave	And surely
حَلِيمٌ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا						
(Do) not	believe[d]!	who	O you	155	All-Forbearing.	
تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ						
about their brothers	and they said	disbelieved	like those who	be		
إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى						
[those] fighting,	they were	or	the earth	in	they traveled	when
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا						
and not	they (would) not (have) died	with us,	they had been	'If		
قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ						
their hearts.	in	a regret	that	So Allah makes	they were killed.'	
وَاللَّهُ يُمْحِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ						
(is) All-Seer.	you do	of what	and Allah	and causes death,	gives life	And Allah
وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ						
or	of Allah	the way	in	you are killed	And if	156
مُتُّم لِمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا						
of what	are better	and Mercy	Allah	from	certainly forgiveness	die[d] -
يَجْمَعُونَ وَلَيْنَ مُمْتُمْ أَوْ قُتِلْتُمْ لَإِلَىٰ						
surely to	are killed,	or	you die	And if	157	they accumulate.
اللَّهُ تُحْشَرُونَ فِيمَا رَحِمَهُ مِن						
from	(of) Mercy	So because	158	you will be gathered.	Allah	
اللَّهُ لَئِن لَّمْ يَظْهَرِ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظًا						
(and) harsh	rude	you had been	And if	with them.	you dealt gently	Allah
أَلْقَابُ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ						
Then pardon	around you.	from	surely they (would have) dispersed	(at) [the] heart,		
عَنْهُمْ وَأَسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ						
the matters.	in	and consult them	for them	and ask forgiveness	[from] them	
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ						
Allah	Indeed,	Allah.	on	then put trust	you have decided,	Then when

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 before in clear error.

يُحِبُّ					الْمُتَوَكِّلِينَ					إِنْ					يَنْصُرْكُمْ اللَّهُ																			
loves					the ones who put trust (in Allah).					If					Allah helps you,																			
فَلَا					غَالِبَ					لَكُمْ					وَإِنْ					يَخْذُلْكُمْ					فَمَنْ									
then none					(can) overcome					[for] you,					and if					He forsakes you,					then who									
ذَا					الَّذِي					يَنْصُرْكُمْ					مِنْ					بَعْدِهِ					وَعَلَى					اللَّهِ				
is the one					(who can) help you					after Him?					And on					Allah -														
فَلْيَتَوَكَّلِ					الْمُؤْمِنُونَ					وَمَا					كَانَ					لِنَبِيِّ														
let the believers put (their) trust.					160					And not					is					for a Prophet														
أَنْ					يَغْلُ					وَمَنْ					يَغْلُلُ					يَأْتِ					بِمَا					غَلَّ				
that					he defrauds,					And whoever					defrauds					what					will bring					he had defrauded				
يَوْمَ					الْقِيَامَةِ					ثُمَّ					تُؤْتَى					كُلُّ					نَفْسٍ									
on (the) Day					(of) Resurrection.					Then					is repaid in full					every					soul									
مَا					كَسَبَتْ					وَهُمْ					لَا					يُظْلَمُونَ														
what					it earned					and they					(will) not					be wronged.														
أَفَمَنْ					اتَّبَعَ					رِضْوَانَ					اللَّهِ					كَمَنْ					بَاءَ									
So is the one who					pursues					(the) pleasure					of Allah					like (the one) who					draws									
يَسْخَطِ					مِنْ					اللَّهِ					وَمَأْوَاهُ					جَهَنَّمَ					وَيَسَّ									
on (himself) wrath					of					Allah					and his abode					(is) hell,					and wretched									
الْمَصِيرُ					هُمْ					دَرَجَاتٍ					عِنْدَ					اللَّهِ														
(is) [the] destination?					162					They					(are in varying) degrees					near					Allah,									
وَاللَّهُ					بَصِيرٌ					بِمَا					يَعْمَلُونَ					لَقَدْ														
and Allah					(is) All-Seer					of what					they do.					163					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									
a Messenger					from					themselves					reciting					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				
although					they were					before (that)					certainly in					(the) error					clear.									

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 every thing All-Powerful.

أَوْ	لَمَّا	أَصَابَتْكُمْ	مُصِيبَةٌ	قَدْ	أَصَبْتُمْ
Or	when	struck you	disaster,	surely	you (had) struck (them)

مِثْلَيْهَا	قُلْتُمْ	أَنِّي	هَذَا	قُلُّ	هُوَ	مِنْ	عِنْدِ
twice of it,	you said,	'From where	(is) this?'	Say,	'It	(is) from	yourselfes.'

أَنْفُسِكُمْ	إِنَّ	اللَّهَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
yourselves.'	Indeed,	Allah	(is) on	every	thing	All-Powerful.

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

وَمَا	أَصَابَكُمْ	يَوْمَ	الَّتَقَى	الْجَمْعَانِ	فَبِإِذْنِ	اللَّهِ	وَلِيَعْلَمَ
And what	struck you	(on) the day	(when) met	the two hosts	by (the) permission	(of) Allah	and that He (might) make evident

فَبِإِذْنِ	اللَّهِ	وَلِيَعْلَمَ	الْمُؤْمِنِينَ
by (the) permission	(of) Allah	and that He (might) make evident	the believers.

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.

وَلِيَعْلَمَ	الَّذِينَ	نَافَقُوا	فَبِإِذْنِ	اللَّهِ	وَلِيَعْلَمَ
And that He (might) make evident	those who	(are) hypocrites.	by (the) permission	(of) Allah	and that He (might) make evident

وَقِيلَ	لَهُمْ	تَعَالَوْا	فَقَاتِلُوا	فِي	سَبِيلِ	اللَّهِ
And it was said	to them,	'Come,	fight	in	the way	of Allah

أَوْ	أَدْفَعُوا	قَالُوا	لَوْ	نَعْلَمُ	فَقَاتِلَا
or	'defend.'	They said,	'If	we knew	fighting

لَاتَتَّبِعَنَّكُمْ	هُمْ	لِلْكَفْرِ	يَوْمَئِذٍ	أَقْرَبُ
(would have) followed you.'	They -	to disbelief	that day	(were) nearer

مِنْهُمْ	لِلْإِيمَانِ	يَقُولُونَ	بِأَفْوَاهِهِمْ	مَا	لَيْسَ	فِي
than [them]	to the faith,	saying	with their mouths	what	(was) not	in

قُلُوبِهِمْ	وَاللَّهُ	أَعْلَمُ	بِمَا	يَكْتُمُونَ
their hearts.	And Allah	(is) Most Knowing	(of) what	they conceal.

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
Those who	said	about their brothers	'If	while they sat,	they (had) obeyed us	not

قَاتِلُوا	قُلُّ	فَادْرَأُوا	عَنْ	أَنْفُسِكُمْ	الْمَوْتَ
they (would have been) killed.'	Say,	'Then avert	from	yourselves	[the] death

إِنْ	كُنْتُمْ	صَادِقِينَ	وَلَا	تَحْسَبَنَّ	الَّذِينَ	قَاتَلُوا
if	you are	truthful.	And (do) not	think	(of) those who	are killed

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	أَحْيَاءُ	عِنْدَ	رَبِّهِمْ
in	(the) way	of Allah	(as) dead.	Nay!	They are alive,	near	their Lord;

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.

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

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.

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.

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

يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُوا اللَّهَ						
hasten	in(to)	[the] disbelief.	Indeed, they	will never	harm	Allah
شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزًّا فِي						
(in) anything.	Allah intends	that not	He will set	for them	any portion	in
الْآخِرَةَ وَلَهُمْ عَذَابٌ عَظِيمٌ إِنَّ الَّذِينَ						
the Hereafter.	And for them	(is) a punishment	great.	176	Indeed,	those who
أَشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُوا اللَّهَ						
(have) purchased	[the] disbelief	with the faith	will never	harm	Allah	
شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ وَلَا يَحْسَبَنَّ						
(in) anything.	and for them	(is) a punishment	painful.	177	And (let) not	think
الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ						
those who	disbelieved	that	We give respite	to them	(is) good	for themselves.
إِنَّمَا نُمَلِّ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ						
Only	We give respite	to them	so that they may increase	(in) sins,	and for them	
عَذَابٌ مُّهِينٌ ۗ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ						
(is) a punishment	humiliating.	178	Allah is not	to leave	the believers	on
مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ						
what	you (are)	in [it]	until	He separates	the evil	from the good.
وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي						
And Allah is not	to inform you	about	the unseen,	[and] but	Allah	chooses
مِن رُّسُلِهِ ۗ مَنْ يَشَأْ فَانْمُوا بِاللَّهِ وَرُسُلِهِ						
from	His Messengers	whom	He wills,	so believe	in Allah	and His Messengers,
وَإِنْ تَوَمَّنْوا فَاتَّقُوا اللَّهَ فَكُلُّكُمْ أَجْرٌ عَظِيمٌ						
and if	you believe	and fear (Allah)	then for you	(is a) reward	great.	179
وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ						
And (let) not	think	those who	withhold	of what	Allah (has) given them	
مِنْ فَضْلِهِ ۗ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ						
of	His Bounty	(that) it	(is) good	for them.	Nay,	it
سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ						
(is) bad	for them.	Their necks will be encircled	(with) what	they withheld	[with it]	

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

يَوْمَ الْقِيَامَةِ					
(of) the heavens	(is) the heritage	And for Allah	of [the] Resurrection.	on (the) Day	
وَالْأَرْضِ					
180	(is) All-Aware.	you do,	with what	And Allah,	and the earth.
لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ					
'Indeed	said,	(of) those who	(the) saying	Allah heard	Certainly,
اللَّهُ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا					
they said	what	We will record	(are) rich.'	while we (is) poor	Allah
وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا					
'Taste	and We will say,	(any) right,	without	the Prophets	and their killing
عَذَابَ الْحَرِيقِ ذَلِكَ بِمَا قَدَّمْتَ					
(of what) sent forth	(is) because	That	181	(of) the Burning Fire.'	(the) punishment
أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ					
182	to His slaves.	unjust	(is) not	Allah	and that your hands
الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آلا					
that not	from us	(has) taken promise	Allah	'Indeed	said, Those who
نُؤْمِنُ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ					
consumes it	a sacrifice -	he brings to us	until	in a Messenger	we (should) believe
النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِ					
before me	Messengers	came to you	'Surely	Say,	the fire.'
بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ					
you killed them,	So why	you speak.	and with what	with the clear Signs	
إِن كُنْتُمْ صَادِقِينَ فَإِن كَذَّبُوكَ					
they reject you,	Then if	183	truthful.	you are	if
فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ					
with the clear Signs	(who) came	before you	Messengers	were rejected	then certainly
وَالزُّبُرِ وَالْكِتَابِ الْأَمِينِ كُلُّ نَفْسٍ					
soul	Every	184	[the] Enlightening.	and the Book -	and the Scriptures
ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ					
your reward	you will be paid in full	and only	[the] death,	(will) taste	

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

189. And to Allah belongs the dominion of the heavens and the earth, and Allah on everything is All-Powerful.

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 for 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

وَاللَّهُ					مُلْكُ		السَّمَوَاتِ		وَالْأَرْضِ		وَاللَّهُ	
and Allah			and the earth,		(of) the heavens		(is the) dominion		And for Allah			
عَلَى		كُلِّ شَيْءٍ		قَدِيرٌ		إِنَّكَ		فِي				
(is) on		every		thing		Indeed,		in				
خَلْقِ		السَّمَوَاتِ		وَالْأَرْضِ		وَأَخْتِلَافِ		الَّيْلِ				
(the) creation		(of) the heavens		and the earth		and (in the) alternation		(of) the night				
وَالنَّهَارِ		لَايَتٍ		لِلْأُولَى		الْأَلْبَابِ		الَّذِينَ				
and the day		(are) surely Signs		for men		(of) understanding.		190				
أَلَّذِينَ		يَذْكُرُونَ		اللَّهِ		قِيَمًا		وَقُعُودًا		وَعَلَى جُنُوبِهِمْ		
Those who		remember		Allah		standing,		and sitting		and on their sides		
وَيَتَفَكَّرُونَ		فِي		خَلْقِ		السَّمَوَاتِ		وَالْأَرْضِ				
and they reflect		on		(the) creation		(of) the heavens		and the earth,				
رَبَّنَا		مَا خَلَقْتَ		هَذَا		بِطُلَا		سُبْحَانَكَ				
'Our Lord,		not		this		(in) vain.		Glory be to You ,				
فَقِنَا		عَذَابِ		النَّارِ		رَبَّنَا		إِنَّكَ				
so save us		from the punishment		(of) the Fire.		Our Lord,		indeed [You]				
مَنْ تَدْخِلِ		النَّارَ		فَقَدْ		أَخْرَيْتَهُ		وَمَا				
whom		You admit		(to) the Fire		then surely		You (have) disgraced him,		and not		
لِلظَّالِمِينَ		مِنْ		أَنْصَارٍ		رَبَّنَا		إِنَّا				
for the wrongdoers		(are) any		helpers.		Our Lord,		indeed we				
سَمِعْنَا		مُنَادِيًا		يُنَادِي		لِلْإِيمَانِ		أَنْ		ءَامِنُوا بِرَبِّكُمْ		
[we] heard		a caller		calling		to the faith		that		'Believe in your Lord,'		
فَءَامِنًا		رَبَّنَا		فَاعْفِرْ		لَنَا		ذُنُوبَنَا		وَكْفِرْ		
so we have believed.		Our Lord		so forgive		for us		our sins		and remove		
عَنَّا		سَيِّئَاتِنَا		وَتَوَفَّنَا		مَعَ		الْأَبْرَارِ				
from us		our evil deeds,		and cause us to die		with		the righteous.		193		
رَبَّنَا		وَمَا		وَعَدْتَنَا		عَلَى		رُسُلِكَ				
Our Lord,		grant us		You promised us		through		Your Messengers				
وَلَا		تُخْزِنَا		يَوْمَ		الْقِيَمَةِ		إِنَّكَ		لَا		
and (do) not		disgrace us		on (the) Day		of [the] Resurrection.		Indeed, You		(do) not		

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

تُخَلِّفُ	الْمِيْعَادَ	فَأَسْتَجَابَ	لَهُمْ رَبَّهُمْ	١٩٤	لن تنالوا
their Lord,	to them	Then responded	194	the promise.'	break
أَنِّي	لَا أَضِيعُ	عَمَلٍ عَمَلٍ	مِنْكُمْ مِنْ	ذَكَرٍ	أَوْ أَنْثَى
[from]	among you	(of the) doer	deeds	(let go) waste	(will) not
Indeed, I					
ذَكَرٍ	أَوْ أَنْثَى	بَعْضُكُمْ مِنْ	بَعْضٍ	فَالَّذِينَ	
So those who	(the) other.	from	each of you	female	or (whether) male
هَاجِرُوا	وَأُخْرِجُوا	مِنْ دِيَارِهِمْ	وَأُودُوا	فِي سَبِيلِي	
My way	in	and were harmed	their homes,	from	and were driven out
emigrated					
وَقَاتَلُوا	وَقُتِلُوا	لَأُكَفِّرَنَّ	عَنْهُمْ	سَيِّئَاتِهِمْ	
their evil deeds	from them	surely I (will) remove		and were killed -	and fought
وَأَدْخِلَنَّهُمْ	جَنَّاتٍ	تَجْرِي مِنْ	تَحْتِهَا	الْأَنْهَارُ	
the rivers -	underneath them	from	flowing	(to) Gardens	and surely I will admit them
ثَوَابًا	مِنْ عِنْدِ اللَّهِ	وَاللَّهُ	عِنْدَهُ	حَسَنُ الثَّوَابِ	١٩٥
reward.'	(is the) best	with Him	And Allah -	Allah.	[near] from a reward
لَا يَغُرَّتْكَ	تَقَلُّبُ	الَّذِينَ	كَفَرُوا	فِي الْبِلَادِ	
the land.	in	disbelieved	of those who	(the) movement	deceive you (Let) not
مَتَعٌ	قَلِيلٌ	ثُمَّ	مَا وَنَهُمْ	جَهَنَّمَ	وَبِئْسَ
[and] a wretched	(is) hell -	their abode	then	little,	An enjoyment
196					
الْمَهَادُ	لَكِنِ	الَّذِينَ	اتَّقَوْا	رَبَّهُمْ لَهُمْ	١٩٧
for them	their Lord,	fear	those who	But	197 [the] resting place.
جَنَّاتٍ	تَجْرِي مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ فِيهَا	
in it -	will abide forever	the rivers,	underneath them	from	flows (will be) Gardens
نُزُلًا	مِنْ عِنْدِ اللَّهِ	وَمَا	عِنْدَ اللَّهِ	خَيْرٌ	
(is) best	Allah	(which is) with	And that	Allah.	[near] from a hospitality
لِلْأَبْرَارِ	وَإِنَّ	مِنْ	أَهْلِ	الْكِتَابِ	١٩٨
(of) the Book	(the) People	among	And indeed,	198	for the righteous.
لَمَنْ	يُؤْمِنُ	بِاللَّهِ	وَمَا	أُنزِلَ	إِلَيْكُمْ
and what	to you	was revealed	and what	in Allah	believe (are those) who
أُنزِلَ	إِلَيْهِمْ	خَاشِعِينَ	لِلَّهِ	لَا يَشْتُرُونَ	
They (do) not exchange	to Allah.	humbly submissive	to them -	was revealed	

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 over you Ever-Watchful.

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.

بِعَايَتِ	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) the reckoning.	(is) swift	Allah	Indeed,	their Lord.	(is) with	
وَرَابِطُوا	وَأَتَّقُوا	اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ		
and [be] patient	Be steadfast	believe[d]!	who	O you	199	
وَرَابِطُوا	وَأَتَّقُوا	اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ		
200	(be) successful.	so that you may	Allah	and fear	and [be] constant	
سورة النساء						
Surah An-Nisa						
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ	الرَّحْمَنِ		
the Most Merciful.	the Most Gracious,	of Allah,	In the name			
يَا أَيُّهَا	النَّاسُ	اتَّقُوا	رَبَّكُمْ	الَّذِي	خَلَقَكُمْ	مِنْ
a soul	from	created you	the One Who	your Lord	Fear	mankind!
وَوَحِدَةٍ	وَوَحِدَةٍ	وَوَحِدَةٍ	وَوَحِدَةٍ	وَوَحِدَةٍ	وَوَحِدَةٍ	وَوَحِدَةٍ
many men	from both of them	and dispersed	its mate	from it	and created	single
وَوَسَاءً	وَأَتَّقُوا	اللَّهَ	الَّذِي	تَسَاءَلُونَ	بِهِ	وَالْأَرْحَامَ
and the wombs.	[with it]	you ask	(through) whom	Allah	And fear	and women.
إِنَّ	اللَّهَ	كَانَ	عَلَيْكُمْ	رَقِيبًا		
(to) the orphans	And give	1	Ever-Watchful.	over you	is	Allah
أَمْوَالِهِمْ	وَلَا	تَتَّبَدَّلُوا	الْحَيِّثُ	بِالطَّيِّبِ	وَلَا	تَأْكُلُوا
consume	and (do) not	with the good,	the bad	exchange	and (do) not	their wealth,
أَمْوَالَهُمْ	إِلَى	أَمْوَالِكُمْ	إِنَّهُ	كَانَ	حُوبًا	كَبِيرًا
you fear	And if	2	great.	a sin	is	Indeed, it
أَلَا	نُقِصْتُوْا	فِي	الْيَتَامَى	فَأَنْكِحُوا	مَا	
what	then marry	the orphans,	with	you will be able to do justice	that not	
طَابَ	لَكُمْ	مِنَ	النِّسَاءِ	مَتَى	وَتَلَثَ	وَرَبِيعٌ
But if	or four.	or three,	two,	the women	from	to you
خِفْتُمْ	أَلَا	تَعْلَمُونَ	فَوَاحِدَةً	أَوْ	مَا	مَلَكَتْ
possesses	what	or	then (marry) one	you can do justice	that not	you fear

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 on them. 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 a portion of what is left by parents and near relatives whether little or much - an obligatory portion.

8. And when

<p>أَيْمَانِكُمْ^٤ ذَلِكَ^٥ أَذَى^٦ أَلَّا تَعُولُوا^٧</p>						
3	that not you (may) oppress.	(is) more appropriate	That	your right hand.		
<p>وَأَتُوا^٨ النِّسَاءَ^٩ صَدُقَاتِهِنَّ^{١٠} نِحْلَةً^{١١} فَإِنْ^{١٢} طَبَنَ^{١٣} لَكُمْ^{١٤}</p>						
to you	they remit	But if	graciously.	their dower	the women	And give
<p>عَنْ شَيْءٍ^{١٥} مِنْهُ^{١٦} نَفْسًا^{١٧} فَكُلُوهُ^{١٨} هَيْسًا^{١٩} مَرِيئًا^{٢٠}</p>						
4	(and) ease.	(in) satisfaction	then eat it	(on their) own,	of it	anything
<p>وَلَا^{٢١} تُؤْتُوا^{٢٢} السُّفَهَاءَ^{٢٣} أَمْوَالَكُمُ^{٢٤} الَّتِي^{٢٥} جَعَلَ^{٢٦} اللَّهُ^{٢٧} لَكُمْ^{٢٨}</p>						
for you	Allah made	which	your wealth	the foolish	give	And (do) not
<p>قِيَمًا^{٢٩} وَأَرْزُقُوهُمْ^{٣٠} فِيهَا^{٣١} وَأَكْسُوهُمْ^{٣٢} وَقُولُوا^{٣٣} لَهُمْ^{٣٤}</p>						
to them	and speak	and clothe them	with it (but) provide (for) them	a means of support		
<p>قَوْلًا^{٣٥} مَعْرُوفًا^{٣٦} وَأَبْلُوا^{٣٧} الِيتَامَى^{٣٨} حَتَّى^{٣٩} إِذَا^{٤٠} بَلَغُوا^{٤١}</p>						
they reach[ed]	[when]	until	the orphans	And test	5	(of) kindness. words
<p>النِّكَاحِ^{٤٢} فَإِنْ^{٤٣} عَانَسْتُمْ^{٤٤} مِنْهُمْ^{٤٥} رُشْدًا^{٤٦} فَادْفَعُوا^{٤٧}</p>						
then deliver	sound judgement	in them	you perceive	then if	(the age) of marriage,	
<p>إِلَيْهِمْ^{٤٨} أَمْوَالَهُمْ^{٤٩} وَلَا^{٥٠} تَأْكُلُوهَا^{٥١} إِسْرَافًا^{٥٢} وَبِدَارًا^{٥٣}</p>						
and hastily	extravagantly	eat it	And (do) not	their wealth.	to them	
<p>أَنْ^{٥٤} يَكْبُرُوا^{٥٥} وَمَنْ^{٥٦} كَانَ^{٥٧} غَنِيًّا^{٥٨}</p>						
rich	is	And whoever	they will grow up.	(fearing) that		
<p>فَلْيَسْتَعْفِفْ^{٥٩} وَمَنْ^{٦٠} كَانَ^{٦١} فَقِيرًا^{٦٢} فَلْيَأْكُلْ^{٦٣}</p>						
then let him eat (of it)	poor	is	and whoever	then he should refrain,		
<p>بِالْمَعْرُوفِ^{٦٤} فَإِذَا^{٦٥} دَفَعْتُمْ^{٦٦} إِلَيْهِمْ^{٦٧} أَمْوَالَهُمْ^{٦٨}</p>						
their wealth	to them	you deliver	Then when	in a fair manner.		
<p>فَأَشْهَدُوا^{٦٩} عَلَيْهِمْ^{٧٠} وَكَفَى^{٧١} بِاللَّهِ^{٧٢} حَسِيبًا^{٧٣}</p>						
6	(as) a Reckoner.	And Allah is sufficient	on them.	then take witnesses		
<p>لِلرِّجَالِ^{٧٤} نَصِيبٌ^{٧٥} مِمَّا^{٧٦} تَرَكَ^{٧٧} الْوَالِدَانِ^{٧٨} وَالْأَقْرَبُونَ^{٧٩}</p>						
and the near relatives	(by) the parents,	(is) left	of what	a portion	For the men	
<p>وَاللِّسَاءِ^{٨٠} نَصِيبٌ^{٨١} مِمَّا^{٨٢} تَرَكَ^{٨٣} الْوَالِدَانِ^{٨٤} وَالْأَقْرَبُونَ^{٨٥}</p>						
and the near relatives	(by) parents	(is) left	of what	a portion	and for the women	
<p>مِمَّا^{٨٦} قَلَّ^{٨٧} مِنْهُ^{٨٨} أَوْ^{٨٩} كَثُرَ^{٩٠} نَصِيبًا^{٩١} مَفْرُوضًا^{٩٢} وَإِذَا^{٩٣}</p>						
And when	7	obligatory.	a portion	much - or	of it (is) little	of what

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 fear who, if they left behind weak offspring and feared for them. 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)

حَصْرٌ	أَلْقِسْمَةَ	أَوْلُوَ الْفُرَيْقِ	وَالْيَتَامَى	وَالْمَسْكِينُ	and the poor,	and the orphans	the relatives	(at) the (time of) division	present				
فَارزُقُوهُمْ	مِنْهُ	وَقُولُوا لَهُمْ	قَوْلًا	مَعْرُوفًا	8	(of) kindness.	words	to them	and speak	from it	then provide them		
وَلْيَخْشَ	الَّذِينَ	لَوْ تَرَكُوا	مِنْ خَلْفِهِمْ	دُرِيَّةً	ضِعْفًا	weak	offspring	behind	they left	if	those who,	And let fear -	
خَافُوا	عَلَيْهِمْ	فَلْيَتَّقُوا	اللَّهَ	وَلْيَقُولُوا	and let them speak	Allah	So let them fear	about them.	(and) they would have feared				
قَوْلًا	سَدِيدًا	إِنَّ	الَّذِينَ	يَأْكُلُونَ	أَمْوَالَ	wealth	consume	those who	Indeed,	9	appropriate.	words	
الْيَتَامَى	ظُلْمًا	إِنَّمَا	يَأْكُلُونَ	فِي	بُطُونِهِمْ	نَارًا	fire,	their bellies	in	they consume	only	wrongfully,	(of) the orphans
وَسَيَصْلُونَ	سَعِيرًا	يُوصِيكُمُ	اللَّهُ	فِي	concerning	Allah instructs you	10	(in) Blazing Fire.	and they will be burned				
أَوْلَادِكُمْ	لِلذَّكَرِ	مِثْلَ	حَظِّ	الْأُنثَيَيْنِ	فَإِنْ	But if	(of) two females.	(the) portion	like	for the male	your children -		
كُنَّ	نِسَاءً	فَوْقَ	أَثْنَتَيْنِ	فَلَهُنَّ	ثُلُثًا	مَا	(of) what	two thirds	then for them	two,	more (than)	(only) women	there are
تَرَكَ	وَإِنْ	كَانَتْ	وَاحِدَةً	فَلَهَا	النِّصْفُ	وَلِأَبَوَيْهِ	And for his parents,	(is) half.	then for her	(only) one,	(there) is	And if	he left.
لِكُلِّ	وَاحِدٍ	مِنْهُمَا	الْشُّدُسُ	مِمَّا	تَرَكَ	إِنْ	if	(is) left,	of what	a sixth	of them	one	for each
كَانَ	لَهُ	وَلَدٌ	فَإِنْ	لَمْ	يَكُنْ	لَهُ	any child	for him is	not	But if	a child.	for him is	
وَوَرَثَهُ	أَبَوَاهُ	فَلِأُمِّهِ	الثُّلُثُ	(is) one third.	then for his mother	his parents,	and inherit[ed] him						
فَإِنْ	كَانَ	لَهُ	إِخْوَةٌ	فَلِأُمِّهِ	then for his mother	brothers and sisters,	for him are	And if					
الْشُّدُسُ	مِنْ بَعْدِ	وَصِيَّةٍ	يُوصِي	بِهَا	أَوْ	or	[of which]	he has made	any will	after	(is) the sixth		

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.

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 inheritance is in question 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

دَيْنٌ ءَابَاؤُكُمْ 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 ﴿١١﴾ وَلَكُمْ						
And for you	11	All-Wise.	All-Knowing,	is		
نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ						
not	if	by your wives	(is) left	(of) what	(is) half	
يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ						
a child,	for them is	But if	a child.	for them is		
فَلَكُمْ الرَّبِيعُ مِمَّا تَرَكَنَّ مِن 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	
الرَّبِيعُ مِمَّا تَرَكَتُمْ إِن لَّمْ يَكُن لَّكُمْ						
for you is	not	if	you left,	of what	(is) the fourth	
وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ						
then for them	a child,	for you is	But if	a child.		
الثَّمْنُ مِمَّا تَرَكَتُمْ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ						
you have made	any will	after	you left	of what	(is) the eight	
بِهَا أَوْ دَيْنٍ وَإِن كَانَتْ رَجُلٌ يُورَثُ						
is inherited	a man	[is]	And if	any debt.	or	[for which]
كَأَنَّ أَوْ كَأَنَّ أُمَّرَأَةً وَلَهُ أَخٌ أَوْ						
or	(is) a brother	and for him	a women	or	(having) no parent or child	
أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن						
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 مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا						
[for which]	was made	any will	after	the third,	in	

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

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

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

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

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

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

أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ						
And Allah	Allah.	from	An ordinance	(being) harmful.	without	any debt or
عَلِيمٌ حَلِيمٌ تِلْكَ حُدُودُ اللَّهِ						
of Allah,	(are) limits	These	12	All- Forbearing.	(is) All-Knowing,	
وَمَنْ يُطِيعِ 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 it	from	flows	
وَذَلِكَ الْفَوْزُ الْعَظِيمُ وَمَنْ يَعْصِ						
disobeys	And whoever	13	[the] great.	(is) the success	And that	
اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ						
He will admit him	His limits -	and transgresses	and His Messenger	Allah		
نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ						
humiliating.	(is) a punishment	And for him	in it.	(will) abide forever	(to) Fire	
وَالَّذِي يَأْتِيكَ الْفَحِشَةُ مِنْ نِسَائِكُمْ						
your women	from	[the] immorality	commit	And those who	14	
فَأَسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا						
they testify	And if	among you.	four	against them	then call to witness	
فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّعَنَّ الْمَوْتُ						
[the] death	comes to them	until	their houses	in	then confine them	
أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا وَالَّذَانِ						
And the two who	15	a way.	for them	Allah makes	or	
يَأْتِيَنِهَا مِنْكُمْ فَأَعْرِضُوا عَنْهُمَا فَإِن 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 إِنَّمَا						
Only	16	Most-Merciful.	Oft-forgiving,	is		
التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ						
do	(is) for those who	Allah	by	the acceptance of repentance		

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 (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 the 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	بِجَهْلَةٍ	ثُمَّ	يَتُوبُونَ	مِنْ قَرِيبٍ
the evil	in ignorance,	then	they repent	soon after.
فَأُولَئِكَ	يَتُوبُ	اللَّهُ	عَلَيْهِمْ	وَكَانَ اللَّهُ
Then those	will have forgiveness	(from) Allah	upon them,	and Allah is
عَلِيمًا	حَكِيمًا	وَلَيْسَتْ	التَّوْبَةُ	
All-Knowing,	All-Wise.	And not	(is) the acceptance of repentance	
لِلَّذِينَ	يَعْمَلُونَ	السَّيِّئَاتِ	حَتَّىٰ	إِذَا حَضَرَ
for those who	do	the evil deeds	until	when death
أَحَدَهُمْ	الْمَوْتُ	قَالَ	إِنِّي	تَبْتُ
one of them	[the] death,	he says,	'Indeed I	repent
الَّذِينَ	يَمُوتُونَ	وَهُمْ	كُفَّارٌ	أُولَئِكَ
those who	die	while they	(are) disbelievers.	Those -
أَعْتَدْنَا	لَهُمْ	عَذَابًا	أَلِيمًا	يَتَأْتِيهَا
We have prepared	for them	a punishment	painful.	O you
الَّذِينَ	ءَامَنُوا	لَا	يَحِلُّ	لَكُمْ
who	believe[d]!	Not	(is) lawful	for you
النِّسَاءَ	كَرْهًا	وَلَا	تَعْضُلُوهُنَّ	لِتَذْهَبُوا
the women	(by) force.	And not	you constraint them	so that you may take
بِبَعْضِ	مَا	ءَاتَيْتُمُوهُنَّ	إِلَّا	أَنْ يَأْتِينَ
a part	(of) what	you have given them	except	that
بِفَاحِشَةٍ	مُبَيَّنَةٍ	وَعَاشِرُوهُنَّ	بِالْمَعْرُوفِ	فَإِنْ
immorality	open.	And live with them	in kindness.	But if
كَرِهْتُمُوهُنَّ	فَعَسَىٰ	أَنْ	تَكْرَهُوْا	شَيْئًا
you dislike them,	then perhaps	that	you dislike	a thing
وَيَجْعَلُ	اللَّهُ	فِيهِ	خَيْرًا	كَثِيرًا
and Allah placed	in it	much good.		And if
أَسْتَبْدَالَ	زَوْجَ	مَكَانَ	زَوْجٍ	وَأَتَيْتُمْ
replacing	a wife	in place	(of) a wife	and you have given
إِحْدَاهُنَّ	فِنِطْرًا	فَلَا	تَأْخُذُوا	مِنْهُ
one of them	heap (of gold)	then (do) not	take away	from it

Would you take it by slander and as 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.

أَتَأْخُذُونَهُ							بُهْتَنَا وَإِنَّمَا مُبِينًا							وَكَيْفَ																																		
Would you take it							(by) slander							and sin																																		
تَأْخُذُونَهُ							وَقَدْ							أَفْضَى							بَعْضُكُمْ							إِلَى																				
could you take it							when surely							has gone -							one of you							to																				
بَعْضٍ							وَأَخَذَتْ							مِنْكُمْ							مِيثَاقًا غَلِيظًا																											
another,							and they have taken							from you							covenant							strong?																				
وَلَا							تَنْكِحُوا							مَا							نَكَحَ							ءَابَاؤُكُمْ							مِنَ النِّسَاءِ													
And (do) not							whom							marry							married							of							the women													
إِلَّا							مَا							قَدْ سَلَفَ							إِنَّهُ							كَانَ							فَاحِشَةً							وَمَقْتًا						
what							except							has passed before,							indeed it							was							an immorality							and hateful,						
وَسَاءَ							سَبِيلًا														حُرِّمَتْ							عَلَيْكُمْ							أُمَّهَاتُكُمْ													
and (an) evil							way.							Forbidden							to you							(are) your mothers																				
وَبَنَاتُكُمْ							وَأَخَوَاتُكُمْ							وَعَمَّاتُكُمْ							وَوَخَلَاتُكُمْ																											
and your daughters							and your sisters							and your father's sisters							and your mother's sisters							and your																				
وَبَنَاتُ							الْأَخِ							وَبَنَاتُ							الْأَخْتِ							وَأُمَّهَاتُكُمْ							الَّتِي													
and daughters							(of) brothers,							and daughters							(of) sisters							and the mothers							who													
أَرْضَعْنَكُمْ							وَأَخَوَاتُكُمْ							مِنَ							الرَّضْعَةِ							وَأُمَّهَاتُ							نِسَائِكُمْ													
nursed you							and your sisters							from							the nursing							and mothers							(of) your wives													
وَرَبِّبَاتُكُمْ							الَّتِي							فِي							حُجُورِكُمْ							مِنَ							نِسَائِكُمْ													
and your step daughters							who							(are) in							your guardianship							of							your women													
الَّتِي							دَخَلْتُمْ							بِهِنَّ							فَإِنْ							لَمْ							تَكُونُوا							دَخَلْتُمْ						
whom							you had relations							with them,							but if							not							you had							relations						
بِهِنَّ							فَلَا							جُنَاحَ							عَلَيْكُمْ							وَحَلِيلُ							أَبْنَائِكُمْ													
with them,							then (there is) no							sin							on you.							And wives							of your sons,													
الَّذِينَ							مِنَ							أَصْلَابِكُمْ							وَأَنْ							تَجْمَعُوا																				
those who							(are) from							your loins							and that							you gather together																				
بَيْنَ							الْأَخْتَيْنِ							إِلَّا							مَا							قَدْ سَلَفَ																				
[between]							two sisters							except							what							has passed before.																				
إِنَّ							اللَّهَ							كَانَ							غَفُورًا							رَحِيمًا																				
Indeed,							Allah							is							Oft-Forgiving,							Most-Merciful.																				
23							Most-Merciful.							Oft-Forgiving,							is							Allah							Indeed,													

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.

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 for them is half the punishment for free chaste women. This is for him among you who fears committing sin, but to be patient

﴿ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَذَبَ اللَّهُ عَلَيْكُمْ وَأَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَنَيْتِكُمْ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفِجْشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكََ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا									
whom	except	the women	of	And (prohibited are) the ones who are married					
to you	And (are) lawful	upon you.	Decree of Allah	you rightfully possess.					
not	desiring to be chaste	with your wealth	you seek	that	these	beyond	those		
so you give them	from them,	of it	you benefit[ed]	So what	(to be) lustful.				
concerning what	on you	sin	And (there is) no	(as) an obligation.	their bridal due				
is	Allah	Indeed,	the obligation.	beyond	of it	you mutually agree			
among you - able to	(is) not	And whoever	24	All-Wise.	All-Knowing,				
then (marry) from	[the] believing women	the free chaste	to marry	afford					
And Allah	(of) the believers.	your girls -	of	your right hands	possess[ed]	what			
So marry them	(one) another.	(are) from	You	about your faith.	knows best				
with [the] fairness.	their bridal due	and give them	of their family	with the permission					
those who take	and not	those who commit immorality	not	(They should be) chaste					
adultery	they commit	and if	they are married	Then when	secret lovers.				
the punishment.	of	the free chaste women	on	(of) what	(is) half	then for them			
you be patient	and that	among you	committing sin	fears	(is) for whoever	That			

is better for you. And Allah is All-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 misdeeds 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

خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾ يُرِيدُ اللَّهُ	Allah wishes	25	Most Merciful.	(is) All-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 مَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾	27	great.	(into) a deviation	you deviate -	that	the passions	follow
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ	weak.	the mankind	and was created	for you;	lighten	to	Allah wishes
ذَلِيلًا ﴿٢٨﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا	your wealth	eat	(Do) not	believe[d]!	who	O you	28
أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً	mutual consent	on	business	(there) be	that	But	unjustly.
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ	to you	is	Allah	Indeed,	yourselves.	kill	And (do) not
كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا	and injustice,	(in) aggression	that	does	And whoever	29	Most Merciful.
وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ	easy.	Allah	for	And that is	(into) a Fire.	We (will) cast him	then soon
يَسِيرًا ﴿٣٠﴾ إِنْ جُنْتَبُوا كَبَائِرَ مَا نُهَوْنَ	from [it],	you are forbidden	(of) what	great (sins)	you avoid	If	30
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ	(to) an entrance	and We will admit you	your misdeeds	from you	We will remove		
مُدْخَلًا كَرِيمًا ﴿٣١﴾ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ	[with it]	Allah (has) bestowed	what	covet	And (do) not	31	(a) noble.
بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا	they earned,	of what	(is) a share	For men	others.	over	some of you
اَكْتَسَبُوا							

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 in charge of women (i.e., take due care 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 unseen what Allah would have them 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 كَسَبْنَ 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.	
﴿٣٣﴾ وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ							
(by) the parents	(is) left	of what	heirs	We (have) made	And for all	32	
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَأَتُوهُمْ							
then give them	your right hands -	pledged	And those whom	and the relatives.			
نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٤﴾							
33	a Witness.	thing	every	over	is	Allah	Indeed,
الرِّجَالِ قَوَّامُونَ عَلَىٰ النِّسَاءِ بِمَا فَضَّلَ اللَّهُ							
Allah (has) bestowed	because	the women	of	(are in) charge	[The] men		
بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ							
their wealth.	from	they spend	and because	others	over	some of them	
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ							
in the unseen	guarding	(are) obedient,	So the righteous women				
بِمَا حَفِظَ اللَّهُ وَاللَّي تَخَافُونَ							
you fear	And those (from) whom	Allah would have them guard.	that which				
نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ							
the bed	in	and forsake them	then advise them,	their ill-conduct			
وَأَضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا							
then (do) not	they obey you	Then if	and set forth to them/ strike them.				
تَبِعُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا							
Most Great.	Most High,	is	Allah	Indeed,	a way.	against them	seek
﴿٣٥﴾ 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 يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنَّ							
Indeed,	between both of them.	Allah will cause reconciliation	reconciliation,				

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 who 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

اللَّهُ كَانَ عَلِيمًا خَيْرًا ﴿٣٥﴾ وَأَعْبُدُوا اللَّهَ وَلَا							
And (do) not	Allah	And worship	35	All-Aware.	All-Knower,	is	Allah
تُشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ							
and with the relatives,	(do) good,	and to the parents	anything,	with Him	associate		
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ							
and the neighbor	(who is) near,	and the neighbor	and the needy	and the orphans,			
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا							
and what	and the traveler	by your side	and the companion	(who is) farther away,			
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن							
(the one) who	love	(does) not	Allah	Indeed,	your right hands.	possess[ed]	
كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ							
and order	are stingy	Those who	36	(and) [a] boastful.	[a] proud	is	
النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ							
Allah (has) given them	what	and hide	[of] stinginess	the people			
مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا							
a punishment	for the disbelievers	and We (have) prepared	His Bounty -	of			
مُهِينًا ﴿٣٧﴾ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ							
to be seen	their wealth	spend	And those who	37	humiliating.		
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ							
the Last,	in the Day	and not	in 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 ءَامَنُوا							
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 وَإِن تَكَ حَسَنَةً يُّضْعِفْهَا							
He doubles it	a good	there is	And if	(of) an atom.	(as much as) weight	wrong	

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

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

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

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

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

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

46. Among

وَيُؤْتِي مِنَ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا							
when	So how (will it be)	40	great.	a reward	near Him	from	and gives
جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ							
against	you	and We bring	a witness	nation	every	from	We bring
هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يُودُّ الَّذِينَ كَفَرُوا							
disbelieved	those who	will wish	On that Day	41	(as) a witness.	these (people)	
وَعَصَوْا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا							
and not	the earth	with them	was leveled	if	the Messenger	and disobeyed	
يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾ يَتَأَيَّأُ الَّذِينَ							
who	O you	42	(any) statement.	from Allah	they will (able to) hide		
عَمَانُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ							
until	(are) intoxicated	while you	the prayer	go near	(Do) not	believe[d]!	
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِي							
(when) passing	except	(when you are) impure	and not	you are saying	what	you know	
سَبِيلٍ 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 مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ							
the women	you have touched	or the toilet,	from	of you	one	came	or
فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا							
and wipe (with it)	clean	(with) earth	then do <i>tayammum</i>	water,	you find	and not	
بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا							
All-Forgiving.	Oft-Pardoning,	is	Allah	Indeed,	and your hands.	your faces	
﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ							
of	a portion	were given	those who	[towards]	you see,	Did not	43
الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ 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
﴿٤٥﴾ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ							
those who	Of	45	(as) a Helper.	(is) Allah	and sufficient	(as) a Protector,	

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 a partner is 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

هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا	'We hear[d] and they say, their places from the words they distort are Jews,
وَأَسْمَعُ غَيْرَ مَسْمُوعٍ وَرَاعِنَا لِيَّا	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 وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ	for their disbelief, Allah cursed them [And] but and more suitable. for them better
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾ يَا أَيُّهَا الَّذِينَ أُوتُوا	(have) been given who O you 46 a few. except they believe so not
الْكِتَابِ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ	with you, what is confirming We (have) revealed in what believe the Book,
مِن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ	or their backs on and turn them faces We efface [that] before
نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ ؕ وَكَانَ	And (of) the Sabbath. companions We cursed as We curse them
أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ	forgive (does) not Allah Indeed, 47 is (always) executed. command of Allah
أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ	for whom that other than but He forgives with Him, a partner is associated that
يَشَاءُ ؕ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ	he has fabricated then surely with Allah, associat(ed) 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 مَن يَشَاءُ وَلَا	and not He wills whom He purifies (it is) Allah, Nay, (for) themselves?
يُظَلَمُونَ ﴿٤٩﴾ فَتِيلاً أَنْظُرْ كَيْفَ	how See 49 (even as much as) a hair on a date seed. they will be wronged

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

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

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

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

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

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

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

يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا	manifest.	(as) a sin	is it -	and sufficient	[the] lie,	Allah	about	they invent
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	of	a portion	were given	those who	[towards]	you see	Do not	50
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	and they say	and the false deities,	in the superstition	They believe	the Book?			
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	those who	than	(are) better guided	'These	disbelieve[d]	for those who		
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	(whom) Allah (has) cursed,	(are) the ones	Those	51	(as to the) way,	believe[d]		
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	52	(any) helper.	for him	you find	then never will	Allah curses	and whoever	
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	the people	they would not give	Then	the Kingdom?	of (is) a share	for them	Or	
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	are they jealous	Or	53	(even as much as) the speck on a date seed.				
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	We gave	But surely	His Bounty?	from	Allah gave them	what	for	of the people
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	a kingdom	and [We] gave them	and [the] wisdom	the Book	of Ibrahim	the family		
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	and of them	in him	believed	(are) some who	Then of them	54	great.	
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	(as a) Blazing Fire.	(is) Hell	and sufficient	from him,	turned away	(are) some who		
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	We will burn them	soon	in Our Signs,	disbelieved	those who	Indeed,	55	
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	skins	We will change their	their skins	are roasted	Every time	(in) a Fire.		
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوَالَاءِ هٰذَا هُدَىٰ مِنَ الَّذِينَ	is	Allah	Indeed,	the punishment.	so that they may taste	for other (than) that,		

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 the 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 in 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 judgement to the 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

عَرِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ						
the good deeds	and did	believe[d]	And those who	56	All-Wise.	All-Mighty,
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ						
will abide	the rivers,	underneath it	from	flows	(in) Gardens	We will admit them
فِيهَا أَبَدًا لَّهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ						
and We will admit them	pure,	(are) spouses	in it	For them	forever.	in it
ظِلًّا ظِلِيلًا ﴿٥٧﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا						
render	to	Allah orders you	Indeed,	57	thick.	(in the) shade
الْأَمْنَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ						
the people	between	you judge	and when	their owners,	to	the trusts
أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ						
Indeed,	with it.	advises you	excellently	Allah	Indeed,	with justice.
judge	to					
اللَّهُ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا						
believe[d]!	who	O you	58	All-Seeing.	All-Hearing,	is
Allah						
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ						
among you.	and the owners of authority	the Messenger	and obey	Allah	Obey	
فَإِنْ نَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ						
if	and the Messenger,	Allah	to	refer it	anything,	in
you disagree	Then if					
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ						
(is) best	That	[the] Last.	and the Day	in Allah	believe	you
وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ أَلَمْ تَرَ إِلَىٰ						
[towards]	Do you not see	59	(for final) determination.	and more suitable		
الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا						
and what	to you	(is) revealed	in what	believe	that they	claim
those who						
أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَىٰ الظُّلُمَاتِ						
the false deities	to	go for judgement	to	They wish	before you?	was revealed
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ						
to	And the Shaitaan wishes	[with] it.	reject	to	they were ordered	and surely
يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا						
`Come	to them,	(it) is said	And when	60	far away.	astray -
misleads them						

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, `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
يُضْذَوْنَ عَنْكَ ضُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُمْ						
befalls them	when	So how	61	(in) aversion.	from you	turning away
مُصِيبَةً بِمَا قَدَّمْتَ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ						
swearing	they come to you	then	their hands	sent forth	for what	disaster
بِاللَّهِ إِنَّ أَرَدْنَا إِلَّا بِإِحْسَنًا وَتَوْفِيقًا ﴿٦٢﴾						
62	and reconciliation.	good	except	we intended	`Not	by Allah,
أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ						
so turn away	their hearts,	(is) in	what	Allah knows	(are) the ones who -	Those
عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا						
a word	their souls	concerning	to them	and say	and admonish them,	from them
بَلِيغًا ﴿٦٣﴾ 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 لَوْجَدُوا اللَّهَ تَوَّابًا رَحِيمًا						
Most-Merciful.	Oft-Forgiving,	Allah	surely they would have found	the Messenger,		
﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ						
they make you judge	until	they will not believe	by your Lord,	But no,	64	
فِيمَا 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		
﴿٦٥﴾ وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنْفُسَكُمْ						
yourselves`	`Kill	that,	on them	(had) decreed	[that] We	And if
أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ						
a few	except	they would have done it	not	your homes,	from	`Go forth or

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

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

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

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

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

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

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

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

74. So let those fight in

مِمَّنْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ									
with [it],	they (were) advised	what	had done	[that] they	But if	of them.			
لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾									
66	strengthen(ing).	and stronger	for them	better	surely (it) would have been				
وَإِذَا لآتَيْنَهُمْ مِن لَّدُنَّا أَجْرًا عَظِيمًا									
a great reward.	Ourselves	from	We would (have) given them	And then					
وَلَهَدَيْنَهُم صِرَاطًا مُسْتَقِيمًا ﴿٦٧﴾ وَمَنْ									
And whoever	68	(to) the straight way.	And We would have guided them	67					
يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ									
those whom	(will be) with	then those	and the Messenger	Allah	obeys				
أَنعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ									
and the truthful,	the Prophets,	of	upon them -	Allah has bestowed His Favor					
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦٩﴾									
69	companion(s).	(are) those	And excellent	and the righteous.	and the martyrs,				
ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا									
(as) All-Knower.	and Allah is sufficient,	Allah,	of	(is) the Bounty	That				
يَتَأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا									
and advance	your precautions	Take	believe[d]!	who	O you	70			
ثَبَاتٍ أَوْ انفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَن									
(is) he who	among you	And indeed,	71	all together.	advance	or	(in) groups		
لَيُبِطَنَّ فَإِنِ أَصَابَكُمْ مِصْبَةٌ قَالَ قَدْ أَنعَمَ اللَّهُ									
Allah (has) favored	`Verily	he said,	a disaster	befalls you	then if	lags behind			
عَلَيَّ إِذْ لَمْ أَكُن مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنِ أَصَابَكُمْ									
befalls you	And if	72	present with them.`	I was	not	(in) that	[on] me		
فَضْلٌ مِّنَ اللَّهِ لِيَقُولَنَّ كَأَن لَّمْ يَكُن بَيْنَكُمْ									
between you	there been	(had) not	as if	he would surely say	Allah	from	bounty		
وَبَيْنَهُ مَوَدَّةٌ يَلِيَّتَنِي كُنْتُ مَعَهُمْ									
with them	I had been	`Oh! I wish	any affection,	and between him					
فَأَفُوزَ فَأَفُوزَ عَظِيمًا ﴿٧٣﴾ فَلْيَقْتُلْ فِي									
in	So let fight	73	great.`	a success	then I would have attained				

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

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

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

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

سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ									
for the Hereafter.	(of) the world	the life	sell	those who	(of) Allah	(the) way			
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فُتِقْتَلْ 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		
فُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ 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 الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ									
from	for us	and appoint	(are) its people	[the] oppressor(s)	[the] town	this			
لَدُنكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنكَ نَصِيرًا ﴿٧٥﴾									
75	a helper.	Yourself	from	for us	and appoint	a protector	Yourself		
الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ									
and those	(of) Allah;	(the) way	in	they fight	believe,	Those who			
كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَفَقَاتِلُوا									
So fight (against)	(of) the false deities.	(the) way	in	they fight	who disbelieve,				
أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا									
weak.	is	(of) the Shaitaan	(the) strategy	Indeed,	of the Shaitaan.	(the) friends			
﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا									
'Restrain	to them,	(when) it was said	those who	[towards]	Have you not seen	76			
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ فَلَمَّا كُتِبَ									
was ordained	Then when	the zakah?	and give	the prayer	and establish	your hands			
عَلَيْهِمْ الْفِتَالَ إِذَا فِرْقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ									
as (they) fear	the people	[they] fear	of them	a group	then	the fighting,	on them		
اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ									
why	'Our Lord	and they said,	fear,	more intense	or	Allah			
كُتِبَتْ عَلَيْنَا الْفِتَالَ لَوْلَا أَخَّرْنَا إِلَى									
to	You postpone (it for) us	Why not	[the] fighting?	upon us	have You ordained				

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 sufficient is Allah 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 over them as a guardian.

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

أَجَلٍ قَرِيبٍ قُلْ مَنَعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ				
and the Hereafter	(is) little	(of) the world	'Enjoyment	Say, a near term.'
خَيْرٌ لِّمَنِ اتَّقَى وَلَا تُظْلَمُونَ				
you will be wronged	and not	fears (Allah)	for whoever	(is) better
فَنِيلاً تَكُونُوا				
you be	'Wherever	77	(even as much as)	a hair on a date seed.
يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِن				
And if	lofty.	towers	in	you are even if [the] death [will] overtake you
تُصِبْتُمْ حَسَنَةً يَقُولُوا هَٰذِهِ مِن عِنْدِ اللَّهِ وَإِن				
And if	Allah.'	(is) from	'This	they say, any good befalls them
تُصِبْتُمْ سَيِّئَةً يَقُولُوا هَٰذِهِ مِن عِنْدِكَ قُلْ كُلُّ				
'All	Say, you.'	(is) from	'This	they say, any evil befalls them
مِّن عِنْدِ اللَّهِ فَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ				
they do not seem	[the] people,	(with) these	So what (is) wrong	(is) from Allah.'
يَقْفَهُونَ حَدِيثًا				
(the) good	of	befalls you	What(ever)	78 any statement. to understand
مِّنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِن 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				
he obeyed	then surely	the Messenger	obeys (He) who	79 (as) a Witness.
اللَّهُ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ				
over them	We (have) sent you	then not	turns away -	and whoever Allah,
حَفِيفًا				
Then when	'(We pledge) obedience.'	And they say,	80	(as) a guardian.
بَرَزُوا مِن عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي				
that which	other than	of them	a group	plan by night [from] you, they leave
تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ				
from them	So turn (away)	they plan by night.	what	records But Allah you say.

and put your trust in Allah. And sufficient is Allah 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.

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 every thing a Keeper.

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

<p>وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾</p>									
81	(as) a Trustee.	And sufficient is Allah	Allah.	in	and put (your) trust				
<p>أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾</p>									
82	much contradiction.	in it	surely they (would have) found	Allah,					
<p>وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾</p>									
83	they spread	[the] fear	or	the security	of	a matter	comes to them	And when	
<p>فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضْ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِكَ بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾</p>									
84	you are not responsible	(of) Allah;	(the) way	in	So fight	83	a few.		
<p>يَكُنْ لَكُمْ نَصِيبٌ مِمَّا كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٥﴾</p>									
85	that Allah	perhaps	the believers,	And encourage	(for) yourself.	except			
<p>مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَكُمْ نَصِيبٌ مِمَّا كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٦﴾</p>									
86	good,	an intercession	intercedes -	Whoever	84	(in) punishment.	and Stronger		
<p>وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَكُمْ نَصِيبٌ مِمَّا كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٧﴾</p>									
<p>ثُمَّ مَقِيمًا ﴿٨٨﴾</p>									
87	an intercession	intercedes -	and whoever	of it;	a share	for him	will have		
<p>وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَكُمْ نَصِيبٌ مِمَّا كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٩﴾</p>									
<p>ثُمَّ مَقِيمًا ﴿٩٠﴾</p>									
88	every	(is) on	And Allah	of it.	a portion	for him	will have	evil,	
<p>ثُمَّ مَقِيمًا ﴿٩١﴾</p>									
89	then greet	with a greeting,	you are greeted	And when	85	a Keeper.	thing		

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

يَٰحَسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ									
thing	every	of	is	Allah	Indeed,	return it.	or	than it	with better
حَسِيبًا ۗ اللَّهُ لَا إِلَهَ إِلَّا هُوَ									
Him,	except	god	(there is) no	Allah -	86	an Accountant.			
لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْأَقِيمَةِ ۗ لَا رَيْبَ فِيهِ									
about it.	doubt	no	of [the] Resurrection -	(the) Day	to	surely He will gather you			
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۗ فَمَا									
So what	87	(in) statement.	Allah	than	(is) more truthful	And who			
لَكُمْ فِي ٱلْمُتَنَفِقِينَ فِتْنَتَيْنِ									
(you have become) two parties?	the hypocrites (that)	concerning	is (the matter) with you						
وَأَلَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۗ أَتُرِيدُونَ أَن تَهْدُوا									
you guide	that	Do you wish	they earned.	for what	cast them back	While Allah			
مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَنَنْ									
then never will	Allah lets go astray,	And whoever	Allah has let go astray?	whom					
تَجِدَ لَهُ سَبِيلًا ۗ وَدُّوا لَوْ تَكْفُرُونَ كَمَا									
as	you disbelieve	if	They wish	88	a way.	for him	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 فَإِن تَوَلَّوْا									
they turn back,	But if	(of) Allah.	(the) way	in	they emigrate	until	allies		
فَٱخْذُوهُمْ وَأَقْتُلُوهُمْ ۗ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا									
take	And (do) not	you find them.	wherever	and kill them	seize them				
مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ۗ إِلَّا ٱلَّذِينَ يَصِلُونَ									
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]			
حَصْرَتِ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ									
And if	their people.	they fight	or	they fight you	that	their heart	restraining		
عَلَيْكُمْ شَاءَ اللَّهُ لَسَلَّطَهُمْ									
over you,	surely He (would have) given them power					Allah (had) willed,			

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 freeing of a believing slave and blood money be paid to his family except that they remit 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 be paid to his family and freeing of a believing slave. And whoever does not find (one or cannot afford to buy one) - then fasting

فَلَقَدْ نَلَّوْكُمْ	فَإِنْ	أَعَزَّلُوْكُمْ	فَلَمْ
and (do) not	So if	they withdraw from you	and (do) not
يُقَاتِلُوْكُمْ	وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ	فَمَا جَعَلَ اللَّهُ لَكُمْ	
fight against you	to you and offer [the] peace	Allah has made then not	for you
عَلَيْهِمْ سَبِيلاً ﴿٩٠﴾	سَتَجِدُونَ ءآخَرِينَ يُرِيدُونَ	أَنْ	
a way. against them	You will find others that wishing	that	90
يَأْمَنُوْكُمْ	وَيَأْمَنُوا	قَوْمَهُمْ	كُلَّ مَا
they be secure from you	and they be secure from	their people,	Every time
رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَّمْ			
they are returned	to	they are plunged into it.	So if not
يَعْتَزُّوْكُمْ وَيُقَاتِلُوْا إِلَيْكُمُ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ			
they withdraw from you	and offer [the] peace	to you and they restrain	their hands,
فَخَذُوْهُمْ وَأَقْتُلُوْهُمْ حَيْثُ تَقَفْتُمُوهُمْ ۖ وَأُولَئِكَ جَعَلْنَا			
then seize them	and kill them wherever	you find them.	We made And those -
لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ﴿٩١﴾	وَمَا كَانَتْ		
an authority against them	is	And not	91
لِمُؤْمِنٍ أَنْ يَقتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ			
he kills that for a believer	And whoever	(by) mistake.	except a believer killed
مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ			
(by) mistake, a believer	then freeing	(of) a believing slave	and blood money
مُسْلِمَةً إِلَىٰ أَهْلِهَا إِلَّا أَنْ يَصَدَّقُوا فَإِنْ			
to (is to be) paid	that unless his family	they remit (as) charity.	But if
كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ			
from (he) was	to you hostile a people	and he was	then freeing a believer
رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ			
(of) a believing slave.	And if	(he) was	between you a people from
وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُسْلِمَةٌ إِلَىٰ أَهْلِهَا			
and between them,	(is) a treaty,	then blood money	his family, to (is to be) paid
وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ			
and freeing	(of) a believing slave.	And whoever	then fasting find, (does) not

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 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. Like wise you were 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

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 مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا					
abiding in it forever	(is) Hell,	then his recompense		intentionally	
وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ					
for him	and has prepared	and He (will) curse him	on him	and Allah's wrath will fall	
عَذَابًا عَظِيمًا ﴿٩٣﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا					
When	believe[d]!	who	O you	93	great. punishment
ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا					
say	and (do) not	then investigate,	(of) Allah	(the) way	in you go forth
لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا					
'You are not a believer,' (a greeting of) [the] peace, to you offers to the one who					
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَائِمٌ					
(are) booties	Allah	for with	(of) the world,	(of) the life	transitory gains seeking
كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِن 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.
عِدِّ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ					
(the) way	in	and the ones who strive	[the] disabled	the ones (who are)	other than
اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ					
the ones who strive	Allah (has) preferred	and their lives.	with their wealth	(of) Allah	
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا					
And (to) all	(in) rank.	the ones who sit	to	and their lives	with their wealth
وَعَدَّ اللَّهُ الْحَسَنَى وَفَضَلَ اللَّهُ الْمُجَاهِدِينَ عَلَى					
over	the ones who strive	Allah (has) preferred	the best.	Allah (has) promised	

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 the women and the 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 All-Pardoning, ever 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,

أَلْقَعِدِينَ	أَجْرًا	عَظِيمًا	دَرَجَاتٍ	مِنْهُ
the ones who sit	(with) a reward	great,	Ranks	from Him
وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ	عَفُورًا	رَحِيمًا
and forgiveness,	and mercy.	And is	Oft-Forgiving,	Most Merciful.
96				
إِنَّ الَّذِينَ	تَوَفَّوهُمْ	الْمَلَكَةُ	ظَالِمِي	
Indeed,	those whom -	the Angels	(while) they (were) wronging	
أَنْفُسِهِمْ	قَالُوا	فِيمَ	كُنْتُمْ	قَالُوا
themselves	they say,	'In what (condition)	were you?'	We were
مُسْتَضْعَفِينَ	فِي الْأَرْضِ	قَالُوا	أَلَمْ	تَكُنْ
oppressed	in	the earth.'	Not	They said,
وَأَسِعَةً	فَنَهَجِرُوا	فِيهَا	فَأُولَئِكَ	مَأْوَاهُمْ
spacious (enough)	so that you (could) emigrate	in it?'	Then those	(will have) their abode
جَهَنَّمَ	وَسَاءَتْ	مَصِيرًا	إِلَّا	الْمُسْتَضْعَفِينَ
in Hell -	and evil it is	(as) a destination.	Except	the oppressed
97				
مِنَ الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	لَا يَسْتَطِيعُونَ	حِيلَةً
the men	and the women	and the children	who are not able to	plan
وَلَا	يَهْتَدُونَ	سَبِيلًا	فَأُولَئِكَ	عَسَى
and not	they (are) directed	(to) a way.	Then those,	[that] Allah
98				
يَعْفُو	عَنْهُمْ	وَكَانَ	اللَّهُ	عَفُورًا
will pardon	[on] them,	and is	Allah	Oft-Forgiving.
99				
وَمَنْ	يُهَاجِرْ	فِي سَبِيلِ	اللَّهِ	يَجِدْ
And whoever	emigrates	(the) way	(of) Allah,	in
مُرْغَمًا	كَثِيرًا	وَسَعَةً	وَمَنْ	يَخْرُجْ
place(s) of refuge -	many,	and abundance.	And whoever	leaves
99				
بَيْتِهِ	مُهَاجِرًا	إِلَى اللَّهِ	وَرَسُولِهِ	فَمَّ
his home	(as) an emigrant	Allah	and His Messenger,	then
الْمَوْتُ	فَقَدْ	وَقَعَ	أَجْرُهُ	عَلَى اللَّهِ
[the] death,	then certainly	(became) incumbent	on	Allah.
100				
عَفُورًا	رَحِيمًا	وَإِذَا	ضَرَبْتُمْ	فِي
Off-Forgiving,	Most Merciful.	And when	you travel	in
100				

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 to you an open enemy.

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 upon 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.

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ							
if	the prayer	[of]	you shorten	that	(is) any blame	upon you	then not
خِفْتُمْ أَنْ يُفِينَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ							
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
فَاقْمَتَ 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 وَرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَى لَمْ							
(which has) not	other,	a group -	and let come (forward)	behind you			
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ							
and their arms.	their precaution	and let them take	with you	and let them pray	prayed,		
وَدَّ الَّذِينَ 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 أَعَدَّ							
has prepared	Allah	Indeed,	your precautions.	but take	your arms,		
لِلْكَافِرِينَ عَذَابًا مُّهِينًا فَإِذَا قَضَيْتُمُ							
you (have) finished	Then when	102	humiliating.	a punishment	for the disbelievers		
الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ							
and (lying) on	and sitting	standing	Allah	then remember	the prayer,		
جُنُوبِكُمْ فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ							
the (regular) prayer.	then establish	you are secure	But when	your sides.			

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, while you have hope from Allah that which they hope not. 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 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 among them when they plot by night in words that He does not approve. And Allah ever 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

<p>إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا</p>							
(at) fixed times.	prescribed	the believers	on	is	the prayer	Indeed,	
<p>وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا</p>							
you are	If	(of) the people.	pursuit	in	be weak	And (do) not	103
<p>تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ</p>							
you are suffering,	like what	are (also) suffering	then indeed, they	suffering,			
<p>وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ</p>							
And Allah is	they hope.	not	that which	Allah	from	while you (have) hope	
<p>عَلِيمًا حَكِيمًا إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ</p>							
the Book	to you	We (have) sent down	Indeed,	104	All-Wise.	All-Knowing,	
<p>بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا</p>							
with what	the people	between	so that you may judge	with the truth			
<p>أَرَبَكَ اللَّهُ وَلَا تَكُنَ لِلدَّخَائِبِينَ خَصِيمًا</p>							
105	a pleader.	for the deceitful	be	And (do) not	Allah has shown you.		
<p>وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا</p>							
Most Merciful.	Oft-Forgiving,	is	Allah	Indeed,	(of) Allah.	And seek forgiveness	
<p>وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ</p>							
themselves.	deceive	those who	for	argue	And (do) not	106	
<p>إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا</p>							
(and) sinful.	a treacherous	is	the one who	love	(does) not	Allah	Indeed,
<p>يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ</p>							
Allah	from	but cannot hide	the people	from	They seek to hide	107	
<p>وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَىٰ مِنْ</p>							
of	He (does) not approve	what	they plot by night	when (is) with them	and He		
<p>أَقْوَالٍ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا</p>							
108	All-Encompassing.	they do -	of what	And Allah is	the word.		
<p>هَاتَاتُمْ هَتُّوْلَاءٍ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ</p>							
but who	(of) the world,	the life	in	for them	[you] argue	those who	Here you are -
<p>يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ</p>							
who	or	of [the] Resurrection	(on) the Day	for them	(with) Allah	will argue	

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

يَكُونُ عَلَيْهِمْ وَكَيْلًا ﴿١٠٩﴾ وَمَنْ يَعْمَلْ سُوءًا						
evil	does	And whoever	109	(their) defender.	[over them]	will be
أَوْ يَظْلِمَ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ						
Allah	he will find	(of) Allah	seeks forgiveness	then	his soul	wrongs or
غَفُورًا رَحِيمًا ﴿١١٠﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا						
then only	sin,	earns	And whoever	110	Most Merciful.	Oft-Forgiving,
يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾						
111	All-Wise.	All-Knowing,	And Allah is	his soul.	against	he earns it
وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا						
(on) an innocent,	it	throws	then	a sin	or	a fault earns And whoever
فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾						
112	manifest.	and a sin	(with) a slander	he (has) burdened (himself)	then	surely
وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت						
surely (had) resolved	and His Mercy -	upon you	for the Grace of Allah	And if not		
طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا						
except	they mislead	But not	they mislead you.	that	of them	a group
أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ						
And Allah has sent down	in anything.	they will harm you	and not	themselves,		
عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ						
you did not	what	and taught you	and [the] Wisdom	the Book	to you	
تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾ لَا						
(There is) no	113	great.	upon you	(of) Allah	(the) Grace	And is know.
خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ						
charity	orders	(he) who	except	their secret talk	of	much in good
أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ						
that	does	And who	the people.	between	conciliation	or kindness or
أَتَيْنَاهُ مَرْضَاتٍ اللَّهُ فَسَوْفَ نُوْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾						
114	great.	a reward	We will give him	then soon	(of) Allah	pleasure seeking
وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا نُبَيِّنَ						
(has) become clear	what	after	the Messenger	opposes	And whoever	

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 evil it is as a 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, staying 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	the guidance,	to him
تَوَلَّاهُ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ 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	Indeed,	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﴾ إِنْ يَدْعُونَ مِنْ دُونِهِ	beside Him	they invoke	Not	116	far away.	straying he lost (the) way,
إِلَّا إِنثًا أَوْ شَيْطَانًا مَّرِيدًا	rebellious.	Shaitaan -	except	they invoke	and not	female (deities) but
﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ	your slaves	from	'I will surely take	and he said,	Allah cursed him	117
نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَا أَضِلُّنَّهُمْ	'And I will surely mislead them	118	appointed.'			a portion
وَأْمُرُهُمْ فَلْيَنْتَقِزُوا	so they will surely cut off	and surely I will order them	and surely arouse desires in them,			
عَازَانِ الْأَنْعَامِ وَلَا أْمُرُهُمْ	so they will surely change	and surely I will order them	(of) the cattle	the ears		
فَلْيُحْمَلْ أَلْفَاكًا وَيُنَادِ بِأُذُنِ	(as) a friend	the Shaitaan	takes	And whoever	(of) Allah.'	(the) creation
مَنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا	manifest.	a loss	he (has) lost -	then surely	Allah,	besides
﴿١١٩﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ	promises them	and not	and arouses in them desires	He promises them	119	
الشَّيْطَانِ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَٰئِكَ	their abode	Those -	120	deception.	but	the Shaitaan -

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 nor any helper.

124. And whoever does righteous deeds, whether male or female and is a believer - those will enter Paradise and 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 is ever encompassing everything.

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

جَهَنَّمَ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَالَّذِينَ						
And those who	121	any escape.	from it	they will find	and not	(is) Hell
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ						
(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
فِيَلَا ﴿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﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي						
(is) in	and what	the heavens	(is) in	(is) what	And for Allah	125
﴿١٢٦﴾ الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا						
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	

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 stand for justice to orphans. And whatever good you do, then indeed, Allah is All-Knowing of it.

128. And if a woman fears cruelty 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 the 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 to, 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,

فِيهِمْ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي						
concerning	the Book	in	to you	is recited	and what	about them
يَتَلَمَّىٰ الْيَسَاءَ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ						
is ordained	what	you (do) not give them	(to) whom	[the] girls	orphans	
لَهُنَّ وَتَرْتَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ						
and the ones who are weak	marry them,	to	and you desire	for them		
مِنَ الْأَوْلَادِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا						
And whatever	with justice.	for orphans	stand	and to	the children	of
تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾						
127	All-Knowing.	about it	is	Allah	then indeed,	good of you do
وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا						
desertion	or	cruelty	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 -		
الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ						
then indeed,	and fear (Allah),	you do good	But if	(by) [the] greed.	the souls	
اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ						
And never will	128	All-Aware.	you do	of what	is	Allah
تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ						
you desired to,	even if	the women	between	deal justly	to	you be able
فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا						
and leave her (the other)	the inclination	(with) all	incline	but (do) not		
كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ						
Allah	then indeed,	and fear (Allah)	you reconcile	And if	like the suspended one.	
كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾ وَإِنْ يَنْفَرَا يَعْزِزُ اللَّهُ						
Allah will enrich	they separate,	And if	129	Most Merciful.	Oft-Forgiving,	is
كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا						
All-Encompassing,	and Allah is	His abundance,	from	each (of them)		

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 Most 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 custodian 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.

حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا						
and whatever	the heavens	(is) in	(is) whatever	And for Allah	130	All-Wise.
فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ						
the Book	were given	those who	We have instructed	And surely	the earth.	(is) in
مِن 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﴾ وَلِلَّهِ						
And for Allah	131	Most 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 wills	If	132	(as) a Disposer of affairs.	
وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾						
133	All-Powerful.	that	over	And Allah is	others.	and bring
مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ						
(is) the reward	Allah	then with	(of) the world -	reward	desires	[is] Whoever
الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾						
134	All-Seeing.	All-Hearing.	And Allah is	and the Hereafter.	(of) the world	
﴿١٣٥﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ						
(as) witnesses	of justice	custodians	Be	believe[d]!	who	O you
لِلَّهِ وَلَوْ ءَاتَىٰكُمْ عَلَىٰ أَنفُسِكُمْ أَوْ ءَلْوَالِدِينَ ۖ وَالْأَقْرَبِينَ ۚ إِنْ						
if	and the relatives.	the parents	or	yourselves	(it is) against	even if to Allah,
يَكُنْ غَنِيًّا أَوْ فَقِيرًا ۚ فَاللَّهُ أَوْلَىٰ بِهِمَا ۚ فَلَا						
So (do) not	to both of them.	(is) nearer	for Allah	poor,	or	rich he be
تَتَّبِعُوا أَهْوَىٰ ۚ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوُّوا أَوْ نَعَرَضُوا						
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,

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 lost the way, straying far away.

الَّذِينَ ءَامَنُوا ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ					
and the Book	and His Messenger,	in Allah	Believe	believe[d]!	who
الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي					
which	and the Book	His Messenger	upon	He revealed	which
أَنزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ					
and His Angels,	in Allah	disbelieves	And whoever	before.	He revealed
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ					
the Last,	and the Day	and His Messengers	and His Books,		
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا					
136	far away.	straying	he lost (the) way,	then surely	

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 ءَامَنُوا ثُمَّ كَفَرُوا				
disbelieved,	then	believed,	those who	Indeed,
ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا				
then	disbelieved,	then	(again) believed,	then
أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ				
forgive	Allah	will	not	increased
لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا				
137	(on) a (right) way.	will guide them	and not	[for] them

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

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

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

أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ				
Do they seek	the believers.	instead of	(as) allies	
عِنْدَهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا				
(is) all for Allah	the honor	But indeed,	the honor?	with them
وَقَدْ نَزَّلَ عَلَيْكُمْ فِي				
in	to you	He has revealed	And surely	139

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

الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ				
(the) Verses	you hear	when	that	the Book

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 who 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.

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

اللَّهِ	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	الْمُنَافِقِينَ
(would be) like them.	Indeed,	Allah	will be gathering	the hypocrites
وَالْكَافِرِينَ	فِي	جَهَنَّمَ	جَمِيعًا	١٤١
and the disbelievers	in	Hell	all together.	140
الَّذِينَ	يَتَرَبَّصُونَ	بِكُمْ	فَإِن	كَانَ
Those who	are waiting	for you.	Then if	was
فَتْحٌ	مِّن	اللَّهِ	قَالُوا	أَلَمْ
a victory	from	Allah	they say,	'Were not
نَكُنَّ	مَعَكُمْ	وَإِن	كَانَ	لِلْكَافِرِينَ
we	'with you?'	But if	(there) was	for the disbelievers
نَصِيبٌ	قَالُوا	أَلَمْ	نَسْتَحِذْ	
a chance	they said,	'Did not	we have advantage	
عَلَيْكُمْ	وَنَمْنَعُكُمْ	مِّن	الْمُؤْمِنِينَ	
over you	and we protected you	from	the believers?'	
فَاللَّهُ	يَحْكُمُ	بَيْنَكُمْ	يَوْمَ	الْقِيَامَةِ
And Allah	will judge	between you	(on) the Day	(of) the Resurrection,
وَلَنْ	يَجْعَلَ	اللَّهُ	لِلْكَافِرِينَ	عَلَى
and never will	Allah make	for the disbelievers	the believers	over
سَبِيلًا	١٤١	إِنَّ	الْمُنَافِقِينَ	يُخَادِعُونَ
a way.	141	Indeed,	the hypocrites	(seek to) deceive
اللَّهُ	وَهُوَ	خَادِعُهُمْ	وَإِذَا	قَامُوا
Allah	and (it is) He	who deceives them.	And when	they stand
إِلَى	الصَّلَاةِ	قَامُوا	كُسَالَى	يُرَاءُونَ
for	the 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 leaves 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 believe? And Allah is All Appreciative, All-Knowing.

إِلَّا	اللَّهِ	يَذْكُرُونَ	وَلَا	النَّاسَ
except	Allah	they remember	and not	(to) the people
ذَلِكَ	بَيْنَ	مُذَبِّدِينَ	﴿١٤٣﴾	قَلِيلًا
that,	between	Wavering	142	a little.
هَؤُلَاءِ	إِلَىٰ	وَلَا	هَؤُلَاءِ	لَا
those.	to	and not	these	to
لَهُ	تَجِدَ	فَلَنْ	يُضِلَّ	وَمَنْ
for him	you find	then never will	Allah lets go astray -	And whoever
لَا	ءَامِنُوا	الَّذِينَ	يَأْتِيهَا	﴿١٤٤﴾
(Do) not	believe[d]!	who	O you	143
الْمُؤْمِنِينَ	مِنْ دُونِ	أَوْلِيَاءَ	الْكَافِرِينَ	نَتَّخِذُوا
the believers.	instead of	(as) allies	the disbelievers	take
عَلَيْكُمْ	لِلَّهِ	تَجْعَلُوا	أَنْ	أَتْرِيدُونَ
against you	for Allah	you make	that	Do you wish
الْمُنْفِقِينَ	إِنَّ	﴿١٤٥﴾	مُسِينًا	سُلْطَانًا
the hypocrites	Indeed,	144	clear?	an evidence
وَلَنْ	النَّارِ	مِنْ	الْأَسْفَلِ	فِي
and never	the Fire,	of	lowest depths	(will be) in
الَّذِينَ	إِلَّا	﴿١٤٥﴾	نَصِيرًا	لَهُمْ
those who	Except	145	any helper	for them
وَأَخْلَصُوا	بِاللَّهِ	وَأَعْتَصَمُوا	وَأَصْلَحُوا	تَابُوا
and are sincere	to Allah	and hold fast	and correct (themselves)	repent
الْمُؤْمِنِينَ	مَعَ	فَأُولَٰئِكَ	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	وَأَمَنْتُمْ
147	All-Knowing.	All-Appreciative,	And is Allah	and you believe?