

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تِحْبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يَعْلَمُ  
 ٩١ كُلُّ الْطَّعَامِ كَانَ حَلَّا لِّيَنِي إِسْرَئِيلَ إِلَّا مَا حَرَّمَ إِسْرَئِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ  
 أَنْ تُنَزَّلَ الْتَّوْرَةُ قُلْ فَأَتُوا بِالْتَّوْرَةِ فَأَتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ  
 ٩٢ فَمَنِ افْتَرَىٰ عَلَىٰ اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ  
 ٩٣

92. By no means shall you attain *Al-Birr* (piety, righteousness – here it means Allāh's reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurāt (Torah) was revealed. Say (O Muhammad ﷺ): "Bring here the Taurāt (Torah) and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allāh, such shall indeed be the *Zālimūn* (disbelievers).

وَمَا نَفِقُوا	مِمَّا تِحْبُّونَ	حَتَّىٰ تُنْفِقُوا	لَنْ تَنَالُوا الْبِرَّ
and whatever you spend	of what you love	unless you spend	never will you attain piety
الْطَّعَامِ	كُلُّ	بِهِ عَلِيهِ ٩١	فَإِنَّ اللَّهَ
food	all	(is) All-Knowing about it	then verily Allah
إِسْرَئِيلُ	إِلَّا مَا حَرَّمَ	إِسْرَئِيلَ	لِّيَنِي
Israel	except what made unlawful	(of) Israel	to (the) Children
بِالْتَّوْرَةِ	فَأَتُوا	أَنْ تُنَزَّلَ الْتَّوْرَةُ	كَانَ حَلَّا
the Torah	so bring	say [that] the Torah was revealed	was lawful
عَلَىٰ اللَّهِ الْكَذِبَ	قُلْ	مِنْ قَبْلِ	عَلَىٰ نَفْسِهِ
a lie against Allah	فَمَنِ افْتَرَىٰ	إِنْ كُنْتُمْ صَادِقِينَ ٩٣	فَأَتْلُوهَا
أَلَّا يَرَوْهُ	هُمْ	فَأُولَئِكَ	مِنْ بَعْدِ
(are) the wrongdoers	[they]	ذَلِكَ	ذَلِكَ
		فَإِنَّمَا	after

قُلْ صَدَقَ اللَّهُ فَاتَّبَعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ  
 ٩٤ إِنَّ أَوَّلَ بَيْتٍ وُضَعَ لِلنَّاسِ لَلَّذِي يَبْكِهُ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ  
 ٩٥ فِيهِءَيَّدَتْ بَيْنَتْ مَقَامَ إِبْرَاهِيمَ وَمَنْ

دَخَلَهُ كَانَ إِيمَانًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ

اللَّهُ عَنِ الْعَالَمِينَ ٤٧

95. Say (O Muhammad ﷺ): ``Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîfa* (Islamic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*.'' 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-Âlamîn* (mankind and jinn). 97. In it are manifest signs, (for example) the *Maqâm* (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of *Al-Âlamîn* (mankind, jinn and all that exists).

حَنِيفًا	إِبْرَاهِيمَ	فَاتَّبِعُوا مَلَةً	صَدَقَ اللَّهُ	قُلْ
upright	(of) Abraham	so follow (the) creed	Allah has spoken the truth	say
وُضْعَ لِلنَّاسِ	بَيْتٍ	إِنَّ أَوَّلَ	مِنَ الْمُشْرِكِينَ <span style="border: 1px solid black; border-radius: 50%; padding: 2px 5px;">٤٧</span>	وَمَا كَانَ
set up for mankind	House	verily (the) first	of the polytheists	and he was not
فِيهِ	لِلْعَالَمِينَ <span style="border: 1px solid black; border-radius: 50%; padding: 2px 5px;">٤٨</span>	وَهُدًى	مُبَارَكًا	لِلَّذِي
in it	for the worlds	and a guidance	full of blessing	(was) at Bakkah
دَخَلَهُ	وَمَنْ	إِبْرَاهِيمَ	مَقَامٌ	بَيْنَتْ
enters it	and whoever	(of) Abraham	(like) standing place	بَيْنَتْ
حِجُّ	عَلَى النَّاسِ	وَلِلَّهِ		كَانَ إِيمَانًا
(to perform) pilgrimage	on the people	and Allah has (a right)	manifest	(are) signs
وَمَنْ كَفَرَ	سَبِيلًا	إِلَيْهِ	مَنِ اسْتَطَاعَ	الْبَيْتِ
and who denies (the Hajj)	a journey	to it	who is able	(to) the House
غَنِيٌّ عَنِ الْعَالَمِينَ <span style="border: 1px solid black; border-radius: 50%; padding: 2px 5px;">٤٨</span>		فَإِنَّ اللَّهَ		
stands not in need of the worlds		then verily Allah		

قُلْ يَأَهِلُّ الْكِتَابَ لَمْ تَكُفُرُوْنَ بِعِيَادَتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُوْنَ ٤٩ قُلْ يَأَهِلُّ

الْكِتَبِ لِمَ تَصْدُورُونَ عَنْ سَيِّلِ اللَّهِ مِنْ إِيمَانِهِ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شَهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ١١ يَأَيُّهَا الَّذِينَ إِمْنَوْا إِنْ تُطِيعُو أَفْرِيقَامِنَ الَّذِينَ أُوتُوا الْكِتَبَ يُرِدُّوْكُمْ بَعْدَ إِيمَانِكُمْ كَفَرِينَ ١٢

98. Say: ``O people of the Scripture (Jews and Christians)! Why do you reject the Ayât of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?'' 99. Say: ``O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allâh and Islam (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do.'' 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	لِمَ تَكْفُرُونَ	الْكِتَبِ	يَأَهْلَ	قُلْ
in (the) Signs (of) Allah	why (do) you disbelieve	(of) the Scripture	0 people	say
الْكِتَبِ	يَأَهْلَ	قُلْ	عَلَى مَا تَعْمَلُونَ	شَهِيدٌ
(of) the Book	0 people	say	to what you do	(is) Witness while Allah
مَنْ إِمَانَ			عَنْ سَيِّلِ اللَّهِ	لِمَ تَصْدُورُونَ
(those) who have believed			from (the) way (of) Allah	why (do) you stop
شَهَدَاءُ	وَأَنْتُمْ	عِوَجًا	تَبْغُونَهَا	
(are) witnesses	while you	crooked	seeking (to make) it (the way)	
الَّذِينَ إِمْنَوْا	يَأَيُّهَا	عَمَّا تَعْمَلُونَ	يُغَافِلُ	وَمَا اللَّهُ
who believe	0 (you)	of what you do	unaware	and Allah (is) not
يُرِدُّوْكُمْ	الْكِتَبِ	مِنَ الَّذِينَ أُوتُوا	إِنْ تُطِيعُو أَفْرِيقَامِ	
they would render you	the Scripture	of those who were given	if you obey a party	
	كَفَرِينَ	إِيمَانِكُمْ	بَعْدَ	
	(as) disbelievers	your belief	after	

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى عَلَيْكُمْ أَيَّتُ اللَّهُ وَفِيهِمْ رَسُولُهُ وَمَنْ يَعْنَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١١﴾ يَأَيُّهَا الَّذِينَ إِذَا مَنَوْا أَتَقْوَاهُ اللَّهُ حَقَّ تُقَانِيهِ وَلَا تَمُونُ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٢﴾

101. And how would you disbelieve, while to you are recited the Verses of Allāh, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allāh, (i.e. practically follows Islam – Allāh's religion, and obeys all that Allāh has ordered), then he is indeed guided to a Right Path. 102. O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allāh)].

أَيَّتُ اللَّهُ	عَلَيْكُمْ	وَأَنْتُمْ تُتْلَى	وَكَيْفَ تَكْفُرُونَ
(the) Verses (of) Allah	to you	while [you] are recited	and how would you disbelieve
بِاللَّهِ	وَمَنْ يَعْنَصِمْ	رَسُولُهُ	وَفِيهِمْ
to Allāh	and whoever holds fast	(is) His Messenger	and among you
أَتَقْوَا اللَّهَ	الَّذِينَ إِذَا مَنَوْا	يَأَيُّهَا	فَقَدْ هُدِيَ
fear Allāh	who believe	O (you)	إِلَى صِرَاطٍ
		Straight	مُسْتَقِيمٍ
إِلَّا	وَلَا تَمُونُ	تُقَانِيهِ	حَقَّ
except	and you die not	(that) He (should) be feared	(as is His) right
	مُسْلِمُونَ ﴿١٢﴾	وَأَنْتُمْ	
	(are) Muslims	while you	

وَأَعْنَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَقْرَرُوا وَأَذْكُرُوا أَنِّيْعَمْتَ اللَّهُ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَاعَ حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ أَيَّتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٣﴾

103. And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves, and remember Allāh's Favour on you,

for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

وَلَا تَنْقِرُوهُا	جَمِيعًا	بِحَبْلِ اللَّهِ	وَاعْتَصِمُوا
and be not divided	all together	to (the) Rope (of) Allah	and hold fast
أَعْدَاءَ	إِذْ كُنْتُمْ	عَلَيْكُمْ	وَإِذْ كُرُوا نِعْمَتَ اللَّهِ
enemies	when you were	on you	and remember (the) Favour (of) Allah
بِنِعْمَتِهِ	فَاصْبَحْتُمْ	قُلُوبُكُمْ	فَالَّفَ بَيْنَ
by His Grace	and you became	your hearts	then he made friendship between
فَانْقَذَكُمْ	مِنَ النَّارِ	حُفْرَةٌ	وَكُنْتُمْ إِخْوَانًا
then He saved you	of [the] Fire	(of) pit	and you were brethren
لَعَلَّكُمْ تَهتَدُونَ	إِيمَانِهِ	لَكُمْ	كَذَلِكَ يَبْيَنُ اللَّهُ مِنْهَا
so that you may be guided	His Signs	to you	thus Allah makes clear from it

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٤٣ وَلَا تَكُونُوا كَالَّذِينَ تَنَقَّرُوهُ وَأَخْتَلَفُوا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ هُمُ عَذَابٌ عَظِيمٌ ١٤٤ يَوْمَ تَبَيَّضُ وُجُوهٌ وَتَسُودُ وُجُوهٌ فَإِنَّمَا  
الَّذِينَ أَسْوَدَتْ وُجُوهُهُمْ أَكْفَرُهُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ١٤٥

104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. 105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. 106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them

will be said): ``Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.''

يَدْعُونَ إِلَى الْخَيْرِ	أُمَّةٌ	مِنْكُمْ	وَلَتَكُنْ
who invite to the good	a group of people	out of you	and (there) must be
هُمْ	وَأُولَئِكَ	عَنِ الْمُنْكَرِ	وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَا يَنْهَا وَلَا يَأْمُرُونَ
they (who will be)	and those (are)	[from] the wrong	and forbid the right and command
مِنْ بَعْدِ مَا	وَأَخْتَلَفُوا	كَالَّذِينَ تَفَرَّقُوا	وَلَا تَكُونُوا لِلْمُفْلِحُونَ
after	and disputed	like those who divided	and be not the successful
عَظِيمٌ	عَذَابٌ	هُمْ وَأُولَئِكَ	جَاءَهُمْ
awful	(is) a torment	for them and those	the clear signs had come to them
وَسُودٌ	وَجْهٌ تَبَيَّضُ	وَجْهٌ تُجْعَلُ	يَوْمٌ
and would be blackened	(some) faces would be brightened	(on the) Day (when)	
بَعْدَ	أَكْفَرْتُمْ	أَسْوَدَتْ وُجُوهُهُمْ	وَجْهٌ
after (did) you disbelieve?	whose faces blackened	so as for those	(some) faces
تَكَفَّرُونَ	بِمَا كُنْتُمْ	فَذُوقُوا الْعَذَابَ	إِيمَانِكُمْ
disbelieve	for [that] you used to	then taste the torment	your Faith

وَأَمَّا الَّذِينَ أُبَيَّضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَلِدُونَ ١٧٧ تِلْكَ إِيمَانُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ١٨٠ وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَيْهِ تَرْجِعُ الْأُمُورُ ١٨١ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَا يَنْهَا عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْلَا إِيمَانَ أَهْلِ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَسِقُونَ ١٨٢

107. And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allāh. We recite them to you (O Muhammad ﷺ) in truth, and Allāh wills no injustice to the 'Ālamīn (mankind, jinn and all that exists). 109. And to Allāh belongs all

that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh. 110. You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allāh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fāsiqūn* (disobedient to Allāh and rebellious against Allāh's Command).

فِي رَحْمَةِ اللَّهِ		أَيَضَّتْ وُجُوهُهُمْ		وَأَمَّا الَّذِينَ	
then (they will be) in (the) Mercy (of) Allah		brightened their faces		and as for those	
نَّتَّلُوهَا	أَيَّتُ اللَّهَ	تِلْكَ	خَلِيلُونَ	فِيهَا	هُمْ
We recite them	(are the) Verses (of) Allah	these	(will) abide forever	in it	they
لِلْعَالَمِينَ	يُرِيدُ ظُلْمًا	وَمَا اللَّهُ	بِالْحَقِّ	عَلَيْكَ	
to the worlds	desire injustice	and Allah (does) not	in truth	to you	
وَإِلَى اللَّهِ	فِي الْأَرْضِ	وَمَا	فِي السَّمَاوَاتِ	وَلِلَّهِ مَا	
and to Allah	(is) in the earth	and what	(is) in the heavens	and for Allah (is) what	
أَخْرَجَتْ لِلنَّاسِ	أُمَّةٌ	كُنْتُمْ خَيْرًا	تَرْجَعُ أَمْلَأُورُ		
raised up for mankind	(of) people	you are (the) best	the matters go back		
وَتَوَمُّنُونَ	عَنِ الْمُنْكَرِ	وَتَنْهَوْنَ	تَأْمُرُونَ بِالْمَعْرُوفِ		
and you believe	[from] the wrong (evil)	and forbid	you command the good		
لَكَانَ خَيْرًا	الْكِتَابِ	أَهُلُّ	وَلَوْءَامَتْ	بِاللَّهِ	
surely it was better	(of) the Scripture	(the) people	and had believed	in Allah	
الْفَسِقُونَ	وَأَكْثَرُهُمْ	الْمُؤْمِنُونَ	مِنْهُمْ	لَهُمْ	
(are) transgressors	but most of them	(are) believers	(some) of them	for them	

لَنْ يَضْرُرُوكُمْ إِلَّا أَذَّىٰ وَإِنْ يُقْتِلُوكُمْ يُوْلُوْكُمْ إِلَّا دَبَارٌ ثُمَّ لَا يُنْصَرُونَ ١١٠  
ضُرِبَتْ عَلَيْهِمُ الْذِلَّةُ أَيْنَ مَا ثَقَفُوا إِلَّا يُحْبَلُ مِنْ أَنْ أَنَّ اللَّهَ وَحْبَلٌ مِنَ النَّاسِ وَبَاءُو بِغَضَبٍ

مِنَ اللَّهِ وَصُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ إِعْيَاتِ اللَّهِ  
وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ١١٢

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. 112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the Wrath of Allāh, and destitution is put over them. This is because they disbelieved in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress beyond bounds (in Allāh's disobedience, crimes and sins).

يُوْلُوْكُمْ	فَإِنْ يُقْتَلُوْكُمْ	إِلَّا أَذَّى	لَنْ يَضُرُّكُمْ
they will turn to you	and if they fight you	except a (little) hurt	they will never harm you
الْذِلَّةُ	صُرِبَتْ عَلَيْهِمْ	لَا يُنْصَرُونَ	الْأَدَبَارُ
disgrace	was stamped upon them	they will not be helped	then the backs
مِنَ اللَّهِ	بِحَبْلٍ	إِلَّا	أَيْنَ مَا ثَقَفُوا
from Allah	with a rope (covenant)	except	wherever they are found
مِنَ اللَّهِ	يُعَذِّبُ	وَبَاءُوا	وَحَبْلٍ
from Allah	wrath	and they have incurred	from men and a rope (covenant)
كَانُوا	بِأَنَّهُمْ	الْمَسْكَنَةُ	وَصُرِبَتْ
(is) because they used to	that	the humiliation	upon them and was stamped
حَقٌّ	بِغَيْرِ	وَيَقْتُلُونَ الْأَنْبِيَاءَ	يَكْفُرُونَ إِعْيَاتِ اللَّهِ
right	without	and (used to) kill the Prophets	reject (the) Verses (of) Allah
يَعْتَدُونَ	وَكَانُوا		ذَلِكَ بِمَا عَصَوْا
transgress	and they used to	that (is) because they disobeyed	

لَيْسُوا سَوَاءٌ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَلَوَّنَ إِعْيَاتِ اللَّهِ إِنَّهُمْ أَلَّا يَلِلُ وَهُمْ  
يَسْجُدُونَ ١١٣ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَاونَ

عَنِ الْمُنْكَرِ وَسَرِّعُونَ فِي الْخَيْرَاتِ ۚ وَأُولَئِكَ مِنَ الصَّالِحِينَ ۝ وَمَا يَفْعَلُونَ  
مِنْ خَيْرٍ فَلَنْ يُكَفَّرُوهُ ۚ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ۝

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night, prostrating themselves in prayer. 114. They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. 115. And whatever good they do, nothing will be rejected of them; for Allāh knows well those who are Al-Muttaqūn (the pious).

قَائِمَةٌ	أُمَّةٌ	الْكِتَبِ	مِنْ أَهْلٍ	لَيْسُوا سَوَاءٌ
upright	a people	(of) the Scripture	of (the) people	they are not (all) alike
وَهُمْ يَسْجُدُونَ ۝	اللَّيلُ	ءَانَةٌ	يَتَلَوَنَ ۚ إِيمَانُهُمْ	يَسْجُدُونَ ۝
and they prostrate	(of) the night	(during the) hours	they recite (the) Verses (of) Allah	يَسْجُدُونَ ۝
وَيَأْمُرُونَ	الْآخِرِ	وَالْيَوْمِ	يُؤْمِنُونَ ۚ بِاللَّهِ	يُؤْمِنُونَ ۚ بِاللَّهِ
and they command	the Last	and the Day	they believe in Allah	يُؤْمِنُونَ ۚ بِاللَّهِ
فِي الْخَيْرَاتِ	وَسَرِّعُونَ	عَنِ الْمُنْكَرِ	وَنَهَوْنَ	بِالْمَعْرُوفِ
in (doing) good deeds	and they hasten	[from] the wrong	and forbid	the good
مِنْ خَيْرٍ	وَمَا يَفْعَلُونَ	مِنَ الصَّالِحِينَ ۝	وَأُولَئِكَ	وَأُولَئِكَ
of good	and whatever they do	of the righteous	and they (are)	وَأُولَئِكَ
عَلِيهِمْ بِالْمُتَّقِينَ ۝	وَاللَّهُ	فَلَنْ يُكَفَّرُوهُ		
(is) Ever-Knowing of the pious	and Allah	then they will never be denied [it]	(its reward)	

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَلِيلُونَ ۝ مَتَّلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الْدُّنْيَا كَمَثَلِ  
رِيحٍ فِيهَا صَرُّ أَصَابَتْ حَرَثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمُهُمْ اللَّهُ  
وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ ۝

116. Surely, those who reject Faith (disbelieve in Allāh and in Muhammad ﷺ as being Allāh's Messenger and in all that which he has brought from Allāh), neither their properties nor their offspring will avail them aught against Allāh. They are the dwellers of the Fire, therein they will abide. 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allāh, including the Christ and Muhammad ﷺ). Allāh wronged them not, but they wronged themselves.

أَمْوَالُهُمْ	عَنْهُمْ	لَنْ تُغْنِيَ	إِنَّ الَّذِينَ كَفَرُوا
their wealth	[for] them	will never avail	indeed those who disbelieved
النَّارُ	أَصْحَابُ	وَأُولَئِكَ	مِنْ أَنَّ اللَّهَ شَيَّعَ
(of) the Fire	(are the) dwellers	and those	anything from Allah
مَا يُنْفِقُونَ	مَثُلٌ	خَلِدُونَ	فِيهَا
(of) what they spend	(the) example	(will) abide forever	in it (therein)
فِيهَا	رِيحٌ	كَمَثَلٍ	هُمْ
in it	(of) a wind	(is) like (the) example	in this
ظَلَمُوا أَنفُسَهُمْ	قَوْمٌ	أَصَابَتْ حَرَثٌ	صَرْ
who wronged themselves	(of) a people	it struck (the) harvest	(is) severe cold
وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ	وَمَا ظَلَمَهُمْ اللَّهُ		فَأَهْلَكَهُ
[and] but they did wrong themselves	and Allah wronged them not		and destroyed it

يَأَيُّهَا الَّذِينَ إِذَا مَنَّا لَا تَشْكُرُونَ بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَ كُمْ حَبَالًا وَدُؤُلًا مَا عَنِتُمْ  
قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَالَكُمُ الْأَيَّتِ  
إِنْ كُنْتُمْ تَعْقِلُونَ

118. O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt

you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayāt* (proofs, verses, evidences) if you understand.

مِنْ دُونِكُمْ	لَا تَنْخُذُوا بِطَانَةً	الَّذِينَ أَمْنَوْا	يَأْتِيهَا
[from] out of you (your religion)	take not (as) friends	who believe	O (you)
مَا عَنْتُمْ	وَدُّوا	خَبَالًا	لَا يَأْلُونَ كُمْ
whatever distresses you	they desire	corrupt	they (do) not spare effort to make you
مِنْ أَفْوَاهِهِمْ		قَدْ بَدَّتِ الْبَغْضَاءُ	
from (the utterances of ) their mouths		indeed (their) hatred has become apparent	
فَدَبَّيْنَا	أَكْبَرُ	صُدُورُهُمْ	وَمَا تُخْفِي
verily We have made plain	(is even) greater	their breasts	and what conceal
١١٩	تَعْقِلُونَ	إِنْ كُنْتُمْ	لَكُمْ
understand	if you did	the Verses	to you

هَأَنْتُمْ أُولَئِكَ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوْكُمْ قَالُوا إِنَّا أَمْنَا  
وَإِذَا خَلَوْا عَضُوا عَلَيْكُمُ الْأَنَاءِ مِنَ الْغَيْظِ قُلْ مُؤْمِنُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ١١٩ إِنْ تَمْسِكُمْ حَسَنَةً تَسُوهُمْ وَإِنْ تُصِبُّكُمْ سَيِّةً يَفْرَحُوا بِهَا وَإِنْ  
تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ١٢٠

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurāt (Torah) and the Injīl (Gospel), while they disbelieve in your Book, the Qur'ān]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)." 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqūn* (the pious), not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.

وَتَوْمَنُونَ	وَلَا يُحِبُّونَكُمْ	تُحِبُّونَهُمْ	أُولَاءِ	هَآئُنُّ
and you believe	but they (do) not love you	that love them	those	to you (are)
ءَامَنَا	قَالُوا	لَقَوْكُمْ	وَإِذَا	كُلِّهِ
we believe	they say	they meet you	and when	all of it
مِنَ الْغَيْظِ	الْأَنَاءِ مَلَ	عَصُوا عَلَيْكُمْ	وَإِذَا خَلَوْا	
in rage	(tips of their) fingers	they bite at you	but when they go apart	
عَلِيمٌ بِذَاتٍ		إِنَّ اللَّهَ	مُوْتَوْا بِغَيْظِكُمْ	قُلْ
(is) All-Knower of what (is in)		certainly Allah	perish in your rage	say
وَإِنْ تَصِبُّكُمْ	تَسُوْهُمْ	حَسَنَةٌ	إِنْ تَقْسِمُكُمْ	الْصُّدُورُ
and if overtakes you	it grieves them	a good	if befalls you	(their) breasts
وَإِنْ تَصِرُّوا		يَفْرَحُوا بِهَا		سَيْئَةٌ
but if you remain steadfast		they rejoice at it		a misfortune
إِنَّ اللَّهَ	شَيْئًا	كَيْدُهُمْ	لَا يَضُرُّكُمْ	وَتَقَوْا
indeed Allah	at all	their plot	would not harm you	and become pious (fear Allah)
بِمَا يَعْمَلُونَ مُحِيطٌ				
(is) All-Encompassing of what they do				

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَعِدَ لِلِّقَاتَالِ وَاللَّهُ سَمِيعُ عَلِيهِمْ ١21  
 هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلِيَتَوَكَّلُ الْمُؤْمِنُونَ ١22  
 وَلَقَدْ نَصَرْتُكُمْ اللَّهُ بِيَدِِرِ وَأَنْتُمْ أَذْلَهُ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشَكُّرُونَ ١23

121. And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allâh was their *Wâli* (Supporter and Protector). And in Allâh should the believers put their trust. 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.

بَوَّيِ الْمُؤْمِنِينَ	مِنْ أَهْلِكَ	وَإِذْ عَدَوْتَ
to post the believers	[from] your household	and when you left early morning
عَلِيمٌ	سَمِيعٌ	وَاللهُ
All-Knower	(is) All-Hearer	and Allah
وَاللهُ	أَنْ تَفْشِلَا	مِنْكُمْ
and Allah	to show weakness	of you
فَلَيَسْتُوْكُلُ الْمُؤْمِنُونَ		إِذْ هَمَتْ طَائِفَتَانِ
[so] should the believers put (their) trust		وَعَلَى اللهِ
(were) utterly weak		وَلِيَهُمَا
أَذْلَلَةٌ	وَأَنْتُمْ	بِبَدْرٍ
(were) utterly weak		وَلَقَدْ نَصَرَكُمْ اللهُ
when you		and certainly Allah helped you
لَعْلَكُمْ تَشْكُرُونَ		فَاتَّقُوا اللهُ
so that you may be grateful		so fear Allah

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَّا يَكْفِيْكُمْ أَنْ يُمْدِدُكُمْ رَبُّكُمْ بِشَلَّةَ إَلَفِيْ مِنَ الْمَلَائِكَةِ مُنْزَلِيْنَ ١٢٤ بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَا تُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمْدِدُكُمْ رَبُّكُمْ بِخَمْسَةَ إَلَفِيْ مِنَ الْمَلَائِكَةِ مُسَوِّمِيْنَ ١٢٥ وَمَا جَعَلَهُ اللهُ إِلَّا بُشَرَى لَكُمْ وَلِتَنْطَمِيْنَ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللهِ الْعَزِيزِ الْحَكِيمِ ١٢٦

124. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down?" 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

رَبُّكُمْ	أَنْ يُمْدِدَكُمْ	أَلَّا يَكْفِيْكُمْ	تَقُولُ لِلْمُؤْمِنِينَ	إِذْ
your Lord	that helps you	will (it) not suffice you?	you said to the believers	when
إِنْ تَصْبِرُوا	بَلَى	مُنْزَلِيْنَ	مِنَ الْمَلَائِكَةِ	إَلَفِيْ
if you are steadfast	yes	sent down	[of] angels	thousands

يُمْدِدُكُمْ	هَذَا	مِنْ فَوْرِهِمْ	وَيَأْتُوكُمْ	وَتَتَّقُوا
will help you	[this]	rushingly	and they (the enemy) come to you	and fear (Allah)
وَمَا جَعَلَهُ اللَّهُ	مُسَوِّمِينَ	مِنَ الْمَلَكِكَةِ	أَلْفٌ	رَبُّكُمْ
and Allah make it not	marked	[of] angels	thousands	with five your Lord
وَمَا النَّصْرُ	يَعْلَمُ	وَلِنَطْمِئِنَّ قُلُوبُكُمْ	لَكُمْ	إِلَّا بُشْرَى
and (there is) no help	with it	and to assure your hearts	for you	but glad tiding
الْحَكِيمُ	الْعَزِيزُ	مِنْ عِنْدِ اللَّهِ	إِلَّا	
the All-Wise	the All-Mighty	from Allah		except

لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَهُمْ فَيَنْقَلِبُوا خَابِيَنَ ١٢٧ لَيْسَ لَكَ مِنَ الْأَمْرِ  
شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ١٢٨ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا  
فِي الْأَرْضِ يَعْفُرُ لِمَنْ يَشَاءُ وَيَعْذِبُ مَنْ يَشَاءُ وَاللَّهُ عَفُورٌ رَّحِيمٌ ١٢٩

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zālimūn* (polytheists, wrongdoers and the disobedients). 129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

أُوْيَكِتُهُمْ	مِنَ الَّذِينَ كَفَرُوا	لِيَقْطَعَ طَرَفًا
or subdue them	of those who disbelieved	that He may cut off a part (group)
شَيْءٌ	مِنَ الْأَمْرِ	لَيْسَ لَكَ
at all	the decision	(there) is not for you
فَإِنَّهُمْ	أَوْ يَعْذِبُهُمْ	فَيَنْقَلِبُوا خَابِيَنَ
verily they	or He punishes them	so (that) they return frustrated
وَمَا	عَلَيْهِمْ	أَوْ تَوْبَ
and what	in the heavens	whether He turns (in mercy)
فِي السَّمَاوَاتِ	وَلِلَّهِ مَا	ظَالِمُونَ
and for Allah (is) what	what	(are) wrongdoers

مَنْ يَشَاءُ	وَيُعَذِّبُ	لِمَنْ يَشَاءُ	يَغْفِرُ	فِي الْأَرْضِ
whom He wills	and punishes	[to] whom He wills	He forgives	(is) in the earth
	رَحِيمٌ	عَفُورٌ	وَاللَّهُ	
	Most Merciful	(is) All-Forgiving	and Allah	

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الْرِبَاً أَضْعَافًا مُضْعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ١٣٠ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتُ لِلْكَافِرِينَ ١٣١ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرَحَّمُونَ ١٣٢ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّنْ رَبِّكُمْ وَجَنَّةٌ عَرَضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتُ لِلْمُتَّقِينَ ١٣٣

130. O you who believe! Eat not *Ribā* (usury) doubled and multiplied, but fear Allāh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allāh and the Messenger (Muhammad ﷺ) that you may obtain mercy. 133. And march forth in the way (which leads) to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqūn* (the pious).

مُضْعَفَةً	أَضْعَافًا	لَا تَأْكُلُوا الْرِبَاً	الَّذِينَ آمَنُوا	يَأَيُّهَا
(and) redoubled	doubled	devour (eat) not interest	who believe	O (you)
الَّتِي أُعِدَّتُ	وَاتَّقُوا النَّارَ	لَعَلَّكُمْ تُفْلِحُونَ ١٣٠	وَاتَّقُوا اللَّهُ	
which is prepared	and fear the Fire	that you may achieve success	and fear Allah	
لَعَلَّكُمْ تُرَحَّمُونَ ١٣٢	وَالرَّسُولَ	وَأَطِيعُوا اللَّهَ	لِلْكَافِرِينَ ١٣٣	
that you may be shown mercy	and the Messenger	and obey Allah	for the disbelievers	
عَرَضُهَا	وَجَنَّةٌ	مِنْ رَبِّكُمْ	إِلَى مَغْفِرَةٍ	وَسَارِعُوا ١٣١
whose width (is like that of)	and Paradise	of your Lord	to forgiveness	and hasten
أُعِدَّتُ لِلْمُتَّقِينَ ١٣٣		وَالْأَرْضُ	السَّمَوَاتُ	
which is prepared for the pious		and the earth	the heavens	

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَاءِ وَالْكَاظِمِينَ الْفَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا  
اللَّهَ فَاسْتَغْفِرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا  
وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

134. Those who spend (in Allāh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves *Al-Muhsinūn* (the good-doers). 135. And those who, when they have committed *Fāhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; – and none can forgive sins but Allāh—and do not persist in what (wrong) they have done, while they know.

الْغَيْظ	وَالْكَّاظِمِينَ	وَالضَّرَاءُ	فِي السَّرَّاءِ	الَّذِينَ يُنِفِّقُونَ
(their) rage	and who control	and (in) adversity	in prosperity	those who spend
وَالَّذِينَ	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾	عِن النَّاسِ	وَالْعَافِينَ	
and those who	and Allah loves the good-doers	the people	and who forgive	
ذَكَرُوا اللَّهَ	أَوْ ظَلَمُوا أَنفُسَهُمْ	فَحِشَةً	إِذَا فَعَلُوا	
they remember Allah	or they wrong themselves	(something) indecent	when they do	
إِلَّا اللَّهُ	الذُّنُوبَ	وَمَن يَغْفِرُ	لِذُنُوبِهِمْ	فَاسْتَغْفِرُوا
but Allah	the sins	and who can forgive	for their sins	and ask forgiveness
وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾	عَلَىٰ مَا فَعَلُوا		وَلَمْ يُصِرُّوا	
while they know	in what they did		and they (do) not persist	

أُولَئِكَ جَرَاؤُهُم مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّتُ تَجْرِي مِنْ تَحْتِهَا أَلَانَّهُرُ خَلِدِينَ  
فِيهَا وَنَعِمَ أَجْرُ الْعَمَلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنُنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ كَانَ عَيْنَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدَىٰ وَمَوْعِظَةٌ لِلْمُتَّقِينَ

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh's Orders). 137. Many similar ways (and mishaps of life) were faced by

nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers). 138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious).

وَجَنَّتُ	مِنْ رَبِّهِمْ	مَغْفِرَةٌ	جَرَأَوْهُمْ	أُولَئِكَ
and Gardens	from their Lord	(is) forgiveness	their reward	those
وَنَقَمَ أَجْرُ	فِيهَا	خَلِدِينَ	الْأَنْهَرُ	جَرَرِي مِنْ تَحْتِهَا
and how excellent reward	therein	they (will) abide forever	the rivers	flow under which
سُنُنٌ	مِنْ قَبْلِكُمْ	قَدْ خَلَتْ	الْعَمَلِينَ	
(many such) situations	before you	verily passed	(for) those who do (good deeds)	
عَقِبَةٌ	كَيْفَ كَانَ	فَانْظُرُوا	فِي الْأَرْضِ	فَسِيرُوا
(the) end	how was	and see	through the earth	so travel
وَهُدَى	لِلنَّاسِ	بَيَانٌ	هَذَا	الْمُكَذِّبِينَ
and a guidance	for mankind	(is) a declaration	this	(of) the deniers (of truth)
لِلْمُتَّقِينَ		وَمَوْعِظَةٌ		
for the pious		and admonition		

وَلَا تَهْنُوا وَلَا تَحْزِنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٨﴾ إِنْ يَمْسِكُكُمْ قَرْحٌ  
فَقَدْ مَسَ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُذَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ  
الَّذِينَ ءَامَنُوا وَيَتَّخِذُ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٣٩﴾ وَلِيُمَحْصَّنَ اللَّهُ  
الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤٠﴾

139. So, do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (or killing) has touched you, be assured a similar wound (or killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Zâlimûn* (polytheists

and wrongdoers). 141. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.

الْأَعْلَوْنَ	وَأَنْتُمْ	وَلَا تَحْزَنُوا	وَلَا تَهْنُوا
(will be) upper-handed	and you	nor be grieved	and (do) not become weak
فَرَحٌ	إِنْ يَمْسِكُمْ	إِنْ كُنْتُمْ مُّؤْمِنِينَ	١٤١
a wound	if has touched you	if you are (true) believers	
وَتَلَكَ	مِثْلُهُ	قَرْحٌ	فَقَدْ مَسَ الْقَوْمَ
and these	similar to that	a wound	so certainly has touched the (disbelieving) people
وَلِيَعْلَمَ اللَّهُ	النَّاسِ	بَيْنَ	الْأَيَّامُ
[and] that Allah may know	[the] people	among	نُدَاوِلُهَا
شَهِدَاءَ	مِنْكُمْ	وَيَتَّخِذَ	الَّذِينَ ءَامَنُوا
martyrs	from (among) you	and (that) He may take	those who (realy) believe
وَلِيُّمْحَصَ اللَّهُ	لَا يُحِبُّ الظَّالِمِينَ	وَاللَّهُ	
[and] that Allah may purge	(does) not like the wrongdoers	and Allah	
وَيَمْحَقَ الْكُفَّارِينَ	الَّذِينَ ءَامَنُوا		
and may destroy the disbelievers	those who believed		

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ جَاهُكُمْ وَيَعْلَمَ الْأَصْبَارِينَ ١٤٢ وَلَقَدْ كُنْتُمْ تَمْنَوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلَقُوهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تُنْظَرُونَ ١٤٣ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقِلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضْرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

142. Or do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sābirūn* (the patient)? 143. And you had indeed longed for death (*Ash-Shahādah*-martyrdom) before you met it. Now you have seen it openly with

your own eyes. 144. And Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.

وَلَمَّا يَعْلَمَ اللَّهُ while Allah has not yet tried (known)		أَنْ تَدْخُلُوا الْجَنَّةَ that you would enter Paradise		أَمْ حَسِبْتُمْ or (did) you think
وَيَعْلَمُ الصَّابِرِينَ and (has not) tried the steadfast		مِنْكُمْ of you	الَّذِينَ جَاهَدُوا those who strove hard	
أَنْ تَلَقَّوهُ [that] you met it	مِنْ قَبْلٍ before	تَمْنَوْنَ الْمَوْتَ long for [the] death	وَلَقَدْ كُنْتُمْ and indeed you used to	
وَمَا مُحَمَّدٌ and Muhammad (is) not	وَأَنْتُمْ تَنْظُرُونَ and you were observing (it)		فَقَدْ رَأَيْتُمُوهُ so verily you have faced it	
أَفَإِنْ مَاتَ then if he died?	الْمُرْسُلُ Messengers	مِنْ قَبْلِهِ before him	قَدْ خَلَتْ [indeed] passed away	إِلَّا رَسُولٌ but a Messenger
عَلَى عَيْبَيْهِ on his heels	وَمَنْ يَنْقَلِبْ and who turns back	أَنْقَلَبْتُمْ عَلَى أَعْقَبِكُمْ (will) you turn back on your heels?		أُوْقِتَلَ or is killed
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ and Allah will give reward to the grateful	شَيْئًا at all		فَلَنْ يَضُرَّ اللَّهُ then he will never harm Allah	

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا يَادِنَ اللَّهُ كَثِيرًا مُؤْجَلًا وَمَنْ يُرِدُ ثَوَابَ الدُّنْيَا  
نُؤْتِهِ مِنْهَا وَمَنْ يُرِدُ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْرِي الشَّاكِرِينَ  
وَكَائِنَ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابُهُمْ فِي سَيِّلِ اللَّهِ وَمَا ضَعُفُوا  
وَمَا أَسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it;

and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirûn (the patient).

بِإِذْنِ اللَّهِ	إِلَّا	أَنْ تَمُوتَ	لِنَفْسٍ	وَمَا كَانَ
by (the) Leave (of) Allah	but	that he dies	for a person	and it is not
الْدُّنْيَا	ثَوَابٌ	وَمَنْ يُرِدُ	مُؤْجَلٌ	كَثِيرًا
(of) the world	a reward	and whoever desires	appointed	a term
الْآخِرَةُ	ثَوَابٌ	وَمَنْ يُرِدُ	مِنْهَا	نُوْرٌ
(of) the Hereafter	a reward	and whoever desires	of it	We shall give him
وَكَائِنَ	وَسَبَّاجُرِيٰ الْشَّاكِرِيَّنَ	مِنْهَا	نُوْرٌ	
and many	and We shall reward the grateful	of it	We shall give him	
فَمَا وَهَنُوا	كَثِيرٌ	رِبِيُّونَ	قَتَلَ مَعَهُ	مِنْ نَّبِيٍّ
but they neither lost heart	numerous	godly men	fought with him	[of] a Prophet
وَمَا ضَعُفُوا	فِي سَبِيلِ اللَّهِ	أَصَابُوهُمْ	لِمَا	
nor (did) they weaken	in (the) way (of) Allah	befell them	for what	
وَاللَّهُ يُحِبُّ الصَّابِرِيَّنَ	وَمَا أَسْتَكَانُوا			
and Allah loves the steadfast	nor they abased themselves			

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا أَنْفَرْلَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبَّتْ أَقْدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيَّنَ ١٤٧ فَعَانِهِمُ اللَّهُ ثَوَابُ الدُّنْيَا وَحُسْنَ ثَوَابُ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِيَّنَ ١٤٨ يَتَأَيَّهَا الَّذِيْنَ إِمَّا نَفْعَلُوا إِنْ تُطِيعُوا الَّذِيْنَ كَفَرُوا يَرْدُوْكُمْ عَلَى أَعْقَابِكُمْ فَتَنَقْلِبُوا خَسِيرِيَّنَ

147. And they said nothing but: ``Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and

give us victory over the disbelieving folk." 148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves *Al-Muhsinūn* (the good-doers). 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

ذُنُوبَنَا	أَغْفِرْ لَنَا	أَنْ قَالُوا رَبَّنَا	إِلَّا	وَمَا كَانَ قَوْلَهُمْ
our sins	forgive [for] us	that they said our Lord	except	and their saying was not
وَانْصُرْنَا	وَثَبِّتْ أَقْدَامَنَا	فِي أَمْرِنَا	وَإِسْرَافَنَا	
and help us	and set firmly our feet	in our affairs	and our excesses (transgressions)	
أَلْدُنِيَا	ثَوَابَ	فَعَانِهِمْ اللَّهُ	الْكَافِرِينَ	عَلَى الْقَوْمِ
(of) this world	(the) reward	so Allah gave them	[the] disbelieving	against the people
يَا تَائِيْهَا	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ	الْآخِرَةَ	ثَوَابَ	وَحْسَنَ
0 (you)	and Allah loves the good-doers	(of) the Hereafter	reward	and excellent
يَرْدُدُوكُمْ	كَفَرُوا	إِنْ تُطِيعُوا	الَّذِينَ إِمَانُوا	الَّذِينَ إِمَانُوا
they will drive you back	those who disbelieve	if you obey	who believe	
فَتَنَقْبِلُوا أَخْسِرِينَ		عَلَى أَعْقَبِكُمْ		
and you will turn back (from Faith as) losers			on your heels	

بَلِ اللَّهُ مَوْلَدُكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ١٥٠ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
أَرْعَبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانَنَا وَمَأْوَاهُمُ الْنَّارُ  
وَبِئْسَ مَأْوَى الظَّالِمِينَ ١٥١

150. Nay, Allāh is your *Maulā* (Patron, Lord, Helper, Protector), and He is the Best of helpers. 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zālimūn* (polytheists and wrongdoers).

سَنُلْقِي	النَّاصِرِينَ	خَيْرٌ	وَهُوَ	مَوْلَدُكُمْ	بَلِ اللَّهُ
We shall cast	(of) the helpers	(is the) Best	and He	(is) your Protector	but Allah

بِمَا أَشْرَكُوا	الرُّعب	أَلَّذِينَ كَفَرُوا	فِي قُلُوبِ
(because) of what they associated	terror	(of) those who disbelieved	into (the) hearts
وَمَا وَنَهُمْ	سُلْطَنًا	بِهِ	مَا لَمْ يُنْزِلْ
and their abode	any sanction	with it	that which He did not send
الظَّالِمِينَ	وَبِئْسَ مَتْوَى	النَّارُ	بِاللَّهِ
(of) the wrongdoers	[and] how bad is (the) abode	(is) the Fire	

وَلَقَدْ صَدَقَكُمْ اللَّهُ وَعْدَهُ إِذْ تَحْسُونَهُمْ بِإِذْنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ  
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرَدْتُكُمْ مَا تُحِبُّونَ مِنْكُمْ  
مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ  
لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

152. And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.

تَحْسُونَهُمْ	إِذْ	وَعْدَهُ	وَلَقَدْ صَدَقَكُمْ اللَّهُ
you were destroying them	when	His Promise	and indeed Allah fulfilled to you
وَتَنَزَّعْتُمْ	حَتَّىٰ إِذَا فَشِلْتُمْ		بِإِذْنِهِ
and you fell to disputing	until when you showed weakness		with His Leave
أَرَدْتُكُمْ	مِّنْ بَعْدِ مَا	وَعَصَيْتُمْ	فِي الْأَمْرِ
He showed you	after	and you disobeyed	about the order
وَمِنْكُمْ	الدُّنْيَا	مَنْ يُرِيدُ	مَا تُحِبُّونَ
and of you (some)	this world	of you (are some)	what you love
لِيَبْتَلِيَكُمْ	عَنْهُمْ	ثُمَّ صَرَفَكُمْ	مَّنْ يُرِيدُ
that He may test you	from them	the Hereafter	who desire

١٥٣	عَلَى الْمُؤْمِنِينَ	ذُو فَضْلٍ	وَاللَّهُ	عَنْكُمْ	وَلَقَدْ عَفَا
	to the believers	(is) Most Gracious	and Allah	you	and indeed He forgave

إِذْ تُصْعِدُونَ وَلَا تَكُونُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَىٰكُمْ فَأَثْبِتُكُمْ غَمَّا بِغَمٍ لِكَيْلًا تَحْرَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَبَّكُمْ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ١٥٣

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in the rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do.

وَلَا تَكُونُونَ	إِذْ تُصْعِدُونَ
and you were not paying a heed	(and remember) when you were climbing (the hill)
فَأَثْبَتَكُمْ	عَلَىٰ أَحَدٍ وَالرَّسُولُ
then He rewarded you	in your rear
فَاتَكُمْ	يَدْعُوكُمْ فِي أُخْرَىٰكُمْ
escaped you	was calling you
عَلَىٰ مَا	لِكَيْلًا تَحْرَنُوا
for that which	غَمَّا بِغَمٍ
	so that you may neither grieve
	for grief
خَيْرٌ بِمَا تَعْمَلُونَ	وَلَا مَا
(is) Well-Aware of what you do	أَصَبَّكُمْ
	and Allah
	befell you
	nor (for) that which

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَسَّاً يَغْشَى طَآفِكَةً مِنْكُمْ وَطَآيِقَةً قَدَّ أَهْمَمَتْهُمْ أَنفُسُهُمْ يَظْنُونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَهْلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ لِلَّهِ لِلَّهِ يُخْفِونَ فِي أَنفُسِهِمْ مَا لَا يُبَدِّونَ لَكُمْ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلَنَا هَنَّا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلَيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلَيُمَحْصَّ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ١٥٣

154. Then after the distress, He sent down security upon you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allāh—the thought of ignorance. They said, ``Have we any part in the affair?'' Say (O Muhammad ﷺ): ``Indeed the affair belongs wholly to Allāh.'' They hide within themselves what they dare not reveal to you, saying: ``If we had anything to do with the affair, none of us would have been killed here.'' Say: ``Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,'' but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in (your) breasts.

أَمْنَةٌ	الْغَمَّ	مِنْ بَعْدِ	عَلَيْكُمْ	ثُمَّ أَنْزَلَ
an inner peace	the grief (distress)	after	upon you	then He sent down
وَطَّاِفَةٌ	مِنْكُمْ	يَغْشَى طَّاِفَةٌ	نُعَسَّاً	
and (members of another) group	of you	overtakes a group		slumber
ظَنَّ	بِاللَّهِ يَظْنُونَ	أَنفُسُهُمْ	قَدْ أَهْمَمْتُمْ	
thought	wrongly	thinking of Allah	themselves	certainly were concerned (about)
مِنْ شَيْءٍ	مِنَ الْأَمْرِ	لَنَا	يَقُولُونَ هَلْ	الْجَهْلِيَّةُ
anything	from the affair	for us	they say (is there)?	(of) ignorance
مَا	يُخْفُونَ فِي أَنفُسِهِمْ	لِلَّهِ كُلُّهُ	قُلْ إِنَّ الْأَمْرَ	
what	they hide within themselves	(is) for Allah	all of it	say indeed the affair
شَيْءٌ	مِنَ الْأَمْرِ	لَوْكَانَ	يَقُولُونَ لَكُمْ	لَا يُبَدُّونَ
anything	from the affair	for us	if (there) was	they (do) not reveal
فِي بُيُوتِكُمْ	لَوْكَنْتُمْ	قُلْ	مَا قَاتَلَنَا هَذُهُنَا	
in your houses	(even) if you had been	say		we were not killed here
الْقَتْلُ	كُتِبَ عَلَيْهِمْ		لَبَرَّ الَّذِينَ	
the death	for whom was decreed		surely would have gone forth	those
صُدُورِكُمْ	مَا فِي	وَلَيَبْتَلِي اللَّهُ	إِلَى مَضَاجِعِهِمْ	
your breasts	what (is) in	and that Allah may test		to the places of their death

عَلِيمٌ	وَاللَّهُ	قُلُوبُكُمْ	مَا فِي	وَلِيُّمْحَصَ
(is) All-Knower	and Allah	your hearts	what (is) in	and that He may purge
	الْأَصْدُورِ		بِذَاتِ	
	the breasts		of what (is in)	

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَّقْيَى الْجَمِيعَانِ إِنَّمَا أَسْتَرَّ لَهُمُ الشَّيْطَانُ بِعَضُّ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ عَفُورٌ حَلِيمٌ يَأْمَلُهَا الَّذِينَ أَمْنَوْا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لَا يُخَوِّنُنَّاهُمْ إِذَا أَضْرَبُوا فِي الْأَرْضِ أَوْ كَانُوا أَغْرَى لَوْ كَانُوا عِنْدَنَا مَا مَأْتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحِبُّ وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: ``If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.

الْتَّقْيَى الْجَمِيعَانِ	يَوْمَ	مِنْكُمْ	إِنَّ الَّذِينَ تَوَلَّوْا	
the two hosts met		(on the) day	of you	surely those who turned their backs
مَا كَسَبُوا	بِعَضٍ	الشَّيْطَانُ	إِنَّمَا أَسْتَرَّ لَهُمْ	
(of) what they had earned	for some	Satan	only made them slip	
حَلِيمٌ	عَفُورٌ	إِنَّ اللَّهَ	عَنْهُمْ	وَلَقَدْ عَفَا اللَّهُ
All-Forbearing	(is) All-Forgiving	verily Allah	them	but indeed Allah forgave
وَقَالُوا	كَالَّذِينَ كَفَرُوا	لَا تَكُونُوا	الَّذِينَ أَمْنَوْا	يَأْمَلُهَا
and said	like those who disbelieved	be not	who believe	0 (you)

أَوْ كَانُواْ أَغْزِيَ	ضَرَبُواْ فِي الْأَرْضِ	إِذَا	لَا خُوَانِهِمْ
or they were fighting	they were travelling through the earth	when	to their brethren
وَمَا قُتِلُواْ	مَا مَاتُواْ	لَوْ كَانُواْ عِنْدَنَا	
nor they would have been killed	they would neither have died	if they had been with us	
وَاللَّهُ يُحْكِي	فِي قُلُوبِهِمْ	حَسَرَةٌ	لِيَجْعَلَ اللَّهُ ذَلِكَ
and Allah gives life	in their hearts	a cause of regret	so that Allah makes it
بِمَا تَعْمَلُونَ بَصِيرٌ	وَاللَّهُ	وَمِيتٌ	
(is) All-Seer of what you do	and Allah	and causes death	

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُمْ لِمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِمَّا يَجْمِعُونَ  
 وَلَئِنْ مُتُمْ أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ فِيمَا رَحْمَةٌ مِنَ اللَّهِ لِنَتَ لَهُمْ وَلَوْ كُنْتَ  
 فَظًا غَلِيظًا الْقَلْبُ لَا نَفَضُوا مِنْ حَوْلَكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ  
 فَإِذَا عَزَفْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, to Allāh you shall be gathered. 159. And by the Mercy of Allāh, you (Muhammad ﷺ) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).

لَمَغْفِرَةٌ	أَوْ مُتُمْ	فِي سَبِيلِ اللَّهِ	وَلَئِنْ قُتِلْتُمْ
surely forgiveness	or die	in (the) way (of) Allah	and if [indeed] you are killed
وَلَئِنْ مُتُمْ	مِمَّا يَجْمِعُونَ	خَيْرٌ	وَرَحْمَةٌ مِنَ اللَّهِ
and if [indeed] you die	than what they amass	(are) better	and mercy from Allah
رَحْمَةٌ مِنَ اللَّهِ	فِيمَا	لِإِلَى اللَّهِ تُحْشَرُونَ	أَوْ قُتِلْتُمْ
(the) Mercy of Allah	and by	surely you will be gathered to Allah	or are killed

الْقَلْبُ	غَلِظٌ	وَلَوْ كُنْتَ فَظًّا	لِنَتَ لَهُمْ
(of) heart	(and) fierce	and had you been rough	you dealt gently with them
عَنْهُمْ	فَاعْفُ	مِنْ حَوْلَكَ	لَا نَفْصُوا
them	so pardon	from about you	surely they would have broken away
فِي الْأَمْرِ	وَشَارِرُهُمْ	هُمْ	وَاسْتَغْفِرُ
in the (public) matters	and consult them	for them	and ask forgiveness
إِنَّ اللَّهَ	عَلَى اللَّهِ	فَتَوَكَّلْ	فَإِذَا عَزَمْتَ
verily Allah	in Allah	then put your trust	but when you have resolved
يُحِبُّ الْمُتَوَكِّلِينَ <small>١٥١</small>			
loves those who put their trust (in Him)			

إِنْ يَنْصُرُكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ  
وَعَلَى اللَّهِ فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ ١٥١ وَمَا كَانَ لِنِبِيٍّ أَنْ يَغْلِبَ وَمَنْ يَغْلِبْ يَأْتِ بِمَا غَلَّ يَوْمَ  
الْقِيَمَةِ ثُمَّ تُؤْفَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ١٥٢ أَفَمَنِ أَتَّبَعَ رِضْوَانَ  
الَّهِ كَمْ بَاءَ بِسَخَطِ مِنَ اللَّهِ وَمَا وَلَهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ١٥٣

160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allāh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allāh (by taking a part of the booty illegally – Ghulul)? – his abode is Hell, and worst indeed is that destination!

فَمَنْ	وَإِنْ يَخْذُلْكُمْ	لَكُمْ	فَلَا غَالِبَ	إِنْ يَنْصُرُكُمْ مِنْ اللَّهِ
then who	and if He forsakes you	you	then none (can) overcome	if Allah helps you
فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ <small>١٥١</small>	وَعَلَى اللَّهِ	مِنْ بَعْدِهِ	يَنْصُرُكُمْ	ذَا الَّذِي
let the believers put (their) trust	and in Allah	after Him	can help you	(is there) that

يَأْتِ	وَمَنْ يَغْلُلُ	أَنْ يَغْلُلَ	لِنَبِيٍّ	وَمَا كَانَ
will bring forth	and whosoever defrauds	that he defrauds	for a Prophet	and it was not
شَمْ تُوفَى	الْقِيَمَةُ	يَوْمٌ	بِمَا عَلَى	
then shall be fully recompensed	(of) Resurrection	(on the) Day	what he had defrauded	
لَا يُظْلَمُونَ	وَهُمْ	مَا كَسَبُتُ	نَفْسٍ كُلُّ	
shall not be wronged	and they	what he has earned	person	every
كَمْ بَاءَ	رِضْوَانُ اللَّهِ		أَفَمَنْ أَتَيْعَ	
like (the one) who is laden	(the) good Pleasure (of) Allah		(is) then (one) who followed?	
وَبِئْسَ الْمُصَبِّرُ	جَهَنَّمُ	وَمَا وَهُ	مِنَ اللَّهِ	بِسَخَطٍ
and worst is the destination	(is) Hell	and his abode	of Allah	with Wrath

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ١٦٣ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنفُسِهِمْ يَتَلَوَّ عَلَيْهِمْ أَيْتِهِ وَيُنَزِّكُهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لِفِي ضَلَالٍ مُّبِينٍ ١٦٤ أَوْلَمَّا أَصَبَّتُكُمْ مُّصِيبَةً قَدْ أَصَبَّتُمْ مِثْلَيْهَا قَلْمُمْ أَنَّ هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٦٥

163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do. 164. Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses (the Qur'ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ān) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allāh has power over all things.

بَصِيرٌ بِمَا يَعْمَلُونَ	وَاللَّهُ	عِنْدَ اللَّهِ	دَرَجَاتٌ	هُمْ
(is) All-Seer of what they do	and Allah	with Allah	(have different) grades	they

رَسُولًا	فِيهِمْ	إِذْ بَعَثَ	عَلَى الْمُؤْمِنِينَ	لَقَدْ مَنَّ اللَّهُ
a Messenger	in them	when He sent	on the believers	indeed Allah conferred a favour
وَيُزَكِّيهِمْ	إِاتَّيْتَهُمْ	يَتَلَوُ عَلَيْهِمْ	مِنْ أَنفُسِهِمْ	
and purifies them	His Verses	who recites unto them	from (among) themselves	
مِنْ قَبْلِ	وَإِنْ كَانُوا	وَالْحِكْمَةَ	الْكِتَابَ	وَيُعَلِّمُهُمْ
before (that)	and indeed they were	and the Wisdom	the Book	and teaches them
قَدْ	مُصِيبَةٌ	أَصَبَّتُكُمْ	أَوْلَمَّا	مُبِينٌ
[indeed]	a calamity	has befallen you	or when?	manifest
هَذَا	قُلْمَنْ أَنَّ		أَصَبَّتُمْ مِثْلَهَا	لِفِي ضَلَالٍ
(is) this	you say from where		you have (already) inflicted (to them) twice to that	[certainly] in error
قَدِيرٌ	شَيْءٍ	عَلَى كُلِّ	إِنَّ اللَّهَ	أَنفُسِكُمْ
(is) All-Powerful	thing	over every	indeed Allah	yourselves
فَلْ هُوَ	مِنْ عِنْدِ			say it (is)

وَمَا أَصَبَّكُمْ يَوْمَ التَّقْيَى الْجَمِيعَانِ فِي إِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَدْتُلُوا فِي سَبِيلِ اللَّهِ أَوْ أَدْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَنَا هُمْ لِلْكُفَّارِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allāh, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.

الْجَمِيعَانِ	يَوْمَ التَّقْيَى	أَصَبَّكُمْ	وَمَا
two hosts (armies)	(on the) day (when) met	befell you	and what

وَلِيَعْلَمَ الْمُؤْمِنِينَ		فَيَأْذِنَ اللَّهُ	
[and] that He might know (test) the (true) believers		(was) by (the) Leave (of) Allah	
هُمْ	وَقِيلَ	الَّذِينَ نَافَقُوا	وَلِيَعْلَمَ
to them	and it was said	those who were tainted with hypocrisy	and that He might know
لَوْنَعْلَمُ	قَالُوا	أَوْ أَدْفَعُوا	قَاتِلُوا فِي سَبِيلِ اللَّهِ
had we known	they said	or defend (yourselves)	fight in (the) way (of) Allah
لِلْكُفَّرِ	هُمْ	لَا تَبْعَدُنَا	قِتَالًا
to disbelief	they	certainly we would have followed you	fighting (will take place)
بِأَفْوَاهِهِمْ	يَقُولُونَ	لِلإِيمَانِ	يَوْمَئِذٍ
with their mouths	they say	(than) to Faith	[from them] (were) nearer
مَا يَكْتُمُونَ	وَاللَّهُ أَعْلَمُ	مِنْهُمْ	مَا لَيْسَ
of what they conceal	and Allah has full knowledge	in their hearts	what is not

الَّذِينَ قَالُوا لَا خَوْنَاهُمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرُءُوا عَنْ أَنفُسِكُمْ  
 الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ  
 عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٨﴾ فَرِحَيْنَ بِمَا أَتَنَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ  
 يَلْحَقُوْهُمْ مِنْ خَلْفِهِمْ أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرَنُونَ ﴿١٩﴾

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): ``If only they had listened to us, they would not have been killed.'' Say: ``Avert death from your own selves, if you speak the truth.''

169. Think not of those who are killed in the way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

لَوْ أَطَاعُونَا	وَقَعَدُوا	لَا خَوْنَاهُمْ	الَّذِينَ قَالُوا
had they followed us	while they sat (at home)	to their brethren	those who said

الْمَوْتَ	عَنْ أَنفُسِكُمْ	فَادْرِءُوا	قُلْ	مَا قِتَلُوا
the death	from your own selves	then avert	say	they would not have been killed
الَّذِينَ قُتِلُوا		وَلَا تَحْسَبُنَّ	إِنْ كُنْتُمْ صَادِقِينَ	١٧٨
those who are killed		and you think not		if you are truthful
رَبِّهِمْ	عِنْدَ	بَلْ أَحْيَاءُ	أَمْوَاتًا	فِي سَبِيلِ اللَّهِ
their Lord	with	nay (they are) alive	(as) dead	in (the) way (of) Allah
عَاتَّهُمْ اللَّهُ		بِمَا	فَرَحِينَ	يُرْزَقُونَ
Allah has bestowed upon them		for what	jubilant	they are well-provided
٢٣	لَمْ يَلْحَقُوا	بِالَّذِينَ	وَيَسْتَبِشِرُونَ	مِنْ فَضْلِهِ
them	have not (yet) joined	for those who	and they rejoice	of His bounty
وَلَا هُمْ يَحْزَنُونَ	عَلَيْهِمْ	أَلَا خَوْفٌ	مِنْ خَلْفِهِمْ	١٧٩
nor they will grieve	(shall be) on them	that no fear	[of] left behind	

يَسْتَبِشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ١٧١ الَّذِينَ أَسْتَجَابُوا  
لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمْ الْقَرْحُ لِلَّذِينَ أَحَسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرًا عَظِيمًا  
الَّذِينَ قَالَ لَهُمُ الْنَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَأَخْشُوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا  
حَسِبْنَا اللَّهَ وَنَعَمْ الْوَكِيلُ ١٧٢

171. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers. 172. Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. 173. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

وَأَنَّ اللَّهَ	وَفَضْلٍ	مِنَ اللَّهِ	يَسْتَبِشِرُونَ بِنِعْمَةٍ
and that Allah	and (His) bounty	of Allah	they rejoice in favour

الَّذِينَ أَسْتَجَابُوا لِلَّهِ	الْمُؤْمِنِينَ	لَا يُضِيغُ أَجْرًا
those who responded to Allah	(of) the believers	will not waste (the) reward
القرح	أَصَابُوهُمْ	مِنْ بَعْدِ مَا
the injury	befell them (they had received)	after
عظيم	أَجْرٌ	وَالرَّسُولِ
great	(is) a reward	and the Messenger
قد جَمَعُوا	إِنَّ النَّاسَ	النَّاسُ
certainly have gathered	verily the people	the people
إِيمَنَا	فَرَادَهُمْ	قَالَ لَهُمْ
(in) Faith	but it increased them	for those who did good
وَقَمَ الْوَكِيلُ	وَقَالُوا حَسِبْنَا اللَّهَ	الَّذِينَ
and He is Excellent Guardian	and they said Allah (is) sufficient for us	لَكُمْ

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسِهِمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أُولِيَّ أَهْلِهِ فَلَا تَخَافُوهُمْ وَخَافُونَ إِنْ كُنْتُمْ مُّؤْمِنِينَ وَلَا يَحْزُنْكَ أَلَّذِينَ يُسَرِّعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضْرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

174. So, they returned with grace and bounty from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty. 175. It is only *Shaitān* (Satan) that suggests to you the fear of his *Auliyā'* [supporters and friends (polytheists, disbelievers in the Oneness of Allāh and in His Messenger, Muhammad ﷺ)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's Will to give them no portion in the Hereafter. For them there is a great torment.

سوء	لَمْ يَمْسِهِمْ	وَفَضْلٍ	مِّنَ اللَّهِ	بِنِعْمَةٍ	فَانْقَلَبُوا
any harm	touched them not	and bounty	of Allah	with favour	so they returned

دُوْفَضِيلٌ	وَاللَّهُ	وَاتَّبَعُوا رِضْوَانَ اللَّهِ		
(is) Owner (of) Bounty	and Allah	and they followed (the) good Pleasure (of) Allah		
يَخْوِفُ أَوْلِيَاءَهُ	الشَّيْطَانُ	إِنَّمَا ذِلْكُمْ	عَظِيمٌ	
suggests fear (to you) of his allies	Satan	(it is) only that	Great	
وَلَا يَحْزُنْكَ	إِنْ كُنْتُمْ مُّؤْمِنِينَ	وَخَافُونِ	فَلَا تَخَافُوهُمْ	
and let not grieve you	if you are (true) believers	but fear Me	so fear them not	
شَيْعًا	لَنْ يَضُرُّوا اللَّهَ	إِنَّهُمْ	فِي الْكُفَّارِ	الَّذِينَ يُسَرِّعُونَ
the least	will never harm Allah	verily they	towards disbelief	those who rush
فِي الْآخِرَةِ	حَظًا	لَهُمْ	أَلَا يَجْعَلَ	يُرِيدُ اللَّهُ
in the Hereafter	any portion	to them	that He will not give	Allah wills
عَظِيمٌ	عَذَابٌ	وَهُمْ		
great	(is) a torment	and for them		

إِنَّ الَّذِينَ أَشْرَوْا الْكُفَّارَ بِالْأَيْمَنِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ  
وَلَا يَحْسِنَ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزَدَادُوا إِثْمًا  
وَلَهُمْ عَذَابٌ مُّهِينٌ

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allāh. For them, there is a painful torment. 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

لَنْ يَضُرُّوا اللَّهَ	بِالْأَيْمَنِ	الْكُفَّارِ	إِنَّ الَّذِينَ أَشْرَوْا	
they will never harm Allah	at the price of Faith	disbelief	Indeed those who have purchased	
الَّذِينَ كَفَرُوا	وَلَا يَحْسِنَ	أَلِيمٌ	عَذَابٌ	وَلَهُمْ شَيْئًا
those who disbelieved	and let not think	painful	(is) a torment	and for them the least
لَهُمْ	إِنَّمَا نُمْلِي	لِأَنفُسِهِمْ	خَيْرٌ	أَنَّمَا نُمْلِي
to them	only We give respite	for themselves	(is) good	to them that We give respite

مُهِينٌ	عَذَابٌ	وَلَهُمْ	إِلَّا شَمَّا	لِيَزَدَادُوا
humiliating	(is) a torment	and for them	(in) sinfulness	so that they may grow

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَيْثَ مِنَ الطَّيْبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَىٰ الْغَيْبِ وَلَكِنَّ اللَّهَ يَعْلَمُ مِنْ رُّسُلِهِ مَنْ يَشَاءُ فَقَاتِلُوا بِاللَّهِ وَرَسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَقَوَّلُوكُمْ أَجْرٌ عَظِيمٌ

179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the *Ghaib* (Unseen), but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and fear Allāh, then for you there is a great reward.

عَلَيْهِ	أَنْتُمْ	عَلَىٰ مَا	لِيَذَرَ الْمُؤْمِنِينَ	مَا كَانَ اللَّهُ
(are) on it	you	on what	that He leaves the believers	Allah is not
لِيُطْلِعَكُمْ	وَمَا كَانَ اللَّهُ	مِنَ الطَّيْبِ	حَتَّىٰ يَمِيزَ الْخَيْثَ	
(going) to inform you	and Allah is not	from the good	till He distinguishes the wicked	
مَنْ يَشَاءُ	يَجْتَبِي مِنْ رُّسُلِهِ	وَلَكِنَّ اللَّهَ	عَلَىٰ الْغَيْبِ	
whom He wills	chooses of His Messengers	[and] but Allah	about the Unseen	
وَتَتَقَوَّلُ	وَإِنْ تُؤْمِنُوا	وَرَسُلِهِ	بِاللَّهِ	فَقَاتِلُوا
and fear (Allah)	and if you believe	and His Messengers	in Allah	so believe
	عَظِيمٌ	أَجْرٌ	فَلَكُمْ	
	great	(is) a reward	then for you	

وَلَا يَحْسِنَ الَّذِينَ يَبْخَلُونَ بِمَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شُرُّ لَهُمْ سَيُطَوَّقُونَ مَا بَخْلَوْا بِهِ يَوْمَ الْقِيَمَةِ وَلَلَّهُ مِرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يُمَا تَعْمَلُونَ خَيْرٌ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَاتَلُهُمْ أَلَا نَبِيَّكُمْ أَعْيُّ حَقٍّ وَنَقُولُ ذُو قُوَّاتِ الْعَذَابِ الْحَرِيقِ

180. And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakāt*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth; and Allāh is Well-Acquainted with all that you do. 181. Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

إِنَّهُمْ مِنَ الظَّالِمِينَ		بِمَا	الَّذِينَ يَبْخَلُونَ		وَلَا يَحْسَبُنَّ
Allah has granted them		of what	those who covetously withhold		and (do) not think
لَهُمْ	شَرٌّ	بَلْ هُوَ	لَهُمْ	خَيْرٌ	هُوَ مِنْ فَضْلِهِ
for them	(is) bad	nay it	for them	(is) good	(that) it of His bounty
يَوْمٌ	يَوْمٌ	مَا يَبْخَلُوا		سَيْطَرَوْفُونَ	
(on the) Day		[of it]	what they covetously withheld		will be hung about their necks
وَالْأَرْضُ	السَّمَوَاتُ	وَلِلَّهِ مِيرَاثٌ		الْقِيَمَةُ	
and the earth	(of) the heavens	and for Allah (is the) heritage		(of) Resurrection	
قَوْلٌ	لَقَدْ سَمِعَ اللَّهُ	إِمَّا تَعْمَلُونَ حَيْرٌ		وَاللَّهُ	
(the) saying	indeed Allah has heard	(is) Well-Acquainted with what you do		and Allah	
سَنَكِّتُ	أَغْنِيَاءُ	وَنَحْنُ	إِنَّ اللَّهَ فَقِيرٌ	الَّذِينَ قَالُوا	
We shall record	(are) rich	and we	verily Allah (is) poor	(of) those who said	
حَقٌّ	يُغَيِّرُ	الْأَنْبِيَاءُ	وَقَتَلُوكُمْ	مَا قَاتَلُوكُمْ	
(of) right	in defiance	(of) the Prophets	and their killing	what they have said	
الْحَرِيقُ		ذُوقُوا عَذَابَ		وَنَقُولُ	
(of) burning Fire		taste (the) torment		and We shall say	

ذَلِكَ بِمَا قَدَّمْتَ أَيْدِيْكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَيْدِ الْحَرِيقُ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا أَلَا نُؤْمِنْ لِرَسُولِ اللَّهِ حَقَّ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ

قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿١٨٣﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءَهُو بِالْبَيِّنَاتِ وَالْزُّبُرِ  
وَالْكِتَابِ الْمُنِيرِ

182. This is because of that (evil) which your hands have sent before you. And certainly, Allāh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they deny you (O Muhammad ﷺ), so were Messengers denied before you, who came with *Al-Baiyyināt* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

بِظَلَامٍ	وَأَنَّ اللَّهَ لَيْسَ	بِمَا قَدَّمْتَ أَيْدِيكُمْ	ذَلِكَ
unjust	and that Allah is never	(is because) of what your hands sent before	that
عَهْدَ إِلَيْنَا	إِنَّ اللَّهَ	أَلَّذِينَ قَالُواْ	لِلْعَيْدِ
has taken our promise	verily Allah	those who said	to (His) slaves
تَأْكُلُ	بِقُرْبَانِ	لِرَسُولٍ	أَلَا نُؤْمِنَ
devours it	an offering	until he brings to us	in any Messenger
بِالْبَيِّنَاتِ	مِنْ قَبْلِي	رَسُولٌ	قَدْ جَاءَكُمْ
with clear signs	before me	Messengers	verily came to you
فَلْ			قُلْ
إِنْ كُنْتُمْ صَادِقِينَ	فَلِمَ قَتَلْتُمُوهُمْ	وَبِالَّذِي قُلْتُمْ	أَنَّا سَارُ
if you are truthful	then why (did) you kill them	and with what you speak of	the fire
مِنْ قَبْلِكَ	فَقَدْ كُذِّبَ رَسُولٌ	فَإِنْ كَذَّبُوكَ	
before you	so indeed were Messengers rejected	then if they have rejected you	
الْمُنِيرِ	وَالْكِتَابِ	وَالْزُّبُرِ	جَاءَهُو بِالْبَيِّنَاتِ
(the) illuminating	and the Book	and the Scripture	who had come with clear signs

كُلُّ نَفْسٍ ذَآيِقَةُ الْمَوْتِ وَإِنَّمَا تُؤْفَقُ أَجْوَرُكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ رُحِّزَ

عَنِ الْنَّارِ وَأَدْخِلْ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعُ الْغُرُورِ  
 ١٨٥ لَتُبْلَوُكُ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا  
 الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا وَإِنْ تَصْرِفُوا  
 ١٨٦ وَتَتَقَوَّلَ فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأَمُورِ

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

## Part - 4

يَوْمٌ	وَلَيْتَمَا تُوْفَّوْنَ أَجُورَكُمْ	الْمَوْتُ	ذَآيَقَةٌ	نَفْسٌ	كُلُّ
(on the) Day	and only you shall be paid your rewards	death	(shall) taste	person	every
وَأَدْخِلْ الْجَنَّةَ	عَنِ الْنَّارِ	فَمَنْ زُحْرَ	الْقِيَمَةُ		
and was admitted to Paradise	from the Fire	then who was drawn away	(of) Resurrection		
إِلَّا مَتَّعُ	الْدُّنْيَا	وَمَا الْحَيَاةُ	فَقَدْ فَازَ		
except (the) enjoyment	(of) this world	and (is) nothing the life	then indeed he is successful		
وَأَنْفُسِكُمْ	لَتُبْلَوُكُ فِي أَمْوَالِكُمْ			الْغُرُورِ	١٨٥
and your lives	you would certainly be put to test in your wealth				(of) illusory (deception)
مِنْ قَبْلِكُمْ	أُوتُوا الْكِتَابَ	مِنَ الَّذِينَ	وَلَسْمَعْنَ		
before you	have been given the Book	from those who	and you shall certainly hear		
وَإِنْ تَصْرِفُوا	كَثِيرًا	أَذَى	وَمِنَ الَّذِينَ أَشْرَكُوا		
and if you remain patient	many	hurtful things	and from those who practiced polytheism		
الْأَمُورِ	مِنْ عَزْمٍ	فَإِنَّ ذَلِكَ	وَتَتَقَوَّلُ		
matters	(is) from great	then indeed that	and become pious		

وَإِذْ أَخَذَ اللَّهُ مِيشَقَ الَّذِينَ أُوتُوا الْكِتَبَ لِتُبَيَّنَهُ، لِلنَّاسِ وَلَا تَكُتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا إِلَيْهِ ثُمَّا قَلِيلًا فِيئَسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا إِمَّا لَمْ يَفْعَلُوا فَلَا تَحْسِبْنَهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

187. (And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from the torment, and for them is a painful torment.

أُوتُوا الْكِتَبَ	الَّذِينَ	مِيشَقٌ	وَإِذْ أَخَذَ اللَّهُ
were given the Scripture	(of) those who	a covenant	and (remember) when Allah took
فَنَبَذُوهُ	وَلَا تَكُتُمُونَهُ،	لِلنَّاسِ	لِتُبَيَّنَهُ،
but they threw it away	and you hide it not	to people	(that) you certainly explain it
فِيئَسَ	قَلِيلًا	ثُمَّا	وَأَشْرَوْا
and worst is	little	ا gain	وَمُهُورِهِمْ
يَفْرَحُونَ		بِهِ	وَرَاءَ
rejoice			ظُهُورِهِمْ
إِمَّا	أَنْ يُحَمَّدُوا	وَيُحِبُّونَ	مِنَ الْعَذَابِ
for what	that they are praised	and they love	بِمَا أَتَوْا
مِنَ الْعَذَابِ	بِمَفَازَةٍ	فَلَا تَحْسِبْنَهُمْ	لَمْ يَفْعَلُوا
from the torment	(will) escape	so you think not (that) they	they (did) not do
	آلِيمٌ	عَذَابٌ	وَلَهُمْ
	painful	(is) a torment	and for them

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلَافِ الْأَيَّلِ وَالنَّهَارِ لَآيَاتٍ لَّا يُؤْلِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): ``Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

## Part - 4

عَلَىٰ كُلِّ	وَاللَّهُ	وَالْأَرْضِ	السَّمَاوَاتِ	وَلِلَّهِ مُلْكُ
over every	and Allah	and the earth	(of) the heavens	and for Allah (is the) dominion
وَالْأَرْضِ	السَّمَاوَاتِ	فِي خَلْقِ	إِنَّ	شَيْءٍ قَدِيرٌ ﴿١٨٩﴾
and the earth	(of) the heavens	in (the) creation	indeed	(is) All-Powerful thing
وَآخْتِلَافِ	الَّذِينَ يَذْكُرُونَ اللَّهَ	الْأَيَّلِ	لَآيَاتٍ	الَّذِينَ يَذْكُرُونَ اللَّهَ
(of) understanding	for men	(are) verily signs	and day	and (in the) alternation
وَيَتَفَكَّرُونَ	وَعَلَىٰ جُنُوبِهِمْ	وَقُعُودًا	قِيمًا	الَّذِينَ يَذْكُرُونَ اللَّهَ
and they reflect	and (lying) on their sides	and sitting	standing	those who remember Allah
مَا خَلَقْتَ هَذَا	رَبَّنَا	وَالْأَرْضِ	السَّمَاوَاتِ	فِي خَلْقِ
You (did) not create this	our Lord	and the earth	(of) the heavens	on (the) creation
النَّارِ ﴿١٩١﴾	عَذَابَ	فَقِنَا	سُبْحَنَكَ	بَطِلًا
(of) the Fire	(from the) torment	then save us	Glory be to You	(in) vain

رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا لِظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩١﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًّا يُنَادِي لِلإِيمَانِ أَنَّ إِيمَانُهُمْ فَعَامَنَا رَبَّنَا فَاغْفِرْلَنَا ذُنُوبَنَا

وَكَفَرَ عَنَّا سَيْعَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ١٩٢ رَبَّنَا وَعَانِنَا مَا وَعَدْنَا عَلَى رُسُلِكَ  
وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ١٩٣

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zālimūn* (polytheists and wrongdoers) find any helpers. 193. "Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrār* (the pious believers of Islamic Monotheism). 194. "Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

رَبَّنَا	إِنَّكَ	مَنْ	تُدْخِلِ النَّارَ	فَقَدْ أَخْرَيْتَهُ
our Lord	verily [You]	whom	You admit to the Fire	then surely You disgraced him
وَمَا	يُنَادِي لِلْإِيمَانِ	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ ١٩٣	إِنَّا سَمِعْنَا
and (there will be) not	calling to the Faith	for the wrongdoers	any helpers	indeed we heard our Lord
مُنَادِيَا	يُنَادِي لِلْإِيمَانِ	أَنَّهَا مِنْ	بِرَّكُمْ	فَعَامَنَا
a crier	calling to the Faith	that believe	in your Lord	so we have believed
رَبَّنَا فَاغْفِرْ	لَنَا	ذُنُوبَنَا	وَكَفَرْ	سَيْعَاتِنَا
our Lord so forgive	[for] us	our sins	and expiate	from us
وَتَوَفَّنَا	مَعَ	أَلْأَبْرَارِ ١٩٢	رَبَّنَا	مَا وَعَانِنَا
and make us die	with	the truly virtuous	our Lord	[and] grant us what
وَعَدْنَا	وَتَوَفَّنَا	عَلَى رُسُلِكَ	وَلَا تُخْزِنَا	لَا تُخْلِفُ الْمِيعَادَ ١٩٣
You promised us	through Your Messengers	through	and (do) not disgrace us	(on the) Day
(of) Ressurection	indeed You	إِنَّكَ	never violate (Your) promise	لَا تُخْلِفُ الْمِيعَادَ

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ  
بعْضٍ فَالَّذِينَ هَا جَرُوا وَأَخْرِجُوا مِنْ دِيْرِهِمْ وَأُوذُوا فِي سَيِّلٍ وَقُتُلُوا وَقُتِلُوا

لَا كَفِرَنَّ عَنْهُمْ سِيَّعَاتِهِمْ وَلَا دُخْلَنَّهُمْ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ ثَوَابًا  
 مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الْثَّوَابِ ١٩٥

195. So, their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be they male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."

عَمِيلٌ	لَا أُضِيعُ عَمَلَ	أَنِّي	رَبُّهُمْ	لَهُمْ	فَاسْتَجَابَ
(of) a worker	(do) not let go to waste labour	that I	their Lord	[to] them	so answered
فَالَّذِينَ هَاجَرُوا	مِنْ بَعْضٍ	بَعْضُكُمْ	أُوْنَانَ	مِنْ ذَكَرٍ	مِنْكُمْ
so those who emigrated	(is) from (the) other	each of you	or female	from male	of you
فِي سَبِيلِي	وَأُوذُوا	مِنْ دِيَرِهِمْ	وَأُخْرِجُوا		
in My Cause	and were persecuted	from their homes	and were driven out		
سِيَّعَاتِهِمْ	لَا كَفِرَنَّ عَنْهُمْ	وَقُتِلُوا	وَقَاتَلُوا		
their evil deeds	surely I will remit from them	and were killed	and who fought		
ثَوَابًا	جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ	جَنَّتِ		وَلَا دُخْلَنَّهُمْ	
a reward	[the] rivers	flow under them	(to) Gardens	and would certainly admit them	
الْثَّوَابِ	حُسْنُ	عِنْدَهُ	وَاللَّهُ	مِنْ عِنْدِ اللَّهِ	
(of) rewards	(is the) best	with Him	and Allah	from (the) Presence (of) Allah	

لَا يَغْرِنَكَ تَقْلُبُ الَّذِينَ كَفَرُوا فِي الْبَلَدِ ١٩٦ مَتَّعْ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ  
 وَبِئْسَ الْمِهَادُ ١٩٧ لَكِنَّ الَّذِينَ أَتَقَوْا رَبَّهُمْ لَهُمْ جَنَّتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ  
 خَلِيلِينَ فِيهَا نُزَّلَ مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ١٩٨

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then their ultimate abode is Hell; and

worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise) ; therein are they to dwell for ever, an entertainment from Allāh; and that which is with Allāh is the best for *Al-Abrār* (the pious believers of Islamic Monotheism).

الَّذِينَ كَفَرُوا		تَقْلِبٌ		لَا يَغْرِيَكَ
(of) those who disbelieved		(the) fluctuation (free disposal)		let not deceive you
جَهَنَّمَ	ثُمَّ مَأْوَنُهُمْ	قَلِيلٌ	مَتَّعٌ	فِي الْأَلْنَدِ
(is) Hell	then their destination	brief	an enjoyment	in the land
جَنَّتٌ	هُمْ	أَتَقْوَأْرَبَهُمْ	لَكِنَّ الَّذِينَ	وَبِئْسَ الْمَهَادُ
(are) Gardens	for them	fear their Lord	but those who	and worst is the resting place
نُزُلًا	فِيهَا	خَلِدِينَ	الْأَنْهَرُ	تَجْرِي مِنْ تَحْتَهَا
a hospitality	therein	they (would) dwell forever	the rivers	flowing under them
لِلْأَبْرَارِ	خَيْرٌ	عِنْدَ اللَّهِ	وَمَا	مِنْ عِنْدِ اللَّهِ
for the righteous	(is) best	(is) with Allah	and that which	from (the) Presence (of) Allah

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزَلَ إِلَيْكُمْ وَمَا أُنْزَلَ إِلَيْهِمْ  
خَشِيعَنَ لِلَّهِ لَا يَشْتَرُونَ بِعِيَادَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ١٩٩ يَأْتِيَهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا  
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ٢٠٠

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward with their Lord. Surely, Allāh is Swift in account. 200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.

لَمَنْ	الْكِتَابِ	مِنْ أَهْلِ	وَإِنَّ
surely (there are those) who	(of) the Scripture	among (the) people	and certainly

وَمَا أُنْزِلَ	إِلَيْكُمْ	وَمَا أُنْزِلَ	يُؤْمِنُ بِاللَّهِ
and what has been revealed	to you	and what has been revealed	believe in Allah
يُبَيِّنُ اللَّهُ	لَا يَشْرَوُنَ	خَشِعُونَ لِلَّهِ	إِلَيْهِمْ
(the) Verses (of) Allah	they (do) not sell	they bow to Allah in humility	to them
إِنَّ اللَّهَ	عِنْدَ رَبِّهِمْ	أَجْرُهُمْ لَهُمْ	ثُمَّنًا قَلِيلًا أُولَئِكَ
indeed Allah	their Lord	with (is) their reward	for them those little (at) a price
وَصَابِرُوا	أَصْبِرُوا	أَمَنُوا	سَرِيعُ الْحِسَابِ
and [be] patient	be steadfast	who believe	0 (you) (to take) account (is) Swift
لَعَلَّكُمْ تُفْلِحُونَ	وَاتَّقُوا اللَّهَ	وَرَابِطُوا	
so that you may be successful	and fear Allah	and stand firm as guards	

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّاسُ اتَّقُوا رَبِّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَعَلَهُمْ مِنْهَا زَوْجَهَا وَبَثَ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا وَإِنَّمَا أَيْمَنُكُمْ أَمْوَالُهُمْ وَلَا تَتَبَدَّلُوا الْخَيْثَ بِالْطَّيْبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَيْهِ أَمْوَالُكُمْ إِنَّهُ كَانَ حُوَّبًا كَبِيرًا

## Sūrah An-Nisā' (The Women) 4

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you. 2. And give to the

orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

الرَّحِيمُ		الرَّحِيمُ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ			
the Most Merciful		the Most Gracious		In the Name (of) Allah			
وَخَلَقَ	نَفْسٍ وَحْدَةً	خَلَقَكُمْ مِنْ	الَّذِي أَتَقْوَى رَبَّكُمْ	أَنْتَأَيْهَا	النَّاسُ	يَأْتِيَهَا	وَخَلَقَ
and created	single	a person	created you from	Who	fear your Lord	mankind	0
وَنِسَاءً	كَثِيرًا	رِجَالًا	مِنْهُمَا	وَبَثَّ	زَوْجَهَا	مِنْهَا	وَنِسَاءً
and women	many	men	from them both	and spread	his mate	from him	وَنِسَاءً
إِنَّ اللَّهَ كَانَ	وَالْأَرْحَامُ	بِهِ	الَّذِي تَسْأَلُونَ	وَأَتَقْوَى اللَّهَ	وَأَتَقْوَى اللَّهَ	وَأَتَقْوَى اللَّهَ	إِنَّ اللَّهَ كَانَ
indeed Allah is	and the wombs	through Him	Whom you demand	and fear Allah	and fear Allah	and fear Allah	indeed Allah is
وَلَا تَبْدِلُوا الْخِيَثَ	أَمْوَالَهُمْ	وَإِنَّوْا مُلِتَّمِ	رَقِيبًا	عَلَيْكُمْ	رَقِيبًا	عَلَيْكُمْ	وَلَا تَبْدِلُوا الْخِيَثَ
and (do) not exchange	bad	their wealth	and give unto the orphans	Watchful	over you	over you	and (do) not exchange
إِلَى أَمْوَالِكُمْ		وَلَا تَأْكُوا أَمْوَالَهُمْ		بِالظَّبَابِ		بِالظَّبَابِ	إِلَى أَمْوَالِكُمْ
(by adding it) to your wealth		and devour not their wealth		for good		for good	(by adding it) to your wealth
كَبِيرًا	حُوَّبًا	إِنَّهُ كَانَ					كَبِيرًا
great	a sin	indeed this is					great

وَإِنْ خِفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَامَىٰ فَإِنَّكُمْ حُوَّبُوا مَا طَابَ لَكُمْ مِنْ أَنْسَابِهِمْ مُشْفَنَ وَثُلَاثَ وَرْبِعَ  
فَإِنْ خِفْتُمْ أَلَا تَعْدِلُوا فَوَحِدَةً أَوْ مَا مَلَكْتُ أَيْمَانُكُمْ ذَلِكَ أَدْفَعَ أَلَا تَعْوَلُوا ۚ وَإِنَّوْا أَنْسَابَ  
صَدِقَتْهُنَّ نَحْلَةً ۚ فَإِنْ طَبَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيَّةًا مَرِيَّةً ۚ

3. And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice. 4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you,

take it, and enjoy it without fear of any harm (as Allāh has made it lawful).

فَإِنْ كِحُوا	فِي الْيَتَمَّةِ	أَلَا تُقْسِطُوا			وَإِنْ خَفْتُمْ
then marry	with the orphan (girls)	that you will not be able to do justice			and if you fear
فَإِنْ خَفْتُمْ	وَرِبْعٌ	وَثَلَاثَ	مَتَّنِي	مِنَ النِّسَاءِ	لَكُمْ
but if you fear	or four	or three	two	of [the] women	to you
ذَلِكَ	مَلَكَتْ أَيْمَنَكُمْ		أَوْ مَا	فَوْحِدَةً	أَلَا تَعْدِلُوا
that	your right hands possess		or what	then one	that you can not do justice
صَدْقَتِهِنَّ	وَإِنُّوا النِّسَاءَ			أَلَا تَعُولُوا	أَدْنَى
happily	their dower	and give to the women			(is) nearer
فَكُلُوهُ	نَفْسًا	مِنْهُ	عَنْ شَيْءٍ	لَكُمْ	فَإِنْ طِبَنَ
then you eat it	(on their) own	of it	any part	to you	but if they willingly remit
	صَرِيْحًا				
	easy digestion		هَنِيْعًا		
	(with) wholesomeness				

وَلَا تُؤْتُوا السَّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيمًا وَأَرْزُقُوهُمْ فِيهَا وَأَكْسُوهُمْ وَقُولُوا  
لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾ وَابْنُلُوْا الْيَتَمَّى حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنَّ إِنَاسَمْ مِنْهُمْ رُشْدًا فَادْفَعُوا  
إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلِيَسْتَعْفِفْ  
وَمَنْ كَانَ فَقِيرًا فَلِيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمُ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ  
بِاللَّهِ حَسِيْبًا

5. And give not to the foolish your property which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. 6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to

them, take witness in their presence; and Allāh is All-Sufficient in taking account.

جَعَلَ اللَّهُ	أَتَيْتَ	أَمْوَالَكُمْ	وَلَا تُؤْتُوا الْسُّفَهَاءَ		
Allah has made	which	your wealth	and give not to the weak of understanding		
وَأَكْسُوهُمْ	فِيهَا	وَأَرْزُقُوهُمْ	قِيمًا	لَكُمْ	
and clothe them	from it	but feed them	means of support	for you	
حَتَّىٰ إِذَا	وَابْنَلُوا الْيَتَمَّ	مَعْرُوفًا	قَوْلًا	لَهُمْ	وَقُولُوا
until when	and test the orphans	(of) good	words	to them	and speak
رُشْدًا	مِنْهُمْ	فَإِنْ إِنْسَنٌ	بَلَغُوا النِّكَاحَ		
mature minded	[of] them	then if you perceive	they reach (the age of) marriage		
إِسْرَافًا	وَلَا تَأْكُلُوهَا	أَمْوَالَهُمْ	إِلَيْهِمْ	فَادْفِعُوا	
wastefully	but you eat it not	their wealth	to them	then deliver	
غَنِيَّا	وَمَنْ كَانَ	أَنْ يَكْبُرُوا			وَيَدَارًا
rich	and who is	(fearing) that they would grow up			and hastily
فَقِيرًا	وَمَنْ كَانَ	فَلَيَسْتَعِفْ			
poor	and who is	then he should abstain entirely (from taking wages)			
أَمْوَالَهُمْ	إِلَيْهِمْ	فَإِذَا دَفَعْتُمْ	بِالْمَعْرُوفِ	فَلَيَأْكُلْ	
their wealth	to them	and when you deliver	fairly	then let him eat (of it)	
حَسِيبًا	بِاللَّهِ	وَكَفَى	عَلَيْهِمْ	فَأَشْهِدُوا	
(as) a Reckoner	Allah	and sufficient is	on them	then take witnesses	

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ  
 وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو  
 الْقُرْبَى وَالْيَتَمَّ وَالْمَسَاكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا وَلِيَخْشَى الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةٌ ضَعِيفَةٌ خَافُوا عَلَيْهِمْ فَلَيَتَقَوَّلُوا اللَّهُ

وَلَيَقُولُوا قَوْلًا سَدِيدًا ۝ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَمَّى ظُلْمًا إِنَّمَا يَأْكُلُونَ  
فِي بُطُونِهِمْ نَارًا وَسَيَصْلُوْنَ سَعِيرًا ۝

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share. 8. And when the relatives and the orphans and *Al-Masakin* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them fear Allāh and speak right words. 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

وَالْأَقْرَبُونَ	تَرَكَ الْوَالِدَانِ	مِمَّا	نَصِيبٌ	لِلرِّجَالِ
and near relatives	is left (by) parents	from what	(there is) a share	for men
وَالْأَقْرَبُونَ	تَرَكَ الْوَالِدَانِ	مِمَّا	نَصِيبٌ	لِلنِّسَاءِ
and near relatives	is left (by) parents	from what	(there is) a share	and for women
وَإِذَا حَضَرَ	مَقْرُوْضًا	نَصِيبًا	أَوْكَثُ	مِمَّا
and when come	ordained (by Allah)	a share	or much	is little of it
فَأَرْزُقُوهُمْ	وَالْمَسْكِينُونَ	وَالْيَتَمَّى	أُولُو الْقُرْبَى	الْقِسْمَةُ
then feed them	and the needy	and the orphans	the relatives	(at the time of) division
وَلِيَخْشَ الَّذِينَ	مَعْرُوفًا	قَوْلًا	لَهُمْ	مِنْهُ
and let fear those who	(of) kindness	words	to them	and say
خَافُوا عَلَيْهِمْ	ضِعْفًا	ذُرْرَيَّةً	مِنْ حَلْفِهِمْ	لَوْ تَرَكُوا
they would have feared about them	weak	offspring	after them	if they left
سَدِيدًا	وَلَيَقُولُوا قَوْلًا			فَلَيَسْتَقُوا اللَّهَ
well-directed (right and fair)	and let them speak words			so let them fear Allah
إِنَّمَا يَأْكُلُونَ	ظُلْمًا	أَلْيَتَمَّى	أَمْوَالَ	إِنَّ الَّذِينَ يَأْكُلُونَ
only they eat up	wrongfully	(of) orphans	(the) wealth	indeed those who eat up

وَسَيَصْلُوْنَ سَعِيرًا	نَارًا	فِي بُطُونِهِمْ
and they will be burnt in blazing Fire	fire	in their bellies

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ فَإِنْ كُنْ نِسَاءً فَوْقَ أُثْنَتَيْنِ فَلَهُنَّ ثُلُثًا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا أُلْثَلِيْفُ وَلَا بَوِيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا أَلْسُدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَةٌ أَبُوَاهُ فَلِأُمِّهِ الْثُلُثُ فَإِنْ كَانَ لَهُ إِخْرَجٌ فَلِأُمِّهِ أَلْسُدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٌ أَبَا وَكُمْ وَأَبْنَا وَكُمْ لَا تَدْرُوْنَ أَيْتُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيْضَةٌ مِنْهُ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيْمًا حَكِيمًا

11. Allāh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) women (only daughters), two or more, their share is two-thirds of the inheritance; if only one (daughter), her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debt. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise.

الْأُنْثَيَيْنِ	مِثْلُ	حَظِّ	لِلَّذِكَرِ	كُمْ	فِي أَوْلَادِكُمْ	يُوصِيكُمُ اللَّهُ
(of) two females	share	equal to	for the male	in your children	Allah enjoins you	
ثُلُثًا	فَلَهُنَّ	أُثْنَتَيْنِ	فَوْقَ		فَإِنْ كُنْ نِسَاءً	
(is) two-thirds	then for them	two	more (than)		but if (there) are women	
الْأُنْصَفُ	فَلَهَا		وَإِنْ كَانَتْ وَاحِدَةً			مَا تَرَكَ
(is) the half	then for her		and if (there) is (only) one			(of) what he left
كَانَ لَهُ	إِنْ	مِمَّا تَرَكَ				
for him is	if	of what he left	a sixth	of them	one	لِكُلِّ وَاحِدٍ
أَبُوَاهُ		وَوَرِثَةٌ	وَلَدٌ	يَكُنْ لَهُ	لَمْ	فَإِنْ لَمْ
his parents		and inherit him	a child	for him is	not	وَلَدٌ

السُّدُسُ	فَلَامِهٌ	إِخْوَةٌ	كَانَ لَهُ	فَإِنْ	الْثُلُثُ	فَلَامِهٌ
a sixth	then for his mother	brothers	for him is	and if	a third	then for his mother
ءَابَاؤُكُمْ	أَوْدَيْنِ	يُوصِي بِهَا		وَصِيَّةٌ	مِنْ بَعْدِ	
your parents	or (any) debt	[of which] he bequeathed		(payment of) bequest		after
نَفْعًا	لَكُمْ	أَقْرَبُ	لَا تَدْرُوْنَ أَيْهُمْ		وَأَبْنَاؤُكُمْ	
(in) benefit	to you	(is) nearer	you (do) not know which of them		and your children	
حَكِيمًا	كَانَ عَلِيًّا	إِنَّ اللَّهَ	فَرِيضَةٌ مِّنْ اللَّهِ			
All-Wise	is All-Knowing	indeed Allah	prescribed by Allah			

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ بَرْدًا فَإِنْ كَانَ لَهُنَّ بَرْدًا فَلَكُمُ الْرُّبْعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الْرُّبْعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ بَرْدًا فَإِنْ كَانَ لَكُمْ وَلَدًا فَلَهُنَّ الْثُلُثُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ أَمْرَأةً وَلَهُ أَخٌ أَوْ أخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا أُسْدُسٌ فَإِنْ كَانُوا أَكْثَرًا مِنْ ذَلِكَ فَهُمْ شُرَكَاءٌ فِي الْثُلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍ وَصِيَّةٌ مِنْ اللَّهِ

وَاللَّهُ عَلِيمٌ حَلِيمٌ

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debt. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debt. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debt, so that no loss is caused (to anyone). This is a Commandment from Allāh; and

Allāh is Ever All-Knowing, Most Forbearing.

يَكُنْ لَهُكُمْ	إِنْ لَمْ	تَرَكَ أَزْوَاجُكُمْ	مَا	نِصْفٌ	وَلَكُمْ
for them is not	if	left your wives	(of) what	(is) half	and for you
مِمَّا تَرَكَ	الرُّبُعُ	فَلَكُمْ	وَلَدُ	فَإِنْ كَانَ لَهُنَّ	وَلَدُ
of what they left	a fourth	then for you	a child	for them is and if	a child
وَلَهُكُمْ	أَوْدِينْ	يُوصِيَنَّ بِهَا	وَصِيَّةٌ	مِنْ بَعْدِ	وَلَهُكُمْ
and for them	or debt	[of which] they bequeath	(payment of) bequest	after	
فَإِنْ	وَلَدُ	يَكُنْ لَكُمْ	مِمَّا تَرَكَ	الرُّبُعُ	
and if	a child	for you is not	if of what you have left	a fourth	
مِمَّا تَرَكَ	الثُّمُنُ	فَلَهُنَّ	وَلَدُ	كَانَ لَكُمْ	
of what you have left behind	(is) an eighth	then for them	a child	for you is	
أَوْدِينْ	تُوصِيَنَّ بِهَا		وَصِيَّةٌ	مِنْ بَعْدِ	
or debt	[of which] you bequeath		(payment of) bequest	after	
وَلَهُ	أُوْمَرَأَةٌ	يُورَثُ كَلَّةٌ	وَرَجُلٌ	فَإِنْ كَانَ رَجُلٌ	
but he has	or woman	testator having no parents and children		and if man is	
السُّدُسُ	مِنْهُمَا	وَاحِدٌ	فِلَكُلٌّ	أَوْ أُخْتٌ	أَخٌ
(is) a sixth	of two	one	then for each	or a sister	a brother
مِنْ بَعْدِ	فِي الْثُلُثٍ	شَرَكَاءٌ	فَهُمْ	مِنْ ذَلِكَ	فَإِنْ كَانُوا أَكْثَرَ
after	in a third	(are) partners	then they	than that	but if they are more
مُضَارٍ	غَيْرَ	أَوْدِينْ	يُوصَيَنَّ بِهَا	وَصِيَّةٌ	
being harmful	without	or debt	[of which] was bequeathed	bequest	
حَلِيمٌ	عَلِيْمٌ	وَاللَّهُ	وَصِيَّةٌ مِنَ اللَّهِ		
All-Forbearing	(is) All-Knowing	and Allah	(this is) a Commandment from Allah		

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلُهُ جَنَّتِ تَجْرِي

١٣ مِنْ تَحْتِهَا أَلَّا نَهَرٌ خَلِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ  
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلُهُ نَارًا خَلِدًا فِيهَا  
وَلَهُ عَذَابٌ مُّهِيِّبٌ

13. These are the limits (set by) Allāh (or ordainments as regards laws of inheritance), and whosoever obeys Allāh and His Messenger (Muhammad ﷺ), will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. 14. And whosoever disobeys Allāh and His Messenger (Muhammad ﷺ), and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

وَرَسُولَهُ	وَمَنْ يُطِيعُ اللَّهَ	حُدُودُ اللَّهِ	تِلْكَ
and His Messenger	and whosoever obeys Allah	(are the) limits (set by) Allah	these
جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا أَلَّا نَهَرٌ خَلِدِينَ	جَنَّتٍ يُدْخِلُهُ	حُدُودُ اللَّهِ	يُدْخِلُهُ
(to) abide forever	the rivers	flow under them	(to) Gardens
وَمَنْ يَعْصِ اللَّهَ	الْفَوْزُ الْعَظِيمُ	وَذَلِكَ	فِيهَا
and whosoever disobeys Allah	great	(would be) the success	and that
نَارًا	يُدْخِلُهُ	وَيَتَعَدَّ حُدُودَهُ	وَرَسُولَهُ
(to) Fire	He would admit him	and transgresses His limits	and His Messenger
عَذَابٌ مُّهِيِّبٌ	وَلَهُ	فِيهَا	خَلِدًا
disgraceful	a torment	and he (will) have	he (would) abide forever

وَالَّتِي يَأْتِيَنَّ الْفَحْشَةَ مِنْ نَسَائِكُمْ فَاسْتَشِدُوا عَلَيْهِنَّ أَرْبَعَةَ مِنْكُمْ  
فَإِنْ شَهَدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ  
سَيِّلًا ١٥ وَالَّذِينَ يَأْتِيَنَّهُمْ مِنْكُمْ فَعَادُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا  
عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَابًا رَّحِيمًا ١٦ إِنَّمَا الْتَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ  
الْسُّوءَ بِجَهَنَّمَ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ  
عَلِيمًا حَكِيمًا

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way. 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allāh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. 17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (i.e., afterwards); it is they whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.

عَلَيْهِنَّ	فَاسْتَشِهْدُوْا	مِنْ نِسَاءِكُمْ	الْفَحْشَةَ	وَالَّتِي يَأْتِيْنَ
against them	so call to witness	of your women	lewdness	and those who commit
فِي الْبُيُوتِ	فَأَمْسِكُوْهُنَّ	فَإِنْ شَهِدُوْا	أَرْبَعَةَ مِنْكُمْ	
to (their) houses	then confine them	and if they bear witness	of you	four
وَالَّذِيْنَ	سَيِّلًا	الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ	حَتَّىٰ يَوْقَدُهُنَّ	
and those two who	a way	for them or Allah makes	[the] death	until comes to them
وَأَصْلَحَا	فَإِنْ تَابَا	فَعَذُوْهُمَا	يَأْتِيْنَهَا مِنْكُمْ	
and mend their ways	then if they repent	then punish them both	of you	commit that
كَانَ تَوَّابًا	إِنَّ اللَّهَ	عَنْهُمَا	فَأَعْرِضُوْا	
is Acceptor of the repentance	indeed Allah	from both of them	then turn away	
لِلَّذِيْنَ	عَلَى اللَّهِ	إِنَّمَا التَّوْبَةُ	رَحِيمًا	
(is) for those who	upon Allah	only (acceptance of) the repentance		Most Merciful
فَأُولَئِكَ	مِنْ قَرِيبٍ	ثُمَّ يَتُوبُوْنَ	بِجَهَلَةٍ	يَعْمَلُوْنَ السُّوءَ
then those	soon	then they repent	in ignorance	do evil
حَكِيْمًا	عَلِيْمًا	وَكَانَ اللَّهُ	يَتُوبُ اللَّهُ عَلَيْهِمْ	
All-Wise	All-Knowing	and Allah is	Allah accepts repentance of theirs	

وَلَيَسْتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السُّيُّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدُهُمُ الْمَوْتُ

فَالَّذِي تَبَّتْ أَكْنَنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرَهًا وَلَا تَعْضُلُوهُنَّ لِتَذَهَّبُوا بِعَيْنِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَ يُفْحِشَةً مُّبِينَةً وَعَاشُرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوْ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open *Fâhishah* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing through which Allâh brings a great deal of good.

حَتَّىٰ إِذَا حَضَرَ يَعْمَلُونَ السَّيِّئَاتِ لِلَّذِينَ وَلِيَسَتِ التَّوْبَةُ	
until when faces	do evil deeds
while they	nor(for)those who die
0 (you)	painful
by force	that you inherit [the] women
(of) what	a part
and live with them	open
وَهُمْ	أَكْنَنَ وَلَا الَّذِينَ يَمُوتُونَ
يَأْتِيهَا	عَذَابًا
أَلِيمًا	أَعْتَدْنَا لَهُمْ
كُفَّارٌ	أُولَئِكَ
لَكُمْ	لَا يَحِلُّ
أَمَنُوا	الَّذِينَ ءَامَنُوا
مُّبِينَةً	وَلَا تَعْضُلُوهُنَّ
يُفْحِشَةً	إِلَّا
مُّبِينَةً	ءَاتَيْتُمُوهُنَّ
لِفَحْشَةٍ	إِلَّا
مُّبِينَةً	أَنْ يَأْتِيَنَ
فَحْشَةً	أَنْ يَأْتِيَنَ
مُّبِينَةً	وَعَاشُرُوهُنَّ
لِفَحْشَةٍ	وَعَاشُرُوهُنَّ

أَنْ تَكْرَهُوا شَيْئًا	فَعَسَى	فَإِنْ كَرِهْتُمُوهُنَّ	بِالْمَعْرُوفِ
that you dislike a thing	then it may be	and if you dislike them	in a good manner
كَثِيرًا <small>١٩</small>	خَيْرًا	فِيهِ	وَيَجْعَلَ اللَّهُ <small>٢٠</small>
much	good	in it	and Allah has placed

وَإِنْ أَرَدْتُمُ أَسْتِبْدَالَ زَوْجَ مَكَانَ زَوْجٍ وَإِاتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنَّا وَإِثْمًا مُّبِينًا ٢١ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُمْ مِّنْكُمْ مِّيشَقًا غَلِيلًا ٢٢ وَلَا تَنْكِحُوا مَا نَكَحَ أَبْكَأْتُمْ مِّنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَّةً وَمَقْتًا وَسَاءَ سَيِّلًا

20. But if you intend to replace a wife by another and you have given one of them a *Qintar* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? 21. And how could you take it (back) while you have gone in to each other, and they have taken from you a firm and strong covenant? 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

رَفِيق	مَكَانَ	زَوْج	وَإِنْ أَرَدْتُمُ أَسْتِبْدَالَ
(have a new) wife	(and in her) place	(your) wife	and if you intend giving up
مِنْهُ	فَلَا تَأْخُذُوا	قِنْطَارًا	وَإِاتَيْتُمْ إِحْدَاهُنَّ
from it	so (do) not take away	a heap of gold	and you have given one of them
وَكَيْفَ	مُّبِينًا <small>٢١</small>	وَإِثْمًا	أَتَأْخُذُونَهُ.
and how	manifest	and wrong	by slander
إِلَى بَعْضٍ	وَقَدْ أَفْضَى بَعْضُكُمْ	شَيْئًا	(would) you take it?
(in) to another	when surely has gone one of you		anything
وَلَا تَنْكِحُوا	غَلِيلًا <small>٢٢</small>	مِيشَقًا	تَأْخُذُونَهُ.
and marry not	strong	a covenant	and they have taken
مِنْكُمْ		مِنْكُمْ	وَأَخَذْتُمْ

مَا قَدْ سَلَفَ	إِلَّا	مِنَ النِّسَاءِ	نَحْنُ عَابِرُوكُمْ	مَا
what has happened before	except	of [the] women	your fathers married	whom
وَسَاءَ سَبِيلًا	وَمَقْتَأً	فَحِشَةً	إِنَّهُ كَانَ	
and an evil way	and abomination	lewdness	indeed it was	

حُرِّمَتْ عَلَيْكُمْ أُمَّهَّتُكُمْ وَبَنَاتُكُمْ وَأَخْوَاتُكُمْ وَعَمَّتُكُمْ وَخَلَاتُكُمْ  
 وَبَنَاتُ الْأَخْ وَبَنَاتُ الْأُخْتِ وَأُمَّهَّتُكُمْ الَّتِي أَرْضَعْنَكُمْ وَأَخْوَاتُكُمْ  
 مِنْ كُلِّ الرَّضَعَةِ وَأُمَّهَّتُ نِسَاءِكُمْ وَرَبِّيْبُكُمْ الَّتِي فِي حُجُورِكُمْ  
 مِنْ نِسَاءِكُمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا  
 جُنَاحٌ عَلَيْكُمْ وَحَلَّتِلُ أَبْنَاءِكُمْ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ  
 تَجْمِعُوا بَيْنَ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in – but there is no sin on you if you have not gone into them (to marry their daughters), – the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful.

وَأَخْوَاتُكُمْ	وَبَنَاتُكُمْ	أُمَّهَّتُكُمْ	حُرِّمَتْ عَلَيْكُمْ
and your sisters	and your daughters	your mothers	forbidden to you are
الْأَخْ	وَبَنَاتُ	وَخَلَاتُكُمْ	وَعَمَّتُكُمْ
(of) brother	and daughters	and your mother's sisters	and your father's sisters
أَرْضَعْنَكُمْ	الَّتِي	وَأُمَّهَّتُكُمْ	الْأَخْتِ
gave you suck	who	and your (foster) mothers	(of) sister
			وَبَنَاتُ
			and daughters

نِسَاءِكُمْ	وَأَمْهَنْتُ	مِنَ الرَّضَعَةِ	وَأَخْوَاتُكُمْ
(of) your wives	and mothers	from milk suckling	and your sisters
مِنْ نِسَاءِكُمْ	فِي حُجُورِكُمْ	الَّتِي	وَرَبِّيْبَكُمْ
from your wives	in your guardianship	who (are)	and your step-daughters
دَخَلْتُمْ بِهِنَّ	لَمْ تَكُونُوا	فَإِنْ	دَخَلْتُمْ بِهِنَّ
gone in them	you have not	but if	you had gone in them
الَّذِينَ	أَبْنَاءِكُمْ	وَحَلَّيْلُ	عَلَيْكُمْ
who (are)	(of) your sons	and wives	on you
فَلَا جُنَاحَ			تِنْ
مِنْ أَصْلَابِكُمْ			
بَيْنَ	وَأَنْ تَجْمِعُوا		
الْأَخْتَيْنِ إِلَّا			
except	two sisters	[between]	and that you gather together
رَحِيمًا	كَانَ غَفُورًا	إِنَّ اللَّهَ	مَا قَدْ سَلَفَ
Most Merciful	is All-Forgiving	indeed Allah	what has happened before

