

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾  
 كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ  
 أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ أَفْتَرَى  
 عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

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).

لَنْ نَنَالُوا الْبِرَّ		حَتَّى تُنْفِقُوا		مِمَّا تُحِبُّونَ		وَمَا تُنْفِقُوا	
never will you attain		unless you spend		of what you love		and whatever you spend	
piety							
مِنْ شَيْءٍ		فَإِنَّ اللَّهَ		يَعْلَمُ		كُلُّ	
of a thing		then verily Allah		(is) All-Knowing about it		all	
كَانَ حَلَالًا		لِبَنِي		إِسْرَءِيلَ		إِلَّا مَا حَرَّمَ	
was lawful		to (the) Children		(of) Israel		except what made unlawful	
عَلَى نَفْسِهِ		مِنْ قَبْلِ		أَنْ تُنَزَّلَ التَّوْرَةُ		قُلْ	
for himself		before		the Torah was revealed		say	
فَاتْلُوهَا		إِنْ كُنْتُمْ صَادِقِينَ		فَمَنْ أَفْتَرَى		عَلَى اللَّهِ الْكَذِبَ	
and recite it		if you are truthful		then whosoever invented		a lie against Allah	
مِنْ بَعْدِ		ذَلِكَ		فَأُولَئِكَ		الظَّالِمُونَ	
after		that		then those		(are) the wrongdoers	

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ  
 لِلنَّاسِ لِلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ

دَخَلَهُ، كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ  
اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

95. Say (O Muhammad ﷺ): "Allāh has spoken the truth; follow the religion of Ibrāhīm (Abraham) *Hanifa* (Islamic Monotheism, i.e. he used to worship Allāh Alone), and he was not of *Al-Mushrikūn*." 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Ālamīn* (mankind and jinn). 97. In it are manifest signs, (for example) the *Maqām* (place) of Ibrāhīm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, 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 Allāh], then Allāh stands not in need of any of *Al-'Ālamīn* (mankind, jinn and all that exists).

قُلْ	صَدَقَ اللَّهُ	فَاتَّبِعُوا مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا
say	Allah has spoken the truth	so follow (the) creed	(of) Abraham	upright
وَمَا كَانَ	مِنَ الْمُشْرِكِينَ ﴿٩٦﴾	إِنْ أَوَّلَ	بَيْتٍ	وُضِعَ لِلنَّاسِ
and he was not	of the polytheists	verily (the) first	House	set up for mankind
لَلَّذِي	بِكَاةٍ	مُبَارَكًا	وَهْدًى	لِّلْعَالَمِينَ ﴿٩٧﴾
surely which	(was) at Bakkah	full of blessing	and a guidance	for the worlds
ءَايَاتٍ	بَيِّنَاتٍ	مَّقَامُ	إِبْرَاهِيمَ	وَمَنْ
(are) signs	manifest	(like) standing place	(of) Abraham	and whoever
كَانَ ءَامِنًا	وَلِلَّهِ	عَلَى النَّاسِ	حِجُّ	
he becomes secure	and Allah has (a right)	on the people	(to perform) pilgrimage	
الْبَيْتِ	مَنِ اسْتَطَاعَ	إِلَيْهِ	سَبِيلًا	وَمَنْ كَفَرَ
(to) the House	who is able	to it	a journey	and who denies (the Hajj)
فَإِنَّ اللَّهَ		غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾		
then verily Allah		stands not in need of the worlds		

قُلْ يَٰٓأَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ

الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنۢ ءَامَنَ تَبَغُّوهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِنۢ تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمۢ بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayāt* of Allāh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allāh 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 Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allāh and Islam (Allāh's religion, i.e. to worship none but Him Alone)]? And Allāh 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!

قُلْ	يٰٓأَهْلَ	الْكِتَابِ	لِمَ تَكْفُرُونَ	بِآيَاتِ اللَّهِ
say	O people	(of) the Scripture	why (do) you disbelieve	in (the) Signs (of) Allah
وَاللَّهُ	شَهِيدٌ	عَلَىٰ مَا تَعْمَلُونَ ﴿٩٩﴾	قُلْ	يٰٓأَهْلَ
while Allah	(is) Witness	to what you do	say	O people
لِمَ تَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	مَنۢ ءَامَنَ		
why (do) you stop	from (the) way (of) Allah	(those) who have believed		
تَبَغُّوهَا	عِوَجًا	وَأَنتُمْ	شُهَدَآءُ	
seeking (to make) it (the way)	crooked	while you	(are) witnesses	
وَمَا اللَّهُ	بِغَافِلٍ	عَمَّا تَعْمَلُونَ ﴿٩٩﴾	يٰٓأَيُّهَا	الَّذِينَ ءَامَنُوا
and Allah (is) not	unaware	of what you do	O (you)	who believe
إِن تَطِيعُوا فَرِيقًا	مِّنَ الَّذِينَ أُوتُوا	الْكِتَابَ	يَرُدُّوكُم	
if you obey a party	of those who were given	the Scripture	they would render you	
بَعْدَ	إِيمَانِكُمْ	كَافِرِينَ ﴿١٠٠﴾		
after	your belief	(as) disbelievers		

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْنَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

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)].

وَكَيْفَ تَكْفُرُونَ	وَأَنْتُمْ تُتْلَىٰ	عَلَيْكُمْ	آيَاتُ اللَّهِ
and how would you disbelieve	while [you] are recited	to you	(the) Verses (of) Allah
وَفِيكُمْ	رَسُولُهُ ۚ	وَمَنْ يَعْنَصِمْ	بِاللَّهِ
and among you	(is) His Messenger	and whoever holds fast	to Allah
فَقَدْ هُدِيَ	إِلَىٰ صِرَاطٍ	مُسْتَقِيمٍ ﴿١٠١﴾	يَأَيُّهَا
then indeed he is guided	to a Way	Straight	who believe
وَلَا تَمُوتُنَّ	إِلَّا	تَقَاتِهِ ۚ	حَقَّ
and you die not	except	(that) He (should) be feared	(as is His) right
وَأَنْتُمْ	مُسْلِمُونَ ﴿١٠٢﴾		
while you	(are) Muslims		

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

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.

وَأَعْتَصِمُوا	يَحْبِلُ اللَّهُ	جَمِيعًا	وَلَا تَفْرَقُوا
and hold fast	to (the) Rope (of) Allah	all together	and be not divided
وَاذْكُرُوا نِعْمَتَ اللَّهِ	عَلَيْكُمْ	إِذْ كُنْتُمْ	أَعْدَاءَ
and remember (the) Favour (of) Allah	on you	when you were	enemies
فَأَلَّفَ بَيْنَ	قُلُوبِكُمْ	فَأَصْبَحْتُمْ	بِنِعْمَتِهِ
then he made friendship between	your hearts	and you became	by His Grace
إِخْوَانًا	وَكُنْتُمْ	عَلَى شَفَا	حُفْرَةٍ
brethren	and you were	on (the) brink	(of) pit
مِّنْهَا	كَذَلِكَ يَبَيِّنُ اللَّهُ	لَكُمْ	ءَايَاتِهِ
from it	thus Allah makes clear	to you	His Signs
			لَعَلَّكُمْ تَهْتَدُونَ
			so that you may be guided

وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

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."

وَلَتَكُنَّ	مِّنْكُمْ	أُمَّةٌ	يَدْعُونَ إِلَى الْخَيْرِ
and (there) must be	out of you	a group of people	who invite to the good
وَيَأْمُرُونَ	بِالْمَعْرُوفِ وَيَنْهَوْنَ	عَنِ الْمُنْكَرِ	وَأُولَئِكَ هُمْ
and command	the right and forbid	[from] the wrong	they (who will be) and those (are)
الْمُفْلِحُونَ ﴿١٠٦﴾	وَلَا تَكُونُوا	كَالَّذِينَ تَفَرَّقُوا	وَاخْتَلَفُوا
the successful	and be not	like those who divided	and disputed
جَاءَهُمْ	الْبَيِّنَاتُ	وَأُولَئِكَ هُمْ	عَذَابٌ عَظِيمٌ ﴿١٠٧﴾
had come to them	the clear signs	for them and those	(is) a torment awful
يَوْمَ	تَبْيَضُّ وُجُوهٌ	وَتَسْوَدُّ	
(on the) Day (when)	(some) faces would be brightened	and would be blackened	
وُجُوهٌ	فَأَمَّا الَّذِينَ	أَسْوَدَّتْ وُجُوهُهُمْ	أَكْفَرْتُمْ
(some) faces	so as for those	whose faces blackened	(did) you disbelieve?
إِيْمَانِكُمْ	فَذُوقُوا الْعَذَابَ	بِمَا كُنْتُمْ	تَكْفُرُونَ ﴿١٠٨﴾
your Faith	then taste the torment	for [that] you used to	disbelieve

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

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).

وَأَمَّا الَّذِينَ		أَبْيَضَتْ وُجُوهُهُمْ		فَفِي رَحْمَةِ اللَّهِ	
and as for those		brightened their faces		then (they will be) in (the) Mercy (of) Allah	
هُمْ	فِيهَا	خَالِدُونَ	تِلْكَ	آيَاتُ اللَّهِ	نَتْلُوهَا
they	in it	(will) abide forever	these	(are the) Verses (of) Allah	We recite them
عَلَيْكَ	بِالْحَقِّ	وَمَا اللَّهُ	يُرِيدُ ظُلْمًا	لِّلْعَالَمِينَ	
to you	in truth	and Allah (does) not	desire injustice	to the worlds	
وَلِلَّهِ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَالِلَّهِ	
and for Allah (is) what	(is) in the heavens	and what	(is) in the earth	and to Allah	
تَرْجِعُ الْأُمُورَ	كُنْتُمْ خَيْرَ	أُمَّةٍ	أُخْرِجَتْ لِلنَّاسِ		
the matters go back	you are (the) best	(of) people	raised up for mankind		
تَأْمُرُونَ بِالْمَعْرُوفِ	وَتَنْهَوْنَ	عَنِ الْمُنْكَرِ	وَتُؤْمِنُونَ		
you command the good	and forbid	[from] the wrong (evil)	and you believe		
بِاللَّهِ	وَلَوْ ءَامَنَ	أَهْلُ	الْكِتَابِ	لَكَانَ خَيْرًا	
in Allah	and had believed	(the) people	(of) the Scripture	surely it was better	
لَهُمْ	مِّنْهُمْ	الْمُؤْمِنُونَ	وَأَكْثَرُهُمْ	الْفَاسِقُونَ	
for them	(some) of them	(are) believers	but most of them	(are) transgressors	

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقْتِلُوكُمْ يُولُوكُمْ الْأَذْبَارَ ثُمَّ لَا يُنصُرُونَ ﴿١١١﴾  
ضَرَبَتْ عَلَيْهِمُ الدَّلِيلَةَ أَينَ مَا تُقِفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ

مَنْ اللَّهُ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ 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).

لَنْ يَضُرُّوكُمْ	إِلَّا أَذًى	وَإِنْ يُقَاتِلُواكُمْ	يُؤْلَوْكُمْ
they will never harm you	except a (little) hurt	and if they fight you	they will turn to you
الْأَذْدَارَ	ثُمَّ	لَا يُنْصَرُونَ	ضُرِبَتْ عَلَيْهِمُ
the backs	then	they will not be helped	was stamped upon them
أَيْنَ مَا تُقِفُوا	إِلَّا	بِحَبْلِ	مِّنَ اللَّهِ
wherever they are found	except	with a rope (covenant)	from Allah
وَحَبْلِ	مِّنَ النَّاسِ	وَبَاءُ	بِغَضَبٍ
and a rope (covenant)	from men	and they have incurred	wrath
وَضُرِبَتْ	عَلَيْهِمْ	الْمَسْكَنَةُ	ذَلِكَ
and was stamped	upon them	the humiliation	that
يَكْفُرُونَ بِآيَاتِ اللَّهِ	وَيَقْتُلُونَ الْأَنْبِيَاءَ	بِغَيْرِ	حَقِّ
reject (the) Verses (of) Allah	and (used to) kill the Prophets	without	right
ذَلِكَ بِمَا عَصَوْا	وَكَانُوا	يَعْتَدُونَ	
that (is) because they disobeyed	and they used to	transgress	

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

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).

لَيْسُوا سَوَاءً	مِّنْ أَهْلِ	الْكِتَابِ	أُمَّةٌ	قَائِمَةٌ
they are not (all) alike	of (the) people	(of) the Scripture	a people	upright
يَتْلُونَ آيَاتِ اللَّهِ	ءَانَاءَ	أَلَيْلٍ	وَهُمْ يَسْجُدُونَ	﴿١١٣﴾
they recite (the) Verses (of) Allah	(during the) hours	(of) the night	and they prostrate	
يُؤْمِنُونَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَيَأْمُرُونَ	
they believe in Allah	and the Day	the Last	and they command	
بِالْمَعْرُوفِ وَيَنْهَوْنَ	عَنِ الْمُنْكَرِ	وَيُسْرِعُونَ	فِي الْخَيْرَاتِ	
the good	[from] the wrong	and they hasten	in (doing) good deeds	
وَأُولَئِكَ	مِنَ الصَّالِحِينَ	﴿١١٤﴾	وَمَا يَفْعَلُوا	مِنْ خَيْرٍ
and they (are)	of the righteous		and whatever they do	of good
فَلَنْ يُكْفَرُوهُ	وَاللَّهُ	عَلِيمٌ بِالْمُتَّقِينَ	﴿١١٥﴾	
then they will never be denied [it] (its reward)	and Allah	(is) Ever-Knowing of the pious		

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

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.

إِنَّ الَّذِينَ كَفَرُوا		لَنْ تَغْنِيَ		عَنْهُمْ		أَمْوَالُهُمْ	
indeed those who disbelieved		will never avail		[for] them		their wealth	
وَلَا أَوْلَادُهُمْ		مِّنَ اللَّهِ شَيْئًا		وَأُولَٰئِكَ		أَصْحَابُ	
nor their offspring		anything from Allah		and those		(are the) dwellers	
هُمْ		خَالِدُونَ		مَثَلُ		مَا يُنْفِقُونَ	
they		(will) abide forever		(the) example		(of) what they spend	
فِي هَذِهِ		الدُّنْيَا		كَمَثَلِ		رِيحٍ	
in this		(of) the world		(is) like (the) example		(of) a wind	
صَرٌّ		أَصَابَتْ حَرْثَ		قَوْمٍ		ظَلَمُوا أَنْفُسَهُمْ	
(is) severe cold		it struck (the) harvest		(of) a people		who wronged themselves	
فَاهْلَكَتْهُ		وَمَا ظَلَمَهُمُ اللَّهُ		وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ			
and destroyed it		and Allah wronged them not		[and] but they did wrong themselves			

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ  
 ۞ إِن كُنتُمْ 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.

يَتَأَيَّهَا	الَّذِينَ آمَنُوا	لَا تَتَّخِذُوا بَطَانَةً	مِّن دُونِكُمْ
0 (you)	who believe	take not (as) friends	[from] out of you (your religion)
لَا يَأْلُونَكُمْ	حَبَالًا	وَدُّوا	مَا عَنِتُّمْ
they (do) not spare effort to make you	corrupt	they desire	whatever distresses you
قَدْ بَدَتِ الْبَغْضَاءُ	مِّنْ أَفْوَاهِهِمْ		
indeed (their) hatred has become apparent	from (the utterances of ) their mouths		
وَمَا تُخْفِي	صُدُورُهُمْ	أَكْبَرُ	قَدْ بَيَّنَّا
and what conceal	their breasts	(is even) greater	verily We have made plain
لَكُمْ	الْآيَاتِ	إِنْ كُنْتُمْ	تَعْقِلُونَ
to you	the Verses	if you did	understand

هَآأَنْتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِنْ تَمَسَّكُمُ حَسَنَةٌ تَسُوءُهُمْ وَإِنْ تَصِبْكُمُ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا 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.

هَآأَنُتُمْ	أُولَآءِ	يُحِبُّونَهُمْ	وَلَا يُحِبُّونَكُمُ	وَتُؤْمِنُونَ
lo you (are)	those	that love them	but they (do) not love you	and you believe
بِالْكِتَابِ	كُلِّهِ	وَإِذَا	لِقُوكُمْ	قَالُوا
in the Scripture	all of it	and when	they meet you	they say
وَأِذَا خَلَوْا	عَصُوا عَلَيْكُمْ	الْأَنَامِلَ	مِنَ الْغَيْظِ	
but when they go apart	they bite at you	(tips of their) fingers	in rage	
قُلْ	مُوتُوا بِغَيْظِكُمْ	إِنَّ اللَّهَ	عَلِيمٌ بِذَاتِ	
say	perish in your rage	certainly Allah	(is) All-Knower of what (is in)	
الْصُّدُورِ	إِنْ تَمَسَّكُمْ	حَسَنَةً	تَسُوهُمُ	وَإِنْ تَصْبِكُمْ
(their) breasts	if befalls you	a good	it grieves them	and if overtakes you
سَيِّئَةٍ	يَفْرَحُوا بِهَا	وَإِنْ تَصْبِرُوا		
a misfortune	they rejoice at it	but if you remain steadfast		
وَتَتَّقُوا	لَا يَضُرُّكُمْ	كَيْدُهُمْ	شَيْئًا	إِنَّ اللَّهَ
and become pious (fear Allah)	would not harm you	their plot	at all	indeed Allah
بِمَا يَعْمَلُونَ مُحِيطٌ				
(is) All-Encompassing of what they do				

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

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 Allāh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector). And in Allāh should the believers put their trust. 123. And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much that you may be grateful.

وَإِذْ غَدَوْتَ		مِنْ أَهْلِكَ		تَبَوَّئِ الْمُؤْمِنِينَ	
and when you left early morning		[from] your household		to post the believers	
مَقْعَدَ	لِلْقِتَالِ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	
at (their) stations	for the battle	and Allah	(is) All-Hearer	All-Knower	
إِذْ هَمَّتْ طَائِفَتَانِ		مِنْكُمْ	أَنْ تَفْشَلَا	وَاللَّهُ	
(remember) when inclined two groups		of you	to show weakness	and Allah	
وَلِيَّهُمَا	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ			
(was) their Protector	and in Allah	[so] should the believers put (their) trust			
وَلَقَدْ نَصَرَكُمُ اللَّهُ	بِذَرِ	وَأَنْتُمْ	أَذِلَّةٌ		
and certainly Allah helped you	at Badr	when you	(were) utterly weak		
فَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تَشْكُرُونَ				
so fear Allah	so that you may be grateful				

اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَكْفِيَكُمْ اَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ اَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُزْلٰٓئِيْنَ ﴿١٤٤﴾ اِنْ تَصْبِرُوْا وَتَتَّقُوا وَيَاْتُوكُم مِّنْ فَوْرِهِمْ هٰذَا يُمَدِّدُكُمْ رَبُّكُمْ بِخَمْسَةِ اَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ ﴿١٤٥﴾ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِنُظْمِنَ قُلُوْبَكُمْ بِهِۦٓ وَمَا النَّصْرُ اِلَّا مِّنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١٤٦﴾

124. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allāh) 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. Allāh 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 Allāh, the All-Mighty, the All-Wise.

اِذْ	تَقُوْلُ لِلْمُؤْمِنِيْنَ	اَلَنْ يَكْفِيَكُمْ	اَنْ يُمَدِّدَ	رَبُّكُمْ	
when	you said to the believers	will (it) not suffice you?	that helps you	your Lord	
بِثَلَاثَةِ	اَلْفٍ	مِّنَ الْمَلٰٓئِكَةِ	مُزْلٰٓئِيْنَ	بَلٰٓءٌ	اِنْ تَصْبِرُوْا
with three	thousands	[of] angels	sent down	yes	if you are steadfast

وَتَتَّقُوا	وَيَأْتُواكُمْ	مِّنْ قَوْرِهِمْ هَذَا	يُمَدِّدْكُمْ
and fear (Allah)	and they (the enemy) come to you	rushingly [this]	will help you
رَبِّكُمْ	خَمْسَةَ	ءَالْفِ	مِّنَ الْمَلَائِكَةِ
your Lord	with five	thousands	[of] angels
إِلَّا بُشْرَىٰ	لَكُمْ	وَلِنُطْمِئِنَّ قُلُوبُكُمْ	وَمَا جَعَلَهُ اللَّهُ
but glad tiding	for you	and to assure your hearts	and Allah make it not
إِلَّا	مِّنْ عِنْدِ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ
except	from Allah	the All-Mighty	the All-Wise

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ 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.

لَيَقْطَعَ طَرَفًا	مِّنَ الَّذِينَ كَفَرُوا	أَوْ يَكْتُمُهُمْ
that He may cut off a part (group)	of those who disbelieved	or subdue them
فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٢٧﴾	لَيْسَ لَكَ	مِنَ الْأَمْرِ
so (that) they return frustrated	(there) is not for you	the decision
أَوْ يَتُوبَ عَلَيْهِمْ	أَوْ يُعَذِّبُهُمْ	فَإِنَّهُمْ
whether He turns (in mercy)	to them	or He punishes them
ظَالِمُونَ ﴿١٢٨﴾	وَلِلَّهِ مَا	وَمَا
(are) wrongdoers	and for Allah (is) what	(is) in the heavens
		and what

فِي الْأَرْضِ <sup>ع</sup>	يَغْفِرُ	لِمَنْ يَشَاءُ	وَيُعَذِّبُ	مَنْ يَشَاءُ <sup>ع</sup>
(is) in the earth	He forgives	[to] whom He wills	and punishes	whom He wills
	وَاللَّهُ	غَفُورٌ	رَّحِيمٌ	
	and Allah	(is) All-Forgiving	Most Merciful	

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ 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).

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَأْكُلُوا الرِّبَا	أَضْعَافًا	مُّضَاعَفَةً
O (you)	who believe	devour (eat) not interest	doubled	(and) redoubled
وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾	وَاتَّقُوا النَّارَ	الَّتِي أُعِدَّتْ	
and fear Allah	that you may achieve success	and fear the Fire	which is prepared	
لِلْكَافِرِينَ ﴿١٣١﴾	وَأَطِيعُوا اللَّهَ	وَالرَّسُولَ	لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾	
for the disbelievers	and obey Allah	and the Messenger	that you may be shown mercy	
وَسَارِعُوا	إِلَى مَغْفِرَةٍ	مِّن رَّبِّكُمْ	وَجَنَّةٍ	عَرْضُهَا
and hasten	to forgiveness	of your Lord	and Paradise	whose width (is like that of)
السَّمَوَاتُ	وَالْأَرْضُ	أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾		
the heavens	and the earth	which is prepared for the pious		

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى 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.

الَّذِينَ يُنْفِقُونَ	فِي السَّرَّاءِ	وَالضَّرَّاءِ	وَالْكَاظِمِينَ	الغَيْظَ
those who spend	in prosperity	and (in) adversity	and who control	(their) rage
وَالْعَافِينَ	عَنِ النَّاسِ	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾	وَالَّذِينَ	
and who forgive	the people	and Allah loves the good-doers	and those who	
إِذَا فَعَلُوا	فَحِشَةً	أَوْ ظَلَمُوا أَنْفُسَهُمْ	ذَكَرُوا اللَّهَ	
when they do	(something) indecent	or they wrong themselves	they remember Allah	
فَاسْتَغْفَرُوا	لِذُنُوبِهِمْ	وَمَنْ يَغْفِرُ	الذُّنُوبَ	إِلَّا اللَّهُ
and ask forgiveness	for their sins	and who can forgive	the sins	but Allah
وَلَمْ يُصِرُّوا	عَلَى مَا فَعَلُوا	وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾		
and they (do) not persist	in what they did	while they know		

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ ﴿١٣٨﴾

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 Allāh, and disobeyed Him and His Messengers). 138. This (the Qur'a'n) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqūn* (the pious).

أُولَئِكَ	جَزَاؤُهُمْ	مَغْفِرَةٌ	مِّن رَّبِّهِمْ	وَجَنَّاتٌ
those	their reward	(is) forgiveness	from their Lord	and Gardens
تَجْرَى مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَنِعَمَ أَجْرٌ
flow under which	the rivers	they (will) abide forever	therein	and how excellent reward
الْعَمِلِينَ	قَدْ خَلَتْ	مِنْ قَبْلِكُمْ	سُنَنٌ	
(for) those who do (good deeds)	verily passed	before you	(many such) situations	
فَسِيرُوا	فِي الْأَرْضِ	فَانظُرُوا	كَيْفَ كَانَ	عَاقِبَةُ
so travel	through the earth	and see	how was	(the) end
الْمُكَذِّبِينَ	هَذَا	بَيَانٌ	لِّلنَّاسِ	وَهُدًى
(of) the deniers (of truth)	this	(is) a declaration	for mankind	and a guidance
وَمَوْعِظَةٌ		لِّلْمُتَّقِينَ		
and admonition		for the pious		

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ، وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

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 Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zālimūn* (polytheists

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

وَلَا تَهِنُوا	وَلَا تَحْزَنُوا	وَأَنْتُمْ	الْأَعْلَوْنَ
and (do) not become weak	nor be grieved	and you	(will be) upper-handed
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾	إِنْ يَمَسُّكُمْ	قَرْحٌ	
if you are (true) believers	if has touched you	a wound	
فَقَدْ مَسَّ الْقَوْمَ	قَرْحٌ	مِثْلُهُ	وَتِلْكَ
so certainly has touched the (disbelieving) people	a wound	similar to that	and these
أَلَيَّامٌ	نُذَاوِلُهَا	بَيْنَ	النَّاسِ
days	We turn them	among	[the] people
الَّذِينَ آمَنُوا	وَيَتَّخِذَ	مِنْكُمْ	شُهَدَاءَ
those who (really) believe	and (that) He may take	from (among) you	martyrs
وَاللَّهُ	لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾	وَلِيُمَحِّصَ اللَّهُ	
and Allah	(does) not like the wrongdoers	[and] that Allah may purge	
الَّذِينَ آمَنُوا	وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾		
those who believed	and may destroy the disbelievers		

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَنْظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

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 Allāh; and Allāh will give reward to those who are grateful.

وَلَمَّا يَعْلَمِ اللَّهُ		أَنْ تَدْخُلُوا الْجَنَّةَ		أَمْ حَسِبْتُمْ	
while Allah has not yet tried (known)		that you would enter Paradise		or (did) you think	
وَيَعْلَمُ الصَّابِرِينَ ﴿١٤٦﴾		مِنْكُمْ		الَّذِينَ جَاهَدُوا	
and (has not) tried the steadfast		of you		those who strove hard	
أَنْ تَلْقَوْهُ		تَمَنُّونَ الْمَوْتَ		وَلَقَدْ كُنْتُمْ	
[that] you met it		long for [the] death		and indeed you used to	
وَمَا مُحَمَّدٌ		وَأَنْتُمْ نَنْظُرُونَ ﴿١٤٧﴾		فَقَدْ رَأَيْتُمُوهُ	
and Muhammad (is) not		and you were observing (it)		so verily you have faced it	
أَفَاِنْ مَاتَ		الرُّسُلُ		إِلَّا رَسُولٌ	
then if he died?		Messengers		but a Messenger	
عَلَى عَقْبَيْهِ		وَمَنْ يَنْقَلِبْ		أَوْ قُتِلَ	
on his heels		and who turns back		or is killed	
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٨﴾		شَيْئًا		فَلَنْ يَضُرَّ اللَّهَ	
and Allah will give reward to the grateful		at all		then he will never harm Allah	

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كُنْ بَأْمُوجَلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَأَيِّنْ مِنْ نَبِيِّ قَتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

145. And no person can ever die except by Allāh'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 Allāh'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 Allāh's way, nor did they weaken nor degrade themselves. And Allāh loves *As-Sābirūn* (the patient).

وَمَا كَانَ	لِنَفْسٍ	أَنْ تَمُوتَ	إِلَّا	بِإِذْنِ اللَّهِ
and it is not	for a person	that he dies	but	by (the) Leave (of) Allah
كِتَابًا	مُّوَجَّلًا	وَمَنْ يُرِدْ	ثَوَابَ	الدُّنْيَا
a term	appointed	and whoever desires	a reward	(of) the world
نُؤْتِيهِ	مِنْهَا	وَمَنْ يُرِدْ	ثَوَابَ	الْآخِرَةِ
We shall give him	of it	and whoever desires	a reward	(of) the Hereafter
نُؤْتِيهِ	مِنْهَا	وَسَنَجْزِي الشَّاكِرِينَ	وَكَاثِرِينَ	
We shall give him	of it	and We shall reward the grateful	and many	
مِّنْ نَّبِيٍّ	قَاتَلَ مَعَهُ	رَبِّيُونَ	كَثِيرٌ	فَمَا وَهَنُوا
[of] a Prophet	fought with him	godly men	numerous	but they neither lost heart
لِمَا	أَصَابَهُمْ	فِي سَبِيلِ اللَّهِ	وَمَا ضَعُفُوا	
for what	befell them	in (the) way (of) Allah	nor (did) they weaken	
وَمَا اسْتَكَانُوا		وَاللَّهُ يُحِبُّ الصَّابِرِينَ		
nor they abased themselves		and Allah loves the steadfast		

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا  
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَعَاقَبْنَاهُمْ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَّ ثَوَابَ الْآخِرَةِ  
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا  
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

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.

وَمَا كَانَ قَوْلُهُمْ	إِلَّا	أَنْ قَالُوا رَبَّنَا	أَغْفِرْ لَنَا	ذُنُوبَنَا
and their saying was not	except	that they said our Lord	forgive [for] us	our sins
وَإِسْرَافَنَا	فِي أَمْرِنَا	وَوَثِّبْتَ أَقْدَامَنَا	وَأَنْصُرْنَا	
and our excesses (transgressions)	in our affairs	and set firmly our feet	and help us	
عَلَى الْقَوْمِ	الْكَافِرِينَ ﴿١٤٧﴾	فَآتَاهُمُ اللَّهُ	ثَوَابَ	الدُّنْيَا
against the people	[the] disbelieving	so Allah gave them	(the) reward	(of) this world
وَحَسَنَ	ثَوَابٍ	الْآخِرَةِ	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾	يَتَأَيُّهَا
and excellent	reward	(of) the Hereafter	and Allah loves the good-doers	O (you)
الَّذِينَ آمَنُوا	إِنْ تَطِيعُوا	الَّذِينَ كَفَرُوا	يُرْدُّوكُمْ	
who believe	if you obey	those who disbelieve	they will drive you back	
عَلَى أَعْقَابِكُمْ	فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾			
on your heels	and you will turn back (from Faith as) losers			

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

150. Nay, Allāh is your *Mawlā* (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).

بَلِ اللَّهُ	مَوْلَاكُمْ	وَهُوَ	خَيْرُ	النَّاصِرِينَ ﴿١٥٠﴾	سَنُلْقِي
but Allah	(is) your Protector	and He	(is the) Best	(of) the helpers	We shall cast

فِي قُلُوبٍ	الَّذِينَ كَفَرُوا	الرُّعْبَ	بِمَا أَشْرَكُوا
into (the) hearts	(of) those who disbelieved	terror	(because) of what they associated
بِاللَّهِ	مَا لَمْ يَنْزِلْ	بِهِ	سُلْطَانًا
with Allah	that which He did not send	with it	any sanction
النَّارُ	وَبِئْسَ مَثْوًى	الظَّالِمِينَ	
(is) the Fire	[and] how bad is (the) abode	(of) the wrongdoers	

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أَرَكُمْ مَا تَحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

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.

وَلَقَدْ صَدَقَكُمُ اللَّهُ	وَعْدَهُ	إِذْ	تَحُسُونَهُمْ
and indeed Allah fulfilled to you	His Promise	when	you were destroying them
بِإِذْنِهِ	حَتَّى إِذَا فَشِلْتُمْ	وَتَنَزَعْتُمْ	
with His Leave	until when you showed weakness	and you fell to disputing	
فِي الْأَمْرِ	وَعَصَيْتُمْ	مِمَّا بَعْدَ مَا	أَرَكُمْ
about the order	and you disobeyed	after	He showed you
مَا تَحِبُّونَ	مِنْكُمْ	مَنْ يُرِيدُ	الدُّنْيَا
what you love	of you (are some)	who desire	this world
مَنْ يُرِيدُ	الْآخِرَةَ	ثُمَّ صَرَفَكُمْ	عَنْهُمْ
who desire	the Hereafter	then He made you flee	from them
		لِيَبْتَلِيَكُمْ	
		that He may test you	

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

إِذْ تَصْعَدُونَ وَلَا تَكُلُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي  
أُخْرَانِكُمْ فَأَتْبَبَكُمْ غَمًّا يَغْمِرُ لِكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ  
وَلَا مَا أَصَابَكُمْ 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.

إِذْ تَصْعَدُونَ		وَلَا تَكُلُونَ		
(and remember) when you were climbing (the hill)		and you were not paying a heed		
عَلَى أَحَدٍ	وَالرَّسُولُ	يَدْعُوكُمْ	فِي أُخْرَانِكُمْ	فَأَتْبَبَكُمْ
to anyone	and the Messenger	was calling you	in your rear	then He rewarded you
غَمًّا	يَغْمِرُ	لِكَيْلًا تَحْزَنُوا	عَلَى مَا	فَاتَكُمْ
grief	for grief	so that you may neither grieve	for that which	escaped you
وَلَا مَا		أَصَابَكُمْ	وَاللَّهُ	خَيْرٌ بِمَا تَعْمَلُونَ
nor (for) that which		befell you	and Allah	(is) Well-Aware of what you do

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ  
أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِّن  
الْأَمْرِ شَيْءٌ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ  
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ  
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ  
مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

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.

ثُمَّ أَنْزَلَ	عَلَيْكُمْ	مِّنْ بَعْدِ	الْغَمِ	أَمَنَةً
then He sent down	upon you	after	the grief (distress)	an inner peace
نُعَاسًا	يَغْشَى طَائِفَةً	مِّنْكُمْ	وَطَائِفَةٌ	
slumber	overtakes a group	of you	and (members of another) group	
قَدْ أَهَمَّتْهُمْ	أَنْفُسُهُمْ	يَظُنُّونَ بِاللَّهِ	غَيْرَ الْحَقِّ	ظَنَّ
certainly were concerned (about)	themselves	thinking of Allah	wrongly	thought
الْجَهْلِيَّةِ	يَقُولُونَ هَلْ	لَنَا	مِنَ الْأَمْرِ	مِنْ شَيْءٍ
(of) ignorance	they say (is there)?	for us	from the affair	anything
قُلْ إِنَّ الْأَمْرَ	كُلَّهُ	لِلَّهِ	يُخْفُونَ فِي أَنْفُسِهِمْ	مَا
say indeed the affair	all of it	(is) for Allah	they hide within themselves	what
لَا يَبْدُونَ	لَكَ	يَقُولُونَ	لَوْ كَانَ	لَنَا
they (do) not reveal	to you	they say	if (there) was	for us
مَا قَتَلْنَا هَهُنَا	قُلْ	لَوْ كُنْتُمْ	فِي بُيُوتِكُمْ	
we were not killed here	say	(even) if you had been	in your houses	
لَبَرَزَ الَّذِينَ	كُتِبَ عَلَيْهِمُ	الْقَتْلُ		
surely would have gone forth those	for whom was decreed	the death		
إِلَى مَضَاجِعِهِمْ	وَلِيَبْتَلِيَ اللَّهُ	مَا فِي	صُدُورِكُمْ	
to the places of their death	and that Allah may test	what (is) in	your breasts	

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

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

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.

إِنَّ الَّذِينَ تَوَلَّوْا	مِنْكُمْ	يَوْمَ	الَّتَقَى الْجَمْعَانِ	
surely those who turned their backs	of you	(on the) day	the two hosts met	
إِنَّمَا اسْتَزَلَّهُمُ	الشَّيْطَانُ	بِبَعْضِ	مَا كَسَبُوا	
only made them slip	Satan	for some	(of) what they had earned	
وَلَقَدْ عَفَا اللَّهُ	عَنْهُمْ	إِنَّ اللَّهَ	غَفُورٌ	حَلِيمٌ
but indeed Allah forgave	them	verily Allah	(is) All-Forgiving	All-Forbearing
يَتَأَيَّهَا	الَّذِينَ ءَامَنُوا	لَا تَكُونُوا	كَالَّذِينَ كَفَرُوا	وَقَالُوا
O (you)	who believe	be not	like those who disbelieved	and said

أَوْ كَانُوا غُرَى	ضَرَبُوا فِي الْأَرْضِ	إِذَا	لِيُخَوِّنَهُمْ
or they were fighting	they were travelling through the earth	when	to their brethren
وَمَا قُتِلُوا	مَا مَاتُوا	لَوْ كَانُوا عِنْدَنَا	
nor they would have been killed	they would neither have died	if they had been with us	
وَاللَّهُ يُحْيِي	فِي قُلُوبِهِمْ	حَسْرَةً	لِيَجْعَلَ اللَّهُ ذَلِكَ
and Allah gives life	in their hearts	a cause of regret	so that Allah makes it
	بِمَا تَعْمَلُونَ بَصِيرٌ	وَاللَّهُ	وَيُمِيتُ
	(is) All-Seer of what you do	and Allah	and causes death

وَلَيْن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتْتُمْ لِمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾  
 وَلَيْن مُتُّمْ أَوْ قُتِلْتُمْ لِيَّ إِلَهِ اللَّهِ تَحْشَرُونَ ﴿١٥٨﴾ فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنْ لَّهُمْ وَلَوْ كُنْتَ  
 فَظًّا غَلِيظَ الْقَلْبِ لَا نَفُضُّوْا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ  
 فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

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).

لِمَغْفِرَةٍ	أَوْ مُتْتُمْ	فِي سَبِيلِ اللَّهِ	وَلَيْن قُتِلْتُمْ
surely forgiveness	or die	in (the) way (of) Allah	and if [indeed] you are killed
وَلَيْن مُتْتُمْ	مِمَّا يَجْمَعُونَ	خَيْرٌ	وَرَحْمَةٍ
and if [indeed] you die	than what they amass	(are) better	and mercy
رَحْمَةٍ مِّنَ اللَّهِ	فِيمَا	لِيَّ إِلَهِ اللَّهِ تَحْشَرُونَ	أَوْ قُتِلْتُمْ
(the) Mercy of Allah	and by	surely you will be gathered to Allah	or are killed

لَنتَ لَهُمْ	وَلَوْ كُنْتَ فَظًّا	غَلِيظًا	الْقَلْبِ
you dealt gently with them	and had you been rough	(and) fierce	(of) heart
لَا نَقْضُوا	مِنْ حَوْلِكَ	فَاعْفُ	عَنْهُمْ
surely they would have broken away	from about you	so pardon	them
وَأَسْتَغْفِرْ	هُمْ	وَشَاوِرْهُمْ	فِي الْأَمْرِ
and ask forgiveness	for them	and consult them	in the (public) matters
فَإِذَا عَزَمْتَ	فَتَوَكَّلْ	عَلَى اللَّهِ	إِنَّ اللَّهَ
but when you have resolved	then put your trust	in Allah	verily Allah

يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

loves those who put their trust (in Him)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنْ أَتَّبَعَ رِضْوَانُ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

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!

إِنْ يَنْصُرْكُمُ اللَّهُ	فَلَا غَالِبَ	لَكُمْ	وَإِنْ يَخْذُلْكُمْ	فَمَنْ
if Allah helps you	then none (can) overcome	you	and if He forsakes you	then who
ذَا الَّذِي	يَنْصُرُكُمْ	مِنْ بَعْدِهِ ۚ	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾
(is there) that	can help you	after Him	and in Allah	let the believers put (their) trust

وَمَا كَانَ	لِنَبِيِّ	أَنْ يَغْلُفَ	وَمَنْ يَغْلُلْ	يَأْتِ
and it was not	for a Prophet	that he defrauds	and whosoever defrauds	will bring forth
بِمَا غَلَّ	يَوْمَ	الْقِيَمَةِ	ثُمَّ تَوْفَىٰ	
what he had defrauded	(on the) Day	(of) Resurrection	then shall be fully recompensed	
كُلُّ	نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	لَا يُظْلَمُونَ
every	person	what he has earned	and they	shall not be wronged
أَفَمَنْ اتَّبَعَ	رِضْوَانَ اللَّهِ	كَمَنْ بَاءَ		
(is) then (one) who followed?	(the) good Pleasure (of) Allah	like (the one) who is laden		
بِسَخَطٍ	مِّنَ اللَّهِ	وَمَا أَوْهَهُ	جَهَنَّمَ	وَبِئْسَ الْمَصِيرُ
with Wrath	of Allah	and his abode	(is) Hell	and worst is the destination

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرُ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ أَوَلَمَّْا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِّثْلَيْهَا قُلْتُمْ أَنَّى 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.

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

لَقَدْ مَنَّ اللَّهُ	عَلَى الْمُؤْمِنِينَ	إِذْ بَعَثَ	فِيهِمْ	رَسُولًا
indeed Allah conferred a favour	on the believers	when He sent	in them	a Messenger
مِّنْ أَنْفُسِهِمْ	يَتْلُوا عَلَيْهِمْ	ءَايَاتِهِ	وَيُزَكِّيهِمْ	
from (among) themselves	who recites unto them	His Verses	and purifies them	
وَيُعَلِّمُهُمُ	الْكِتَابَ وَالْحِكْمَةَ	وَإِنْ كَانُوا	مِن قَبْلُ	
and teaches them	the Book and the Wisdom	and indeed they were	before (that)	
لَفِي ضَلَالٍ	مُّبِينٍ ﴿١٦٦﴾	أَوَلَمَّا	أَصَابَتْكُمْ	مُصِيبَةٌ
[certainly] in error	manifest	or when?	has befallen you	a calamity
	أَصَابَتْكُمْ مِّثْلَهَا	قُلْتُمْ أَنَّى	هَذَا	
	you have (already) inflicted (to them) twice to that	you say from where	(is) this	
قُلْ هُوَ	مِنْ عِنْدِ	أَنْفُسِكُمْ	إِنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ
say it (is)	from	yourselves	indeed Allah	over every thing
	قَدِيرٌ ﴿١٦٧﴾			
	(is) All-Powerful			

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ فَيَا ذُنَّ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَنَقُتْهُمْ فِي سَبِيلِ اللَّهِ أَوْادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَكُمُ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

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.

وَمَا	أَصَابَكُمْ	يَوْمَ التَّقَى	الْجَمْعَانِ
and what	befell you	(on the) day (when) met	two hosts (armies)

وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾		فِيَا ذِئْنَ اَللهِ	
[and] that He might know (test) the (true) believers		(was) by (the) Leave (of) Allah	
وَلِيَعْلَمَ	اَلَّذِيْنَ نَافَقُوْا	وَقِيْلَ	هَمْ
and that He might know	those who were tainted with hypocrisy	and it was said	to them
تَعَالَوْا	قَاتِلُوْا فِيْ سَبِيْلِ اَللهِ	اَوْ اَدْفَعُوْا	قَالُوْا
come	fight in (the) way (of) Allah	or defend (yourselves)	they said
لَوْ نَعْلَمَ	لَا تَتَّبِعَنَّكُمْ	هَمْ	لِلْكَفْرِ
had we known	certainly we would have followed you	they	to disbelief
يَوْمَئِذٍ	اَقْرَبُ	مِنْهُمْ	لِلْاِيْمَنِ
that day	(were) nearer	[from them]	(than) to Faith
بِاَفْوَاهِهِمْ	يَقُوْلُوْنَ	بِمَا يَكْتُمُوْنَ ﴿١٦٧﴾	وَاللهُ اَعْلَمُ
with their mouths	they say	of what they conceal	and Allah has full knowledge
فِيْ قُلُوْبِهِمْ	مَا لَيْسَ	فِيْ قُلُوْبِهِمْ	وَاللهُ اَعْلَمُ
in their hearts	what is not	in their hearts	and Allah has full knowledge

اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَقَعَدُوْا لَوْ اَطَاعُوْنَا مَا قُتِلُوْا قُلْ فَاَدْرَءُوْا عَنۢ اَنْفُسِكُمْ اَلْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ اَلَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اَللهِ اَمْوَاتًا بَلْ اَحْيَآءٌ عِنۡدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾ فَرِحِيْنَ بِمَاۤءَاتَهُمُ اللّٰهُ مِنْ فَضْلِهٖ وَيَسْتَبَشِّرُوْنَ بِاَلَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنۢ خَلْفِهِمْ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٧٠﴾

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.

اَلَّذِيْنَ قَالُوْا	لَوْ اَطَاعُوْنَا	وَقَعَدُوْا	لِاِخْوَانِهِمْ
those who said	had they followed us	while they sat (at home)	to their brethren

مَا قُتِلُوا	قُلْ	فَادْرَأُوا	عَنْ أَنْفُسِكُمْ	الْمَوْتَ
they would not have been killed	say	then avert	from your yourselves	the death
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾	وَلَا تَحْسَبَنَّ	الَّذِينَ قُتِلُوا		
if you are truthful	and you think not	those who are killed		
فِي سَبِيلِ اللَّهِ	أَمْوَاتًا	بَلْ أَحْيَاءُ	عِنْدَ	رَبِّهِمْ
in (the) way (of) Allah	(as) dead	nay (they are) alive	with	their Lord
يُرْزَقُونَ ﴿١٦٩﴾	فَرِحِينَ	يَمَّا	ءَاتَاهُمُ اللَّهُ	
they are well-provided	jubilant	for what	Allah has bestowed upon them	
مِنْ فَضْلِهِ	وَيَسْتَبْشِرُونَ	بِالَّذِينَ	لَمْ يَلْحَقُوا	بِهِمْ
of His bounty	and they rejoice	for those who	have not (yet) joined	them
مَنْ خَلْفَهُمْ	أَلَّا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾	
[of] left behind	that no fear	(shall be) on them	nor they will grieve	

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

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)."

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

لَا يُضِيعُ أَجْرَ		الْمُؤْمِنِينَ ﴿١٧١﴾		الَّذِينَ اسْتَجَابُوا لِلَّهِ	
will not waste (the) reward		(of) the believers		those who responded to Allah	
وَالرَّسُولِ	مِنْ بَعْدِ مَا	أَصَابَهُمْ	الْقَرْحُ		
and the Messenger	after	befell them (they had received)		the injury	
لِلَّذِينَ أَحْسَنُوا	مِنْهُمْ	وَاتَّقُوا	أَجْرٌ	عَظِيمٌ ﴿١٧٢﴾	
for those who did good	of them	and feared (Allah)	(is) a reward	great	
الَّذِينَ	قَالَ لَهُمْ	النَّاسُ	إِنَّ النَّاسَ	قَدْ جَمَعُوا	
those	said to them	the people	verily the people	certainly have gathered	
لَكُمْ	فَاخْشَوْهُمْ	فَزَادَهُمْ	إِيْمَانًا		
against you	so fear them	but it increased them	(in) Faith		
وَقَالُوا حَسْبُنَا اللَّهُ		وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾			
and they said Allah (is) sufficient for us		and He is Excellent Guardian			

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ، فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزُنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوْا اللَّهَ شَيْعًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

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 *Auliya'* [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.

فَانْقَلَبُوا	بِنِعْمَةٍ	مِّنَ اللَّهِ	وَفَضْلٍ	لَّمْ يَمَسَّسْهُمْ	سُوءٌ
so they returned	with favour	of Allah	and bounty	touched them not	any harm

وَاتَّبَعُوا رِضْوَانَ اللَّهِ <sup>ف</sup>		وَاللَّهُ	ذُو فَضْلٍ
and they followed (the) good Pleasure (of) Allah		and Allah	(is) Owner (of) Bounty
عَظِيمٍ <sup>(١٧٤)</sup>	إِنَّمَا ذَٰلِكُمْ	الشَّيْطَانُ	يَخَوْفُ أَوْلِيَآءَهُ،
Great	(it is) only that	Satan	suggests fear (to you) of his allies
فَلَا تَخَافُوهُمْ	وَخَافُونِ	إِنْ كُنْتُمْ مُّؤْمِنِينَ <sup>(١٧٥)</sup>	وَلَا يَحْزَنُكَ
so fear them not	but fear Me	if you are (true) believers	and let not grieve you
الَّذِينَ يُسْرِعُونَ	فِي الْكُفْرِ <sup>ج</sup>	إِنَّهُمْ	لَنْ يَضُرُّوا اللَّهَ شَيْئًا <sup>ط</sup>
those who rush	towards disbelief	verily they	will never harm Allah the least
يُرِيدُ اللَّهُ	أَلَّا يَجْعَلَ	لَهُمْ	حَظًّا
Allah wills	that He will not give	to them	any portion
	وَلَهُمْ	عَذَابٌ	عَظِيمٌ <sup>(١٧٦)</sup>
	and for them	(is) a torment	great

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ<sup>(١٧٧)</sup>  
وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَزْدَادُوا إِثْمًا  
وَلَهُمْ عَذَابٌ مُّهِينٌ<sup>(١٧٨)</sup>

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.

إِنَّ الَّذِينَ اشْتَرُوا		الْكَفْرَ	بِالْإِيمَانِ	لَنْ يَضُرُّوا اللَّهَ
indeed those who have purchased		disbelief	at the price of Faith	they will never harm Allah
شَيْئًا	وَلَهُمْ	عَذَابٌ	أَلِيمٌ <sup>(١٧٧)</sup>	وَلَا يَحْسَبَنَّ
the least	and for them	(is) a torment	painful	and let not think
أَنَّمَا نُمَلِّ	لَهُمْ	خَيْرٌ	لِّأَنفُسِهِمْ <sup>ج</sup>	إِنَّمَا نُمَلِّ
that We give respite	to them	(is) good	for themselves	only We give respite
	لَهُمْ			to them

لِيَزِدَادُوا	إِثْمًا	وَلَهُمْ	عَذَابٌ	مُّهِنٌ ﴿١٧٩﴾
so that they may grow	(in) sinfulness	and for them	(is) a torment	humiliating

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

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.

مَا كَانَ اللَّهُ	لِيَذَرَ الْمُؤْمِنِينَ	عَلَى مَا	أَنْتُمْ	عَلَيْهِ
Allah is not	that He leaves the believers	on what	you	(are) on it
حَتَّى يَمِيزَ الْخَبِيثَ	مِنَ الطَّيِّبِ	وَمَا كَانَ اللَّهُ	لِيُطْلِعَكُمْ	
till He distinguishes the wicked	from the good	and Allah is not	(going) to inform you	
عَلَى الْغَيْبِ	وَلَكِنَّ اللَّهَ	يَجْتَبِي مِنْ رُسُلِهِ	مَنْ يَشَاءُ	
about the Unseen	[and] but Allah	chooses of His Messengers	whom He wills	
فَآمِنُوا	بِاللَّهِ	وَرُسُلِهِ	وَإِنْ تُؤْمِنُوا	وَتَتَّقُوا
so believe	in Allah	and His Messengers	and if you believe	and fear (Allah)
	فَلَكُمْ	أَجْرٌ	عَظِيمٌ ﴿١٧٩﴾	
	then for you	(is) a reward	great	

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

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)."

وَلَا يَحْسَبَنَّ		الَّذِينَ يَبْخُلُونَ		يِمَّا		ءَاتَاهُمُ اللَّهُ	
and (do) not think		those who covetously withhold		of what		Allah has granted them	
مِنْ فَضْلِهِ	هُوَ	خَيْرًا	لَّهُمْ	بَلْ هُوَ	شَرٌّ	لَّهُمْ	
of His bounty	(that) it	(is) good	for them	nay it	(is) bad	for them	
سَيُطَوَّقُونَ		مَا بَخِلُوا		يَوْمَ	بِهِ		
will be hung about their necks		what they covetously withheld		(on the) Day	[of it]		
الْقِيَامَةِ	وَلِلَّهِ مِيرَاثُ	السَّمَوَاتِ	وَالْأَرْضِ				
(of) Resurrection	and for Allah (is the) heritage	(of) the heavens	and the earth				
وَاللَّهُ	بِمَا تَعْمَلُونَ خَبِيرٌ		لَقَدْ سَمِعَ اللَّهُ		قَوْلَ		
and Allah	(is) Well-Acquainted with what you do		indeed Allah has heard		(the) saying		
الَّذِينَ قَالُوا	إِنَّ اللَّهَ فَقِيرٌ	وَنَحْنُ	أَغْنِيَاءُ	سَنَكْتُبُ			
(of) those who said	verily Allah (is) poor	and we	(are) rich	We shall record			
مَا قَالُوا	وَقَتْلَهُمْ	الْأَنْبِيَاءَ	بِغَيْرِ	حَقِّ			
what they have said	and their killing	(of) the Prophets	in defiance	(of) right			
وَنَقُولُ		ذُوقُوا عَذَابَ		الْحَرِيقِ			
and We shall say		taste (the) torment		(of) burning Fire			

ذَٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۖ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ

قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِ بِالْبَيِّنَاتِ وَإِلَٰذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

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.

ذَٰلِكَ	بِمَا قَدَّمْتُمُ أَيِّدِيكُمْ	وَأَنَّ اللَّهَ لَيْسَ	بِظَلَامٍ
that	(is because) of what your hands sent before	and that Allah is never	unjust
لِّلْعَبِيدِ ﴿١٨٣﴾	الَّذِينَ قَالُوا	إِنَّ اللَّهَ	عَهْدَ إِلَيْنَا
to (His) slaves	those who said	verily Allah	has taken our promise
أَلَا نُوْمِنُ	لِرَسُولٍ	حَتَّىٰ يَأْتِيَنَا	بِقُرْبَانٍ تَأْكُلُهُ
that we shall not believe	in any Messenger	until he brings to us	an offering devours it
النَّارُ قُلْ	قَدْ جَاءَكُمْ	رُسُلٌ	مِّن قَبْلِي بِالْبَيِّنَاتِ
the fire say	verily came to you	Messengers	before me with clear signs
وَبِالَّذِي قُلْتُمْ	فَلِمَ قَتَلْتُمُوهُمْ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾	
and with what you speak of	then why (did) you kill them	if you are truthful	
فَإِنْ كَذَّبُوكَ	فَقَدْ كُذِّبَ رَسُولٌ	مِّن قَبْلِكَ	
then if they have rejected you	so indeed were Messengers rejected	before you	
جَاءُوا بِالْبَيِّنَاتِ	وَالزُّبُرِ	وَالْكِتَابِ	الْمُنِيرِ ﴿١٨٤﴾
who had come with clear signs	and the Scripture	and the Book	(the) illuminating

كُلُّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن زُحِرَ

عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَمَتَعُ الْغُرُورِ ﴿١٨٥﴾  
 لَتَبْلُوكَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا  
 الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا  
 وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

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 Allāh; but if you persevere patiently, and become *Al-Muttaqūn* (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).

كُلُّ	نَفْسٍ	ذَائِقَةُ	الْمَوْتِ	وَإِنَّمَا تُؤْتُونَ أَجُورَكُمْ	يَوْمَ
every	person	(shall) taste	death	and only you shall be paid your rewards	(on the) Day
الْقِيَمَةِ	فَمَنْ زُحْرِحَ	عَنِ النَّارِ	وَأُدْخِلَ الْجَنَّةَ		
(of) Resurrection	then who was drawn away	from the Fire	and was admitted to Paradise		
فَقَدْ فَازَ	وَمَا الْحَيَاةُ	الدُّنْيَا	إِلَّا لَمَتَعُ		
then indeed he is successful	and (is) nothing the life	(of) this world	except (the) enjoyment		
الْغُرُورِ ﴿١٨٥﴾	لَتَبْلُوكَ فِي أَمْوَالِكُمْ	وَأَنْفُسِكُمْ			
(of) illusory (deception)	you would certainly be put to test in your wealth	and your lives			
وَلَتَسْمَعُنَّ	مِنَ الَّذِينَ	أُوتُوا الْكِتَابَ	مِنْ قَبْلِكُمْ		
and you shall certainly hear	from those who	have been given the Book	before you		
وَمِنَ الَّذِينَ أَشْرَكُوا	أَذًى	كَثِيرًا	وَإِنْ تَصْبِرُوا		
and from those who practiced polytheism	hurtful things	many	and if you remain patient		
وَتَتَّقُوا	فَإِنَّ ذَلِكَ	مِنْ عَزْمِ	الْأُمُورِ ﴿١٨٦﴾		
and become pious	then indeed that	(is) from great	matters		

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ  
وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ  
يَفْرَحُونَ بِمَا أُتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ  
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

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.

وَإِذْ أَخَذَ اللَّهُ		مِيثَاقَ	الَّذِينَ	أُوتُوا الْكِتَابَ	
and (remember) when Allah took		a covenant	(of) those who	were given the Scripture	
لَتُبَيِّنُنَّهُ		لِلنَّاسِ	وَلَا تَكْتُمُونَهُ	فَنَبَذُوهُ	
(that) you certainly explain it		to people	and you hide it not	but they threw it away	
وَرَاءَ	ظُهُورِهِمْ	وَأَشْرَوْا	بِهِ	ثَمَنًا	قَلِيلًا ۖ فَبِئْسَ
behind	their backs	and bought	with it	a gain	little and worst is
مَّا يَشْتَرُونَ ﴿١٨٧﴾		لَا تَحْسَبَنَّ الَّذِينَ		يَفْرَحُونَ	
what they buy		you think not (that) those who		rejoice	
بِمَا أُتُوا		وَيُحِبُّونَ	أَنْ يُحْمَدُوا	بِمَا	
in what they have brought (done)		and they love	that they are praised	for what	
لَمْ يَفْعَلُوا		فَلَا تَحْسَبَنَّهُمْ		مِّنَ الْعَذَابِ ۖ	
they (did) not do		so you think not (that) they		(will) escape	
وَلَهُمْ		عَذَابٌ	أَلِيمٌ ﴿١٨٨﴾		
and for them		(is) a torment	painful		

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh 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 Allāh (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.

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

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَأَمَّا رَبَّنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا

وَكَفَّرْنَا عَنْ سَيِّئَاتِنَا وَتَوَقَّانَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاثِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

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	تُدْخِلُ النَّارَ	فَقَدْ أَخْزَيْتَهُ
our Lord	verily [You]	whom	You admit to the Fire	then surely You disgraced him
وَمَا	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ	رَبَّنَا	إِنَّا سَمِعْنَا
and (there will be) not	for the wrongdoers	any helpers	our Lord	indeed we heard
مُنَادِيًا	يُنَادِي لِلْإِيمَنِ	أَنْ ءَامِنُوا	بِرَبِّكُمْ	فَءَامَنَّا
a crier	calling to the Faith	that believe	in your Lord	so we have believed
رَبَّنَا فَاعْفُفْ	لَنَا	ذُنُوبَنَا	وَكُفِّرْ	عَنْ سَيِّئَاتِنَا
our Lord so forgive	[for] us	our sins	and expiate	from us
وَتَوَقَّانَا	مَعَ	الْأَبْرَارِ	رَبَّنَا	وَأَاثِنَا
and make us die	with	the truly virtuous	our Lord	what [and] grant us
وَعَدْتَنَا	عَلَى رُسُلِكَ	وَلَا تُخْزِنَا	يَوْمَ	
You promised us	through Your Messengers	and (do) not disgrace us	(on the) Day	
الْقِيَمَةِ	إِنَّكَ	لَا تُخْلِفُ الْمِيعَادَ		
(of) Resurrection	indeed You	never violate (Your) promise		

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنْتِي بِعَعْضِكُمْ مِّنْ بَعْضٍ فَأَلْزَمَ هَاجِرُوا وَأَخْرِجُوا مِنْ دِيَرِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقَتِلُوا

لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخَلْنَاهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿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."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ					
(of) a worker	(do) not let go to waste labour	that I	their Lord	[to] them	so answered
مِّنْكُمْ مِّن ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ	مِّن بَعْضٍ	فَالَّذِينَ هَاجَرُوا			
of you	from male	or female	each of you	(is) from (the) other	so those who emigrated
وَأُخْرِجُوا	مِنْ دِيَارِهِمْ	وَأُودُوا	فِي سَبِيلِي		
and were driven out	from their homes	and were persecuted	in My Cause		
وَقَتَلُوا	وَقُتِلُوا	لَا كُفْرَانَ عَنْهُمْ	سَيِّئَاتِهِمْ		
and who fought	and were killed	surely I will remit from them	their evil deeds		
وَلَا أَذْخَلْنَاهُمْ	جَنَّتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	ثَوَابًا	
and would certainly admit them	(to) Gardens	flow under them	[the] rivers	a reward	
مِّنْ عِنْدِ اللَّهِ	وَاللَّهُ	عِنْدَهُ	حُسْنُ	الثَّوَابِ ﴿١٩٥﴾	
from (the) Presence (of) Allah	and Allah	with Him	(is the) best	(of) rewards	

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيُسَّ الْمِهَادُ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلَّابْرَارِ ﴿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).

لَا يَغُرَّتْكَ		تَقَلُّبُ		الَّذِينَ كَفَرُوا	
let not deceive you		(the) fluctuation (free disposal)		(of) those who disbelieved	
فِي الْبَلَدِ	مَتَّعُ	قَلِيلُ	ثُمَّ مَا وَدَّعَهُمْ	جَهَنَّمَ	
in the land	an enjoyment	brief	then their destination	(is) Hell	
وَبِئْسَ الْمِهَادُ	لَكِنَّ الَّذِينَ	اتَّقُوا رَبَّهُمْ	لَهُمْ	جَنَّاتُ	
and worst is the resting place	but those who	fear their Lord	for them	(are) Gardens	
تَجْرَى مِنْ تَحْتِهَا	أَلَّا نَهْرُ	خَالِدِينَ	فِيهَا	نُزُلًا	
flowing under them	the rivers	they (would) dwell forever	therein	a hospitality	
مِّنْ عِنْدِ اللَّهِ	وَمَا	عِنْدَ اللَّهِ	خَيْرُ	لِّلْأَبْرَارِ	
from (the) Presence (of) Allah	and that which	(is) with Allah	(is) best	for the righteous	

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۖ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْدِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

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.

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

يُؤْمِنُ بِاللَّهِ	وَمَا أُنْزِلَ	إِلَيْكُمْ	وَمَا أُنْزِلَ
believe in Allah	and what has been revealed	to you	and what has been revealed
إِلَيْهِمْ	خَاشِعِينَ لِلَّهِ	لَا يَشْتَرُونَ	بِعَايَاتِ اللَّهِ
to them	they bow to Allah in humility	they (do) not sell	(the) Verses (of) Allah
ثَمَنًا	قَلِيلًا أُولَئِكَ لَهُمْ	أَجْرُهُمْ	عِنْدَ رَبِّهِمْ
(at) a price	those for them	(is) their reward	with their Lord
سَرِيعٌ	أَلْحِسَابٍ	يَأْتِيهَا	الَّذِينَ ءَامَنُوا
(is) Swift	(to take) account	O (you)	who believe
وَصَابِرُوا	وَصَابِرُوا	وَصَابِرُوا	وَصَابِرُوا
and [be] patient	be steadfast	be steadfast	be steadfast
وَرَابِطُوا	وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ	وَرَابِطُوا
and stand firm as guards	and fear Allah	so that you may be successful	and stand firm as guards

### سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَءَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

### 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.

الرَّحِيمِ			الرَّحْمَنُ			بِسْمِ اللَّهِ		
the Most Merciful			the Most Gracious			In the Name (of) Allah		
وَحَلَقَ	وَحِدَةً	نَفْسٍ	خَلَقَكُمْ مِنْ	الَّذِي	اتَّقُوا رَبَّكُمْ	النَّاسِ	يَتَأَيُّهَا	
and created	single	a person	created you from	Who	fear your Lord	mankind	O	
وَنِسَاءً	كَثِيرًا	رِجَالًا	مِنْهُمَا	وَبَتَّ	زَوْجَهَا	مِنْهَا		
and women	many	men	from them both	and spread	his mate	from him		
إِنَّ اللَّهَ كَانَ	وَالْأَرْحَامَ	بِهِ	الَّذِي تَسَاءَلُونَ	وَاتَّقُوا اللَّهَ				
indeed Allah is	and the wombs	through Him	Whom you demand	and fear Allah				
وَلَا تَتَّبَدَّلُوا الْخَبِيثَ	أَمْوَالَهُمْ	وَأَتُوا الْيَتَامَى	رَقِيبًا	عَلَيْكُمْ				
and (do) not exchange bad	their wealth	and give unto the orphans	Watchful	over you				
إِلَى أَمْوَالِكُمْ	وَلَا تَأْكُلُوا أَمْوَالَهُمْ			بِالطَّيِّبِ				
(by adding it) to your wealth	and devour not their wealth			for good				
كَبِيرًا		حُوبًا	إِنَّهُ كَانَ					
great		a sin	indeed this is					

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا ﴿٣﴾ وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيَّةً ﴿٤﴾

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).

وَأِنْ خِفْتُمْ	أَلَّا تَقْسِطُوا	فِي الْيَتَامَى	فَأَنْكِحُوا
and if you fear	that you will not be able to do justice	with the orphan (girls)	then marry
مَا طَابَ	لَكُمْ	مِنْ النِّسَاءِ	مِثْنَى
what seems good	to you	of [the] women	two
أَلَّا تَعْدِلُوا	فَوَاحِدَةً	أَوْ مَا	مَلَكَتْ أَيْمَانُكُمْ
that you can not do justice	then one	or what	your right hands possess
أَدْنَى	أَلَّا تَعْوِلُوا	وَأَتُوا النِّسَاءَ	صَدَقْتِهِنَّ
(is) nearer	that you will not oppress	and give to the women	their dower
فَإِنْ طَبَنَ	لَكُمْ	عَنْ شَيْءٍ	مِنْهُ
but if they willingly remit	to you	any part	of it
فَكُلُوهُ	نَفْسًا	فَلْيَسْتَعْفِفْ	وَمَنْ كَانَ
then you eat it	(on their) own	of it	any part
هَيِّئًا	مَرِيئًا	هَيِّئًا	مَرِيئًا
(with) wholesomeness	easy digestion	easy digestion	easy digestion

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۖ وَابْنُلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللهِ حَسِيبًا ٦

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.

وَلَا تُؤْتُوا السُّفَهَاءَ	أَمْوَالَكُمُ	الَّتِي	جَعَلَ اللَّهُ
and give not to the weak of understanding	your wealth	which	Allah has made
لَكُمْ	وَأَرْزُقُوهُمْ	فِيهَا	وَأَكْسُوهُمْ
for you	but feed them	from it	and clothe them
وَقُولُوا	هُمْ	قَوْلًا	مَعْرُوفًا
and speak	to them	words	(of) good
بَلَّغُوا النِّكَاحَ	فَإِنْ أَنْتُمْ	مِنْهُمْ	رُشَدًا
they reach (the age of) marriage	then if you perceive	[of] them	mature minded
فَادْفَعُوا	إِلَيْهِمْ	أَمْوَالَهُمْ	وَلَا تَأْكُلُوهَا
then deliver	to them	their wealth	but you eat it not
وَبِدَارًا	أَنْ يَكْبُرُوا	وَمَنْ كَانَ	غَنِيًّا
and hastily	(fearing) that they would grow up	and who is	rich
فَلْيَسْتَعْفِفْ	وَمَنْ كَانَ	فَقِيرًا	
then he should abstain entirely (from taking wages)	and who is	poor	
فَلْيَأْكُلْ	بِالْمَعْرُوفِ	فَإِذَا دَفَعْتُمْ	إِلَيْهِمْ
then let him eat (of it)	fairly	and when you deliver	to them
فَأَشْهَدُوا	عَلَيْهِمْ	وَكَفَى	بِاللَّهِ
then take witnesses	on them	and sufficient is	Allah
			(as) a Reckoner

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ

وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ آلِيَتِمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

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-Masakīn* (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!

لِلرِّجَالِ	نَصِيبٌ	مِّمَّا	تَرَكَ الْوَالِدَانِ	وَالْأَقْرَبُونَ
for men	(there is) a share	from what	is left (by) parents	and near relatives
وَاللِّسَاءِ	نَصِيبٌ	مِّمَّا	تَرَكَ الْوَالِدَانِ	وَالْأَقْرَبُونَ
and for women	(there is) a share	from what	is left (by) parents	and near relatives
مِّمَّا	قَلَّ مِنْهُ	أَوْ كَثُرَ	نَصِيبًا	مَّفْرُوضًا ﴿٧﴾
from what	is little of it	or much	a share	ordained (by Allah)
الْقِسْمَةِ	أُولُوا الْقُرْبَىٰ	وَالْيَتَمَىٰ	وَالْمَسْكِينُ	فَارْزُقُوهُمْ
(at the time of) division	the relatives	and the orphans	and the needy	then feed them
مِنْهُ	وَقُولُوا	لَهُمْ	قَوْلًا	مَعْرُوفًا ﴿٨﴾
out of it	and say	to them	words	(of) kindness
لَوْ تَرَكُوا	مِنْ خَلْفِهِمْ	ذُرِّيَّةً	ضِعْفًا	خَافُوا عَلَيْهِمْ
if they left	after them	offspring	weak	they would have feared about them
فَلْيَتَّقُوا اللَّهَ	وَلْيَقُولُوا قَوْلًا	سَدِيدًا ﴿٩﴾		
so let them fear Allah	and let them speak words	well-directed (right and fair)		
إِنَّ الَّذِينَ يَأْكُلُونَ	أَمْوَالَ	الْيَتَمَىٰ	ظُلْمًا	إِنَّمَا يَأْكُلُونَ
indeed those who eat up	(the) wealth	(of) orphans	wrongfully	only they eat up

وَسَيَصْلَوْنَ سَعِيرًا ﴿١١﴾	نَارًا	فِي بُطُونِهِمْ
and they will be burnt in blazing Fire	fire	in their bellies

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

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.

يُوصِيكُمُ اللَّهُ	فِي أَوْلَادِكُمْ	لِلَّذِ كَرِ	مِثْلُ	حَظِّ	الْأُنثَيَيْنِ
Allah enjoins you	in your children	for the male	equal to	share	(of) two females
فَإِنْ كُنَّ نِسَاءً	فَوْقَ	اثْنَتَيْنِ	فَلَهُنَّ	ثُلُثَا	
but if (there) are women	more (than)	two	then for them	(is) two-thirds	
مَا تَرَكَ	وَإِنْ كَانَتْ وَاحِدَةً	فَلَهَا	النِّصْفُ		
(of) what he left	and if (there) is (only) one	then for her	(is) the half		
لِكُلِّ	وَاحِدٍ مِّنْهُمَا	السُّدُسُ	مِمَّا تَرَكَ	إِنْ	كَانَ لَهُ
for each	one	of them	a sixth	of what he left	if for him is
وَلَدٌ	فَإِنْ	لَّمْ	يَكُنْ لَهُ	وَلَدٌ	أَبَوَاهُ
a child	and if	not	for him is	a child	his parents
				and inherit him	

فَلِأُمِّهِ	الْثَّلَاثُ	فَإِنْ	كَانَ لَهُ	إِخْوَةٌ	فَلِأُمِّهِ	السُّدُسُ
then for his mother	a third	and if	for him is	brothers	then for his mother	a sixth
مِنْ بَعْدِ	وَصِيَّةٍ	يُوصِي بِهَا	أَوْ دَيْنٍ	ءَابَاؤُكُمْ	مِنْ بَعْدِ	وَصِيَّةٍ
after	(payment of) bequest	[of which] he bequeathed	or (any) debt	your parents	after	(payment of) bequest
وَأَبْنَاؤُكُمْ	لَا تَدْرُونَ أَيُّهُمْ	أَقْرَبُ	لَكُمْ	نَفْعًا	وَأَبْنَاؤُكُمْ	لَا تَدْرُونَ أَيُّهُمْ
and your children	you (do) not know which of them	(is) nearer	to you	(in) benefit	and your children	you (do) not know which of them
فَرِيضَةٌ مِّنَ اللَّهِ	إِنَّ اللَّهَ	كَانَ عَلِيمًا	حَكِيمًا	فَرِيضَةٌ مِّنَ اللَّهِ	إِنَّ اللَّهَ	كَانَ عَلِيمًا
prescribed by Allah	indeed Allah	is All-Knowing	All-Wise	prescribed by Allah	indeed Allah	is All-Knowing

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِ يُوَصِّينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّتِ تُوْصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّتِ يُوْصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

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.

وَلَكُمْ	نِصْفُ	مَا	تَرَكَ أَزْوَاجُكُمْ	إِنْ لَمْ	يَكُنْ لَهُنَّ
and for you	(is) half	(of) what	left your wives	if	not
وَلَكُمْ	فَإِنْ	كَانَ لَهُنَّ	وَلَدٌ	فَلَكُمْ	الرُّبُعُ
a child	and if	for them is	a child	then for you	a fourth
مِنْ بَعْدِ	وَصِيَّةٍ	يُوصِيَنَّ بِهَا	أَوْ دَيْنٌ	وَلَهُنَّ	
after	(payment of) bequest	[of which] they bequeath	or debt	and for them	
الرُّبُعُ	مِمَّا تَرَكَتُمْ	إِنْ لَمْ	يَكُنْ لَكُمْ	وَلَدٌ	فَإِنْ
a fourth	of what you have left	if	not	for you is	and if
كَانَ لَكُمْ	وَلَدٌ	فَلَهُنَّ	أَلْثَمُنْ	مِمَّا تَرَكَتُمْ	
for you is	a child	then for them	(is) an eighth	of what you have left behind	
مِنْ بَعْدِ	وَصِيَّةٍ	تُوصُونَ بِهَا	أَوْ دَيْنٌ		
after	(payment of) bequest	[of which] you bequeath	or debt		
وَإِنْ كَانَتْ رَجُلٌ	يُورِثُ كَلَلَةً	أَوْ امْرَأَةً	وَلَهُ		
and if man is	testator having no parents and children	or woman	but he has		
أَخٌ	أَوْ أُخْتُ	فَلِكُلِّ	وَاحِدٍ	مِنْهُمَا	الْسُّدُسُ
a brother	or a sister	then for each	one	of two	(is) a sixth
فَإِنْ كَانُوا أَكْثَرَ	مِنْ ذَلِكَ	فَهُمْ	شُرَكَاءُ	فِي الثُّلُثِ	مِنْ بَعْدِ
but if they are more	than that	then they	(are) partners	in a third	after
وَصِيَّةٍ	يُوصَى بِهَا	أَوْ دَيْنٌ	غَيْرَ	مُضَارٍّ	
bequest	[of which] was bequeathed	or debt	without	being harmful	
وَصِيَّةٍ مِّنَ اللَّهِ	وَاللَّهُ	عَلِيمٌ	حَلِيمٌ		
(this is) a Commandment from Allah	and Allah	(is) All-Knowing	All-Forbearing		

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي

مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾  
وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ، يُدْخِلْهُ نَارًا خَالِدًا فِيهَا  
وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

13. These are the limits (set by) Allāh (or ordinances 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.

تِلْكَ	حُدُودُ اللَّهِ	وَمَنْ يُطِيعِ اللَّهَ	وَرَسُولَهُ
these	(are the) limits (set by) Allah	and whosoever obeys Allah	and His Messenger
يُدْخِلْهُ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	خَالِدِينَ
He will admit him	(to) Gardens	flow under them	the rivers
فِيهَا وَذَلِكَ	الْفَوْزُ الْعَظِيمُ	وَمَنْ يَعِصِ اللَّهَ	
and that therein	(would be) the success	and whosoever disobeys Allah	great
وَرَسُولَهُ	وَيَتَعَدَّ حُدُودَهُ	يُدْخِلْهُ	نَارًا
and His Messenger	and transgresses His limits	He would admit him	(to) Fire
خَالِدًا	فِيهَا	وَلَهُ	عَذَابٌ مُهِينٌ
he (would) abide forever	therein	and he (will) have	a torment
disgraceful			

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ  
فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّعَنَّ الْمَوْتَ أَوْ يُجْعَلَ اللَّهُ لهنَّ  
سَبِيلًا ﴿١٥﴾ وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذَوْهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا  
عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ  
السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ  
عَلِيمًا حَكِيمًا ﴿١٧﴾

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.

وَالَّذِي يَأْتِيكَ	الْفَحِشَةَ	مِنْ نِّسَائِكُمْ	فَاسْتَشْهِدُوا	عَلَيْهِنَّ
and those who commit	lewdness	of your women	so call to witness	against them
أَرْبَعَةً مِّنْكُمْ	فَإِنْ شَهِدُوا	فَأَمْسِكُوهُمْ	فِي الْبُيُوتِ	
of you	and if they bear witness	then confine them	to (their) houses	four
حَتَّى يَتَوَفَّيَهُنَّ	أَوْ يَجْعَلَ اللَّهُ	لَهُنَّ	سَبِيلًا ﴿١٥﴾	وَالَّذَانِ
until comes to them	or Allah makes [the] death	for them	a way	and those two who
يَأْتِيَنَهَا مِنْكُمْ	فَعَاذُوهُمَا	فَإِنْ تَابَا	وَأَصْلَحَا	
of you	then punish them both	then if they repent	and mend their ways	commit that
فَاعْرِضْهُمَا	عَنْهُمَا	إِنَّ اللَّهَ	كَانَ تَوَّابًا	
then turn away	from both of them	indeed Allah	is Acceptor of the repentance	
رَحِيمًا ﴿١٦﴾	إِنَّمَا التَّوْبَةُ	عَلَى اللَّهِ	لِلَّذِينَ	
Most Merciful	only (acceptance of) the repentance	upon Allah	(is) for those who	
يَعْمَلُونَ السُّوءَ	بِجَهْلَةٍ	ثُمَّ يَتُوبُونَ	مِنْ قَرِيبٍ	فَأُولَٰئِكَ
do evil	in ignorance	then they repent	soon	then those
يَتُوبُ اللَّهُ عَلَيْهِمْ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا ﴿١٧﴾	
Allah accepts repentance of theirs	and Allah is	All-Knowing	All-Wise	

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ

قَالَ إِنِّي تَبْتُ أَلَكْنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ  
عَذَابًا أَلِيمًا ﴿١٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا  
وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ  
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا 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 *Fāhishah* (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 Allāh brings a great deal of good.

وَلَيْسَتْ التَّوْبَةُ		لِلَّذِينَ		يَعْمَلُونَ السَّيِّئَاتِ		حَتَّىٰ إِذَا حَضَرَ	
and the repentance is not		for those who		do evil deeds		until when faces	
أَحَدُهُمْ	أَلَمُوتُ	قَالَ	إِنِّي تَبْتُ	أَلَكْنَ	وَلَا الَّذِينَ يَمُوتُونَ	وَهُمْ	
one of them	[the] death	he says	verily I repent	now	nor (for) those who die	while they	
كُفَّارٌ	أُولَئِكَ	أَعْتَدْنَا لَهُمْ		عَذَابًا	أَلِيمًا ﴿١٨﴾	يَأْتِيهَا	
(are) disbelievers	those	We have prepared for them		a torment	painful	O (you)	
الَّذِينَ ءَامَنُوا	لَا يَحِلُّ	لَكُمْ	أَنْ تَرِثُوا النِّسَاءَ		كَرْهًا		
who believe	it is not lawful	for you	that you inherit [the] women		by force		
وَلَا تَعْضُلُوهُنَّ		لِتَذْهَبُوا		بِبَعْضِ	مَا		
and (do) not put constraints upon them		that you take away		a part	(of) what		
ءَاتَيْتُمُوهُنَّ	إِلَّا	أَنْ يَأْتِيَنَّ		بِفَحِشَةٍ مُّبَيِّنَةٍ	وَعَاشِرُوهُنَّ		
you have given them	except	that they commit		lewdness	open	and live with them	

بِالْمَعْرُوفِ	فَإِنْ كَرِهْتُمُوهُنَّ	فَعَسَىٰ	أَنْ تَكْرَهُوا شَيْئًا
in a good manner	and if you dislike them	then it may be	that you dislike a thing
وَيَجْعَلُ اللَّهُ	فِيهِ	خَيْرًا	كَثِيرًا ﴿١٩﴾
and Allah has placed	in it	good	much

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بِهْتَنَّا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذَتْ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

20. But if you intend to replace a wife by another and you have given one of them a *Qintār* (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.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ	زَوْجٍ	مَّكَانَ	زَوْجٍ
and if you intend giving up	(your) wife	(and in her) place	(have a new) wife
وَأَتَيْتُمْ إِحْدَهُنَّ	قِنْطَارًا	فَلَا تَأْخُذُوا	مِنْهُ
and you have given one of them	a heap of gold	so (do) not take away	from it
أَتَأْخُذُونَهُ	بِهْتَنَّا	وَإِثْمًا	مُّبِينًا ﴿٢٠﴾
(would) you take it?	by slander	and wrong	manifest
شَيْئًا	وَكَيْفَ	إِلَىٰ بَعْضٍ	وَقَدْ أَفْضَىٰ بَعْضُكُمْ
anything	and how	(in) to another	when surely has gone one of you
تَأْخُذُونَهُ	وَأَخَذَتْ	مِنْكُمْ	مِيثَاقًا
you could take it	and they have taken	from you	a covenant
وَلَا تَنْكِحُوا	غَلِيظًا ﴿٢١﴾	سَلَفَ	إِنَّهُ كَانَ
and marry not	strong	what has already passed	indeed it was

مَا	نَكَحَ آبَاؤُكُمْ	مِّنَ النِّسَاءِ	إِلَّا	مَا قَدْ سَلَفَ
whom	your fathers married	of [the] women	except	what has happened before
إِنَّهُ كَانَ	فَاحِشَةً	وَمَقْتًا	وَسَاءَ سَبِيلًا	
indeed it was	lewdness	and abomination	and an evil way	

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرِّضْعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبُكُمْ الَّتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ الَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِّنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ 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, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمْ	أُمَّهَاتُكُمْ	وَبَنَاتُكُمْ	وَأَخَوَاتُكُمْ
forbidden to you are	your mothers	and your daughters	and your sisters
وَعَمَّاتُكُمْ	وَخَالَاتُكُمْ	وَبَنَاتُ	الْأَخِ
and your father's sisters	and your mother's sisters	and daughters	(of) brother
وَبَنَاتُ	وَأُمَّهَاتُكُمْ	الَّتِي	أَرْضَعْنَكُمْ
and daughters	and your (foster) mothers	who	gave you suck

وَأَخَوَاتُكُمْ	مِّنَ الرِّضْعَةِ	وَأُمّهَاتُ	نِسَائِكُمْ
and your sisters	from milk suckling	and mothers	(of) your wives
وَرَبَائِبُكُمْ	الَّتِي	فِي حُجُورِكُمْ	مِّن نِّسَائِكُمْ
and your step-daughters	who (are)	in your guardianship	from your wives
الَّتِي	دَخَلْتُم بِهِنَّ	فَإِنْ لَّمْ تَكُونُوا	دَخَلْتُم بِهِنَّ
whom	you had gone in them	but if you have not	gone in them
فَلَا جُنَاحَ	عَلَيْكُمْ	وَحَلَائِلُ	أَبْنَائِكُمْ
then (there is) no sin	on you	and wives	(of) your sons
مِّنْ أَصْلَابِكُمْ	وَأَنْ تَجْمَعُوا	بَيْنَ	الْأُخْتَيْنِ إِلَّا
from your (own) loins	and that you gather together	[between]	two sisters except
مَا قَدْ سَلَفَ	إِنَّ اللَّهَ	كَانَ غَفُورًا	رَّحِيمًا
what has happened before	indeed Allah	is All-Forgiving	Most Merciful

