

92. Never will you attain righteousness until you spend from that which you love. And whatever you spend - indeed, Allah is All-Knowing of it.	لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ
you love. from what you spend until [the] righteousness will you attain Never	
	وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
(is) All-Knowing. of it Allah then indeed, a thing of you spend And whatever	
93. All food was lawful for the Children of Israel except what Israel made unlawful to himself before the Taurat was revealed. Say, "So bring the Taurat and recite it, if you are truthful."	﴿٩٢﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَّلَ التَّوْرَةُ ۗ قُلْ فَاتُّوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ
except for (the) Children of Israel lawful was [the] food All 92	
(was) revealed [that] before himself upon Israel made unlawful what	
truthful." you are if and recite it the Taurat "So bring Say, the Taurat.	
94. Then whoever fabricates a lie about Allah after that - then those are the wrongdoers.	﴿٩٣﴾ فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ
that, after [the] lie Allah about fabricates Then whoever 93	
95. Say, "Allah has spoken the truth, so follow the religion of Ibrahim - the upright; and he was not of those who associated others with Allah.	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ
Allah (has) spoken the truth, Say, 94 (are) the wrongdoers. they then those -	
	فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ
of he was and not (the) upright, (of) Ibrahim (the) religion then follow	
96. Indeed, the First House set up for mankind is at Bakkah (i.e., Makkah) - blessed and a guidance for the worlds.	لِلَّذِي لِلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾
for the mankind set up House (the) First Indeed, 95 the polytheists.	
for the worlds. and a guidance blessed (is) at Bakkah, (is) the one which	
97. In it are clear signs, standing place of Ibrahim, and whoever enters it is safe. And pilgrimage to the House is a duty that mankind owes to Allah for those who are able to find the means. And whoever disbelieves, then indeed, Allah is free from the need of the universe.	فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمُ ۚ وَمَنْ دَخَلَهُ
enters it - and whoever standing place of Ibrahim, clear, (are) signs In it	
	كَانَ آمِنًا ۗ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ
(is) pilgrimage the mankind upon And (due) to Allah safe. is	
	الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾
And whoever (find) a way. to [it] is able (for one) who (of) the House	
97 the universe. of (is) free from need Allah then indeed, disbelieved	
98. Say, "O People of the Book! Why do you disbelieve in the Verses of Allah	قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ
(of) Allah, in (the) Verses (do) you disbelieve Why "O People of the Book! Say,	

وَاللَّهُ	شَهِيدٌ	عَلَىٰ	مَا	تَعْمَلُونَ	﴿٩٨﴾	قُلْ	يَا أَهْلَ
"O People	Say,	98	you do?"	what	over	(is) a Witness	while Allah
الْكِتَابِ	لِمَ	تَصُدُّونَ	عَنْ	سَبِيلِ	اللَّهِ	مَنْ	
(those) who	(of) Allah	(the) way	from	(do) you hinder	Why	(of) the Book!	
أَمْنَ	تَبْعُونَهَا	عَوَجًا	وَأَنْتُمْ	شُهَدَاءُ			
(are) witnesses?	while you	(seem) crooked	seeking (to make) it	believe[d],			
وَمَا	اللَّهُ	بِغَافِلٍ	عَمَّا	تَعْمَلُونَ	﴿٩٩﴾	يَا أَيُّهَا	الَّذِينَ
who	O you	99	you do.	of what	unaware	And Allah (is) not	
أَمْنُوا	إِنْ	تُطِيعُوا	فَرِيقًا	مِّنَ	الَّذِينَ	أُوتُوا	الْكِتَابَ
the Book	were given	those who	from	a group	you obey	If	believe[d]!
يُرُدُّوكُمْ	بَعْدَ	إِيمَانِكُمْ	كُفْرِينَ	﴿١٠٠﴾	وَكَيْفَ		
And how (could)	100	(as) disbelievers.	your belief	after	they will turn you back		
تَكْفُرُونَ	وَأَنْتُمْ	تُتْلَىٰ	عَلَيْكُمْ	آيَاتُ	اللَّهِ	وَفِيكُمْ	
and among you	(of) Allah	(the) Verses	upon you	is recited	while [you]	you disbelieve	
رَأْسُوهُ	﴿١٠١﴾	وَمَنْ	يَعْتَصِمْ	بِاللَّهِ	فَقَدْ	هُدًى	
he is guided	then surely	to Allah,	holds firmly	And whoever	(is) His Messenger?		
إِلَىٰ	صِرَاطٍ	مُّسْتَقِيمٍ	﴿١٠٢﴾	يَا أَيُّهَا	الَّذِينَ	أَمْنُوا	اتَّقُوا
Allah	Fear	believe[d]!	who	O you	101	a straight path.	to
حَقِّ	تَقْتَهُ	وَلَا	تَمُوتُنَّ	إِلَّا	وَأَنْتُمْ		
[while you]	except	die	and (do) not	(that) He (should) be feared	(as is His) right		
مُسْلِمُونَ	﴿١٠٣﴾	وَأَعْتَصِمُوا	بِحَبْلِ	اللَّهِ	جَمِيعًا		
all together	(of) Allah	to (the) rope	And hold firmly	102	(as) Muslims.		
وَلَا	تَقْرُقُوا	وَأذْكُرُوا	نِعْمَتَ	اللَّهِ			
(of) Allah	(the) Favor	And remember	be divided.	and (do) not			
عَلَيْكُمْ	إِذْ	كُنْتُمْ	أَعْدَاءَ	فَأَلَّفَ			
then He	made friendship	enemies	you were	when	on you		
بَيْنَ	قُلُوبِكُمْ	فَأَصْبَحْتُمْ	بِنِعْمَتِهِ	إِخْوَانًا			
brothers.	by His Favor	then you became	your hearts	between			
وَكُنْتُمْ	عَلَىٰ	شَفَا	حُفْرَةِ	مِّنَ	النَّارِ		
the Fire	of	(of) pit	(the) brink	on	And you were		

while Allah is a Witness over what you do?"

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

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

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

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

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

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

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

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

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

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

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

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

110. You are the best of people

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

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

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

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

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

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

114. They believe in Allah and the Last Day

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

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

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

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

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

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

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

you use reason.

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

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

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

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

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

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

with three thousand Angels sent down?

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

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

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

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

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

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

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

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

بِثَلَاثَةِ أَلْفٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾ بَلَىٰ						
Yes,	124	[the ones] sent down?	[the] Angels	[of]	thousand[s]	with three
إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُوَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِّنَ الْمَلَائِكَةِ						
suddenly,	[of]	and they come upon you	and fear (Allah)	you are patient	if	
مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ						
(as) good news	except	Allah	made it	And not	125	[the ones] having marks.
كُفْرًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَيَنقَلِبُوا						
except	[the] victory	And (there is) no	with it.	your hearts	and to reassure	for you
خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ						
That He may cut off	126	the All-Wise.	the All-Mighty,	Allah,	[near]	from
وَاللَّهُ ﴿١٢٨﴾ وَبِاللَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ						
(are) wrongdoers.	for indeed, they	punishes them	or	to them	He turns	whether
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ						
(is) in	and what	the heavens	(is) in	what	And to Allah (belongs)	128
لَعَلَّكُمْ تَكْفُرُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ						
He wills.	whom	and punishes	He wills	[for] whom	He forgives	the earth,
لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ						
believe!	who	O you	129	Most Merciful.	(is) Oft-Forgiving,	And Allah
Allah	And fear	multiplied.	doubled	the usury	eat	(Do) not
لَعَلَّكُمْ تَكْفُرُونَ ﴿١٣٢﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ						
is prepared	which	the Fire	And fear	130	(be) successful.	so that you may
لَعَلَّكُمْ تَكْفُرُونَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ						
so that you may	and the Messenger	Allah	And obey	131	for the disbelievers.	

تُرْحَبُونَ	وَسَارِعُوا	إِلَى	مَغْفِرَةٍ	١٣٢	١٣٢
receive mercy.	And hasten	to	forgiveness	132	132
مِّن رَّبِّكُمْ	وَجَنَّةٍ عَرْضُهَا	السَّمَوَاتُ	وَالْأَرْضُ لَا		
from your Lord	and a Garden -	(is like that of) the heavens	and the earth		
أَعَدَّتْ	لِلْمُتَّقِينَ	الَّذِينَ	يُنْفِقُونَ	فِي	السَّرَّاءِ
prepared	for the pious.	Those who	spend	in	[the] ease
١٣٣	١٣٣	١٣٣	١٣٣	١٣٣	١٣٣
وَالضَّرَّاءِ	وَالْكٰظِمِينَ	الْغَيْظَ	وَالْعَافِينَ		
and (in) the hardship	and those who restrain	the anger	and those who pardon		
عَنِ النَّاسِ	وَاللَّهِ	يُحِبُّ	الْمُحْسِنِينَ	١٣٤	١٣٤
the people -	and Allah	loves	the good-doers.	134	134
عَنِ النَّاسِ	وَاللَّهِ	يُحِبُّ	الْمُحْسِنِينَ	١٣٤	١٣٤
the people -	and Allah	loves	the good-doers.	134	134
وَالَّذِينَ	إِذَا	فَعَلُوا	فَاحِشَةً	أَوْ	ظَلَمُوا
And those	when	they did	immorality	or	wronged
ذَكَرُوا	اللَّهَ	فَاسْتَغْفَرُوا	لِدُنُوبِهِمْ	وَمَنْ	يَعْفِرُ
they remember	Allah	then ask forgiveness	for their sins -	and who	(can) forgive
الدُّنُوبَ	إِلَّا	اللَّهَ	وَلَمْ	يُبْصِرُوا	عَلَى
the sins	except	Allah?	And not	they persist	what
١٣٥	١٣٥	١٣٥	١٣٥	١٣٥	١٣٥
فَعَلُوا	وَهُمْ	يَعْلَمُونَ	أُولَٰئِكَ	جَزَاءُ	وَهُمْ
they did	while they	know.	Those -	their reward	they did
١٣٥	١٣٥	١٣٥	١٣٥	١٣٥	١٣٥
مَغْفِرَةً	مِّن رَّبِّهِمْ	وَجَنَّتْ	تَجْرِي	مِنْ	تَحْتِهَا
(is) forgiveness	from their Lord	and Gardens	flows	from	underneath it
١٣٦	١٣٦	١٣٦	١٣٦	١٣٦	١٣٦
الْأَنْهَارِ	خَالِدِينَ	فِيهَا	وَنِعَمَ	أَجْرَ	الْعٰمِلِينَ
the rivers,	abiding forever	in it.	And an excellent	reward	(for) the (righteous) workers.
١٣٦	١٣٦	١٣٦	١٣٦	١٣٦	١٣٦
قَدْ	خَلَّتْ	مِنْ قَبْلِكُمْ	سُنَنٌ	فَسِيرُوا	فِي
Verily	passed	before you	situations,	then travel	in
١٣٦	١٣٦	١٣٦	١٣٦	١٣٦	١٣٦
الْأَرْضِ	فَانظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُكذِّبِينَ
the earth	and see	how	was	(the) end	(of) the deniers.
١٣٧	١٣٧	١٣٧	١٣٧	١٣٧	١٣٧
هٰذَا	بَيِّنٌ	لِّلنَّاسِ	وَهَدًى	وَمَوْعِظَةٌ	
This	(is) a declaration	for the people	and guidance	and admonition	
١٣٧	١٣٧	١٣٧	١٣٧	١٣٧	١٣٧
لِّلْمُتَّقِينَ	وَلَا	تَهِنُوا	وَلَا	تَحْزَنُوا	
for the God-fearing.	And (do) not	weaken	and (do) not	grieve	
١٣٨	١٣٨	١٣٨	١٣٨	١٣٨	١٣٨

receive mercy.

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

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

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

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

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

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

139. And do not weaken and do not grieve

and you will be superior, if you are believers.

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

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

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

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

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

145. And it is not

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

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

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

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

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

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

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

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

of Helpers.

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

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

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

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

وَاللَّهُ	خَيْرٌ	بِمَا	تَعْمَلُونَ	۱۵۳	ثُمَّ
And Allah	(is) All-Aware	of what	you do.	153	Then
أَنْزَلَ	عَلَيْكُمْ	مِّنْ بَعْدِ	الْغَمِّ	أَمَنَةً	تُعَاسًا
He sent down	upon you	after	the distress	security -	slumber
يَغْشَى	طَآئِفَةً	مِّنْكُمْ	وَطَآئِفَةٌ	قَدْ	أَهَمَّتْهُمْ
overcoming	a group	of you,	while a group	certainly	worried [them]
أَنْفُسَهُمْ	يُظُنُّونَ	بِاللَّهِ	عَيْرَ	الْحَقِّ	ظَنَّ
(about) themselves	thinking	about Allah	other than	the truth -	(the) thought
الْجَاهِلِيَّةِ	يَقُولُونَ	هَلْ	لَنَا	مِنَ	الْأَمْرِ
(of) [the] ignorance.	saying,	"Is (there)	for us	from	the matter
مِنْ شَيْءٍ	قُلْ	إِنَّ	الْأَمْرَ	كُلَّهُ	لِلَّهِ
any	Say,	"Indeed	the matter	all (of) it	(is) for Allah."
يُخْفُونَ	فِي	أَنْفُسِهِمْ	مَا	لَا	يُبْدُونَ
They hide	in	themselves	what	not	to you,
يَقُولُونَ	لَوْ	كَانَ	لَنَا	مِنَ	الْأَمْرِ
They say,	"If	was	for us	from	anything
مَا	قَتَلْنَا	هَهُنَا	قُلْ	لَوْ	كُنْتُمْ
not	we would have been killed	here."	Say,	"If	you were
بُيُوتِكُمْ	لَبَرَزَ	الَّذِينَ	كُتِبَ	عَلَيْهِمْ	
your houses,	surely (would have) come out	those who -	was decreed	upon them	
الْقَتْلُ	إِلَى	مَضَاجِعِهِمْ	وَلِيَبْتَلِيَ	اللَّهُ	مَا
[the] death	towards	their places of death.	And that Allah might test	what	
فِي	صُدُورِكُمْ	وَلِيُبَيِّنَ	مَا	فِي	
(is) in	your breasts	and that He may purge	what	(is) in	
قُلُوبِكُمْ	وَاللَّهُ	عَلِيمٌ	بِدَاتِ	الصُّدُورِ	۱۵۴
your hearts.	And Allah	(is) All-Aware	of what (is in) the breasts.	154	
إِنَّ	الَّذِينَ	تَوَلَّوْا	مِنْكُمْ	يَوْمَ	التَّقَى
Indeed,	those who	turned back	among you	(on the) day	the two hosts -
إِنَّمَا	أَسْتَرَلَهُمْ	الشَّيْطَانُ	بِبَعْضِ	مَا	كَسَبُوا
only	made them slip	the Shaitaan	for some	(of) what	they (had) earned.

And Allah is All-Aware of what you do.

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

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

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

١٦
ع
٧

وَلَقَدْ	عَفَا	اللَّهُ	عَنْهُمْ	إِنَّ	اللَّهَ	غَفُورًا
(is) Oft-Forgiving,	Allah	indeed,	[on] them,	Allah forgave	And surely	
حَلِيمٌ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا		
(Do) not	believe[d]!	who	O you	155	All-Forbearing.	
تَكُونُوا	كَالَّذِينَ	كَفَرُوا	وَقَالُوا	لِإِخْوَانِهِمْ		
about their brothers	and they said	disbelieved	like those who	be		
إِذَا	صَرَبُوا	فِي	الْأَرْضِ	أَوْ	كَانُوا	عُزَىٰ
fighting,	they were	or	the earth	in	they traveled	when
لَوْ	كَانُوا	عِنْدَنَا	مَا مَاتُوا	وَمَا		
and not	they (would) not (have) died	with us,	they had been	"if		
قُتِلُوا	لِيَجْعَلَ	اللَّهُ	ذَلِكَ	حَسْرَةً	فِي	قُلُوبِهِمْ
their hearts.	in	a regret	that	So Allah makes	they would have been killed."	
وَاللَّهُ	يُحْيِي	وَيُمِيتُ	وَاللَّهُ	بِمَا	تَعْمَلُونَ	بَصِيرٌ
(is) All-Seer.	you do	of what	and Allah	and causes death,	gives life	And Allah
وَلَئِنْ	قُتِلْتُمْ	فِي	سَبِيلِ	اللَّهِ	أَوْ	
or	(of) Allah	(the) way	in	you are killed	And if	156
مُتُّم	لَبَغْفَرَةٍ	مِّن	اللَّهِ	وَرَحْمَةٍ	خَيْرٌ	مِّمَّا
than what	(are) better	and Mercy	Allah	from	certainly forgiveness	die[d] -
يَجْمَعُونَ	وَلَئِنْ	مُتُّم	أَوْ	قُتِلْتُمْ	لِإِلَىٰ	
surely to	are killed,	or	you die	And if	157	they accumulate.
اللَّهُ	تُحْشَرُونَ	فِي	رَحْمَةِ	مِّن		
from	(of) Mercy	So because	158	you will be gathered.	Allah	
اللَّهُ	لِنْتَ	لَهُمْ	وَلَوْ	كُنْتَ	فَقَّارًا	عَلِيظًا
(and) harsh	rude	you had been	And if	with them.	you dealt gently	Allah
الْقَلْبِ	لَا تُفْضُوا	مِن	حَوْلِكَ	فَاعْفُ		
Then pardon	around you.	from	surely they (would have) dispersed	(at) [the] heart,		
عَنْهُمْ	وَاسْتَغْفِرْ	لَهُمْ	وَشَاوِرْهُمْ	فِي	الْأَمْرِ	
the matter.	in	and consult them	for them	and ask forgiveness	[from] them	
فَإِذَا	عَرَّمْتَ	فَتَوَكَّلْ	عَلَى	اللَّهِ	إِنَّ	اللَّهَ
Allah	Indeed,	Allah.	on	then put trust	you have decided,	Then when

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

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

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

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

يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩					إِنْ يَنْصُرْكُمْ اللَّهُ				
loves					the ones who put trust (in Him).				
فَلَا غَالِبَ لَكُمْ					وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ				
then not					then who				
ذَا الَّذِي					مَنْ بَعْدَهُ وَعَلَى اللَّهِ				
(is) the one who					can help you				
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ١٦٠					وَمَا كَانَ لِنَبِيِّ				
let the believers put (their) trust.					for a Prophet				
أَنْ يَغْلِبَ وَمَنْ يَغْلِبْ					يَأْتِ بِهَا غَلًّا				
And whoever					he defrauds.				
يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى					كُلُّ نَفْسٍ				
(on the) Day					soul				
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ١٦١									
what					it earned				
أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ					كَمَنْ بَاءَ				
pursues					So is (the one) who				
سَخِطِ					مَنْ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمُ				
on (himself) wrath					and wretched				
الْبَصِيرِ ١٦٢					هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ				
(is) the destination?					Allah,				
وَاللَّهُ بَصِيرٌ					بِمَا يَعْمَلُونَ ١٦٣				
and Allah					Certainly				
مَنْ اللَّهُ					عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ				
Allah bestowed a Favor					among them				
رَسُولًا					مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ				
a Messenger					His Verses				
وَيُزَكِّيهِمْ					وَالْحِكْمَةَ				
and purifying them,					and the wisdom,				
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ١٦٤									
they were					although				

loves those who put their trust in Him.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

يُرْزَقُونَ	﴿١٦٩﴾	فَرِحِينَ	بِأَنَّ	أَتَاهُمُ	اللَّهُ	مِنْ
they are given provision.	169	Rejoicing	in what	Allah bestowed them	of	
فَضْلِهِ	وَيَسْتَبْشِرُونَ	بِالَّذِينَ	لَمْ	يَلْحَقُوا		
His Bounty,	and they receive good tidings	about those who	(have) not	yet joined		
بِهِمْ	مَنْ	خَلْفَهُمْ	أَلَّا	خَوْفٌ	عَلَيْهِمْ	
[with] them	(but are) left behind - [from]	that (there will be) no	on them	fear		
وَلَا	هُمْ	يَحْزَنُونَ	﴿١٧٠﴾	يَسْتَبْشِرُونَ	بِنِعْمَةٍ	
and not	they	will grieve.	170	They receive good tidings	of Favor	
مِّنَ	اللَّهِ	وَفَضْلٍ	وَأَنَّ	اللَّهَ	لَا	يُضِيعُ
Allah	and that	and Bounty	Allah	and that	(does) not	let go waste
الْمُؤْمِنِينَ	﴿١٧١﴾	الَّذِينَ	اسْتَجَابُوا	لِلَّهِ	وَالرَّسُولِ	
(of) the believers.	171	Those who	responded	to Allah	and the Messenger	
مِنْ	بَعْدِ	مَا	أَصَابَهُمْ	الْقَرْحُ	لِلَّذِينَ	أَحْسَنُوا
after	what	befell them -	the injury -	for those who	did good	among them
وَاتَّقُوا	أَجْرٌ	عَظِيمٌ	﴿١٧٢﴾	الَّذِينَ	قَالَ	لَهُمْ
and feared Allah,	(is) a reward -	great.	172	Those who	said	to them
النَّاسِ	إِنَّ	النَّاسَ	قَدْ	جَمَعُوا	لَكُمْ	فَاخْشَوْهُمْ
“Indeed [the people],	the people	(have) certainly	gathered	against you,	so fear them.”	
فَزَادَهُمْ	إِيمَانًا	﴿١٧٣﴾	وَقَالُوا	حَسْبُنَا	اللَّهُ	
But it increased them	(in) faith	and they said,	“Sufficient for us	(is) Allah		
وَنِعْمَ	الْوَكِيلُ	﴿١٧٤﴾	فَانْقَلَبُوا	بِنِعْمَةٍ		
and (He is the) best	[the] Disposer of affairs.”	173	So they returned	with (the) Favor		
مِّنَ	اللَّهِ	وَفَضْلٍ	لَّمْ	يَمْسَسْهُمْ	سُوءٌ	وَاتَّبَعُوا
Allah	of	and Bounty,	not	touched them	any harm.	And they followed
رِضْوَانِ	اللَّهِ	وَاللَّهُ	ذُو	فَضْلٍ	عَظِيمٍ	﴿١٧٥﴾
(of) Allah, (the) pleasure	and Allah	(is) Possessor	(of) Bounty	great.	174	
إِنَّمَا	ذُكِرَ	الشَّيْطَانُ	يُخَوِّفُ	أَوْلِيَاءَهُ	فَلَا	تَخَافُوهُمْ
that (It is) only	the Shaitaan	frightens (you)	(of) his allies.	So (do) not	fear them,	
وَخَافُونَ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	﴿١٧٥﴾	وَلَا	يَحْزَنُكَ
but fear Me,	if	you are	believers.	175	And (let) not	those who

they are receiving provision from their Lord.

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

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

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

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

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

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

176. And do not be grieved by those who

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

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

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

اَشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَصُرُوا اللَّهَ						
Allah	will they harm	never	with the faith	[the] disbelief	(have) purchased	
شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ						
think	And (let) not	177	painful.	(is) a punishment	and for them	(in) anything,
الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ						
for themselves.	(is) good	to them	We give respite	that	disbelieved	those who
إِنَّمَا نُؤْتِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ						
and for them	(in) sins,	so that they may increase	to them	We give respite	Only	

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

عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى						
on	the believers	to leave	Allah is not	178	humiliating.	(is) a punishment
مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ						
the good.	from	the evil	He separates	until	in [it]	you (are) what
وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي						
chooses	Allah	[and] but	the unseen,	about	to inform you	And Allah is not
مِنْ رُّسُلِهِ مَنْ يَشَاءُ فَاؤْمِنُوا بِاللَّهِ وَرُسُلِهِ						
and His Messengers,	in Allah	so believe	He wills,	whom	His Messengers	from

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

وَإِنْ تُوْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾						
179	great.	(is) a reward	then for you	and fear (Allah)	you believe	and if

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

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

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

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

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

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

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

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

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

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

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

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

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

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

وَاللَّهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَاللَّهُ
And for Allah	(is the) dominion	(of) the heavens	and the earth,	and Allah
عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	إِنَّ فِي
(is) on	every	thing	All-Powerful.	in
189				
وَاللَّهُ	خَلَقَ	السَّمَوَاتِ	وَالْأَرْضِ	وَأَخْتَلَفَ
And for Allah	(the) creation	(of) the heavens	and the earth	and (in the) alternation
وَاللَّيْلِ	وَالنَّهَارِ	لآيَاتٍ	لِّأُولِي	الْأَلْبَابِ
(of) the night	and the day	(are) surely Signs	for men	(of) understanding.
190				
وَالَّذِينَ	يَذْكُرُونَ	اللَّهَ	قِيَامًا	وَقُعُودًا
Those who	remember	Allah	standing,	and sitting
وَعَلَى	جُنُوبِهِمْ	وَيَتَفَكَّرُونَ	فِي	خَلْقِ
and on	their sides	and they reflect	on	(the) creation
وَالْأَرْضِ	وَالسَّمَوَاتِ	وَاللَّيْلِ	وَالنَّهَارِ	وَالَّذِينَ
and the earth,	(of) the heavens	(the) creation	and the day	and they reflect
رَبَّنَا	مَا	خَلَقْتَ	هَذَا	بِاطِلًا
“Our Lord,	not	You have created	this	(in) vain.
فَقِنَا	عَذَابَ	النَّارِ	إِنَّا	رَبَّنَا
so save us	(from the) punishment	(of) the Fire.	indeed [You]	Our Lord,
191				
مَنْ	تُدْخِلِ	النَّارَ	فَقَدْ	أَخْزَيْتَهُ
whom	You admit	(to) the Fire	then surely	You (have) disgraced him,
وَمَا	لِلظَّالِمِينَ	مِنْ	أَنْصَارٍ	إِنَّا
and not	for the wrongdoers	(are) any	helpers.	indeed we
192				
سَمِعْنَا	مُنَادِيًا	يُنَادِي	لِلْإِيمَانِ	أَنْ
[we] heard	a caller	calling	to the faith	that
بِرَبِّكُمْ	فَأَمَّا	رَبَّنَا	فَاعْفِرْ	لَنَا
in your Lord,”	so we have believed.	Our Lord	so forgive	for us
وَكُفِّرْ	عَنْ	سَيِّئَاتِنَا	وَتَوَفَّنَا	مَعَ
and remove	from us	our evil deeds,	and cause us to die	with
193				
رَبَّنَا	وَإِنَّا	مَا	وَعَدْتَنَا	عَلَى
Our Lord,	grant us	what	You promised us	through
رُسُلِكَ	وَلَا	تُخْزِنَا	يَوْمَ	الْقِيَامَةِ
Your Messengers	and (do) not	disgrace us	(on the) Day	(of) [the] Resurrection.
194				
إِنَّكَ	لَا	تُخْزِنَانَا	يَوْمَ	الْقِيَامَةِ
Indeed, You	(do) not	disgrace us	(on the) Day	(of) [the] Resurrection.

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

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

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

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

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

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

break (Your) promise.”

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

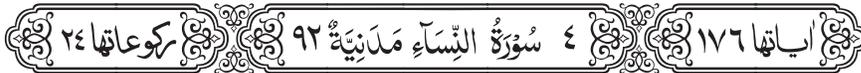
196. Be not deceived by the movement of those who disbelieved in the land.

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

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

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

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

بَايَتْ اللَّهُ شِمْنَا قَلِيلًا ^ط أُولَئِكَ لَهُمْ أَجْرُهُمْ						
their reward	for them,	Those,	little.	(for) a price	(of) Allah	[with] (the) Verses
عِنْدَ رَبِّهِمْ ^ط إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ						
(in taking) the account.	(is) swift	Allah	Indeed,	their Lord.	(is) with	
يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا						
and [be] patient	Be steadfast	believe[d]!	who	O you	199	
وَرَابِطُوا ^ق وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ^ع						
200	(be) successful.	so that you may	Allah	and fear	and [be] constant	
 <p style="text-align: center;">سُورَةُ النَّسَاءِ مَدَنِيَّةٌ ٩٢</p> <p style="text-align: center;">Surah An-Nisa</p>						
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ						
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name			
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ						
a soul	from	created you	the One Who	your Lord	Fear	mankind!
وَأَحَدَةٍ ^ق وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا						
many men	from both of them	and dispersed	its mate	from it	and created	single
وَنِسَاءً ^ق وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ						
and the wombs.	[with it]	you ask	(through) Whom	Allah	And fear	and women.
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ^١ وَأَتُوا الْيَتَامَى						
(to) the orphans	And give	1	Ever-Watchful.	over you	is	Allah
أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَبِيثَاتِ بِالطَّيِّبِ وَلَا تَأْكُلُوا						
consume	and (do) not	with the good,	the bad	exchange	and (do) not	their wealth.
أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ^٢ وَإِنْ خِفْتُمْ						
you fear	And if	2	great.	a sin	is	Indeed, it
أَلَّا تَقْسُطُوا فِي الْيَتَامَى فَانكِحُوا مَا						
what	then marry	the orphans,	with	you will be able to do justice	that not	
طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ						
But if	or four.	or three,	two,	the women	from	to you
خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً ^٣ أَوْ مَا مَلَكَتْ						
possesses	what	or	then (marry) one	you can do justice	that not	you fear

the Verses of Allah for a little price They will have their reward with their Lord. Indeed, Allah is swift in (taking) the account.

200. O you who believe! Be steadfast and patient and constant and fear Allah so that you may be successful.

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

1. O mankind! Fear your Lord the **One Who** created you from a single soul and created from it its mate and dispersed from them many men and women. And fear Allah through **Whom** you claim (your mutual rights) and (revere) the wombs (that bore you). Indeed, Allah is Ever-Watchful over you.

2. And give the orphans their wealth and do not exchange the bad for the good, and do not consume their wealth with your wealth. Indeed, it is a great sin.

3. And if you fear that not you will be able to do justice with the orphans, then marry what seems suitable to you from the women - two, three, or four. But if you fear that you will not be just, then marry one or what your right hands possess.

That is more appropriate so that you may not oppress.

4. And give the women their dower graciously. But if they remit to you anything on their own accord then consume it in satisfaction and ease.

5. And do not give the foolish (weak-minded) your wealth, which Allah made a means of support for you, but provide for them with it and clothe them and speak to them words of kindness.

6. And test the orphans until they reach the age of marriage, then if you perceive sound judgement in them, then deliver to them their wealth. And do not consume it extravagantly and hastily (fearing) that they will grow up. And whoever is rich should refrain (from taking wages) and whoever is poor, then let him consume what is reasonable. Then when you deliver their wealth to them, then take witnesses. And Allah is sufficient as a Reckoner.

7. For the men is a portion of what is left by parents and the near relatives, and for the women is a portion of what is left by parents and near relatives whether little or much - an obligatory portion.

8. And when

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

حَصْرًا	الْقِسْمَةَ	أَوْلُوا الْقُرْبَىٰ	وَالْيَتَىٰ	وَالْمَسْكِينُ			
present	(at) the (time of) division	the relatives	and the orphans	and the poor,			
فَارْزُقُوهُمْ	مِّنْهُ	وَقُولُوا لَهُمْ	قَوْلًا	مَّعْرُوفًا ﴿٨﴾			
then provide them	from it	and speak	words	(of) kindness.			
وَلْيَخْشَ	الَّذِينَ	لَوْ تَرَكُوا	مِنْ خَلْفِهِمْ	ذُرِّيَّةً	ضِعْفًا		
And let fear -	those who,	if	they left	behind	offspring		
خَافُوا	عَلَيْهِمْ	فَلْيَتَّقُوا	اللَّهَ	وَلْيَقُولُوا			
(and) they would have feared	about them.	So let them fear	Allah	and let them speak			
قَوْلًا	سَدِيدًا ﴿٩﴾	إِنَّ	الَّذِينَ	يَأْكُلُونَ	أَمْوَالَ		
words	appropriate.	9	Indeed,	those who	consume		
الْيَتَىٰ	ظُلْمًا	إِنَّمَا	يَأْكُلُونَ	فِي	بُطُونِهِمْ	نَارًا	
(of) the orphans	wrongfully,	only	they consume	in	their bellies	fire,	
وَسَيَصْلُونَ	سَعِيرًا ﴿١٠﴾	عِ	يُوصِيكُمُ	اللَّهُ	فِي		
and they will be burned	(in) a Blazing Fire.	10	Allah instructs you	concerning			
أَوْلَادِكُمْ	لِلذَّكَرِ	مِثْلَ	حِظِّ	الْأُنثَيَيْنِ	فَإِنْ		
your children -	for the male	like	(the) portion	(of) two females.	But if		
كُنَّ	نِسَاءً	فَوْقَ	اِثْنَتَيْنِ	فَلَهُنَّ	ثُلُثَا	مَا	
there are	(only) women	more (than)	two,	then for them	two thirds	(of) what	
تَرَكَ	وَإِنْ	كَانَتْ	وَاحِدَةً	فَلَهَا	النِّصْفُ	وَلِأَبَوَيْهِ	
he left.	And if	(there) is	(only) one,	then for her	(is) half.	And for his parents,	
لِكُلِّ	وَاحِدٍ	مِّنْهُمَا	السُّدُسُ	مِمَّا	تَرَكَ	إِنْ	
for each	one	of them	a sixth	of what	(is) left,	if	
كَانَ	لَهُ	وَلَدٌ	فَإِنْ	لَّمْ	يَكُنْ	لَهُ	وَلَدٌ
for him is	a child.	But if	not	for him is	any child		
وَوَرِثَةً	أَبَوَهُ	فَلِأُمِّهِ	الثُّلُثُ				
and inherit[ed] him	his parents,	then for his mother	(is) one third.				
فَإِنْ	كَانَ	لَهُ	إِخْوَةٌ	فَلِأُمِّهِ			
And if	for him are	brothers and sisters,	then for his mother				
السُّدُسُ	مِنْ بَعْدِ	وَصِيَّةٍ	يُوصَىٰ	بِهَا	أَوْ		
(is) the sixth	after	any will	he has made	[of which]	or		

the relatives and orphans and poor are present at the time of division, then provide them out of it and speak to them words of kindness.

9. And let those have the same fear as they would have for their own, if they had left behind weak offspring. So let them fear Allah and speak appropriate words.

10. Indeed, those who consume the wealth of orphans wrongfully, they are only consuming fire in their bellies. And they will be burned in a Blazing Fire.

11. Allah instructs you concerning your children - for the male a portion equal to that of two females. But if there are (only) daughters, two or more, then for them two thirds of what he left. And if there is only one, then for her is half. And for the parents, to each one of them is a sixth of what is left, if he has a child. But if he does not have a child and his parents (alone) inherit from him, then for his mother is one third. And if he has brothers and sisters, then for his mother is a sixth after (fulfilling) any will he has made or (payment of)

any debt. Your parents or your children - you do not know which of them are nearer to you in benefit. An obligation from Allah. Indeed, Allah is All-Knowing, All-Wise.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

أَتَأْخُذُونَهُ						بُهْتَانًا						وَأِثْمًا مُّبِينًا ﴿٢٠﴾						وَكَيْفَ																													
And how		20		open?		and a sin		(by) slander		Would you take it		And how		20		open?		and a sin		(by) slander		Would you take it																									
تَأْخُذُونَهُ						وَقَدْ						أَفْضَى						بَعْضُكُمْ						إِلَى																							
to		one of you		has gone -		when surely		could you take it		to		one of you		has gone -		when surely		could you take it		to		one of you		has gone -		when surely		could you take it																			
بَعْضٍ						وَأَخَذَنَ						مِنْكُمْ						مِيثَاقًا						غَلِيظًا ﴿٢١﴾																							
21		strong?		covenant		from you		and they have taken		another,		21		strong?		covenant		from you		and they have taken		another,		21		strong?		covenant		from you		and they have taken		another,													
وَلَا						تَنْكِحُوا						مَا						نَكَحَ						أَبَاؤُكُمْ						مِّنَ						النِّسَاءِ											
the women		of		your fathers		married		whom		marry		And (do) not		the women		of		your fathers		married		whom		marry		And (do) not		the women		of		your fathers		married		whom		marry		And (do) not							
إِلَّا						مَا						قَدْ						سَلَفٌ						إِنَّهُ						كَانَ						فَاحِشَةً						وَمَقْتًا					
and hateful,		an immorality		was		indeed it		has passed before,		what		except		and hateful,		an immorality		was		indeed it		has passed before,		what		except		and hateful,		an immorality		was		indeed it		has passed before,		what		except							
وَسَاءَ						سَبِيلًا						﴿٢٢﴾						حُرِّمَتْ						عَلَيْكُمْ						أُمَّهَاتُكُمْ																	
(are) your mothers		to you		Forbidden		22		way.		and (an) evil		(are) your mothers		to you		Forbidden		22		way.		and (an) evil		(are) your mothers		to you		Forbidden		22		way.		and (an) evil		(are) your mothers		to you		Forbidden		22		way.		and (an) evil	
وَبَنَاتُكُمْ						وَأَخَوَاتُكُمْ						وَعَمَّاتُكُمْ						وَوَخَلَاتُكُمْ						وَبَنَاتُكُمْ																							
and your mother's sisters		and your father's sisters		and your sisters		and your daughters		and your mother's sisters		and your father's sisters		and your sisters		and your daughters		and your mother's sisters		and your father's sisters		and your sisters		and your daughters		and your mother's sisters		and your father's sisters		and your sisters		and your daughters		and your mother's sisters		and your father's sisters		and your sisters		and your daughters									
وَبَنَاتُ						الْأَخِ						وَبَنَاتُ						الْأَخْتِ						وَأُمَّهَاتُكُمْ						الَّتِي																	
who		and (the) mothers		(of) sisters		and daughters		(of) brothers,		and daughters		who		and (the) mothers		(of) sisters		and daughters		(of) brothers,		and daughters		who		and (the) mothers		(of) sisters		and daughters		(of) brothers,		and daughters													
أَرْضَعْنَكُمْ						وَأَخَوَاتُكُمْ						مِّنَ						الرِّضَاعَةِ						وَأُمَّهَاتُ						نِسَائِكُمْ																	
(of) your wives		and mothers		the nursing		from		and your sisters		nursed you		(of) your wives		and mothers		the nursing		from		and your sisters		nursed you		(of) your wives		and mothers		the nursing		from		and your sisters		nursed you													
وَرَبَائِبِكُمْ						الَّتِي						فِي						حُجُورِكُمْ						مِّنَ						نِسَائِكُمْ																	
your women		of		your guardianship		(are) in		who		and your step daughters		your women		of		your guardianship		(are) in		who		and your step daughters		your women		of		your guardianship		(are) in		who		and your step daughters													
الَّتِي						دَخَلْتُمْ						بِهِنَّ						فَإِنْ						لَمْ						تَكُونُوا						دَخَلْتُمْ											
relations		you had		not		but if		with them,		you had relations		whom		relations		you had		not		but if		with them,		you had relations		whom		relations		you had		not		but if		with them,		you had relations		whom							
بِهِنَّ						فَلَا						جُنَاحَ						عَلَيْكُمْ						وَحَلَائِلُ						أَبْنَائِكُمْ																	
(of) your sons,		And wives		on you.		sin		then (there is) no		with them,		(of) your sons,		And wives		on you.		sin		then (there is) no		with them,		(of) your sons,		And wives		on you.		sin		then (there is) no		with them,													
الَّذِينَ						مِنْ						أَصْلَابِكُمْ						وَأَنْ						تَجْمَعُوا																							
you gather together		and that		your loins		(are) from		those who		you gather together		and that		your loins		(are) from		those who		you gather together		and that		your loins		(are) from		those who																			
بَيْنَ						الْأَخْتَيْنِ						إِلَّا						مَا						قَدْ						سَلَفٌ																	
has passed before.		what		except		two sisters		[between]		has passed before.		what		except		two sisters		[between]		has passed before.		what		except		two sisters		[between]																			
إِنَّ						اللَّهَ						كَانَ						غَفُورًا						رَّحِيمًا						﴿٢٣﴾																	
23		Most-Merciful.		Oft-Forgiving,		is		Allah		Indeed,		23		Most-Merciful.		Oft-Forgiving,		is		Allah		Indeed,		23		Most-Merciful.		Oft-Forgiving,		is		Allah		Indeed,													

Would you take it by slander and as a manifest sin?

21. And how could you take it while you have gone in unto each other, and they have taken a strong covenant from you?

22. And do not marry those women whom your fathers married, except what has already passed. Indeed, it was an immorality and a hateful (deed) and an evil way.

23. Forbidden to you are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, daughters of brothers, daughters of sisters, your foster mothers, your foster sisters, mothers of your wives and your step daughters who are under your guardianship (born) of your wives you have had relations with, but if you have not had relations with them, then there is no sin on you. And (also forbidden) are wives of your sons who are from your loins, and that you take (in marriage) two sisters simultaneously, except what has already passed. Indeed, Allah is Oft-Forgiving, Most Merciful.