

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾
 كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ أَفْتَرَى
 عَلَى اللَّهِ الْكُذِبَ 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).

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لَنْ نَنَالُوا الْبِرَّ		حَتَّى تُنْفِقُوا		مِمَّا تُحِبُّونَ		وَمَا تُنْفِقُوا	
never will you attain piety		unless you spend		of what you love		and whatever you spend	
مِنْ شَيْءٍ	فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ ﴿٩٢﴾	كُلُّ	الطَّعَامِ	مِنْ شَيْءٍ	فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ ﴿٩٢﴾
of a thing	then verily Allah	(is) All-Knowing about it	all	food	of a thing	then verily Allah	(is) All-Knowing about it
كَانَ حَلَالًا	لِبَنِي إِسْرَائِيلَ	إِلَّا مَا حَرَّمَ	إِسْرَائِيلَ	إِسْرَائِيلَ	كَانَ حَلَالًا	لِبَنِي إِسْرَائِيلَ	إِلَّا مَا حَرَّمَ
was lawful	to (the) Children	except what made unlawful	(of) Israel	Israel	was lawful	to (the) Children	except what made unlawful
عَلَى نَفْسِهِ	مِنْ قَبْلِ	أَنْ تُنَزَّلَ التَّوْرَةُ	قُلْ	فَأْتُوا	عَلَى نَفْسِهِ	مِنْ قَبْلِ	أَنْ تُنَزَّلَ التَّوْرَةُ
for himself	before	[that] the Torah was revealed	say	so bring	for himself	before	[that] the Torah was revealed
فَاتْلُوهَا	إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾	عَلَى اللَّهِ الْكُذِبَ	فَمَنْ أَفْتَرَى	عَلَى اللَّهِ الْكُذِبَ	فَاتْلُوهَا	إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾	عَلَى اللَّهِ الْكُذِبَ
and recite it	if you are truthful	a lie against Allah	then whosoever invented	a lie against Allah	and recite it	if you are truthful	a lie against Allah
مِنْ بَعْدِ	ذَلِكَ	فَأُولَئِكَ	هُمُ	الظَّالِمُونَ ﴿٩٤﴾	مِنْ بَعْدِ	ذَلِكَ	فَأُولَئِكَ
after	that	then those	[they]	(are) the wrongdoers	after	that	then those

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ
 لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مِمَّا وَضَعُوا إِبْرَاهِيمَ عَلَيْهِ

دَخَلَهُ. كَانَ ءَامِنًا وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ
 اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

95. Say (O Muhammad ﷺ): "Allāh has spoken the truth; follow the religion of Ibrāhīm (Abraham) *Hanīfa* (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-ʿĀlamīn* (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-ʿĀlamīn* (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 ﴿١٥﴾	إِنَّ أَوَّلَ	بَيْتٍ	وُضِعَ لِلنَّاسِ
and he was not	of the polytheists	verily (the) first	House	set up for mankind
لَلَّذِي	بِكَكَّةَ	مُبَارَكًا	وَهْدَى	لِلْعَالَمِينَ ﴿١٦﴾
surely which	(was) at Bakkah	full of blessing	and a guidance	for the worlds
ءَايَاتٍ	بَيِّنَاتٍ	مَقَامٌ	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 ﴿١٧﴾			
then verily Allah	stands not in need of the worlds			

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿١٨﴾ قُلْ يَا أَهْلَ

الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنۢ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم 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!

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قُلْ	يَا أَهْلَ	الْكِتَابِ	لِمَ تَكْفُرُونَ	بِعَايَاتِ اللَّهِ
say	O people	(of) the Scripture	why (do) you disbelieve	in (the) Signs (of) Allah
وَاللَّهُ	شَهِيدٌ	عَلَىٰ مَا تَعْمَلُونَ ﴿٩٩﴾	قُلْ	يَا أَهْلَ
while Allah	(is) Witness	to what you do	say	O people
الْكِتَابِ	وَمَا اللَّهُ	بِغَفِيلٍ	عَمَّا تَعْمَلُونَ ﴿٩٩﴾	يَا أَيُّهَا
(of) the Book	and Allah (is) not	unaware	of what you do	O (you)
لِمَ تَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	مَنْ ءَامَنَ	تَبْغُونَهَا	عِوَجًا
why (do) you stop	from (the) way (of) Allah	(those) who have believed	seeking (to make) it (the way)	crooked
وَأَنتُمْ	شُهَدَاءُ	وَمَا اللَّهُ	بِغَفِيلٍ	عَمَّا تَعْمَلُونَ ﴿٩٩﴾
while you	(are) witnesses	and Allah (is) not	unaware	of what you do
يَرُدُّوكُم	بَعْدَ	إِيمَانِكُمْ	كَافِرِينَ ﴿١٠٠﴾	إِن تَطِيعُوا فَرِيقًا
they would render you	after	your belief	(as) disbelievers	if you obey a party

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَد هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾ يَا أَيُّهَا 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	ءَايَاتُ اللَّهِ
and how would you disbelieve	while [you] are recited	to you	(the) Verses (of) Allah
وَفِيكُمْ	رَسُولُهُ ۗ	وَمَنْ يَعْتَصِم	بِاللَّهِ
and among you	(is) His Messenger	and whoever holds fast	to Allah
فَقَد هُدِيَ	إِلَىٰ صِرَاطٍ	مُسْتَقِيمٍ ﴿١٠١﴾	يَا أَيُّهَا
then indeed he is guided	to a Way	Straight	0 (you)
حَقَّ	تَقَاتِهِ ۖ	وَلَا تَمُوتُنَّ	إِلَّا
(as is His) right	(that) He (should) be feared	and you die not	except
وَأَنْتُمْ	مُسْلِمُونَ ﴿١٠٢﴾		
while you	(are) Muslims		

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ 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,

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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	بِحَبْلِ اللَّهِ	جَمِيعًا	وَلَا تَفْرَقُوا
and hold fast	to (the) Rope (of) Allah	all together	and be not divided
وَأَذْكُرُوا 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
مِنْهَا	كَذَلِكَ يَبِينُ اللَّهُ	لَكُمْ	عَايَاتِهِ
from it	thus Allah makes clear	to you	His Signs
	فَأَنْقَذَكُمْ	مِنَ النَّارِ	لَعَلَّكُمْ تَهْتَدُونَ
	then He saved you	of [the] Fire	so that you may be guided

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وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ 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	مِّنكُمْ	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 ﴿١٠٥﴾	وَلَا تَكُونُوا	كَالَّذِينَ تَفَرَّقُوا	وَأَخْتَلَفُوا
the successful	and be not	like those who divided	and disputed
جَاءَهُمْ	الْبَيِّنَاتُ	وَأُولَئِكَ هُمْ	عَذَابٌ
had come to them	the clear signs	for them and those	(is) a torment
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 ﴿١٠٦﴾
your Faith	then taste the torment	for [that] you used to	disbelieve

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ 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).

Part - 4

فَفِي رَحْمَةِ اللَّهِ ۖ		أَبْيَضَتْ وُجُوهُهُمْ		وَأَمَّا الَّذِينَ	
then (they will be) in (the) Mercy (of) Allāh		brightened their faces		and as for those	
تَتْلُوهَا	ءَايَاتُ اللَّهِ	تِلْكَ	خَالِدُونَ ﴿١٠٧﴾	فِيهَا	هُمْ
We recite them	(are the) Verses (of) Allāh	these	(will) abide forever	in it	they
لِلْعَالَمِينَ ﴿١٠٨﴾	يُرِيدُ ظُلْمًا	وَمَا اللَّهُ	بِالْحَقِّ	عَلَيْكَ	
to the worlds	desire injustice	and Allāh (does) not	in truth	to you	
وَالِإِلَهِ اللَّهِ	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	وَلِلَّهِ مَا	
and to Allāh	(is) in the earth	and what	(is) in the heavens	and for Allāh (is) what	
أُخْرِجَتِ لِلنَّاسِ	أُمَّةٍ	كُنْتُمْ خَيْرَ	تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾		
raised up for mankind	(of) people	you are (the) best	the matters go back		
وَتُؤْمِنُونَ	عَنِ الْمُنْكَرِ	وَتَنْهَوْنَ	تَأْمُرُونَ بِالْمَعْرُوفِ		
and you believe	[from] the wrong (evil)	and forbid	you command the good		
لَكَانَ خَيْرًا	الْكِتَابِ	أَهْلُ	وَلَوْ ءَامَنَ	بِاللَّهِ	
surely it was better	(of) the Scripture	(the) people	and had believed	in Allāh	
الْفَاسِقُونَ ﴿١١٠﴾	وَأَكْثَرُهُمْ	الْمُؤْمِنُونَ	مِنْهُمْ	لَهُمْ	
(are) transgressors	but most of them	(are) believers	(some) of them	for them	

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقْتَلُواكُمْ يُولُوكُمْ أَلَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾
 ضَرَبَتْ عَلَيْهِمُ الدَّلِيلَةَ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُ وَبِغَضَبٍ

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 يُقَاتِلْوكُمْ	يُؤَلُّوكُمْ
they will never harm you	except a (little) hurt	and if they fight you	they will turn to you
الْأَذْدَابَارَ	ثُمَّ	لَا يُنصَرُونَ	الذِّلَّةُ
the backs	then	they will not be helped	disgrace
أَيْنَ مَا تُثَقِّفُوا	إِلَّا	بِحَبْلِ	مِنَ اللَّهِ
wherever they are found	except	with a rope (covenant)	from Allah
وَحَبْلِ	مِنَ النَّاسِ	وَبَاءُو	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	يَأْتَهُمْ كَانُوا
reject (the) Verses (of) Allah	and (used to) kill the Prophets	without right	(is) because they used to
ذَلِكَ بِمَا عَصَوْا	وَوَكَانُوا	يَعْتَدُونَ	
that (is) because they disobeyed	and they used to	transgress	

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٢﴾ 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).

Part - 4

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

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي 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 أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ 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.

أَمْوَالُهُمْ	عَنْهُمْ	لَنْ تُغْنِيَ	إِنَّ الَّذِينَ كَفَرُوا		
their wealth	[for] them	will never avail	indeed those who disbelieved		
النَّارِ	أَصْحَابُ	وَأُولَئِكَ	مِنَ اللَّهِ شَيْئًا	وَلَا أَوْلَادُهُمْ	
(of) the Fire	(are the) dwellers	and those	anything from Allah	nor their offspring	
مَا يَنْفِقُونَ		مِثْلُ	خَالِدُونَ	فِيهَا	هُمْ
(of) what they spend		(the) example	(will) abide forever	in it (therein)	they
فِيهَا	رِيحٍ	كَمِثْلِ	الدُّنْيَا	الْحَيَاةِ	فِي هَذِهِ
in it	(of) a wind	(is) like (the) example	(of) the world	life	in this
ظَلَمُوا أَنْفُسَهُمْ		قَوْمٍ	أَصَابَتْ حَرْثَ	صِرٌّ	
who wronged themselves		(of) a people	it struck (the) harvest	(is) severe cold	
وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ		وَمَا ظَلَمَهُمُ اللَّهُ		فَأَهْلَكَتْهُ	
[and] but they did wrong themselves		and Allah wronged them not		and destroyed it	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَلَا وُدًّا مَا عِنْتُمْ
 قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
 إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

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.

يَأْتِيهَا	الَّذِينَ آمَنُوا	لَا تَتَّخِذُوا بَطَانَةً	مِّن دُونِكُمْ
0 (you)	who believe	take not (as) friends	[from] out of you (your religion)
لَا يَأْلُونَكُمْ	خَبَالًا	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	إِن كُنْتُمْ	تَعْقِلُونَ
to you	the Verses	if you did	understand

Part - 4

هَآأَنْتُمْ أَوْلَاءُ يُحِبُّونَهُمْ 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 تَمَسَّكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْعًا 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	تُحِبُّونَهُمْ	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	عَضُّوا 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)	
الضُّدُورِ ﴿١١٩﴾	إِنْ تَمَسَّكُمْ	حَسَنَةٌ	تَسُوهُمُ	وَإِنْ تَصِبَكُمْ
(their) breasts	if befalls you	a good	it grieves them	and if overtakes you
سَيِّئَةٌ	يَفْرَحُونَ بِهَا	وَإِنْ تَصَبِرُوا		
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 ﴿١٢٠﴾				
(is) All-Encompassing of what they do				

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ 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.

وَاِذْ غَدَوْتَ		مِنْ اَهْلِكَ		تَبَوَّءُ الْمُؤْمِنِينَ	
and when you left early morning		[from] your household		to post the believers	
مَقْعِدًا	لِلْقِتَالِ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	
at (their) stations	for the battle	and Allah	(is) All-Hearer	All-Knower	
اِذْ 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	بِבَدْرِ	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 تَقُولُ لِلْمُؤْمِنِينَ اَلَنْ يَكْفِيَكُمْ اَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ اَلْفٍ مِّنَ الْمَلَائِكَةِ مُزْلَلِينَ ﴿١٢٤﴾ بَلَىٰ اِنْ تَصْبِرُوْا وَتَتَّقُوا وَيَاْتُوكُم مِّن فَوْرِهِمْ هٰذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ اَلْفٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللهُ اِلَّا بُشْرٰى لَكُمْ وَلِنُظْمِنَنَّ قُلُوْبَكُمْ بِهِۦٓ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١٢٦﴾

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	تَقُولُ لِلْمُؤْمِنِينَ	اَلَنْ يَكْفِيَكُمْ	اَنْ يُمَدِّدَ	رَبُّكُمْ	
when	you said to the believers	will (it) not suffice you?	that helps you	your Lord	
بِثَلَاثَةِ	اَلْفِ	مِّنَ الْمَلَائِكَةِ	بَلٰى	اِنْ تَصْبِرُوْا	
with three	thousands	[of] angels	yes	if you are steadfast	

وَيَأْتُوكم		مِّن فَوْرِهِم		هَذَا		يُمَدِّدُكُمْ		وَتَتَّقُوا	
and they (the enemy) come to you		rushingly		[this]		will help you		and fear (Allah)	
رَبِّكُمْ		مِن الْمَلٰٓئِكَةِ		مُسَوِّمِينَ		وَمَا جَعَلَهُ اللهُ		بِخَمْسَةِ	
your Lord		[of] angels		marked		and Allah make it not		with five thousands	
إِلَّا بُشْرٰى		وَلِنَطْمِئِنَّ قُلُوبِكُمْ		بِهِ		وَمَا النَّصْرُ		لَكُمْ	
but glad tiding		and to assure your hearts		with it		and (there is) no help		for you	
إِلَّا		الْعَزِيزِ		الْحَكِيمِ					
except		the All-Mighty		the All-Wise					

لَيَقْطَعَنَّ طَرْفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ 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.

أَوْ يَكْبِتُهُمْ		مِّنَ الَّذِينَ كَفَرُوا		لَيَقْطَعَنَّ طَرْفًا	
or subdue them		of those who disbelieved		that He may cut off a part (group)	
شَيْءٌ		مِنَ الْأَمْرِ		لَيْسَ لَكَ	
at all		the decision		(there) is not for you	
فَيَنْقَلِبُوا خَآئِبِينَ		أَوْ يُعَذِّبُهُمْ		عَلَيْهِمْ	
so (that) they return frustrated		or He punishes them		to them	
أَوْ يَتُوبَ		فَإِنَّهُمْ		وَلِلَّهِ مَا	
whether He turns (in mercy)		verily they		and for Allah (is) what	
ظَالِمُونَ		فِي السَّمٰوٰتِ		وَمَا	
(are) wrongdoers		(is) in the heavens		and what	

مَنْ يَشَاءُ ^ج	وَيُعَذِّبُ	لِمَنْ يَشَاءُ	يَعْفِرُ	فِي الْأَرْضِ ^ج
whom He wills	and punishes	[to] whom He wills	He forgives	(is) in the earth
	رَحِيمٌ ^{١٢٩}	عَفُورٌ	وَاللَّهُ	
	Most Merciful	(is) All-Forgiving	and Allah	

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَاَ أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ 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).

Part - 4

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَأْكُلُوا الرِّبَاَ	أَضْعَافًا	مُّضَاعَفَةً ^ط
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)
	السَّمَاوَاتُ	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 يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

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

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	عَلَىٰ مَا فَعَلُوا	وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾		
and they (do) not persist	in what they did	while they know		

أُولَئِكَ جَزَاءُهم مَغْفِرَةٌ مِّن رَّبِّهم وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿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
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَنِعْمَ أَجْرُ	
the rivers flow under which	they (will) abide forever	therein	and how excellent reward	
الْعَمَلِينَ ﴿١٣٦﴾	قَدْ خَلَتْ	مِن قَبْلِكُمْ	سُنُنٌ	
(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 ﴿١٣٧﴾	هَذَا	بَيَانٌ	لِّلنَّاسِ	وَهُدًى
(of) the deniers (of truth)	this	(is) a declaration	for mankind	and a guidance
	وَمَوْعِظَةٌ	لِّلْمُتَّقِينَ ﴿١٣٨﴾		
	and admonition	for the pious		

Part - 4

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ، وَتِلْكَ الْأَيَّامُ نَدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِينَ ﴿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 يَمَسَّكُمْ	قَرْحٌ	
if you are (true) believers	if has touched you	a wound	
فَقَدَمَسَ الْقَوْمَ	قَرْحٌ	مِثْلُهُ	وَتِلْكَ
so certainly has touched the (disbelieving) people	a wound	similar to that	and these
الْأَيَّامَ	نُدَاوِلُهَا	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
وَاللَّهِ	لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾	وَلِيُمَحِّصَ اللَّهُ	
and Allah	(does) not like the wrongdoers	[and] that Allah may purge	
الَّذِينَ آمَنُوا	وَيَمْحَقَ الْكٰفِرِينَ ﴿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 نَظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ أُنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ 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 ﴿١٤٤﴾		مِنْكُمْ	الَّذِينَ جَاهَدُوا	
and (has not) tried the steadfast		of you	those who strove hard	
أَنْ تَلْقَوْهُ	مِنْ قَبْلِ	تَمَنُّونَ الْمَوْتَ	وَلَقَدْ كُنْتُمْ	
[that] you met it	before	long for [the] death	and indeed you used to	
وَمَا مُحَمَّدٌ		وَأَنْتُمْ نَنْظُرُونَ ﴿١٤٣﴾	فَقَدْ رَأَيْتُمُوهُ	
and Muhammad (is) not		and you were observing (it)	so verily you have faced it	
أَفَايْنَ مَاتَ	الرُّسُلُ	مِنْ قَبْلِهِ	قَدْ خَلَتْ	إِلَّا رَسُولٌ
then if he died?	Messengers	before him	[indeed] passed away	but a Messenger
عَلَى عَقْبَيْهِ	وَمَنْ يَنْقَلِبْ	أَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ	أَوْ قُتِلَ	
on his heels	and who turns back	(will) you turn back on your heels?	or is killed	
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾		شَيْئًا	فَلَنْ يَضُرَّ اللَّهُ	
and Allah will give reward to the grateful		at all	then he will never harm Allah	

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كُنْبًا مُوَجَّلًا 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 أَسْتَكَانُوا ۗ 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).

بِإِذْنِ اللَّهِ	إِلَّا	أَنْ تَمُوتَ	لِنَفْسٍ	وَمَا كَانَ
by (the) Leave (of) Allah	but	that he dies	for a person	and it is not
الدُّنْيَا	ثَوَابَ	وَمَنْ يُرِيدُ	مُوجَّلاً	كِتَابًا
(of) the world	a reward	and whoever desires	appointed	a term
الْآخِرَةِ	ثَوَابَ	وَمَنْ يُرِيدُ	مِنْهَا	نُؤْتِيهِ
(of) the Hereafter	a reward	and whoever desires	of it	We shall give him
وَكَايِنَ	وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾	مِنْهَا	نُؤْتِيهِ	
and many	and We shall reward the grateful	of it	We shall give him	
فَمَا وَهَنُوا	كَثِيرٌ	رَبِّيُونَ	قَاتَلَ مَعَهُ	مِنْ نَبِيِّ
but they neither lost heart	numerous	godly men	fought with him	[of] a Prophet
وَمَا ضَعُفُوا	فِي سَبِيلِ اللَّهِ	أَصَابَهُمْ	لِمَا	
nor (did) they weaken	in (the) way (of) Allah	befell them	for what	
وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾		وَمَا اسْتَكْبَرُوا		
and Allah loves the steadfast		nor they abased themselves		

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَعَانَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن 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 قَوْلَهُمْ إِلَّا	أَنْ قَالُوا رَبَّنَا	أَغْفِرْ لَنَا	ذُنُوبَنَا
and their saying was not	that they said our Lord	forgive [for] us	our sins
وَإِسْرَافَنَا	فِي أَمْرِنَا	وَتَبَّتْ أَقْدَامَنَا	وَأَنْصُرْنَا
and our excesses (transgressions)	in our affairs	and set firmly our feet	and help us
عَلَى الْقَوْمِ	الْكَافِرِينَ ﴿١٤٧﴾	فَعَانَهُمُ اللَّهُ	ثَوَابِ
against the people	[the] disbelieving	so Allah gave them	(the) reward
وَحُسْنٍ	ثَوَابِ	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾	يَتَأَيُّهَا
and excellent	reward	and Allah loves the good-doers	O (you)
الَّذِينَ آمَنُوا	إِنْ تَطِيعُوا	الَّذِينَ كَفَرُوا	يُرُدُّوكُمْ
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 مَالَهُمْ يُنَزَّلُ 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 مَثْوَى	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 مَن يُرِيدُ الدُّنْيَا وَمَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

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

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	مِن بَعْدِ 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 تَكُولُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
 أَخْرَابِكُمْ فَأَتْبَعَكُمْ غَمًّا بِغَمٍّ لِّكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
 وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

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

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

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ
 أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنْ
 الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ
 يَقُولُونَ لَوْ كَان 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		
إِلَىٰ مَضَاجِعِهِمْ	وَلِيَبْتَلِيَ اللَّهُ	مَا فِي	صُدُورِكُمْ	
to the places of their death	and that Allah may test	what (is) in	your breasts	

وَلِيْمَحِّصَ	مَا فِي	قُلُوبِكُمْ	وَاللَّهِ	عَلِيمٌ
and that He may purge	what (is) in	your hearts	and Allah	(is) All-Knower
	بِذَاتِ	الصُّدُورِ		
	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﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى 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	حَلِيمٌ
but indeed Allah forgave	them	verily Allah	All-Forbearing
يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَكُونُوا	كَالَّذِينَ كَفَرُوا
O (you)	who believe	be not	like those who disbelieved
			وَقَالُوا
			and said

أَوْ كَانُوا عَزَى	ضَرَبُوا فِي الْأَرْضِ	إِذَا	لِإِخْوَانِهِمْ
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 يَحْيِي	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 مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾
 وَلَيْن مُتُّمْ أَوْ قُتِلْتُمْ لِيَالِي اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فِيمَا رَحْمَةٌ مِّنَ اللَّهِ لَئِن لَّهُمْ وَلَوْ كُنْتَ
 فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا 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).

لَمَغْفِرَةٌ	أَوْ مُتُّمْ	فِي سَبِيلِ اللَّهِ	وَلَيْن قُتِلْتُمْ
surely forgiveness	or die	in (the) way (of) Allah	and if [indeed] you are killed
وَلَيْن مُتُّمْ	مِّمَّا يَجْمَعُونَ	خَيْرٌ	وَرَحْمَةٌ
and if [indeed] you die	than what they amass	(are) better	and mercy
رَحْمَةٌ مِّنَ اللَّهِ	فِيمَا	لِيَالِي اللَّهِ تُحْشَرُونَ	أَوْ قُتِلْتُمْ
(the) Mercy of Allah	and by	surely you will be gathered to Allah	or are killed

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

يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

loves those who put their trust (in Him)

إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلَّ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا وَهَّجَهُمْ 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!

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

وَمَا كَانَ	لِنَبِيِّ	أَنْ يَغْلِبَ	وَمَنْ يَغْلِبْ	يَأْتِ
and it was not	for a Prophet	that he defrauds	and whosoever defrauds	will bring forth
بِمَا غَلَّ	يَوْمَ	الْقِيَامَةِ	ثُمَّ تَوَفَّى	
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	مِنَ اللَّهِ	وَمَا أُوْنَهُ	جَهَنَّمَ	وَبِئْسَ الْمَصِيرُ
with Wrath	of Allah	and his abode	(is) Hell	and worst is the destination

هُم دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ أَوْلَمَّا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ 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 أَنفُسِهِمْ	يَتْلُوا عَلَيْهِمْ	ءآيَاتِهِ	وَيُزَكِّيهِمْ	
from (among) themselves	who recites unto them	His Verses	and purifies them	
وَيُعَلِّمُهُمُ	الْكِتَابَ وَالْحِكْمَةَ	وَإِنْ كَانُوا	مِن قَبْلُ	
and teaches them	and the Wisdom	and indeed they were	before (that)	
لَفِي ضَلَالٍ	مُّبِينٍ ﴿١٦٦﴾	أَوْلَمَّا	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	مِن عِنْدِ	أَنفُسِكُمْ	إِنَّ اللَّهَ	عَلَى كُلِّ
say it (is)	from	yourselves	indeed Allah	over every
			شَيْءٍ	قَدِيرٌ ﴿١٦٥﴾
			thing	(is) All-Powerful

وَمَا أَصَابَكُمْ يَوْمَ التَّقِي الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَنَتَلَّوْا فِي سَبِيلِ اللَّهِ أَوْادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ﴿١٦٧﴾ 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 التَّقِي	الْجَمْعَانِ
and what	befell you	(on the) day (when) met	two hosts (armies)

وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾		فَبِإِذْنِ اللَّهِ			
[and] that He might know (test) the (true) believers		(was) by (the) Leave (of) Allah			
هَمْ	وَقِيلَ	الَّذِينَ نَافَقُوا	وَلِيَعْلَمَ		
to them	and it was said	those who were tainted with hypocrisy	and that He might know		
لَوْ نَعْلَمُ	قَالُوا	أَوْ أَدْفَعُوا	قَاتِلُوا فِي سَبِيلِ اللَّهِ	تَعَالَوْا	
had we known	they said	or defend (yourselves)	fight in (the) way (of) Allah	come	
لِلْكَفْرِ	هَمْ	لَا تَبِعْنَاكُمْ	قَاتِلًا		
to disbelief	they	certainly we would have followed you	fighting (will take place)		
بِأَفْوَاهِهِمْ	يَقُولُونَ	لِلْإِيمَانِ	مِنْهُمْ	أَقْرَبُ	يَوْمَئِذٍ
with their mouths	they say	(than) to Faith	[from them]	(were) nearer	that day
بِمَا يَكْتُمُونَ ﴿١٦٧﴾	وَاللَّهُ أَعْلَمُ	فِي قُلُوبِهِمْ	مَا لَيْسَ		
of what they conceal	and Allah has full knowledge	in their hearts	what is not		

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿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.

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

مَا قُتِلُوا	قُلْ	فَادْرءُوا	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	بِمَا	ءَاتَاهُمْ 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 فَزَادَهُمْ 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

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

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهْمُ سُوءٌ وَّاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ، فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزُنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوْا اللَّهَ شَيْعًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزًّا 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.

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

ذُو فَضْلٍ		وَاللَّهِ	وَاتَّبَعُوا رِضْوَانَ اللَّهِ		
(is) Owner (of) Bounty		and Allah	and they followed (the) good Pleasure (of) Allah		
يُخَوِّفُ أَوْلِيَاءَهُ،		الشَّيْطَانُ	إِنَّمَا ذَلِكَ	عَظِيمٌ	
suggests fear (to you) of his allies		Satan	(it is) only that	Great	
وَلَا يَحْزَنُكَ	إِنْ كُنْتُمْ مُؤْمِنِينَ	وَحَافُونَ	فَلَا تَخَافُوهُمْ		
and let not grieve you	if you are (true) believers	but fear Me	so fear them not		
شَيْءًا	لَنْ يَضُرَّوْا اللَّهَ	إِنَّهُمْ	فِي الْكُفْرِ	الَّذِينَ يَسْرِعُونَ	
the least	will never harm Allah	verily they	towards disbelief	those who rush	
فِي الْآخِرَةِ	حَظًّا	لَهُمْ	أَلَّا يَجْعَلَ	يُرِيدُ اللَّهُ	
in the Hereafter	any portion	to them	that He will not give	Allah wills	
	عَظِيمٌ	عَذَابٌ	وَلَهُمْ		
	great	(is) a torment	and for them		

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۗ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمَلِّ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ

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

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

مُهِينٌ ﴿١٧٨﴾	عَذَابٌ	وَلَهُمْ	إِنَّمَا	لِيَزِدَادُوا
humiliating	(is) a torment	and for them	(in) sinfulness	so that they may grow

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَعَامِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِن تَوَّابُونَ 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	عَلَىٰ مَا	أَنْتُمْ عَلَيْهِ	
Allah is not	that He leaves the believers	on what	you	(are) on it
حَتَّىٰ 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 مِن رُّسُلِهِ	مَن يَشَاءُ	
about the Unseen	[and] but Allah	chooses of His Messengers	whom He wills	
فَعَامِنُوا	وَرُسُلِهِ	وَإِن تَوَّابُونَ	وَتَتَّقُوا	
so believe	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 ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ 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)."

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

ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ

قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ 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 قَدَّمْتُمْ أَيِّدِيكُمْ	وَأَنَّ اللَّهَ لَيْسَ	بِظَلَّامٍ
that	(is because) of what your hands sent before	and that Allah is never	unjust
لِّلْعَبِيدِ ﴿١٨٣﴾	الَّذِينَ قَالُوا	إِنَّ اللَّهَ	عَهْدًا لِّنَا
to (His) slaves	those who said	verily Allah	has taken our promise
أَلَّا نُؤْمِنَ	لِرَسُولٍ	حَتَّىٰ يَأْتِينَا	بِقُرْبَانٍ تَأْكُلُهُ
that we shall not believe	in any Messenger	until he brings to us	an offering devours it
النَّارِ قُلْ	قَدْ جَاءَكُمْ	رُسُلٌ	مِّن قَبْلِي بِالْبَيِّنَاتِ
the fire say	verily came to you	Messengers	with clear signs before me
وَبِالَّذِي قُلْتُمْ	فَلِمَ قَتَلْتُمُوهُمْ	إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾	
and with what you speak of	then why (did) you kill them	if you are truthful	
فَإِن كَذَّبُوكَ	فَقَدْ كَذَّبَ 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 ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أَجْوَرَكُمْ يَوْمَ الْقِيَامَةِ فَمَن زُحِرَحَ

Part - 4

عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾
 لَتَبْلُوكَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ 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).

Part - 4

كُلُّ	نَفْسٍ	ذَائِقَةٌ	الْمَوْتِ	وَإِنَّمَا تُوفَّقُونَ أَجُورَكُمْ	يَوْمَ
every	person	(shall) taste	death	and only you shall be paid your rewards	(on the) Day
الْقِيَامَةِ	فَمَنْ زُحِرِحَ	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 مَتَاعُ		
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			
وَلَتَسْمَعَنَّ	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 وَأَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ
 يَفْرَحُونَ بِمَا أَتَوْا 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		وَأَشْتَرُوا		بِهِ		ثَمَنًا	
behind		and bought		with it		a gain	
ظُهُورِهِمْ		قَلِيلًا		فَبِئْسَ		يَفْرَحُونَ	
their backs		little		and worst is		rejoice	
مَا يَشْتَرُونَ ﴿١٨٧﴾		لَا تَحْسَبَنَّ الَّذِينَ				يَفْرَحُونَ	
what they buy		you think not (that) those who				rejoice	
بِمَا أَتَوْا		وَيُحِبُّونَ		أَنْ يُحْمَدُوا		بِمَا	
in what they have brought (done)		and they love		that they are praised		for what	
لَمْ يَفْعَلُوا		فَلَا تَحْسَبَنَّهُمْ		بِمَفَازَةٍ		مِّنَ الْعَذَابِ ۗ	
they (did) not do		so you think not (that) they		(will) escape		from the torment	
وَلَهُمْ		عَذَابٌ		أَلِيمٌ ﴿١٨٨﴾			
and for them		(is) a torment		painful			

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ 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.

Part - 4

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
وَأَخْتِلَافِ	اللَّيْلِ	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	سُبْحَانَكَ	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 إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا

وَكَفَّرْنَا عَنَّْا سَيِّئَاتِنَا وَتَوَقَّانَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَايِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ 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."

فَقَدْ أَخْزَيْتَهُ،	تَدْخِلُ النَّارَ	مَنْ	إِنَّكَ	رَبَّنَا
then surely You disgraced him	You admit to the Fire	whom	verily [You]	our Lord
إِنَّا سَمِعْنَا	مِنْ أَنْصَارٍ ﴿١٩٣﴾	رَبَّنَا	لِلظَّالِمِينَ	وَمَا
indeed we heard	our Lord	any helpers	for the wrongdoers	and (there will be) not
فَعَامَنَّا	بِرَبِّكُمْ	أَنْ ءَامِنُوا	يُنَادِي لِلْإِيمَنِ	مُنَادِيًا
so we have believed	in your Lord	that believe	calling to the Faith	a crier
سَيِّئَاتِنَا	عَنَّا	وَكَفَّرْ	ذُنُوبَنَا	لَنَا
our evil deeds	from us	and expiate	our sins	[for] us
مَا	وَعَايِنَا	رَبَّنَا	﴿١٩٣﴾	مَعَ
what	[and] grant us	our Lord	the truly virtuous	with
وَعَدْتَنَا	وَلَا تُخْزِنَا	عَلَى رُسُلِكَ	يَوْمَ	وَعَدْتَنَا
(on the) Day	and (do) not disgrace us	through Your Messengers	You promised us	
لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾	إِنَّكَ	الْقِيَامَةِ		
never violate (Your) promise	indeed You	(of) Resurrection		

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنْتِي بِعَعْضِكُمْ مِّنْ بَعْضٍ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقَتِلُوا

لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَدْخَلْنَاهُمْ جَنَّاتٍ 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."

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

لَا يُغْنِيكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعُ قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمُ
 وَيَسَّسَ الْمَهَادِ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١٩٨﴾

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

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

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

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ يَأَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا 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.

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

وَمَا أُنزِلَ	إِلَيْكُمْ	وَمَا أُنزِلَ	يُؤْمِنُ بِاللَّهِ
and what has been revealed	to you	and what has been revealed	believe in Allah
بِعَايَتِ اللَّهِ	لَا يَشْتَرُونَ	خَاشِعِينَ لِلَّهِ	إِلَيْهِمْ
(the) Verses (of) Allah	they (do) not sell	they bow to Allah in humility	to them
ثَمَنًا	عِنْدَ رَبِّهِمْ	لَهُمْ	أُولَئِكَ
indeed Allah	their Lord	with (is) their reward	for them
سَرِيعٌ	وَصَابِرُونَ	يَأْتِيهَا الَّذِينَ ءَامَنُوا	أَلْحِسَابٍ
and [be] patient	be steadfast	who believe	0 (you) (to take) account
وَرَابِطُونَ	وَأَتَّقُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ	
and stand firm as guards	and fear Allah	so that you may be successful	

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		الرَّحْمَنِ		بِسْمِ اللَّهِ			
the Most Merciful		the Most Gracious		In the Name (of) Allah			
وَحَقَّقَ	وَحَدَّةٍ	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	وَبَثَّ	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 تَتَّبِعُوا الْخَيْثَ	أَمْوَالِهِمْ	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 آدَنَى أَلَّا تَعْدِلُوا ﴿٣﴾ وَأَتُوا النِّسَاءَ صِدْقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿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 الْيَتَامَىٰ	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	مِثْنَىٰ
what seems good	to you	of [the] women	two
وَأَنْ خِفْتُمْ	وَرُبْعٌ	وَوَثَلَتْ	فَإِنْ خِفْتُمْ
but if you fear	or four	or three	
أَلَّا تَعْدِلُوا	فَوَاحِدَةً	أَوْ مَا	مَلَكَتْ أَيْمَانُكُمْ
that you can not do justice	then one	or what	your right hands possess
أَدْنَىٰ	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
	هَيِّئًا	مَرِيئًا	فَكُلُوهُ
	(with) wholesomeness	easy digestion	then you eat it

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾ وَأَبْنُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ 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.

جَعَلَ اللَّهُ	الَّتِي	أَمْوَالِكُمْ	وَلَا تُؤْتُوا السُّفَهَاءَ	
Allah has made	which	your wealth	and give not to the weak of understanding	
وَأَكْسُوهُمْ	فِيهَا	وَأَرْزُقُوهُمْ	قِيَمًا	لَكُمْ
and clothe them	from it	but feed them	means of support	for you
حَتَّىٰ إِذَا	وَابْتَلُوا الْيَتَامَىٰ	مَعْرُوفًا	قَوْلًا	هُمُ
until when	and test the orphans	(of) good	words	to them
رُشْدًا	مِّنْهُمْ	فَإِنۢ بَلَغُوا نِكَاحَ	بَلَغُوا النِّكَاحَ	
mature minded	[of] them	then if you perceive	they reach (the age of) marriage	
إِسْرَافًا	وَلَا تَأْكُلُوهَا	أَمْوَالَهُمْ	إِلَيْهِمْ	فَادْفَعُوا
wastefully	but you eat it not	their wealth	to them	then deliver
غَنِيًّا	وَمَنْ كَانَ	أَنْ يَكْبُرُوا	وَبِدَارًا	
rich	and who is	(fearing) that they would grow up	and hastily	
فَقِيرًا	وَمَنْ كَانَ	فَلْيَسْتَعْفِفْ	فَلْيَسْتَعْفِفْ	
poor	and who is	then he should abstain entirely	(from taking wages)	
أَمْوَالَهُمْ	إِلَيْهِمْ	فَإِذَا دَفَعْتُمْ	بِالْمَعْرُوفِ	فَلْيَأْكُلْ
their wealth	to them	and when you deliver	fairly	then let him eat (of it)
حَسِيبًا	بِاللَّهِ	وَكَفَىٰ	عَلَيْهِمْ	فَأَشْهَدُوا
(as) a Reckoner	Allah	and sufficient is	on them	then take witnesses

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 مَّعْرُوفًا ﴿٨﴾ وَليَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ

وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ 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!

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

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

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ، وَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ، وَلَدٌ وَوَرِثَتُهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا 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	لِلذَّكَرِ	مِثْلُ	حَظِّ	الْأُنثَيَيْنِ
Allah enjoins you	in your children	for the male	equal to	share	(of) two females
فَإِن كُنَّ نِسَاءً	فَوْقَ	اثْنَتَيْنِ	فَلَهُنَّ	ثُلُثًا	
but if (there) are women	more (than)	two	then for them	(is) two-thirds	
مَاتَرَكَ	وَإِن كَانَتْ وَاحِدَةً	فَلَهَا	النِّصْفُ		
(of) what he left	and if (there) is (only) one	then for her	(is) the half		
وَلِأَبَوَيْهِ	لِكُلِّ	وَاحِدٍ مِّنْهُمَا	السُّدُسُ	مِمَّا تَرَكَ	إِن كَانَ لَهُ،
and for parents	for each	one	a sixth	of what he left	if
وَلَدٌ	فَإِن لَّمْ	يَكُنْ لَهُ،	وَلَدٌ	وَوَرِثَتُهُ	أَبَوَاهُ
a child	and if	for him is	a child	and inherit him	his parents

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

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِهِ يُوَصِّينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّتِهِ تُوَصُّونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَتْ رَجُلٌ يُوْرَثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّتِهِ يُوَصَّى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّتِهِ مِنَ 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	نِصْفٌ	مَا	تَرَكَ	أَزْوَاجَكُمْ	إِنْ	لَمْ	يَكُنْ	لَهُنَّ
and for you	(is) half	(of) what	left	your wives	if	not	for them is	
وَلَدٌ	فَإِنْ	كَانَ	لَهُنَّ	وَلَدٌ	فَلَكُمْ	الرُّبْعُ	مِمَّا	تَرَكَنَّ
a child	and if	for them is		a child	then for you	a fourth	of what they left	
مِنْ	بَعْدِ	وَصِيَّةٍ	يُوصِيَنَّ	بِهَا	أَوْ	دَيْنٍ	وَلَهُنَّ	
after		(payment of) bequest	[of which] they bequeath		or debt		and for them	
الرُّبْعُ	مِمَّا	تَرَكَتُمْ	إِنْ	لَمْ	يَكُنْ	لَكُمْ	وَلَدٌ	فَإِنْ
a fourth	of what you have left		if	not	for you is		a child	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	دَيْنٍ		
after		(payment of) bequest	[of which] you bequeath		or debt			
وَإِنْ	كَانَ	رَجُلٌ	يُورِثُ	كَالِدَةً	أَوْ	أَمْرَأَةً	وَلَهُ	
and if man is			testator	having no parents and children	or woman		but he has	
أَخٌ	أَوْ	أُخْتٌ	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	الْثُلُثِ
but if they are more			than that		then they	(are) partners	in a third	after
وَصِيَّةٍ	يُوصَى	بِهَا	أَوْ	دَيْنٍ	غَيْرِ	مُضَارٍ		
bequest	[of which] was bequeathed		or debt		without	being harmful		
وَصِيَّةٍ	مِنَ	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، يَدْخُلْهُ 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
يَدْخُلْهُ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ خَالِدِينَ
He will admit him	(to) Gardens	flow under them	(to) abide forever
فِيهَا وَذَلِكَ	الْفَوْزُ الْعَظِيمُ	وَمَنْ يَعِصِ اللَّهَ	
and that therein	(would be) the success great	and whosoever disobeys Allah	
وَرَسُولَهُ،	وَيَتَعَدَّ حُدُودَهُ،	يَدْخُلْهُ	نَارًا
and His Messenger	and transgresses His limits	He would admit him	(to) Fire
خَالِدًا	فِيهَا	وَلَهُ،	عَذَابٌ مُهِينٌ ﴿١٤﴾
he (would) abide forever	therein	and he (will) have	disgraceful a torment

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ
 فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّهِنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ
 سَبِيلًا ﴿١٥﴾ وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَاعْزَوْهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا
 عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
 السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ 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.

وَالَّتِي يَأْتِينَ	الْفَحِشَةَ	مِنْ نِسَائِكُمْ	فَأَسْتَشْهِدُوا	عَلَيْهِنَّ
and those who commit	lewdness	of your women	so call to witness	against them
أَرْبَعَةً مِّنْكُمْ	فَإِنْ شَهِدُوا	فَأَمْسِكُوهُنَّ	فِي الْبُيُوتِ	
of you	and if they bear witness	then confine them	to (their) houses	four
حَتَّى تَوَفَّيَهُنَّ	أَوْ يَجْعَلَ اللَّهُ	لَهُنَّ سَبِيلًا ﴿١٥﴾	وَالَّذَانِ	
until comes to them	or Allah makes [the] death	for them a way	and those two who	
يَأْتِيْنَهَا مِنْكُمْ	فَأَذُوهُمَا	فَإِنْ تَابَا	وَأَصْلَحَا	
of you	then punish them both	then if they repent	and mend their ways	commit that
فَاعْرِضُوا	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	فَأُولَئِكَ
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﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا
وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَآءِ اتِّمُّوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ 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.

وَلَيْسَتِ التَّوْبَةُ		لِلَّذِينَ		يَعْمَلُونَ السَّيِّئَاتِ		حَتَّىٰ إِذَا حَضَرَ	
and the repentance is not		for those who		do evil deeds		until when faces	
أَحَدَهُمْ	الْمَوْتُ	قَالَ	إِنِّي تَبْتُ	أَلَكْنَ	وَالَّذِينَ 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﴾	يَا أَيُّهَا	
(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		لِتَذَهَبُوا		بَعْضِ	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	and live with them	open		

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 ﴿١١﴾
and Allah has placed	in it	good	much

وَإِنْ أَرَدْتُمْ أَسْتَبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بِهْتِنًا وَإِثْمًا مُّبِينًا ﴿١٢﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذتَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿١٣﴾ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿١٤﴾

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 أَسْتَبْدَالَ	زَوْجٍ	مَّكَانَ	زَوْجٍ	وَأَتَيْتُمْ إِحْدَهُنَّ	قِنْطَارًا	فَلَا تَأْخُذُوا	مِنْهُ
and if you intend giving up	(your) wife	(and in her) place	(have a new) wife	and you have given one of them	a heap of gold	so (do) not take away	from it
أَتَأْخُذُونَهُ	شَيْئًا	بِهْتِنًا	وَإِثْمًا	مُّبِينًا ﴿١٢﴾	وَكَيْفَ	وَقَدْ أَفْضَىٰ	بَعْضُكُمْ
(would) you take it?	anything	by slander	and wrong	manifest	and how	when surely has gone one of you	you could take it
تَأْخُذُونَهُ	وَأَخَذتَ	مِنْكُمْ	مِيثَاقًا	غَلِيظًا ﴿١٣﴾	وَلَا تَنْكِحُوا	وَأَخَذتَ	مِنْكُمْ
	and they have taken	from you	a covenant	strong	and marry not		

مَا	نَكَحَ آبَاؤُكُمْ	مِنَ 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 الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ الَّتِي فِي حُجُورِكُمْ
مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ
تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

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
وَأُخْتِ			
(of) sister			

وَأَخَوَاتِكُمْ	مِّنَ الرَّرَضَعَةِ	وَأُمَّهَاتٍ	نِّسَائِكُمْ
and your sisters	from milk suckling	and mothers	(of) your wives
وَرَبِّبَاتِكُمْ	الَّتِي	فِي حُجُورِكُمْ	مِّن نِّسَائِكُمْ
and your step-daughters	who (are)	in your guardianship	from your wives
الَّتِي	دَخَلْتُم بِهِنَّ	فَإِن 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
from your (own) loins	and that you gather together	[between]	two sisters
مَا قَدْ سَلَفَ	إِنَّ اللَّهَ	كَانَ غَفُورًا	رَّحِيمًا
what has happened before	indeed Allah	is All-Forgiving	Most Merciful

