

تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٩٢)

92 . By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.

كُلُّ الطَّعَامِ كَانَ حِلالَ لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ أَقْبَلُ
فَأْتُوا بِالتَّوْرَةِ إِذْ قَاتَلْتُمُوهَا إِن كُنتُمْ صَادِقِينَ (٩٣)

93 . All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the *Taurat* (Law) was revealed. Say: "Bring then the *Taurat* (Law) and read it, if you are truthful".

فَمَنْ افْتَرَسَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ (٩٤)

94 . Then whoever fabricates a lie against Allah after that, these are the unjust.

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٩٥)

95 . Say: "Allah has spoken the truth, therefore follow the religion of *Ibraheem* (Abraham), the upright one; and he was not one of the polytheists".

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (٩٦)

96. Most surely the first house appointed for men is the one at *Bakka*, blessed and a guidance for the nations.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ
سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (٩٧)

97. In it are clear signs, the standing place of *Ibraheem* (Abraham), and whoever enters it shall be secure, and *Hajj* (pilgrimage) to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is *Ghane* (The Self Sufficient), above any need of the worlds.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ (٩٨)

98. Say: "Ya *AhhLal Khitab* (O followers of The Book)! why do you disbelieve in the communications of Allah? And Allah is a witness of what you do".

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُوهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ (٩٩)

99. Say: "Ya *AhhLal Khitab* (O followers of The Book)! why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do".

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ
(١٠٠)

100. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! if you obey a party from among those who have been given The Book, they will turn you back as unbelievers after you have believed.

وَكَيفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمَ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ (١٠١)

101. But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His *Rasool* (apostle)? And whoever holds fast to Allah, he indeed is guided to the right path.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (١٠٢)

102. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (١٠٣)

103. And hold fast by the covenant of Allah all together and be not disunited, and remember the Favour of Allah on you when you were enemies, then He united your hearts so by His Favour you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus Allah does make clear to you His communications that you may follow the right way.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (١٠٤)

104. And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ (١٠٥)

105. And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous punishment.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (١٠٦)

106. On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: "Did you disbelieve after your believing? Taste therefore the punishment because you disbelieved".

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ (١٠٧)

107. And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ (١٠٨)

108. These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (١٠٩)

109. And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (١١٠)

110. You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of The Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُواكُمْ يُوَلُّوكُمْ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ (١١١)

111. They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.

ضَرَبَتْ عَلَيْهِمُ الدَّلِيلَةَ أَتَيْنَ مَا تُغْتَفَاوِ إِلَّا يُجْبَلِ مِنَ اللَّهِ وَحَبَلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضَرَبَتْ عَلَيْهِمُ الْمَسْكَنَةَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (١١٢)

112. Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; that is because they disbelieved in the communications of Allah and slew the Nabis (the prophets) unjustly; this is because they disobeyed and exceeded the limits.

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ (١١٣)

113. They are not all alike; of the followers of The Book there is an upright party; they recite Allah's communications in the night time and they adore (Him).

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ
وَأُولَئِكَ مِنَ الصَّالِحِينَ (١١٤)

114. They believe in **Allah** and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in having to good deeds, and those are among the good.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا بِهِ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ (١١٥)

115. And whatever good they do, they shall not be denied it, and **Allah** knows those who ward off evil.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ (١١٦)

116. Those who disbelieve, surely neither their wealth nor their children shall avail them in the least against **Allah**; and these are the inmates of the fire; therein they shall abide.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ
فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ (١١٧)

117. The likeness of what they spend in the life of this world is as the likeness of wind in which is intensely cold that smites the seed produce of a people who have done injustice to their souls and destroys it; and **Allah** is not unjust to them, but they are unjust to themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ
مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ (١١٨)

118. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

هَآأَنْتُمْ أَوْلَاءُ يُحِبُّوهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا الْقَوْمُ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا
عَلَيْكُمْ الْأَنَامِلَ مِنَ الْعَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (١١٩)

119. Lo! you are they who will love them while they do not love you, and you believe in The Book, the whole of it; and when they meet you they say: "We believe", and when they are alone, they bite the ends of their fingers in rage against you. Say: "Die in your rage; surely **Allah** knows what is in the breasts".

إِنْ تَمَسَّسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ
كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ (١٢٠)

120. If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ (١٢١)

121. And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Samee-un Aleem (The Hearer, The Knower).

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٢٢)

122. When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ (١٢٣)

123. And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ (١٢٤)

124. When you said to the believers: "Does it not suffice you that your 'Rabb' should assist you with three thousand of the angels sent down?"

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمِدَّكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ

مُسَوِّمِينَ (١٢٥)

125. Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your 'Rabb' will assist you with five thousand of the havoc-making angels.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

(١٢٦)

126. And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, Azeez-zil Hakeem (The Mighty, The Wise)

لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ (١٢٧)

127. That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ (١٢٨)

128. You have no concern in the affair whether He turns to them (mercifully) or punishes them, for surely they are unjust.

وَاللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ (١٢٩)

129. And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and punishes whom He pleases; and Allah is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٣٠)

130. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (١٣١)

131. And guard yourselves against the fire which has been prepared for the unbelievers.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (١٣٢)

132. And obey Allah and the Rasool (apostle), that you may be shown mercy.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣)

133. And have forgiveness from your *Rabb*; and *Jannat* (a Garden), the extensiveness of which is (as) the heavens and the earth, it is prepared for those who ward off evil.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤)

134. Those who spend in ease as well as in straitness, and those who restrain anger and pardon men; and Allah loves the doers of good.

وَالَّذِينَ إِذْ أَفْعَلُوا فَأَحْسَبُهُمْ ذُرِّيَّةً مِّن رَّبِّهِمْ فَنَسُوا اللَّهَ فَنَسُوا نَفْسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ وَمَنْ يُغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥)

135. And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

أُولَئِكَ جَزَاءُ هُم مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦)

136. These, their reward is forgiveness from their *Rabb*, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the labourers.

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ (١٣٧)

137. Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ (١٣٨)

138. This is a clear statement for men, and a guidance and an admonition to those who ward off evil.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ (١٣٩)

139. And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوَاهُ بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ

آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ (١٤٠)

140. If a wound has afflicted you, a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.

وَلِيَمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ (١٤١)

141. And that Allah may purge those who believe and deprive the unbelievers of blessings.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ (١٤٢)

142. Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and known the patient.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ (١٤٣)

143. And certainly you desired death before you met it, so indeed you have seen it and you look (at it)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ

يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (١٤٤)

144. And Muhammad is no more than a Rasool (an apostle); the Rasools (apostles) have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ

ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ (١٤٥)

145. And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.

وَكَايِنٍ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا

اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ (١٤٦)

146. And how many a *Nabi* (prophet) has fought with whom were many worshippers of the '*Rabb*'; so they did not become weak-hearted on account of what befell them in *Allah*'s way, nor did they weaken, nor did they abase themselves; and *Allah* loves the patient.

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى

الْقَوْمِ الْكَافِرِينَ (١٤٧)

147. And their saying was no other than that they said: "Our '*Rabb*! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people".

فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٤٨)

148. So *Allah* gave them the reward of this world and better reward of the hereafter and *Allah* loves those who do good.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا وَيَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (١٤٩)

149. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ (١٥٠)

150. No! *Allah* is your Patron and He is the best of the helpers.

سَلْطَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ

وَبئْسَ مَثْوَى الظَّالِمِينَ (١٥١)

151. We will cast terror into the hearts of those who disbelieve, because they set up with *Allah* that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُمُ بِأُذُنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ

مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ

لِيَتَّبِعَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (١٥٢)

152. And certainly *Allah* made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and *Allah* is Gracious to the believers.

إِذْ تَصْعَدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا
عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٥٣)

153. When you ran off precipitately and did not wait for anyone, and the *Rasool* (apostle) was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and **Allah** is aware of what you do.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ
فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا 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 sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about **Allah** thoughts of ignorance quite unjustly, saying: "We have no hand in the affair". Say: "Surely the affair is wholly (in the hands) of **Allah**". They conceal within their souls what they would not reveal to you. They say: "Had we any hand in the affair, we would not have been slain here". Say: "Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that **Allah** might test what was in your breasts and that He might purge what was in your hearts; and **Allah** knows 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)

155. Those of you who turned back on the day when the two armies met, only the *Shaitan* (Satan) sought to cause them to make a slip on account of some deeds they had done, and certainly **Allah** has pardoned them; surely **Allah** is *Ghafoor-run Haleem* (The Forgiving, The Forbearing)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا الْإِحْوَاءُ هُمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا أَلِیْجُعَلِ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحِبُّ وَيُمِيتُ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ (١٥٦)

156. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: "Had they been with us, they would not have died and they would not have been slain"; so **Allah** makes that to be an intense regret in their hearts; and **Allah** gives life and causes death and **Allah** sees what you do.

وَلَيْنُ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ (١٥٧)

157. And if you are slain in the way of **Allah** or you die, certainly forgiveness from **Allah** and mercy is better than what they amass.

وَلَيْنُ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ (١٥٨)

158. And if indeed you die or you are slain, certainly to **Allah** shall you be gathered together.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ

وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩)

159. So it is due to mercy from **Allah** that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in **Allah**; surely **Allah** loves those who trust.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٦٠)

160. If **Allah** assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on **Allah** should the believers rely.

وَمَا كَانَ لِنَبِيِّ أَنْ يَعْلُ مَنْ يَعْلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا

يُظْلَمُونَ (١٦١)

161. And it is not attributable to a *Nabi* (prophet) that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on *Qiyamat* (the day of resurrection); then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (١٦٢)

162. Is then he who follows the pleasure of **Allah** like him who has made himself deserving of displeasure from **Allah**, and his abode is hell; and it is an evil destination.

هُمُ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِعْرِهِمْ بَعِيرٌ (١٦٣)

163. There are (varying) grades with **Allah**, and **Allah** sees what they do.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (١٦٤)

164. Certainly Allah conferred a benefit upon the believers when He raised among them a Rasool (an apostle) from among themselves, reciting to them His communications and purifying them, and teaching them The Book and the wisdom, although before that they were surely in manifest error.

أَوَلَمْ أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَىٰ هَذَا أَقْبَلُ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٦٥)

165. What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: "What is this?", Say: "It is from yourselves"; surely Allah has power over all things.

وَمَا أَصَابَكُمْ يَوْمَ التَّتَىٰ الْجُمُعَانَ فَيَاذَنَ اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ (١٦٦)

166. And what befell you on the day when the two armies met was with Allah's knowledge, and that He might know the believers.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْ آتُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَتَبِعْنَاكُمْ
هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا
يَكْتُمُونَ (١٦٧)

167. And that He might know the hypocrites; and it was said to them: "Come, fight in Allah's way, or defend yourselves". They said: "If we knew fighting, we would certainly have followed you". They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

الَّذِينَ قَالُوا إِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ
صَادِقِينَ (١٦٨)

168. Those who said of their brethren whilst they (themselves) held back: "Had they obeyed us, they would not have been killed". Say: "Then avert death from yourselves if you speak the truth".

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩)

169. And reckon not those who are killed in Allah's way as dead; No, they are alive (and) are provided sustenance from their 'Rabb';

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٧٠)

170. Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (١٧١)

171. They rejoice on account of Favour from Allah and (His) grace, and that Allah will not waste the reward of the believers.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ (١٧٢)

172. Those who responded (at hud) to the call of Allah and the Rasool (apostle) after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (١٧٣)

173. Those to whom the people said: "Surely men have gathered against you, therefore fear them", but this increased their faith, and they said: "Allah is sufficient for us and most excellent is the Protector".

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّ لَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ (١٧٤)

174. So they returned with Favour from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the 'Rabb' of mighty grace.

إِنَّمَا ذَلِكَ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ (١٧٥)

175. It is only the Shaitan (Satan) that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

وَلَا يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزَابًا فِي الآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ (١٧٦)

176. And let not those grieve you who fall into unbelief haveily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous punishment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَصُرُوا اللَّهَ شَيْئًا وَهُمْ عَذَابٌ أَلِيمٌ (١٧٧)

177. Surely those who have bought unbelief at the price of faith shall do no harm at all to **Allah**, and they shall have a painful punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَا مُمْلِي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا مُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَهُمْ وَعَذَابٌ مُّهِينٌ (١٧٨)

178. And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful punishment.

مَا كَانَ لِلَّهِ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ لِلَّهِ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَاٰمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ (١٧٩)

179. On no account will **Allah** leave the believers in the condition which you are in until He separates the evil from the good; nor is **Allah** going to make you acquainted with the unseen, but **Allah** chooses of His *Rasools* (apostles) whom He pleases; therefore believe in **Allah** and His *Rasools* (apostles); and if you believe and guard (against evil), then you shall have a great reward.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاتُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١٨٠)

180. And let not those deem, who are niggardly in giving away that which **Allah** has granted them out of His grace, that it is good for them; No, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on *Qiyamat* (the day of resurrection); and **Allah's** is the heritage of the heavens and the earth; and **Allah** is aware of what you do.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ (١٨١)

181. **Allah** has certainly heard the saying of those who said: "Surely **Allah** is poor and we are rich". I will record what they say, and their killing the *Nabis* (the prophets) unjustly, and I will say: "Taste the punishment of burning".

ذٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ (١٨٢)

182. That is for what your own hands have sent before and because **Allah** is not in the least unjust to the servants.

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَأَنرُسُولٍ مِنرُسُولٍ حَتَّىٰ يَأْتِينَا بَقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ
رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ (١٨٣)

183. Those who said: “Surely Allah has enjoined us that we should not believe in any Rasool (apostle) until he brings us an offering which the fire consumes”. Say: “Indeed, there came to you Rasools (apostles) before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?”

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ (١٨٤)

184. But if they reject you, so indeed were rejected before you Rasools (apostles) who came with clear arguments and scriptures and the illuminating book.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن رُّحِرِح عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ
فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ (١٨٥)

185. Every soul shall taste of death, and you shall only be paid fully your reward on Qiyamat (the day of resurrection); then whoever is removed far away from the fire and is made to enter the Jannat (garden) he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ
أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٨٦)

186. You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given The Book before you and from those who are polytheists, much annoying talk; and if you are patient and guard (against evil), surely that is one of the affairs (which should be) determined upon.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ شِمْنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ (١٨٧)

187. And when Allah made a covenant with those who were given The Book: “You shall certainly make it known to men and you shall not hide it”; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا أَفَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ
الْعَذَابِ وَهُمْ عَذَابٌ أَلِيمٌ (١٨٨)

188. Do not think those who rejoice for what they have done and love that they should be praised for what they have not done; so do by no means think them to be safe from the punishment, and they shall have a painful punishment.

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٨٩)

189. And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِذَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِّأُولِي الْأَبْبَابِ (١٩٠)

190. Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا

خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١)

191. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: "Our 'Rabb! You have not created this in vain! Glory be to Only You; save us then from the punishment of the fire":

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (١٩٢)

192. "Our 'Rabb! surely who ever You make to enter the fire, him You have indeed brought to disgrace, and there shall be no helpers for the unjust":

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا

وَتَوَفَّنَا مَعَ الْأَبْرَارِ (١٩٣)

193. "Our 'Rabb! surely we have heard a preacher calling to the faith, saying: Believe in your 'Rabb', so we did believe; Our 'Rabb! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous".

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ (١٩٤)

194. "Our 'Rabb! and grant us what You have promised us by Your Rasools (apostles); and disgrace us not on Qiyamat (the day of resurrection); surely You do not fail to perform the promise".

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ

هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا أَلْكَفَرْنَ عَنْهُمْ سَيِّئَاتِهِمْ

وَلَا دُخْلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (١٩٥)

195. So their 'Rabb' accepted their prayer: "That I will not waste the work of a worker among you, whether male or female, the one of you being from the other"; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter Jannat (gardens) beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

لَا يُغَرِّبُكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ (١٩٦)

196. Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٩٧)

197. A brief enjoyment! then their abode is hell, and evil is the resting-place.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا
عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ (١٩٨)

198. But as to those who are careful of (their duty to) their '*Rabb*', they shall have *Jannat* (gardens) beneath which rivers flow, abiding in them; an entertainment from *Allah*, and that which is with *Allah* is best for the righteous.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ
بِآيَاتِ اللَّهِ شَيْئًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (١٩٩)

199. And most surely of the followers of The Book there are those who believe in *Allah* and in that which has been revealed to you and in that which has been revealed to them, being lowly before *Allah*; they do not take a small price for the communications of *Allah*; these it is that have their reward with their '*Rabb*'; surely *Allah* is quick in reckoning.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (٢٠٠)

200. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! be patient and excel in patience and remain steadfast, and be careful of (your duty to) *Allah*, that you may be successful.

Surah 4. An-Nisaa - (The Women)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

يَا أَيُّهَا 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)

1 . Ya Ayohan-Naso (O men)! be careful of (your duty to) your 'Rabb', Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and to the ties of relationship; surely Allah ever watches over you.

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا

كَبِيرًا (٢)

2 . And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ فَإِنْ

خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا (٣)

3 . And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا (٤)

4 . And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا

مَعْرُوفًا (٥)

5 . And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and cloth them and speak to them words of honest advice.

وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا (٦)

6 . And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and haveily, in case they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا (٧)

7 . Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (٨)

8 . And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا اقْوَالًا سَدِيدًا (٩)

9 . And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا (١٠)

10 . Those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا

أُودَيْنِ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمُ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا

حَكِيمًا (١١)

11 . Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Aleem-man Hakeem (The Knower, The Wise)

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ

بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ

فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ

وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ

وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةٍ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ (١٢)

12 . And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Aleem-mun Haleem (The Knower, The Forbearing).

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ

الْفَوْزُ الْعَظِيمُ (١٣)

13 . These are Allah's limits, and whoever obeys Allah and His Rasool (apostle), He will cause him to enter Jannat (garden) beneath which rivers flow, to abide in them; and that is the great achievement.

وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ (١٤)

14 . And whoever disobeys Allah and His Rasool (apostle) and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing punishment.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهُدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ
فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا (١٥)

15 . And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.

وَالَّذَانِ يَأْتِيَاهُمَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا (١٦)

16 . And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), *Raheem* (The Merciful).

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١٧)

17 . Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns, and Allah is ever *Aleem-man Hakeem* (The Knower, The Wise).

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (١٨)

18 . And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلْ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا
آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ
تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا (١٩)

19 . *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانٍ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ
بِهَتَانَا وَإِنَّهَا لَمُبِينًا (٢٠)

20 . And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

وَكَيفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (٢١)

21 . And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا (٢٢)

22 . And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأَخْتِ وَأُمَّهَاتُكُمْ اللَّائِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمْ اللَّائِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّائِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا ابْنَيْنِ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ

عَفُورًا رَحِيمًا (٢٣)

23 . Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is *Ghafoor-rar Raheem* (The Forgiving, The Merciful).