

وَالْمُحْصَنَاتُ	مِنَ	النِّسَاءِ	إِلَّا	مَا	مَلَكَتْ	أَيْمَانُكُمْ	كُتِبَ	اللَّهُ
And (also are forbidden) the married	of	the women	except	what	possess	your right hands	A Decree of Allah	
عَلَيْكُمْ	وَاجِلًا	لَكُمْ	مَا	وَرَاءَ	ذَلِكَ	أَنْ	تَبْتَغُوا	بِأَمْوَالِكُمْ
upon you	and has been made lawful	for you	what	besides	that,	that	you seek (them in marriage)	with you wealth
مُحْصِنِينَ	غَيْرَ	مُسْفِحِينَ	فَمَا	اسْتَتَعْتُمْ	بِهِ	مِنْهُمْ	فَاتُوهُنَّ	
desiring chastity,	not	undesirable sexual relations	Then whatever	you take advantage	of it	from them,	then give them	
أُجُورَهُنَّ	فَرِيضَةً	وَلَا	جُنَاحَ	عَلَيْكُمْ	فِيهَا	تَرْضَيْتُمْ	بِهِ	مِنْ
their bridal due (i.e., Mahr)	(as) an obligation	And no	sin	upon you	in what	you mutually agree	of it	after
الْفَرِيضَةَ	إِنَّ	اللَّهَ	كَانَ	عَلِيمًا	حَكِيمًا	وَمَنْ	لَمْ	يَسْتَطِعْ
the fixation (of Mahr)	Verily,	Allah	is	All-Knower	All-Wise	And whoever	(is) not	able
طَوَّلًا	أَنْ	يَنْكِحَ	الْمُحْصَنَاتِ	الْمُؤْمِنَاتِ	فَمِنْ	مَا	مَلَكَتْ	أَيْمَانُكُمْ
to (to) afford	to	marry	free	believing women,	then (let him marry) from	what	possess	of your right hands
فَتَيِّتِكُمْ	الْمُؤْمِنَاتِ	وَاللَّهُ	أَعْلَمُ	بِأَيْمَانِكُمْ	بَعْضُكُمْ	مِنْ	بَعْضٍ	
your slave girls	believing	And Allah	knows well	in what condition is your faith	You are one	from	another,	
فَأَنْكِحُوهُنَّ	بِإِذْنِ	أَهْلِهِنَّ	وَأْتُوهُنَّ	أُجُورَهُنَّ	بِالْمَعْرُوفِ	مُحْصَنَاتٍ		
so marry them	with (the) permission of their guardians	with (the)	and give them	their bridal due (i.e., Mahr)	with fairness,	(they should be) chaste women,		
غَيْرَ	مُسْفِحَاتٍ	وَلَا	مُتَّخِذَاتٍ	أَحْدَانٍ	فَإِذَا	أُحْصِنَ	فَإِنْ	آتَيْنَ
not	unchaste	nor	taking to	secret love affairs	but when	they are married,	then if	they commit
بِفَاحِشَةٍ	فَعَلَيْهِنَّ	نِصْفُ	مَا	عَلَى	الْمُحْصَنَاتِ	مِنَ	الْعَذَابِ	ذَلِكَ
a lewd act,	then upon them	(is) half	(of) what	(is) upon	the free (unmarried) women	of	the punishment	That
لِمَنْ	خَشِيَ	الْعَنَتَ	مِنْكُمْ	وَأَنْ	تَصْبِرُوا	خَيْرٌ	لَكُمْ	وَاللَّهُ
is for (the one) who	fears	falling in to sin	among you	And that	you practice self-restraint	(is) better	for you	And Allah
رَّحِيمٌ	يُرِيدُ	اللَّهُ	لِيُبَيِّنَ	لَكُمْ	وَيَهْدِيَكُمْ	سُنَنَ	الَّذِينَ	مِنْ
Most Merciful	Intends	Allah	to make clear	to you (what is lawful and what is unlawful)	and guide you	(to the righteous) ways	(of) those	(from)
قَبْلِكُمْ	وَيَتُوبَ	عَلَيْكُمْ	وَاللَّهُ	عَلِيمٌ	حَكِيمٌ	وَاللَّهُ	يُرِيدُ	أَنْ
before you	and turn (in Mercy)	upon you	And Allah	(is) All-Knower	All-Wise	And Allah	intends	to
عَلَيْكُمْ	وَيُرِيدُ	الَّذِينَ	يَتَّبِعُونَ	الشَّهَوَاتِ	أَنْ	تَمِيلُوا	مَيْلًا	عَظِيمًا
upon you	while intend	those who	follow	(their) lusts	that	you deviate	(with) a deviation	great
يُرِيدُ	اللَّهُ	أَنْ	يُخَفِّفَ	عَنْكُمْ	وَخَلَقَ	الْإِنْسَانَ	ضَعِيفًا	
Intends	Allah	to	lighten (the burdens)	from you	and was created	Man	weak (willed)	

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تَأْكُلُوا	أَمْوَالَكُمْ	بَيْنَكُمْ	بِأَبْطِلٍ
O those who believe !		(Do) not	devour	your wealth	among yourselves	unjustly	
إِلَّا	أَنْ	تَكُونَ	تِجَارَةً	عَنْ	تَرَاضٍ	مِّنْكُمْ	وَلَا
except	that	there be	a trade	by	mutual consent	among you	and (do) not
تَقْتُلُوا	أَنْفُسَكُمْ	ط	وَأَنْتُمْ	يَفْعَلُ	ذَلِكَ	عُدْوَانًا	وَوَظْلَمًا
(or kill one another)	kill		and	does	that	(through) aggression	and injustice,
فَسَوْفَ	نُصَلِّيهِ	نَارًا	ط	وَكَانَ	ذَلِكَ	عَلَى	اللَّهِ
then soon	We shall burn him	(in the) Fire		And that is	And that is	upon	Allah
كَبِيرًا	مَا	تُنْهَوْنَ	عَنْهُ	نُكْفَرُ	عَنْكُمْ	سَيِّئَاتِكُمْ	وَنُدْخِلُكُمْ
major (sins)	what	you have been forbidden	from it,	We shall remove / expiate	from you	your evil deeds	and We shall admit you
كِرِيمًا	وَلَا	تَتَمَنَّوْا	مَا	فَضَّلَ	اللَّهُ	بِهِ	بَعْضَكُمْ
(31) noble	And (do) not	covet / crave for	what	Allah	bestowed favour	with it	(to) some of you
لِلرِّجَالِ	نَصِيبٌ	مِّمَّا	اِكْتَسَبُوا	ط	وَلِلنِّسَاءِ	نَصِيبٌ	مِّمَّا
For the men	(is) a share	of what	they earned		And for the women	(is) a share	of what
وَسَأَلُوا	اللَّهِ	مِنْ	فَضْلِهِ	ط	إِنَّ	اللَّهِ	كَانَ
And ask	of Allah	His Bounty	Verily,	Allah	is	of every	thing
جَعَلْنَا	مَوَالِيَ	مِمَّا	تَرَكَ	الْوَالِدِينَ	وَالْأَقْرَبُونَ	ط	وَالَّذِينَ
We have made	heirs	of what	have left	the parents	and the relatives		And those who
أَيْمَانَكُمْ	فَاتُوهُمْ	نَصِيبَهُمْ	ط	إِنَّ	اللَّهِ	كَانَ	عَلَى
(by) your oaths,	then give them	their share	(through bequest)	Verily,	Allah	is	upon
الرِّجَالِ	قَوْمُونَ	عَلَى	النِّسَاءِ	بِمَا	فَضَّلَ	اللَّهُ	بَعْضَهُمْ
Men	(are) in-charge	of	women	because	has bestowed favour	Allah	some of them
بَعْضٍ	وَبِمَا	أَنْفَقُوا	مِنْ	أَمْوَالِهِمْ	ط	فَالصَّالِحَاتُ	قَانِتَاتٌ
others	and because	they (i.e., the husbands) spend	from	their wealth		So, the righteous women	(are) devoutly obedient,
لِّلْغَيْبِ	بِمَا	حَفِظَ	اللَّهُ	ط	وَالَّتِي	تَخَافُونَ	نُشُوزَهُنَّ
in the absence	of what	has safeguarded	Allah	And those	(wives from) whom	you fear	(their) ill-conduct,
وَاهْجُرُوهُنَّ	فِي	الْمَضَاجِعِ	وَاضْرِبُوهُنَّ	ع	فَإِنْ	أَطَعْنَكُمْ	
and forsake them	in	(their) beds	and beat them (lightly),		then if	they obey you,	
فَلَا	تَبْغُوا	عَلَيْهِنَّ	سَبِيلًا	ط	إِنَّ	اللَّهِ	كَانَ
then (do) not	seek	against them	a way (to annoy them)	Verily,	Allah	is	Most-High
(34) Most-Great	Most-High	is	Allah	Verily,	a way (to annoy them)	against them	seek

وَأِنْ خِفْتُمْ	شِقَاقَ	بَيْنَهُمَا	فَابْعَثُوا	حَكَمًا	مِّنْ	أَهْلِهِ
you fear	a breach / separation	between both of them,	then appoint	an arbitrator	from	his family
وَأِنْ خِفْتُمْ	مِّنْ	أَهْلِهَا ٣٤	إِنْ	يُرِيدَا	إِصْلَاحًا	يُوفِّقُ
and an arbitrator	from	her family	If	they both intend	to set things right,	will bring about reconciliation
إِنَّ اللَّهَ	كَانَ	عَلِيمًا	خَبِيرًا ٣٥	وَأَعْبُدُوا	اللَّهَ	وَلَا
Allah	is	All-Knower	All-Aware 35	And be subservient	(to) Allah	and (do) not
تُشْرِكُوا	بِهِ	شَيْئًا	وَبِالْوَالِدَيْنِ	إِحْسَانًا	وَبِذِي	الْقُرْبَىٰ
associate partners	with Him	anything	and with the parents	be good	and with the relatives	and the orphans
وَالْمَسْكِينِ	وَالْجَارِ	ذِي	الْقُرْبَىٰ	وَالْجَارِ	الْجُنْبِ	وَالصَّاحِبِ
and the needy	and the neighbour	(who is) a near relative	(who is) a near relative	and the neighbour	(who is) a stranger	and the companion
بِالْجُنْبِ	وَأَبْنِ	السَّبِيلِ ٣٦	وَمَا	مَلَكَتْ	أَيْمَانُكُمْ ٣٧	إِنَّ اللَّهَ
by (your) side	and the way-farer	and what	and what	possess	your right hands	Verily, Allah
لَا	يُحِبُّ	مَنْ	كَانَ	مُخْتَالًا	فَخُورًا ٣٨	الَّذِينَ
(does) not	like	(the one) who	is	arrogant	(and) boastful 38	(And also does not like) those who
وَيَأْمُرُونَ	النَّاسَ	بِالْبُخْلِ	وَيَكْتُمُونَ	مَا	آتَاهُمُ	اللَّهُ
and enjoy	people	with stinginess	and they conceal	what	has given them	from Allah
وَأَعْتَدْنَا	لِلْكَافِرِينَ	عَذَابًا	مُّهِينًا ٣٩	وَالَّذِينَ	يُنْفِقُونَ	
And We have prepared	for the disbelievers	a punishment	humiliating 39	And (also does not like) those who	spend	
أَمْوَالَهُمْ	رِئَاءَ	النَّاسِ	وَلَا	يُؤْمِنُونَ	بِاللَّهِ	وَلَا
their wealth	(to be) seen	(by) people	and not	believe	in Allah	nor
وَمَنْ	يَكُنِ	الشَّيْطٰنُ	لَهُ	قَرِينًا	فَسَاءَ	قَرِينًا ٣٨
And (to) whom	becomes	Shaitaan	for him	a companion,	then evil	(is he as) a companion 38
عَلَيْهِمْ	لَوْ	آمَنُوا	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَأَنْفَقُوا
had upon them,	they believed	in Allah	and The Day	Last	and spent	from what
وَأِنْ	كَانَ	اللَّهُ	بِهِمْ	عَلِيمًا ٣٩	إِنَّ اللَّهَ	لَا
and if	And Allah is	of them	All-Knower 39	Verily,	Allah	(does) not
تَكُ	حَسَنَةً	يُضَعِّفُهَا	وَيُؤْتِ	مِنْ	لَّدُنْهُ	أَجْرًا
there be	a good,	He multiplies it	and gives	from	Himself	a reward
إِذَا	جِئْنَا	مِنْ	كُلِّ	أُمَّةٍ	بِشَهِيدٍ	وَجِئْنَا
when	We shall bring	from	every	nation	a witness	and We shall bring
شَهِيدًا ٤١	هَؤُلَاءِ	عَلَىٰ	بِكَ	شَهِيدًا ٤١	شَهِيدًا ٤١	شَهِيدًا ٤١
(as) a witness?	these (people)	against	you (O Prophet)	and We shall bring	a witness	nation every from We shall bring when

يَوْمَئِذٍ	يَوَدُّ	الَّذِينَ	كَفَرُوا	وَعَصَوْا	الرَّسُولَ	لَوْ	تُسَوَّى
On that day	will wish	those who	disbelieved	and disobeyed	the Messenger,	if (only)	was levelled
بِهِمْ	الْأَرْضُ ط	وَلَا	يَكْتُمُونَ	اللَّهِ	حَدِيثًا ٣٢	يَأَيُّهَا	الَّذِينَ
with them	the Earth	And not	they will (be able to) conceal	(from) Allah	(42) a (single) fact	o	those who
أَمَنُوا	لَا	تَقْرَبُوا	الصَّلَاةَ	وَأَنْتُمْ	سُكْرَى	حَتَّى	تَعْلَمُوا
believe !	(Do) not	approach	prayer	while you	(are in) a state of intoxication	until	you know
مَا تَقُولُونَ	وَلَا	جُنْبًا	إِلَّا	عَابِرِي سَبِيلٍ	حَتَّى	تَغْتَسِلُوا ط	
you are saying	and not	(in a state of) sexual impurity	except	a way passing by	until	you have bathed (completely)	
وَإِنْ كُنْتُمْ مَرْضَىٰ	أَوْ عَلَىٰ	سَفَرٍ	أَوْ جَاءَ	أَحَدٌ	مِنْكُمْ	مِنْ	
you are	or	sick	on	or	a journey	has come	from
الْغَائِطِ	أَوْ لِمَسْتُمْ	النِّسَاءَ	فَلَمْ	تَجِدُوا	مَاءً	فَتَيَسَّمُوا	
or the toilet	(you had) (sexual) contact	(with) women,	and not	you (could) find	water,	then do 'Tayamum' (i.e., clean yourself)	
صَعِيدًا	طَيِّبًا	فَامْسَحُوا	بِوُجُوهِكُمْ	وَأَيْدِيكُمْ ط	إِنَّ	اللَّهِ	
(with) soil	pure	and wipe	your faces	and your hands	Verily,	Allah	
كَانَ عَفْوًا	غَفُورًا ٣٣	أَلَمْ	تَرَ إِلَىٰ	الَّذِينَ	أُوتُوا	نَصِيبًا	مِنْ
is	(43) Most Forgiving	Have not	you seen	towards	those who	were given	of
الْكِتَابِ	يَشْتَرُونَ	الضَّلَاةَ	وَيُرِيدُونَ	أَنْ	تَضِلُّوا	السَّبِيلَ ٣٤	
the Book?	They purchase	error	and wish	that	you stray away	(from) The (Straight) Path	(44)
وَاللَّهُ	أَعْلَمُ	بِأَعْدَائِكُمْ ط	وَكَفَىٰ	بِاللَّهِ	وَلِيًّا ٣٥	وَكَفَىٰ	بِاللَّهِ
And Allah	knows well	your enemies	And Sufficient	is Allah	(as) a Protector	and Sufficient	is Allah
نَصِيرًا ٣٥	مِنْ	الَّذِينَ	هَادُوا	يُحَرِّفُونَ	الْكَلِمَ	عَنْ	مَوَاضِعِهِ
(45) (as) a Helper	Of	those who	(became) Jews,	they change	the words	from	their places
وَيَقُولُونَ	سَمِعْنَا	وَعَصَيْنَا	وَاسْمَعُ	غَيْرَ	مُسْمَعٍ	وَرَاعِنَا	
and they say	"We hear	and we disobey"	and "Hear	(but) not	(to) be heard"	and "Raina"	
لِيًّا	بِأَلْسِنَتِهِمْ	وَطَعْنَا	فِي	الدِّينِ ط	وَلَوْ	أَنْهَمُ	قَالُوا
twisting (the words)	with their tongues	and (thereby) committing slander	in	(the) religion	And if (only)	(that) they	(had) said,
وَاطَعْنَا	وَاسْمَعُ	وَأَنْظَرْنَا	لَكَانَ	خَيْرًا	لَهُمْ	وَاقْوَمَ ٣٦	
and we obey"	And "Hear	and look at us",	surely (it) would have been	better	for them	and more suitable	
وَلَكِنْ	لَعَنَهُمُ	اللَّهُ	بِكُفْرِهِمْ	فَلَا	يُؤْمِنُونَ	إِلَّا	قَلِيلًا ٣٦
(and) but	has cursed them	Allah	for their disbelief,	so not	they believe	except	a little
							(46)

يَا أَيُّهَا	الَّذِينَ	أُوتُوا	الْكِتَابَ	آمِنُوا	بِمَا	نَزَّلْنَا	مُصَدِّقًا	لِمَا
to what	confirming	We have sent down	in what	Believe	O those who have been given the Book !			
مَعَكُمْ	مِّنْ	قَبْلِ	أَنْ	نَّطْمِسَ	وُجُوهًا	فَنَرُدَّهَا	عَلَىٰ	أَدْبَارِهَا
their backs	upon	and turn them	(your) faces	We destroy	that	before	(from)	(is) with you
أَوْ	نَلْعَنَهُمْ	كَمَا	لَعَنَّا	أَصْحَابَ	السَّبْتِ	وَكَانَ	أَمْرُ	اللَّهِ
(47)	(to be) executed	(the) Command of Allah	And is	(the) Companions of Sabbath	We cursed	as	curse them	or
إِنَّ	اللَّهَ	لَا	يَغْفِرُ	أَنْ	يُشْرَكَ	بِهِ	وَيَغْفِرُ	مَا
for whomever	that	besides	whatever	but He may forgive	with Him	partners be associated	that	forgive
لِمَنْ	ذَلِكَ	لِمَنْ	إِنِّ	يَشَاءُ	وَمَنْ	يُشْرِكْ	بِاللَّهِ	فَقَدِ
(48)	great	a sin	he has invented	then indeed	with Allah,	associates partners	and whoever	He wills
أَلَمْ	تَرَ	إِلَىٰ	الَّذِينَ	يُزَكُّونَ	أَنْفُسَهُمْ	بَلِ	اللَّهِ	يُزَكِّي
purifies	Allah	Nay, (but)	(for) themselves?	claim purity	those who	towards	you seen	Have not
مَنْ	يَشَاءُ	وَلَا	يُظْلَمُونَ	فَتِيلاً	أَنْظُرُ	كَيْفَ	يُفْتَرُونَ	
they invent	how	See	(49) (even to the extent of) a thread on the date-seed	they will be dealt with unjustly	and not	He wills	whomever	
عَلَىٰ	اللَّهِ	الْكُذِبِ	وَكَفَىٰ	بِهِ	إِنَّمَا	مُبِينًا	أَلَمْ	تَرَ
towards	you seen	Have not	(50) manifest	(as) a sin	it is	And sufficient	a lie	Allah
إِلَىٰ	الَّذِينَ	أُوتُوا	نَصِيبًا	مِّنْ	الْكِتَابِ	يُؤْمِنُونَ	بِالْحَبْتِ	
in 'Jibt' (i.e., baseless superstitions)	They believe	the Book ?	of	a portion	were given	those who		
وَالطَّاغُوتِ	وَيَقُولُونَ	لِلَّذِينَ	كَفَرُوا	هَؤُلَاءِ	أَهْدَىٰ	مِنْ		
than	are better guided	"These	disbelieve,	to those who	and they say	and 'Taghut' (i.e., false deities)		
الَّذِينَ	آمَنُوا	سَبِيلًا	أُولَٰئِكَ	الَّذِينَ	لَعَنَهُمُ	اللَّهُ	وَمَنْ	
And whom	Allah	has cursed them	Those (are) the ones,	(51) (regarding The Straight Path)	believe	those who		
يَلْعَنُ	اللَّهُ	فَلَنْ	تَجِدَ	لَهُ	نَصِيرًا	أَمْ	لَهُمْ	
of	a share	for them	Or (is there)	(52) any helper	for him	you (can) find	then never	
الْمُلْكِ	فَإِذَا	لَا	يُؤْتُونَ	النَّاسَ	نَقِيرًا	أَمْ	يَحْسُدُونَ	
they envy	Or (do)	(53) (even to the extent of) a speck on the back of the date-seed	(to) the people	they will give	not	Then (in such a case),	the dominion?	
النَّاسِ	عَلَىٰ	مَا	آتَاهُمُ	اللَّهُ	مِنْ	فَضْلِهِ	فَقَدْ	
We gave	Then indeed	His Bounty?	from	Allah	gave them	what	upon	
الْ	إِبْرَاهِيمَ	الْكِتَابَ	وَالْحِكْمَةَ	وَآتَيْنَهُمُ	مُلْكًا	عَظِيمًا		
(54)	great	a kingdom	and We gave them	and Wisdom	the Book	(the) family of Ibraaheem		

فِيْنَهُمْ	مَنْ	أَمَنَ	بِهِ	وَمِنْهُمْ	مَنْ	صَدَّ	عَنْهُ	وَكَفَى	بِجَهَنَّمَ
Then among them	(are some) who	believed	in him (Muhammad S.A.W)	and	(some) who	turned away	from him	And sufficient	is Hell
سَعِيرًا	٥٥	إِنَّ	الَّذِينَ	كَفَرُوا	بِآيَاتِنَا	سَوْفَ	نُصَلِّيهِمْ	نَارًا	كُلَّمَا
(as) a Blazing Fire	(55)	Verily,	those who	disbelieved	in Our Verses,	soon	We will burn them	(in the) Fire	Whenever
نَضِجَتْ	جُلُودُهُمْ	بَدَّلْنَاهُمْ	جُلُودًا	غَيْرَهَا	لِيَذُوقُوا	الْعَذَابَ			
(would) get roasted	their skins,	We shall change (for) them	skins	other than that,	so that they may taste	the punishment			
إِنَّ	اللَّهِ	كَانَ	عَزِيزًا	حَكِيمًا	٥٦	وَالَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ
Verily,	Allah	is	All-Mighty	All-Wise	(56)	And those who	believe	and do	righteous deeds,
سَنُدْخِلُهُمْ	جَنَّتِ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	أَبَدًا	
soon We shall admit them	(into) gardens	flowing	(from)	beneath them	rivers	abiding	in it	forever	
لَهُمْ	فِيهَا	أَزْوَاجٌ	مُطَهَّرَةٌ	وَنُدْخِلُهُمْ	ظِلًّا	ظَلِيلًا	٥٧	إِنَّ	اللَّهَ
in it	For them	(will be) spouses	purified	and We shall admit them	(into) shades	plenteous	(57)	Verily,	Allah
يَأْمُرُكُمْ	أَنْ	تُؤَدُّوا	الْأَمْنَتِ	إِلَى	أَهْلِهَا	وَإِذَا	حَكَمْتُمْ	بَيْنَ	النَّاسِ
to	commands you	restore	the trusts	to	(those who are) worthy of them	and when	you judge	between	people
أَنْ	تَحْكُمُوا	بِالْعَدْلِ	٥٨	إِنَّ	اللَّهَ	نِعْمًا	يَعْظُمُكُمْ	بِهِ	إِنَّ
that	you judge	with justice	(58)	Verily,	Allah	excellently	admonishes you	with it	Verily,
سَمِيعًا	بَصِيرًا	٥٨	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	أَطِيعُوا	اللَّهَ	وَأَطِيعُوا	
All-Hearer	All-Seer	(58)	O those who believe !		Obey	Allah	and obey		
الرَّسُولَ	وَأُولِي	الْأَمْرِ	مِنْكُمْ	فَإِنْ	تَنَازَعْتُمْ	فِي	شَيْءٍ	فَرُدُّوهُ	
the Messenger	and (obey) those entrusted with authority	among you,	then if	you disagree	in	anything,	then refer it		
إِلَى	اللَّهِ	وَالرَّسُولِ	إِنْ	كُنْتُمْ	تُؤْمِنُونَ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	
to	Allah	and (His) Messenger	if	you	believe	in Allah	and The Day	Last	
ذَلِكَ	خَيْرٌ	وَأَحْسَنُ	تَأْوِيلًا	٥٩	أَلَمْ	تَرَ	إِلَى	الَّذِينَ	
That	(is) best	and excellent	(as) an outcome	(59)	Have not	you seen	towards	those (hypocrites) who	
أَنَّهُمْ	آمَنُوا	بِمَا	أُنزِلَ	إِلَيْكَ	وَمَا	أُنزِلَ	مِنْ	قَبْلِكَ	
that they	believe	in what	has been sent down	to you	and	what was sent down	(from)	before you?	
أَنْ	يَتَّخِذُوا	إِلَى	الطَّاغُوتِ	وَقَدْ	أُمِرُوا	أَنْ	يَكْفُرُوا		
to	go for judgement (in their disputes)	to	'Taghut' (i.e., false authorities)	when indeed	they were commanded	to	reject		
بِهِ	وَيُرِيدُ	الشَّيْطَانَ	أَنْ	يُضِلَّهُمْ	ضَلَالًا	بَعِيدًا	٦٠		
it (altogether)	But wishes	Shaitaan	to	mislead them,	a misleading	far	(60)		

وَإِذَا	قِيلَ	لَهُمْ	تَعَالَوْا	إِلَى	مَا	أَنْزَلَ	اللَّهُ	وَإِلَى	الرَّسُولِ
And when	it is said	to them,	"Come	towards	what	has revealed	Allah	and (come) to	the Messenger",
رَأَيْتَ	الْمُنْفِقِينَ	يَصُدُّونَ	عَنْكَ	صُدُّودًا	فَكَيْفَ				
you see	the hypocrites	turning away	from you	(in) aversion	Then how (come),				
إِذَا	أَصَابَتْهُمْ	مُصِيبَةٌ	بِمَا	قَدَّمَتْ	أَيْدِيَهُمْ	ثُمَّ	جَاءُوكَ		
when	befalls them	a calamity	for what	sent forth	their hands,	then	they come to you		
يَخْلِفُونَ	بِاللَّهِ	إِنْ	أَرَدْنَا	إِلَّا	إِحْسَانًا	وَتَوْفِيقًا			
swearing	by Allah,	"Not	we intend	except	good-will	and conciliation"			
أُولَئِكَ	الَّذِينَ	يَعْلَمُ	اللَّهُ	مَا	فِي	قُلُوبِهِمْ	فَاعْرِضْ	عَنْهُمْ	
Those (are) the ones whom	knows	Allah	what	(is) in	their hearts,	so turn away	from them		
وَعِظُهُمْ	وَقُلْ	لَهُمْ	فِي	أَنْفُسِهِمْ	قَوْلًا	بَلِيغًا	وَمَا	أَرْسَلْنَا	
and admonish them	and say	to them	words penetrating into their hearts				And not	We sent	
مِنْ	رَسُولٍ	إِلَّا	لِيُطَاعَ	بِإِذْنِ	اللَّهِ	ط	وَلَوْ	أَنْهَمُ	إِذْ
any	Messenger	except	that he should be obeyed	by (the) Leave of Allah	And if	(that) they,	when	they wronged	
أَنْفُسَهُمْ	جَاءُوكَ	فَاسْتَغْفَرُوا	اللَّهُ	وَاسْتَغْفَرَ	لَهُمْ	الرَّسُولِ			
themselves	come to you	and (had they) sought forgiveness	(from) Allah	and sought forgiveness	for them	the Messenger,			
لَوْجَدُوا	اللَّهُ	تَوَّابًا	رَحِيمًا	فَلَا	وَرَبِّكَ	لَا	يُؤْمِنُونَ	حَتَّىٰ	
surely they (would have) found	Allah	Accepter of Repentance	Most Merciful	But nay,	by your Lord,	not	they (can) have (true) faith	until	
يُحَكِّمُوكَ	فِيهَا	شَجَرَ	بَيْنَهُمْ	ثُمَّ	لَا	يَجِدُوا	فِي	أَنْفُسِهِمْ	
they make you (O Prophet) a judge	in what	(disputes) arose	between them,	then	not	they find	in	themselves	
حَرَجًا	مِمَّا	قَضَيْتَ	وَيُسَلِّمُوا	تَسْلِيمًا	وَلَوْ	أَنَا	كَتَبْنَا		
any discomfort	of what	you (have) decided	and they submit	(with total) submission	And if	that We	(had) decreed		
عَلَيْهِمْ	أَنْ	أَقْتُلُوا	أَنْفُسَكُمْ	أَوْ	أَخْرَجُوا	مِنْ	دِيَارِكُمْ		
upon them	"Kill	that,	yourselves (i.e., the guilty among your people)	or	come out	of	your homes,		
مَا	فَعَلُوهُ	إِلَّا	قَلِيلٌ	مِنْهُمْ	ط	وَلَوْ	أَنْهَمُ	فَعَلُوا	مَا
not	they would have done it	except	a few	among them,	And if	(that) they	what	they had been admonished	
بِهِ	لَكَانَ	خَيْرًا	لَّهُمْ	وَإَشَدَّ	تَثْبِيثًا	وَإِذَا	لَأَتَيْنَهُمْ		
with it,	surely it would have been	better	for them	and (would have) strengthened	(their) firmness (in faith)	And then (in such a case)	surely We would have given them		
مِّنْ	لَدُنَّا	أَجْرًا	عَظِيمًا	وَلَهَدَيْنَهُمْ	صِرَاطًا	مُسْتَقِيمًا			
from	Ourselves	a reward	great	And surely We (would have) guided them	(to The) Path	Straight			

وَمَنْ	يُطِيعِ	اللَّهُ	وَالرَّسُولَ	فَأُولَئِكَ	مَعَ	الَّذِينَ	أَنْعَمَ	اللَّهُ
And whoever	obeys	Allah	and the Messenger,	then those	(will be) along with	those whom	(has) bestowed favour	Allah
عَلَيْهِمْ	مِنْ	التَّبِيِّينَ	وَالصَّادِقِينَ	وَالشَّهَدَاءِ	وَالصَّالِحِينَ	ع		
upon them,	among	the Prophets	and the truthful	and the martyrs	and the righteous			
وَحَسَنَ	أُولَئِكَ	رَفِيقًا	رَفِيقًا	ذَلِكَ	الْفَضْلُ	مِنْ	اللَّهُ	وَكَفَى
and (how) excellent	(are) those	(as) companions	(as) companions	That	(is) the Bounty	from	Allah	And Sufficient
بِاللَّهِ	عَلِيمًا	ع	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	خُذُوا	حِذْرَكُمْ	فَانْفِرُوا
is Allah	(as) All-Knower		O those who believe !	O those who believe !	O those who believe !	Take	your precautions	and advance
ثَبَاتٍ	أَوْ	انْفِرُوا	جَمِيعًا	وَإِنَّ	مِنْكُمْ	لَنْ	لِيَبْطِئَنَّ	ع
in troops	or	advance	altogether	And verily	among you,	surely (is he) who	lags behind,	
فَإِنْ	أَصَابَتْكُمْ	مُصِيبَةٌ	قَالَ	قَدْ	أَنْعَمَ	اللَّهُ	عَلَيَّ	إِذْ
then if	a calamity,	befalls you	"Indeed he says,	indeed he says,	(has) favoured	Allah	upon me	when
مَعَهُمْ	شَهِيدًا	وَإِن	أَصَابَكُمْ	فَضْلٌ	مِنْ	اللَّهُ	لَيَقُولَنَّ	
"with them	present"	And surely if	reaches you	Bounty	from	Allah,	surely he would say	
كَانَ	لَمْ	تَكُنْ	بَيْنَكُمْ	وَبَيْنَهُ	مَوَدَّةٌ	يَلْبِئْتَنِي	كُنْتُ	مَعَهُمْ
as if	not	(there had) been	between you	and between him	any affection,	"O I wish	I had been	with them,
فَأَفُوزَ	فَوْزًا	عَظِيمًا	فَلْيُقَاتِلْ	فِي	سَبِيلِ	اللَّهُ	الَّذِينَ	
then I would have achieved success,	a success	"great"	Then let fight	in	(the) Way of Allah	those who		
يَشْرُونَ	الْحَيَاةَ	الدُّنْيَا	بِالْآخِرَةِ	وَمَنْ	يُقَاتِلْ	فِي		
sell	the life	(of) this World	in (exchange for) the Hereafter	And whoever	in fights			
سَبِيلِ	اللَّهُ	فَيُقْتَلُ	أَوْ	يَغْلِبُ	فَسَوْفَ	نُؤْتِيهِ	أَجْرًا	عَظِيمًا
(the) Way of Allah,	then is killed	or	becomes victorious,	or	then soon	We shall give him	a reward	great
وَمَا	لَكُمْ	لَا	تُقَاتِلُونَ	فِي	سَبِيلِ	اللَّهُ	وَالْمُسْتَضْعَفِينَ	
And what (is) for you (i.e., what is the matter with you)	(that) not	(that) not	you fight	in	(the) Way of Allah	and (for) the oppressed		
مِنْ	الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	الَّذِينَ	يَقُولُونَ	رَبَّنَا		
among	men	and women	and children,	who	supplicate,	"Our Lord !		
أَخْرِجْنَا	مِنْ	هَذِهِ	الْقَرْيَةِ	الظَّالِمِ	أَهْلِهَا	وَاجْعَلْ	لَنَا	
Bring us out	of	this	town,	(are) oppressors	its people	and provide	for us	
مِنْ	لَدُنْكَ	وَلِيًّا	وَاجْعَلْ	لَنَا	مِنْ	لَدُنْكَ	نَصِيرًا	
from	Yourself	a protector	and provide	for us	from	Yourself	a helper"	

الَّذِينَ	آمَنُوا	يُقَاتِلُونَ	فِي	سَبِيلِ	اللَّهِ ٥	وَالَّذِينَ	كَفَرُوا
Those who	believe,	fight	in	(the) Way of Allah	while those who	disbelieve,	
يُقَاتِلُونَ	فِي	سَبِيلِ	الطَّاغُوتِ	فَقَاتِلُوا	أَوْلِيَاءَ	الشَّيْطَانِ ٥	
fight	in	(the) way of 'Taghut' (i.e., Shaitaan),	so fight	(against the) allies of Shaitaan			
إِنَّ	كَيْدَ	الشَّيْطَانِ	كَانَ	ضَعِيفًا ٧٦	أَلَمْ	تَرَ	إِلَى
Verily	is	(the) strategy of Shaitaan	weak	Have not	you seen	towards	those (to) whom,
لَهُمْ	كُفُوفًا	أَيْدِيكُمْ	وَأَقِيمُوا	الصَّلَاةَ	وَاتُوا	الزَّكَاةَ ٥	فَلَمَّا
to them,	"Restrain	your hands	and establish	prayer	and give	zakaat?"	Then when
عَلَيْهِمْ	الْقِتَالُ	إِذَا	فَرِيقٌ	مِنْهُمْ	يَخْشَوْنَ	النَّاسَ	كَخَشِيَةِ
upon them	fighting,	behold	a group	among them	feared	people	as (they should) fear
اللَّهُ	أَوْ	أَشَدَّ	خَشِيَةً ٥	وَقَالُوا	رَبَّنَا	لِمَ	كَتَبْتَ
Allah	or	even more	(in) fear	and they said,	"Our Lord !	Why	did You decree
لَوْلَا	أَخَّرْتَنَا	إِلَى	أَجَلٍ	قَرِيبٍ ٧	قُلْ	مَتَاعُ	الدُّنْيَا
Why not	You grant us respite	to	a term	near?"	Say,	(The) enjoyment of this World	(is) little
خَيْرٌ	لِمَن	اتَّقَى ٧	وَلَا	تُظَلَمُونَ	فَتِيلًا ٧٧	أَيْنَ مَا	تَكُونُوا
(is) better	for (the one) who	fears (Allah)	and not	you will be wronged	(even to the extent of) the thread on the date-seed"	Wherever you may be,	
يُدْرِكُكُمْ	الْمَوْتُ	وَلَوْ	كُنْتُمْ	فِي	بُرُوجٍ	مُشِيدَةٍ ٧	وَأِنْ
will overtake you	death	even if	you are	in	towers	lofty	And if
حَسَنَةٌ	يَقُولُوا	هَذِهِ	مِنْ	عِنْدِ	اللَّهِ ٥	وَأِنْ	تُصِبْهُمْ
any good	they say,	"This is	from	(near)	Allah"	and if	befalls them
هَذِهِ	مِنْ	عِنْدِكَ ٧	قُلْ	كُلُّ	مِن	عِنْدِ	اللَّهِ ٧
"This	(is) from	(near) you"	Say,	"Everything	(is) from	(near)	Allah"
الْقَوْمِ	لَا	يَكَادُونَ	يَفْقَهُونَ	حَدِيثًا ٧٨	مَا	أَصَابَكَ	مِنْ
people,	not	they almost	(seem to) understand	any statement?	Whatever	reaches you	of
فَإِنْ	اللَّهُ	وَمَا	أَصَابَكَ	مِنْ	سَيِّئَةٍ	فَإِنْ	نَفْسِكَ ٧
then (it is) from	Allah	and whatever	befalls you	of	(the) evil,	then (it is) from	yourself
لِلنَّاسِ	رَسُولًا ٧	وَكَفَى	بِاللَّهِ	شَهِيدًا ٧٩	مَنْ	يُطِيعِ	الرَّسُولَ
to the people	(as) a Messenger	And Sufficient	is Allah	(as) a Witness	Whoever	obeys	the Messenger,
فَقَدْ	أَطَاعَ	اللَّهِ ٥	وَمَنْ	تَوَلَّى	فَبَا	أَرْسَلْنَاكَ	عَلَيْهِمْ ٨٠
then indeed	he has obeyed	Allah	but whoever	turns away,	then not	We have sent you	over them

وَيَقُولُونَ	طَاعَةٌ ز	فَإِذَا	بَرَزُوا	مِنْ	عِنْدِكَ	بَيَّتَ	طَائِفَةٌ
And they say,	"(We pledge) Obedience (to you)"	but when	they leave	from	(near) you,	plots at night	a group
مِنْهُمْ	غَيْرَ	الَّذِي	تَقُولُ ط	وَاللَّهُ	يَكْتُبُ	مَا	يُبَيِّتُونَ ء
among them	other than	what	you say	And Allah	records	what	they plot at night,
فَاعْرِضْ	عَنْهُمْ	وَتَوَكَّلْ	عَلَى	اللَّهِ ط	وَكَفَى	بِاللَّهِ	وَكَيْلًا ٨١
so turn away	from them	and put (your) trust	upon	Allah	And Sufficient	is Allah	(81) (as) a Protector
أَفَلَا	يَتَدَبَّرُونَ	الْقُرْآنَ ط	وَلَوْ	كَانَ	مِنْ	عِنْدِ	غَيْرِ
Do then not	they ponder	(over) the Quran?	And had	(it) been	from	(near)	Allah,
لَوْجَدُوا	اللَّهُ	غَيْرِ	اللَّهُ	لَوْجَدُوا	فِيهِ	اِخْتِلَافًا	
surely they would have found	Allah,	other than	Allah,	surely they would have found	in it	contradictions	
كَثِيرًا ٨٢	وَإِذَا	جَاءَهُمْ	أَمْرٌ	مِّنَ	الْأَمْنِ	أَوْ	الْخَوْفِ
(82) many	And when	comes to them	a matter	of	security	or	fear,
أَذَاعُوا	بِهِ ط	وَالَّذِينَ	لَعَلِمَهُ	الَّذِينَ	وَلَوْ	رَدُّوهُ	إِلَى
they spread	it	those who	surely (would have) known it	those who	And had	they referred it	to
وَالَّذِينَ	لَعَلِمَهُ	الَّذِينَ	وَلَوْ	رَدُّوهُ	إِلَى	الرَّسُولِ	وَالَّذِينَ
surely (would have) known it	among them,	those entrusted with authority	and to	the Messenger	to	they referred it	And had
لَا تَبْعْتُمْ	وَرَحْمَتَهُ	عَلَيْكُمْ	اللَّهُ	فَضْلُ	وَلَوْ	لَا	يَسْتَنْبِطُونَهُ
surely you would have followed	and His Mercy,	upon you	(for the) Grace of Allah	And had it not been	among them	draw right conclusions (from) it	
إِلَّا	قَلِيلًا ٨٣	فَقَاتِلْ	فِي	سَبِيلِ	اللَّهِ ء	لَا	تُكْفَفُ
except	a few	So fight	in	(the) Way of Allah,	not	you are responsible	except
نَفْسِكَ	وَحَرِّضْ	الْمُؤْمِنِينَ ء	عَسَى	اللَّهُ	أَنْ	يَكْفَ	بِأَسْ
(for) yourself	and urge	the believers (to fight)	Perhaps	Allah,	that	He will restrain	(of) those who
كَفَرُوا ط	وَاللَّهُ	أَشَدُّ	بَأْسًا	وَأَشَدُّ	تَنْكِيلًا ٨٤	مَنْ	يَشْفَعُ
disbelieve	And Allah	is stronger	(in) might	and stronger	(in giving) exemplary punishment	Whoever	intercedes
حَسَنَةً	يَكُنْ	لَهُ	نَصِيبٌ	مِنْهَا ء	وَمَنْ	يَشْفَعُ	شَفَاعَةً
good,	will be	for him	of it	a share	and whoever	intercedes	(in) an intercession
يَكُنْ	لَهُ	كِفْلٌ	مِنْهَا ط	وَكَانَ	اللَّهُ	عَلَى	كُلِّ
will be	for him	(a portion of the) burden	of it	And Allah is	upon	every	thing
حَيِّتُمْ	بِتَحِيَّةٍ	فَحَيُّوا	بِأَحْسَنَ	مِنْهَا	أَوْ	رُدُّوْهَا ط	إِنَّ
you are greeted	with a greeting,	then greet	in (a manner) better	than it	or	(at least) return it (in the same manner)	Verily,
عَلَى	كُلِّ	شَيْءٍ	حَسِيبًا ٨٦	اللَّهُ	لَا	إِلَهَ	إِلَّا
upon	every	thing	(86) a Taker of Account	Allah,	(there is) no	god	except
يَوْمَ	الْقِيَامَةِ	لَا	رَيْبَ	فِيهِ ط	وَمَنْ	أَصْدَقُ	مِنَ
(The) Day of Resurrection,	no	doubt	in it	And who	(can be) truer	Allah	than
٨٧	(in) Statement ?						

فَمَا لَكُمْ فِي	الْمُنَافِقِينَ	فَعَتَيْنِ	وَاللَّهِ	أَرْكَسَهُمْ	بِمَا	كَسَبُوا	ط
Then what (is) for you (i.e., what is the matter with you)	concerning	(you have become) two parties?	And Allah	cast them back (to disbelief)	for what	they earned	
أَتُرِيدُونَ أَنْ	تَهْدُوا	مَنْ	أَضَلَّ	اللَّهُ	وَمَنْ	يُضِلُّ	اللَّهُ
Do you wish	guide	whom	has let go astray	Allah?	And whom	has let go astray	Allah,
فَلَنْ	تَجِدَ لَهُ	سَبِيلًا	ⓐ	وَدُّوا	لَوْ	تَكْفُرُونَ	كَمَا
then never	for him (will) you find	ⓐ a (Right) Way		They wish,	if	you disbelieve	as
فَتَكُونُونَ	سَوَاءً	فَلَا	تَتَّخِذُوا	مِنْهُمْ	أَوْلِيَاءَ	حَتَّىٰ	يُهَاجِرُوا
then you will become	alike,	so (do) not	take	from them	allies	until	they emigrate
فِي	سَبِيلِ	اللَّهِ	ط	فَإِنْ	تَوَلَّوْا	فَخُذُوهُمْ	وَاقْتُلُوهُمْ
in	(the) Way of Allah	But if		they turn away,	then seize them	and kill them	wherever
وَجَدْتُمُوهُمْ	ص	وَلَا	تَتَّخِذُوا	مِنْهُمْ	وَلِيًّا	وَلَا	نَصِيرًا
you find them	and (do) not		take	from them	any ally	nor	ⓑ a helper
إِلَّا	الَّذِينَ	يَصِلُونَ	إِلَىٰ	قَوْمٍ	بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ
Except	those who	join	to	a people	between you	and between them	(is) a treaty
أَوْ	جَاءُوكُمْ	حَصْرَتْ	صُدُورَهُمْ	أَنْ	يُقَاتِلُوكُمْ	أَوْ	يُقَاتِلُوا
or	(those who) come to you	restraining	their breasts	that	they fight you	or	they fight
قَوْمَهُمْ	ط	وَلَوْ	شَاءَ	اللَّهُ	لَسَلَّطَهُمْ	عَلَيْكُمْ	فَلَقَاتَلُوكُمْ
their people	And had	willed	Allah,	surely He (would have) given them power	over you	then surely they (would have) fought you,	then if
اعْتَزَلُوكُمْ	فَلَمْ	يُقَاتِلُوكُمْ	وَأَلْقُوا	إِلَيْكُمْ	السَّلَامَ	لَا	
they withdraw from you,	and not	they fight you	but offer	to you	peace,		
فَمَا جَعَلَ	اللَّهُ	لَكُمْ	عَلَيْهِمْ	سَبِيلًا	ⓐ	سَتَجِدُونَ	الْآخِرِينَ
then not	Allah	for you	against them	ⓐ a way (i.e., a cause for fighting)	ⓐ	Soon you will find	others
يُرِيدُونَ أَنْ	يَأْمَنُوكُمْ	وَيَأْمَنُوا	قَوْمَهُمْ	ط	كُلَّمَا	رُدُّوْا	
to	be secure (from) you	and be secure	(from) their people	Whenever	they are returned	who wish	
إِلَىٰ	الْفِتْنَةِ	أُرْكَسُوا	فِيهَا	فَإِنْ	لَمْ	يَعْتَزِلُوكُمْ	وَيُلْقُوا
towards	temptation,	they fall back	into it,	then if	not	they withdraw from you	and (not) they offer
إِلَيْكُمْ	السَّلَامَ	وَيَكْفُوا	أَيْدِيَهُمْ	فَخُذُوهُمْ	وَاقْتُلُوهُمْ	حَيْثُ	
to you	peace	nor do they restrain	their hands,	then seize them	and kill them	wherever	
تَقِفْتُمُوهُمْ	ط	وَأُولَئِكَ	جَعَلْنَا	لَكُمْ	عَلَيْهِمْ	سُلْطٰنًا	مُبِينًا
you find them	And those	We (have) provided	for you	against them	an authority	clear	ⓑ

وَمَا كَانَ	لِمُؤْمِنٍ	أَنْ يَقْتُلَ	مُؤْمِنًا إِلَّا	خَطَاً ٥	وَمَنْ	قَتَلَ	مُؤْمِنًا	خَطَاً
And not	(it) is	for a believer	that	he kills	except	a believer	(by) mistake	and whoever
فَتَحْرِيْرُ	رَقَبَةٍ	مُؤْمِنَةٍ	وَدِيَّةٌ	مُسَلَّمَةٌ	إِلَى	أَهْلِهِ	إِلَّا	أَنْ
then (should) free	(the) neck of a believing slave	and blood money	(is to) be paid	to	his family	except	that	they remit (it) as charity
وَإِنْ	كَانَ	مِنْ	قَوْمٍ	عَدُوٍّ	لَكُمْ	وَهُوَ	مُؤْمِنٌ	فَتَحْرِيْرُ
And if	(the) neck of a believing slave (is prescribed)	then (only) freeing	a believer,	while he is	to you	an enemy	a people,	from
كَانَ	مِنْ	قَوْمٍ	بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَّةٌ	مُسَلَّمَةٌ	إِلَى
he is	from	a people	between you	and between them	a treaty,	then blood money	(is to) be paid	to
وَتَحْرِيْرُ	رَقَبَةٍ	مُؤْمِنَةٍ ٥	فَسَنْ	لَمْ	يَجِدْ	فَصِيَامٌ	شَهْرَيْنِ	مُتَتَابِعَيْنِ
and freeing	(the) neck of a believing slave (must be done),	but whoever	(does) not	find (the means),	then (should) fast	(for) two months	consecutively	and freeing
تَوْبَةً	مِّنَ	اللَّهِ ٥	وَكَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا ٩٢	وَمَنْ	يَقْتُلْ
(as a means of seeking) repentance	from	Allah	And Allah is	All-Knower	All-Wise	And whoever	a believer	kills
فَجَزَاءُ	وَهُ	جَهَنَّمَ	خَالِدًا	فِيهَا	وَعِظَبُ	اللَّهِ	عَلَيْهِ	وَلَعَنَهُ
then his recompense	(is) Hell,	he shall abide forever	in it	and (the) wrath of Allah	(is) upon him	and He has cursed him	and prepared	for him
عَذَابًا	عَظِيمًا ٩٣	يَأْتِيهَا	الَّذِينَ	آمَنُوا	إِذَا	ضَرَبْتُمْ	فِي	سَبِيلِ
a punishment	great	O those who believe !	When	you go forth (to fight)	in	(the) Way of Allah,	in	the) Way of Allah,
فَتَبَيَّنُوا	وَلَا	تَقُولُوا	لِمَنْ	أَلْقَى	إِلَيْكُمْ	السَّلَامَ	لَسْتَ	مُؤْمِنًا ٥
then you verify	and (do) not	say	to (the one) who	offers	to you	(greetings of) peace,	"You are not	a believer",
عَرَضَ	الْحَيَاةِ	الدُّنْيَا ٥	فَعِنْدَ	اللَّهِ	مَغَانِمٌ	كَثِيرَةٌ ٥	كَذَلِكَ	كُنْتُمْ
(the) advantage of the life of this World,	then near	Allah	(are) booties	many	Thus	you were (also like this)	(from)	from
قَبْلُ	فَمَنْ	اللَّهُ	عَلَيْكُمْ	فَتَبَيَّنُوا ٥	إِنَّ	اللَّهَ	كَانَ	بِمَا
before,	then conferred a favour	Allah	upon you,	so you verify	Verily	Allah	is	of what
لَا	يَسْتَوِي	الْقُعْدُونَ	مِنَ	الْمُؤْمِنِينَ	غَيْرُ	أُولَى	الضَّرَرِ	وَالْمُجَاهِدُونَ
can be equal	Not	those who sit (at home)	among	the believers	except	those who are physically challenged	and those who strive hard	and those who strive hard
فِي	سَبِيلِ	اللَّهِ	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ ٥	فَضَّلَ	اللَّهُ	الْمُجَاهِدِينَ	فِي
(the) Way of Allah	in	with their wealth	and their lives	Has preferred	Allah	those who strive hard	those who strive hard	in
بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	عَلَى	الْقُعْدِينَ	دَرَجَةً ٥	وَكُلًّا	وَعَدَ	اللَّهُ	بِأَمْوَالِهِمْ
with their wealth	and their lives	over	those who sit (at home),	(in) ranks	though to each	Allah	has promised	those who sit (at home),
الْحُسْنَى ٥	وَفَضَّلَ	اللَّهُ	الْمُجَاهِدِينَ	عَلَى	الْقُعْدِينَ	أَجْرًا	عَظِيمًا ٩٥	الْحُسْنَى ٥
the best	But (has) preferred	Allah	those who strive hard	over	those who sit (at home)	(with) a reward	great	the best

دَرَجَاتٍ	مِّنْهُ	وَمَغْفِرَةً	وَرَحْمَةً ط	وَكَانَ	اللَّهُ	غَفُورًا
(For them are) ranks	from Him	and Forgiveness	and Mercy	And Allah is	And Allah is	Most Forgiving
رَّحِيمًا ٩٦	إِنَّ	الَّذِينَ	تَوَفُّهُمْ	الْمَلَائِكَةَ	ظَالِمِينَ	
Most Merciful	Verily,	those whom	will take away their souls	the Angels	(while they are) wronging	
أَنْفُسِهِمْ	قَالُوا	فِيهِمْ	كُنْتُمْ ط	قَالُوا	كُنَّا	مُسْتَضْعَفِينَ
themselves,	"In what (condition)	"were you?"	They (i.e., the people) will reply,	"We were	"We were	oppressed
فِي	الْأَرْضِ ط	قَالُوا	أَلَمْ	تَكُنْ	أَرْضُ	اللَّهِ
in	the land"	They (i.e., the Angels) will ask	"Was not	"Was not	(the) Earth of Allah	spacious (enough)
فِيهَا ط	فَأُولَئِكَ	مَا أُولَهُمْ	جَهَنَّمَ ط	وَسَاءَتْ	مَصِيرًا	٩٧
in it?"	Then those,	their abode	(shall be) Hell	And wretched	(is the) destination	
إِلَّا	الْمُسْتَضْعَفِينَ	مِنَ	الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	
Except	those who were weak	among	the men	and women	and children,	
لَا	يَسْتَطِيعُونَ	حِيلَةَ	وَلَا	يَهْتَدُونَ	سَبِيلًا	٩٨
not	they were able	(to) devise a plan	nor	were they guided	(to) a way	
فَأُولَئِكَ	عَسَى	اللَّهُ	أَنْ	يَعْفُو	عَنْهُمْ ط	وَكَانَ
Then those	perhaps	Allah,	that	He may pardon	them	And Allah is
غَفُورًا ٩٩	وَمَنْ	يُهَاجِرْ	فِي	سَبِيلِ	اللَّهِ	يَجِدْ
Most Forgiving	And whoever	emigrates	in	(the) Way of Allah,	(the) Way of Allah,	will find
مُرْعَمًا	كَثِيرًا	وَسَعَةً ط	وَمَنْ	يَخْرُجْ	مِنْ	بَيْتِهِ
places of refuge	many	and (ample) resources	And whoever	comes forth	from	his house
مُهَاجِرًا	إِلَى	اللَّهِ	وَرَسُولِهِ	ثُمَّ	يُدْرِكُهُ	الْمَوْتُ
(as) an emigrant	unto	Allah	and His Messenger,	then	happens to overtake him	death,
وَقَعَ	أَجْرُهُ	عَلَى	اللَّهُ ط	وَكَانَ	اللَّهُ	غَفُورًا
becomes incumbent	his reward	upon	Allah	And Allah is	And Allah is	Most Forgiving
وَإِذَا	ضَرَبْتُمْ	فِي	الْأَرْضِ	فَلَيْسَ	عَلَيْكُمْ	جُنَاحٌ
And when	you travel	in	the Earth,	then not	(is) upon you	any sin
أَنْ	تَقْصُرُوا	مِنَ	الصَّلَاةِ ط	إِنْ	خِفْتُمْ	أَنْ
that	you shorten	the prayer	if	you fear	that	will put you to trial / will attack
الَّذِينَ	كَفَرُوا ط	إِنَّ	الْكَافِرِينَ	كَانُوا	لَكُمْ	عَدُوًّا
those who	disbelieve	Verily,	the disbelievers	are	to you	an enemy
						١٠١
						clear

وَإِذَا	كُنْتَ	فِيهِمْ	فَأَقْبَتَ	لَهُمْ	الصَّلَاةَ	فَلْتَقُمْ	طَائِفَةٌ
And when	you are (O Prophet)	among them,	and you lead	for them	the prayer,	then let stand	a group
مِنْهُمْ	مَعَكَ	وَلِيَأْخُذُوا	أَسْلِحَتَهُمْ	فَإِذَا	سَجَدُوا	فَلْيَكُونُوا	
among them	with you	and let them take	their arms,	then when	they have prostrated	then let them be (on guard)	
مِنْ	وَرَأَيْكُمْ	وَلْتَأْتِ	طَائِفَةٌ	أُخْرَى	لَمْ	يُصَلُّوا	فَلْيُصَلُّوا
among (those)	behind you	and let come (up)	a group	another	(which) not	(yet has) prayed,	then let them pray
مَعَكَ	وَلِيَأْخُذُوا	حِذْرَهُمْ	وَأَسْلِحَتَهُمْ	وَدَّ	الَّذِينَ		
with you	and then let them take	their precautions	and their arms	Wish	those who		
كَفَرُوا	لَوْ تَغْفُلُونَ	عَنْ	أَسْلِحَتِكُمْ	وَأَمْتِعَتِكُمْ	فَيَبْئِلُونَ		
if disbelieve,	you neglect	(about)	your arms	and your baggage	then they would (make a surprise) attack		
عَلَيْكُمْ	مَيْلَةً	وَاحِدَةً	وَلَا	جُنَاحَ	عَلَيْكُمْ	إِنْ	كَانَ
on you,	an attack	single	But (there is) no	blame	upon you	if	is
أَذَى	مِنْ	مَطَرٍ	أَوْ	كُنْتُمْ	مَرْضَى	أَنْ	تَضَعُوا
inconvenience	(on account) of	rain	or	you are	sick	that	you lay down
وَأُخَذُوا	حِذْرَكُمْ	إِنَّ	اللَّهِ	أَعَدَّ	لِلْكَافِرِينَ	عَذَابًا	مُهِينًا
but take	your precautions	Verily,	Allah	has prepared	for the disbelievers	a punishment	humiliating
فَإِذَا	قَضَيْتُمْ	الصَّلَاةَ	فَاذْكُرُوا	اللَّهَ	قِيَمًا	وَقُعُودًا	وَعَلَى
Then when	you (have) finished	the prayer,	then remember	Allah	(while) standing	and sitting	and upon
جُنُوبِكُمْ	فَإِذَا	اطْمَأْنَنْتُمْ	فَأَقِمْوْا	الصَّلَاةَ	إِنَّ	الصَّلَاةَ	
your sides,	then when	you are secure,	then establish	the prayer	verily,	the prayer	
كَانَتْ	عَلَى	الْمُؤْمِنِينَ	كِتَابًا	مَوْقُوتًا	وَلَا	تَهِنُوا	فِي
is	upon	the believers	a decree (prescribed)	(at) fixed times	And (do) not	slacken	in
الْقَوْمِ	إِنْ	تَكُونُوا	تَأْلُمُونَ	فَأِنَّهُمْ	يَأْلُمُونَ	كَمَا	تَأْلُمُونَ
(of) the enemy	if	you are	suffering,	then verily they	(too are) suffering	as	you (are) suffering
وَتَرْجُونَ	مِنَ	اللَّهِ	مَا	لَا	يَرْجُونَ	وَكَانَ	اللَّهُ
while you hope	from	Allah	what	not	they hope	And Allah is	All-Knower
حَكِيمًا	إِنَّا	أَنْزَلْنَا	إِلَيْكَ	الْكِتَابَ	بِالْحَقِّ	لِتَحْكُمَ	بَيْنَ
All-Wise	Verily We	have sent down	to you (O Prophet)	the Book (i.e., the Qur'an)	with The Truth	that you may judge	between
النَّاسِ	بِمَا	أَرَاكَ	اللَّهُ	وَلَا	تَكُنْ	لِلْخَائِبِينَ	خَصِيمًا
the people	with what	has shown you	Allah	And (do) not	be	for the treacherous	a pleader

وَاسْتَغْفِرِ	اللَّهُ ط	إِنَّ	اللَّهُ	كَانَ	غَفُورًا	رَّحِيمًا ١٠٦	وَلَا	تُجَادِلُ											
And seek forgiveness	(from) Allah	Verily	Allah	is	Most Forgiving	Most Merciful	And (do) not	argue											
عَنِ	الَّذِينَ	يَخْتَانُونَ	أَنْفُسَهُمْ ط	إِنَّ	اللَّهُ	لَا	يُحِبُّ	مَنْ	كَانَ										
on behalf of	those who	deceive	themselves	Verily,	Allah	(does) not	like	(the one) who	is										
خَوَانًا	أَثِيمًا ١٠٧	يَسْتَخْفُونَ	مِنَ	النَّاسِ	وَلَا	يَسْتَخْفُونَ	خَوَانًا	أَثِيمًا ١٠٧	يَسْتَخْفُونَ										
treacherous	(and) sinful	They may hide	from	the people	but not	they (can) hide	they (can) hide	(and) sinful	treacherous										
مِنَ	اللَّهِ	وَهُوَ	مَعَهُمْ	إِذْ	يُبَيِّتُونَ	مَا	لَا	يَرْضَى	مِنَ	الْقَوْلِ ط									
Allah	from	while He	(is) with them	when	they plot by night	(of) what	not	He approves	of	the word									
وَكَانَ	اللَّهُ	بِمَا	يَعْمَلُونَ	مُحِيطًا ١٠٨	هَآئِنْتُمْ	هَؤُلَاءِ	جَادِلْتُمْ	وَكَانَ	اللَّهُ	بِمَا	يَعْمَلُونَ	مُحِيطًا ١٠٨	هَآئِنْتُمْ	هَؤُلَاءِ	جَادِلْتُمْ				
And Allah is	of what	they do	All-Encompassing	Here you are	those,	you argue	And Allah is	of what	they do	All-Encompassing	Here you are	those,	you argue						
عَنْهُمْ	فِي	الْحَيَاةِ	الدُّنْيَا	فَنَنْ	يُجَادِلُ	اللَّهُ	عَنْهُمْ	عَنْهُمْ	فِي	الْحَيَاةِ	الدُّنْيَا	فَنَنْ	يُجَادِلُ	اللَّهُ	عَنْهُمْ				
on behalf of them	in	the life	(of) this World	but who	will argue	(with) Allah	on behalf of them	on behalf of them	in	the life	(of) this World	but who	will argue	(with) Allah	on behalf of them				
يَوْمَ	الْقِيَامَةِ	أَمْ	مَنْ	يَكُونُ	عَلَيْهِمْ	وَكَيْلًا ١٠٩	وَمَنْ	يَعْمَلُ	يَوْمَ	الْقِيَامَةِ	أَمْ	مَنْ	يَكُونُ	عَلَيْهِمْ	وَكَيْلًا ١٠٩	وَمَنْ	يَعْمَلُ		
(on The) Day of Resurrection	or	who	or	will be	over them	an advocate	And whoever	does	(on The) Day of Resurrection	or	who	or	will be	over them	an advocate	And whoever	does		
سُوءًا	أَوْ	يَظْلِمُ	نَفْسَهُ	ثُمَّ	يَسْتَغْفِرِ	اللَّهُ	يَجِدِ	اللَّهُ	غَفُورًا	سُوءًا	أَوْ	يَظْلِمُ	نَفْسَهُ	ثُمَّ	يَسْتَغْفِرِ	اللَّهُ	يَجِدِ	اللَّهُ	غَفُورًا
or	an evil	wrongs	himself,	then	seeks forgiveness	(from) Allah,	he will find	Allah	Most Forgiving	or	an evil	wrongs	himself,	then	seeks forgiveness	(from) Allah,	he will find	Allah	Most Forgiving
رَّحِيمًا ١١٠	وَمَنْ	يَكْسِبُ	إِثْمًا	فَإِنَّمَا	يَكْسِبُهُ	عَلَى	نَفْسِهِ ط	رَّحِيمًا ١١٠	وَمَنْ	يَكْسِبُ	إِثْمًا	فَإِنَّمَا	يَكْسِبُهُ	عَلَى	نَفْسِهِ ط				
Most Merciful	And whoever	earns	a sin,	then only	he earns it	against	his own self	Most Merciful	And whoever	earns	a sin,	then only	he earns it	against	his own self				
وَكَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا ١١١	وَمَنْ	يَكْسِبُ	خَطِيئَةً	أَوْ	إِثْمًا	وَكَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا ١١١	وَمَنْ	يَكْسِبُ	خَطِيئَةً	أَوْ	إِثْمًا		
And Allah is	All-Knower	All-Wise	And whoever	earns	a fault	or	a sin,	or	And Allah is	All-Knower	All-Wise	And whoever	earns	a fault	or	a sin,			
ثُمَّ	يَرْمِ	بِهِ	بَرِيئًا	فَقَدِ	اِحْتَمَلَ	بُهْتَانًا	وَإِثْمًا	مُبِينًا ١١٢	ثُمَّ	يَرْمِ	بِهِ	بَرِيئًا	فَقَدِ	اِحْتَمَلَ	بُهْتَانًا	وَإِثْمًا	مُبِينًا ١١٢		
then	throws	it	(on) an innocent (person),	then indeed	he carries (the burden)	(of) slander (upon himself)	and a sin	clear	then	throws	it	(on) an innocent (person),	then indeed	he carries (the burden)	(of) slander (upon himself)	and a sin	clear		
وَلَوْ لَا	فَضْلُ	اللَّهِ	عَلَيْكَ	وَرَحْمَتُهُ	لَهَيَّتْ	طَائِفَةٌ	مِنْهُمْ	وَلَوْ لَا	فَضْلُ	اللَّهِ	عَلَيْكَ	وَرَحْمَتُهُ	لَهَيَّتْ	طَائِفَةٌ	مِنْهُمْ				
And had it not been	(for the) Grace of Allah	upon you	and His Mercy,	surely (would have) decided	a party	among them	And had it not been	(for the) Grace of Allah	upon you	and His Mercy,	surely (would have) decided	a party	among them						
أَنْ	يُضِلُّوكَ ط	وَمَا	يُضِلُّونَ	إِلَّا	أَنْفُسَهُمْ	وَمَا	يَضُرُّونَكَ	أَنْ	يُضِلُّوكَ ط	وَمَا	يُضِلُّونَ	إِلَّا	أَنْفُسَهُمْ	وَمَا	يَضُرُّونَكَ				
to	mislead you,	But not	they mislead	except	themselves	and not	they can harm you	to	mislead you,	But not	they mislead	except	themselves	and not	they can harm you				
مِنْ	شَيْءٍ ط	وَأَنْزَلَ	اللَّهُ	عَلَيْكَ	الْكِتَابَ	وَالْحِكْمَةَ	وَعَلَّمَكَ	مِنْ	شَيْءٍ ط	وَأَنْزَلَ	اللَّهُ	عَلَيْكَ	الْكِتَابَ	وَالْحِكْمَةَ	وَعَلَّمَكَ				
in the least	And has sent down	Allah	upon you	the Book	and Wisdom	and taught you	in the least	And has sent down	Allah	upon you	the Book	and Wisdom	and taught you						
مَا	لَمْ	تَكُنْ	تَعْلَمُ ط	وَكَانَ	فَضْلُ	اللَّهِ	عَلَيْكَ	عَظِيمًا ١١٣	مَا	لَمْ	تَكُنْ	تَعْلَمُ ط	وَكَانَ	فَضْلُ	اللَّهِ	عَلَيْكَ	عَظِيمًا ١١٣		
what	not	you	knew	And is	(The) Grace of Allah	upon you	great	what	not	you	knew	And is	(The) Grace of Allah	upon you	great				

لَا	خَيْرٌ	فِي	كَثِيرٍ	مِّنْ	نَّجْوَاهُمْ	إِلَّا	مَنْ	أَمَرَ	بِصَدَقَةٍ
(There is) no	good	in	most	of	their private meetings	except	those who	enjoin	charity
أَوْ	مَعْرُوفٍ	أَوْ	إِصْلَاحٍ	بَيْنَ	النَّاسِ	ط	وَمَنْ	يَفْعَلُ	ذَلِكَ
or	good deeds	or	conciliation	between	people		And whoever	does	that,
ابْتِغَاءً	مَرْضَاتِ	اللَّهِ	فَسَوْفَ	نُؤْتِيهِ	أَجْرًا	عَظِيمًا	١١٣		
seeking	(the) Good Pleasure of Allah,		then soon	We shall give him	a reward	great	(113)		
وَمَنْ	يُشَاقِقِ	الرَّسُولَ	مِنْ	بَعْدِ	مَا	تَبَيَّنَ	لَهُ	الهُدَى	
And whoever	opposes	the Messenger	(from)	after	what	has become clear	to him	the guidance	
وَيَتَّبِعِ	غَيْرَ	سَبِيلِ	الْمُؤْمِنِينَ	نُؤَلِّهِ	مَا	تَوَلَّى	وَنُصَلِّهِ	جَهَنَّمَ	ط
and he follows (a way)	other than	(the) way of the believers,		We shall turn him	(to) what	he has turned	and We shall burn him	(in) Hell	
وَسَاءَتْ	مَصِيرًا	١١٥	إِنَّ	اللَّهَ	لَا	يَغْفِرُ	أَنْ	يُشْرَكَ	بِهِ
And wretched	(it is as) a destination	(115)	Verily,	Allah	(will) not	forgive	that	partners be associated	with Him
وَيَغْفِرُ	مَا	دُونَ	ذَلِكَ	لِمَنْ	يَشَاءُ	ط	وَمَنْ	يُشْرِكْ	بِاللَّهِ
but He may forgive	whatever	besides	that	for whomever	He wills		And whoever	associates partners	with Allah
فَقَدْ	ضَلَّ	ضَلًّا	بَعِيدًا	١١٦	إِنْ	يَدْعُونَ	مِنْ	دُونِهِ	إِلَّا
then indeed	he has strayed away,	a straying	far	(116)	Not	they invoke	(from)	besides Him	except
إِنثَاءً	وَإِنْ	يَدْعُونَ	إِلَّا	شَيْطَانًا	مَّرِيدًا	١١٧	لَعَنَهُ	اللَّهُ	م
female (deities)	and not	they invoke	except	Shaitaan	(the) rebellious	(117)	Has cursed him	Allah	
وَقَالَ	لَا	تُخِذَنَّ	مِنْ	عِبَادِكَ	نَصِيبًا	مَّفْرُوضًا	١١٨		
And he (Shaitaan) said,	"Surely I will take	from	Your slaves	a portion	assigned	(118)			
وَلَا	ضِلَّيْتَهُمْ	وَلَا	مَنِيئَتَهُمْ	وَلَا	أَمْرَهُمْ	فَلْيَبْتِكُنَّ	أَذَانَ		
And surely I will mislead them	and surely I will arouse false desires in them	and surely I will order them,		and surely I will order them,	then surely they will slit	(the) ears			
الْأَنْعَامِ	وَلَا	أَمْرَهُمْ	فَلْيَغَيِّرَنَّ	خَلْقَ	اللَّهِ	ط	وَمَنْ	يَتَّخِذِ	
(of) the cattle	and surely I will order them,	then surely they will change	(the) Creation of Allah"	And whoever	takes				
الشَّيْطَانَ	وَلِيًّا	مِّنْ	دُونَ	اللَّهِ	فَقَدْ	خَسِرَ	خُسْرَانًا	مُبِينًا	١١٩
Shaitaan	(as) a protector	(from)	besides	Allah,	then indeed	he has suffered a loss,	a loss	clear	(119)
يَعِدُّهُمْ	وَيُبَيِّنُهُمْ	وَمَا	يَعِدُّهُمْ	الشَّيْطَانُ	إِلَّا	غُرُورًا	١٢٠		
He (Shaitaan) promises them	and arouses false desires in them	but not	promises them	Shaitaan	except	deception	(120)		
أُولَئِكَ	مَأْوَهُمْ	جَهَنَّمَ	ز	وَلَا	يَجِدُونَ	عَنْهَا	مَحِيصًا	١٢١	
Those,	their abode	(shall be) Hell	and not	they shall find	from it	any escape	(121)		

وَالَّذِينَ	أَمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	سَنُدْخِلُهُمْ	جَنَّتِ
But those who	believe	and do	righteous deeds,	soon We shall admit them	(into) gardens
تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ فِيهَا	أَبَدًا
flowing	(from)	beneath them	rivers	abiding	for ever
حَقًّا	وَمَنْ	أَصْدَقُ	مِنْ	اللَّهِ	قِيلًا
(is) true	And who	(can be) truer	than	Allah	(in) statement ?
وَلَا	أَمَانِي	أَهْلِ	الْكِتَابِ	مَنْ	يَعْمَلُ
nor	(by the) desires	(of the) People of the Scripture	(that Paradise can be obtained)	Whoever	does
يَجِدُ	لَهُ	مِنْ	دُونِ	اللَّهِ	وَلِيًّا
he will find	for himself	(from)	besides	Allah	any protector
مِنْ	الصَّالِحَاتِ	مِنْ	ذَكَرٍ	أَوْ	أُنْثَى
of	the righteous deeds,	whether	male	or	female
يَدْخُلُونَ	الْجَنَّةَ	وَلَا	يُظَلَمُونَ	نَقِيرًا	وَمَنْ
they will enter	Paradise	and not	they will be dealt with unjustly	(even to the extent of) a speck on the back of the date-seed	And who
دِينًا	مِمَّنْ	أَسْلَمَ	وَجْهَهُ	لِلَّهِ	وَهُوَ
(in) religion	than he who	submits	his face	to Allah	while he
إِبْرَاهِيمَ	حَنِيفًا	وَآتَاكَ	اللَّهُ	إِبْرَاهِيمَ	خَلِيلًا
(of) Ibraaheem	(the) true monotheist	And took	Allah	Ibraaheem	(as) a friend
مَا	فِي	السَّمَوَاتِ	وَمَا	فِي	الْأَرْضِ
whatever	(is) in	the Heavens	and whatever	(is) in	the Earth
مُحِيطًا	ع	وَيَسْتَفْتُونَكَ	فِي	النِّسَاءِ	قُلِ
All-Encompassing	(126)	And they seek your opinion	concerning	women	Say,
فِيهِنَّ	وَمَا	يُتْلَى	عَلَيْكُمْ	فِي	الْكِتَابِ
concerning them	and what	is recited	upon you	in	the Book
لَا	تُؤْتُونَهُنَّ	مَا	كُتِبَ	لَهُنَّ	وَتَرْغَبُونَ
not	you give them (their Mahr)	what	is prescribed	for them,	yet you desire
وَالْمُسْتَضْعَفِينَ	وَمَنْ	تَفْعَلُوا	مِنْ	الْوَالِدَانِ	وَأَنْ
and (He also reminds you of the commandments concerning) those who are weak	And	you do	among	the children	and that
بِالْقِسْطِ	وَمَا	تَفْعَلُوا	مِنْ	خَيْرٍ	فَإِنَّ
with justice"	And whatever	you do	any	good,	then verily
(127)	All-Knower	of it	is	Allah	then verily

وَإِنْ	امْرَأَةً	خَافَتْ	مِنْ	بَعْلِهَا	نُشُوزًا	أَوْ	إِعْرَاضًا
And if	a wife	fears	from	her husband	ill-conduct	or	aversion,
فَلَا	جُنَاحَ	عَلَيْهِمَا	أَنْ	يُصْلِحَا	بَيْنَهُمَا	صُلْحًا	وَالصُّلْحُ
then no	sin	upon both of them	that	they reconcile	between themselves	a reconciliation	And reconciliation
خَيْرٌ	ط	وَالصُّلْحُ	خَيْرٌ	ط	وَالصُّلْحُ	خَيْرٌ	ط
(is the) best		And reconciliation	(is the) best		And reconciliation	(is the) best	
وَأُحْضِرَتِ	الْأَنْفُسَ	الشُّحَّ	وَإِنْ	تُحْسِنُوا	وَتَتَّقُوا	فَإِنَّ	اللَّهَ
And get swayed	the souls	(by) greed	But if	you do good	and fear (Allah),	then verily	Allah
كَانَ	بِمَا	تَعْمَلُونَ	خَبِيرًا	وَإِنْ	تَعْدِلُوا	أَنْ	تَعْدِلُوا
is	of what	you do	All-Aware	And never	do justice	to	do justice
بَيْنَ	النِّسَاءِ	وَلَوْ	حَرَصْتُمْ	فَلَا	تَبِيلُوا	كُلَّ	الْبَيْلِ
between	(your) wives	even if	you may ardently desire,	so (do) not	incline	(with) total	inclination
فَتَذَرُوهَا	بَيْنَ	النِّسَاءِ	وَلَوْ	حَرَصْتُمْ	فَلَا	تَبِيلُوا	كُلَّ
lest you leave her	between	(your) wives	even if	you may ardently desire,	so (do) not	incline	(with) total
كَالْمُعَلَّقَةِ	ط	وَإِنْ	تُصْلِحُوا	وَتَتَّقُوا	فَإِنَّ	اللَّهَ	كَانَ
as the (one) hanging		And if	you reconcile	and fear (Allah),	then verily	Allah	is
(between marriage and divorce)							
رَّحِيمًا	وَإِنْ	يَتَفَرَّقَا	يُغْنِ	اللَّهُ	كُلًّا	مِنْ	سَعَتِهِ
Most Merciful	And if	they both separate	will enrich	Allah	each	from	His resources
(on account of divorce),							
وَكَانَ	اللَّهُ	وَاسِعًا	حَكِيمًا	وَاللَّهُ	مَا	فِي	السَّمَوَاتِ
And Allah is	All-Resourceful	All-Wise	And for Allah Alone (belongs)	whatever	(is) in	and whatever	the Heavens
وَمَا	فِي	السَّمَوَاتِ	وَمَا	فِي	الْأَرْضِ	ط	ط
the Earth	(is) in	and whatever	the Heavens	(is) in	whatever		
وَلَقَدْ	وَصَّيْنَا	الَّذِينَ	أُوتُوا	الْكِتَابَ	مِنْ	قَبْلِكُمْ	وَإِيَّاكُمْ
And certainly	We instructed	those who	were given	the Book	(from)	before you	and to you (also)
أَنْ	اتَّقُوا	اللَّهَ	وَإِنْ	تَكْفُرُوا	فَإِنَّ	اللَّهَ	فِي
(is) in	and whatever	the Heavens	(is) in	whatever	for Allah Alone (belongs)	then verily	you disbelieve,
فِي	الْأَرْضِ	ط	وَكَانَ	اللَّهُ	غَنِيًّا	حَمِيدًا	وَإِنَّ
the Earth	(is) in	whatever	And for Allah Alone (belongs)	Most-Praiseworthy	Free of all needs	And Allah is	the Earth
وَمَا	فِي	الْأَرْضِ	ط	وَكَانَ	اللَّهُ	غَنِيًّا	حَمِيدًا
He can take you away	He will	If	(as) a Protector	is Allah	And Sufficient	the Earth	(is) in
وَمَا	فِي	الْأَرْضِ	ط	وَكَانَ	اللَّهُ	غَنِيًّا	حَمِيدًا
He can take you away	He will	If	(as) a Protector	is Allah	And Sufficient	the Earth	(is) in
أَيُّهَا	النَّاسُ	وَيَأْتِ	بِآخِرِينَ	ط	وَكَانَ	اللَّهُ	عَلَى
O people	and bring	others (to replace you)	And Allah is	upon	(that)		
قَدِيرًا	مَنْ	كَانَ	يُرِيدُ	ثَوَابَ	الدُّنْيَا	فَعِنْدَ	اللَّهِ
All-Powerful	Whoever	is	desirous	(of the) reward of this World,	then near	Allah	
ثَوَابَ	الدُّنْيَا	وَالْآخِرَةِ	ط	وَكَانَ	اللَّهُ	سَمِيعًا	بَصِيرًا
(is the) reward of this World	and the Hereafter	And Allah is	All-Seer	All-Hearer			

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُونُوا	قَوْمِينَ	بِالْقِسْطِ	شُهَدَاءَ	لِلَّهِ
O those who believe !		Become	upholders	of justice	(as) witnesses	for Allah	
وَلَوْ	عَلَىٰ	أَنْفُسِكُمْ	أَوْ	الْوَالِدِينَ	وَالْأَقْرَبِينَ	إِنْ	يَكُنْ
even though	(it may be) against	yourselves	or	(your) parents	or (your) relatives	If	he be
أَوْ	فَقِيرًا	فَاللَّهُ	أَوْلَىٰ	بِهِمَا	فَلَا	تَتَّبِعُوا	الْهَوَىٰ
or	poor,	then Allah	is nearer	to both of them,	so (do) not	follow	(your) desires
وَأَنْ	تَلُؤَا	أَوْ	تُعْرِضُوا	فَإِنَّ	اللَّهَ	كَانَ	بِمَا
and if	you distort (the evidence)	or	turn away,	then verily	Allah	is	of what
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	آمَنُوا	بِاللَّهِ	وَرَسُولِهِ	وَالكِتَابِ	الَّذِي
O those who believe !		"Believe	in Allah	and His Messenger	and the Book	which	He sent down
عَلَىٰ	رَسُولِهِ	وَالكِتَابِ	الَّذِي	أَنْزَلَ	مِنْ	قَبْلُ	وَمَنْ
upon	His Messenger	and (every) Book	which	He sent down	(from)	before"	And whoever
وَمَلَائِكَتِهِ	وَكُتُبِهِ	وَرُسُلِهِ	وَالْيَوْمِ	الْآخِرِ	فَقَدْ	ضَلَّ	ضَلًّا
and His Angels	and His Books	and His Messengers	and The Day	Last,	then indeed	he has strayed away,	a straying
فَرًّا	لَمْ	يَكُنِ	اللَّهُ	لِيَغْفِرَ	لَهُمْ	وَلَا	لِيَهْدِيَهُمْ
(in) disbelief,	not	is	Allah	(going) to forgive	them	nor	guide them
بَشِيرٍ	الْمُنْفِقِينَ	بِأَنَّ	لَهُمْ	عَذَابًا	أَلِيمًا	الَّذِينَ	يَتَّخِذُونَ
Give glad-tidings	(to) the hypocrites	that	for them	(is) a punishment	painful	Those (they are such)	(that) they take
الْكُفْرَيْنِ	أَوْلِيَاءَ	مِنْ	دُونِ	الْمُؤْمِنِينَ	أَيَبْتَغُونَ	عِنْدَهُمْ	
the disbelievers	(as) allies	(from)	besides	the believers	Do they seek	near them	
الْعِزَّةَ	فَإِنَّ	الْعِزَّةَ	لِلَّهِ	جَمِيعًا	وَقَدْ	نَزَلَ	عَلَيْكُمْ
honour?	Then verily	the honour	(is) for Allah Alone	altogether	And indeed	He has sent down	(the Commandment) upon you
أَنْ	إِذَا	سَمِعْتُمْ	آيَاتِ	اللَّهِ	يُكْفَرُ	بِهَا	وَيُسْتَهْزَأُ
that	when	you hear	(the Verses of Allah)	being rejected	at	and mocked	at
مَعَهُمْ	حَتَّىٰ	يَخُوضُوا	فِي	حَدِيثٍ	غَيْرِهِ	إِنَّكُمْ	إِذَا
with them	until	they engage	in	a conversation	other than it	Verily you,	then (in such a case)
إِنَّ	اللَّهَ	جَامِعٌ	الْمُنْفِقِينَ	وَالْكُفْرَيْنِ	فِي	جَهَنَّمَ	جَمِيعًا
Verily	Allah	will gather	the hypocrites	and the disbelievers	in	Hell	all together

الَّذِينَ	يَتَرَبَّصُونَ	بِكُمْ ء	فَإِنْ	كَانَ	لَكُمْ	فَتْحٌ	مِّنَ	اللَّهِ	قَالُوا
Those (hypocrites)	wait and watch	you (closely),	then if	(there) is	for you	a victory	from	Allah,	they say,
أَلَمْ	نَكُنْ	مَعَكُمْ ٥	وَإِنْ	كَانَ	لِلْكَافِرِينَ	نَصِيبٌ ٧	قَالُوا	أَلَمْ	
"Were we not	with you?"	And if	is	for the disbelievers	a share (of the victory),	they say,	"Did not		
نَسْتَحِذُ	عَلَيْكُمْ	وَنَنْعَمُ	مِّنَ	الْمُؤْمِنِينَ ٥	فَاللَّهُ	يَحْكُمُ	بَيْنَكُمْ		
we gain mastery	over you	and protected you	from	the believers?"	Then Allah	will judge	between you		
يَوْمَ	الْقِيَامَةِ ٥	وَلَنْ	يَجْعَلَ	اللَّهُ	لِلْكَافِرِينَ	عَلَى	الْمُؤْمِنِينَ	سَبِيلًا	٤
(on The) Day of Resurrection	And never	will grant	Allah	will grant	for the disbelievers	over	the believers	a way (to victory)	(141)
إِنَّ	الْمُنْفِقِينَ	يُخَدِعُونَ	اللَّهَ	وَهُوَ	خَادِعُهُمْ ء	وَإِذَا	قَامُوا		
Verily	the hypocrites	(seek to) deceive	Allah	while He	(lets them to) deceive themselves	and when	they stand		
إِلَى	الصَّلَاةِ	قَامُوا	كَسَالًا ٧	يُرَاءُونَ	النَّاسَ	وَلَا	يَذْكُرُونَ		
to (perform)	the prayer,	they stand	(with) laziness	to be seen	(by) people	and not	they remember		
اللَّهُ	إِلَّا	قَلِيلًا	٥	مُذَبَذِبِينَ	بَيْنَ	ذَلِكَ ٥	لَا	إِلَى	هَؤُلَاءِ
Allah	except	a little	(142)	Swaying	between	(this and) that,	neither	towards	these
وَلَا	إِلَى	هَؤُلَاءِ ٥	وَمَنْ	يُضِلِّ	اللَّهُ	فَلَنْ	تَجِدَ	لَهُ	سَبِيلًا
nor	towards	those	And whom	lets go astray	Allah,	then never	you will find	for him	a way (to the Right Path)
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تَتَّخِذُوا	الْكَافِرِينَ	أَوْلِيَاءَ	مِّنْ	دُونِ	
O those who believe !	"(Do) not	take	the disbelievers	(as) allies	(from)	besides			
الْمُؤْمِنِينَ ٥	أَتُرِيدُونَ	أَنْ	تَجْعَلُوا	بِاللَّهِ	عَلَيْكُمْ	سُلْطَانًا	مُّبِينًا	٥	
the believers"	"Do you wish	to	offer	to Allah	against you	a proof	manifest?"	(144)	
إِنَّ	الْمُنْفِقِينَ	فِي	الدَّرَكِ	الْأَسْفَلِ	مِنَ	النَّارِ ء	وَلَنْ	تَجِدَ	
Verily,	the hypocrites	(will be) in	the lowest depths	of	the Fire	and never	you will find		
لَهُمْ	نَصِيرًا ٥	إِلَّا	الَّذِينَ	تَابُوا	وَأَصْحُوا	وَاعْتَصَمُوا	بِاللَّهِ		
for them	Except (145)	any helper	those who	turn (in repentance)	and reform themselves	and hold fast	to Allah		
وَأَخْلَصُوا	دِينَهُمْ	بِاللَّهِ	فَأُولَئِكَ	مَعَ	الْمُؤْمِنِينَ ٥	وَسَوْفَ	يُؤْتِ		
and become sincere	(to) their religion	for Allah Alone,	then those	(are) with	the believers	And soon	will give		
اللَّهُ	الْمُؤْمِنِينَ	أَجْرًا	عَظِيمًا ٥	مَا	يَفْعَلُ	اللَّهُ	بِعَذَابِكُمْ		
Allah	the believers	a reward	(146)	great	What	Allah	will do (i.e., gain)		
إِنْ	شَكَرْتُمْ	وَأَمَنْتُمْ ٥	وَكَانَ	اللَّهُ	شَاكِرًا	عَلِيمًا	٥		
if	you are grateful	and you believe	And Allah is	All-Appreciative	All-Knower	(147)			