

The Holy Quran

(Part Four)



Split Word Translation
(English)

Lan Tana Loo

Fourth Part of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- وص سے ز Desirable to continue, do not pause.
- تف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ③

Dhālikal-Kitābu lā raiba
fīh, hudal-lil-muttaqīn

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ③

(pause here) ↓

Dhālikal-Kitābu lā raib,
fīhi hudal-lil-muttaqīn

لَنْ	تَنَالُوا	الْبِرَّ	حَتَّى	تُنْفِقُوا	مِمَّا	تُحِبُّونَ		
never	you attain	the righteousness	unless	you spend	from that	you love		
لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ٥								
Never shall you attain to righteousness unless you spend out of that which you love;								
وَمَا	تُنْفِقُوا	مِنْ	شَيْءٍ	فَإِنَّ	اللَّهَ	بِهِ	عَلِيمٌ	
and	you spend	from	a thing	then surely	Allah	with it	one who possesses knowledge	
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٩٣								
and whatever you spend, Allah surely knows it well.								
كُلُّ	الطَّعَامِ	كَانَ	حَلَالًا	لِّبَنِي إِسْرَءِيلَ				
all	the food	it was	lawful	for children of Israel				
كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ								
All food was lawful to the children of Israel,								
إِلَّا	مَا	حَرَّمَ	إِسْرَءِيلُ	عَلَى	نَفْسِهِ			
except	what	he forbade	Israel	upon	himself			
إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ								
except what Israel forbade himself								
مِنْ قَبْلِ	أَنْ تُنْزَلَ	التَّوْرَةُ	قُلْ	فَأْتُوا				
before	that it is sent down	Torah	you say	then bring				
مِنْ قَبْلِ أَنْ تُنْزَلَ التَّوْرَةُ ٥ قُلْ فَأْتُوا								
before the Torah was sent down. Say, 'Bring,								
بِالتَّوْرَةِ	فَاتْلُوهَا	إِنْ	كُنْتُمْ	صَادِقِينَ				
with Torah	so read it	if	you were	truthful				
بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ٩٤								
then, the Torah and read it, if you are truthful.'								

فَمِنْ	افْتَرَى	عَلَى	اللّٰهُ	الْكُذِبَ	مِنْ بَعْدِ	ذَلِكَ
whoso	he forged	upon	Allah	the lie	after	this
فَمِنْ افْتَرَى عَلَى اللّٰهِ الْكُذِبَ مِنْ بَعْدِ ذَلِكَ						
Now whoso forges a lie against Allah after this,						
فَاُولَٰئِكَ	هُمْ	الظَّالِمُونَ	قُلْ	صَدَقَ	اللّٰهُ	
so it is these	they	the wrongdoers	you say	he spoke the truth	Allah	
فَاُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾ قُلْ صَدَقَ اللّٰهُ						
then it is these that are the wrongdoers. Say, ‘Allah has spoken the truth:						
فَاتَّبِعُوا	مِلَّةَ	اِبْرٰهِيْمَ	حَنِيفًا			
so follow	religion	Abraham	one who is ever inclined to God			
فَاتَّبِعُوا مِلَّةَ اِبْرٰهِيْمَ حَنِيفًا ط						
follow, therefore, the religion of Abraham, who was ever inclined to God;						
وَ	مَا	كَانَ	مِنْ	الْمُشْرِكِينَ		
and	not	he was	from	the idolators		
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٦﴾						
and he was not of those who associate gods with God.’						
إِنَّ	أَوَّلَ	بَيْتٍ	وُضِعَ	لِلنَّاسِ		
surely	first	House	it was founded	for mankind		
إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ						
Surely, the first House founded for mankind						
لَلَّذِي	بِبَكَّةَ	مُبْرَكًا	وَّ	هُدًى	لِّلْعَالَمِينَ	
that indeed	in Becca (Mecca)	one that is blessed	and	guidance	for all peoples	
لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٧﴾						
is that at Becca (The valley of Mecca),abounding in blessings and a guidance for all peoples.						

وَقَدْ جَاءَ فِي

فِيهِ	أَيُّ	بَيِّنَاتٍ	مَّقَامُ	إِبْرَاهِيمَ		
in it	Signs	manifest	rank	Abraham		
فِيهِ أَيُّ بَيِّنَاتٍ مَّقَامُ إِبْرَاهِيمَ ٥						
In it are manifest Signs; it is the place of Abraham;						
وَ	مَنْ	دَخَلَهُ	كَانَ	أَمِنًا		
and	who	he entered it	he was	peaceful		
وَمَنْ دَخَلَهُ كَانَ أَمِنًا ٦						
and whoso enters it, enters peace.						
وَلِلَّهِ	عَلَى	النَّاسِ	حِجُّ	الْبَيْتِ		
and for Allah	upon	the people	pilgrimage	the house		
وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ						
And pilgrimage to the House is a duty						
مَنْ	اسْتَطَاعَ	إِلَيْهِ	سَبِيلًا	وَ	مَنْ	كَفَرَ
who	he had the ability	towards it	a way	and	who	he disbelieved
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ						
which men — those who can find a way thither — owe to Allah. And whoever disbelieves,						
فَإِنَّ	اللَّهَ	غَنِيٌّ	عَنِ	الْعَالَمِينَ		
then surely	Allah	independent	from	the worlds		
فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ٩٨						
let him remember that Allah is surely independent of all creatures.						
قُلْ	يَا أَهْلَ الْكِتَابِ	لِمَ	تَكْفُرُونَ	بِآيَاتِ	اللَّهِ	
you say	O People of the Book	why	you deny	with the Signs	Allah	
قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ٩٩						
Say, 'O People of the Book! why deny ye the Signs of Allah,						

و	اللَّهُ	شَهِيدٌ	عَلَى	مَا	تَعْمَلُونَ
and	Allah	Watchful	over	that	you do
وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٩﴾					
while Allah is Watchful of what you do?					
قُلْ	يَا أَهْلَ الْكِتَابِ	لِمَ	تَصُدُّونَ	عَنْ	سَبِيلِ اللَّهِ
you say	O People of the Book	why	you hinder	from	path Allah
قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ					
Say, 'O People of the Book! why hinder ye the believers from the path of Allah,					
مَنْ	أَمَنَ	تَبْغُونَهَا	عَوَجًا	وَأَنْتُمْ	شُهَدَاءُ
who	he believed	you seek it	crooked	you are	witnesses
مَنْ أَمَنَ تَبْغُونَهَا عَوَجًا وَأَنْتُمْ شُهَدَاءُ ط					
seeking to make it crooked, while you are witnesses thereof?					
وَمَا	اللَّهُ	بِغَافِلٍ	عَمَّا	تَعْمَلُونَ	
and	Allah	unmindful	about what	you do	
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٠٠﴾					
And Allah is not unmindful of what you do.'					
يَا أَيُّهَا	الَّذِينَ	أَمَنُوا	إِنْ تَطِيعُوا	فَرِيقًا	
O ye	those who	they believed	if you obey	a party	
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا فَرِيقًا					
O ye who believe! if you obey any party of those					
مِنْ	الَّذِينَ	أُوتُوا	الْكِتَابَ	يَرُدُّوكُمْ	
from	those who	they were given	the Book	they will turn you	
مِنْ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ					
who have been given the Book, they will turn you					

بَعْدَ	إِيْمَانِكُمْ	كُفْرَيْنَ	وَ	كَيْفَ	تَكْفُرُونَ
after	your belief	disbelievers	and	how	you disbelieve
بَعْدَ إِيْمَانِكُمْ كُفْرَيْنَ ١٠١ وَكَيْفَ تَكْفُرُونَ					
again into disbelievers after you have believed. How would you disbelieve,					
وَ	أَنْتُمْ	تُتْلَى	عَلَيْكُمْ	آيَاتُ	اللَّهِ وَ
and	you	it is recited	upon you	Signs	Allah among you
وَأَنْتُمْ تُتْلَى عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ط					
while to you are rehearsed the Signs of Allah, and His Messenger is present among you?					
وَ	مَنْ	يَعْتَصِمُ	بِاللَّهِ	فَقَدْ	هُدِيَ
and	who	he holds fast	with Allah	then surely	he was guided
وَمَنْ يَعْصِمُ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ع ١٠٢					
And he who holds fast to Allah is indeed guided to the right path.					
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اتَّقُوا	اللَّهَ	حَقَّ تَقَاتِهِ
O ye	those who	they believed	you fear	Allah	as He should be feared
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ					
O ye who believe! fear Allah as He should be feared;					
وَ	لَا تَمُوتُنَّ	إِلَّا	وَ	أَنْتُمْ	مُسْلِمُونَ
and	do not die	except	and	you are	those who submit
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ١٠٣					
and let not death overtake you except when you are in a state of submission.					
وَ	اعْتَصِمُوا	بِحَبْلِ	اللَّهِ	جَمِيعًا	وَلَا تَفَرَّقُوا
and	you hold fast	with rope	Allah	all	do not divide
وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ص					
And hold fast, all together, by the rope of Allah and be not divided;					

وَ	أَذْكُرُوا	نِعْمَتَ	اللّٰهِ	عَلَيْكُمْ	إِذْ	كُنْتُمْ	أَعْدَاءَ
and	you remember	favour	Allah	upon you	when	you were	enemies
وَ أَذْكُرُوا نِعْمَتَ اللّٰهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ							
and remember the favour of Allah which He bestowed upon you when you were enemies							
فَالَّفَ	بَيْنَ	قُلُوبِكُمْ	فَأَصْبَحْتُمْ	بِنِعْمَتِهِ	إِخْوَانًا		
then he united in love	between	your hearts	then you became	with His favour	brothers		
فَالَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا							
and He united your hearts in love, so that by His grace you became as brothers;							
وَ	كُنْتُمْ	عَلَى	شَفَا	حُفْرَةٍ	مِّنْ	النَّارِ	فَأَنْقَذَكُمْ مِنْهَا
and	you were	over	brink	a pit	from	the Fire	so He saved you from it
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا							
and you were on the brink of a pit of fire and He saved you from it.							
كَذَلِكَ	يُبَيِّنُ	اللّٰهُ	لَكُمْ	آيَاتِهِ	لَعَلَّكُمْ	تَهْتَدُونَ	
like this	He explains	Allah	for you	His Signs	that you	you are guided	
كَذَلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ¹⁰⁴							
Thus does Allah explain to you His commandments that you may be guided.							
وَلْتَكُنْ	مِّنْكُمْ	أُمَّةٌ	يَّدْعُونَ	إِلَى	الْخَيْرِ		
and you should be	among you	a body of people	they invite	towards	the goodness		
وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُونَ إِلَى الْخَيْرِ							
And let there be among you a body of men who should invite to goodness,							
وَ	يَأْمُرُونَ	بِالْمَعْرُوفِ	وَ	يَنْهَوْنَ	عَنِ	الْمُنْكَرِ	
and	they enjoin	with equity	and	they forbid	from	the evil	
وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ							
and enjoin equity and forbid evil.							

وَأُولَئِكَ هُمُ الْبَاقُونَ	وَالَّذِينَ تَفَرَّقُوا
and those who prosper	they divided

وَأُولَئِكَ هُمُ الْبَاقُونَ ١٠٥ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا

And it is they who shall prosper. And be not like those who became divided

وَأُولَئِكَ هُمُ الْبَاقُونَ	مِمَّا جَاءَهُمُ	الْبَيِّنَاتُ
and they disagreed	it came to them	the clear proof

وَأُولَئِكَ هُمُ الْبَاقُونَ مِمَّا جَاءَهُمُ الْبَيِّنَاتُ ١٠٦

and who disagreed among themselves after clear proofs had come to them.

وَأُولَئِكَ لَهُمْ	عَذَابٌ	عَظِيمٌ
for them	punishment	great

وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ١٠٧

And it is they for whom there shall be a great punishment,

يَوْمَ تَبْيَضُّ	وُجُوهُ	وَتَسْوَدُّ	وُجُوهُ
it shall become white	faces	and	faces

يَوْمَ تَبْيَضُّ وُجُوهُ وَتَسْوَدُّ وُجُوهُ ١٠٨

On the day when some faces shall be white,

فَأَمَّا	الَّذِينَ	أَسْوَدَّتْ	وُجُوهُهُمْ	أَكْفَرْتُمْ
so as for	those who	it went black	their faces	did you disbelieve

فَأَمَّا الَّذِينَ أَسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ ١٠٩

As for those whose faces will be black, it will be said to them: 'Did you disbelieve

بَعْدَ	إِيْمَانِكُمْ	فَذُوقُوا	الْعَذَابَ	بِمَا	كُنْتُمْ	تَكْفُرُونَ
after	your belief	so you taste	the punishment	for what	you were	you disbelieve

بَعْدَ إِيْمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ١١٠

after believing? Taste, then, the punishment because you disbelieved.'

وَجُوهُهُمْ	أَبْيَضَّتْ	الَّذِينَ	أَمَّا	وَ				
their faces	it became white	those who	as for	and				
وَأَمَّا الَّذِينَ أَبْيَضَّتْ وَجُوهُهُمْ								
And as for those whose faces will be white,								
خَالِدُونَ	فِيهَا	هُمْ	اللَّهُ	رَحْمَةً	فَنُفِ			
those that abide	in it	they	Allah	mercy	so in			
فَنُفِ رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾								
they will be in the mercy of Allah; therein will they abide.								
بِالْحَقِّ	عَلَيْكَ	نَتْلُوهَا	اللَّهُ	آيَاتٍ	تِلْكَ			
with the truth	upon you	We rehearse it	Allah	Signs	these are			
تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ط								
These are the Signs of Allah, We rehearse them to thee while they comprise the truth;								
لِلْعَالَمِينَ	ظُلْمًا	يُرِيدُ	اللَّهُ	مَا	وَ			
for the worlds	injustice	He desires	Allah	not	and			
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٩﴾								
and Allah wills not any wrong to His creatures.								
الْأَرْضِ	فِي	مَا	وَ	السَّمَوَاتِ	فِي	مَا	بِاللَّهِ	وَ
the earth	in	what	and	the heavens	in	what	for Allah	and
وَبِاللَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط								
And to Allah belongs whatever is in the heavens and whatever is in the earth,								
الْأُمُورِ	تُرْجَعُ	اللَّهُ	إِلَى	وَ				
the affairs	it shall be returned	Allah	towards	and				
وَالِلَّهِ تُرْجَعُ الْأُمُورُ ﴿١١٠﴾								
and to Allah shall all affairs be returned for decision.								

لِلنَّاسِ	أُخْرِجَتْ	أُمَّةٍ	خَيْرَ	كُنْتُمْ				
for the mankind	it was raised	people	best	you were				
كُنْتُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ								
You are the best people raised for the good of mankind;								
بِاللَّهِ	تُؤْمِنُونَ	وَ	الْبُنْكَرِ	عَنِ	تَنْهَوْنَ	وَ	بِالْبَعْرُوفِ	تَأْمُرُونَ
in Allah	you believe	and	the evil	from	you forbid	and	with the good	you enjoin
تَأْمُرُونَ بِالْبَعْرُوفِ وَتَنْهَوْنَ عَنِ الْبُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط								
you enjoin what is good and forbid evil and believe in Allah.								
لَهُمْ	خَيْرًا	لَّكَانَ	أَهْلُ الْكِتَابِ	أَمَنَ	لَوْ	وَ		
for them	better	surely it was	people of the book	he believed	if	and		
وَلَوْ أَمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ط								
And if the People of the Book had believed, it would have surely been better for them.								
الْفَاسِقُونَ	أَكْثَرُهُمْ	وَ	الْمُؤْمِنُونَ	مِنْهُمْ				
the disobedient	most of them	and	the believers	from them				
مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ١١١								
Some of them are believers, but most of them are disobedient.								
إِنْ يُقَاتِلُوكُمْ	وَ	أَذَى	إِلَّا	لَنْ يَضُرُّوكُمْ				
if they fight you	and	slight hurt	except	they will never harm you				
لَنْ يَضُرُّوكُمْ إِلَّا أَذَى ط وَإِنْ يُقَاتِلُوكُمْ								
They cannot harm you save a slight hurt; and if they fight you,								
يُؤَلِّوْكُمْ	الْأَدْبَارَ	ثُمَّ	لَا يُنْصَرُونَ	ضُرِبَتْ	عَلَيْهِمْ	الذِّلَّةُ		
they shall show you	the backs	then	they shall not be helped	it was smitten	on them	the abasement		
يُؤَلِّوْكُمْ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ١١٢ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ								
they shall show you their backs. Then they shall not be helped. Smitten shall they be with abasement								

أَيْنَ مَا	تُفْقَرُوا	إِلَّا	بِحَبْلِ	مِّنَ	اللَّهِ			
wherever	they were found	except	with rope	from	Allah			
أَيْنَ مَا تُفْقَرُوا إِلَّا بِحَبْلِ مِّنَ اللَّهِ								
wherever they are found, unless they have protection from Allah,								
وَ	حَبْلِ	مِّنَ	النَّاسِ	وَ	بَاءَوْ	بِغَضَبِ	مِّنَ	اللَّهِ
and	rope	from	the people	and	they incurred	with wrath	from	Allah
وَ حَبْلِ مِّنَ النَّاسِ وَ بَاءَوْ بِغَضَبِ مِّنَ اللَّهِ								
or protection from men. They have incurred the wrath of Allah,								
وَ	ضُرِبَتْ	عَلَيْهِمْ	الْمُسْكَنَةُ	ذَلِكَ	بِأَنَّهُمْ			
and	it was afflicted	upon them	the destitute	this	they because			
وَ ضُرِبَتْ عَلَيْهِمُ الْمُسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ								
and smitten are they with wretchedness. That is because								
كَانُوا	يَكْفُرُونَ	بِآيَاتِ	اللَّهِ	وَ	يَقْتُلُونَ	الْأَنْبِيَاءَ	بِغَيْرِ	حَقِّ
they were	they reject	Signs with	Allah	and	they kill	the Prophets	without	justice
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ۖ								
they would reject the Signs of Allah and kill the Prophets unjustly.								
ذَٰلِكَ	بِأَنَّهُ	عَصَوْا	وَ	كَانُوا	يَعْتَدُونَ			
that is	because	they rebelled	and	they were	they transgress			
ذَٰلِكَ بِأَنَّهُ عَصَوْا وَ كَانُوا يَعْتَدُونَ ﴿١١٣﴾								
That is because they rebelled and used to transgress.								
لَيْسُوا	سَوَاءً	مِّنْ	أَهْلِ الْكِتَابِ	أُمَّةٌ	قَّابِئَةٌ			
they were not	alike	from	people of the Book	a party	one that stands firm			
لَيْسُوا سَوَاءً ۖ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَّابِئَةٌ								
They are not all alike. Among the People of the Book there is a party who stand firm by their covenant;								

يَسْجُدُونَ	هُمْ	وَ	الَّيْلِ	أَنَاءَ	اللَّهِ	آيَاتِ	يَتْلُونَ
they prostrate	they	and	the night	the hours	Allah	Signs	they recite

يَتْلُونَ آيَاتِ اللَّهِ أَنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ⁽¹¹⁴⁾

they recite the word of Allah in the hours of night and prostrate themselves before Him.

يُؤْمِنُونَ	بِاللَّهِ	وَ	الْيَوْمِ	الْآخِرِ	وَ	يَأْمُرُونَ	بِالْمَعْرُوفِ
they believe	in Allah	and	the Day	the Last	and	they enjoin	with the good

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

They believe in Allah and the Last Day, and enjoin what is good

وَيَنْهَوْنَ	عَنِ	الْمُنْكَرِ	وَ	يُسَارِعُونَ	فِي	الْخَيْرَاتِ
and	from	the evil	and	they hastily vie with one another	in	the good works

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ^ط

and forbid evil, and hasten, vying with one another, in good works.

وَأُولَئِكَ	مِنَ	الصَّالِحِينَ	وَ	مَا	يَفْعَلُوا	مِنْ	خَيْرٍ
and	from	the righteous	and	whatever	they do	from	good

وَأُولَئِكَ مِنَ الصَّالِحِينَ⁽¹¹⁵⁾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ

And these are among the righteous. And whatever good they do,

فَلَنْ يُكْفَرُوهُ	وَ	اللَّهُ	عَلِيمٌ	بِالْمُتَّقِينَ
they shall not be denied	and	Allah	the All-Knowing	with the God-fearing people

فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ⁽¹¹⁶⁾

they shall not be denied its due reward; and Allah well knows the God-fearing.

إِنَّ	الَّذِينَ	كَفَرُوا	لَنْ تَغْنَى	عَنْهُمْ	أَمْوَالُهُمْ
surely	those who	they disbelieved	it shall never avail	from them	their possessions

إِنَّ الَّذِينَ كَفَرُوا لَنْ تَغْنَى عَنْهُمْ أَمْوَالُهُمْ

As for those who disbelieve, their possessions

وَأُولَادُهُمْ	مِّنَ	اللَّهِ	شَيْئًا
their children	from	Allah	any thing

وَأُولَادُهُمْ مِّنَ اللَّهِ شَيْئًا^ط

and their children shall not avail them aught against Allah;

وَأُولَئِكَ	أَصْحَابُ النَّارِ	هُمْ	فِيهَا	خَالِدُونَ
these are	inmates of the Fire	they	in it	those that abide

وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ^(١١٧)

and these are the inmates of the Fire; therein shall they abide.

مَثَلُ	مَا	يُنْفِقُونَ	فِي	هَذِهِ	الْحَيَاةِ	الدُّنْيَا
likeness	that	they spend	in	this	the life	the world

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا

The likeness of what they spend for the present life

كَمَثَلِ	رِيحٍ	فِيهَا	صَرٌّ	أَصَابَتْ	حَرْثَ	قَوْمٍ
like the case	wind	in it	intense cold	it struck	harvest	people

كَمَثَلِ رِيحٍ فِيهَا صَرٌّ أَصَابَتْ حَرْثَ قَوْمٍ

is as the likeness of a wind wherein there is intense cold which smites the harvest of a people

ظَلَمُوا	أَنْفُسَهُمْ	فَأَهْلَكَتْهُ	وَأَنَّهُ	مَا	ظَلَمَهُمُ	اللَّهُ
they wronged	themselves	so it destroyed it	and	not	He wronged them	Allah

ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ^ط وَمَا ظَلَمَهُمُ اللَّهُ

who have wronged themselves, and destroys it. And Allah has not wronged them,

وَلَكِن	أَنْفُسَهُمْ	يُظْلِمُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
but	themselves	they wrong	O ye	those who	they believed

وَلَكِن أَنْفُسَهُمْ يُظْلِمُونَ^(١١٨) يَا أَيُّهَا الَّذِينَ آمَنُوا

but they wrong themselves. O ye who believe!

خَبَالًا	لَا يَأْلُونَكُمْ	مِّنْ دُونِكُمْ	بِطَانَةً	لَا تَتَّخِذُوا				
corruption	they will not spare you	other than your	intimate friends	you take not				
لَا تَتَّخِذُوا بِطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ط								
take not others than your own people as intimate friends; they will not fail to corrupt you.								
أَفْوَاهِهِمْ	مِّنْ	الْبَغْضَاءِ	بَدَتِ	قَدْ	عَنِتُّمْ	مَا	وَدُّوا	
their mouths	from	the hatred	it showed	surely	you fell in trouble	what	they desired	
وَدُّوا مَا عَنِتُّمْ ؕ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ط								
They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths,								
أَكْبَرُ	صُدُّوهُمْ	تُخْفِي	مَا	وَ				
greater	their chests	it conceals	what	and				
وَمَا تُخْفِي صُدُّوهُمْ أَكْبَرُ ط								
and what their breasts conceal is greater still.								
تَعْقِلُونَ	كُنْتُمْ	إِنْ	الْآيَاتِ	لَكُمْ	بَيِّنًا	قَدْ		
you understand	you were	if	the Signs	for you	We made clear	surely		
قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٩﴾								
We have made clear to you Our commandments, if you will understand.								
يُحِبُّونَكُمْ	لَا	وَ	تُحِبُّونَهُمْ	أُولَآءِ	هَآئِنْتُمْ			
they love you	not	and	you love them	those	behold you are			
هَآئِنْتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ								
Behold, you are those who love them, but they love you not.								
أَمَّا	قَالُوا	لَقَوْكُمْ	إِذَا	وَ	كُلِّهِ	بِالْكِتَابِ	تُؤْمِنُونَ	وَ
we believed	they said	they met you	when	and	all (of) it	in the Book	you believe	and
وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ ؕ وَإِذَا لَقَوْكُمْ قَالُوا آمَنَّا ؕ								
And you believe in all the Book. When they meet you, they say, 'We believe;'								

وَاِذَا	خَلَوْا	عَضُّوا	عَلَيْكُمْ	الْاَنَامِلَ	مِنْ	الْغَيْظِ
when	they become alone	they bite	upon you	the finger-tips	for	the rage
وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ ط						
but when they are alone, they bite their finger-tips at you for rage.						
قُلْ	مُوتُوا	بِغَيْظِكُمْ	إِنَّ	اللَّهَ	عَلِيمٌ	بِذَاتِ الصُّدُورِ
you say	you perish	in your rage	surely	Allah	All-Knowing	what is hidden in your breasts
قُلْ مُوتُوا بِغَيْظِكُمْ ط إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ١٢٠						
Say, 'Perish in your rage. Surely, Allah knows well what is hidden in your breasts.'						
إِنْ تَسْسِكُمْ	حَسَنَةً	تَسُوْهُمُ	وَ	إِنْ تُصِبْكُمْ		
if it touches you	good	it grieves them	and	if it befalls you		
إِنْ تَسْسِكُمْ حَسَنَةً تَسُوْهُمُ وَإِنْ تُصِبْكُمْ						
If anything good befall you, it grieves them; and if an evil befall you,						
سَيِّئَةً	يَفْرَحُوْا	بِهَا	وَ	إِنْ تُصْبِرُوْا		
evil	they rejoice	with it	and	if you be steadfast		
سَيِّئَةً يَفْرَحُوْا بِهَا ط وَإِنْ تُصْبِرُوْا						
they rejoice thereat. But if you be steadfast						
وَتَتَّقُوا	لَا يَضُرُّكُمْ	كَيْدُهُمْ	شَيْئًا			
and	it will not harm you	their plans	any thing			
وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ط						
and righteous, their designs will not harm you at all;						
إِنَّ	اللَّهَ	بِأَ	يَعْمَلُوْنَ	مُحِيْطٌ		
surely	Allah	with that	they do	one that encompasses		
إِنَّ اللَّهَ بِأَعْمَالِهِمْ مُحِيْطٌ ١٢١						
surely, Allah encompasses all that they do.						

و	إِذْ	غَدَوْتَ	مِنْ	أَهْلِكَ	تُبَوِّئُ	الْمُؤْمِنِينَ
and	when	you went early morning	from	your household	you assign	the believers

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ

And remember the time when thou didst go forth early in the morning from thy household, assigning to the believers

مَقَاعِدَ	لِلْقِتَالِ	وَ	اللَّهُ	سَمِيعٌ	عَلِيمٌ
sitting positions	for the battle	and	Allah	All-Hearing	All-Knowing

مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ⁽¹²²⁾

their positions for battle. And Allah is All-Hearing, All-Knowing;

إِذْ	هَبَّتْ	طَائِفَتَيْنِ	مِنْكُمْ	أَنْ تَفْشَلَا
when	it intended	two groups	from you	that then two showed cowardice

إِذْ هَبَّتْ طَائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا^ل

When two of your groups meditated cowardice,

و	اللَّهُ	وَلِيَّهُمَا	وَ	عَلَى	اللَّهُ	فَلْيَتَوَكَّلِ	الْمُؤْمِنُونَ
and	Allah	friend (of) both	and	upon	Allah	then indeed should rely	the believers

وَاللَّهُ وَلِيُّهُمَا^ط وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ⁽¹²³⁾

although Allah was their friend. And upon Allah should the believers rely.

و	لَقَدْ	نَصَرَكُمُ	اللَّهُ	بِבَدْرِ
and	indeed	he helped you	Allah	at Badr

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ

And Allah had already helped you at Badr

وَأَنْتُمْ	أَذِلَّةٌ	فَاتَّقُوا	اللَّهُ	لَعَلَّكُمْ	تَشْكُرُونَ
you	those that are weak	so you seek protection	Allah	so that you	you be grateful

وَأَنْتُمْ أَذِلَّةٌ^ع فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ⁽¹²⁴⁾

when you were weak. So take Allah for your Protector that you may be grateful.

يَكْفِيكُمْ	أَلَنْ	لِلْمُؤْمِنِينَ	تَقُولُ	إِذْ
it suffices you	will it not	for the believers	you say	when
إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ				
When thou didst say to the believers, 'Will it not suffice you				
مُنْزِلِينَ	الْمَلَائِكَةِ	مِّنْ	بِثَلَاثَةِ أَلْفٍ	رَّبُّكُمْ
those who are sent down	the angels	from	with three thousands	your Lord
أَنْ يُبَدِّدَ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِّنَ الْمَلَائِكَةِ مُنْزِلِينَ ﴿١٢٥﴾				
that your Lord should help you with three thousand angels sent down from on high?				
يَأْتُوكُمْ	وَ	تَتَّقُوا	وَ	إِنْ تَصْبِرُوا
they come to you	and	you are righteous	and	if you be steadfast
بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ				
Yea, if you be steadfast and righteous and they come upon you				
رَّبُّكُمْ	يُبَدِّدُكُمْ	هَذَا	فَوْرِهِمْ	مِّنْ
your Lord	he will help you	this	their haste	from
مِّنْ فَوْرِهِمْ هَذَا يَبْدِدُكُمْ رَبُّكُمْ				
immediately in hot haste, your Lord will help you				
مُسَوِّمِينَ	الْمَلَائِكَةِ	مِّنْ	بِخَمْسَةِ أَلْفٍ	
those that attack intensely	the angels	from	with five thousands	
بِخَمْسَةِ أَلْفٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٦﴾				
with five thousand angels, attacking vehemently.				
لَكُمْ	بُشْرَىٰ	إِلَّا	اللَّهُ	جَعَلَهُ
for you	a glad tiding	except	Allah	he made it
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ				
And Allah has made it only as glad tidings for you				

وَلِتَطْبِئِنَّ	قُلُوبُكُمْ	بِهِ	وَ	مَا	النَّصْرُ
and	your hearts	with it	and	no	the help
وَلِتَطْبِئِنَّ قُلُوبُكُمْ بِهِ ط وَمَا النَّصْرُ					
and that your hearts might be at rest thereby; and help comes from					
إِلَّا	مِنْ عِنْدِ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ		
except	from Allah	the Mighty	the Wise		
إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٧﴾					
Allah alone, the Mighty, the Wise.					
لَيَقْطَعَنَّ	طَرَفًا	مِّنْ	الَّذِينَ	كَفَرُوا	
that He cuts off	a portion	from	those who	they disbelieved	
لَيَقْطَعَنَّ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا					
God will do so that He might cut off a part of the disbelievers					
أَوْ	يَكْبِتَهُمْ	فَيَنْقَلِبُوا	خَاطِبِينَ		
or	he abases them	so they go back	those that are frustrated		
أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَاطِبِينَ ﴿١٢٨﴾					
or abase them so that they might go back frustrated.					
لَيْسَ	لَكَ	مِنْ	الْأَمْرِ	شَيْءٌ	أَوْ
not	for you	from	the matter	any thing	or
لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ					
Thou hast no concern in the matter: He may turn to them in mercy					
أَوْ	يُعَذِّبُهُمْ	فَإِنَّهُمْ	ظَالِمُونَ		
or	He punishes them	thus surely they	wrongdoers		
أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٩﴾					
or punish them, for they are wrongdoers.					

وَاللَّهُ	مَا	فِي	السَّمَوَاتِ	وَالْأَرْضِ	فِي	مَا	فِي	الْأَرْضِ
and	that	in	the heavens	and	in	that	for Allah	the earth

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط

And to Allah belongs whatever is in the heavens and whatever is in the earth.

يَغْفِرُ	لِمَنْ	يَشَاءُ	وَالَّذِي	يُعَذِّبُ	مَنْ	يَشَاءُ
He forgives	for whom	He pleases	and	He punishes	whom	He pleases

يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ط

He forgives whomsoever He pleases and punishes whomsoever He pleases,

وَاللَّهُ	غَفُورٌ	رَحِيمٌ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
Allah	Most Forgiving	Merciful	O ye	those who	they believed

وَاللَّهُ غَفُورٌ رَحِيمٌ (130) يَا أَيُّهَا الَّذِينَ آمَنُوا

and Allah is Most Forgiving, Merciful. O ye who believe!

لَا تَأْكُلُوا	الرِّبَا	أَضْعَافًا مُّضَاعَفَةً
do not devour	the interest	involving diverse additions

لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ص

devour not interest involving multiple additions;

وَاتَّقُوا	اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ
and	Allah	so that you	you may prosper

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (131)

and fear Allah that you may prosper.

وَاتَّقُوا	النَّارَ	الَّتِي	أُعِدَّتْ	لِلْكَافِرِينَ
you fear	the Fire	that	it was prepared	for the disbelievers

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (132)

And fear the Fire prepared for the disbelievers.

وَأَطِيعُوا	اللَّهَ	وَالرَّسُولَ	لَعَلَّكُمْ	تُرْحَمُونَ
and	Allah	the Messenger	so that you	you are shown mercy
وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٣﴾				
And obey Allah and the Messenger that you be shown mercy.				
وَسَارِعُوا	إِلَىٰ	مَغْفِرَةٍ	مِّن رَّبِّكُمْ	وَجَنَّةٍ
and	to	forgiveness	from your Lord	Paradise
وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ				
And vie with one another in asking for forgiveness from your Lord, and for a Paradise				
عَرْضُهَا	السَّمَوَاتُ	وَالْأَرْضُ	أُعِدَّتْ	لِلْمُتَّقِينَ
its expanse	the heavens	and the earth	it was prepared	for God-fearing people
عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٤﴾				
whose expanse is the heavens and the earth, prepared for the God-fearing				
الَّذِينَ	يُنْفِقُونَ	فِي	السَّرَّاءِ	وَالضَّرَّاءِ
those who	they spend	in	the prosperity	the adversity
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ				
Those who spend in prosperity and adversity,				
وَالْكُظَّيْنِ	الْغَيْظِ	وَالْعَافِينَ	عَنِ النَّاسِ	
and those who suppress	the anger	those who pardon	about the people	
وَالْكُظَّيْنِ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ				
and those who suppress anger and pardon men;				
وَاللَّهُ	يُحِبُّ	الْبُحْسِنِينَ		
and Allah	he loves	those who do good		
وَاللَّهُ يُحِبُّ الْبُحْسِنِينَ ﴿١٣٥﴾				
and Allah loves those who do good;				

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً	وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً
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خَالِدِينَ	فِيهَا	وَ	نِعْمَ	أَجْرُ	الْعَمِلِينَ
those who abide	in it	and	good	reward	those who work
خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَمِلِينَ ﴿١٣٧﴾					
wherein they shall abide; and how good is the reward of those who work!					
قَدْ	خَلَتْ	مِنْ قَبْلِكُمْ	سُنَنٌ	فَسِيرُوا	فِي
surely	it has passed	before you	dispensations	so you travel	in
قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ					
Surely, there have been many dispensations before you; so travel through the earth					
فَانْظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُكَذِّبِينَ	
then you see	how	it was	end	those who treated as liars	
فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٨﴾					
and see how evil was the end of those who treated the Prophets as liars.					
هَذَا	بَيَانٌ	لِّلنَّاسِ	وَ	هُدًى	وَّ
this	a clear statement	for the people	and	a guidance	and
هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٩﴾					
This (the Qur'an) is a clear pronouncement to men, and a guidance and an admonition to the Godfearing.					
وَ	لَا	تَهِنُوا	وَ	لَا	تَحْزَنُوا
and	not	you slacken	and	not	you grieve
وَلَا تَهِنُوا وَلَا تَحْزَنُوا					
Slacken not, nor grieve;					
وَ	أَنْتُمْ	الْأَعْلَوْنَ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
and	you are	those with the upper hand	if	you were	believers
وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٤٠﴾					
and you shall certainly have the upper hand, if you are believers.					

إِنْ	يَسْسُكُمُ	قَرَحٌ	فَقَدْ	مَسَّ	الْقَوْمَ	قَرَحٌ	مِثْلُهُ
if	it touches you	an injury	so surely	it touched	the people	injury	similar to it
إِنْ يَسْسُكُمُ قَرَحٌ فَقَدْ مَسَّ الْقَوْمَ قَرَحٌ مِثْلُهُ ^ط							
If you have received an injury, surely the disbelieving people have already received a similar injury.							
وَ	تِلْكَ	الْأَيَّامُ	نُذَوِلُّهَا	بَيْنَ	النَّاسِ		
and	these	the days	We alternate them	amongst	the people		
وَتِلْكَ الْأَيَّامُ نُذَوِلُّهَا بَيْنَ النَّاسِ ^ج							
And such days We cause to alternate among men							
وَ	لَيَعْلَمَ	اللَّهُ	الَّذِينَ	أَمَنُوا			
and	that he knows	Allah	those who	they believed			
وَلَيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا							
that they may be admonished, and that Allah may distinguish those who believe							
وَ	يَتَّخِذَ	مِنْكُمْ	شُهَدَاءَ	وَ	اللَّهُ	لَا	يُحِبُّ
and	he takes	from you	witnesses	and	Allah	not	He loves
وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ^ط وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ⁽¹⁴¹⁾							
and may take witnesses from among you; and Allah loves not the unjust;							
وَ	لِيُبَيِّنَ	اللَّهُ	الَّذِينَ	أَمَنُوا	وَ	يَسْحَقَ	الْكُفْرَيْنَ
and	tha he purifies	Allah	those who	they believed	and	He destroys	the disbelievers
وَلِيُبَيِّنَ اللَّهُ الَّذِينَ آمَنُوا وَيَسْحَقَ الْكُفْرَيْنَ ⁽¹⁴²⁾							
And that Allah may purify those who believe, and destroy the disbelievers.							
أَمْ حَسِبْتُمْ	أَنْ تَدْخُلُوا	الْجَنَّةَ	وَ	لَمَّا	يَعْلَمَ	اللَّهُ	
do you suppose	that you will enter	the Paradise	and	not yet	He knows	Allah	
أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ							
Do you suppose that you will enter Heaven while Allah has not yet distinguished							

الَّذِينَ	جَاهَدُوا	مِنْكُمْ	وَ	يَعْلَمُ	الصَّابِرِينَ
those who	they strived	from you	and	He knows	the steadfast
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الصَّابِرِينَ ١٤٣					
those of you that strive in the way of Allah and has not yet distinguished the steadfast?					
وَلَقَدْ	كُنْتُمْ	تَسْنَوْنَ	الْمَوْتَ	مِنْ قَبْلِ	أَنْ تَلْقَوْهُ
and	you were	you wish	the death	before	that you meet it
وَلَقَدْ كُنْتُمْ تَسْنَوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ ١٤٤					
And you used to wish for this death before you met it;					
فَقَدْ	رَأَيْتُمُوهُ	وَ	أَنْتُمْ	تَنْظُرُونَ	
so surely	you saw it	and	you are	you are looking	
فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ١٤٥					
now that you have seen it at last, you stand watching as if transfixed.					
وَ	مَا	مُحَمَّدٌ	إِلَّا	رَسُولٌ	
and	what	Muhammad	except	the Messenger	
وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ١٤٦					
And Muhammad is only a Messenger.					
قَدْ	خَلَتْ	مِنْ قَبْلِهِ	الرُّسُلُ	أَفَإِنْ مَاتَ	
verily	it passed	before him	the Messengers	If then he die	
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ ١٤٧					
Verily, all Messengers have passed away before him. If then he die					
أَوْ	قُتِلَ	انْقَلَبْتُمْ	عَلَى	أَعْقَابِكُمْ	
or	he was killed	you turned back	on	your heels	
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ١٤٨					
or be slain, will you turn back on your heels?					

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا	وَمَنْ	يَنْقَلِبْ	عَلَى	عَقْبَيْهِ	فَلَنْ	يَضُرَّ	اللَّهُ	شَيْئًا
and	who	he turns back	on	his heels	then never shall	he shall harm	Allah	at all

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا^ط

And he who turns back on his heels shall not harm Allah at all.

وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۖ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ	وَسَيَجْزِي	اللَّهُ	الشَّاكِرِينَ	وَمَا	كَانَ	لِنَفْسٍ	أَنْ تَمُوتَ
and	surely he rewards	Allah	the grateful	and	not	it was	for soul that it dies

وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۖ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ^ط

And Allah will certainly reward the grateful. And no soul can die

إِلَّا	بِإِذْنِ	اللَّهُ	كِتَابًا	مُؤَجَّلًا
except	with permission	Allah	a decree	fixed term

إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا^ط

except by Allah's leave — a decree with a fixed term.

وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا	وَمَنْ	يُرِدْ	ثَوَابَ	الدُّنْيَا	نُؤْتِهِ	مِنْهَا
and	who	he desires	reward	the world	We will give him	from it

وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا^ط

And whoever desires the reward of the present world, We will give him thereof;

وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا	وَمَنْ	يُرِدْ	ثَوَابَ	الْآخِرَةِ	نُؤْتِهِ	مِنْهَا
and	who	he desires	reward	the hereafter	We will give him	from it

وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا^ط

and whoever desires the reward of the life to come, We will give him thereof;

وَسَنَجْزِي الشَّاكِرِينَ ۖ وَكَأَيِّنْ مِنْ نَبِيِّ	وَسَنَجْزِي	الشَّاكِرِينَ	وَكَايِّنْ	مِنْ	نَبِيِّ
and	surely we reward	the grateful	and	from	Prophet

وَسَنَجْزِي الشَّاكِرِينَ ۖ وَكَأَيِّنْ مِنْ نَبِيِّ^ط

and We will surely reward the grateful. And many a Prophet

وَهَنُوا	فَمَا	كَثِيرٌ	رَبِّيُونَ	مَعَهُ	قَتَلَ
they slackened	then not	large number	godly people	along with him	he fought
قَتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا					
there has been beside whom fought a large number of godly people. They slackened not					
لِأَنَّ	أَصَابَهُمْ	فِي	سَبِيلِ	اللَّهِ	
for that	it befell them	in	way	Allah	
لِأَنَّ أَصَابَهُمْ فِي سَبِيلِ اللَّهِ					
for aught that befell them in the way of Allah,					
وَمَا	زَعُفُوا	وَمَا	أَسْتَكَانُوا	وَاللَّهُ	يُحِبُّ الصَّابِرِينَ
and	they weakened	not	they humiliated	and Allah	he loves the steadfast
وَمَا زَعُفُوا وَمَا أَسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ⁽¹⁴⁷⁾					
nor did they weaken, nor did they humiliate themselves before the enemy. And Allah loves the steadfast.					
وَمَا	كَانَ	قَوْلُهُمْ	إِلَّا	أَنْ	قَالُوا
and	it was	their talk	except	that	they said
وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا					
And they uttered not a word except that they said:					
رَبَّنَا	اغْفِرْ لَنَا	وَدُنُوبَنَا	وَإِسْرَافَنَا	فِي	أَمْرِنَا
our Lord	forgive us	our sins	and our excesses	in	our conduct
رَبَّنَا اغْفِرْ لَنَا دُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا					
'Our Lord, forgive us our errors and our excesses in our conduct,					
وَتَثْبِثْ	أَقْدَامَنَا	وَانصُرْنَا	عَلَى	الْقَوْمِ	الْكَافِرِينَ
and	our steps	you make firm	and	you help us	the disbelievers
وَتَثْبِثْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ⁽¹⁴⁸⁾					
and make firm our steps and help us against the disbelieving people.'					

فَاتَهُمُ	اللَّهُ	ثَوَابَ	الدُّنْيَا	وَ	حُسْنَ	ثَوَابٍ	الْآخِرَةِ
so he gave them	Allah	reward	the world	and	excellent	reward	the hereafter

فَاتَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ط

So Allah gave them the reward of this world, as also an excellent reward of the next;

وَ	اللَّهُ	يُحِبُّ	الْمُحْسِنِينَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
and	Allah	he loves	those who do good	O ye	those who	they believed

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

and Allah loves those who do good. O ye who believe!

إِنْ	تُطِيعُوا	الَّذِينَ	كَفَرُوا	يَرُدُّوكُمْ	عَلَى	أَعْقَابِكُمْ
if	you obey	those who	they disbelieved	they cause you to turn back	on	your heels

إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ

they will cause you to turn back on your heels,

فَتَنَقِّلِبُوا	خَسِرَينَ	بَلِ	اللَّهُ	مَوْلَاكُمْ	وَ	هُوَ	خَيْرُ	النَّصِيرِينَ
then you turn back	losers	nay	Allah	your protector	and	He	Best of	the helpers

فَتَنَقِّلِبُوا خَسِرَينَ ﴿١٥٠﴾ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّصِيرِينَ ﴿١٥١﴾

and you will become losers. Nay, Allah is your Protector, and He is the Best of helpers.

سَنُلْقِيْ	فِيْ	قُلُوْبِ	الَّذِينَ	كَفَرُوا	الرُّعْبَ
soon we strike	in	hearts	those who	they disbelieved	the terror

سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِينَ كَفَرُوا الرُّعْبَ

We shall strike terror into the hearts of those that have disbelieved

بِأَنَّ	أَشْرَكُوا	بِاللَّهِ	مَا	لَمْ	يُنْزَلْ	بِهِ	سُلْطٰنًا
because	they associated partners	with Allah	what	never did	He sends down	with it	authority

بِأَنَّ أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطٰنًا

because they associate partners with Allah for which He has sent down no authority.

وَمَا أُولَهُمْ	النَّارُ	وَبِئْسَ	مَثْوًى	الظَّالِمِينَ
and	the Fire	and	abode	the wrongdoers
وَمَا أُولَهُمُ النَّارُ ۖ وَبِئْسَ مَثْوًى الظَّالِمِينَ ﴿١٥٢﴾				
Their abode is the Fire; and evil is the habitation of the wrongdoers.				
وَلَقَدْ	صَدَقَكُمْ	اللَّهُ	وَعْدَهُ	
and	surely indeed	Allah	His promise	
وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ				
And Allah had surely made good to you His promise				
إِذَا	تَحْسُونَهُمْ	بِإِذْنِهِ	حَتَّىٰ	إِذَا
when	you slay them	with His permission	until	when
إِذَا تَحْسُونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ				
when you were slaying and destroying them by His leave, until, when you faltered concerning obedience				
وَتَنَازَعْتُمْ	فِي	الْأَمْرِ	وَعَصَيْتُمْ	
and	in	the order	you disobeyed	
وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ				
to the Holy Prophet (PBUH), and started arguing among yourselves regarding the true intent of the order and disobeyed				
مِّنْ بَعْدِ	مَا	أَرَكُمُ	مَّا	تُحِبُّونَ
after	what	he showed you	that	you love
مِّنْ بَعْدِ مَا أَرَكُمُ مَا تُحِبُّونَ ۖ				
after He had granted you your heart's desire in the form of victory, He withdrew His help.				
مِّنْكُمْ	مَّنْ	يُرِيدُ	الدُّنْيَا	وَمِنْكُمْ
from you	who	he desires	this world	and from you
مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ۚ				
Among you were those who desired the present world, and among you were those who desired the next.				

ثُمَّ	صَرَفَكُمْ	عَنْهُمْ	لِيَبْتَلِيَكُمْ	وَ	لَقَدْ
then	He turned you away	from them	that He tries you	and	surely
ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ					
Then He turned you away from them, that He might try you and He has surely					
عَفَا	عَنْكُمْ	وَ	اللَّهُ	دَوْفُضِلٍ	عَلَى
he pardoned	from you	and	Allah	one with Grace	upon
عَفَا عَنْكُمْ وَاللَّهُ دَوْفُضِلٍ عَلَى الْمُؤْمِنِينَ ⁽¹⁵³⁾					
pardoned you, and Allah is Gracious to the believers.					
إِذْ	تُصْعِدُونَ	وَ	لَا	تَلُون	عَلَى
when	you run away	and	not	you look back	at
إِذْ تُصْعِدُونَ وَلَا تَلُون عَلَى أَحَدٍ					
When you were running away and looked not back at anyone					
وَ	الرَّسُولُ	يَدْعُوَكُمْ	فِي	أُخْرَاكُمْ	
and	the Messenger	he calls you	in	your rear	
وَالرَّسُولُ يَدْعُوَكُمْ فِي أُخْرَاكُمْ					
while the Messenger was calling out to you from your rear,					
فَأَثَابَكُمْ	غَبَاً	بِغَمٍّ	لِكَيْلَا	تَحْزَنُوا	
then he recompensed you	sorrow	with sorrow	for that not	you grieve	
فَأَثَابَكُمْ غَبَاً بِغَمٍّ لِكَيْلَا تَحْزَنُوا					
then He gave you a sorrow in recompense for a sorrow, that you might not grieve					
عَلَى	مَا	فَاتَكُمْ	وَ	لَا	مَا
upon	what	it escaped you	and	not	that
عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ					
for what escaped you, nor for what befell you.					

و	اللَّهُ	خَبِيرٌ	بِمَا	تَعْمَلُونَ			
and	Allah	well aware	with what	you do			
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٤﴾							
And Allah is well aware of what you do.							
ثُمَّ	أَنْزَلَ	عَلَيْكُمْ	مِّنْ بَعْدِ	الْغَمِّ	أَمَنَةً	نُّعَاسًا	
then	he sent down	on you	after	the sorrow	peace	slumber	
ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا							
Then, after the sorrow, He sent down peace on you — a slumber							
يَغْشَى	طَائِفَةً	مِّنْكُمْ	وَ	طَائِفَةً	قَدْ	أَهَبَتْهُمْ	أَنْفُسَهُمْ
it overcomes	a party	from you	and	a party	surely	it worried them	themselves
يَغْشَى طَائِفَةً مِّنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَبَتْهُمْ أَنْفُسَهُمْ							
that overcame a party of you — while the other party was anxious concerning their own selves,							
يُظُنُّونَ	بِاللَّهِ	غَيْرِ	الْحَقِّ	ظَنَّ	الْجَاهِلِيَّةِ		
they think wrongly	with Allah	without	the truth	thinking	the ignorance		
يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ٥							
thinking wrongly of Allah like unto the thought of ignorance.							
يَقُولُونَ	هَلْ	لَّنَا	مِنْ	الْأَمْرِ	مِنْ شَيْءٍ		
they say	is there	for us	from	the affairs	anything		
يَقُولُونَ هَلْ لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ٥							
They said, ‘Is there for us any part in the government of affairs?’							
قُلْ	إِنَّ	الْأَمْرَ	كُلَّهُ	لِلَّهِ			
you say	surely	the government	all of it	for Allah			
قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ٥							
Say, ‘All government belongs to Allah.’							

يُخْفُونَ	فِي	أَنْفُسِهِمْ	مَا	لَا	يُبْدُونَ	لَكَ
they hide	in	their souls	that	not	they disclose	for you
يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ^ط						
They hide in their minds what they disclose not to thee.						
يَقُولُونَ	لَوْ	كَانَ	لَنَا	مِنْ	الْأَمْرِ	شَيْءٌ مَا قَتَلْنَا هَهُنَا
they say	if	it was	for us	from	the government	we were killed here
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَتَلْنَا هَهُنَا ^ط						
They say, 'If we had any part in the government of affairs, we should not have been killed here.'						
قُلْ	لَوْ	كُنْتُمْ	فِي	بُيُوتِكُمْ		
you say	if	you were	in	your homes		
قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ						
Say, 'If you had remained in your homes,						
لَبَرَزَ	الَّذِينَ	كُتِبَ	عَلَيْهِمْ	الْقَتْلُ	إِلَى	مَضَاجِعِهِمْ
surely he went forth	those who	it was enjoined	on them	the fighting	towards	their deathbeds
لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ ^ع						
surely those on whom fighting had been enjoined would have gone forth to their deathbeds,'						
وَلَيَبْتَلِي	اللَّهُ	مَا	فِي	صُدُورِكُمْ		
and	Allah	that	in	your breasts		
وَلَيَبْتَلِي اللَّهُ مَا فِي صُدُورِكُمْ						
that Allah might bring about His decree and that Allah might test what was in your breasts						
وَلَيَسْحِصَّ	مَا	فِي	قُلُوبِكُمْ			
and	what	in	your hearts			
وَلَيَسْحِصَّ مَا فِي قُلُوبِكُمْ ^ط						
and that He might purge what was in your hearts.						

و	اللَّهُ	عَلِيمٌ	بِذَاتِ الصُّدُورِ				
and	Allah	All-Knowing	with relating to breasts				
وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٥﴾							
And Allah knows well what is in the minds;							
إِنَّ	الَّذِينَ	تَوَلَّوْا	مِنْكُمْ	يَوْمَ	التَّقَى	الْجَمْعِ	
surely	those who	they turned their backs	from you	day	he met	two hosts	
إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ التَّقَى الْجَمْعِ ٥							
Those of you who turned their backs on the day when the two hosts met,							
إِنَّمَا	اسْتَزَلَّهُمْ	الشَّيْطَانُ	بِبَعْضٍ	مَا	كَسَبُوا		
surely	he made them to slip	the Satan	with some	what	they earned		
إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ٦							
surely it was Satan who sought to make them slip because of certain doings of theirs.							
وَلَقَدْ	عَفَا	اللَّهُ	عَنْهُمْ	إِنَّ	اللَّهُ	غَفُورٌ	حَلِيمٌ
and	indeed certainly	He pardoned	Allah	from them	surely	Allah	Most Forgiving
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ٧ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٦﴾							
But certainly Allah has already pardoned them. Verily, Allah is Most Forgiving, Forbearing.							
يَا أَيُّهَا	الَّذِينَ	أَمَنُوا	لَا تَكُونُوا	كَالَّذِينَ	كَفَرُوا		
O ye	those who	they believed	be not	like those who	they disbelieved		
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا							
O ye who believe! be not like those who have disbelieved,							
وَقَالُوا	لِإِخْوَانِهِمْ	إِذَا	ضَرَبُوا	فِي	الْأَرْضِ		
and	they said	for their brothers	when	they travelled	in	the land	
وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ							
and who say of their brethren when they travel in the land							

عِنْدَنَا	كَانُوا	لَوْ	غُرِّى	كَانُوا	أَوْ
with us	they were	if	those that go to war	they were	or
أَوْ كَانُوا غُرِّى لَوْ كَانُوا عِنْدَنَا					
or go forth to war: 'Had they been with us,					
قُتِلُوا	مَا	وَ	مَاتُوا	مَا	
they were slain	not	and	they died	not	
مَا مَاتُوا وَمَا قُتِلُوا ^ج					
they would not have died or been slain.'					
قُلُوبِهِمْ	فِي	حَسْرَةً	ذَلِكَ	اللَّهُ	لِيَجْعَلَ
their hearts	in	cause to regret	this	Allah	for He may make
لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ^ط					
This is so, that Allah may make it a cause of regret in their hearts.					
يُيْتِ	وَ	يُحْيِ	اللَّهُ	وَ	
He causes death	and	He gives life	Allah	and	
وَاللَّهُ يُحْيِ وَيُيْتِ ^ط					
And Allah gives life and causes death					
بَصِيرٌ	تَعْمَلُونَ	بِمَا	اللَّهُ	وَ	
Mindful	you do	with what	Allah	and	
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ⁽¹⁵⁷⁾					
and Allah is Mindful of what you do.					
مُتُّم	أَوْ	اللَّهُ	سَبِيلِ	فِي	قُتِلْتُمْ
you died	or	Allah	way	in	you were slain
وَلَيْنِ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّم					
And if you are slain in the cause of Allah or you die,					

لَبِغْفَرَةٌ	مِّنَ	اللَّهِ	وَ	رَحْمَةً	خَيْرٌ	مِّمَّا	يَجْعَلُونَ
surely forgiveness	from	Allah	and	mercy	better	from what	they hoard

لَبِغْفَرَةٌ مِّنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا يَجْعَلُونَ ⁽¹⁵⁸⁾

surely forgiveness from Allah and mercy shall be better than what they hoard.

وَ	لِّئِنْ	مُتُّم	أَوْ	قُتِلْتُمْ	لَّإِلَى	اللَّهِ	تُحْشَرُونَ
and	that if	you died	or	you were slain	surely to	Allah	you are gathered

وَلِّئِنْ مُتُّم أَوْ قُتِلْتُمْ لَّإِلَى اللَّهِ تُحْشَرُونَ ⁽¹⁵⁹⁾

And if you die or be slain, surely unto Allah shall you be gathered together.

فَبِمَا	رَحْمَةٍ	مِّنَ	اللَّهِ	إِنْتَ	لَهُمْ
so with that	mercy	from	Allah	you were kind	for them

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ إِنَّتَ لَهُمْ

And it is by the great mercy of Allah that thou art kind towards them,

وَ	لَوْ	كُنْتَ	فَطًّا	غَلِيظًا	الْقَلْبِ	لَافْضَرُوا	مِنْ	حَوْلِكَ
and	if	you were	rough	hard	the heart	indeed they dispersed	from	around you

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَافْضَرُوا مِنْ حَوْلِكَ ^ص

and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee.

فَاعْفُ	عَنْهُمْ	وَ	اسْتَغْفِرْ	لَهُمْ
so you pardon	from them	and	you ask forgiveness	for them

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

So pardon them and ask forgiveness for them,

وَ	شَاوِرُهُمْ	فِي	الْأَمْرِ	فَإِذَا	عَزَمْتَ
and	you consult them	in	the affairs	and when	you becom determined

وَشَاوِرُهُمْ فِي الْأَمْرِ ^ع فَإِذَا عَزَمْتَ

and consult them in matters of importance; and when thou art determined,

فَتَوَكَّلْ	عَلَى	اللَّهُ	إِنَّ	اللَّهُ	يُحِبُّ	الْمُتَوَكِّلِينَ
then you trust	on	Allah	surely	Allah	he loves	those who trust
فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾						
then put thy trust in Allah. Surely, Allah loves those who put their trust in Him.						
إِنْ	يَنْصُرْكُمْ	اللَّهُ	فَلَا	غَالِبَ	لَكُمْ	
if	He helps you	Allah	then none	one who overcomes	for you	
إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ						
If Allah help you, none shall overcome you;						
وَ	إِنْ	يَخْذُلْكُمْ	فَمَنْ	ذَا الَّذِي	يَنْصُرُكُمْ	مِّنْ بَعْدِهِ
and	if	He forsakes you	then who	one who	he helps you	after Him
وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ ۚ						
but if He forsake you, then who is there that can help you beside Him?						
وَ	عَلَى	اللَّهُ	فَلْيَتَوَكَّلِ	الْمُؤْمِنُونَ		
and	upon	Allah	so indeed he should (put) trust	the believers		
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾						
In Allah, then, let the believers put their trust.						
وَ	مَا	كَانَ	لِنَبِيٍّ	أَنْ يَّغْلَ		
and	not	he was	for a prophet	that he defrauds		
وَمَا كَانَ لِنَبِيٍّ أَنْ يَّغْلَ ۚ						
And it is not possible for a Prophet to act dishonestly,						
وَ	مَنْ	يَّغْلُ	يَأْتِ بِهَا	غَلَّ	يَوْمَ	الْقِيَمَةِ
and	who	he defrauds	he will bring that	he defrauded	Day	the Resurrection
وَمَنْ يَّغْلُ يَأْتِ بِهَا غَلَّ يَوْمَ الْقِيَمَةِ ۚ						
and whoever acts dishonestly shall bring with him that about which he has been dishonest, on the Day of Resurrection.						

ثُمَّ	تُوفَىٰ	كُلُّ	نَفْسٍ	مَا	كَسَبَتْ	وَ	هُمْ	لَا	يُظْلَمُونَ
then	it was paid fully	every	soul	that	she earned	and	they	not	they are wronged

ثُمَّ تُوفَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾

Then shall every soul be fully paid what it has earned; and they shall not be wronged.

أَفَنِّ	اتَّبَعَ	رِضْوَانِ	اللَّهِ	كَئِنْ	بَاءَ	بِسَخَطِ	مِّنْ	اللَّهِ
whoso is	he followed	pleasure	Allah	like who	he returned	with wrath	from	Allah

أَفَنِّ اتَّبَعَ رِضْوَانِ اللَّهِ كَئِنْ بَاءَ بِسَخَطِ مِّنْ اللَّهِ

Is he who follows the pleasure of Allah like him who draws on himself the wrath of Allah

وَ	مَأْوُهُ	جَهَنَّمَ	وَ	بِئْسَ	الْبَصِيرُ
and	his abode	Hell	and	evil	the retreat

وَمَأْوُهُ جَهَنَّمَ ۖ وَبِئْسَ الْبَصِيرُ ﴿١٦٣﴾

and whose abode is Hell? And an evil retreat it is!

هُمْ	دَرَجَاتٍ	عِنْدَ	اللَّهِ	وَ	اللَّهُ	بَصِيرٌ	بِأَ	يَعْمَلُونَ
they	grades	with	Allah	and	Allah	All Seeing	with that	they do

هُمْ دَرَجَاتٍ عِنْدَ اللَّهِ ۖ وَاللَّهُ بَصِيرٌ بِأَ مَا يَعْمَلُونَ ﴿١٦٤﴾

They have different grades of grace with Allah; and Allah sees what they do.

لَقَدْ	مَنْ	اللَّهُ	عَلَىٰ	الْمُؤْمِنِينَ
verify indeed	He bestowed a favour	Allah	upon	the believers

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ

Verily, Allah has conferred a favour on the believers

إِذْ	بَعَثَ	فِيهِمْ	رَسُولًا	مِّنْ	أَنْفُسِهِمْ
when	he raised	in them	Messenger	from	among them

إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنْفُسِهِمْ

by raising among them a Messenger from among themselves,

يَتْلُوا	عَلَيْهِمْ	آيَاتِهِ	وَ	يُزَكِّيهِمْ		
he recites	to them	His Signs	and	He purifies them		
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ						
who recites to them His Signs, and purifies them						
وَ	يُعَلِّمُهُمُ	الْكِتَابَ	وَ	الْحِكْمَةَ		
and	he teaches them	the Book	and	the Wisdom		
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ						
and teaches them the Book and Wisdom;						
وَ	إِنْ	كَانُوا	مِنْ قَبْلُ	لَفِي	ضَلِيلٍ	مُّبِينٍ
and	if	they were	before	surely in	error	manifest
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلِيلٍ مُبِينٍ ﴿١٦٥﴾						
and, before that, they were surely in manifest error.						
أَ	وَ	لَبَّأَ	أَصَابَتْكُمْ	مُصِيبَةً		
what	and	when	it befall you	misfortune		
أَوَلَبَّأَ أَصَابَتْكُمْ مُصِيبَةٌ						
What! when a misfortune befalls you						
قَدْ	أَصَبْتُمْ	مِثْلَيْهَا	قُلْتُمْ			
surely	you inflicted	double it	you said			
قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ						
and you had inflicted the double of that you say,						
أَنَّى	هَذَا	قُلْ	هُوَ	مِنْ عِنْدِ أَنْفُسِكُمْ		
from where	this	say	it is	from your own selves		
أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ط						
whence is this? Say, 'It is from your own selves.'						

قَدِيرٌ	شَيْءٍ	كُلِّ	عَلَى	اللَّهِ	إِنَّ
All powerful	a thing	all	over	Allah	surely
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⁽¹⁶⁶⁾					
Surely, Allah has power over all things.					
الْجَبْعَيْنِ	التَّتَى	يَوْمَ	أَصَابَكُمْ	مَا	وَ
two hosts	it met	day	it befell you	that	and
وَمَا أَصَابَكُمْ يَوْمَ التَّتَى الْجَبْعَيْنِ					
And that which befell you, on the day when the two parties met,					
الْمُؤْمِنِينَ	لِيَعْلَمَ	وَ	اللَّهُ	فَيَاذُنِ	
the believers	for he knows	and	Allah	so with command	
فَيَاذُنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ⁽¹⁶⁷⁾					
and this was so that He might distinguish the believers;					
لَهُمْ	قِيلَ	وَ	نَافَقُوا	الَّذِينَ	لِيَعْلَمَ
for them	it was said	and	they committed hypocrisy	those who	for he knows
وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ^{١٦٨} وَقِيلَ لَهُمْ					
And that He might distinguish the hypocrites. And it was said to them,					
اللَّهُ	سَبِيلَ	فِي	قَاتِلُوا	تَعَالَوْا	
Allah	way	in	you fight	you come	
تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ					
'Come ye, fight in the cause of Allah					
لَا تَتَّبِعُنَا	قِتَالًا	نَعْلَمُ	لَوْ	قَالُوا	ادْفَعُوا
surely we followed you	fighting	we know	if	they said	you repel
أَوْ ادْفَعُوا ^{١٦٩} قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَتَّبِعُنَا ^{١٧٠}					
and repel the attack of the enemy; they said, 'If we knew how to fight, we would surely follow you.'					

لِلْإِيْمَانِ	مِنْهُمْ	أَقْرَبُ	يَوْمَئِذٍ	لِلْكَفْرِ	هُمْ
for belief	from them	nearer	that day	for the disbelief	they
هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيْمَانِ ٤					
They were, that day, nearer to disbelief than to belief.					
قُلُوبِهِمْ	فِي	لَيْسَ	مَا	بِأَفْوَاهِهِمْ	يَقُولُونَ
their hearts	in	not	what	with their mouth	they say
يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ٥					
They say with their mouths what is not in their hearts.					
يَكْتُمُونَ	بِمَا	أَعْلَمُ	اللَّهُ	وَ	
they conceal	with what	one who knows well	Allah	and	
وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ١٦٨					
And Allah knows well what they conceal.					
قَعَدُوا	وَ	لِإِخْوَانِهِمْ	قَالُوا	الَّذِينَ	
they remained sitting	and	for their brothers	they said	those who	
الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا					
It is these who said of their brethren, while they themselves remained behind,					
فَادْرَأُوا	قُلْ	مَا قَتَلُوا	أَطَاعُونَا	لَوْ	
then you avert	you say	they were not slain	they obeyed us	if	
لَوْ أَطَاعُونَا مَا قَتَلُوا قُلْ فَادْرَأُوا ٥					
'If they had obeyed us, they would not have been slain.' Say, 'Then avert					
صَدِيقِينَ	كُنْتُمْ	إِنْ	الْمَوْتِ	أَنْفُسِكُمْ	عَنْ
the truthful	you were	if	the death	yourselves	from
عَنْ أَنْفُسِكُمْ الْمَوْتِ إِنْ كُنْتُمْ صَدِيقِينَ ١٦٩					
death from yourselves, if you are truthful.'					

وَلَا تَحْسَبَنَّ	الَّذِينَ	قُتِلُوا	فِي	سَبِيلِ	اللَّهِ	أَمْوَاتًا
and	those	they were slain	in	way	Allah	dead
وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ط						
Think not of those, who have been slain in the cause of Allah, as dead.						
بَلْ	أَحْيَاءُ	عِنْدَ	رَبِّهِمْ	يُرْزَقُونَ		
nay	those who are living	in the presence	their Lord	they are well provided		
بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ١٧٠						
Nay, they are living, in the presence of their Lord, being well provided.						
فَرِحِينَ	بِمَا	آتَاهُمْ	اللَّهُ	مِنْ	فَضْلِهِ	
those that are jubilant	with that	He gave them	Allah	of	His bounty	
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ل						
Jubilant because of that which Allah has given them of His bounty;						
وَيَسْتَبْشِرُونَ	بِالَّذِينَ	لَمْ	يَلْحَقُوا	بِهِمْ	مِّنْ	خَلْفِهِمْ
and	for those who	not	they join	with them	from	behind them
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِّنْ خَلْفِهِمْ ل						
and rejoicing for those who have not yet joined them from behind them,						
أَلَّا	خَوْفٌ	عَلَيْهِمْ	وَأَنَّهُمْ	يَحْزَنُونَ		
because no	fear	on them	and	they shall grieve		
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١٧١						
because on them shall come no fear, nor shall they grieve.						
يَسْتَبْشِرُونَ	بِنِعْمَةِ	مِّنْ	اللَّهُ	وَأَنَّهُ	فَضْلٍ	
they rejoice	with favour	from	Allah	and	bounty	
يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ ل						
They rejoice at the favour of Allah and His bounty,						

وَأَنَّ	اللَّهُ	لَا يُضِيعُ	أَجْرَ	الْمُؤْمِنِينَ
and	Allah	he doesn't waste	reward	the believers
وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٢﴾				
and at the fact that Allah suffers not the reward of the believers to be lost.				
الَّذِينَ	اسْتَجَابُوا	لِلَّهِ	وَالرَّسُولِ	
those who	they answered the call	for Allah	and the Messenger	
الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ				
As to those who answered the call of Allah and the Messenger				
مِنْ بَعْدِ	مَا	أَصَابَهُمْ	الْقَرْصُ	
after	that	it befell them	the injury	
مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْصُ ۚ				
after they had received an injury				
لِلَّذِينَ	أَحْسَنُوا	مِنْهُمْ	وَاتَّقُوا	أَجْرٌ عَظِيمٌ
to those	they did good	from them	and they acted righteously	great reward
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٣﴾				
such of them as do good and act righteously shall have a great reward;				
الَّذِينَ	قَالَ	لَهُمُ	النَّاسُ	إِنَّ النَّاسَ قَدْ جَعَلُوا لَكُمْ
those who	he said	for them	the people	surely the people have mustered against you
الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَعَلُوا لَكُمْ				
Those to whom men said, 'People have mustered against you,				
فَاخْشَوْهُمْ	فَزَادَهُمْ	إِيمَانًا	وَقَالُوا	حَسْبُنَا اللَّهُ
so you fear them	but it increased them	faith	and they said	sufficient for us Allah
فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ۖ وَقَالُوا حَسْبُنَا اللَّهُ				
therefore fear them,' but this only increased their faith, and they said, 'Sufficient for us is Allah,				

وَفَضْلٍ	وَ	اللّٰهُ	مِّنْ	بِنِعْمَةٍ	فَانْقَلَبُواْ	الْوَكِيْلُ	نِعْمَ	وَ
bounty	and	Allah	from	with a favour	so they returned	Guardian	excellent	and

وَنِعْمَ الْوَكِيْلُ ﴿١٧٤﴾ فَاَنْقَلَبُواْ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ

and an excellent Guardian is He.' So they returned with a mighty favour from Allah and a great bounty,

لَّمْ	يَمَسُّهُمْ	سُوْءٌ	وَ	اتَّبَعُواْ	رِضْوَانَ	اللّٰهُ
no	he touches them	evil	and	they followed	pleasure	Allah

لَّمْ يَمَسُّهُمْ سُوْءٌ ۖ وَاتَّبَعُواْ رِضْوَانَ اللّٰهِ ط

while no evil had touched them; and they followed the pleasure of Allah;

وَ	اللّٰهُ	ذُوْ فَضْلٍ	عَظِيْمٍ	اِنَّآ	ذِكْمُ	الشَّيْطٰنِ
and	Allah	possessor of bounty	great	surely	it is	the Satan

وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ﴿١٧٥﴾ اِنَّآ ذِكْمُ الشَّيْطٰنِ

and Allah is the Lord of great bounty. It is Satan

يُخَوِّفُ	اَوْيَاۡءَهُ	فَلَا تَخَافُوْهُمْ	وَ	خَافُوْنَ	اِنْ	كُنْتُمْ	مُّؤْمِنِيْنَ
he frightens	his friends	so you fear them not	and	fear me	if	you were	believers

يُخَوِّفُ اَوْيَاۡءَهُ ۚ فَلَا تَخَافُوْهُمْ وَخَافُوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧٦﴾

who only frightens his friends; so fear them not but fear Me, if you are believers.

وَ	لَا يَحْزَنُكَ	الَّذِيْنَ	يُسَارِعُوْنَ	فِي	الْكُفْرِ
and	do not grieve you	those who	they hastily vie with one another	in	disbelief

وَلَا يَحْزَنُكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ ج

And let not those who hastily fall into disbelief grieve thee;

اِنَّهُمْ	لَنْ	يَضُرُّوْا	اللّٰهُ	شَيْۤءًا
surely they	never	they harm	Allah	any way

اِنَّهُمْ لَنْ يَضُرُّوْا اللّٰهُ شَيْۤءًا ط

surely, they cannot harm Allah in any way.

يُرِيدُ	اللَّهُ	أَلَّا	يَجْعَلَ	لَهُمْ	حَظًّا
he desires	Allah	that not	he makes	for them	a portion
يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا					
Allah desires not to assign any portion					
فِي	الْآخِرَةِ	وَ	لَهُمْ	عَذَابٌ	عَظِيمٌ
in	the hereafter	and	for them	punishment	severe
فِي الْآخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ⁽¹⁷⁷⁾					
for them in the life to come; and they shall have a severe punishment.					
إِنَّ	الَّذِينَ	اشْتَرَوْا	الْكُفْرَ	بِالْإِيمَانِ	
surely	those who	they purchased	the disbelief	with the belief	
إِنَّ الَّذِينَ اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ					
Surely, those who have purchased disbelief at the price of faith					
لَنْ	يَضُرُّوا	اللَّهُ	شَيْئًا	وَ	لَهُمْ
never shall	they harm	Allah	any way	and	for them
لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ⁽¹⁷⁸⁾					
cannot harm Allah at all; and they shall have a grievous punishment.					
وَ	لَا يَحْسَبَنَّ	الَّذِينَ	كَفَرُوا		
and	he deems not	those who	they disbelieved		
وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا					
And let not the disbelievers think					
أَنَّنَا نُبْلِي	لَهُمْ	خَيْرٌ	لِّأَنفُسِهِمْ	إِنَّا نُبْلِي	لَهُمْ
that we give respite	for them	good	for themselves	we shall give respite	for them
أَنَّنَا نُبْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّا نُبْلِي لَهُمْ					
that Our granting them respite is good for them; the result of Our granting them respite					

لِيَزِدُوا دُؤَا	إِثْمًا	وَ	لَهُمْ	عَذَابٌ	مُهِينٌ
that they increase	sin	and	for them	punishment	humiliating
لِيَزِدُوا دُؤَا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ ⁽¹⁷⁹⁾					
will only be that they will increase in sin; and they shall have an humiliating punishment.					
مَا	كَانَ	اللَّهُ	لِيَذَرَ	الْمُؤْمِنِينَ	عَلَىٰ
not	he was	Allah	that He leaves	the believers	on
عَلَيْهِ	أَنْتُمْ	مَا	عَلَىٰ	الْمُؤْمِنِينَ	لِيَذَرَ
on it	you	that	on	the believers	that He leaves
مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ					
Allah would not leave the believers as you are,					
حَتَّىٰ	يَبْيِزَ	الْخَبِيثَ	مِنْ	الطَّيِّبِ	
until	He separates	the wicked	from	the good	
حَتَّىٰ يَبْيِزَ الْخَبِيثَ مِنَ الطَّيِّبِ ^ط					
until He separated the wicked from the good.					
وَ	مَا	كَانَ	اللَّهُ	لِيُطْلِعَكُمْ	عَلَىٰ
and	not	he was	Allah	that He reveals to you	upon
الْغَيْبِ	عَلَىٰ	لِيُطْلِعَكُمْ	اللَّهُ	كَانَ	وَ
the unseen	upon	that He reveals to you	Allah	he was	and
وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَىٰ الْغَيْبِ					
Nor would Allah reveal to you the unseen.					
وَلَكِنَّ	اللَّهُ	يَجْتَبِي	مِنْ	رُسُلِهِ	مَنْ
but	Allah	He chooses	from	His Messengers	who
يَشَاءُ	مَنْ	رُسُلِهِ	مِنْ	يَجْتَبِي	اللَّهُ
He pleases	who	His Messengers	from	He chooses	Allah
وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ^ص					
But Allah chooses of His Messengers whom He pleases.					
فَآمِنُوا	بِاللَّهِ	وَ	رُسُلِهِ	وَ	تُؤْمِنُوا
so you believe	in Allah	and	His Messengers	and	you believe
فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ^ع وَإِنْ تُؤْمِنُوا					
Believe, therefore, in Allah and His Messengers. If you believe					

و	تَتَقُوا	فَلَكُمْ	أَجْرٌ	عَظِيمٌ
and	you be righteous	so for you	reward	great
وَتَتَقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ⁽¹⁸⁰⁾				
and be righteous, you shall have a great reward.				
و	لَا يَحْسَبَنَّ	الَّذِينَ	يَبْخُلُونَ	
and	he thinks not	those who	they are niggardly	
وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ				
And let not those, who are niggardly with respect to				
بِمَا	آتَاهُمُ	اللَّهُ	مِنْ	فَضْلِهِ
with what	he gave them	Allah	from	his bounty
بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ				
what Allah has given them of His bounty,				
هُوَ	خَيْرًا	لَّهُمْ	بَلْ	هُوَ
that is	good	for them	nay	that is
هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ ^ط				
think that it is good for them; nay, it is evil for them.				
سَيُطَوَّقُونَ	مَا	بَخِلُوا	بِهِ	يَوْمَ الْقِيَامَةِ
they shall be put a collar round their necks	that	they niggardly	with which	the Day of Resurrection
سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ ^ط				
That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection.				
و	لِلَّهِ	مِيرَاثُ	السَّمَوَاتِ	و
and	for Allah	heritage	the heavens	and
وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ ^ط				
And to Allah belongs the heritage of the heavens and the earth,				

و	اللَّهُ	بِأَ	تَعْمَلُونَ	خَبِيرٌ		
and	Allah	with that	you do	well aware		
وَاللَّهُ بِأَ تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾						
and Allah is well aware of what you do.						
لَقَدْ	سَمِعَ	اللَّهُ	قَوْلَ	الَّذِينَ	قَالُوا	
surely	He heard	Allah	utterance	those who	they said	
لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا						
And surely Allah has heard the utterance of those who said,						
إِنَّ	اللَّهُ	فَقِيرٌ	وَ	نَحْنُ	أَغْنِيَاءُ	سَنَكْتُبُ
surely	Allah	poor	and	we are	rich	surely we record
إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ						
'Allah is poor and we are rich.' We shall record						
مَا	قَالُوا	وَ	قَتَلَهُمْ	الْأَنْبِيَاءُ	بِغَيْرِ حَقٍّ	
what	they said	and	their killing	the Prophets	without justice	
مَا قَالُوا وَقَتَلَهُمُ الْأَنْبِيَاءُ بِغَيْرِ حَقٍّ ۖ						
what they have said, and their attempts to kill the Prophets unjustly;						
وَقُلُوبُ	نَقُولُ	ذُوقُوا	عَذَابَ	الْحَرِيقِ		
and	we say	you taste	punishment	the burning		
وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨٢﴾						
and We shall say, 'Taste ye the punishment of burning.'						
ذَلِكَ	بِأَ	قَدَّمْتُ	أَيْدِيكُمْ	وَأَنَّ	اللَّهُ	
this	with that	it sent before	your hands	and	Allah	
ذَلِكَ بِأَقَدَّمْتُ أَيْدِيكُمْ وَأَنَّ اللَّهَ						
That is because of that which your hands have sent on before yourselves, and the truth is that Allah						

لَيْسَ	بِظَلَامٍ	لِّلْعَبِيدِ	الَّذِينَ	قَالُوا	إِنَّ	اللَّهَ	عَهْدَ إِيْنَا
not	the unjust	for the servants	those who	they said	surely	Allah	He enjoined to us

لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ⁽¹⁸³⁾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدَ إِيْنَا

is not at all unjust to His servants. Those who say, 'Allah has charged us not to believe in

أَلَّا نُؤْمِنَ	لِرَّسُولٍ	حَتَّى	يَأْتِيَنَا بِقُرْبَانٍ	تَأْكُلُهُ	النَّارُ
that we shall not believe	for Messenger	until	he bring us an offering	it devours it	the fire

أَلَّا نُؤْمِنَ لِرَّسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ^ط

any Messenger until he bring us an offering which fire devours.'

قُلْ	قَدْ	جَاءَكُمْ	رُسُلٌ	مِّن قَبْلِي	بِالْبَيِّنَاتِ
you say	surely	he came to you	Messengers	before me	with the clear Signs

قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ

Say, 'There have already come to you Messengers before me with clear Signs

وَ	بِالَّذِي	قُلْتُمْ	فَلِمَ	قَتَلْتُمُوهُمْ	إِنْ	كُنْتُمْ	صَادِقِينَ
and	with that	you spoke	then why	you killed them	if	you were	the truthful

وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ⁽¹⁸⁴⁾

and with that which you speak of. Why, then, did you seek to kill them, if you are truthful?'

فَإِنْ	كَذَّبُوكَ	فَقَدْ	كُذِّبَ	رُسُلٌ	مِّن قَبْلِكَ
so if	they accused you of lying	surely	he was accused of lying	Messengers	before you

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ

And if they accuse thee of lying, even so were accused of lying Messengers before thee

جَاءُوا	بِالْبَيِّنَاتِ	وَ	الزُّبُرِ	وَ	الْكِتَابِ	الْبُنِيرِ
they came	with the clear Signs	and	the book of wisdom	and	the Book	the illuminating

جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْبُنِيرِ⁽¹⁸⁵⁾

who came with clear Signs and books of wisdom and the illuminating Book.

كُلُّ	نَفْسٍ	ذَائِقَةٍ	الْمَوْتِ	وَ	إِنَّمَا
all	soul	one who tastes	the death	and	surely
كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا					
Every soul shall taste of death. And you shall be					
تُوفَّوْنَ	أُجُورُكُمْ	يَوْمَ	الْقِيَامَةِ	فَمَنْ	زُحِرَ عَنْ النَّارِ
you are paid in full	your rewards	Day	Resurrection	whoso	he was removed away from the Fire
تُوفَّوْنَ أُجُورُكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنْ النَّارِ					
paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire					
وَ	أُدْخِلَ	الْجَنَّةَ	فَقَدْ	فَازَ	
and	he was made to enter	the Heaven	so indeed	he attained his goal	
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ					
and is made to enter Heaven has indeed attained his goal.					
وَ	مَا	الْحَيَاةُ	الدُّنْيَا	إِلَّا	مَتَاعُ الْغُرُورِ
and	not	the life	the world	but	illusive enjoyment
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ⁽¹⁸⁶⁾					
And the life of this world is nothing but an illusive enjoyment.					
لَتُبْلَوْنَ	فِي	أَمْوَالِكُمْ	وَ	أَنْفُسِكُمْ	
surely you shall be tried	in	your possessions	and	your persons	
لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ ^٣					
You shall surely be tried in your possessions and in your persons					
وَ	لَتَسْمَعَنَّ	مِنْ	الَّذِينَ	أُوتُوا	الْكِتَابَ مِنْ قَبْلِكُمْ
and	surely you shall hear	from	those who	they were given	the Book before you
وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ					
and you shall surely hear many hurtful things from those who were given the Book before you					

كَثِيرًا	أَذَى	أَشْرَكُوا	الَّذِينَ	مِنْ	وَ
many	hurtful thing	they set up equals	those who	from	and
وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا ^ط					
and from those who set up equals to God.					
تَتَّقُوا	وَ	تَصْبِرُوا	إِنْ	وَ	
you remain righteous	and	you show fortitude	if	and	
وَإِنْ تَصْبِرُوا وَتَتَّقُوا					
But if you show fortitude and act righteously,					
الْأُمُورِ	عَزِمَ	مِنْ	ذَلِكَ	فَإِنَّ	
the matter	strong determination	from	this	so surely	
فَإِنَّ ذَلِكَ مِنْ عَزِمِ الْأُمُورِ ⁽¹⁸⁷⁾					
that indeed is a matter of strong determination.					
الْكِتَابِ	أُوتُوا	الَّذِينَ	مِيثَاقَ	اللَّهُ	أَخَذَ
the Book	they were given	those who	covenant	Allah	He took
وَ	إِذَا	أَخَذَ	اللَّهُ	مِيثَاقَ	الَّذِينَ أُوتُوا
and	when	He took	Allah	covenant	those who were given
وَإِذَا أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابِ					
And remember when Allah took a covenant from those who were given the Book,					
تَكْتُمُونَهُ	لَا	وَ	لِلنَّاسِ	لَتُبَيِّنَنَّهٗ	
you conceal it	not	and	for the people	surely you make it clear	
لَتُبَيِّنَنَّهٗ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ^د					
saying, 'You shall make this Book known to the people and not conceal it.'					
قَلِيلًا	ثَمَنًا	بِهِ	اشْتَرَوْا	وَ	ظُهُورَهُمْ
paltry	price	with it	they bartered	and	their backs
فَنَبَذُوهُ	وَرَاءَ	ظُهُورِهِمْ	وَاشْتَرَوْا بِهِ	ثَمَنًا قَلِيلًا ^ط	
but they threw it	behind	their backs	and bartered it with it	for a paltry price	
فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ^ط					
But they threw it away behind their backs, and bartered it for a paltry price.					

فَبِئْسَ	مَا	يَشْتَرُونَ	لَا تَحْسَبَنَّ	الَّذِينَ		
so evil	that	they purchase	do not think	those who		
فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٨﴾ لَا تَحْسَبَنَّ الَّذِينَ						
Evil is that which they have purchased. Think not that those						
يَفْرَحُونَ	بِمَا آتَوْا	وَّ	يُحِبُّونَ	أَنْ يُحْمَدُوا		
they rejoice	they have done with what	and	they love	that they be praised		
يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا						
who exult in what they have done, and love to be praised						
بِمَا	لَمْ يَفْعَلُوا	فَلَا	تَحْسَبَنَّهُمْ	بِفَازَةٍ	مِّنَ	الْعَذَابِ
with what	they have not done	so not	you deem them	in security	from	the punishment
بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِفَازَةٍ مِّنَ الْعَذَابِ ٢						
for what they have not done — think not that they are secure from punishment.						
وَّ	لَهُمْ	عَذَابٌ	أَلِيمٌ			
and	for them	punishment	grievous			
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٩﴾						
They shall suffer a grievous chastisement.						
وَّ	بِاللَّهِ	مُلْكٌ	السَّمَوَاتِ	وَّ	الْأَرْضِ	
and	for Allah	kingdom	the heavens	and	the earth	
وَبِاللَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ٣						
And to Allah belongs the kingdom of the heavens and the earth;						
وَّ	اللَّهُ	عَلَى	كُلِّ شَيْءٍ	قَدِيرٌ		
and	Allah	upon	all things	powerful		
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩٠﴾						
and Allah has power over all things.						

إِنَّ	فِي	خَلَقِ	السَّمَوَاتِ	وَ	الْأَرْضِ
surely	in	creation	the heavens	and	the earth

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

In the creation of the heavens and the earth

وَ	اِخْتِلَافِ	الَّيْلِ	وَ	النَّهَارِ	لَايَتٍ	لِّأُولِي الْأَلْبَابِ
and	alternation	the night	and	the day	indeed Signs	for they who (have) understanding

وَ اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩١﴾

and in the alternation of the night and the day there are indeed Signs for men of understanding;

الَّذِينَ	يَذْكُرُونَ	اللَّهَ	قِيَامًا	وَ	قُعُودًا	وَ	عَلَى	جُنُوبِهِمْ
those who	they remember	Allah	standing	and	sitting	and	on	their sides

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ

Those who remember Allah while standing, sitting, and lying on their sides,

وَ	يَتَفَكَّرُونَ	فِي	خَلْقِ	السَّمَوَاتِ	وَ	الْأَرْضِ
and	they ponder over	in	creation	the heavens	and	the earth

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ ۚ

and ponder over the creation of the heavens and the earth:

رَبَّنَا	مَا	خَلَقْتَ	هَذَا	بَاطِلًا
our Lord	not	you created	this	vain

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۚ

“Our Lord, Thou hast not created this in vain; nay,

سُبْحَنَكَ	فَقِنَا	عَذَابَ	النَّارِ	رَبَّنَا	إِنَّكَ	مَنْ	تُدْخِلُ	النَّارَ
Holy are you	so save us	punishment	the Fire	our Lord	surely you	who	you cause to enter	the Fire

سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾ رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ

Holy art Thou; save us, then, from the punishment of the Fire. “Our Lord, whomsoever Thou causeth to enter the Fire,

فَقَدْ	أَخْرَيْتَهُ	وَ	مَا	لِلظَّالِمِينَ	مِنْ	أَنْصَارٍ
surely	you disgraced him	and	no	for wrongdoers	from	helpers
فَقَدْ أَخْرَيْتَهُ ^ط وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ⁽¹⁹³⁾						
him hast Thou surely disgraced. And the wrongdoers shall have no helpers.						
رَبَّنَا	إِنَّا	سَمِعْنَا	مُنَادِيًا	يُنَادِي	لِلْإِيمَانِ	
our Lord	surely we	we heard	a Crier	he calls	for the faith	
رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ						
“Our Lord, we have heard a Crier calling us unto faith,						
أَنْ	أَمِنُوا	بِرَبِّكُمْ	فَآمَنَّا	رَبَّنَا	فَاغْفِرْ لَنَا	ذُنُوبَنَا
that	you believe	in your Lord	so we believed	our Lord	so you forgive us	our sins
أَنْ أَمِنُوا بِرَبِّكُمْ فَآمَنَّا ^ط رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا						
‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our sins						
وَ	كَفَرْنَا	عَنَّا	سَيِّئَاتِنَا	وَ	تَوَفَّنَا	مَعَ
and	you remove	from us	our evils	and	you cause us to die	with
وَكَفَرْنَا عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ⁽¹⁹⁴⁾						
and remove from us our evils, and in death join us with the righteous.						
رَبَّنَا	وَ	آتِنَا	مَا	وَعَدْتَنَا	عَلَى	رُسُلِكَ
our Lord	and	You grant us	what	You promised us	on	your Messengers
رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ						
“Our Lord, give us what Thou hast promised to us through Thy Messengers;						
وَ	لَا	تُخْزِنَا	يَوْمَ	الْقِيَمَةِ	إِنَّكَ	لَا
and	not	you disgrace us	Day	the Resurrection	surely you	not
وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ ^ط إِنَّكَ لَا تُخْلِفُ الْبَيْعَاءَ ⁽¹⁹⁵⁾						
and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.”						

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ	فَاسْتَجَابَ	لَهُمْ	رَبُّهُمْ	أَنِّي	لَا	أُضِيعُ	عَمَلَ	عَامِلٍ	مِّنْكُمْ
so He accepted	for them	their Lord	surely I	not	I let waste	work	worker	from you	

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ

So their Lord answered their prayers, saying, 'I will allow not the work of any worker from among you,

مِّنْ ذَكَرٍ أَوْ مِّنْ بَعْضِكُمْ مِّنْ بَعْضٍ فَأَلْزَمَ الْكَيْدَ هَاجِرُوا	مِّنْ	ذَكَرٍ	أَوْ	أُنْثَى	بَعْضُكُمْ مِّنْ بَعْضٍ	فَأَلْزَمَ	الْكَيْدَ	هَاجِرُوا
of	male	or	female	you are from one another	so those who	they emigrated		

مِّنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلْزَمَ الْكَيْدَ هَاجِرُوا

whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated,

وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي	وَأُخْرِجُوا	مِنْ	دِيَارِهِمْ	وَأُوذُوا	فِي	سَبِيلِي
and	they were driven out	from	their houses	and	they were persecuted	in

وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي

and have been driven out from their homes, and have been persecuted in My cause,

وَقَتَلُوا وَكُتِلُوا وَأُكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ	وَقَتَلُوا	وَكُتِلُوا	وَأُكْفِرُنَّ	عَنْهُمْ	سَيِّئَاتِهِمْ
and	they fought	and	they were killed	surely I will remove	from them

وَقَتَلُوا وَكُتِلُوا وَأُكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ

and have fought and been killed, I will surely remove from them their evils

وَلَا دُخْلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	وَلَا دُخْلَنَّهُمْ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ
and	surely I will cause them to enter	Gardens	it flows	from	under it	the streams

وَلَا دُخْلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

and will cause them to enter Gardens through which streams flow

ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَكَثْرًا مِّنْ عِنْدِ اللَّهِ	ثَوَابًا	مِّنْ عِنْدِ اللَّهِ	وَكَثْرًا	مِّنْ عِنْدِ اللَّهِ
a reward	from Allah	and	with him	best

ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَكَثْرًا مِّنْ عِنْدِ اللَّهِ

a reward from Allah, and with Allah is the best of rewards.'

لَا	يُغَرِّبُكَ	تَقْلُبُ	الَّذِينَ	كَفَرُوا	فِي	الْبِلَادِ
not	he deceives you	moving about	those who	they disbelieved	in	the land

لَا يُغَرِّبُكَ تَقْلُبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ١٩٧

Let not the moving about of the disbelievers in the land deceive thee.

مَتَاءٌ	قَلِيلٌ	ثُمَّ	مَاوَهُمْ	جَهَنَّمُ	و	بِئْسَ	الْبِهَادُ
advantage	small	then	their abode	Hell	and	evil	the place of rest

مَتَاءٌ قَلِيلٌ ثُمَّ مَاوَهُمْ جَهَنَّمُ وَبِئْسَ الْبِهَادُ ١٩٨

It is a small and brief advantage, then Hell shall be their abode. What an evil place of rest!

لَكِنِ	الَّذِينَ	اتَّقَوْا	رَبَّهُمْ	لَهُمْ	جَنَّاتُ
but	those who	they feared	their Lord	for them	Gardens

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتُ

But those who fear their Lord shall have Gardens

تَجْرِي	مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	نُزُلًا	مِّنْ عِنْدِ اللَّهِ
it flows	under it	the streams	those who shall abide	in it	an entertainment	from Allah

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ ط

through which streams flow; therein shall they abide — an entertainment from Allah.

وَ	مَا	عِنْدَ	اللَّهِ	خَيْرٌ	لِّلْأَبْرَارِ
and	that	with	Allah	better	for the righteous

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ ١٩٩

And that which is with Allah is still better for the righteous.

وَ	إِنَّ	مِنْ	أَهْلِ الْكِتَابِ	لَكُنْ	يُؤْمِنُ	بِاللَّهِ
and	surely	from	the People of the Book	surely who	he believes	in Allah

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَكُنْ يُؤْمِنُ بِاللَّهِ

And surely among the People of the Book there are some who believe in Allah

وَ	مَا	أُنْزِلَ	إِلَيْكُمْ	وَ	مَا	أُنْزِلَ	إِلَيْهِمْ
and	what	it was sent down	to you	and	what	it was sent down	to them
وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ							
and in what has been sent down to you and in what was sent down to them,							
خُشِعِينَ	لِلَّهِ	لَا	يَشْتَرُونَ	بِآيَاتِ	اللَّهِ	ثَنًا	قَلِيلًا
who humble themselves	for Allah	not	they barter	for Signs	Allah	price	paltry
خُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَنًا قَلِيلًا ^ط							
humbling themselves before Allah. They barter not the Signs of Allah for a paltry price.							
أُولَئِكَ	لَهُمْ	أَجْرُهُمْ	عِنْدَ	رَبِّهِمْ			
they are	for them	their reward	with	their Lord			
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ^ط							
It is these who shall have their reward with their Lord.							
إِنَّ	اللَّهَ	سَرِيعٌ	الْحِسَابِ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	
surely	Allah	swift	the reconvity	O ye	those who	they believed	
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ⁽²⁰⁰⁾ يَا أَيُّهَا الَّذِينَ آمَنُوا							
Surely, Allah is swift to take account. O ye who believe!							
اصْبِرُوا	وَ	صَابِرُوا	وَ	رَاطِبُوا			
you be steadfast	and	you excel in steadfastness	and	you be on guard			
اصْبِرُوا وَصَابِرُوا وَرَاطِبُوا ^ق							
be steadfast and strive to excel in steadfastness							
وَ	اتَّقُوا	اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ			
and	you fear	Allah	so that you	you may prosper			
وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ⁽²⁰¹⁾							
and be on your guard and fear Allah that you may prosper.							

سُورَةُ النِّسَاءِ مَدَنِيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مِائَةٌ وَسَبْعٌ وَسَبْعُونَ آيَةً وَأَرْبَعَةٌ وَعِشْرُونَ رُكُوعًا

Al-Nisaa is a Madni Sura and it has 177 verses and 24 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهُ	بِسْمِ					
the Merciful	the Gracious	Allah	in the name of					
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①								
In the name of Allah, the Gracious, the Merciful.								
وَاحِدَةً	نَفْسٍ	مِّنْ	خَلَقَكُمْ	الَّذِي	رَبُّكُمْ	اتَّقُوا	النَّاسِ	يَا أَيُّهَا
single	a soul	from	He created you	Who	your Lord	you fear	the people	O ye
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ								
O ye people! fear your Lord, Who created you from a single being								
وَوَلَدَ	نِسَاءً	وَكَثِيرًا	رِجَالًا	مِنْهُمَا	بَثَّ	وَمِنْهَا	زَوْجَهَا	وَوَلَدَ
women	and	many	men	from both of them	He spread	and	its mate	from it
وَوَلَدَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ٢								
and created therefrom its mate, and from the two spread many men and women;								
وَاتَّقُوا	اللَّهُ	الَّذِي	تَسَاءَلُونَ	بِهِ	وَالْأَرْحَامَ	وَالْأَرْحَامَ	وَالْأَرْحَامَ	وَالْأَرْحَامَ
ties of relationship	and	with him	you appeal to one another	whose	Allah	you fear	and	and
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ٣								
and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship								
رَقِيبًا	عَلَيْكُمْ	كَانَ	اللَّهُ	إِنَّ				
one who watches	over you	He was	Allah	verily				
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ②								
Verily, Allah watches over you.								

و	أَتُوا	الْيَتَى	أَمْوَالَهُمْ	و	لَا	تَتَبَدَّلُوا	الْخَبِيثَ	بِالطَّيِّبِ
and	you give	the orphans	their riches	and	not	you exchange	the bad	with the good

وَأَتُوا الْيَتَى أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ٥

And give to the orphans their property and exchange not the bad for the good,

و	لَا تَأْكُلُوا	أَمْوَالَهُمْ	إِلَى	أَمْوَالِكُمْ	إِنَّهُ	كَانَ	حُوبًا	كَبِيرًا
and	do not devour	their riches	towards	your riches	surely it	was	sin	great

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ٦

and devour not their property with your own. Surely, it is a great sin.

و	إِنْ	خِفْتُمْ	أَلَّا	تُقْسِطُوا	فِي الْيَتَى
and	if	you feared	that not	you act fairly	about the orphans

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَى

And if you fear that you, the society, may fail to do justice in matters concerning orphans

فَإِنْكِحُوا	مَا طَابَ لَكُمْ	مِنْ	النِّسَاءِ
then you marry	what may be agreeable for you	from	the women

فَإِنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

in the aftermath of war then marry women of your choice

مِثْنِي	و	ثَلَاثَ	و	رُبْعَ
two	or	three	or	four

مِثْنِي وَثَلَاثَ وَرُبْعَ ٧

two, or three, or four;

فَإِنْ	خِفْتُمْ	أَلَّا	تُعْدِلُوا	فَوَاحِدَةً
then if	you feared	that not	you deal justly	then one

فَإِنْ خِفْتُمْ أَلَّا تُعْدِلُوا فَوَاحِدَةً ٨

and if you fear you will not deal justly, then marry only one

أَوْ	مَا	مَلَكَتْ	أَيْمَانُكُمْ	ذَلِكَ	أَدْنَى	أَلَّا	تَعُولُوا
or	what	she possessed	your right hands	that is	nearer	not to	you do injustice

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ^ط ذَلِكَ أَدْنَى أَلَّا تَعُولُوا^٤

or what your right hands possess. That is the nearest way for you to avoid injustice.

و	أَتُوا	النِّسَاءَ	صَدُقَتِهِنَّ	نِحْلَةً
and	you give	the women	their dowries	willingly

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً^ط

And give the women their dowries willingly.

فَإِنْ طِبْنَ لَكُمْ	عَنْ	شَيْءٍ	مِّنْهُ	نَفْسًا
but of those women remitted for you	from	a thing	from it	own pleasure

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا

But if they, of their own pleasure, remit to you a part thereof,

فَكُوهُ	هَنِيئًا	مَّرِيئًا	و	لَا	تُؤْتُوا	السُّفَهَاءَ	أَمْوَالَكُمْ
then you eat	pleasant	wholesome	and	not	you give	the foolish	your riches

فَكُوهُ هَنِيئًا مَّرِيئًا^٥ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمْ

then enjoy it as something pleasant and wholesome. Do not hand over the charge of property belonging to you

الَّتِي	جَعَلَ	اللَّهُ	لَكُمْ	قِيًّا
which	He made	Allah	for you	as means of support

الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيًّا

which Allah has made for you as a means of support, to those who are mentally incapable of

و	أَرْزُقُوهُمْ	فِيهَا	و	اَكْسُوهُمْ
and	you feed them	there in	and	you clothe them

وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ

managing it properly. So feed them and clothe them properly

قَوْلًا مَّعْرُوفًا	لَهُمْ	قُولُوا	وَ			
words of kind advice	for them	you say	and			
وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٦﴾						
and speak kindly to them.						
النِّكَاحَ	بَلَّغُوا	إِذَا	حَتَّى	الْيَتَامَى	ابْتَلُوا	وَ
the marriage	they attained	when	until	the orphans	you prove	and
وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ ﴿٧﴾						
And test the understanding of the orphans until they attain the age of marriage;						
أَمْوَالَهُمْ	إِلَيْهِمْ	فَادْفَعُوا	رُشْدًا	مِنْهُمْ	أَنْتُمْ	فَإِنْ
their riches	to them	then you deliver	sound judgment	from them	you found	then if
فَإِنْ أَنْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ﴿٨﴾						
then, if you find in them sound judgment, deliver to them their property;						
أَنْ يَكْبَرُوا	بِدَارًا	وَ	إِسْرَافًا	لَا تَأْكُلُوهَا	وَ	
that they grow up	in haste	and	in extravagance	do not devour it	and	
وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ﴿٩﴾						
and devour it not in extravagance and haste against their growing up.						
فَلْيَسْتَعْفِفْ	غَنِيًّا	كَانَ	مَنْ	وَ		
then he should abstain	rich	he was	who	and		
وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ﴿١٠﴾						
And whoso is rich, let him abstain;						
بِالْمَعْرُوفِ	فَلْيَأْكُلْ	فَقِيرًا	كَانَ	مَنْ	وَ	
with equity	then he should eat	poor	he was	who	and	
وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ﴿١١﴾						
and whoso is poor, let him eat thereof with equity.						

فَإِذَا	دَفَعْتُمْ	إِلَيْهِمْ	أَمْوَالَهُمْ	فَاشْهَدُوا	عَلَيْهِمْ	
and when	you delivered	to them	their riches	then you call witnesses	upon them	
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَاشْهَدُوا عَلَيْهِمْ ط						
And when you deliver to them their property, then call witnesses in their presence.						
وَ	كَفَى	بِاللَّهِ	حَسِيبًا			
and	it sufficed	with Allah	Reckoner			
وَكَفَى بِاللَّهِ حَسِيبًا ٧						
And Allah is sufficient as a Reckoner.						
لِلرِّجَالِ	نَصِيبٌ	مِّمَّا	تَرَكَ	الْوَالِدِينَ	وَالْأَقْرَبُونَ	
for men	a share	from that	it left	the parents	the near relations	
لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ص						
For men is a share of that which parents and near relations leave;						
وَ	لِلنِّسَاءِ	نَصِيبٌ	مِّمَّا	تَرَكَ	الْوَالِدِينَ	وَالْأَقْرَبُونَ
and	for women	a share	from that	it left	the parents	the near relations
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ						
and for women is a share of that which parents and near relations leave,						
مِّمَّا	قَلَّ	مِنْهُ	أَوْ	كَثُرَ	نَصِيبًا مَّفْرُوضًا	
from that	it got little	from it	or	it got ample	a determined share	
مِّمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ط نَصِيبًا مَّفْرُوضًا ٨						
whether it be little or much — a determined share.						
وَ	إِذَا	حَضَرَ	الْقِسْمَةَ	أُولُوا الْقُرْبَى	وَالْيَتَامَى	وَالْمَسْكِينُ
and	when	he got present	the division	those of near relation	and the orphans	and the poor
وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينُ						
And when other relations and orphans and the poor are present at the division of heritage,						

فَارْزُقُوهُمْ	مِنْهُ	وَ	قُولُوا	لَهُمْ	قَوْلًا مَّعْرُوفًا
then you feed them	from it	and	you say	for them	words of kindness

فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ٩

give them something therefrom and speak to them words of kindness.

وَلْيَخْشَ	الَّذِينَ	لَوْ	تَرَكُوا	مِنْ	خَلْفِهِمْ	ذُرِّيَّةً	ضَعْفًا
and he should fear	those who	if	they left	from	behind them	offspring	weak

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضَعْفًا

And let those fear God who, if they should leave behind them their own weak offspring,

خَافُوا	عَلَيْهِمْ	فَلْيَتَّقُوا	اللَّهَ	وَلْيَقُولُوا	قَوْلًا سَدِيدًا
they would fear	on them	so they should fear	Allah	and they should say	right words

خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ١٠

would be anxious for them. Let them, therefore, fear Allah and let them say the right word.

إِنَّ	الَّذِينَ	يَأْكُلُونَ	أَمْوَالَ	الْيَتَامَى	ظُلْمًا
surely	those who	they devour	riches	the orphans	unjustly

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا

Surely, they who devour the property of orphans unjustly,

إِنَّمَا	يَأْكُلُونَ	فِي	بُطُونِهِمْ	نَارًا	وَسَيَصْلَوْنَ سَعِيرًا
surely	they eat	in	their bellies	fire	and they shall burn in fire

إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ١١ وَسَيَصْلَوْنَ سَعِيرًا ١٢

only swallow fire into their bellies, and they shall burn in a blazing fire.

يُوصِيكُمُ	اللَّهُ	فِي	أَوْلَادِكُمْ	لِلذَّكَرِ	مِثْلُ	حَظِّ	الْأُنثَيَيْنِ
he commands you	Allah	about	your children	for male	equal to	share	two females

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ١٣

Allah commands you concerning your children: a male shall have as much as the share of two females;

فَإِنْ	كُنَّ	نِسَاءً	فَوْقَ	اِثْنَتَيْنِ	فَلَهُنَّ	ثُلُثًا	مَا	تَرَكَ
but if	they were there	females	more than	two females	then for them	two-thirds	what	he left

فَإِنْ كُنَّ نِسَاءً فَوْقَ اِثْنَتَيْنِ فَلَهُنَّ ثُلُثًا مِمَّا تَرَكَ^ج

but if there be females only, numbering more than two, then they shall have two-thirds of what the deceased leaves;

وَ	إِنْ	كَانَتْ	وَاحِدَةً	فَلَهَا	النِّصْفُ
and	if	she was	one	then for her	the half

وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ^ط

and if there be one, she shall have the half.

وَ	لِأَبَوَيْهِ	لِكُلِّ	وَاحِدٍ	مِنْهُمَا	السُّدُسُ	مِمَّا	تَرَكَ
and	for his parents	for each	one	from both of them	the sixth	from what	he left

وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ

And his parents shall have each of them a sixth of the inheritance,

إِنْ	كَانَ لَهُ	كَانَ	لَهُ	وَكَدْ	فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ
if	he was	for him	a child	but if he have no child	

إِنْ كَانَ لَهُ وَلَدٌ^ج فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ

if he have a child; but if he have no child

وَ	وَرِثَتْهُ	أَبَوُهُ	فَلِأُمِّهِ	الثُّلُثُ
and	it inherited him	his parents	then for his mother	the third

وَوَرِثَتْهُ أَبَوُهُ فَلِأُمِّهِ الثُّلُثُ^ج

and his parents be his heirs, then his mother shall have a third;

فَإِنْ	كَانَ لَهُ	لَهُ	إِخْوَةٌ	فَلِأُمِّهِ	السُّدُسُ
and if	it was	for him	brothers	then for his mother	the sixth

فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ

and if he have brothers and sisters, then his mother shall have a sixth,

دَيْنٍ	أَوْ	يُوصِي بِهَا	مِنْ بَعْدِ وَصِيَّةٍ					
debt	or	he bequeathed	after payment of any bequests					
مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ط								
after the payment of any bequests he may have bequeathed or of debt.								
نَفْعًا	لَكُمْ	أَقْرَبُ	أَيُّهُمْ	تَدْرُونَ	لَا	أَبْنَاؤُكُمْ	وَ	أَبَاؤُكُمْ
benefit	for you	nearest	which of them	you know	not	your sons	and	your fathers
أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ط								
Your fathers and your children, you know not which of them is nearest to you in benefit.								
فَرِيشَةً	مِّنْ	اللَّهِ	إِنَّ	اللَّهِ	كَانَ	عَلِيمًا	حَكِيمًا	
ordinance	from	Allah	surely	Allah	he was	All-Knowing	Wise	
فَرِيشَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ١٢								
This fixing of portions is from Allah. Surely, Allah is All-Knowing, Wise.								
وَ	لَكُمْ	نِصْفُ	مَا	تَرَكَ	أَزْوَاجُكُمْ			
and	for you	half	what	it left	your wives			
وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ								
And you shall have half of that which your wives leave,								
إِنْ لَّمْ يَكُنْ لَهُنَّ وَلَدٌ	فَإِنْ	كَانَ	لَهُنَّ	وَلَدٌ	فَلَكُمْ	الرُّبْعُ		
if they had no child	then if	it was	for them	a child	then for you	a fourth		
إِنْ لَّمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ								
if they have no child; but if they have a child, then you shall have a fourth of that which they leave,								
مِمَّا	تَرَكْنَ	مِنْ	بَعْدِ	وَصِيَّةٍ	يُوصِينَ بِهَا	أَوْ	دَيْنٍ	
from what	they left	from	after	the will	they have bequeathed it	or	a debt	
مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ط								
after the payment of any bequests they may have bequeathed or of debt.								

وَلَهُنَّ	الرُّبْعُ	مِمَّا	تَرَكْتُمْ	إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ
for them	a fourth	from what	you left	if you have no child
وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ^ج				
And they shall have a fourth of that which you leave, if you have no child;				
فَإِنْ	كَانَ	لَكُمْ	وَلَدٌ	فَلَهُنَّ
but if	it was	for you	a child	then for them
فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّنُونُ				
but if you have a child, then they shall have an eighth				
مِمَّا	تَرَكْتُمْ	مِنْ بَعْدِ وَصِيَّةٍ	تُوصُونَ بِهَا	أَوْ
from what	you left	after payment of the will	you bequeathed it	or
مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ^ط				
of that which you leave, after the payment of any bequests you may have bequeathed or of debt.				
وَإِنْ	كَانَ	رَجُلٌ	يُورَثُ كَلَّةً	أَوْ امْرَأَةٌ
and	if	a man	he was	or a woman
وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةٌ				
And if there be a man or a woman whose heritage is to be divided and he or she has neither parent nor child,				
وَلَهُ	لَهُ	أَخٌ	أَوْ	أُخْتٌ
and	for him	brother	or	a sister
وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ^ج				
and he or she has a brother or a sister, then each one of them shall have a sixth.				
فَإِنْ	كَانُوا	أَكْثَرَ	مِنْ	ذَلِكَ
but if	they were	more than	from	that
فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ				
But if they be more than that, then they shall be equal share holders in one-third,				

مِنْ بَعْدِ وَصِيَّةٍ	يُوصَى بِهَا	أَوْ	دَيْنٍ	غَيْرَ مُضَارٍّ		
after payment of the will	which is bequeathed	or	a debt	without causing trouble to anyone		
مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ ^ج						
after the payment of any bequests which may have been bequeathed or of debt, without intent to cause suffering						
وَصِيَّةً	مِّن	اللَّهِ	وَ	اللَّهُ	عَلِيمٌ	حَلِيمٌ
an injunction	from	Allah	and	Allah	All-Knowing	Forbearing
وَصِيَّةً مِّنَ اللَّهِ ^ط وَاللَّهُ عَلِيمٌ حَلِيمٌ ^{١٣}						
to anyone. This is an injunction from Allah, and Allah is All-Knowing, Forbearing.						
تِلْكَ	حُدُودُ	اللَّهِ	وَ	مَنْ	يُطِيعُ	رَسُولَهُ
these	limits	Allah	and	who	he obeys	His Messenger
تِلْكَ حُدُودُ اللَّهِ ^ط وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ						
These are the limits set by Allah; and whoso obeys Allah and His Messenger,						
يُدْخِلُهُ	جَنَّتِ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ فِيهَا
He will make him enter	Gardens	it flows	from	beneath it	the streams	they shall abide in it
يُدْخِلُهُ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ^ط						
He will make him enter Gardens through which streams flow; therein shall they abide;						
وَ	ذَلِكَ	الْفَوْزُ	وَالْعَظِيمُ	وَ	مَنْ	يَعْصِ
and	this is	the triumph	the great	and	who	he disobeys
وَذَلِكَ الْفَوْزُ الْعَظِيمُ ^{١٤} وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ						
and that is a great triumph. And whoso disobeys Allah and His Messenger						
وَ	يَتَعَدَّ	حُدُودَهُ	يُدْخِلُهُ	نَارًا	خَالِدًا	فِيهَا
and	he transgresses	His limits	He will make him enter	Fire	one who abides	in it
وَيَتَعَدَّ حُدُودَهُ يُدْخِلُهُ نَارًا خَالِدًا فِيهَا ^ص						
and transgresses His limits, He will make him enter into Fire; therein shall he abide;						

وَلَهُ عَذَابٌ مُّهِينٌ	وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ	وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ	وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ	وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ	وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ	وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ	وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ
and	for him	punishment	humiliating	and	those who	they come	the lewdness

2
4
13

وَلَهُ عَذَابٌ مُّهِينٌ¹⁵ وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ

and he shall have an humiliating punishment. And those of your women who are guilty of lewdness

مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا	عَلَيْهِنَّ	أَرْبَعَةً	مِّنْكُمْ	مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا	عَلَيْهِنَّ	أَرْبَعَةً	مِّنْكُمْ
from you	against them	four	from you	from you	against them	four	from you

مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ^ج

call to witness four of you against them; and if they bear witness,

فَإِنْ شَهِدُوا	فَأَمْسِكُوهُنَّ	فِي	الْبُيُوتِ	فَإِنْ شَهِدُوا	فَأَمْسِكُوهُنَّ	فِي	الْبُيُوتِ
and if	they bore witness	then confine those women	in	the houses	then confine those women	in	the houses

فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ

then confine them to the houses

حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ	أَوْ	يَجْعَلَ	اللَّهُ	لَهُنَّ	سَبِيلًا	حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ	أَوْ	يَجْعَلَ	اللَّهُ	لَهُنَّ	سَبِيلًا
until	or	He makes	Allah	for them	a way	until	or	He makes	Allah	for them	a way

حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا¹⁶

until death overtake them or Allah open for them a way.

وَالَّذِي يَأْتِيَنَّهَا	مِنْكُمْ	فَاذْوَها	وَالَّذِي يَأْتِيَنَّهَا	مِنْكُمْ	فَاذْوَها	وَالَّذِي يَأْتِيَنَّهَا	مِنْكُمْ	فَاذْوَها
and	two men	they two become guilty (of) it	from you	then you punish them both	then you punish them both	from you	then you punish them both	then you punish them both

وَالَّذِي يَأْتِيَنَّهَا مِنْكُمْ فَاذْوَها^ج

And if two men from among you are guilty of it, punish them both.

فَإِنْ تَابَا	وَصَلَحَا	فَاعْرِضْهُمَا	فَإِنْ تَابَا	وَصَلَحَا	فَاعْرِضْهُمَا	فَإِنْ تَابَا	وَصَلَحَا	فَاعْرِضْهُمَا
and if	they both repented	and	they both amended	then leave	them both	and if	they both repented	and

فَإِنْ تَابَا وَصَلَحَا فَاعْرِضْهُمَا^ط

And if they repent and amend, then leave them alone;

رَحِيمًا	تَوَّابًا	كَانَ	اللَّهُ	إِنَّ
Merciful	Oft-Returning	He was	Allah	surely

إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ①٧

surely, Allah is Oft-Returning with compassion and is Merciful.

لِلَّذِينَ	اللَّهُ	عَلَى	التَّوْبَةِ	إِنَّمَا
to those who	Allah	upon	the repentance	verily

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ

Verily, Allah undertakes to accept the repentance of only those

يَعْمَلُونَ	السُّوءَ	بِجَهَالَةٍ	ثُمَّ	يَتُوبُونَ	مِنْ	قَرِيبٍ
they do	the evil	with ignorance	then	they repent	from	near

يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

who do evil ignorantly and then repent soon after.

فَأُولَٰئِكَ	يَتُوبُ	اللَّهُ	عَلَيْهِمْ	وَ	كَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا
so these are	He turns with mercy	Allah	upon them	and	it was	Allah	All-Knowing	Wise

فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ①٨ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

These are they to whom Allah turns with mercy; and Allah is All-Knowing, Wise.

وَلَيْسَتْ	التَّوْبَةُ	لِلَّذِينَ	يَعْمَلُونَ	السَّيِّئَاتِ
it was not	the repentance	for those who	they do	the evils

وَلَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ①٩

There is no acceptance of repentance for those who continue to do evil until,

حَتَّىٰ	إِذَا	حَضَرَ	أَحَدَهُمْ	الْمَوْتُ	قَالَ	إِنِّي	تُبْتُ	الْآنَ
until	when	it came	one of them	the death	he said	surely I	I repented	now

حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ

when death faces one of them, he says, 'I do repent now;'

و	لَا	الَّذِينَ	يَمُوتُونَ	وَ	هُمْ	كُفَّارٌ
and	not	those who	they die	and	they	disbelievers
وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ط						
nor for those who die disbelievers.						
أُولَئِكَ	أَعْتَدْنَا	لَهُمْ	عَذَابًا	أَلِيمًا		
these are	We prepared	for them	punishment	painful		
أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٩						
It is these for whom We have prepared a painful punishment.						
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا يَحِلُّ لَكُمْ	أَنْ تَرِثُوا	النِّسَاءَ	كَرْهًا
O ye	those who	they believed	its not lawful for you	that you inherit	the women	against will
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا ط						
O ye who believe! it is not lawful for you to inherit women against their will;						
وَ	لَا تَعْضُلُوهُنَّ	لِتَذْهَبُوا	بِبَعْضٍ	مَا	أَتَيْتُمُوهُنَّ	
and	do not detain them	for you take away	with part	that	you gave them	
وَلَا تَعْضُلُوهُنَّ لِيَذْهَبُوا بِبَعْضٍ مِمَّا أَتَيْتُمُوهُنَّ						
nor should you detain them wrongfully that you may take away part of that which you have given them,						
إِلَّا	أَنْ يَأْتِيَنَّ	بِفَاحِشَةٍ مُّبَيَّنَةٍ	وَ	عَاشِرُوهُنَّ	بِالْبَعْرِوفِ	
except	that they commit	a flagrant evil	and	you consort them	with kindness	
إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ ٢٠ وَعَاشِرُوهُنَّ بِالْبَعْرِوفِ ٢١						
except that they be guilty of a flagrant evil; and consort with them in kindness;						
فَإِنْ	كَرِهْتُمُوهُنَّ	فَعَسَى	أَنْ تَكْرَهُوا	شَيْئًا		
and if	you disliked them	then it may be	that you dislike	a thing		
فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا						
and if you dislike them, it may be that you dislike a thing						

كَثِيرًا	خَيْرًا	فِيهِ	اللَّهُ	يَجْعَلُ	وَأَ
a lot	good	in it	Allah	he makes	and

وَيَجْعَلُ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ②٠

wherein Allah has placed much good.

زَوْجٍ	مَكَانَ	زَوْجٍ	اسْتِبْدَالَ	أَرَدْتُمْ	إِنْ	وَأَ
a wife	in place of	a wife	replacement	you desired	if	and

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ ٣

And if you desire to take one wife in place of another

شَيْئًا	مِنْهُ	تَأْخُذُوا	فَلَا	قِنْطَارًا	إِحْدَاهُنَّ	آتَيْتُمْ	وَأَ
any thing	from it	you take	then not	a treasure	one of them	you gave	and

وَأَتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ٤

and you have given one of them a treasure, take not aught therefrom.

مُبِينًا	إِثْمًا	وَأَ	بُهْتَانًا	تَأْخُذُونَهُ	أَ
manifest	sinfulness	and	by lying	you take it	whether

أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا ②١

Will you take it by lying and with manifest sinfulness?

أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ	قَدْ	وَأَ	تَأْخُذُونَهُ	كَيْفَ	وَأَ
one of you has been alone with the other,	surely	and	you take it	how	and

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ

And how can you take it when one of you has been alone with the other,

لَا تَنْكِحُوا	وَأَ	غَلِيظًا	مِيثَاقًا	مِنْكُمْ	أَخَذَنَ	وَأَ
do not marry	and	strong	a covenant	from you	they took	and

وَأَخَذَنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ②٢ وَلَا تَنْكِحُوا

and they (the women) have taken from you a strong covenant? And marry not those women

مَا	نَكَحَ	أَبَاؤُكُمْ	مِّنْ	النِّسَاءِ	إِلَّا	مَا	قَدْ	سَلَفَ
that	he married	your fathers	from	the women	except	that	already	it passed
مَا نَكَحَ آبَاؤُكُمْ مِّنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ط								
whom your fathers married, except what has already passed.								
إِنَّهُ كَانَ فَاحِشَةً	وَ	مَقْتًا	وَ	سَاءَ	سَبِيلًا			
surely it was a foul thing	and	hateful	and	evil	as a way			
إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٣﴾								
It is a thing foul and hateful and an evil way.								
حُرِّمَتْ	عَلَيْكُمْ	أُمَّهَاتُكُمْ	وَ	بَنَاتُكُمْ	وَ	أَخَوَاتُكُمْ		
it was forbidden	upon you	your mothers	and	your daughters	and	your sisters		
حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ								
Forbidden to you are your mothers, and your daughters, and your sisters,								
وَ	عَمَّتُكُمْ	وَ	خُلَاتُكُمْ	وَ	بَنَاتُ الْأَخِ			
and	your fathers' sisters	and	your mothers' sisters	and	daughters of brother			
وَعَمَّتُكُمْ وَخُلَاتُكُمْ وَبَنَاتُ الْأَخِ								
and your fathers' sisters, and your mothers' sisters, and brother's daughters,								
وَ	بَنَاتُ الْأُخْتِ	وَ	أُمَّهَاتُكُمْ	الَّتِي	أَرْضَعْنَكُمْ			
and	daughters of sister	and	your mothers	who	they gave you suck			
وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ الَّتِي أَرْضَعْنَكُمْ								
and sister's daughters, and your foster-mothers that have given you suck,								
وَ	أَخَوَاتُكُمْ مِّنَ الرِّضَاعَةِ	وَ	أُمَّهَاتُكُمْ	نِسَائِكُمْ				
and	your foster sisters	and	mothers	your wives				
وَأَخَوَاتُكُمْ مِّنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ								
and your foster-sisters, and the mothers of your wives,								

و	رَبَائِبُكُمْ	الَّتِي	فِي	حُجُورِكُمْ	مِّنْ	نِّسَائِكُمْ
and	your step-daughters	who	in	your wards	from	your women

وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُم

and your stepdaughters, who are your wards by your wives

الَّتِي دَخَلْتُم بِهِنَّ	فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ	فَلَا	جُنَاءَ	عَلَيْكُمْ
that you have gone in them	but if you have not gone in them	then no	sin	upon you

الَّتِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاءَ عَلَيْكُمْ

unto whom you have gone in — but if you have not gone in unto them, there shall be no sin upon you

و	حَلَائِلُ	أَبْنَاءِكُمْ	الَّذِينَ	مِنْ	أَصْلَابِكُمْ
and	wives	your sons	those who	from	your loins

وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

and the wives of your sons that are from your loins;

و	أَنْ تَجْعُوا	بَيْنَ	الْأُخْتَيْنِ	إِلَّا	مَا	قَدْ سَلَفَ
and	that you gather	between	two sisters	except	that	it already passed

وَأَنْ تَجْعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ

and it is forbidden to you to have two sisters together in marriage, except what has already passed;

إِنَّ	اللَّهَ	كَانَ	غَفُورًا	رَّحِيمًا
surely	Allah	He was	Forgiving	Merciful

إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا²⁴

surely, Allah is Most Forgiving, Merciful.