

24. And also (prohibited are) those women who are already married except whom you rightfully possess (through wedlock). (This is) the decree of Allah upon you. And lawful to you are (all) beyond these, (provided) that you seek them (in marriage) with your wealth desiring chastity and not lust. So for whatever you benefit from them, give them their bridal due as an obligation. And there is no sin on you concerning what you mutually agree to, beyond the obligation. Indeed, Allah is All-Knowing, All-Wise.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا							
whom	except	the women	of	And (prohibited are) the ones who are married			
مَلَكَتْ أَيْبَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ							
to you	And are lawful	upon you.	Decree of Allah	you rightfully possess.			
مِمَّا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ							
not	desiring to be chaste	with your wealth	you seek	that	that;	(is) beyond	what
مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ							
so you give them	from them,	of it	you benefit[ed]	So what	(to be) lustful.		
أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا							
concerning what	on you	sin	And (there is) no	(as) an obligation.	their bridal due		
تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ							
is	Allah	Indeed,	the obligation.	beyond	of it	you mutually agree	
عَلِيمًا حَكِيمًا ۝ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ							
among you - able to	(is) not	And whoever	24	All-Wise.	All-Knowing,		
طَوَّلًا أَنْ يَنْكِحَ الْمُحْصَنَاتُ الْمُؤْمِنَاتُ فَبِنْ							
then (marry) from	[the] believing women	the free chaste	to marry		afford		
مَّا مَلَكَتْ أَيْبَانُكُمْ مِنْ فِتْيَانِكُمُ الْمُؤْمِنَاتُ وَاللَّهُ							
And Allah	(of) the believers.	your girls -	of	your right hands	possess[ed]	what	
أَعْلَمُ بِأَيِّبَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ							
So marry them	(one) another.	(are) from	You	about your faith.	knows best		
بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ							
in a fair manner.	their bridal due	and give them	(of) their family	with (the) permission			
مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ							
those who take	and not	those who commit immorality	not	(They should be) chaste			
أَحْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ							
adultery	they commit	and if	they are married	Then when	secret lovers.		
فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ							
the punishment.	of	the free chaste women	(is) on	(of) what	(is) half	then for them	
ذَلِكَ لِإِنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا							
you be patient	and that	among you	committing sin	fears	(is) for whoever	That	

25. And whoever among you is not able to marry free chaste believing women, then (marry) from those whom your right hands possess of believing slave girls. And Allah knows all about your faith. You (believers) are of one another. So marry them with the permission of their family and give them their bridal due in a fair manner, they being chaste, not committing immorality or taking secret lovers. Then if after marriage they commit adultery, then their punishment is half of that which is prescribed for free chaste women. This is for him among you who fears committing sin, but to be patient

خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٢٥ يُرِيدُ اللَّهُ	Allah wishes	25	Most Merciful.	(is) Oft-Forgiving,	And Allah	for you.	(is) better
لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ	before you	(of) those	(to) ways	and to guide you	to you	to make clear	
وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٢٦	26	All-Wise.	(is) All-Knowing,	And Allah	from you.	and (to) accept repentance	
وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ	those who	but wish	from you,	accept repentance	to	wishes	And Allah
يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ٢٧	27	great.	(into) a deviation	you deviate -	that	the passions	follow
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُقَ الْإِنْسَانُ ضَعِيفًا	weak.	the mankind	and was created	for you;	lighten	to	Allah wishes
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ ٢٨	your wealth	eat	(Do) not	believe[d]!	who	O you	28
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ	mutual consent	on	business	(there) be that	But	unjustly.	between yourselves
مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ	to you	is	Allah	Indeed,	yourselves.	kill	And (do) not among you.
رَاجِيًا ٢٩ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا	and injustice,	(in) aggression	that	does	And whoever	29	Most Merciful.
فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا	easy.	Allah	for	And that is	(into) a Fire.	We (will) cast him	then soon
إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ	from [it],	you are forbidden	(of) what	great (sins)	you avoid	If	30
نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا	(to) an entrance	and We will admit you	your evil deeds	from you	We will remove		
كَرِيمًا ٣١ وَلَا تَتَّبِعُوا مَا فَضَّلَ اللَّهُ بِهِ	[with it]	Allah (has) bestowed	what	covet	And (do) not	31	noble.
بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا	they earned,	of what	(is) a share	For men	others.	over	some of you

٢٥ is better for you. And Allah is Oft-Forgiving, Most Merciful.

26. Allah wishes to make clear to you and to guide you to the ways of those who were before you and to accept your repentance. And Allah is All-Knowing, All-Wise.

27. Allah wishes to accept your repentance, but those who follow their passions wish that you deviate (into) a great deviation.

28. Allah wishes to lighten for you (your difficulties); and mankind was created weak.

29. O you who believe! Do not consume one another's wealth unjustly; instead do business with mutual consent. And do not kill yourselves. Indeed, Allah is Most Merciful to you.

30. And whoever does that in aggression and injustice, then soon We will cast him into a Fire. And that is easy for Allah.

31. If you avoid major sins, which you are forbidden, We will remove from you your evil deeds and We will admit you to a noble entrance.

32. And do not covet for that by which Allah has made some of you exceed others. For men is a share of what they have earned

and for women is a share of what they have earned. And ask Allah of His Bounty. Indeed, Allah is All-Knower of everything.

33. And for all, We have made heirs to what is left by their parents and relatives. And as to those whom your right hands pledged, give them their share. Indeed, Allah is a Witness over everything.

34. Men are protectors and maintainers of women because Allah has bestowed some of them over others and because they spend from their wealth. So the righteous women are obedient, guarding in the husbands absence what Allah orders them to guard. And those from whom who fear ill-conduct, then advise them, forsake them in bed, and set forth (the impending separation) to them. Then if they obey you, then seek no means against them. Indeed, Allah is Most High, Most Great.

35. And if you fear a breach between the two of them, then send an arbitrator from his family and an arbitrator from her family. If they both wish reconciliation, Allah will cause reconciliation between them. Indeed,

وَالنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا	of Allah And ask they earned. of what (is) a share and for women
وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ	All-Knower. thing of every is Allah Indeed, His Bounty.
وَالَّذِينَ عَقَدْتَ أَيْمَانُكَ فَأَنْتَهُمْ نَصِيبُهُمْ	(by) the parents (is) left of what heirs We (have) made And for all 32
إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا	then give them your right hands - pledged And those whom and the relatives.
الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ	33 a Witness. thing every over is Allah Indeed, their share.
وَالَّذِينَ هُمْ عَنْ أَمْوَالِهِمْ حَفِظُوا	Allah (has) bestowed because the women of (are) protectors [The] men
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّمَا فِي الْبُيُوتِ	their wealth. from they spend and because others over some of them
وَالَّذِينَ هُمْ عَنْ أَمْوَالِهِمْ حَفِظُوا	in the unseen guarding (are) obedient, So the righteous women
وَالَّذِينَ هُمْ عَنْ أَمْوَالِهِمْ حَفِظُوا	you fear And those (from) whom Allah (orders) them to guard. that which
وَالَّذِينَ هُمْ عَنْ أَمْوَالِهِمْ حَفِظُوا	the bed in and forsake them then advise them, their ill-conduct
وَالَّذِينَ هُمْ عَنْ أَمْوَالِهِمْ حَفِظُوا	then (do) not they obey you Then if and set forth to them / strike them.
وَالَّذِينَ هُمْ عَنْ أَمْوَالِهِمْ حَفِظُوا	Most Great. Most High, is Allah Indeed, a way. against them seek
وَالَّذِينَ هُمْ عَنْ أَمْوَالِهِمْ حَفِظُوا	then send between (the) two of them, a dissension you fear And if 34
وَالَّذِينَ هُمْ عَنْ أَمْوَالِهِمْ حَفِظُوا	they both wish If her family. from and an arbitrator his family from an arbitrator
وَالَّذِينَ هُمْ عَنْ أَمْوَالِهِمْ حَفِظُوا	Indeed, between both of them. Allah will cause reconciliation reconciliation,

اللَّهُ كَانَ عَلِيمًا خَبِيرًا ۝٣٥ وَاعْبُدُوا اللَّهَ وَلَا							
And (do) not	Allah	And worship	35	All-Aware.	All-Knower,	is	Allah
تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ							
and with the relatives,	(do) good,	and to the parents	anything,	with Him	associate		
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ							
and the neighbor	(who is) near,	and the neighbor	and the needy	and the orphans,			
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا							
and what	and the traveler	by your side	and the companion	(who is) farther away,			
مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن							
(the one) who	love	(does) not	Allah	Indeed,	your right hands.	possess[ed]	
كَانَ مُخْتَالًا فَخُورًا ۚ ۝٣٦ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ							
and order	are stingy	Those who	36	(and) [a] boastful.	[a] proud	is	
النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ							
Allah (has) given them	what	and hide	[of] stinginess	the people			
مِنْ فَضْلِهِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا							
a punishment	for the disbelievers	and We (have) prepared	His Bounty -	of			
مُهِينًا ۚ ۝٣٧ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ							
to be seen	their wealth	spend	And those who	37	humiliating.		
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ							
the Last,	in the Day	and not i	n Allah	they believe	and not	(by) the people	
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ							
then evil	(as) companion -	for him	the Shaitaan	has	and whoever		
قَرِينًا ۚ ۝٣٨ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا							
they believed	if	(is) against them	And what	38	(is he as) a companion.		
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ							
Allah (has) provided them?	from what	and spent	the Last	and the Day	in Allah		
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ۚ ۝٣٩ إِنَّ اللَّهَ لَا							
(does) not	Allah	Indeed,	39	All-Knower.	about them	And Allah is	
يُظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَإِنْ تَكَ حَسَنَةً يُّضَعِفْهَا							
He doubles it	a good	there is	And if	(of) an atom.	(as much as) weight	wrong	

Allah is All-Knower,
All-Aware.

36. And worship Allah and do not associate anything with Him, and do good to parents, relatives, orphans, needy, the neighbor who is near, the neighbor who is farther away, the companion by your side, the traveler and those whom your right hands possess. Indeed, Allah does not love those who are proud and boastful.

37. Those who are stingy and enjoin upon (other) people stinginess and hide what Allah has given them of His Bounty - and We have prepared for the disbelievers a humiliating punishment.

38. And those who spend their wealth to be seen by people and do not believe in Allah and the Last Day. And whoever has Shaitaan as a companion, then evil is he as a companion.

39. And what (harm would come) upon them if they believed in Allah and the Last Day and spend from what Allah has provided them? And Allah is All-Knower about them.

40. Indeed, Allah does not wrong (even as much as) an atom's weight. And if there is a good (deed) He doubles it

46. Among

Part - 5

هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا	“We hear[d] and they say, their places from the words they distort are Jews, and we disobey[ed]”
وَأَسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا	twisting and “Raina” to be heard not and “Hear and we disobey[ed]”
بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا	(had) said, [that] they And if the religion. [in] and defaming [with] their tongues
سَمِعْنَا وَأَطَعْنَا وَأَسْمِعْ وَأَنْظُرْنَا لَكَانَ	surely it (would) have been and look (at) us,” and “Hear and we obey[ed]” “We hear[d]
خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ	for their disbelief, Allah cursed them [And] but and more suitable. for them better
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾ يَا أَيُّهَا الَّذِينَ أُوتُوا	(have) been given who O you 46 a few. except they believe so not
الْكِتَابِ آمِنُوا بِهَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ	with you, what is confirming We (have) revealed in what believe the Book,
مِّن قَبْلِ أَنْ نَطَّيْسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ	or their backs on and turn them faces We efface [that] before
نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ وَكَانَ	And is (of) the Sabbath. companions We cursed as We curse them
أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ	forgive (does) not Allah Indeed, 47 (always) executed. (the) command of Allah
أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ	for whom that other than but He forgives with Him, partners be associated that
يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى	he has fabricated then surely with Allah, associates partners And whoever He wills.
إِثْمًا عَظِيمًا ﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ	claim purity those who [towards] you see Do not 48 tremendous. a sin -
أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا	and not He wills whom He purifies (it is) Allah, Nay, (for) themselves?
يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ أَنْظُرْ كَيْفَ	how See 49 (even as much as) a hair on a date-seed. they will be wronged

the Jews are those who distort the words from their places and they say, “We hear and we disobey” and “Hear as one who does not hear” and “Raina,” twisting their tongues and defaming the religion. And if they had said, “We hear and we obey” and “Hear and look at us,” surely it would have been better and more suitable for them. But Allah cursed them for their disbelief, so they do not believe, except a few.

47. O you who have been given the Book, believe in what We have revealed confirming what is with you, before We efface the faces and turn them on their backs or curse them as We cursed the Sabbath-breakers. And the command of Allah is (always) executed.

48. Indeed, Allah does not forgive that partners be associated with Him, but He forgives other than that for whom He wills. And whoever associates partners with Allah, then surely he has fabricated a tremendous sin.

49. Do you not see those who claim purity for themselves? Nay, Allah purifies whom He wills, and they will not be wronged (even as much as) a hair on a date-seed.

50. See how

they invent a lie about Allah, and sufficient is that as a manifest sin.

51. Do you not see ^{٥٤} those who were given a portion of the Book? They believe in superstition and false deities, and they say about the disbelievers "These are better guided to the way than the believers."

52. Those are the ones whom Allah has cursed, and whoever Allah curses - you will never find any helper for him.

53. Or have they a share in the Kingdom? Then they would not give the people (even as much as) the speck on a date seed.

54. Or are they jealous of the people for what Allah has given them from **His** Bounty? But surely **We** gave the family of Ibrahim the Book and wisdom and gave them a great kingdom.

55. Then of them are some who believed in him and of them are some who turned away from him. And sufficient is Hell as a Blazing Fire.

56. Indeed, those who disbelieve in **Our** Signs, soon **We** will burn them in a Fire. Every time their skins are roasted, **We** will replace their skins with another skin, so that they may taste the punishment. Indeed, Allah is

يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا

manifest. (as) a sin is it - and sufficient [the] lie, Allah about they invent

٥٤ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ

of a portion were given those who [towards] you see Do not 50

الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ

and they say and the false deities, in the superstition They believe the Book?

لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ

those who than (are) better guided "These disbelieve[d] for those who

آمَنُوا سَبِيلًا ٥١ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

(whom) Allah (has) cursed, (are) the ones Those 51 (as to the) way. believe[d]

وَمَنْ يَلْعَنِ اللَّهُ فَنَنْصُرْهُ لَنَصِيرًا ٥٢

52 (any) helper. for him will you find then never Allah curses and whoever

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ

the people they would not give Then the Kingdom? of (is) a share for them Or

نَقِيرًا ٥٣ أَمْ يَحْسُدُونَ

are they jealous Or 53 (even as much as the) speck on a date seed.

النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا

We gave But surely **His** Bounty? from Allah gave them what for (of) the people

إِلَٰهَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مَّلَكًا

a kingdom and **We** gave them and [the] wisdom the Book (of) Ibrahim (the) family

عَظِيمًا ٥٤ فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ

and of them in him believed (are some) who Then of them 54 great.

مَّنْ صَدَّ عَنْهُ ٥٥ وَكَفَىٰ بِهِمْ سَعِيرًا

(as a) Blazing Fire. (is) Hell and sufficient from him, turned away (are some) who

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ

We will burn them soon in **Our** Signs, disbelieved those who Indeed, 55

نَارًا ٥٦ كُلَّمَا نَضَجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا

skins **We** will change their their skins are roasted Every time (in) a Fire.

غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ

is Allah Indeed, the punishment. so that they may taste for other (than) that,