SURAH NISA

بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ

the One your Lord Fear mankind and do a soul from created you and dispersed its mate from it Who created from both of And many men and women and the with it you ask through Whom Allah fear Indeed wombs Watchful is over you Allah is Indeed, it is wombs

c. and do their wealth to the orphans And give to the orphans indeed, it is wealth great a sin is Indeed, it is wealth great a sin is
you will be able to do that not you fear and do not your wealth to consume not with the good, with the bad exchange not of the orphans, the orphans seem with justice or three, two, the women suitable from you to marry one
that you may not That is more appropriate hand . oppress

But graciously their dower the women And give on their anything if anything to you they remit if . and ease in satisfaction then eat it, فَكُلُوهُمْ
And do not provide for the foolish a means of support, but provide for the orphans and the near relatives, and clothe them and speak words of kindness to them as a Reckoner, and do not give God’s provision to the foolish, or you will perceive it, then deliver it to them. When you test their wealth, then let him eat of it whom you test. And Allah is a Reckoner, a sufficient Judge.

For the men, a portion of what is left for the parents, and for the women, and the near relatives. When the time of division of the inheritance comes, then let the orphan and the poor, and the relatives of the deceased, and the orphans, and the needy, and the beggars, speak from it, and give them of it the portions they should receive. And Allah provides a means of support.
And let fear of Allah be upon them, for their parents, their brothers and two females. Indeed, Allah makes only women weak offspring of two females, and let them fear about them. And if he left one third of what he has made provision for his mother, his parents and his brothers and two of his sisters, and if he has any debt or of which he has made provision for his children, to which he hastened. And if he has no provision for his children and parents, he has no obligation to you. And if he has provision, then the nearer of his children to him is the better for him. -And your parents, Allah has made them in obligation to you. And it is not for you to know which of your parents are nearer to obligation. All-Wise, Knowing
by your any left.of what is half

And for you,any wives if not what

for them,if a child for them is

then for you,what

اَلرُّزْغُ عِنْهُمْ, فَلَكُمْ مَثَلَّكُمْ تَرْكُنَّ يَبْهَا;

they have made after,any left.of what is the fourth And for them,any debt or which

is the fourth., èlif a child for you is not if you left what of a man,if

And for you,what

fِلَكُمْ مَثَلَّكُمْ تَرْكُنَّ يَبْهَا;

for you have made after,you left what whose wealth is to a woman

And if any debt,or which and for one,or has no parent or child,then for you is

أَوْ أُوْلِيَاءُ ﻟَوْهُ ﻓِي ﺧَلَيْلٍ;

what

sَيُؤْخِذُ ﻣِنْ مَوْلِدِهَا ﻣَنْ إِرْبَاحٍ;

Allah is All-Knowing And Allah from ordinance

Forbearing

and,of Allah are the limits

Hُدَوْدُ ﻋَلَى, ﺎَلِلَّهُ ﻣَن

He will,His Messenger obeys

wُرَسُوْلُهُ، ﺎَلِلَّهُ ﻣَن

underneath flows to Gardens he admit him

And,they will abide forever - the rivers them.

the great is the success that

and Allah disobeys Allah,disobeys

and whoever

He will admit - His limits, and transgresses, whoever Messenger is a. And for him,he in it will abide forever, to Fire, him .humiliating, punishment
your immorality commit against then call to witness women they testify And if among you four of them comes to then their houses in confine them for them Allah makes or the death them then, among you commit it And the two who and correct they repent, if. But if. punish both of them from both of then turn away, themselves. Most-Merciful, Oft-forgiving is Allah, Indeed. them is for Allah by the acceptance of repentance Only they in ignorance do those who will have Then those soon after repent. All and Allah is, upon them from Allah forgiveness. All-Wise, Knowing for those is the acceptance of repentance And not the evil who approaches one of them to his deeds those and not; now repent. Indeed he says, death. Those are disbelievers who. are painful a punishment for them. have prepared
surah nisa

for you is lawful to marry that which has passed... and a thing that you dislike. But if you carry out a thing that perhaps will do you much good, then do not do it. Would you take it?... And do not marry whom it is lawful to marry, except of the women of your fathers... and an immorality that has gone before.
and your mothers are to youهُرَّمْتُكُمْ عَلَيْكُمْ Forbidden
and your fatherâ€™s sisters and your sisters daughters
and daughters of and daughters of sisters
and the of sisters and daughters brothers
and your nursed you of your mothers
of your and mothers the nursing from sisters
your are in who and your step daughters wives
you had whom your women of guardianship
you not if, if, then there is no, with them relations
on sin then there is no, with them relations had
are those who, of your sons And wives, you
you gather and that your loins from has what except
two sisters between together
-Most, Oft-Forgiving is كَانَ عُفُوًا Allah, Indeed 
-Merciful
And prohibited are the ones who are married except women whom you rightfully possess. And are lawful upon you, women to whom you seek, that what you desire to be chaste among them is beyond what you give from them. And what you benefited, from it you agree. And there is as an obligation their bridal due concerning what you mutually sin by repenting. Indeed, Allah, All-Wise, All-Knowing, is He, the Maker of Al-Latas'ā. So you give of your wealth so you give of it, whatever you give of it, you benefited. And what you seek, that what you desire to be chaste among them is beyond what you give from them. And what you benefited, from it you agree. All-Wise, All-Knowing, is He, the Maker of Al-Latas'ā.
And whoever among you - able to afford among you - able to afford, to marry the believing free chaste possessed of the believing girls.

And Allah knows best of the believers' hands are not possessed of the believing girls. And whoever knows best of those who commit immorality is half of what is on their hands. And Allah is Most Merciful, Oft-Forgiving.

Oft when secret lovers of the believing girls - those who take them for free chaste then for adulteries, if they commit them, in a fair manner and give them their bridals and their family permission and to make clear and to accept from repentance for you. And Allah, the One Who follows the ways of the weak, is All-Knowing, All-Wise. And Allah, the Most Merciful, the Merciful, the All-Peaceful, the Free Chaste, the One Who created the mankind.
Surah Nisa

You eat, Do not be believed. Who is the believer of Allah? He who says, "There is no god but Allah."

But unjustly, between yourselves, wealth, And do not, among you, mutual consent, But a business of great sins, that any of you, neither he nor you, can change Allah. Indeed, He is the Knower, Most Merciful.

And whoever does unjustly, that we will cast him into a Fire, then soon, injustice, a noble entrance, and We will admit you, Allah, for He is easy, and that is for you, what you avoid, if you repent, of your evil, We will remove it, from you, and We will make your heirs to an entrance, and We have made for all, And for all, and the relative, the parents, and the left, then give, your right hands, pledged, whom they have promised, a witness, a thing, to every, if you, are Allah, Indeed.}

For men, others, over some of you, For who they earned, of what, share, His of what, they earned, of what, share, All-Knower, of every, whom, He has bestowed, And do not, for the rich, to the poor, And for all, what, is a share, And ask Allah, Indeed, and for women, for the men, they earned, of what, share, His of what, they earned, of what, share, Indeed, Allah, and for all, what, is a share, And for all, what, all, to every, if you, are Allah, Indeed.
The Last Dialogue

The men are protectors of some of women because Allah has bestowed their wealth over them and because others advise them and set some of their wealth aside. So the righteous among them spend their wealth in the unseen. They are protectors of the women who spend their wealth in the unseen, guarding for them the bed in which they are put, and forsaking them. Then if they obey you, then do not seek against them except that you spend on them a way not most high, not most great.

And if you fear a dissension between the two of you fear. And if his family from an arbitrator send then send, whom from an arbitrator send, whom from her family send, whom from an arbitrator send. If the two of you think best, let reconciliation be between both of you, and if you fear a dissension between both of you let reconciliation be between both of you, and if you fear a dissension between both of you let reconciliation be between both of you.
And do not associate with Allah. And worship Allah, and do good, and to the parents, and the orphans, and the neighbors, and the travelers, and the people, and the visitors, and the guests, and the prisoners. Indeed, Allah is the One who loves the pious. 

And those who spend their wealth in the way of Allah, and others who believe, then evil is not against them. Allah has prepared for them Paradise. 

And what harm was there in associating with Allah? Allah is the All-Knowing, the Most Hearer.
of an as much as weight wrong does not Allah, Indeed
and He doubles it a good there is And if atom
...great a reward near Him from gives

We when So how will it be
and We a witness every bring
...as a witness these people against bring
...disbelieved those who will wish On that Day
...with was leveled if the Messenger disobeyed from they will be able to hide and not the earth them
...any statement - Allah

Do not! believed who O you يَا أَيُّهَا الَّذِينَ أَمَنُوا أَصِلُّوا أُهُدَيْتُكُمْ until prayer
...are intoxicated while you know
...when you are saying except impure you And if you have bathed until
...way of one came or a journey or ill or are the you have touched or the toilet from you
...then do water you find and not women and wipe with clean with earth stayammum and your your faces your and Indeed Allah, Oft-Forgiving, Oft-Pardoning
those who were given to you, you see Did not Do not and the error of the Book portion from the way you stray that wishing and about your enemies knows better And Allah is sufficient and sufficient, as a Protector Allah is sufficient . as a Helper we distort, are Jews Of those who He had and they say their places from words to be, not and heard and we disobeyed heard and with their tongues twisting and Raina heard had that they And if the religion in the for better, surely it would have been, look at us Allah cursed And but. and more suitable them except they believe so not, for their disbelief. few

in the Book have been given who or not with you, what is confirming what isصدٍّا对我们 having revealed. before We efface faces We curse them or their backs We are as of the Sabbath companions. and. of Allah. is always executed. of Allah
Indeed Allah does not forgive except for whom He wills, and He forgives as much as the speck of a hair.

And whoever has fabricated a sin, he has fabricated it for himself. A tremendous punishment awaits him.

Those who invent the lie and say, ‘We have been purifying ourselves’—Allah does not purify them with Himself, and not will they be wronged even as much as a hair.

And they say, ‘We have been guided’,—Allah does not manifest as a sin on a date seed.

They invent, ‘What is your proof?’—Their proof is they would not give a date seed.

Do not see you see those who believe in the Book, and they say, ‘We are better than these former unbelievers’—A tremendous punishment awaits them.

Those were given a portion of the Book, and they believe in it, and they say, ‘We believe in your Allah, we believe in His Book, we believe in the portion of the Book which has come to you and the false deities which we associated with Allah’—None of them will have a helper.

And whoever finds a helper, Allah will curse him. Then will you find those who are the ones Allah has cursed. Then never will Allah forgive whoever disbelieved and those who disbelieved the Book for a share of the people of the Kingdom. If so, what a tremendous punishment!
The Last Dialogue

54. do they jealous of the people? But surely, His Bounty and the Book of Ibrahim gave the family of his family a kingdom and We gave them wisdom and of.

55. We advise you, for other than that which is sufficient for them, as a Blazing Fire is Hell.

56. in Our Fire, we will burn them soon, having turned away from him. Those who believed in Our Family, were some who believed. Indeed, Allah, the Mighty, the Wise.

57. And those who believed in the good deeds and did not suspect him, We will admit them, and We will admit them to the rivers underneath Gardens which flows from the rivers, and We will admit them to the family of the family of Ibrahim, and We will admit them.

58. Indeed, Allah orders you to render to the people what is justly due, and when their owners are in doubt, trusts with the `ulama`, and judge between the people excellently, and advise with what He advises you. Indeed, Allah, the All-Knowing, the All-Seeing, the All-Hearing. Indeed, Allah, the Most Merciful.
And those having obeyed the Messenger and the authority of Allah referred it to you not in any way except that you would judge among men what Allah would judge between you and those having aversion. That is best. The Last Day will be a final determination. What has been mentioned was but a guidance for you. They wish to make the false deities among you all equal to Allah. If you were to obey them you would not believe in Allah. Those who claim towards Allah will seek to make him disgraceful. If you do not see what they say, then say ‘We believe in what Allah has revealed and you see. What the Messenger has revealed’. And when you see the hypocrites, turn away. Be not near them. When they come to your hands, strike them. If they come to you, then refer them to Allah. He knows what is intended and what is concealed. Not by Allah, by Allah! and reconciliation is best. Except you feel you were sent forth to bring good and to make things right, except that you feel you were sent forth to bring good or harm. And if you hold faith that you have faith, then you are of the upright.
And not We sent any Messenger by the permission of Allah except that We sent Our last Messenger with their heart strengthened to be sure it would be their own souls to be accounted among the merciful, Oft-Forgiving Allah who have found

But no, by your Lord, they will not, say about what they make you judge. Until they believe and their hearts become what they have decided and submit. and not between them arises anything about what they themselves find in it, what they wronged when, they were advised, of Allah, and asked forgiveness, surely they would, the Messenger, Allah, for them, for the forgiveness, Allah knows. We would have given them a great reward, And then a few. What they were advised, with it, surely it would have been better for them, and stronger, having been strengthened. from themselves, from our Lord, they would have done, you, your houses, it, from forth that they, Anathem from them, except it, a few. Anathem from them, with it, had they been advised, to what they wronged, and to what they were advised. We would have given them, And then a great reward,عمليمًا، أجراً.أجراً.
to the straight Way
And We would have guided them

then
And the Messenger O Allah obey
And whoever obeys Allah has bestowed His Bounty
And the Prophets, the righteous, and the martyrs.
And Allah is Truthful, and He is the Knower.

and Allah is All-Knower

Take this! Or advance in groups

then

And if it befalls you, let whoever among you has favored you, be the first among you to present with Allah while He is with you.

he would, from bounty
And if it befalls you, if you had not been between him and you, I had been certain that not as if I had seen any affection between him and me.

Oh! I wish I had been a great success then I would have attained success.
So let fight in the way of Allah for the life of the world and the way of the life of the Believers for the Believers. And whoever achieves victory or then he is killed, Allah will reward him a great reward.

And what is that not for you of the way that you fight for Allah and His Messenger among the believers and for those who are weak of men, and the children and the women and the oppressors and the false deities. Our Lord has appointed for those who disbelieve a way of the strategy which is true and appoint a protector for you from among Our people and appoint a protector for yourself from us a helper. And appoint for the Shaitaan of the false deities a helper. Indeed, of the Shaitaan is a great spy.

So fight against the weak of the false deities and appoint for those who are weak of men a protector that not for you of the way to take us out of this land which Our Lord has appointed for us, and appoint a protector for yourself from us a helper. Indeed, of the Shaitaan is a great spy.
when it was said to them: Have you not seen Al-lāh's those who, towards you, restrain your hands and call you to the prayer? Then they said, when they fear the fighting and the zakah was ordained upon them, the people were insufficient for them and said, why Lord? Allah is sufficient for you and whoever fears Allah. And We have sent you as a Messenger to the people. Even as much as a hair on a date-seed will be wronged.

Wherever you be, will overtake you death. And lofty towers are even if you are lofty. This, they say, any good befalls them if they say, any evil befalls them. And if, from the people, with these. So what is wrong? Whatever befalls you from Allah, a messenger from Allah. And We have sent you as a Messenger to the people, and Allah is sufficient in witness.
The Last Dialogue

80. And then surely He who obeyed the Messenger turns away, and whoever turned away


81. Then if you say that which other than that which they plan by night, and whoever

82. Then do not surely they would have known it

83. And who and His bounty if not surely you would have followed
you are not the way of Allah.\textit{So fight for your faith.} And encourage the faithful.\textit{And if a Keeper intercedes for you, he will restrain that Allah} will have an intercession of evil.\textit{And Allah will have a share of punishment} for those who disbelieved.\textit{So fight and be strong and more truthful than it.\textit{And who wishes for Allah's approval and} who is more truthful than it?\textit{And He will find astray.}}
they disbelieve if they wish. So do not kill allies until they take you while they be wishing and they are returned. Every time they with- draw from you, you and your people secure from them and they secure from you. And if they come, make a treaty, or issue a challenge to fight, and if they fight, you have power over them, surely He would have given them power if He willed. And if their hearts are plunged into fighting, you and I will surely make you allies. But if of Allah the way and kill and seize them, then will I give you and your people power over those who come, or is a treaty between them, and between them that restrains their hearts. And if Allah gave them the peace, you and your people will have fought them, and surely they would have fought you. If they come, may they not join you while their hearts are not secured from you. And surely they would have fought you while their hearts were plunged into fighting.
And whoever kills a believing person intentionally, his recompense is Hell, and He will curse him and He will prepare a great punishment for him. And Allah’s wrath will fall on him, and Allah’s curse is severe. Wise is Allah, Knowing.
the ones who sit are equal to the ones who are other than believers, and the ones who strive, and their lives with their wealth. Allah has preferred the ones who strive to the ones who sit, and their lives with a reward. And to all, Allah has promised forgiveness and mercy from Him. Most Merciful, Oft-Forgiving is Allah. The Last Dialogue
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Indeed, they themselves were wronging Angels while they were saying, ‘Are you? In what condition, say they? If in oppresed spacious places of refuge, and it is an обеспäe of Hell, will have their abode, those espöier evil.

And Allah is - those whom, they become incumbent, on the earth. And whoever in the way, finds many places of refuge, And whoever from his home leaves. And whoever, abundance and His is, to an emigrant, the death overtakes him, then, Messenger of Allah "became incumbent" his reward, and it is certain. Most Merciful, Oft-Forgiving, and Allah is.
And when you travel upon the earth then do not shorten the prayers, and if you fear that you may harm those among you who have prepared the disbelievers, then let stand the prayer behind you, and let them take their arms and let them take the prayer with you, and if they have prostrated then let them be among them; they have not disbelieved or disbelieved anything that has not been mentioned among them. Wished you had prepared an enemy against you who would blame you about your neglect of the prayer and your baggage and your arms, and if you lay upon you any blame you are sick or trouble your arms. And when you take the prayer you have prepared and if you take the prayer, the prayer is a punishment to the disbelievers.
The Last Dialogue

then, the prayer you have finished, and lying while you are secure, and sitting standing.
And seek forgiveness. And do not argue those for whom do not love.

If indeed Allah has shown you with what He is Most Merciful, Forgiving.

We have sent down the Book to you, that you may judge between the people, so that you may judge the truth.
And do not be weak in pursuit of the wrongdoers. And do not be weak, then indeed, they are suffering like what you are suffering, if not what Allah has shown you, indeed, they hope for the deceitful, for the deceitful, they hope not. And Allah has shown you what Allah has shown you, what a pleader for the deceitful be, what a pleader for the deceitful be, which is not.

的确，他們也正受著和你一樣的苦難，他們希望得到欺騙者為他們尋求的希望，但是，如果你們保持堅強，不公開地爭議，你就不會受到他們的迷惑，而會成為眾人中的指標者。
but they do not seek to hide the people from God and He cannot hide what they plot by night when they do. He does not reveal except to His servant who earns manifest what. And Allah is the Most Merciful, All-Encompassing.

- Those who argue for you argue that you will be with them on the Day of Resurrection. All people will be enlarged. Allah is Most Merciful, Oft-Forgiving. And whoever seeks forgiveness then, his soul will be轻塞ب, the word: whoever earns a fault then surely, on an innocent, he has thrown then, a sin. And whoever is with a slander, he will be with them on the Day of Resurrection. And Allah will be with them. He, Knowing, All-Wise, Most Merciful, All-Encompassing.
and upon you for the Grace of Allah if not. And if not of a group surely had resolved - His Mercy to them. But not mislead you. They will harm you and not except them. And Allah has sent down and taught and the Wisdom and the Book and the Grace And is known what you did not. And so have you not? Upon you. Great upon you. Allah.

There is no secret much in good. He has said that he is except talk. Bet or kindness or charity or orders who. And the people. Then. Of Allah pleasure. Of his followers. That does not. A reward. We will give him soon.

And whoever opposite. He has become clear what after. Of the way. He follows guidance and he has turned to what. We will turn him. We will burn him far away. And evil is. In Hell.

Indeed, Allah does not forgive that. He forgives other what. But He forgives, with Him. Associated And whoever for whom that. He will surely lose then surely with Allah partners straying far away.
female besides Him they invoke Not ِإِنَّ يُدْعُونَ Shaitaan except they invoke and not deities rebellious.

I will surely, and he said Allah cursed him لَعَنَّهُ اللَّهُ and appointed a portion from your slaves مَفْرُوضًا.

And I will surely mislead them, so they will desires in them and surely I will order them, desires in them of the cattle the ears اذَاً أنَّ اللّهُ surely cut off of the creation خُلُقَ so they will surely change فَلْيَعْبُرْنَ the Shaitaan takes يَتَّخِذُونَ And whoever. Allah besides - he has lost خَسَرَ then surely فَقَدْ دُونَ Allah عَبَادِيَكَ. manifest مُبِينًا loss.

He promises them يَعْدُهُمْ except - the Shaitaan promises them not وَلَا يُمْنَى. deception.

Those مَا نَهْمُ أَوْلَيْكَ their abode جَهَنُمُ and not - Hell يَجِدُونَ any escape مُحِيصًا from it عَنَّهَا find.

We will admit them and do believed وَإِلَّا الْمُتْبَرِكُ deveeds We will admit them and do believed وَإِلَّا الْمُتْبَرِكُ deveeds.

Gardens and, in truth, of Allah A Promise abide. forever. in it أَمَنُّ اللّهِ's truer.阶言 Allah than who أَصِدَقُ مِنِّ Allah ِلَّهُ in it A Promise abide. forever. in it أَمَنُّ اللّهِ's truer.
of the desire and not by your desire Not to be evile does the Book People for him he will find and not for it recompensed any helper and not any protector besides دُونِ اللهَ besides

the righteous is a friend of does And whoever is a male or a female he will enter then those believer even as much as the speck on a they will be wronged not .date-seed

than one is better And who is a good and he to Allah his face, وَهُوَ أَحْسَنُ دِينًا مَّمْرُونَ to Allah's religion of Ibrahim and follows upright And Allah took as a friend Ibrahim. إِنِّهُ إِبْرَاهِيمَ إِبْرَاهِيمَ And Allah took upright

is and what the heavens is what And for Allah the heavens is and is the earth thing of every And Allah and is All the earth. مُحَيِّطًا for every Allah and is the earth. Encompassing
And they seek your ruling. Oft do they seek your ruling. Allah gives you the ruling, His Book, and His Prophet saying: Women and girls: concerning what they desire, what is best for them, and what is ordained for them, and who are to whom, and the conditions of divorce and reconciliation. And Allah, Most Merciful, says: Do not give them except what is due from fear of sin, and do not mix up that which is纯洁 and what is corrupt, and do not give them out of greed. And if you do so and make free those whom you desired, and leave her, it is better for you, and for them, and it is more righteous for you. And if it is said to you: Will you be able to reconcile? Say: Oft are the inclined like the suspended, and the suspended like the inclined. And if you do not want to reconcile, then indeed Allah is Forgiving, Most Merciful.
130. And if they separate, their reward is from Allah, and Allah is sufficient, All-Wise, Encompassing.

131. and the heavens is in whatever we have instructed you, and yourselves, that you fear Allah then indeed - disbelieve And Allah is in the earth and whatever heavens is Free of need, Praiseworthy, Disposer of affairs.

132. And Allah is sufficient, the earth is in whatever as a, and each of you people, He can take you away, if He wills. And Allah is over others and yourselves, and whoever desires wealth of the world, and the other of the world, and the other desires desires of the world, desires of the world. And Allah is the reward of the world, and the other desires desires of the world with. And Allah is All-Seeing, All-Hearing, and whoever desires desires of the world, and the other desires desires of the world.
of the custodians! Be it is even if to Allah as witnesses and the parents or yourselves against is for Allah poor or rich he be. So do not to both of them nearer And if you deviate lest desire of Allah, then indeed, refrain or distort. All-Aware! He revealed upon revealed upon the Book and the Messenger, and the Book and the Messenger, and His Angels in Allah disbeliefes whoever the and the Day and His Messengers, His Books straying, he has lost the way, then surely, Last indeed, whoever, then, believed who increased, then, believed will guide and not forgive Allah will not forgive them. to a right way. is for them that to the hypocrites Give tidings of painful.
as allies to the disbelievers. Those who do not seek the believers instead of the honor of Allah, it is all for their honor. But indeed, if they engage in a conversation, they will gather together in Hell all together.

And surely He has revealed the Verses of Allah to you. He has sent down to you a Book in which is guidance to the believers and protection over you. And Allah will make you a victory. Those who were waiting for you, they say "We were not with you, and we have not protected you. But if there was a victory, we would have taken part in it."

The Last Dialogue
and seek to deceive the hypocrites. Indeed, Allah lets go astray lazily the lowest Allah stands and correct those who repent. Except to Allah and hold fast themselves then those will be sincere in their religion, for Allah will give a great reward the believers. And soon, the believers will be among the successful. What if by punishing you would Allah do. And Allah is knowing, appreciative.
And We \( \text{do not love} \) \( \text{the public mention of the evil} \) \( \text{by the one who except the words of evil} \) \( \text{All-Knowing, All-Hearing} \) \( \text{and we disbelieve} \) \( \text{true,} \) you conceal or you disclose.

\( \text{If they say} \) \( \text{you believe in Allah and His Messengers} \) \( \text{and His} \) or \( \text{those who} \) \( \text{disbelieve} \) \( \text{between} \) \( \text{we disbelieve} \) \( \text{We believe,} \) they say \( \text{that} \) they wish. 

\( \text{And they wish} \) \( \text{that} \) \( \text{in some} \) \( \text{the one who} \) \( \text{some} \) \( \text{have prepared} \) \( \text{punishment} \) \( \text{they say} \) \( \text{that} \) \( \text{between} \) \( \text{a way} \) for the disbelievers. 

\( \text{He will give} \) \( \text{of them} \) \( \text{one} \) \( \text{soon} \) \( \text{those} \) \( \text{of} \) \( \text{them} \) and not the words of evil. 

\( \text{Oft} \) \( \text{the words of evil} \) \( \text{All-Knowledge} \) \( \text{All-Hearing} \) \( \text{All-Powerful} \) \( \text{Pardoning} \) \( \text{Allah} \) \( \text{truly} \) \( \text{are the disbelievers} \) for the disbelievers. 

\( \text{And We} \) \( \text{We believe in Allah and His Messengers} \) \( \text{and His} \) \( \text{Any between} \) they differentiate any \( \text{they} \) \( \text{Differentiate} \) \( \text{between} \) \( \text{and not} \) \( \text{Messengers} \) \( \text{He will give} \) \( \text{of} \) \( \text{them} \) \( \text{soon} \) \( \text{those} \) \( \text{of} \) \( \text{them} \) and not. 

\( \text{Oft} \) \( \text{And Allah is} \) \( \text{their reward} \) \( \text{most merciful} \) \( \text{Forgiving} \)
you bring that of the Book to the People. Ask you, 'Is there a book in heaven?' Then the heaven, from the book, came to those who had them, indeed, for they said, 'We have greater than this.'

Show that Musa, when he had brought the calf for worship, then We forgave them, for their saying. And We gave him the Book, manifestly, and We raised on the mount over them, 'Peace,' their covenant and their disbelieving of Allah and His signs and their killing any right without the Prophets and their saying so for their disbelief. Allah has taken Our hearts, their saying that, set a seal on their hearts. Nay, except a few, they believe not.

And for their disbelief, also, their killing of the prophets and their disbelief of Allah and His signs and their disbelieving of the Prophets and their saying so for their disbelief, except a few who believe. Nay, set a seal on their hearts. And We gave them authority.
Indeed, we killed the Messenger of Maryam, son of Isa, while they crucified him. And Allah raised him to them. It was made to appear so that they would not believe him. And Allah is the One who is certainly the Knower of the People. Nay, Allah raised him while certainly they killed him, and Allah raised him towards Him. Allah is the All-Wise, All-Mighty.

And there is not a Book among the People whose teaching even the most of them believe. Surely he believes good things for them, and for their Wealth, and for their wealth, which they themselves had made unlawful. Nay, Allah has prepared among them punishment painful. And Allah has prepared for the disbelievers a People among the nations whose wealth they have prepared wrongfully, and for their usury they have been forbidden. Nay, they were not made lawful, and Allah is the Knower of the People who were forbidden.
We have mentioned them to you, as we have to you, all the Prophets, after Nuh, to Ibrahim, to Isma'il, to Ishaq, to Yaqub, and Yūnus, and Ishaq, and Ishaq, and Ayub, and Dawood, and Sulaiman, and Harun, the tribes of the Zabūr. And We gave to you, Allah, in a conversation, to you, Allah, of Musa, to you, Allah, for the Messengers, the bearers of glad tidings, and the Messengers, are warnings for mankind, and not a reason for any argument against Allah, All-Wise, All-Mighty, Great reward. We will give them, those of the Last Day, the great reward.
Surah Nisa

He has revealed what bears witness to Allah and with His Knowledge. He has sent it down as a bear witness to what bears witness to Allah. But He will guide and the Angels, if you as a witness. And Allah is sufficient with His Knowledge and to forgive and to Hell to a way. It is better for you, believe it is better. But if you disbelieve, you disbelieve in whatever belongs to Allah, indeed, and the earth, and the heavens, Knowing Wise, All-Knowledgeable, Allah, Knowing. What is in the most true. From your Lord, with the truth. As a witness, so your Lord, by the truth of your Lord. None of them has come to you. Surely, mankind will abide forever. By Hell. Except that is easy. Allah for on the way. The way, to Hell. Abiding in it. And did wrong, those who disbelieved, until they have strayed, far away. Indeed, those who, Allah, the way, of Allah, the way, from hinder. And not, to forgive, not Him, until He guides them. And not, them. Indeed, those who disbelieved, until they have strayed, far away. Indeed, those who, Allah, the way, of Allah, the way, from hinder. And not, to forgive, not Him, until He guides them. And not, them. Indeed, those who disbelieved, until they have strayed, far away. Indeed, those who, Allah, the way, of Allah, the way, from hinder. And not, to forgive, not Him, until He guides them. And not, them.
Do not! of the Book, O People, and do not your religion in excess of the truth. Except Allah and His Messenger, say not, "We have a Messenger of Maryam, son of Maryam, Isa, Messiah, which He gathered near to Allah. Three say, "There is no god but Allah. Glory be to Allah! He should have a son for Him, or a Messenger from Allah, or a spirit conveyed by Him. Glory be to Allah! He will disdain the ones who are slave of Allah, the Angels, and not the ones who are from the Archangels. And whoever disdains Him, near to Allah, then He will gather them all together towards Him. Allah is sufficient in all the affairs.
the and did believed those who righteous deeds
And as His Bounty and give them more reward and were those who for with a painful punishment any and not any protector besides Allah themselves .helper

a convincing has come to you Surely! O mankind! Let your Lord from proof .a clear light

and held believed those who from Mercy in then He will admit them fast to Himself and will guide them Himself .on a straight way

gives you a ruling.

Say, "Allāh makes it clear. They seek your ruling concerning a ruling they seek your ruling.

And he hath not died and he hath a sister. Then for her, a child. And he hath a child. Then for him. And if he left no heirs, a female. And he hath a female. Then for her. But if a child for her, is not to her. But if a child for her, is not, then for them. But if a child for her, is not, then for them. But if a child for her, is not, then for them. But if a child for her, is not, then for them. But if a child for her, is not, then for them.

If there were two of them, a half of what is a half. If there were two of them, a half of what is a half. If there were two of them, a half. If there were two of them, a half. If there were two of them, a half. If there were two of them, a half. If there were two of them, a half. If there were two of them, a half.

And they seek your ruling concerning the Kalala. Then for the Kalala. Then for the Kalala. Then for the Kalala. Then for the Kalala. Then for the Kalala. Then for the Kalala. Then for the Kalala. Then for the Kalala.

And if a man died, a child died. And if a man died, a child died. And if a man died, a child died. And if a man died, a child died. And if a man died, a child died. And if a man died, a child died. And if a man died, a child died. And if a man died, a child died.