

النِّسَاء AnNisa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain has spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom you claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah has been a watcher over you.

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

2. Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! That would be a great sin.

وَأَتُوا الَّتِي مَلَآ أَمْوَالَهُمْ وَلَا
تَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا
تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ
كَانَ حُوبًا كَبِيرًا ﴿٢﴾

3. And if you fear that you will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if you fear that you cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that you will not do injustice.

وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي
الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ
مِّنَ النِّسَاءِ مَثْنَىٰ وَثَلَاثَ وَرُبَعًا
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً
أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ
أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

4. And give unto the women (whom you marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then you are welcome to absorb it (in your wealth).

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ
فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ
نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾

5. Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah has given you to maintain; but feed and clothe them from it, and speak kindly unto them.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ
الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا
وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ
وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾

6. Prove orphans till they reach the marriageable age; then, if you find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when you deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah suffices as a Reckoner.

وَابْتَلُوا الَّتِي تَمَىٰ حَتَّىٰ إِذَا بَلَغُوا
النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِّنْهُمْ رُّشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ
يَكْبُرُوا ۚ وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ
إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ
وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

7. Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ
كَثُرٌ نَّصِيبًا مَّفْرُوضًا ﴿٧﴾

8. And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾

9. And let those fear (in their behavior toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

10. Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

11. Allah charges you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertains the third; and if he have brethren, then to his mother appertains the sixth, after any legacy he may have bequeathed, or debt (has been paid). Your parents and your children: You know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ
لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن
كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا
مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن
كَانَ لَهُ وَوَلَدٌ ۚ فَإِن لَّمْ يَكُن لَهُ
وَلَدٌ وَوَرِثَةٌ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ
فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ
السُّدُسُ ۚ مِمَّنْ بَعْدَ وَصِيَّةِ يُوصِي
بِهَآ أَوْ دِينَ ۖ ءَآبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا
تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ
فَرِيضَةٌ مِّنَ اللَّهِ ۗ إِنَّا اللَّهُ كَانِ
عَلِيمًا حَكِيمًا



12. And unto you belongs a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, has been paid). And unto them belongs the fourth of that which you leave if you have no child, but if you have a child then the eighth of that which you leave, after any legacy you may have bequeathed, or debt (you may have contracted, has been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any

﴿ وَلَكُمْ نِصْفُ مَا تَرَكَ
أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ
وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ
فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ
بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ
دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا
تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ
وَلَدٌ فَإِنْ كَانَ لَكُمْ
وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا
تَرَكَتُمْ مِنْ بَعْدِ
وَصِيَّةٍ تُوصُونَ بِهَا أَوْ
دَيْنٍ وَإِنْ كَانَتْ
رَجُلٌ يُورَثُ كَلِيلَةً
أَوْ أَمْرَأَةً وَلَهُدَّ أَخٌ
أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ
مِنْهُمَا السُّدُسُ فَإِنْ
كَانُوا أَكْثَرَ مِنْ ذَلِكَ
فَهُمْ شُرَكَاءُ فِي

legacy that may have been bequeathed or debt (contracted) has been paid, not injuring (the heirs by willing away more than a third of the heritage). Thus is it ordained by Allah; and Allah is All Knowing, Most Forbearing.

الثُّلُثِ مِنْ بَعْدِ وَصِيَّةِ يُوصَىٰ
بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ
اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

13. These are the limits (imposed by) Allah. Whoso obeys Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell forever. That will be the great success.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٣﴾

14. And whoso disobeys Allah and His messenger and transgresses His limits, He will make him enter Fire, where he will dwell forever; his will be a shameful doom.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا
خَالِدًا فِيهَا وَلَهُ عَذَابٌ
مُّهِينٌ ﴿١٤﴾

15. As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).

وَالَّتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

16. And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.

وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَعَازُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا

17. Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relents. Allah is ever Knower, Wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

18. The forgiveness is not for those who do ill deeds until, when death attends upon one of them, he says: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ
يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا
حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ
إِنِّي تُبْتُ الْعَنَ وَلَا الَّذِينَ
يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا
أَلِيمًا



19. O you who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) you should put constraint upon them that you may take away a part of that which you have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein Allah has placed much good.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّ
لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا
تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا
ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ
بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ
بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ
فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَتَجْعَلَ
اللَّهُ فِيهِ خَيْرًا كَثِيرًا



20. And if you wish to exchange one wife for another and you have given unto one of them a sum of money (however great), take nothing from it. Would you take it by the way of calumny and open wrong.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ
مَكَانَ زَوْجٍ وَءَاتَيْتُمْ
إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا
مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بِهْتِنًا
وَإِنَّمَا مُبِينًا

21. How can you take it (back) after one of you has gone in unto the other, and they have taken a strong pledge from you.

وَكَيفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ
بَعْضُكُمْ إِلَىٰ بَعْضٍ
وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا
غَلِيظًا

22. And marry not those women whom your fathers married, except what has already happened (of that nature) in the past. Lo! It was ever lewdness and abomination, and an evil way.

وَلَا تَنْكِحُوا مَا نَكَحَ
آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا
قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَحِشَةً
وَمَقْتًا وَسَاءَ سَبِيلًا

23. Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom you have gone in - but if you have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that you should have two sisters together, except what has already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ
وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الأَخِ وَبَنَاتُ الأُخْتِ
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ
وَأَخَوَاتُكُم مِّن الرِّضَاعَةِ
وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ
اللَّاتِي فِي حُجُورِكُم مِّن
نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن
لَّم تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ
أَبْنَائِكُمُ الَّذِينَ
أَصْلَبْتُمْ وَأَن تَجْمَعُوا
بَيْنَ الأَخْتَيْنِ إِلاَّ مَا قَدْ
سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا
رَّحِيمًا

24. And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that you seek them with your wealth in honest wedlock, not debauchery. And those of whom you seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what you do by mutual agreement after the duty (has been done). Lo! Allah is ever Knower, Wise.

﴿ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾



عَلِيمًا حَكِيمًا

25. And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knows best (concerning) your faith. You (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honorably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who fears to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا
 أَنْ يَنْكِحَ الْمُحْصَنَاتِ
 الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ
 أَيْمَانُكُمْ مِنْ فَتْيَاتِكُمْ
 الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ
 بَعْضُكُمْ مِنْ بَعْضٍ
 فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
 وَأَتُوهُنَّ بِأَلْمَعْرُوفِ
 مُسْفِحَةٍ وَلَا تُتَّخَذَاتِ
 أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ
 أُنْتَيْنَ بِفَحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
 مَا عَلَى الْمُحْصَنَاتِ مِنَ
 الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ
 الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ
 لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

26. Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ
وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ
قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

27. And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ
وَيُرِيدُ الَّذِينَ أَتَتْهُمُ
الشَّهَوَاتُ أَنْ تَمِيلُوا مِيلًا عَظِيمًا
﴿٢٧﴾

28. Allah would make the burden light for you, for man was created weak.

يُرِيدُ اللَّهُ أَنْ تَخَفَّ عَنْكُمْ
وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

29. O you who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا
أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا ﴿٢٩﴾

30. Whoso does that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا
وِظْلَمًا فَسَوْفَ نُصَلِّيهِ نَارًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا



31. If you avoid the great (things) which you are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ
وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا



32. And covet not the thing in which Allah has made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ
بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ
نَصِيبٌ مِمَّا اكْتَسَبُوا
وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ
وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا



33. And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.

وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ
 الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ
 عَقَدْتُمْ أَيْمَانَكُمْ فَعَاتُوهُمْ
 نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ
 كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

34. Men are in charge of women, because Allah has made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah has guarded. As for those from whom you fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ
 بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ
 بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ
 فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ
 لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي
 تَخَافُونَ نُشُوزَهُنَّ
 فَعِظُوهُنَّ ۖ وَأَهْجُرُوهُنَّ فِي
 الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنِ
 أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
 سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا
 كَبِيرًا ﴿٣٤﴾

35. And if you fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ
وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا
إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ^ط إِنْ
اللَّهُ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

36. And serve Allah. Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbor who is of kin (unto you) and the neighbor who is not of kin, and the fellow traveler and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loves not such as are proud and boastful.

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ
شَيْئًا ^ط وَبِالْوَالِدَيْنِ إِحْسَانًا
وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا
مَلَكَتْ أَيْمَانُكُمْ ^ط إِنَّ اللَّهَ لَا يُحِبُّ
مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

37. Who hoard their wealth and enjoin avarice on others, and hide that which Allah has bestowed upon them of His bounty. For disbelievers We prepare a shameful doom.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ
مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

38. And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso takes Satan for a comrade, a bad comrade has he.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ
وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنْ
الشَّيْطٰنُ لَهُ قَرِينًا فَسَاءَ قَرِينًا
﴿٣٨﴾

39. What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do).

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا
رَزَقَهُمُ اللَّهُ ۗ وَكَانَ اللَّهُ بِهِمْ
عَلِيمًا ﴿٣٩﴾

40. Lo! Allah wrongs not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ
وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا
وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا



41. But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ
بشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا



42. On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا
وَعَصَوْا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ
الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ
حَدِيثًا



43. O you who believe! Draw not near unto prayer when you are drunken, till you know that which you utter, nor when you are polluted, save when journeying upon the road, till you have bathed. And if you be ill, or on a journey, or one of you comes from the closet, or you have touched women, and you find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا
 الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ
 تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا
 عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا
 وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ
 جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ
 لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
 فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
 فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ
 إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا



44. Seest thou not those unto whom a portion of the Scripture has been given, how they purchase error, and seek to make you (Muslims) err from the right way.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
 مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ
 وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ



45. Allah knows best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۗ وَكَفَىٰ
بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾

46. Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who hears not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah has cursed them for their disbelief, so they believe not, save a few.

مِّنَ الَّذِينَ هَادُوا تُحَرِّفُونَ الْكَلِمَ
عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا
وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ
وَرَاعِنَا لِيَا بِالسِّنِّهِمْ وَطَعْنَا فِي
الدِّينِ ۗ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا
وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ
خَيْرًا لَهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا
قَلِيلًا ﴿٤٦﴾

47. O you unto whom the Scripture has been given! Believe in what We have revealed confirming that which you possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.

يَتَأْتِيهَا الَّذِينَ أُوتُوا الْكِتَابَ
ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا
مَعَكُمْ مِّن قَبْلِ أَنْ نَطْمِسَ
وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

48. Lo! Allah forgives not that a partner should be ascribed unto Him. He forgives (all) save that to whom He will. Whoso ascribes partners to Allah, he has indeed invented a tremendous sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ
إِثْمًا عَظِيمًا ﴿٤٨﴾

49. Hast thou not seen those who praise themselves for purity? Nay, Allah purifies whom He will, and they will not be wronged even the hair upon a date- stone.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ
أَنْفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ
وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

50. See, how they invent lies about Allah! That of itself is flagrant sin.

أَنْظِرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا



51. Hast thou not seen those unto whom a portion of the Scripture has been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe".

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا
نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ
بِالْحَبِيبِ وَالطَّغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا هَتُّؤُلَاءِ أَهْدَىٰ مِنَ
الَّذِينَ ءَامَنُوا سَبِيلًا



52. Those are they whom Allah has cursed, and he whom Allah has cursed, thou (O Muhammad) wilt find for him no helper.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ
يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا



53. Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا
لَا يُؤْتُونَ النَّاسَ نَقِيرًا



54. Or are they jealous of mankind because of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا
ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ
ءَاتَيْنَا ءَالَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ ۚ وَءَاتَيْنَاهُمْ
مُلْكًا
عَظِيمًا

55. And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ ۖ وَمِنْهُمْ مَّنْ
صَدَّ عَنْهُ ۗ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

56. Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

إِنَّ الَّذِينَ كَفَرُوا بِءَايَاتِنَا سَوْفَ
نُصَلِّيهِمْ نَارًا ۚ كُلَّمَا نَضِجَتْ
جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا
غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ
اللَّهَ كَانَ عَزِيزًا حَكِيمًا

57. And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا



58. Lo! Allah commands you that you restore deposits to their owners, and, if you judge between mankind, that you judge justly. Lo! excellent is this which Allah admonishes you. Lo! Allah is ever Hearer, Seer.

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا
الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا
حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ
بِهِ ﴾ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا



59. O you who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if you have a dispute concerning any matter, refer it to Allah and the messenger if you are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

يَتَّيِبُهَا لِّلَّذِينَ ءَامَنُوا اَطِيعُوا اللّٰهَ
 وَاَطِيعُوا الرَّسُوْلَ وَاُوْلِي الْاَمْرِ
 مِنْكُمْ فَاِنْ تَنَزَعْتُمْ فِي شَيْءٍ
 فَرُدُوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ
 تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
 ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا

60. Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.

اَلَمْ تَرَ اِلَى الَّذِيْنَ يَزْعُمُوْنَ
 اَنَّهُمْ ءَامَنُوْا بِمَا اُنزِلَ اِلَيْكَ وَمَا
 اُنزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ اَنْ
 يَتَّحَاكُمُوْا اِلَى الطَّاغُوْتِ وَقَدْ
 اُمِرُوْا اَنْ يَكْفُرُوْا بِهٖ وَيُرِيْدُ
 الشَّيْطٰنُ اَنْ يُضِلَّهُمْ ضَلٰلًا
 بَعِيْدًا

61. And when it is said unto them: Come unto that which Allah has revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا
أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ
الْمُنَافِقِينَ يَصُدُّونَ عَنكَ
صُدُودًا

62. How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ
بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ
يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا
إِحْسَنًا وَتَوْفِيقًا

63. Those are they, the secrets of whose hearts Allah knows. So oppose them and admonish them, and address them in plain terms about their souls.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا
فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ
وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ
قَوْلًا بَلِيغًا

64. We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذِ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا



65. But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا



66. And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا



67. And then We should bestow upon them from Our presence an immense reward.

وَإِذَا لَأَتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا
عَظِيمًا

68. And should guide them unto a straight path.

وَلَهْدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا

69. Whoso obeys Allah and the messenger, they are with those unto whom Allah has shown favor, of the prophets and the saints and the martyrs and the righteous. The best of company are they.

وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ
فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ
عَلَيْهِمْ مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ
أُولَٰئِكَ رَفِيقًا

70. That is bounty from Allah, and Allah suffices as Knower.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ
وَكَفَىٰ بِاللَّهِ عَلِيمًا

71. O you who believe! Take your precautions, then advance the proven ones, or advance all together.

يَأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا
حِذْرَكُمْ فَانفِرُوا تَابًا أَوْ
انفِرُوا جَمِيعًا

72. Lo! Among you there is he who loiters; and if disaster overtook you, he would say: Allah has been gracious unto me since I was not present with them.

وَإِنَّ مِنْكُمْ لَمَنْ لِيُبْتَئَنَّ فَإِنْ
أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ
اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ
شَهِيدًا ﴿٧٢﴾

73. And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success.

وَلَيْنَ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ
لَيَقُولَنَّ كَأَنْ لَّمْ تَكُنْ بَيْنَكُمْ
وَبَيْنَهُ مَوَدَّةٌ يَلِيَّتَنِي كُنْتُ مَعَهُمْ
فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

74. Let those fight in the way of Allah who sell the life of this world for the other. Whoso fights in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.

﴿ فليقتل في سبيل الله الذين
يشرون الحياة الدنيا
بالآخرة ﴾ ومن يقتل في سبيل
الله فيقتل أو يغلب فسوف
نؤتيه أجرًا عظيمًا ﴿٧٤﴾

75. How should you not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ
الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ
يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ
الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا
مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

76. Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! The devil's strategy is ever weak.

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي
سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ
الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ
كَانَ ضَعِيفًا ﴿٧٦﴾

77. Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poor due, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wards off (evil); and you will not be wronged the down upon a date-stone.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۗ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلٌ ۗ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا



78. Wheresoever you may be, death will overtake you, even though you were in lofty towers. Yet if a happy thing befalls them they say: This is from Allah; and if an evil thing befalls them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening.

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ
 الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ
 مُّشِيدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ
 يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
 وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا
 هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلُّ
 مِنْ عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ
 الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ
 حَدِيثًا

79. Whatever of good befalls thee (O man) it is from Allah, and whatever of ill befalls thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ
 وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ
 نَفْسِكَ ۗ وَأَرْسَلْنَاكَ لِلنَّاسِ
 رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا

80. Whoso obeys the messenger has obeyed Allah, and whoso turns away: We have not sent thee as a warder over them.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ
 اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ
 عَلَيْهِمْ حَفِيظًا

81. And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah records what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا
مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ
غَيْرَ الَّذِي تَقُولُ ^ط وَاللَّهُ يَكْتُبُ
مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ ^ع وَكَفَىٰ بِاللَّهِ
وَكِيلًا



82. Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ^ع وَلَوْ
كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا
فِيهِ اخْتِلَافًا كَثِيرًا



83. And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy you would have followed Satan, save a few (of you).

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ
 الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ
 إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ
 مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ
 مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
 وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا
 قَلِيلًا



84. So fight (O Muhammad) in the way of Allah. Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ
 إِلَّا نَفْسَكَ^ج وَحَرْضِ الْمُؤْمِنِينَ^ص
 عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ
 كَفَرُوا^ج وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ
 تَنكِيلًا



85. Whoso intervenes in a good cause will have the reward thereof, and whoso intervenes in an evil cause will bear the consequence thereof. Allah oversees all things.

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ
لَهُ نَصِيبٌ مِّنْهَا ^ط وَمَنْ يَشْفَعُ
شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ^ق



86. When you are greeted with a greeting, greet you with a better than it or return it. Lo! Allah takes count of all things.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا
بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ^ق إِنَّ اللَّهَ
كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ^ط



87. Allah! There is no God save Him. He gathers you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ^ج لِيَجْمَعَنَّكُمْ
إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ^ق
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا



88. What is (matter) with you that you have become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek you to guide him whom Allah has sent astray? He whom Allah sends astray, for him thou (O Muhammad) can not find a road.

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ
وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا
أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ
اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ
لَهُ سَبِيلًا ﴾

89. They long that you should disbelieve even as they disbelieve, that you may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever you find them, and choose no friend nor helper from among them.

﴿ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا
فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا
مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي
سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فَخُذُوهُمْ
وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ
وَلَا تَتَّخِذُوا مِنْهُمْ وُليًا وَلَا
نَصِيرًا ﴾

90. Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah allows you no way against them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ
حَصِرَتْ صُدُورُهُمْ أَنْ
يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقَاتَلُوكُمْ ۚ فَإِنْ آعَزَلُوكُمْ فَلَمْ
يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا



91. You will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever you find them. Against such We have given you clear warrant.

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ
يَأْمَنُوا بِكُمْ وَيَأْمِنُوا قَوْمَهُمْ كُلَّ مَا
رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا
فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ
السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ
فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ
ثَقِفْتُمُوهُمْ وَأُولَئِكُمْ جَعَلْنَا
لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا



92. It is not for a believer to kill a believer unless (it be) by mistake. He who has killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he comes of a folk between whom and you there is a covenant, then the blood money must be paid unto his folk and (also) a believing slave must be set free. And whoso has not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ
 مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ
 مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ
 مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ
 إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ
 مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ
 مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
 وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ
 وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ
 أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ
 لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ
 مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ
 اللَّهُ عَلِيمًا حَكِيمًا



93. Whoso slays a believer of set purpose, his reward is hell forever. Allah is wroth against him and He has cursed him and prepared for him an awful doom.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا
فَجَزَاءُوهُ جَهَنَّمُ خَالِدًا فِيهَا
وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ
لَهُ عَذَابًا عَظِيمًا ﴿١٣﴾

94. O you who believe! When you go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offers you peace: "Thou art not a believer," seeking the chance profits of this life (so that you may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were you before; but Allah has since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا
ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا
وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ
عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ
اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ
كُنْتُمْ مِن قَبْلُ فَمَنَّ اللَّهُ
عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

95. Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah has promised good, but He has bestowed on those who strive a great reward above the sedentary.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ
 الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ
 وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ
 الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
 عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا
 وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ
 الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ
 أَجْرًا عَظِيمًا



96. Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً
 وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا



97. Lo! As for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were you engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that you could have migrated therein? As for such, their habitation will be hell, an evil journey's end.

إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ
ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ
قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي
الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ
اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا
فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ
مَصِيرًا

98. Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ
الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا

99. As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ
عَنَّهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

100. Whoso migrates for the cause of Allah will find much refuge and abundance in the earth, and whoso forsakes his home, a fugitive unto Allah and His messenger, and death overtakes him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

﴿ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ
فِي الْأَرْضِ مُرَافَعًا كَثِيرًا وَسَعَةً
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا
إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ
الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

101. And when you go forth in the land, it is no sin for you to curtail (your) worship if you fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ
الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا
لَكُمْ عَدُوًّا مُبِينًا ﴾

102. And when thou (O Muhammad) art among them and arrange (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that has not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedes you or you are sick. But take your precaution. Lo! Allah prepares for the disbelievers shameful punishment.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ
 الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ
 مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا
 سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ
 وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ
 يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا
 حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ
 كَفَرُوا لَوْ تَغْفُلُونَ عَنْ
 أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
 عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا
 جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ
 أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ
 أَن تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا
 حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ
 عَذَابًا مُّهِينًا

103. When you have performed the act of worship, remember Allah, standing, sitting and reclining. And when you are in safety, observe proper worship. Worship at fixed times has been enjoined on the believers.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

104. Relent not in pursuit of the enemy. If you are suffering, lo! They suffer even as you suffer and you hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۗ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

105. Lo! We reveal unto thee the Scripture with the truth, that thou may judge between mankind by that which Allah shows thee. And be not thou a pleader for the treacherous.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُن لِّلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾

106. And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

وَأَسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ
غَفُورًا رَحِيمًا ﴿١٠٦﴾

107. And plead not on behalf of (people) who deceive themselves. Lo! Allah loves not one who is treacherous and sinful.

وَلَا تُجَادِلْ عَنِ الَّذِينَ
يَخْتَانُونَ أَنفُسَهُمْ ۗ إِنَّ اللَّهَ لَا
يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

108. They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surrounds what they do.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا
يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ
إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ
الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ
مُحِيطًا ﴿١٠٨﴾

109. Ah! You are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender.

هَآأَنْتُمْ هَآؤَآَاءِ جَدَلْتُمْ عَنْهُمْ
فِي الْحَيَوةِ الدُّنْيَا فَمَن يُجَادِلُ
اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَم مَّن
يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

110. Yet whoso does evil or wrongs his own soul, then seeks pardon of Allah, will find Allah Forgiving, Merciful.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ
نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ
غُفُورًا رَحِيمًا ﴿١١٠﴾

111. Whoso commits sin, commits it only against himself. Allah is ever Knower, Wise.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا
يَكْسِبُهُ عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١١١﴾

112. And whoso commits a delinquency or crime, then throws (the blame) thereof upon the innocent, has burdened himself with falsehood and a flagrant crime.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ
بُهْتَنَا وَإِنَّمَا مُبِينًا ﴿١١٢﴾

113. But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah reveals unto thee the Scripture and wisdom, and teaches thee that which thou knew not. The grace of Allah toward thee has been infinite.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ
وَرَحْمَتُهُ لَهَمَّت طَّائِفَةٌ مِّنْهُمْ
أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ
إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ
شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ
الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا
لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ
اللَّهِ عَلَيْكَ عَظِيمًا



114. There is no good in much of their secret conferences save (in) him who enjoins almsgiving and kindness and peace making among the people. Whoso does that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.

• لَا خَيْرَ فِي كَثِيرٍ مِّنْ
نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ
مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ
نُؤْتِيهِ أَجْرًا عَظِيمًا



115. And whoso opposes the messenger after the guidance (of Allah) has been manifested unto him, and follows other than the believer's way, We appoint for him that unto which he himself has turned, and expose him unto hell - a hapless journey's end.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ
مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ أَجْهَنَّمَ وَسَاءَتْ مَصِيرًا



116. Lo! Allah pardons not that partners should be ascribed unto Him. He pardons all save that to whom He will. Whoso ascribes partners unto Allah has wandered far astray.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ
يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا



117. They invoke in His stead only females; they pray to none else than Satan, a rebel.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا
إِنثًا وَإِنْ يَدْعُونَ إِلَّا
شَيْطَانًا مَرِيدًا



118. Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion.

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَّفْرُوضًا



119. And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooses Satan for a patron instead of Allah is verily a loser and his loss is manifest.

وَلَا ضِلَّيْنَهُمْ
وَلَا مَرِيضَهُمْ فَلَيُبَيِّتُكَنَّ ءَاذَانَ
الْأَنْعَامِ وَلَا مَرِيضَهُمْ فَلَيُغَيِّرُنَّ
خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ
فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

120. He promises them and stirs up desires in them, and Satan promises them only to beguile.

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

121. For such, their habitation will be hell, and they will find no refuge there from.

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا
يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

122. But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they will abide forever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ
حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا



123. It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who does wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِي أَهْلِ
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ
بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا



124. And whoso does good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظْلَمُونَ نَقِيرًا



125. Who is better in religion than he who surrenders his purpose to Allah while doing good (to men) and follows the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

126. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. Allah ever surrounds all things.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۗ وَكَانَ اللَّهُ بِكُلِّ
شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

127. They consult thee concerning women. Say: Allah gives you decree concerning them, and the Scripture which has been recited unto you (gives decree), concerning female orphans and those unto whom you give not that which is ordained for them though you desire to marry them, and (concerning) the weak among children, and that you should deal justly with orphans. Whatever good you do, lo! Allah is ever Aware of it.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ
عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى
النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا
كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن
تَنْكِحُوهُنَّ ۗ وَالْمُسْتَضْعَفِينَ
مِنَ الْوَالِدَانِ وَأَن تَقُومُوا
لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا
مِن خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

128. If a woman fears ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed has been made present in the minds (of men). If you do good and keep from evil, lo! Allah is ever Informed of what you do.

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا
 نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
 عَلَيْهِمَا أَنْ يُصَلِّحَا بَيْنَهُمَا
 صُلْحًا ^ج وَالصُّلْحُ خَيْرٌ ^ق
 وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ^ج
 وَإِنْ تَحْسَبُوا أَنَّكُمْ
 كَانَتْ بِمَا تَعْمَلُونَ خَيْرًا

129. You will not be able to deal equally between (your) wives, however much you wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If you do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ
 النِّسَاءِ وَلَوْ حَرَصْتُمْ ^ط فَلَا تَمِيلُوا
 كُلَّ الْمَيْلِ فَتَذَرُوهَا
 كَالْمُعَلَّقَةِ ^ج وَإِنْ تَصَلِحُوا وَتَتَّقُوا
 فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

130. But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

131. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that you keep your duty toward Allah. And if you disbelieve, lo! unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

132. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا

133. If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

إِنْ يَشَاءُ يُدْهِبْكُمْ أَيُّهَا النَّاسُ
وَيَأْتِ بِآخَرِينَ ۗ وَكَانَ اللَّهُ
عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾

134. Whoso desires the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا
فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ
وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

135. O you who believe! Be you staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them you are). So follow not passion lest you lapse (from truth) and if you lapse or fall away, then lo! Allah is ever Informed of what you do.

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ
عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ ۗ إِنْ يَكُنْ غَنِيًّا أَوْ
فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا
أَهْوَىٰ أَنْ تَعْدِلُوا ۗ وَإِنْ تَلَوْرَأْ أَوْ
تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136. O you who believe! Believe in Allah and His messenger and the Scripture which He has revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieves in Allah and His angels and His scriptures and His messengers and the Last Day, he verily has wandered far astray.

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ
وَرَسُولِهِ ءَالِكِتَابِ الَّذِي نَزَّلَ
عَلَى رَسُولِهِ ءَالِكِتَابِ الَّذِي
أَنْزَلَ مِنْ قَبْلُ ءَمَنْ يَكْفُرْ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا



137. Lo! Those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ
ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا
كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا
لِيَهْدِيَهُمْ سَبِيلًا



138. Bear unto the hypocrites the tidings that for them there is a painful doom.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا
أَلِيمًا



139. Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertains to Allah.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَيَّبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ
الْعِزَّةَ لِلَّهِ جَمِيعًا

140. He has already revealed unto you in the Scripture that, when you hear the revelations of Allah rejected and derided, (you) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if you stayed) you would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ
أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ
بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ
غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۗ إِنَّ اللَّهَ
جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي
جَهَنَّمَ جَمِيعًا

141. Those who wait upon occasion in regard to you and, if a victory comes unto you from Allah, say: Are we not with you? And if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ
لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ
مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ
نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ
عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ
فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَامَةِ ۗ وَلَن يَجْعَلَ اللَّهُ
لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا



142. Lo! The hypocrites seek to beguile Allah, but it is He Who beguiles them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ
وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى
الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا
قَلِيلًا



143. Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causes to go astray, thou (O Muhammad) wilt not find a way for him.

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

١٤٣

144. O you who believe! Choose not disbelievers for (your) friends in place of believers. Would you give Allah a clear warrant against you.

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا

١٤٤

145. Lo! The hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them.

إِنَّ الْمُنٰفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

١٤٥

146. Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا
وَأَعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا
دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

147. What concern has Allah for your punishment if you are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ
شَكَرْتُمْ وَءَامَنْتُمْ ۚ وَكَانَ اللَّهُ
شَاكِرًا عَلِيمًا ﴿١٤٧﴾

148. Allah loves not the utterance of harsh speech save by one who has been wronged. Allah is ever Hearer, Knower.

﴿ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ
مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ ۚ وَكَانَ
اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

149. If you do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ
تَعْفُوا عَن سُوْءٍ فَإِنَّ اللَّهَ كَانَ
عَفُوًّا قَدِيرًا ﴿١٤٩﴾

150. Lo! Those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ
وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا
بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ
سَبِيلًا



151. Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا



152. But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ
وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ
أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا



153. The people of the Scripture ask of thee that thou should cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ
عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ
سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ
فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً
فَأَخَذْتَهُمُ الصَّيْقَةَ بِظُلْمِهِمْ
ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَن
ذَلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطٰنًا
مُّبِينًا



154. And We caused the Mount to tower above them at (the taking of) their covenant: and We said to them: Enter the gate, prostrate! And We said to them: Transgress not the Sabbath! and We took from them a firm covenant.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ
بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا
الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا
فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا
غَلِيظًا



155. Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few.

فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ
وَكُفَّرْتُمْ بِآيَاتِ اللَّهِ وَقَتَلْتُمْ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ
قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا



156. And because of their disbelief and of their speaking against Mary a tremendous calumny.

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ
بُهْتَانًا عَظِيمًا



157. And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! Those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ
عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا
قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ
هُمُ وَإِنَّ الَّذِينَ اٰخْتَلَفُوا فِيهِ
لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ
عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ
يَقِينًا



158. But Allah took him up unto Himself. Allah was ever Mighty, Wise.

بَل رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا

159. There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا
لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۚ وَيَوْمَ
الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

160. Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way.

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا
حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ
وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا

161. And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ
وَأكَلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ
وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا

162. But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ
وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَالْمُقِيمِينَ الصَّلَاةَ
وَالْمُؤْتُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

163. Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms.

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا
أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ
بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ
وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَأَتَيْنَا دَاوُدَ زَبُورًا ۗ ﴾

164. And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spoke directly unto Moses.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ
عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَى
تَكَلِيمًا

165. Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ
بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا

166. But Allah (Himself) testifies concerning that which He has revealed unto thee; in His knowledge has He revealed it; and the angels also testify. And Allah is sufficient Witness.

لَٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ
إِلَيْكَ ۗ أَنْزَلَهُ بِعِلْمِهِ
وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِاللَّهِ
شَهِدًا

167. Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ
سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا
بَعِيدًا

168. Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ
يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا
لِيَهْدِيَهُمْ طَرِيقًا



169. Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا
أَبَدًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا



170. O mankind! The messenger has come unto you with the Truth from your Lord. Therefore believe; (it is) better for you. But if you disbelieve, still, lo! unto Allah belongs whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ
فَعَامِنُوا خَيْرًا لَكُمْ ۗ وَإِنْ تَكْفُرُوا
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا



171. O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (It is) better for you! - Allah is only One God. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

يَتَاهَلَّ الْكِتَابِ لَا تَغْلُوا فِي
 دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ
 إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى
 ابْنُ مَرْيَمَ رَسُولُ اللَّهِ
 وَكَلِمَتُهُ أُلْقِيَتْ إِلَى مَرْيَمَ
 وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ
 وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً
 أَنْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ
 إِلَهٌُ وَاحِدٌ سُبْحَانَهُ أَنْ
 يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 وَكَفَى بِاللَّهِ وَكِيلًا

172. The Messiah will never scorn to be a slave unto Allah, nor will the favored angels. Whoso scorns His service and is proud, all such will He assemble unto Him.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ
يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ
الْمُقَرَّبُونَ^ج وَمَنْ يَسْتَنْكِفْ عَنْ
عِبَادَتِهِ وَيَسْتَكْبِرْ

فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

173. Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ^ط
وَيَزِيدُهُمْ مِّنْ فَضْلِهِ وَأَمَّا
الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا
فَيَعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا
يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا

وَلَا نَصِيرًا ﴿١٧٣﴾

174. O mankind! Now has a proof from your Lord come unto you, and We have sent down unto you a clear light.

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ
مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا

مُبِينًا ﴿١٧٤﴾

175. As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ
وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي
رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَىٰ
صِرَاطًا مُّسْتَقِيمًا ﴿١٧٥﴾

176. They ask thee for a pronouncement. Say: Allah has pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expounds unto you, so that you err not. Allah is Knower of all things.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ
فِي الْكَلَلَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ
لَهُ وَلَدٌ وَلَهُرَّ أُخْتٌ فَلَهَا نِصْفُ
مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ
لَهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا
الثلثانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا
إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ
حَظِّ الْأُنثِيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ
أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٧٦﴾

