

النِّسَاء AnNisa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O mankind, fear your Lord who created you from a single soul, and He created from it its mate, and He has spread from them both a multitude of men and women. And fear Allah, Him, through whom you ask your mutual (rights), and the wombs (kinship). Indeed, Allah is All Watcher over you.

يَا أَيُّهَا 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

2. And give to the orphans their property, and do not exchange (your) bad things for (their) good ones, nor devour their property into your own property. Indeed, that is a great sin.

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا
الْحَبِِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا
أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا
كَبِيرًا

3. And if you fear that you will not deal justly with the orphan girls, then marry of the women, who please you, two or three or four. But if you fear that you shall not be able to deal justly (to many), then (marry only) one, or those your right hands possess. That is nearer (more suitable) that you may not incline (to injustice).

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي
الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ
مِّنَ النِّسَاءِ مَثْنَىٰ وَ ثَلَاثًا
رُّبْعًا فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

4. And give the women (upon marriage) their bridal gifts with a good heart. But if they remit to you anything of it on their own, then enjoy it with pleasure (and) ease.

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ
طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا
فَكُلُوهُ هَنِيئًا مَّرِيئًا

5. And do not give to the foolish your property, which Allah has made for you a means of support. And provide for them from it, and clothe them, and speak to them words of kindness.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي
جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ
فِيهَا وَ اكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا
مَّعْرُوفًا

6. And test the orphans until when they reach (the age) of marriage. So if you find in them sound judgment, then hand over to them their property. And do not devour it excessively and in haste, lest they grow up. And whoever (the guardians) is rich, he should refrain (from taking wages). And whoever is poor, let him take what is reasonable. Then when you hand over to them their property, make witnesses on them. And Allah is sufficient in taking account.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ
فَإِنْ أَنْسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا
إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا
وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ
بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ
أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ
بِاللَّهِ حَسِيبًا

7. For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, of that, be it small or large, a share ordained (by Allah).

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدِ
وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
تَرَكَ الْوَالِدِ وَالْأَقْرَبُونَ مِمَّا قَلَّ
مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا

8. And when the near of kin and the orphans and the

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ

needy are present at the division (of the inheritance), then provide for them from it, and speak to them words of kindness.

وَالْيَتَامَىٰ وَالْمَسْكِينِ فَأَرْزُقُوهُمْ
مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾

9. And let those (executors of inheritance) fear as if they had left behind them weak offspring, and would fear for them. So let them fear Allah, and speak words of kindness and justice.

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

10. Indeed, those who devour the property of orphans unjustly, they swallow only a fire into their bellies. And they will be burned in a blazing fire.

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

11. Allah commands you concerning (the inheritance for) your children.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ

For the male, the equivalent of the portion of two females.

لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۚ

But if there are daughters (only), two or more, then

فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ

for them is two-thirds of the inheritance.

ثُلُثًا مَا تَرَكَ^ج

And if there is (only) one, then for her is the half.

وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ^ط

And for his parents, to each one of them, a sixth of the inheritance if he had children.

وَ لِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ^ج مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ

But if he had no children and his parents are his heirs, then for his mother is one third.

فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَ وَّرِثَتَهُ أَبَوَاهُ فَلِأُمِّهِ^ط الثُّلُثُ

But if he had brothers (and, or sisters), then for his mother is one sixth, after (the payment of) the bequest which he (may have) made, or debts.

فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ^ط مِنْ بَعْدِ وَصِيَّتِهِ^ج يُوصِي بِهَا أَوْ دَيْنٍ

Your parents and your children, you do not know which of them is nearer to you in benefit. (This is) an injunction from Allah. Indeed, Allah is Ever All Knower, All Wise.

أَبَاؤُكُمْ^ج وَ أَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا^ط فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا^ط

12. And for you is half of that which your wives

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ

leave, if they have no child.

إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ

But if they have a child, then for you is one fourth of that which they leave, after (the payment of) the bequest which they (may have) made, or debts.

فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ
مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِ يُوْصِيْنَ
بِهَا أَوْ دَيْنٍ

And for them (wives) is one fourth of that which you leave if you have no child.

وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ
يَكُنْ لَكُمْ وَلَدٌ

But if you have a child, then for them is one eighth of that which you leave, after (the payment of) the bequest which you (may have) made, or debts.

فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّتِ
تُوصُونَ بِهَا أَوْ دَيْنٍ

And if a man or a woman has left neither ascendants nor descendants, and has a brother or asister, then for each one of them is one sixth.

وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ
امْرَأَةً وَ لِلَّهِ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
وَاحِدٍ مِّنْهُمَا السُّدُسُ

But if they are more than that, then they shall be sharers in one third, after

فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ

(the payment of) the bequest which might have been made, or debts, (as long as the bequest is) causing no loss (to anyone).

شُرَكَاءُ فِي التُّلْتِ مِنْ بَعْدِ وَصِيَّةِ
يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ

(This is) a commandment from Allah. And Allah is Ever All Knowing, Most Forbearing.

وَصِيَّةً مِّنَ اللَّهِ وَ اللَّهُ عَلِيمٌ
حَلِيمٌ

13. These are the limits (set by) Allah. And whoever obeys Allah and His messenger, He will admit him to Gardens underneath which rivers flow, abiding forever therein. And that is the great success.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ ذَلِكَ
الْفَوْزُ الْعَظِيمُ

14. And whoever disobeys Allah and His messenger and transgresses His limits, He will make him enter the Fire, to abide therein, and for him is a humiliating punishment.

وَمَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ وَ يَتَعَدَّ
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا
وَلَهُ عَذَابٌ مُّهِينٌ

15. And those who commit lewdness (sexual

وَالَّتِي يَأْتِيَنِ الْفَاحِشَةَ مِنْ نِّسَائِكُمْ

misconduct) of your women, then bring four witnesses against them from amongst you. And if they bear witness, then confine them to the houses, until death takes them or Allah ordains for them **(another)** way.

فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ
فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي
الْبُيُوتِ حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ
يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

16. And the two (men or women) of you who commit it (sexual misconduct), then punish them both. But if they repent and correct, then leave them alone. Surely, Allah is ever accepting repentance, Most Merciful.

وَالَّذِينَ يَأْتِيهَا مِنْكُمْ فَأَذُوهُمَا
فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرَضُوا
عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا
رَّحِيمًا ﴿١٦﴾

17. The repentance accepted by Allah is only for those who do evil in ignorance, then repent soon afterwards, so it is those to whom Allah will turn in forgiveness. And Allah is ever All Knower, All Wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ
قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

18. And repentance is not (accepted) of those who

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ

(continue to) do evil deeds, up until when death approaches upon one of them, he says: "Indeed, I repent now," nor of those who die while they are disbelievers. It is those, We have prepared for them a painful punishment.

السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ
الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِسْلَامَ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

19. O those who believe, it is not lawful for you to inherit women by compulsion (against their will). And do not put constraint upon them that you may take away a part of that which you have given them, unless they commit open lewdness (sexual misconduct). And live with them in kindness. For if you dislike them, it may be that you dislike a thing and Allah has placed therein much good.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ
أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا
تَعْضُلُوهُنَّ لِيَذَّبْنَ بِبَعْضِ مَا
آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ
مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ
فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ
تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا ﴿١٩﴾

20. And if you intend to take a wife in place of

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ

(another) wife, and you have given to one of them a great amount (heap of gold), so do not take (back) anything from it. Would you take it (back) by slander and a manifest sin.

زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا
فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ
بِهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

21. And how could you take it (back) while indeed one of you has gone in unto the other, and they have taken from you a firm pledge.

وَ كَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى
بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ
مِيثَاقًا غَلِيظًا ﴿٢١﴾

22. And do not marry of those women whom your fathers married, except what has already passed. Indeed, it was lewdness and hateful, and an evil way.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِمَّنِ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ
فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

23. Forbidden to 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)

حَرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَآخَوَاتُكُمْ وَعُمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ

mothers who nursed you, and your (foster) sisters through nursing, and mothers of your wives, and your step daughters who are under your guardianship (born) of your those women unto whom you have gone in. But if you have not gone in unto them, then it is no sin upon you (to marry their daughters). And (forbidden to you are) the wives of your sons who are from your own loins. And (forbidden to you is) that you take together two sisters (in marriage), except what has already passed. Indeed, Allah is Oft Forgiving, Most Merciful.

24. And married women (are forbidden), except those whom your right hands possess. (This is) a decree of Allah upon you. And lawful to you are all (others) beyond those, that

وَأَخَوَاتِكُمْ مِّنَ الرِّضَاعَةِ وَ
 أُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمْ
 الَّتِي فِي حُجُورِكُمْ مِّنْ
 نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ
 فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ
 فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ
 أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ
 وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا
 مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ
 غَفُورًا رَّحِيمًا

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا
 مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ
 وَأُحِلَّ لَكُمْ مَّا وَرَاءَ ذَلِكَ أَنْ

you seek (them in marriage) with your property (gifts), desiring chastity, not unlawful sexual activities. So whatever you enjoy with (in marriage) from them, then give them their bridal due as an obligation. And there is no sin on you in what you do by mutual agreement after the obligation. Indeed, Allah is ever All Knowing, All Wise.

25. And whoever is not able among you to afford to marry believing free women, then (he may marry) from those whom your right hands possess of believing slave girls. And Allah knows best about your faith. You are of one another, so marry them with the permission of their guardians, and give to them their bridal gifts in kindness, (them being) chaste, not committing unlawful sexual activities,

تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ
 مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ
 فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا
 جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ
 مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ
 عَلِيمًا حَكِيمًا

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ
 يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا
 مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتْيَتِكُمْ
 الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ
 بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ
 بِإِذْنِ أَهْلِهِنَّ وَ آتُوهُنَّ أُجُورَهُنَّ
 بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ

nor taking secret lovers. But when they are sheltered in marriage, then if they commit lewdness (unlawful sexual act), then for them is half of the punishment that which is for free women. This (permission to marry a slave girl) is for him who fears affliction (of committing sin) among you. And it is better for you that you have patience. And Allah is Oft Forgiving, Most Merciful.

وَلَا تُتَّخَذُتِ أَخْدَانٍ فَإِذَا أَحْصِنَّ
فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ
الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٦﴾

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

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

27. And Allah intends to accept your repentance, and those who follow vain desires intend that you deviate (into) a tremendous deviation.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ
وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهْوَاتِ
أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

28. Allah intends to lighten (the burdens) from you, and man was created weak.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ
الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

29. O those who believe, do not devour your possessions among yourselves wrongfully, except that it be a trade amongst you by mutual consent. And do not kill yourselves (one another). Indeed, Allah is Most Merciful to you.

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

30. And whoever commits that in aggression and injustice, then We shall cast him into the Fire. And that is ever easy for Allah.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا
فَسَوْفَ نُصَلِّيهُ نَارًا وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

31. If you avoid the major sins, which you are forbidden from, We shall remove from you your lesser sins, and We shall admit you to a noble entrance.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ
نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ
مُدْخَلًا كَرِيمًا ﴿٣١﴾

32. And do not desire for that in which Allah has bestowed more to some of you over others. For men is a share of what they have earned. And for women is a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever All Knower of all things.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ
بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ
مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
اَكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ
إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

33. And for everyone, We have appointed heirs of that (property) left by parents and near relatives. And to those with whom you have pledged your oath, so give them their due portion. Indeed, Allah is ever a witness over all things.

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتُمْ
أَيْمَانَكُمْ فَأَتَوْهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ
كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا

34. The men are in charge of the women, by what Allah has bestowed to one of them over other, and because they spend of their wealth. So the righteous women are devoutly

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا
فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا
أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ

obedient, guarding in (husband's) absence that which Allah has (ordered to be) guarded. And those (women) from whom you fear rebellion, admonish them, and forsake them in beds, and strike them. Then if they obey you, then do not seek against them means (of annoyance). Indeed, Allah is ever Most High, Most Great.

قَنْتُ حَفِظْتُ لِلْغَيْبِ بِمَا حَفِظَ
اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ
فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا
تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا

35. And if you fear a dissension between them twain, then appoint an arbitrator from his family and an arbitrator from her family. If they (arbitrators) desire reconciliation, Allah will make between them. Indeed Allah is ever All Knower, Well Acquainted.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ
أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ
اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا
خَبِيرًا

36. And worship Allah and do not ascribe anything as partner to Him. And to parents do good, and to

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

near relatives, and the orphans, and the needy, and the neighbor who is near of kin, and the neighbor who is a stranger, and the fellow traveler, and the wayfarer, and (the slaves) whom your right hands possess. Indeed, Allah does not love those who are proud, boastful.

وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

37. Those who are miserly, and enjoin miserliness on people, and hide that which Allah has bestowed upon them of His bounty. And We have prepared for the disbelievers a humiliating punishment.

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

38. And those who spend their wealth to be seen by the people, and do not believe in Allah, nor in the Last Day. And he to whom Satan is a companion, then evil (is he) as a companion.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

39. And what have they (to lose) if they believed in Allah, and the Last Day, and spent of that which Allah has provided for them. And Allah is ever All Aware of them.

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

40. Indeed, Allah does not wrong even of the weight of an atom. And if there is a good deed, He will double it, and will give from His presence a great reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ
تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ
لَدُنْهِ أَجْرًا عَظِيمًا ﴿٤٠﴾

41. So how (will it be) when We bring from every nation a witness, and We bring you (O Muhammad) against these people as a witness.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ
بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا ﴿٤١﴾

42. That day, those who disbelieved and disobeyed the messenger will wish if the earth were leveled with them. And they will not (be able to) hide from Allah a single fact.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا
الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ
وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

43. O those who believe, do not approach prayer while you are intoxicated, until you know what you are saying, nor when you are unclean (sexual discharge) except, when traveling on the road, until you have washed (your whole body). And if you are ill, or on a journey, or one of you comes from the call of nature, or you have been in contact with women (by sexual relations), and you do not find water, then seek clean earth and rub your faces and your hands (with it). Indeed, Allah is Oft Pardoning, Oft Forgiving.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَ أَنْتُمْ سُكَارَى حَتَّى
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا
إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا ط
وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ
عَفْوًا غَفُورًا ﴿٤٣﴾

44. Have you not seen at those who were given a portion of the book, purchasing error, and they wish that you should go astray from the (right) path.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَاةَ
وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ط ﴿٤٤﴾

45. And Allah knows best of your enemies. And Allah is sufficient as an ally, and Allah is sufficient as helper.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ
وَلِيًّا^ق وَكَفَى بِاللَّهِ نَصِيرًا^ط

46. Among the Jews are those who change words from their context and they say: “We hear and we disobey. And hear what is not heard.” And Raina (consider us, but by) distorting with their tongues and slandering in religion. And if they had said: “We hear (you O Muhammad) and we obey. And hear you (O Muhammad), and look at us,” it would have been better for them, and more upright. But Allah has cursed them for their disbelief, so they believe not, except a few.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ
عَنْ مَوَاضِعِهِ وَ يَقُولُونَ سَمِعْنَا
وَعَصَيْنَا وَ اسْمَعْ غَيْرِ مُسْمَعٍ
وَرَاعِنَا لِيَا بِأَلْسِنَتِهِمْ وَ طَعْنَا فِي
الَّذِينَ^ط وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا
وَ اسْمَعْ وَ انظُرْنَا لَكَانَ خَيْرًا لَهُمْ
وَ أَقْوَمَ^ل وَ لَكِن لَعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا^ط

47. O those who have been given the Scripture, believe in what We have sent down (to Muhammad) confirming

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا
بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِّن

what is (already) with you, before that We obliterate faces, then turn them on their backs, or curse them as We cursed people of (those who violated) the Sabbath. And the commandment of Allah must be carried out.

قَبْلِ أَنْ نَطْمِسَ وُجُوهَهَا فَنَرُدَّهَا
عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا
أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا ﴿٤٧﴾

48. Indeed, Allah does not forgive that partners should be ascribed to Him. And He forgives what is other than that, for whom He wills. And whoever 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. Have you not seen at those who claim themselves pure. Nay, but Allah purifies whom He wills, and they will not be wronged (as much as) the husk on a date-stone.

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

50. See, how they invent a lie against Allah. And

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ

enough is that as a
manifest sin.

الْكَذِبِ وَكَفَى بِهِ إِثْمًا مُّبِينًا ﴿٥٤﴾

51. Have you not seen at
those who were given a
portion of the Scripture,
they believe in superstitions
and false deities. And
they say about those
(idolaters) who disbelieve
that they are better guided
than those who believe in
the (right) way.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ
كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ
آمَنُوا سَبِيلًا ﴿٥٥﴾

52. Those are the ones
whom Allah has cursed.
And he whom Allah curses,
you will then never find
for him any helper.

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَ مَن
يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٦﴾

53. Or for them is a share
in the dominion (of Allah).
Then (had that been so),
they would not even give
mankind the speck on a
date-stone.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ
فَإِذَا لَا يُؤْتُونَ النَّاسَ
نَقِيرًا ﴿٥٧﴾

54. Or do they envy
mankind for what Allah has
given them of His bounty.
Then indeed, We bestowed

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ
اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ

upon the family of Abraham
the Book and wisdom, and
We bestowed upon them
a great kingdom.

إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ
وَآتَيْنَهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

55. Then among them were
some who believed in it,
and among them were some
who turned away from it.
And sufficient is Hell for
(their) burning.

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ
مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ
سَعِيرًا ﴿٥٥﴾

56. Indeed, those who
disbelieve in Our
revelations, We shall drive
them into the Fire. As
often as their skins are
burnt out, We shall change
them with other skins, that
they may taste the
punishment. Indeed, Allah
is ever All Mighty, All Wise.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ
نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ
جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ
عَزِيزًا حَكِيمًا ﴿٥٦﴾

57. And those who
believe and do righteous
deeds, We shall admit
them to Gardens
underneath which rivers
flow, abiding therein

وَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ

forever. For them therein are pure companions, and We shall admit them into plenteous shade.

فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَ نُدْخِلُهُمْ
ظِلًّا ظَلِيلًا ﴿٥٧﴾

58. Indeed, Allah commands you that you render back the trusts to their owners, and when you judge between mankind, that you judge with justice. Indeed, excellent is that Allah admonishes you with. Truly, Allah is ever All Hearer, All Seer.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا
الْأَمْنَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ
بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ
إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ
اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

59. O those who believe, obey Allah, and obey the messenger (Muhammad), and those who are in authority among you. Then if you have a dispute concerning any matter, refer it to Allah and the messenger if you are believers in Allah and the Last Day. That is better and more commendable in the end.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ
وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ
مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ
خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

60. Have you not seen at those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you. They wish that they go for judgment (in their disputes) to satanic authorities, while they have been ordered that they reject them. And Satan wishes to lead them astray, a far away misleading.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ
أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا
أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَّخِذُوا إِلَى الطَّاغُوتِ وَقَدْ
أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ
الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
بَعِيدًا

61. And when it is said to them: “Come to what Allah has sent down and to the messenger (Muhammad),” you see the hypocrites turning away from you in aversion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتِ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا

62. So how (would it be) when a catastrophe befalls them because of what their own hands have sent forth. Then they would come to you, swearing by Allah: “We

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ
يَحْلِفُونَ بِاللَّهِ إِنَّ آرَدْنَا إِلَّا

intended **nothing except goodwill and conciliation.**”

إِحْسَانًا وَ تَوْفِيقًا ﴿٦٢﴾

63. Those are the ones whom Allah knows what is in their hearts. So turn aside from them, and admonish them, and speak to them a word to reach to their very souls.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

64. And We did not send any messenger except that he should be obeyed by Allah’s permission. And if indeed, when they had wronged themselves, they had come to you and asked forgiveness of Allah, and the messenger had asked forgiveness for them, they would have found Allah All Forgiving, Most Merciful.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيَطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

65. But nay, by your Lord, they will not (truly) believe until they make you (O Muhammad) judge of what is in dispute among themselves, then find within

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكِمُونَكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

themselves no discomfort from what you have judged, and submit with full submission.

حَرَجًا مِّمَّا قَضَيْتَ وَ يُسَلِّمُوا
تَسْلِيمًا

66. And if We had decreed upon them that: "Kill yourselves or move out of your homes," they would not have done it, except a few of them. And if they had done what they were instructed with, it would have been better for them, and a firmer strengthening (in their faith).

وَ لَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا
أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ
دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ
مِّنْهُمْ وَ لَوْ أَنَّهُمْ فَعَلُوا مَا
يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ
وَ أَشَدَّ تَثْبِيثًا

67. And then We would certainly have bestowed upon them from Us a great reward.

وَ إِذَا لَأَتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا
عَظِيمًا

68. And We would have certainly guided them to a straight path.

وَ هَدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا

69. And whoever obeys Allah and the messenger, then they will be with those upon whom Allah has

وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ
فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ

bestowed favor, of the prophets, and those steadfast in truthfulness, and the martyrs, and the righteous. And how excellent are these as companions.

عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسَنَ
أَوْلِيَاكَ رَافِقًا

70. Such is the bounty from Allah, and sufficient is Allah as All Knower.

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى
بِاللَّهِ عَلِيمًا

71. O those who believe, take your precautions, then go forth (on expedition) in parties, or go forth all together.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ
فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا

72. And indeed, there is among you he who lingers behind, then if a disaster befalls you, he says: "Indeed, Allah has been gracious to me in that I was not present with them."

وَ إِنَّ مِنْكُمْ لَمَنْ لَّيَبْطِئَنَّ فَإِنْ
أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ
عَلَىٰ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

73. And if a bounty comes to you from Allah, he would surely say, as if there had never been between you

وَ لَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ
لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ

and him any affection: “Oh, I wish that I had been with them, then would I have achieved a great success.”

وَبَيْنَهُ مَوَدَّةٌ يَلِيَّتَنِي كُنْتُ مَعَهُمْ
فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

74. So let them fight in the cause of Allah, those who sell the life of this world for the Hereafter. And whoever fights in the cause of Allah, and is killed or gets victory, then We shall bestow upon him a great reward.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ
أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا
عَظِيمًا ﴿٧٤﴾

75. And what is (the matter) with you that you do not fight in the cause of Allah, and those weak among men, and the women, and the children who say: “Our Lord, take us out from this town, the people of which are oppressors. And appoint for us from Yourself a protecting friend, And appoint for us from Yourself a helper.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ وَ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلِهَا وَاجْعَلْ لَنَا مِنْ
لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ
لَدُنْكَ نَصِيرًا ﴿٧٥﴾

76. Those who believe, they fight in the cause of Allah, and those who disbelieve, they fight in the cause of evil ones. So fight against the friends of Satan. Indeed, the plot of Satan is weak.

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

77. Have you not seen at those to whom it was said: “Withhold your hands, and establish prayer, and pay the poor due,” Then when fighting was ordained for them, behold, a party of them feared men as they feared Allah, or even greater fear. And they say: “Our Lord, why have You ordained upon us fighting. Why did You not grant us respite for a short period.” Say: “The enjoyment of this world is little. And the Hereafter is better for him who fears (Allah). And you will not be wronged (even as) the husk on 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 لَوْ لَا أَخَّرْتَنَا إِلَىٰ
أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا
قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ
وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

78. Wherever you may be, death will overtake you, even if you are in lofty towers. And if some good reaches them, they say: "This is from Allah." And if an evil befalls them, they say: "This is because of you (Muhammad)." Say: All (things) are from Allah." So what is (the matter) with these people that they do not seem to understand a word.

أَيْنَ مَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ وَلَوْ
 كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِيبُهُمْ
 حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
 وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ
 مِنْ عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ
 فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ
 يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. Whatever of good reaches you is from Allah, and whatever of evil befalls you is from yourself. And (O Muhammad) We have sent you as a messenger to mankind. And sufficient is Allah as a witness.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ
 وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ
 نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا
 وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80. He who obeys the messenger, has indeed obeyed Allah. And he who turns away, then We have not sent you (Muhammad) over them as a guard.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
 وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
 حَفِيظًا ﴿٨٠﴾

81. And they say: “(we pledge) obedience,” then when they have gone forth from you, a party of them spends the night in planning other than what you say. And Allah records what they plan by night. So turn aside from them, and put your trust in Allah. And sufficient is Allah as a Trustee.

وَ يَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ
الَّذِي تَقُولُ ط وَاللَّهُ يَكْتُبُ مَا
يُبَيِّتُونَ ط فَأَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ
عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلاً ﴿٨١﴾

82. Do they not then reflect upon the Quran. And if it had been from other than Allah, they would have found therein much contradictions.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ
مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ
اِخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. And when there comes to them some matter (news) of safety or fear, they spread it. And if they had referred it to the messenger, and to those of authority among them. So those who are competent to investigate it would have come to know about it from them. And if

وَ إِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ
أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ
إِلَى الرَّسُولِ وَ إِلَىٰ أُولِي الْأَمْرِ
مِنْهُمْ لَعَلِمَ الَّذِينَ يَسْتَنْبِطُونَهُ
مِنْهُمْ وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ

it was not for the grace of Allah upon you, and His mercy, you would have followed Satan, except few.

وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

84. So fight (O Muhammad) in the cause of Allah. You are not held responsible except for yourself, and encourage the believers. It may be that Allah will restrain the might of those who disbelieve. And Allah is stronger in might and stronger in punishing.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا

85. Whoever intercedes an intercession for a good cause, for him is the share there from. And whoever intercedes an intercession for an evil cause, for him is the burden there from. And Allah has power over all things.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا

86. And when you are greeted with a greeting, greet you with a better than it or return it. Indeed,

وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ

Allah is Account Taker of all things.

كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

87. Allah, there is no god except Him. He will surely gather you all on the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

88. Then what is (the matter) with you (that you are divided into) two parties regarding the hypocrites. And Allah has reverted them (to disbelief) because of what they earned. Do you want to guide him whom Allah has sent astray. And he whom Allah sends astray, you will then never find for him any way (of guidance).

فَمَا لَكُمْ فِي الْمُتَفِقِينَ فِتْنَيْنِ وَاللَّهُ أَرَّكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾

89. They wish if you should disbelieve, same as they have disbelieved, then you become equal (with them). So do not take from among them friends until they emigrate

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ﴿٨٩﴾

in the way of Allah. So if they turn back (to enmity), then seize them and kill them wherever you find them. And do not take from among them friends nor helpers.

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ
حَيْثُ وَجَدْتُمُوهُمْ^ص وَلَا تَتَّخِذُوا
مِنْهُمْ^ل وِلِيًّا وَلَا نَصِيرًا

90. Except those who seek refuge with a people, between you and whom there is a treaty (of peace). Or (those who) come to you, their hearts restraining from fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, so that they would have fought you. So, if they withdraw from you, and they do not fight against you, and they offer you peace. Then Allah has not made for you a cause (that you fight) against them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ
بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ أَوْ
جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ
يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ^ط وَلَوْ
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقَتَلُوكُمْ^ج فَإِنْ اعْتَزَلُوكُمْ فَلَمْ
يُقَاتِلُوكُمْ^ل وَ أَلْقُوا إِلَيْكُمُ السَّلَامَ
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ
سَبِيلًا

91. You will find others, who desire that they should

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ

have security from you, and security from their own people. Whenever they are returned (to opportunity) of (causing) mischief, they fall back into it. So, if they do not withdraw from you, and offer to you peace, and restrain their hands, then seize them, and kill them wherever you overtake them. And those, We have given to you against them a clear warrant.

يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُدُّوا
إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ
يَعْتَزِلُوكُمْ وَ يُلْقُوا إِلَيْكُمْ السَّلَمَ
وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ
وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَإِلَيْكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ
سُلْطَانًا مُبِينًا ﴿١١﴾

92. And it is not for a believer to kill a believer except by mistake.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا
إِلَّا خَطَاً

And whoever kills a believer by mistake, then the freeing of a believing slave, and payment of the blood money to his family, unless that they give (up as) a charity.

وَ مَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَرِيبَةٌ مُسَلَّمَةٌ إِلَى
أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا

But if he (the slain) was from a people hostile unto you, and he was a believer,

فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَ هُوَ

then (only) the freeing of a believing slave (is required).

مُؤْمِنٌ فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ط

And if he (the slain) was from a people between you and them there is a treaty, then a compensation must be paid to his family, and the freeing of a believing slave.

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَ تَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ج

Then whoever does not find (means), then fasting for two consecutive months, (seeking) repentance from Allah. And Allah is All Knower, All Wise.

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَ كَانَ اللَّهُ عَلِيْمًا حَكِيْمًا ط

93. And whoever kills a believer intentionally, then his recompense is Hell to abide therein. And Allah's wrath is upon him, and He has cursed him, and has prepared for him a great punishment.

وَ مَنْ يَقْتُلْ مُّؤْمِنًا مُّتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيْهَا وَ غَضِبَ اللَّهُ عَلَيْهِ وَ لَعَنَهُ وَ أَعَدَّ لَهُ عَذَابًا عَظِيْمًا ط

94. O those who believe, when you go forth (to fight) in the cause of Allah, investigate carefully, and

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا خَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا

do not say to him who greets you peace: "You are not a believer." Seeking the profits of the life of this world. For with Allah are plenteous spoils. Even thus (as he now is) were you before, then Allah conferred His favors on you, so investigate carefully. Indeed, Allah is ever informed of what you do.

لَمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ
 مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا
 فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ
 كُنْتُمْ مِمَّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ
 فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
 خَبِيرًا

95. Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive in the cause of Allah with their wealth and their lives. Allah has preferred those who strive with their wealth and their lives above those who sit, in ranks. And to each Allah has promised good. And Allah has bestowed on those who strive above those who sit a great reward.

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

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

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ط
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٦﴾

97. Indeed, those whom the angels take (in death) while doing wrong to themselves, they (the angels) will say: "In what (condition) were you." They will say: "We were oppressed in the land." They (the angels) will say: "Was not Allah's earth spacious that you could have migrated therein. So for those, their habitation will be Hell, and an evil destination.

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا ط
كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ
وَاسِعَةً فَتُهَاجِرُوا فِيهَا ط فَأُولَئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَ سَاءَتْ
مَصِيرًا ﴿١٧﴾

98. Except the weak among men, and the women, and the children, who are not able to devise a plan, nor are directed to a way.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾

99. As for such, it may be that Allah will forgive

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفِرَ عَنْهُمْ ط

them. And Allah is ever Clement, Oft Forgiving.

وَكَانَ اللَّهُ عَفْوًا غَفُورًا ﴿١١﴾

100. And whoever emigrates in the cause of Allah, will find on the earth many dwellings and abundance, and whoever goes forth from his home, as an emigrant unto Allah and His messenger, then death overtakes him, his reward is then surely incumbent upon Allah. And Allah is ever Forgiving, Most Merciful.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً وَمَنْ يُخْرَجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٢﴾

101. And when you travel in the land, then it is no sin on you that you shorten from the prayers, if you fear that those who disbelieve may attack you. Indeed, 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 ﴿١٣﴾

102. And when you (O Muhammad) are among them, and lead the prayer for them, then let (only) a

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتُمْ طَائِفَةٌ مِّنْهُمْ

party of them stand with you (to pray), and let them take their arms.

مَعَكَ وَ لِيَأْخُذُوا أَسْلِحَتَهُمْ^ق

Then when they have performed their prostrations, let them take their positions in your rear, and let another party come that has not prayed, so let them pray with you. And let them take their precaution and their arms.

فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَّرَآئِكُمْ^ص وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ^ج وَلِيَأْخُذُوا حِذْرَهُمْ وَ أَسْلِحَتَهُمْ^ج

Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush.

وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَ أَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً^ط

And it is no sin for you, if you are inconvenienced of rain, or you are ill, that you lay aside your arms.

وَ لَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ^ط

And take your precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

وَ خُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا^ط

103. Then when you have finished the prayer, then remember Allah, standing, and sitting down, and (lying down) on your sides. And when you are in safety, then establish prayer. Indeed, the prayer is enjoined on the believers at fixed hours.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ
قِيَامًا وَ قُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا
أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ
الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا
مَّوْقُوتًا


104. And do not weaken in pursuit of the people (the enemy). If you should be suffering then surely, they (too) are suffering (hardships), as you are suffering. And you hope from Allah that which they do not hope. And Allah is ever All Knowing, All Wise.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ
تَكُونُوا تَأْمُونًا فَإِنَّهُمْ يَأْمُونُ كَمَا
تَأْمُونُ وَ تَرْجُونَ مِنَ اللَّهِ مَا لَا
يَرْجُونَ وَ كَانَ اللَّهُ عَلِيمًا
حَكِيمًا

105. Indeed, We have sent down to you (O Muhammad) the Book (the Quran) in truth that you might judge between mankind by that which Allah has shown you. And be not an advocate for those who betray their trust.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ
اللَّهُ وَ لَا تَكُنْ لِلْخَائِبِينَ
خَصِيمًا

106. And seek the forgiveness of Allah. Indeed, Allah is ever Oft Forgiving, Most Merciful.

وَاسْتَغْفِرِ اللّٰهَ ^ط اِنَّ اللّٰهَ كَانَ
غَفُورًا رَّحِيْمًا ^ج


107. And do not argue on behalf of those who deceive themselves. Indeed, Allah does not love him who is a betrayer of his trust, sinful.

وَ لَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ
اَنْفُسَهُمْ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ
كَانَ خَوَانًا اٰثِيْمًا ^ط


108. They seek to hide from men and do not seek to hide from Allah. And He is with them when they plot by night, in that which He does not approve of speech. And Allah is ever encompassing of what they do.

يَسْتَخْفُوْنَ مِنَ النَّاسِ وَ لَا
يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ
يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ^ط
وَ كَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ^ج


109. Here you are, you who have argued for them in the life of this world. But who will argue with Allah for them on the Day of Resurrection, or who will then be their defender.

هَآنْتُمْ هٰؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي
الْحَيٰوةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللّٰهَ
عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَنْ يَّكُوْنُ
عَلَيْهِمْ وَكِيْلًا ^ج


110. And whoever does evil or wrongs himself, then seeks forgiveness of Allah, he will find Allah Oft Forgiving, Most Merciful.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَّحِيمًا

111. And whoever earns sin, he then earns it only against himself. And Allah is All Knowing, All Wise.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى
نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

112. And whoever earns a fault or a sin, then throws (blames) it upon the innocent, then indeed, he has burdened himself with a slander and a manifest sin.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا
وَإِثْمًا مُّبِينًا

113. And if it was not for the favor of Allah upon you (Muhammad), and His mercy, a party of them had resolved to mislead you. And they mislead none except themselves, and no harm can they do to you in anything. And Allah has sent down to you the Book (the Quran) and wisdom,

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ
وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَ مَا
يُضُرُّونَكَ مِنْ شَيْءٍ وَ أَنْزَلَ اللَّهُ
عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ

and has taught you that which you did not know. And the favor of Allah has ever been great upon you.

مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ
عَلَيْكَ عَظِيمًا ﴿١١٣﴾

114. There is no good in most of their secret conversations except for those who enjoin charity, or kindness, or conciliation between mankind. And whoever does that, seeking the good pleasure of Allah, then We shall bestow on him a great reward.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَن
أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ
بَيْنَ النَّاسِ وَ مَن يَفْعَلْ ذَلِكَ ابْتِغَاءً
مَّرْضَاتِ اللَّهِ فَسَوْفَ نُوْتِيهِ أَجْرًا
عَظِيمًا ﴿١١٤﴾

115. And whoever opposes the messenger after what has become manifest to him of the guidance and follows other than the way of believers. We will let him go to what he has turned to, and We will burn him in Hell, and evil is destination.

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا
تَبَيَّنَ لَهُ الْهُدَىٰ وَ يَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَ نُصَلِّهِ
جَهَنَّمَ وَ سَاءَتْ مَصِيرًا ﴿١١٥﴾

116. Indeed, Allah does not forgive that partners should be associated with Him. And He forgives what is other

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ
وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ﴿١١٦﴾

than that to whom He wills. And he who associates partners with Allah, then he has certainly strayed to a far away misguidance.

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا ﴿١١٦﴾

117. They call upon instead of Him none but females (deities). And they call upon none but Satan, a persistent rebel.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا
وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

118. Allah cursed him. And he (Satan) said: “Surely I will take of Your slaves an appointed portion.”

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

119. “And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them so they will slit the ears of the cattle, and surely I will command them so they will change creation of Allah.” And whoever takes Satan for a friend other than Allah, has certainly sustained a manifest loss.

وَأَلْضَلُّهُمْ وَأُمْنِيَّتَهُمْ
وَأَمْرَهُمْ فَلْيَتَّبِعَنَّ أَذَانَ الْأَنْعَامِ
وَأَمْرَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ
وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا
مُّبِينًا ﴿١١٩﴾

120. He makes promises to them, and he arouses in them false desires. And Satan does not promise to them but deceptions.

يَعِدُّهُمْ^ط وَيُمْنِّيهِمْ^ط وَمَا يَعِدُّهُمْ
الشَّيْطَانُ إِلَّا عُرُورًا ﴿١٢٠﴾

121. For such, their habitation will be Hell, and they will not find from it an escape.

أُولَئِكَ مَا أُولَهُمْ جَهَنَّمُ^ط وَلَا يَجِدُونَ
عَنْهَا مَخِيصًا ﴿١٢١﴾

122. And those who believe and do righteous deeds, We shall admit them into Gardens underneath which rivers flow, wherein they will abide forever. A promise from Allah in truth. And who can be more truthful than Allah (in his) words.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سُدَّخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا^ط
وَعَدَ اللَّهُ حَقًّا^ط وَمَنْ أَصْدَقُ مِنَ
اللَّهِ قِيلًا ﴿١٢٢﴾

123. Neither your desires, nor the desires of the People of the Book (matter). Whoever does evil will be recompensed for it, and he will not find for himself other than Allah any protecting friend, nor helper.

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِي^ط أَهْلِ
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا^ط يُجْزِئِهِ
وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

124. And whoever does any righteous deeds, of male or female, and he is a believer, then such will enter paradise and they will not be wronged (even as) the speck on a date-stone.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ
أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

125. And who can be better in religion than one who surrenders his face (himself) to Allah, and he is doer of good, and follows the tradition of Abraham, the true in faith. And Allah did take Abraham as a friend.

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

126. And to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is ever encompassing all things.

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

127. And they ask you concerning women. Say: "Allah gives you a ruling about them, and that which has been recited to you in the Book concerning female orphans, to whom you do

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي
الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا

not give that which is decreed for them, and (yet) you desire that you marry them, and (concerning) the oppressed among children, and that you stand firm for orphans in justice.” And whatever you do of good, then indeed, Allah is ever All Aware of it.”

تَوْتُوهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ
تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ
الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَى
بِالْقِسْطِ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

128. And if a woman fears from her husband ill treatment, or desertion, then it is no sin upon them that they arrange between them an amicable settlement. And a settlement is better. And present in (human) inner selves is greed. And if you do good and fear (Allah), then indeed, Allah is ever informed of what you do.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا
 نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
 عَلَيْهِمَا أَنْ يَصْلِحَا بَيْنَهُمَا صُلْحًا
 وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ
 الشُّعْثَ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ
 اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

129. And you will never be able to deal with justice between wives, even if it is your ardent desire. So

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ
النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا

do not incline (toward one) with full attention, and leave her (the other) as hanging. And if you do good and fear (Allah), then indeed, Allah is ever Forgiving, Most Merciful.

كُلُّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ
وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ
كَانَ غَفُورًا رَّحِيمًا

130. And if they separate (by divorce), Allah will enrich each (of them) from His abundance. And Allah is ever All Encompassing, All Wise.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كِلَا
مَنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا
حَكِيمًا

131. And to Allah belongs whatever is in the heavens and whatever is on the earth. And indeed, We instructed those who were given the Book before you, and (We instructed) you, that you fear Allah. And if you disbelieve, then indeed, to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is ever Rich, owner of Praise.

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَ لَقَدْ 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. And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as a Defender.

ط
وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَكَفٰى بِاللّٰهِ وَكِيلًا ﴿١٣٢﴾

133. If He wills, He can take you away, O people, and bring others (in your place). And Allah is ever All Potent over that.

اِنْ يَّشَآءْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ
وَيَاْتِ بِاٰخَرِيْنَ ۗ وَكَانَ اللّٰهُ عَلٰى
ذٰلِكَ قَدِيْرًا ﴿١٣٣﴾

134. Whoever does desire the reward of this world, then with Allah is the reward of this world and the Hereafter. And Allah is ever All Hearer, All Seer.

مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ
اللّٰهِ ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ۗ وَكَانَ
اللّٰهُ سَمِيْعًا بَصِيْرًا ﴿١٣٤﴾

135. O those who believe, be firmly standing for justice, as witnesses for Allah, even if (it be) against yourselves, or (your) parents, or (your) kindred. Whether it be (against) a rich or a poor, for Allah is nearer to them both. So do not follow desire (of your heart), lest you

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ
بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَ لَوْ عَلَىٰ
اَنْفُسِكُمْ اَوْ الْوَالِدِيْنَ وَالْاَقْرَبِيْنَ ۗ
اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاَللّٰهُ اَوْلٰى
بِهِمَا ۗ فَلَا تَتَّبِعُوا الْهَوٰى اَنْ تَعْدِلُوْا ۗ

keep away from justice. And if you distort (your witness) or refuse (to give it), then indeed, Allah is ever informed of what you do.

وَإِنْ تَلَّوْا أَوْ تُعْرِضُوا فإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136. O those who believe, believe in Allah, and His messenger and the Book (the Quran) which He has sent down to His messenger, and the Scripture which He sent down before. And whoever disbelieves in Allah, and His angels, and His scriptures, and His messengers, and the Last Day, then he has certainly strayed to a far away misguidance.

يَأَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ
وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ
عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ
مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَاليَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا ﴿١٣٦﴾

137. Certainly, those who believe, then disbelieve, then (again) believe, then (again) disbelieve, then go on increasing in disbelief, Allah will never forgive them, nor will He guide them to the (right) way.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ
آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا
لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا
لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

138. Give the tidings to the hypocrites that there is for them a painful punishment.

بَشِيرِ الْمُنْفِقِينَ بِأَنَّ لَهُمْ عَذَابًا
الِيْمًا ١٣٨

139. Those who take disbelievers for their friends instead of the believers. Do they seek honor with them. But indeed, the honor belongs to Allah entirely.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَتُونَ عِنْدَهُمْ
الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ١٣٩

140. And it has already been revealed to you in the Book (this Quran) that, when you hear the verses of Allah being rejected of and mocked at, then do not sit with them (who disbelieve and mock) until they engage in some other conversation. Indeed, you would then be like them (should you stay with them). Surely, Allah will gather hypocrites and disbelievers into Hell all together.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ
إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا
وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ
حَتَّىٰ يُخَوِّضُوا فِي حَدِيثٍ غَيْرِهِ ١٤٠
إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ
الْمُنْفِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ
جَمِيعًا ١٤٠

141. Those who wait (and watch) about you. Then if

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ

there is a victory for you from Allah, they say: “Were we not with you.” And if there is a success for the disbelievers, they say (to them): “Did we not gain an advantage over you, and we protected you from the believers.” So Allah will judge between you on the Day of Resurrection. And never will Allah grant to the disbelievers a way against the believers.

لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ
 نَكُنْ مَّعَكُمْ ^ط وَإِنْ كَانَ لِلْكَافِرِينَ
 نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ
 عَلَيْكُمْ وَنَمْنَعَكُمْ ^ط مِّنَ الْمُؤْمِنِينَ
 فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ
 وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى
 الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

142. Certainly, the hypocrites seek to deceive Allah, but it is He who deceives them. And when they stand up for the prayer, they stand with laziness, (and) to be seen of people, and they do not remember Allah but little.

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ
 خَادِعُهُمْ ^ج وَإِذَا قَامُوا إِلَى الصَّلَاةِ
 قَامُوا كُسَالَى ^ل يُرَاءُونَ النَّاسَ وَلَا
 يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ^ل ﴿١٤٢﴾

143. Swaying between this (and that), (belonging) neither to these (believers), nor to those (disbelievers). And he whom Allah sends

مُذَبِّبِينَ بَيْنَ ذَلِكَ ^ط لَا إِلَى
 هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضَلِلِ

astray, then you will never find for him a way.

اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

144. O those who believe, do not take the disbelievers for friends instead of the believers. Do you wish to give Allah against yourselves a manifest proof.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ
سُلْطَانًا مُبِينًا ﴿١٤٤﴾

145. Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ
مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

146. Except those who repent and correct themselves, and hold fast to Allah, and make sincere their religion for Allah, then they will be with the believers. And Allah will bestow on the believers a great reward.

إِلَّا الَّذِينَ تَابُوا وَاصْلَحُوا
وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ
لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَ سَوْفَ
يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا
عَظِيمًا ﴿١٤٦﴾

147. What would Allah do (gain) with your punishment, if you give thanks and believe (in Him). And Allah

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ
شَكَرْتُمْ وَ آمَنْتُمْ وَ كَانَ اللَّهُ

is ever All Appreciative
(of good), All Knowing.

شَاكِرًا عَلِيمًا ﴿٢٤٧﴾

148. Allah does not like
any public utterance of
evil except by one who
has been wronged. And
Allah is ever All Hearer,
All Knower.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ
الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ
سَمِيعًا عَلِيمًا ﴿٢٤٨﴾

149. Whether you
publish a good deed, or
conceal it, or forgive an
evil, then indeed, Allah is
ever Oft Forgiving, All
Powerful.

إِنْ تُبَدُّوا خَيْرًا أَوْ تُخْفَوُوهُ أَوْ
تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ
عَفُوًّا قَدِيرًا ﴿٢٤٩﴾

150. Indeed, those who
disbelieve in Allah and His
messengers, and wish that
they can create a distinction
between Allah and His
messengers, and they say:
“We believe in some and
disbelieve in others,” and
they wish that they can
adopt a way in between.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ
وَرُسُلِهِ وَ يَقُولُونَ نُوْمِنُ بِبَعْضِ
وَنَكْفُرُ بِبَعْضٍ وَ يُرِيدُونَ أَنْ
يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿٢٥٠﴾

151. It is they, they are
the disbelievers in truth,

أُولَٰئِكَ هُمُ الْكٰفِرُونَ حَقًّا وَ

and We have prepared for the disbelievers a humiliating punishment.

أَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

152. And those who believe in Allah and His messengers, and make no distinction between any of them. To such, He will give them their rewards. And Allah is ever Oft Forgiving, Most Merciful.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ ط وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

153. The people of the Scripture ask you to bring down upon them a book from the heaven. Then indeed, they had asked Moses even greater than that, when they said: "Show us Allah plainly." So the lightning storm seized them for their wrongdoing. Then they took the calf (worship) even after what had come to them as clear evidences. Even then We forgave that. And We bestowed on Moses an evident authority.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

154. And We raised over them the Mount for (taking) their covenant. And We said to them: “Enter the gate, prostrating.” And We said to them: “Do not transgress in Sabbath.” And We took from them a firm covenant.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا
لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا
مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

155. Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their killing of the prophets without right, and of their saying: “Our hearts are covered.” Nay, but Allah has set a seal upon them because of their disbelief, so they do not believe except a few.

فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكَفَرُوا
بِآيَاتِ اللَّهِ وَقَتَلُوا الْأَنْبِيَاءَ
بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا
غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا
قَلِيلًا ﴿١٥٥﴾

156. And because of their disbelief and of their uttering against Mary a great slander.

وَ بِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ
بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

157. And (because of) their saying: “We indeed killed

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى

Messiah, Jesus, son of Mary, Allah's messenger." And they did not kill him, nor they crucified him, but it appeared so unto them. And indeed, those who disagree over it are in doubt thereof. They do not have any knowledge of it, but pursuit of a conjecture. And certainly they did not kill him.

ابن مريم رسول الله وما قتلوه
وما صلبوه ولكن شبه لهم و ان
الذين اختلفوا فيه لفي شك
منه ما لهم به من علم الا
اتباع الظن وما قتلوه
يقيناً



158. But Allah raised him up unto Himself. And Allah is ever All Mighty, All Wise.

بل رافعه الله اليه و كان الله
عزيزاً حكيماً



159. And there is none from the people of the Scripture but that he will surely believe in him before his death. And on the Day of Resurrection he will be against them a witness.

وان من اهل الكتاب الا ليؤمنن
به قبل موته و يوم القيمة
يكون عليهم شهيداً



160. Because of the wrong doing of those who became Jews, We made unlawful for them (certain) good things

فبظلم من الذين هادوا حرمنا
عليهم طيبات احلّت لهم

that had been lawful to them (before), and because of their hindering many (people) from Allah's way.

وَبَصَدَّهِمْ
عَنْ سَبِيلِ اللَّهِ
كَثِيرًا
١٦٠

161. And of their taking of usury while indeed they were forbidden from it, and of their devouring people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment.

وَأَخَذِهِمُ الرِّبَا وَقَدْ هُمُوا عَنْهُ
وَأَكَلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا
١٦١

162. But those who are firm in knowledge among them, and the believers, they believe in that which has been sent down to you (Muhammad), and that which was sent down before you. And those who establish prayer, and those who pay the poor due, and believe in Allah and the Last Day. It is they to whom We shall bestow immense reward.

لَكِنِ الرَّسَّخُونَ فِي الْعِلْمِ مِنْهُمْ
وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ
الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا
عَظِيمًا
١٦٢

163. Indeed, We have revealed to you (Muhammad), as We revealed to Noah and the prophets after him. And We revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and Jesus, and Job, and Jonah, and Aaron, and Solomon, and We gave to 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
وَاتَيْنَا دَاوُدَ زَبُورًا

164. And (We sent) the messengers whom We have indeed mentioned to you before, and the messengers whom We have not mentioned to you. And Allah spoke to Moses, a (direct) conversation.

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

165. Messengers as bearers of glad tiding and as warners, so that there might not be for mankind an argument against Allah after the messengers. And Allah is ever All Mighty, All Wise.

رُسُلًا مُبَشِّرِينَ وَ مُنذِرِينَ لَعَلَّ
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ وَ كَانَ اللَّهُ عَزِيزًا
حَكِيمًا

166. But Allah (Himself) bears witness that what He has sent down to you, He has sent it down with His Knowledge, and the angels bear witness. And sufficient is Allah as a witness.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ
أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ
وَكَفَى بِاللَّهِ شَهِيدًا

167. Indeed, those who disbelieve and hinder (others) from the way of Allah, they have certainly strayed to a far away misguidance.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن
سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا
بَعِيدًا

168. Indeed, those who disbelieve and do wrong, Allah will never forgive them, nor will He guide them to the (right) path.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُن
اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيُهْدِيَهُمْ
طَرِيقًا

169. Except the path of Hell, wherein they will abide forever. And that is ever easy for Allah.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

170. O mankind, there has indeed come to you the messenger (Muhammad) with the truth from your

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ
بِالْحَقِّ مِنْ رَبِّكُمْ فَامِنُوا خَيْرًا

Lord. So believe, (that is) better for you. And if you disbelieve, then indeed, to Allah belongs whatever is in the heavens and the earth. And Allah is ever All Knower, All Wise.

171. O People of the Scripture, do not commit excess in your religion, nor say about Allah except the truth. The Messiah, Jesus, son of Mary, was only a messenger of Allah, and His word, which He conveyed to Mary, and a spirit from Him. So believe in Allah, and His messengers, and do not say: "Three." Desist, it is better for you. Allah is only One God. Exalted is He above that He should have a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as a Defender.

لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا

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

172. Never would the Messiah disdain to be a slave to Allah, nor the angels near (to Him). And whoever disdains from His worship, and is arrogant, so He shall assemble them all to Him.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ
عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ
يَسْتَنْكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ
فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا

173. Then as for those who believed and did righteous deeds, He will give them in full their wages, and He will grant them more out of His bounty. And as for those who were disdainful and arrogant, so He will punish them with a painful punishment. And they will not find for them, other than Allah, any protecting friend, nor helper.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوفِّيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِنْ
فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا
وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا
وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا

174. O mankind, there has indeed come to you a convincing proof from your Lord, and We have sent down to you a manifest light.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ
مِّنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا
مُّبِينًا

175. Then as for those who believe in Allah, and hold fast to Him, He will admit them into His mercy from Him, and bounty, and He will guide them to Himself by a straight path.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا
بِهِ فَسَيَدْخُلُهُمْ فِي رَحْمَةٍ مِّنْهُ
وَفَضْلٍ وَ يَهْدِيهِمْ إِلَى صِرَاطٍ
مُّسْتَقِيمًا

176. They ask you a legal ruling. Say: "Allah gives you a ruling regarding a kindred who has neither descendants nor ascendants (as heirs)."

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي
الْكَلَّةِ

"If a man dies, (and) he had no child, but he has a sister, then she shall have one half of what he has left behind."

إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَ لَّهُ
أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ

"And he (brother) would inherit from her if she (died and) did not have a child."

وَ هُوَ يَرِثُهَا إِنْ لَّمْ يَكُنْ لَهَا وَلَدٌ

"Then if there are two sisters, then theirs are two thirds of what he has left behind."

فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ
مِمَّا تَرَكَ

"And if there are brothers (and sisters), men, and

وَ إِنْ كَانُوا إِخْوَةً رِّجَالًا وَ نِسَاءً

women, then for the male,
the equivalent of the portion
of two females.”

فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ^ط

“Allah makes clear to
you, lest you go astray.
And Allah is All Knower of
every thing.”

يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ

