



## Glorious Qur'an

English Translation by Abdullah Yusuf Ali

**Abdullah Yusuf Ali**, (1872 –1953) was an Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely-known and used in the English-speaking world. In his childhood, Ali received a religious education and could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities. Yusuf Ali's best-known work is his book

**The Holy Qur'an: Text, Translation and Commentary,**

### Surah An Nisa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ

O mankind!

revere your Guardian-Lord,

ج

الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

Who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women;

ج

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

revere Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you):

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

for Allah ever watches over you.

2.

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ<sup>ط</sup>

To orphans restore their property (when they reach their age),

وَلَا تَتَّبِعُوا الْخَيْثَ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ<sup>ج</sup>

nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own.

إِنَّهُ كَانَ حُوبًا كَبِيرًا

For this is indeed a great sin.

3.

وَإِنْ خِفْتُمْ<sup>ط</sup> أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ

If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four;

فَإِنْ خِفْتُمْ<sup>ج</sup> أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess.

ذَلِكَ أَذَىٰ أَتَعُولُوا

That will be more suitable, to prevent you from doing injustice.

4.

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً<sup>ج</sup>

And give the women (on marriage) their dower as a free gift;

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.

5.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارزُقُوهُمْ فِيهَا وَاكْسُوهُمْ

To those weak of understanding make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith,

وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

and speak to them words of kindness and justice.

6.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ<sup>ط</sup>

Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them;

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا<sup>ج</sup>

but consume it not wastefully, nor in haste against their growing up.

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ<sup>ط</sup> وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ<sup>ج</sup>

If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable.

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ<sup>ج</sup>

When ye release their property to them, take witnesses in their presence:

وَكَفَىٰ بِاللَّهِ حَسِيبًا

but all-sufficient is Allah in taking account.

7.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ<sup>ج</sup>

From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,

نَصِيبًا مَّفْرُوضًا

a determinate share.

8.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ  
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

But if at the time of division other relatives, of orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.

9.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضِعَافًا خَافُوا عَلَيْهِمْ

Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind:

فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

let them fear Allah, and speak words of appropriate (comfort).

10.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِثْمًا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

Those who unjustly eat up the property of orphans, eat up a fire into their own bodies:

وَسَيَصْلُونَ سَعِيرًا

they will soon be enduring a blazing fire!

11.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

Allah (thus) directs you as regards your children's (inheritance):

لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

- to the male, a portion equal to that of two females:

فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ

- if only daughters, two or more, their share is two-thirds of the inheritance;

وَأِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ<sup>ج</sup>

- if only one, her share is a half.

وَالْأَبَوِيَّهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ<sup>ج</sup>

- For parents, a sixth share of the inheritance to each, if the deceased left children; if no children,

فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوهُ أَوْ فَلَا مِمَّهِ التُّلُثُ<sup>ج</sup>

- and the parents are the (only) heirs, the mother has a third;

فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ<sup>ج</sup>

- if the deceased left brothers (or sisters), the mother has a sixth.

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ<sup>ط</sup>

(The distribution in all cases is) after the payment of legacies and debts.

أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمُ أَقْرَبُ لَكُمْ نَفْعًا<sup>ج</sup>

Ye know not whether your parents or your children are nearest to you in benefit.

فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا<sup>ط</sup>

These are settled portions ordained by Allah and Allah is All-Knowing, All-Wise.

12.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ<sup>ج</sup>

In what your wives leave, your share is a half, if they leave no child;

فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ<sup>ج</sup>

but if they leave a child, ye get a fourth;

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ<sup>ج</sup>

after payment of legacies and debts.

وَلَهُنَّ الرَّبْعُ مِمَّا تَرَ كُتْمًا إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ<sup>ج</sup>

In what ye leave, their share is a fourth, if ye leave no child;

فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَ كُتْمًا<sup>ج</sup>

but if ye leave a child, they get an eighth;

مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ<sup>ط</sup>

after payment of legacies and debts.

وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَهِيَ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ<sup>ج</sup>

If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth;

فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ<sup>ج</sup>

but if more than two, they share in a third;

مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ<sup>ج</sup>

after payment of legacies and debts; so that no loss is caused (to anyone).

وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ<sup>ط</sup>

Thus is it ordained by Allah, and Allah is All-Knowing, Most Forbearing.

13.

تِلْكَ حُدُودُ اللَّهِ<sup>ج</sup>

Those are limits set by Allah:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا<sup>ج</sup>

those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever)

## وَذَلِكَ الْقَوْزُ الْعَظِيمُ

and that will be the Supreme achievement.

14.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

But those who disobey Allah and His Messenger and transgress His limits will be admitted to a fire, to abide therein: and they shall have a humiliating punishment.

15.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاَسْتَشْهَدُوا عَلَيْهِنَّ اَرْبَعَةً مِنْكُمْ ط

If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them;

فَاِنْ شَهِدُوا فَاَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

16.

وَالَّذَانِ يَأْتِيَاهُمَا مِنْكُمْ فَاذُوهُمَا ط

If two men among you are guilty of lewdness, punish them both.

فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوا عَنْهُمَا ط

If they repent and amend, leave them alone;

اِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيْمًا

for Allah is Oft-Returning, Most Merciful.

17.

اِذْ ذُرِّيَّتُهُ عَلَىٰ ظَهْرِهِ يَتُوبُ اِلَيْهِ لِيَتَّخِذَ الْوَدَّاعَةَ سُبُوًا لِّمَا كَانُوا يَعْمَلُونَ

Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards;

فَاُولَٰئِكَ يَتُوبُ اِلَيْهِمْ وَكَانَ اللَّهُ عَلِيْمًا حَكِيْمًا ط

to them will Allah turn in mercy; for Allah is full of knowledge and wisdom.

18.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ

Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;"

وَالَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ

nor of those who die rejecting faith: .

أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

for them have We prepared a punishment most grievous.

19.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا

O ye who believe!

ye are forbidden to inherit women against their will.

وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ

Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness;

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

on the contrary live with them on a footing of kindness and equity.

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.

20.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا

But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back:



أَتَأْخُذُونَہُ بِہٖتَانَا وَإِثْمًا مُّبِينًا

would ye take it by slander and a manifest wrong?

21.

وَکَیْفَ تَأْخُذُونَہُ وَقَدْ أَفْضَى بَعْضُکُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْکُمْ مِیثَاقًا غَلِیظًا

And how could ye take it when ye have gone in unto each other, and they have taken from you a solemn covenant?

22.

وَلَا تَنْکِحُوا مَا نَكَحَ آبَاؤُکُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ<sup>ج</sup>

And marry not women whom your fathers married, except what is past:

إِنَّہُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

it was shameful and odious, an abominable custom indeed.

23.

حُرِّمَتْ عَلَیْکُمْ أُمَّهَاتُکُمْ وَبَنَاتُکُمْ وَأَخَوَاتُکُمْ

Prohibited to you (for marriage) are:

- your mother,
- daughters,
- sisters,

وَعَمَّاتُکُمْ وَخَالَاتُکُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ

- father's sisters,
- mother's sisters;
- brother's daughters,
- sister's daughters,

وَأُمَّهَاتُکُمُ اللَّاتِي أَرْضَعْنَکُمْ وَأَخَوَاتُکُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِکُمْ

- foster-mothers (who gave you suck),
- foster-sisters;
- your wives' mothers;

وَرَبَائِبِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ

- your step-daughters under your guardianship, born of your wives to whom ye have gone in,

فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ

- no prohibition if ye have not gone in;

وَخَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

- (those who have been) wives of your sons proceeding from your loins;

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ<sup>ط</sup>

- and two sisters in wedlock at one and the same time, except for what is past;

إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

for Allah is Oft-Forgiving, Most Merciful.

24.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ<sup>ط</sup>

Also (prohibited are) women already married, except those whom your right hands possess.

كِتَابَ اللَّهِ عَلَيْكُمْ<sup>ج</sup>

Thus hath Allah ordained (prohibitions) against you:

وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ<sup>ج</sup>

except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust.

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً<sup>ج</sup>

Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed;

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيزَةِ<sup>ج</sup>

but if after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you,

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

and Allah is All-Knowing, All-Wise.

25.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ

الْمُؤْمِنَاتِ فَمِنْ مَآ مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتْيَاتِكُمُ الْمُؤْمِنَاتِ<sup>ج</sup>

If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess:

وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ<sup>ج</sup>

and Allah hath full knowledge about your faith.

بَعْضُكُمْ مِنْ بَعْضٍ<sup>ج</sup>

Ye are one from another:

فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ

wed them with the leave of their owners, and give them their dowers, according to what is reasonable:

مُحْصَنَاتٍ غَيْرِ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ<sup>ج</sup>

they should be chaste, not lustful, nor taking paramours:

فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ<sup>ج</sup>

when they are taken in wedlock, if they fall into shame, their punishment is half that for free women.

ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ<sup>ج</sup>

This (permission) is for those among you who fear sin;

وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ<sup>ظ</sup>

but it is better for you that ye practice self-restraint: and Allah is Oft-Forgiving, Most Merciful.

26.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ<sup>ظ</sup>

Allah doth wish to make clear to you and to show you the ordinances of those before you; and (He doth wish to) turn to you (in Mercy):

وَاللَّهُ عَلِيمٌ حَكِيمٌ

and Allah is All-Knowing, All-Wise.

27.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

Allah doth wish to turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him), far, far away.

28.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ<sup>ج</sup>

Allah doth wish to lighten your (difficulties):

وَخَلَقَ الْإِنْسَانَ ضَعِيفًا

for man was created weak (in flesh).

29.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ<sup>ج</sup>

O ye who believe!

eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual goodwill:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ<sup>ج</sup>

nor kill (or destroy) yourselves:

إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

for verily Allah hath been to you Most Merciful.

30.

وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًّا وَإِنَّا وَظَلَمًا فَسَوْفَ نُصَلِّيهِ نَارًا<sup>ج</sup>

If any do that in rancor and injustice, soon shall We cast them into the fire:

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

and easy it is for Allah.

31.

إِنْ تَجْتَنِبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a Gate of great honor.

32.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ<sup>ج</sup>

And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others:

لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا<sup>ص</sup> وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ<sup>ج</sup>

to men is allotted what they earn, and to women what they earn:

وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ<sup>ظ</sup> إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

but ask Allah of His bounty: for Allah hath full knowledge of all things.

33.

وَلِكُلِّ جَعَلْنَا مَوَالِيَهُمْ تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ<sup>ج</sup>

To (benefit) everyone, We have appointed sharers and heirs to property left by parents and relatives.

وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيْبَهُمْ<sup>ج</sup>

To those also, to whom your right hand was pledged, give their due portion:

إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

for truly Allah is Witness to all things.

34.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ<sup>ج</sup>

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means.

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ<sup>ج</sup>

Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard.

وَاللَّاتِي يَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ<sup>ط</sup>

As to those women on whose part ye fear disloyalty and ill-conduct,

- admonish them (first),
- (next), refuse to share their beds,
- (and last) beat them (lightly);

فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا<sup>ط</sup>

but if they return to obedience, seek not against them means (of annoyance):

إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا

for Allah is Most High, Great (above you all).

35.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا

If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers;

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا<sup>ط</sup>

if they wish for peace, Allah will cause their reconciliation: for Allah hath full knowledge, and is acquainted with all things.

36.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا<sup>ط</sup>

Serve Allah, and join not any partners with Him:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

and do good

- to parents,
- kinsfolk,
- orphans,
- those in need,

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ<sup>ط</sup>

- neighbors who are near,
- neighbors who are strangers,
- the companion by your side,
- the wayfarer (ye meet), and
- what your right hands possess:

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

for Allah loveth not the arrogant, the vainglorious;

37.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ<sup>ط</sup>

(Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them;

وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

for We have prepared, for those who resist faith, a punishment that steeps them in contempt.

38.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ<sup>ط</sup>

(Nor) those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day:

وَمَنْ يَكُنِ الشَّيْطَانَ لَهُ قَرِينًا فَسَاءَ قَرِينًا

if any take the Evil One for their intimate, what a dreadful intimate he is!

39.

وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ<sup>ج</sup>

And what burden were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance?

وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

for Allah hath full knowledge of them.

40.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ<sup>ط</sup>

Allah is never unjust in the least degree: if there is any good (done),

وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

He doubleth it, and giveth from His own presence a great reward.

41.

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

How then if We brought from each people a witness, and We brought thee as a witness against these people!

42.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

On that day those who reject faith and disobey the Messenger will wish that the earth were made one with them: but never will they hide a single fact from Allah!



## يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا<sup>ج</sup>

approach not prayers with a mind befogged, until ye can understand all that ye say, nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ<sup>ط</sup>

if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands.

إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

For Allah doth blot out sins and forgive again and again.

## أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ

Hast thou not turned thy vision to those who were given a portion of the Book?

يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ

They traffic in error, and wish that ye should lose the right path.

## وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ<sup>ج</sup>

But Allah hath full knowledge of your enemies:

وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا

Allah is enough for a Protector, and Allah is enough for a Helper.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

Of the Jews there are those who displace words from their (right) places,

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ

and say:

"We hear and we disobey;" and "Hear what is not heard":

وَرَاعِنَا لِيَا بِلِسَانِهِمْ وَطَعْنَا فِي الدِّينِ

and "Ra'ina;" with a twist of their tongues and a slander to faith.

وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ

If only they had said: "We hear and we obey;" and "Do hear;" and "Do look at us": it would have been better for them, and more proper;

وَلَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

but Allah hath cursed them, for their unbelief; and but few of them will believe.

يَا أَيُّهَا الَّذِينَ آتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ

O ye People of the Book!

believe in what We have (now) revealed, confirming what was (already) with you,

مِن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُّدَّهَا عَلَىٰ آدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ

before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers:

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

for the decision of Allah must be carried out.

48.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ<sup>ج</sup>

Allah forgiveth not that partners should be set up with him; but He forgiveth anything else, to whom He pleaseth;

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

to set up partners with Allah is to devise a sin most heinous indeed.

49.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ<sup>ج</sup>

Hast thou not turned thy vision to those who claim sanctity for themselves?

بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا

Nay, but Allah doth sanctify whom He pleaseth but never will they fail to receive justice in the least little thing.

50.

انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا<sup>ط</sup>

Behold! how they invent a lie against Allah! but that by itself is a manifest sin!

51.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ

Hast thou not turned thy vision to those who were given a portion of the Book?

يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

They believe in sorcery and evil, and say to the unbelievers that they are better guided in the (right) way than the believers!

52.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ<sup>ط</sup>

They are (men) whom Allah hath cursed:

وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا

and those whom Allah hath cursed, thou wilt find, have no one to help.

53.

أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ

Have they a share in dominion or power?

فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

Behold, they give not a farthing to their fellow-men!

54.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

Or do they envy mankind for what Allah hath given them of His bounty?

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.

55.

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ

Some of them believed and some of them averted their faces from him:

وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

and enough is hell for a burning fire.

56.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا

Those who reject Our Signs, We shall soon cast into the fire:

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty:

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

for Allah is Exalted in Power, Wise.

57.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا<sup>ط</sup>

But those who believe and do deeds of righteousness, We shall soon admit to gardens, with rivers flowing beneath, their eternal home:

هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ<sup>ط</sup>

therein shall they have companions pure and holy:

وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

We shall admit them to shades, cool and ever deepening.

58.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Allah doth command you to render back your trusts to those to whom they are due;

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ<sup>ج</sup>

and when ye judge between man and man, that ye judge with justice:

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ<sup>ط</sup> إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

verily how excellent is the teaching which He giveth you! for Allah is He who heareth and seeth all things.

59.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ<sup>ط</sup>

O ye who believe!

obey Allah, and obey the Messenger, and those charged with authority among you.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ<sup>ج</sup> إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day:

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

that is best, and most suitable for final determination.

60.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ

Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee?

يُرِيدُونَ أَنْ يُتَّخَاكُمُ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him.

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

But Satan's wish is to lead them astray far away (from the Right).

61.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ

When it is said to them: "Come to what Allah hath revealed, and to the Messenger":

رَأَيْتَ الْمُتَنَفِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

thou seest the Hypocrites avert their faces from thee in disgust.

62.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

How then, when they are seized by misfortune, because of the deeds which their hands have sent forth?

ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

Then they come to thee, swearing by Allah: "We meant no more than goodwill and conciliation!"

63.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ

Those men, Allah knows what is in their hearts;

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

so keep clear of them, but admonish them, and speak to them a word to reach their very souls.

64.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

We sent not a Messenger, but to be obeyed, in accordance with the will of Allah.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ

فَاسْتَعْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful.

65.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ

But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them,

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

and find in their souls no resistance against thy decisions, but accept them with the fullest conviction.

66.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ

If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it:

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا

but if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith).

67.

وَإِذَا آتَيْنَاهُمُ مِنْ لَدُنَّا أَجْرًا عَظِيمًا

And We should then have given them from Our Presence a great reward.

68.

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

And We should have shown them the Straight Way.

69.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

All who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah, of the Prophets (who teach), the sincere (lovers of truth), the witnesses (who testify), and the righteous (who do good):

وَحَسَنَ أَوْلِيَاكَ رَفِيقًا

ah! what a beautiful fellowship!

70.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ

Such is the Bounty from Allah:

وَكَفَىٰ بِاللَّهِ عَلِيمًا

and sufficient is it that Allah knoweth all.

71.

يَا أَيُّهَا الَّذِينَ آمَنُوا اخذُوا حِذْرًا كُمْ فَاذْفَرُوا ثَبَاتٍ أَوْ انْفِرُوا جَمِيعًا

O ye who believe! take your precautions, and either go forth in parties or go forth all together.

72.

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ

There are certainly among you men who would tarry behind:

فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

if a misfortune befalls you. They say: "Allah did favor us in that we were not present among them."



73.

وَلَئِنْ أَصَابَكُمْ فُضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ

But if good fortune comes to you from Allah, they would be sure to say, as if there had never been ties of affection between you and them,

يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

"Oh! I wish I had been with them; a fine thing should I then have made of it!"

74.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

Let those fight in the Cause of Allah who sell the life of this world for the Hereafter,

وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

to him who fighteth in the Cause of Allah, whether he is slain or gets victory, soon shall We give him a reward of great (value).

75.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ

And why should ye not fight in the Cause of Allah and of those who, being weak, are ill-treated (and oppressed)?

مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ

Men, women, and children whose cry is:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِن لَّدُنكَ وَلِيًّا

"Our Lord! rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect;

وَاجْعَلْ لَنَا مِن لَّدُنكَ نَصِيرًا

and raise for us from Thee one who will help!"

76.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

Those who believe fight in the Cause of Allah,