



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. O mankind!
revere your Guardian-Lord,
Who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women;
revere Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you):
for Allah ever watches over you.
2. To orphans restore their property (when they reach their age),
nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own.
For this is indeed a great sin.
3. 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;
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.
That will be more suitable, to prevent you from doing injustice.
4. And give the women (on marriage) their dower as a free gift;
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. 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, and speak to them words of kindness and justice.

6. Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up.

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.

When ye release their property to them, take witnesses in their presence:
but all-sufficient is Allah in taking account.

7. 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, a determinate share.

8. 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. 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:

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

10. Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire!

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

- to the male, a portion equal to that of two females:
- if only daughters, two or more, their share is two-thirds of the inheritance;
- if only one, her share is a half.
- For parents, a sixth share of the inheritance to each, if the deceased left children; if no children,
- and the parents are the (only) heirs, the mother has a third;
- if the deceased left brothers (or sisters), the mother has a sixth.

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

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

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

12. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts.

In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts.

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; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to anyone).

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

13. Those are limits set by Allah:
those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the Supreme achievement.
14. 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. If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them;
and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.
16. If two men among you are guilty of lewdness, punish them both.
If they repent and amend, leave them alone; for Allah is Oft-Returning, Most Merciful.
17. Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy; for Allah is full of knowledge and wisdom.
18. 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;"
nor of those who die rejecting faith: .
for them have We prepared a punishment most grievous.
19. O ye who believe!
ye are forbidden to inherit women against their will.
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;
on the contrary live with them on a footing of kindness and equity.
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. 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:
would ye take it by slander and a manifest wrong?
21. And how could ye take it when ye have gone in unto each other, and they have taken from you a solemn covenant?
22. And marry not women whom your fathers married, except what is past:
it was shameful and odious, an abominable custom indeed.

23. Prohibited to you (for marriage) are:

- your mother,
- daughters,
- sisters,
- father's sisters,
- mother's sisters;
- brother's daughters,
- sister's daughters,
- foster-mothers (who gave you suck),
- foster-sisters;
- your wives' mothers;
- your step-daughters under your guardianship, born of your wives to whom ye have gone in,
- no prohibition if ye have not gone in;
- (those who have been) wives of your sons proceeding from your loins;
- and two sisters in wedlock at one and the same time, except for what is past;

for Allah is Oft-Forgiving, Most Merciful.

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

Thus hath Allah ordained (prohibitions) against you:

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

Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is All-Knowing, All-Wise.

25. 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: and Allah hath full knowledge about your faith.

Ye are one from another:

wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours:

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

This (permission) is for those among you who fear sin; but it is better for you that ye practice self-restraint: and Allah is Oft-Forgiving, Most Merciful.

26. 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):

and Allah is All-Knowing, All-Wise.

27. 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. Allah doth wish to lighten your (difficulties):
for man was created weak (in flesh).
29. 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: nor kill (or destroy) yourselves:
for verily Allah hath been to you Most Merciful.
30. If any do that in rancor and injustice, soon shall We cast them into the fire: and easy it is for Allah.
31. 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. And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others:
to men is allotted what they earn, and to women what they earn:
but ask Allah of His bounty: for Allah hath full knowledge of all things.
33. To (benefit) everyone, We have appointed sharers and heirs to property left by parents and relatives.
To those also, to whom your right hand was pledged, give their due portion:
for truly Allah is Witness to all things.
34. 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.
Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard.
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);
but if they return to obedience, seek not against them means (of annoyance):
for Allah is Most High, Great (above you all).
35. If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers;
if they wish for peace, Allah will cause their reconciliation: for Allah hath full knowledge, and is acquainted with all things.

36. Serve Allah, and join not any partners with Him:
and do good
- to parents,
 - kinsfolk,
 - orphans,
 - those in need,
 - neighbors who are near,
 - neighbors who are strangers,
 - the companion by your side,
 - the wayfarer (ye meet), and
 - what your right hands possess:
- for Allah loveth not the arrogant, the vainglorious;
37. (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them;
for We have prepared, for those who resist faith, a punishment that steeps them in contempt.
38. (Nor) those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day:
if any take the Evil One for their intimate, what a dreadful intimate he is!
39. 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?
for Allah hath full knowledge of them.
40. Allah is never unjust in the least degree: if there is any good (done),
He doubleth it, and giveth from His own presence a great reward.
41. How then if We brought from each people a witness, and We brought thee as a witness against these people!
42. 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!
43. O ye who believe!
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. 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.
For Allah doth blot out sins and forgive again and again.
44. Hast thou not turned thy vision to those who were given a portion of the Book?
They traffic in error, and wish that ye should lose the right path.

45. But Allah hath full knowledge of your enemies:
Allah is enough for a Protector, and Allah is enough for a Helper.
46. Of the Jews there are those who displace words from their (right) places,
and say:
"We hear and we disobey;" and "Hear what is not heard":
and "Ra'ina;" with a twist of their tongues and a slander to faith.
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;
but Allah hath cursed them, for their unbelief; and but few of them will believe.
47. O ye People of the Book!
believe in what We have (now) revealed, confirming what was (already) with you,
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:
for the decision of Allah must be carried out.
48. Allah forgiveth not that partners should be set up with him; but He forgiveth anything else, to
whom He pleaseth;
to set up partners with Allah is to devise a sin most heinous indeed.
49. Hast thou not turned thy vision to those who claim sanctity for themselves?
Nay, but Allah doth sanctify whom He pleaseth but never will they fail to receive justice in the
least little thing.
50. Behold! how they invent a lie against Allah! but that by itself is a manifest sin!
51. Hast thou not turned thy vision to those who were given a portion of the Book?
They believe in sorcery and evil, and say to the unbelievers that they are better guided in the
(right) way than the believers!
52. They are (men) whom Allah hath cursed:
and those whom Allah hath cursed, thou wilt find, have no one to help.
53. Have they a share in dominion or power?
Behold, they give not a farthing to their fellow-men!
54. Or do they envy mankind for what Allah hath given them of His bounty?
But We had already given the people of Abraham the Book and Wisdom, and conferred upon
them a great kingdom.
55. Some of them believed and some of them averted their faces from him:
and enough is hell for a burning fire.

56. Those who reject Our Signs, We shall soon cast into the fire:
as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty:
for Allah is Exalted in Power, Wise.
57. But those who believe and do deeds of righteousness, We shall soon admit to gardens, with rivers flowing beneath, their eternal home: therein shall they have companions pure and holy:
We shall admit them to shades, cool and ever deepening.
58. Allah doth command you to render back your trusts to those to whom they are due;
and when ye judge between man and man, that ye judge with justice:
verily how excellent is the teaching which He giveth you! for Allah is He who heareth and seeth all things.
59. O ye who believe!
obey Allah, and obey the Messenger, and those charged with authority among you.
If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day:
that is best, and most suitable for final determination.
60. 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?
Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him.
But Satan's wish is to lead them astray far away (from the Right).
61. When it is said to them: "Come to what Allah hath revealed, and to the Messenger":
thou seest the Hypocrites avert their faces from thee in disgust.
62. How then, when they are seized by misfortune, because of the deeds which their hands have sent forth?
Then they come to thee, swearing by Allah: "We meant no more than goodwill and conciliation!"
63. Those men, Allah knows what is in their hearts;
so keep clear of them, but admonish them, and speak to them a word to reach their very souls.
64. We sent not a Messenger, but to be obeyed, in accordance with the will of Allah.
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. But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction.

66. If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: 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. And We should then have given them from Our Presence a great reward.
68. And We should have shown them the Straight Way.
69. 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):
ah! what a beautiful fellowship!
70. Such is the Bounty from Allah:
and sufficient is it that Allah knoweth all.
71. O ye who believe! take your precautions, and either go forth in parties or go forth all together.
72. There are certainly among you men who would tarry behind:
if a misfortune befalls you. They say: "Allah did favor us in that we were not present among them."
73. 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,
"Oh! I wish I had been with them; a fine thing should I then have made of it!"
74. Let those fight in the Cause of Allah who sell the life of this world for the Hereafter, 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. And why should ye not fight in the Cause of Allah and of those who, being weak, are ill-treated (and oppressed)?
Men, women, and children whose cry is:
"Our Lord! rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect;
and raise for us from Thee one who will help!"
76. Those who believe fight in the Cause of Allah, and those who reject faith fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan.
77. Hast thou not turned thy vision to those who were told to hold back their hands (form fight) but establish regular prayers and spend in regular charity?
When (at length) the order for fighting was issued to them, behold! a section of them feared men as, or even more than, they should have feared Allah:
they say:
"Our Lord! why hast Thou ordered us to fight?"

Wouldst Thou not grant us respite to our (natural) term, near (enough)?"

Say:

"Short is the enjoyment of this world: the Hereafter is the best for those who do right:
never will ye be dealt with unjustly in the very least!

78. "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!"

If some good befalls them, they say, "This is from Allah;"

but if evil, they say, "This is from thee" (O Prophet).

Say: "All things are from Allah.

But what hath come to these people, that they fail to understand a single fact?

79. Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul.

And We have sent thee as a Messenger to (instruct) mankind:

and enough is Allah for a witness.

80. He who obeys the Messenger, obeys Allah:

but if any turn away, We have not sent thee to watch over their (evil deeds).

81. They have "Obedience" on their lips;

but when they leave thee, a section of them meditate all night on things very different from what thou tellest them,

but Allah records their nightly (plots):

so keep clear of them, and put thy trust in Allah;

and enough is Allah as a Disposer of affairs.

82. Do they not consider the Qur'án (with care)?

Had it been from other than Allah, they would surely have found therein much discrepancy.

83. When there comes to them some matter touching (public) safety or fear, they divulge it.

If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct).

Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.

84. Then fight in Allah's cause -- thou art held responsible only for thyself,

and rouse the believers. It may be that Allah will restrain the fury of the unbelievers:

for Allah is the strongest in might and in punishment.

85. Whoever recommends and helps a good cause becomes a partner therein:

and whoever recommends and helps an evil cause, shares in its burden:

and Allah hath power over all things.

86. When a (courteous) greeting is offered you, meet it with a greeting still more courteous, (at least) of equal courtesy.
Allah takes careful account of all things.
87. Allah! there is no god but He:
of a surety He will gather you together against the Day of Judgment, about which there is no doubt.
And whose word can be truer than Allah's?
88. Why should ye be divided into two parties about the hypocrites?
Allah hath upset them for their (evil) deeds.
Would ye guide those whom Allah hath thrown out of the way?
For those whom Allah hath thrown out of the way, never shalt thou find the way.
89. They but wish that ye should reject faith, as they do, and thus be on the same footing (as they):
but take not friends from their ranks until they flee in the way of Allah (from what is forbidden).
But if they turn renegades, seize them and slay them wherever ye find them?
and (in any case) take no friends or helpers from their ranks.
90. Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people.
If Allah had pleased, He could have given them power over you, and they would have fought you:
therefore if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then Allah hath opened no way for you (to war against them).
91. Others you will find that wish to gain your confidence as well as that of their people: every time they are sent back to temptation, they succumb thereto:
if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them. Wherever ye get them:
in their case We have provided you with a clear argument against them.
92. Never should a believer kill a believer; but (if it so happens) by mistake, (compensation is due):
if one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely.
If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (is enough).
If he belonged to a people with whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed.
For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah:
for Allah hath all knowledge and all wisdom.

93. If a man kills a believer intentionally, his recompense is Hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.
94. O ye who believe!
when ye go abroad in the Cause of Allah, investigate carefully, and say not to anyone who offers you a salutation: "Thou art none of a believer!"
Coveting the perishable goods of this life: with Allah are profits and spoils abundant.
Even thus were ye yourselves before, till Allah conferred on you His favors: therefore carefully investigate,
for Allah is well aware of all that ye do.
95. Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the Cause of Allah with their goods and their persons.
Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home):
unto all (in faith) hath Allah promised good:
but those who strive and fight hath He distinguished above those who sit (at home) by a special reward.
96. Ranks specially bestowed by Him, and Forgiveness and Mercy.
For Allah is Oft-Forgiving, Most Merciful.
97. When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were ye?"
They reply: "Weak and oppressed were we in the earth."
They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?"
Such men will find their abode in Hell, what an evil refuge!
98. Except those who are (really) weak and oppressed, men, women, and children who have no means in their power, nor (a guide-post) to direct their way.
99. For these, there is hope that Allah will forgive:
for Allah doth blot out (sins) and forgive again and again.
100. He who forsakes his home in the Cause of Allah, finds in the earth many a refuge, wide and spacious:
should he die as a refugee from home for Allah and His Messenger, his reward becomes due and sure with Allah: and Allah is Oft-Forgiving, Most Merciful.
101. When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the unbelievers may attack you:
for the unbelievers are unto you open enemies.

102. When thou (O Messenger) art with them, and standest to lead them in prayer, let one party of them stand up (in prayer) with thee, taking their arms with them: when they finish their prostrations, let them take their positions in the rear, and let the other party come up, which hath not yet prayed, and let them pray with thee, taking all precautions, and bearing arms:
the unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush, but there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves.
For the unbelievers Allah hath prepared a humiliating punishment.
103. When ye pass (congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides;
but when ye are free from danger, set up regular prayers:
for such prayers are enjoined on believers at stated times.
104. And slacken not in following up the enemy:
if ye are suffering hardships, they are suffering similar hardships; but ye have hope from Allah, while they have none.
And Allah is full of knowledge and wisdom.
105. We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah:
so be not (used) as an advocate by those who betray their trust.
106. But seek the forgiveness of Allah; for Allah is Oft-Forgiving, Most Merciful.
107. Contend not on behalf of such as betray their own souls:
for Allah loveth not one given to perfidy and crime.
108. They may hide (their crimes) from men, but they cannot hide (them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve:
and Allah doth compass round all that they do.
109. Ah! these are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment,
or who will carry their affairs through?
110. If anyone does evil or wrongs his own soul, but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.
111. And if anyone earns sin, he earns it against his own soul:
for Allah is full of knowledge and wisdom.
112. But if anyone earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (both) a falsehood and a flagrant sin.
113. But for the Grace of Allah to thee and His Mercy, a party of them would certainly have plotted to lead thee astray.

But (in fact) they will only lead their own souls astray, and to thee they can do no harm in the least.

For Allah hath sent down to thee the Book and wisdom and taught thee what thou knewest not (before);

and great is the grace of Allah unto thee.

114. In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible):

to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

115. If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, We shall leave him in the path he has chosen, and land him in Hell,

what an evil refuge?

116. Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this:

one who joins other gods with Allah, hath strayed far, far away (from the right).

117. (The pagans), leaving Him, call but upon female deities:

they call but upon Satan the persistent rebel!

118. Allah did curse him, but he said:

"I will take of Thy servants a portion marked off.

119. "I will mislead them, and I will create in them false desires;

I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah."

Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest.

120. Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception.

121. They (his dupes) will have their dwelling in hell, and from it they will find no way of escape.

122. But those who believe and do deeds of righteousness, We shall soon admit them to gardens, with rivers flowing beneath, to dwell therein for ever.

Allah's promise is the truth, and whose word can be truer than Allah's?

123. Not your desires, nor those of the People of the Book (can prevail):

whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.

124. If any do deeds of righteousness, be they male or female, and have faith, they will enter heaven and not the least injustice will be done to them.

125. Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith?
For Allah did take Abraham for a friend.
126. But to Allah belong all things in the heavens and on earth:
and He it is that encompasseth all things.
127. They ask thy instruction concerning the women.
Say:
Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the Book,
concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry,
as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans.
There is not a good deed which ye do, but Allah is well-acquainted therewith.
128. If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves;
and such settlement is best; even though men's souls are swayed by greed.
But if ye do good and practice self-restraint, Allah is well-acquainted with all that ye do.
129. Ye are never able to be fair and just as between women, even if it is your ardent desire: but turn not away (from a woman) altogether so as to leave her (as it were) hanging (in the air).
If ye come to a friendly understanding and practice self-restraint, Allah is Oft-Forgiving, Most Merciful.
130. But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty:
for Allah is He that careth for all and is Wise.
131. To Allah belong all things in the heavens and on earth.
Verily We have directed the People of the Book before you, and you (O Muslims) to fear Allah.
But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth,
and Allah is free of all wants, worthy of all praise.
132. Yea, unto Allah belong all things in the heavens and on earth,
and enough is Allah to carry through all affairs.
133. If it were His will, He could destroy you, O mankind, and create another race: f
or He hath power this to do.

134. If anyone desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the Hereafter:
for Allah is He that heareth and seeth (all things).
135. O ye who believe!
stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin,
and whether it be (against) rich or poor: for Allah can best protect both.
Follow not the lusts (of your hearts), lest ye swerve,
and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.
136. O ye who believe!
believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him).
And who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.
137. Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,
Allah will not forgive them nor guide them on the way.
138. To the hypocrites give the glad tidings that there is for them (but) a grievous penalty.
139. Yea, to those who take for friends unbelievers rather than believers:
is it honor they seek among them?
Nay, all honor is with Allah.
140. Already has He sent you word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme:
if ye did, ye would be like them.
For Allah will collect the Hypocrites and those who defy faith, all in hell.
141. (These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"
But if the unbelievers gain a success, they say (to them):
"Did we not gain an advantage over you, and did we not guard you from the believers?"
But Allah will judge betwixt you on the Day of Judgment.
And never will Allah grant to the unbelievers a way (to triumph) over the believers.
142. The Hypocrites, they think they are over-reaching Allah, but He will over-reach them:
when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance.

143. (They are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another.
Whom Allah leaves straying, never wilt thou find for him the way.
144. O ye who believe! take not for friends unbelievers rather than believers:
do ye wish to offer Allah an open proof against yourselves?
145. The hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them.
146. Except for those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers.
And soon will Allah grant to the believers a reward of immense value.
147. What can Allah gain by your punishment, if ye are grateful and ye believe?
Nay, it is Allah that recogniseth (all good), and knoweth all things.
148. Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done;
for Allah is He who heareth and knoweth all things.
149. Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).
150. Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers,
saying: "We believe in some but reject others": and (those who) wish to take a course midway.
151. They are in truth (equally) unbelievers;
and We have prepared for unbelievers a humiliating punishment.
152. To those who believe in Allah and His Messengers and make no distinction between any of the Messengers, We shall soon give their (due) rewards:
for Allah is Oft-Forgiving, Most Merciful.
153. The People of the Book ask thee to cause a book to descend to them from heaven:
indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public,"
but they were dazed for their presumption, with thunder and lightning.
Yet they worshipped the calf even after clear signs had come to them; even so We forgave them;
and gave Moses manifest proofs of authority.
154. And for their Covenant We raised over them (the towering height) of Mount (Sinai);
and (on another occasion) We said: "Enter the gate with humility;"
and (once again) We commanded them: "Transgress not in the matter of the Sabbath."
And We took from them a solemn Covenant.

155. (They have incurred divine displeasure):
 in that they broke their Covenant: that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said,
 "Our hearts are the wrappings (which preserve Allah's Word; we need no more);"
 nay Allah hath set the seal on their hearts for their blasphemy, and little is it they believe.
156. That they rejected faith: that they uttered against Mary a grave false charge.
157. That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah;"
 but they killed him not, nor crucified him, but so it was made to appear to them,
 and those who differ therein are full of doubts,
 with no (certain) knowledge, but only conjecture to follow
 for of a surety they killed him not.
158. Nay, Allah raised him up unto Himself;
 and Allah is Exalted in Power, Wise.
159. And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment He will be a witness against them.
160. For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them; in that they hindered many from Allah's way.
161. That they took usury (interest), though they were forbidden; and that they devoured men's substance wrongfully;
 We have prepared for those among them who reject faith a grievous punishment.
162. But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee; and what was revealed before thee;
 and (especially) those who establish regular prayer
 and practice regular charity and believe in Allah and in the Last Day:
 to them shall We soon give a great reward.
163. We have sent thee inspiration, as We sent it to Noah and the Messengers after him;
 We sent inspiration to Abraham, Ismail, Isaac, Jacob, and the Tribes, to Jesus Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.
164. Of some Messengers We have already told thee the story; of others We have not; and to Moses Allah spoke direct.
165. Messengers who gave good news as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allah:
 for Allah is Exalted in Power, Wise.

166. But Allah beareth witness that what He hath sent unto thee He hath sent from His (Own) Knowledge, and the angels bear witness:
but enough is Allah for a Witness.
167. Those who reject faith and keep off (men) from the way of Allah, have verily strayed far, far away from the path.
168. Those who reject faith and do wrong, Allah will not forgive them nor guide them to any way.
169. Except the way of Hell, to dwell therein for ever:
and this to Allah is easy.
170. O mankind!
the Messenger hath come to you in truth from Allah: believe in him: it is best for you.
But if ye reject faith, to Allah belong all things in the heavens and on earth:
and Allah is All-Knowing, All-Wise.
171. O People of the Book!
commit no excesses in your religion: nor say of Allah aught but truth.
Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him:
so believe in Allah and His Messengers.
Say not "Trinity":
desist: it will be better for you:
for Allah is One Allah: glory be to Him: (for Exalted is He) above having a son.
To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.
172. Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah):
those who disdain His worship and are arrogant, He will gather them all together unto himself to (answer).
173. But those who believe and do deeds of righteousness, He will give their (due) rewards, and more, out of His bounty:
but those who are disdainful and arrogant, He will punish with a grievous penalty;
nor will they find, besides Allah, any to protect or help them.
174. O mankind! verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest.

175. Then those who believe in Allah, and hold fast to Him, soon will He admit them to Mercy and Grace from Him, and guide them to Himself by a straight Way.

176. They ask thee for a legal decision.

Say:

Allah directs (thus) about those who leave no descendants or ascendants as heirs.

If it is a man that dies, leaving a sister but no child, she shall have half the inheritance:

if (such a deceased was) a woman, who left no child, her brother takes her inheritance:

if there are two sisters, they shall have two-thirds of the inheritance (between them):

if there are brothers and sisters, (they share), the male having twice the share of the female.

Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.



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Zahid Javed Rana, Abid Javed Rana

Lahore, Pakistan

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