

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

Allâh wishes to lighten (the burden) for you; and man was created weak  
(cannot be patient to leave sexual intercourse with woman).

## An Nisa'

(Women)

*In the name of Allâh, Most Gracious, Most Merciful*

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

1. O mankind!

Be dutiful to your Lord, Who created you from a single person (Adam),

وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship).

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (١)

Surely, Allâh is Ever an AllWatcher over you.

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ

2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones;

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا (٢)

and devour not their substance (by adding it) to your substance.

Surely, this is a great sin.

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ

3. And if you fear that you shall not be able to deal justly with the orphangirls, then marry (other) women of your choice, two or three, or four

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess.

ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا (٣)

That is nearer to prevent you from doing injustice.

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

4. And give to the women (whom you marry) their **Mahr** (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart,

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا (٤)

but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا

5. And give not unto the foolish your property which Allâh has made a means of support for you ,

وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (٥)

but feed and clothe them therewith, and speak to them words of kindness and justice.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

6. And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them,

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا

but consume it not wastefully, and hastily fearing that they should grow up,

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work).

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ

And when you release their property to them, take witness in their presence;

وَكَفَىٰ بِاللَّهِ حَسِيبًا (٦)

and Allâh is AllSufficient in taking account.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

7. There is a share for men and a share for women from what is left by parents and those nearest related,

مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا (٧)

whether, the property be small or large - a legal share.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ

8. And when the relatives and the orphans and **AlMasâkin** (the poor) are present at the time of division, give them out of the property,

وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا (٨)

and speak to them words of kindness and justice.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind.

فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا (٩)

So let them fear Allâh and speak right words.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies,

وَسَيَصْلُونَ سَعِيرًا (١٠)

and they will be burnt in the blazing Fire!

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

11. Allâh commands you as regards your children's (inheritance);  
to the male, a portion equal to that of two females;

فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ

if (there are) only daughters, two or more, their share is two thirds of the inheritance;  
if only one, her share is half.

وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ

For parents, a sixth share of inheritance to each if the deceased left children;

فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ

if no children, and the parents are the (only) heirs, the mother has a third;

فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ

if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.

أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا

You know not which of them, whether your parents or your children, are nearest to you in benefit,

فَرِيضَةٌ مِّنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا (١١)

(these fixed shares) are ordained by Allâh. And Allâh is Ever AllKnower, AllWise.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ

12. In that which your wives leave, your share is a half if they have no child;

فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ

but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts.

وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ

In that which you leave, their (your wives) share is a fourth if you leave no child;

فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ

but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts.

وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

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 مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ  
غَيْرِ مُضَارٍّ

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

وَصِيَّةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ (١٢)

This is a Commandment from Allâh;

and Allâh is Ever AllKnowing, MostForbearing.

تِلْكَ حُدُودُ اللَّهِ

13. These are the limits (set by) Allâh (or ordinances as regards laws of inheritance),

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

and whosoever obeys Allâh and His Messenger (Muhammad SAW) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein,

وَذَلِكَ الْقَوْزُ الْعَظِيمُ (١٣)

and that will be the great success.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا

14. And whosoever disobeys Allâh and His Messenger (Muhammad SAW), and transgresses His limits, He will cast him into the Fire, to abide therein;

وَلَهُ عَذَابٌ مُّهِينٌ (١٤)

and he shall have a disgraceful torment.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نَسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them;

فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا (١٥)

and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.

وَالَّذَانِ يَأْتِيَانَهَا مِنْكُمْ فَادُّوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا

16. And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both.

And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone.

إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا (١٦)

Surely, Allâh is Ever the One Who accepts repentance, (and He is) Most Merciful.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards;

فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١٧)

it is they to whom Allâh will forgive  
and Allâh is Ever All-Knower, All-Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ

18. And of no effect is the repentance of those who continue to do evil deeds

حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ

until death faces one of them and he says: "Now I repent;"

وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ

nor of those who die while they are disbelievers.

أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (١٨)

For them We have prepared a painful torment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا

19. O you who believe!

You are forbidden to inherit women against their will,

وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ

and you should not treat them with harshness, that you may take away part of the **Mahr** you have given them, unless they commit open illegal sexual intercourse.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

And live with them honourably.

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا (١٩)

If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا

20. But if you intend to replace a wife by another and you have given one of them a **Cantar** (of gold i.e. a great amount) as **Mahr**, take not the least bit of it back;

أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا (٢٠)

would you take it wrongfully without a right and (with) a manifest sin?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (٢١)

21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ

22. And marry not women whom your fathers married, except what has already passed;

إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا (٢٢)

indeed it was shameful and most hateful, and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters,

وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ

your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters,

وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضَاعَةِ

your foster mother who gave you suck, your foster milk suckling sisters,

وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَّائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ

your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in -

فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ

but there is no sin on you if you have not gone in them (to marry their daughters), -

وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

the wives of your sons who (spring) from your own loins,

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ

and two sisters in wedlock at the same time, except for what has already passed;

إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (٢٣)

verily, Allâh is OftForgiving, Most Merciful.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ

24. Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess.

كِتَابَ اللَّهِ عَلَيْكُمْ

Thus has Allâh ordained for you.

وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ

All others are lawful, provided you seek (them in marriage) with **Mahr** (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse,

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

so with those of whom you have enjoyed sexual relations, give them their **Mahr** as prescribed;

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ

but if after a **Mahr** is prescribed, you agree mutually (to give more), there is no sin on you.

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (٢٤)

Surely, Allâh is Ever AllKnowing, AllWise.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls

فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فِتْيَاتِكُمُ الْمُؤْمِنَاتِ

from among those (captives and slaves) whom your right hands possess,

وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ

and Allâh has full knowledge about your Faith,

بَعْضُكُمْ مِّنْ بَعْضٍ فَاَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ

you are one from another.

Wed them with the permission of their own folk (guardians, **Auliya'** or masters)

وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ

and give them their **Mahr** according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends.

فَإِذَا أَحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ

And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.

ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ

This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise selfrestraint,

وَاللَّهُ غَفُورٌ رَحِيمٌ (٢٥)

and Allâh is OftForgiving, Most Merciful.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance,

وَاللَّهُ عَلِيمٌ حَكِيمٌ (٢٦)

and Allâh is AllKnower, AllWise.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ

27. Allâh wishes to accept your repentance,

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا (٢٧)

but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا (٢٨)

28. Allâh wishes to lighten (the burden) for you;

and man was created weak (cannot be patient to leave sexual intercourse with woman).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا (٢٩)

And do not kill yourselves (nor kill one another).

Surely, Allâh is Most Merciful to you.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا

30. And whoever commits that through aggression and injustice, We shall cast him into the Fire,

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (٣٠)

and that is easy for Allâh.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

31. If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins,

وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا (٣١)

and admit you to a Noble Entrance (i.e. Paradise).

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

32. And wish not for the things in which Allâh has made some of you to excel others.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ

For men there is reward for what they have earned,

(and likewise) for women there is reward for what they have earned,

وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ

and ask Allâh of His Bounty.

إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (٣٢)

Surely, Allâh is Ever All-Knower of everything.

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

33. And to everyone, We have appointed heirs of that (property) left by parents and relatives.

وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَتَوْهُمْ نَصِيبُهُمْ

To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya wills, etc.).

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا (٣٣)

Truly, Allâh is Ever a Witness over all things.

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

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means.

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property, etc.).

وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ

As to those women on whose part you see illconduct,

- admonish them (first),
- (next), refuse to share their beds,
- (and last) beat them (lightly, if it is useful),

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلاً

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

إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا (٣٤)

Surely, Allâh is Ever Most High, Most Great.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's;

وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا

if they both wish for peace, Allâh will cause their reconciliation.

إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا (٣٥)

Indeed Allâh is Ever AllKnower, WellAcquainted with all things.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

36. Worship Allâh and join none with Him in worship,

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ

and do good

- to parents,
- kinsfolk,
- orphans,
- Al-Masâkin (the poor),
- the neighbour who is near of kin,

وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ

- the neighbour who is a stranger,
- the companion by your side,
- the wayfarer (you meet),
- and those (slaves) whom your right hands possess.

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (٣٦)

Verily, Allâh does not like such as are proud and boastful;

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties.

وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا (٣٧)

And We have prepared for the disbelievers a disgraceful torment.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ

38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of **Shaitân** (Satan)],

وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا (٣٨)

and whoever takes **Shaitân** (Satan) as an intimate; then what a dreadful intimate he has!

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ

39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance?

وَكَانَ اللَّهُ بِهِمْ عَلِيمًا (٣٩)

And Allâh is Ever AllKnower of them.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا

40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant) , but if there is any good (done), He doubles it,

وَيُؤْتِ مِنْ لَدُنْهِ أَجْرًا عَظِيمًا (٤٠)

and gives from Him a great reward.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ

41. How (will it be) then, when We bring from each nation a witness

وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (٤١)

and We bring you (O Muhammad SAW) as a witness against these people?

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ

42. On that day those who disbelieved and disobeyed the Messenger (Muhammad SAW) will wish that they were buried in the earth,

وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا (٤٢)

but they will never be able to hide a single fact from Allâh.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ

43. O you who believe!

Approach not **AsSalât** (the prayer) when you are in a drunken state until you know (the meaning) of what you utter,

وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا

nor when you are in a state of **Janâba**, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.

وَأِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ

And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations)

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ

and you find no water, perform **Tayammum** with clean earth and rub therewith your faces and hands (**Tayammum**) .

إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا (٤٣)

Truly, Allâh is Ever OftPardoning, OftForgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ

44. Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path,

وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ (٤٤)

and wish that you should go astray from the Right Path.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا (٤٥)

45. Allâh has full knowledge of your enemies,  
and Allâh is Sufficient as a **Wali** (Protector), and Allâh is Sufficient as a Helper.

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ

46. Among those who are Jews, there are some who displace words from (their) right places and say:

سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمَعٍ

"We hear your word (O Muhammad SAW) and disobey,"

and

"Hear and let you (O Muhammad SAW) hear nothing."

وَرَأَيْنَا لَيًّا بِالسِّنِّتِهِمْ وَطَعْنًا فِي الدِّينِ

And **Râ'ina** with a twist of their tongues and as a mockery of the religion (Islâm).

وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ

And if only they had said:

"We hear and obey", and "Do make us understand,"

it would have been better for them, and more proper,

وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

but Allâh has cursed them for their disbelief,

فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (٤٦)

so they believe not except a few.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ

47. O you who have been given the Scripture (Jews and Christians)!

Believe in what We have revealed (to Muhammad SAW) confirming what is (already) with you,

مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا

before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards,

أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ

or curse them as We cursed the Sabbathbreakers.

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (٤٧)

And the Commandment of Allâh is always executed.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

48. Verily, Allâh forgives not that partners should be set up with him in worship,

but He forgives except that (anything else) to whom He pleases,

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (٤٨)

and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ

49. Have you not seen those who claim sanctity for themselves.

بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا (٤٩)

Nay - but Allâh sanctifies whom He pleases,

and they will not be dealt with injustice even equal to the extent of a **Fatîlâ** (A scallish thread in the long slit of a datestone).

انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا (٥٠)

50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ

51. Have you not seen those who were given a portion of the Scripture?

They believe in **Jibt** and **Tâghût**

وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُوَ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا (٥١)

and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

52. They are those whom Allâh has cursed,

وَمَنْ يَلْعَنَ اللَّهُ فْلَنَ تَجِدَ لَهُ نَصِيرًا (٥٢)

and he whom Allâh curses, you will not find for him (any) helper,

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا (٥٣)

53. Or have they a share in the dominion?

Then in that case they would not give mankind even a **Naqîra** (speck on the back of a date-stone).

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

54. Or do they envy men (Muhammad SAW and his followers) for what Allâh has given them of His Bounty?

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا (٥٤)

Then We had already given the family of **Ibrâhim** (Abraham) the Book and **AlHikmah** (**As-Sunnah** - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ

55. Of them were (some) who believed in him (Muhammad SAW), and of them were (some) who averted their faces from him (Muhammad SAW);

وَكَفَىٰ بِهِمْ سَعِيرًا (٥٥)

and enough is Hell for burning (them).

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا

56. Surely! Those who disbelieved in Our **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire.

كُلَّمَا نُضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ

As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا (٥٦)

Truly, Allâh is Ever Most Powerful, AllWise.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ

57. But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ

under which rivers flow (Paradise), abiding therein forever.

Therein they shall have **Azwâjun Mutahharatun** [purified mates or wives (having no menses, stools, urine, etc.)]

وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا (٥٧)

and We shall admit them to shades wide and ever deepening (Paradise) .

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

58. Verily! Allâh commands that

- you should render back the trusts to those, to whom they are due;

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

- and that when you judge between men, you judge with justice.

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ

Verily, how excellent is the teaching which He (Allâh) gives you!

إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (٥٨)

Truly, Allâh is Ever AllHearer, AllSeer.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

59. O you who believe!

Obey Allâh and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ

(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger, if you believe in Allâh and in the Last Day.

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٥٩)

That is better and more suitable for final determination.

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

60. Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you,

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

and they wish to go for judgement (in their disputes) to the Tâghût (false judges, etc.) while they have been ordered to reject them.

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (٦٠)

But Shaitân (Satan) wishes to lead them far astray.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أُنْزِلَ اللَّهُ وَآلِی الرَّسُولِ

61. And when it is said to them:

"Come to what Allâh has sent down and to the Messenger (Muhammad SAW),"

رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (٦١)

you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion.

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

62. How then, when a catastrophe befalls them because of what their hands have sent forth,

ثُمَّ جَاؤُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا (٦٢)

they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ

63. They (hypocrites) are those of whom Allâh knows what is in their hearts;

فَاعْرِضْ عَنْهُمْ وَعَظِّمْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا (٦٣)

so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

64. We sent no Messenger, but to be obeyed by Allâh's Leave.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad SAW) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them:

لَوْجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (٦٤)

indeed, they would have found Allâh All-Forgiving (One Who accepts repentance), Most Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them,

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (٦٥)

and find in themselves no resistance against your decisions, and accept (them) with full submission.

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

66. And if We had ordered them (saying),

"Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,"

very few of them would have done it;

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا (٦٦)

but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

وَإِذَا لَأَتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا (٦٧)

67. And indeed We should then have bestowed upon them a great reward from Ourselves.

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا (٦٨)

68. And indeed We should have guided them to a Straight Way.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

69. And whoso obeys Allâh and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allâh has bestowed His Grace,

مِّنَ النَّبِيِّينَ وَالصَّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr AsSiddiq), the martyrs, and the righteous.

وَحَسَنَ أَوْلَٰئِكَ رَفِيقًا (٦٩)

And how excellent these companions are!

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا (٧٠)

70. Such is the Bounty from Allâh, and Allâh is Sufficient as AllKnower.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تُبَاتٍ أَوْ انفِرُوا جَمِيعًا (٧١)

71. O you who believe!

Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْطُنَنَّ فَإِنْ أَصَابَتْكُمْ مُّصِيبَةٌ قَالَ

72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says,

قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا (٧٢)

"Indeed Allâh has favoured me in that I was not present among them."

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

73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say - as if there had never been ties of affection between you and him -

يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا (٧٣)

"Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh,

وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (٧٤)

and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

75. And what is wrong with you that you fight not in the Cause of Allâh,

وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ

and for those weak, illtreated and oppressed among men, women, and children, whose cry is:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

"Our Lord!

Rescue us from this town whose people are oppressors;

وَاجْعَلْ لَّنَا مِنْ لَدُنْكَ وَلِيًّا

and raise for us from You one who will protect,

وَاجْعَلْ لَّنَا مِنْ لَدُنْكَ نَصِيرًا (٧٥)

and raise for us from You one who will help."

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

76. Those who believe, fight in the Cause of Allâh,

وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ

and those who disbelieve, fight in the cause of **Tâghût** (Satan, etc.).

So fight you against the friends of **Shaitân** (Satan);

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا (٧٦)

Ever feeble indeed is the plot of **Shaitân** (Satan).

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

77. Have you not seen those who were told to hold back their hands (from fighting) and perform **As-Salât** (**IqâmatasSalât**), and give **Zakât**,

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

but when the fighting was ordained for them, behold!

a section of them fear men as they fear Allâh or even more.

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ

They say:

"Our Lord! Why have you ordained for us fighting?

لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ

Would that you had granted us respite for a short period?"

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا (٧٧)

Say:

"Short is the enjoyment of this world.

The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the **Fatîlâ** (a scaly thread in the long slit of a datestone).

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!"

وَأِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ

And if some good reaches them, they say, "This is from Allâh,"

وَأِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ

but if some evil befalls them, they say, "This is from you (O Muhammad SAW)."

قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ

Say: "All things are from Allâh,"

فَمَا لَهُمْ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (٧٨)

so what is wrong with these people that they fail to understand any word?

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ

79. Whatever of good reaches you, is from Allâh,  
but whatever of evil befalls you, is from yourself.

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا (٧٩)

And We have sent you (O Muhammad SAW) as a Messenger to mankind,  
and Allâh is Sufficient as a Witness.

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

80. He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allâh,

وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا (٨٠)

but he who turns away, then we have not sent you (O Muhammad SAW) as a watcher over them.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ

81. They say: "We are obedient,"

but when they leave you (Muhammad SAW), a section of them spend all night in planning other than what you say.

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ

But Allâh records their nightly (plots).

So turn aside from them (do not punish them), and put your trust in Allâh.

وَكَفَىٰ بِاللَّهِ وَكِيلًا (٨١)

And Allâh is Ever AllSufficient as a Disposer of affairs.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

82. Do they not then consider the Qur'ân carefully?

وَلَوْ كَانِ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (٨٢)

Had it been from other than Allâh, they would surely have found therein much contradictions.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people),

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

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

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا (٨٣)

Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you.

فُقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ

84. Then fight (O Muhammad SAW) in the Cause of Allâh,

you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with

عَسَى اللَّهُ أَن يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا

it may be that Allâh will restrain the evil might of the disbelievers.

وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا (٨٤)

And Allâh is Stronger in Might and Stronger in punishing.

مَّن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا

85. Whosoever intercedes for a good cause will have the reward thereof,

وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا

and whosoever intercedes for an evil cause will have a share in its burden.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا (٨٥)

And Allâh is Ever All-Able to do (and also an All-Witness to) everything.

وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا (٨٦)

Certainly, Allâh is Ever a Careful Account Taker of all things.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

87. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He).

Surely, He will gather you together on the Day of Resurrection about which there is no doubt.

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا (٨٧)

And who is truer in statement than Allâh?

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَركَسَهُمْ بِمَا كَسَبُوا

88. Then what is the matter with you that you are divided into two parties about the hypocrites?

Allâh has cast them back (to disbelief) because of what they have earned.

أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ

Do you want to guide him whom Allâh has made to go astray?

وَمَنْ يُضِلَّ اللَّهُ فَمَا لَهُ سَبِيلًا (٨٨)

And he whom Allâh has made to go astray, you will never find for him any way (of guidance).

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً

89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another).

فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ

So take not **Auliya'** (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad SAW).

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ

But if they turn back (from Islâm), take (hold) of them and kill them wherever you find them,

وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا (٨٩)

and take neither **Auliya'** (protectors or friends) nor helpers from them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ

90. Except those who join a group, between you and whom there is a treaty (of peace),

أَوْ جَاوَوْكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ

or those who approach you with their breasts restraining from fighting you as well as fighting their own people.

وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ

Had Allâh willed, indeed He would have given them power over you, and they would have fought you.

فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا (٩٠)

So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ

91. You will find others that wish to have security from you and security from their people.

كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا

Every time they are sent back to temptation, they yield thereto.

فَإِنْ لَمْ يَعْزِلُوا عَنْكُمُ السَّلَامَ وَيُكْفُوا أَيْدِيَهُمْ فُخِّدُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ

If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them wherever you find them.

وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا (٩١)

In their case, We have provided you with a clear warrant against them.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً

92. It is not for a believer to kill a believer except (that it be) by mistake,

وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا

and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. Diya) be given to the deceased's family, unless they remit it.

فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed),

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed.

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ

And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٩٢)

And Allâh is Ever AllKnowing, AllWise.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein,

وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (٩٣)

and the Wrath and the Curse of Allâh are upon him,  
and a great punishment is prepared for him.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ  
السَّلَامَ لَسْتَ مُؤْمِنًا

94. O you who believe!

When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer";

تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ

seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh.

كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا

Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination.

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (٩٤)

Allâh is Ever WellAware of what you do.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ  
بَأَمْوَالِهِمْ وَأَنْفُسِهِمْ

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives.

فُضِّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً

Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home).

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفُضِّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا (٩٥)

Unto each, Allâh has promised good (Paradise),

but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward;

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً

96. Degrees of (higher) grades from Him, and Forgiveness and Mercy.

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (٩٦)

And Allâh is Ever OftForgiving, Most Merciful.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ

97. Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?"

قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

They reply: "We were weak and oppressed on earth."

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?"

فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا (٩٧)

Such men will find their abode in Hell -

What an evil destination!

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا (٩٨)

98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ

99. For these there is hope that Allâh will forgive them,

وَكَانَ اللَّهُ غَفُورًا غَفِيرًا (٩٩)

and Allâh is Ever Oft Pardoning, Oft-Forgiving.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً

100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by.

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh.

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (١٠٠)

And Allâh is Ever OftForgiving, Most Merciful.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten your **Salât** (prayer)

إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا

if you fear that the disbelievers may attack you,

إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا (١٠١)

verily, the disbelievers are ever unto you open enemies.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ

102. When you (O Messenger Muhammad SAW) are among them, and lead them in **As-Salât** (the prayer), let one party of them stand up [in **Salât** (prayer)] with you taking their arms with them;

فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا

when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed,

فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ

and let them pray with you taking all the precautions and bearing arms.

وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً

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

وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ

but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill,

وَاخْذُوا حِذْرَكُمْ

but take every precaution for yourselves.

إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا (١٠٢)

Verily, Allâh has prepared a humiliating torment for the disbelievers.

فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى

103. When you have finished **As-Salât** (the prayer - congregational), remember Allâh standing, sitting down, and lying down on your sides,

جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ

but when you are free from danger, perform **As-Salât** (Iqâmatas Salât).

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا (١٠٣)

Verily, the prayer is enjoined on the believers at fixed hours.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ

104. And don't be weak in the pursuit of the enemy;

if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering,

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ

but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not,

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١٠٤)

and Allâh is Ever AllKnowing, AllWise.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

105. Surely, We have sent down to you (O Muhammad SAW) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Inspiration),

وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا (١٠٥)

so be not a pleader for the treacherous.

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (١٠٦)

106. And seek the Forgiveness of Allâh,

certainly, Allâh is Ever OftForgiving, Most Merciful.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ

107. And argue not on behalf of those who deceive themselves.

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا (١٠٧)

Verily, Allâh does not like anyone who is a betrayer of his trust, and indulges in crime.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ

108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh,

وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ

for He is with them (by His Knowledge), when they plot by night in words that He does not approve,

وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا (١٠٨)

And Allâh ever encompasses what they do.

هَآأَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا

109. Lo! You are those who have argued for them in the life of this world,

فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا (١٠٩)

but who will argue for them on the Day of Resurrection against Allâh,  
or who will then be their defender?

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا (١١٠)

110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh OftForgiving, Most Merciful.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ

111. And whoever earns sin, he earns it only against himself.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١١١)

And Allâh is Ever AllKnowing, AllWise.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا (١١٢)

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad SAW), a party of them would certainly have made a decision to mislead you,

وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّوكَ مِنْ شَيْءٍ

but (in fact) they mislead none except their own selves,  
and no harm can they do to you in the least.

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ

Allâh has sent down to you the Book (The Qur'ân), and AlHikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not.

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا (١١٣)

And Ever Great is the Grace of Allâh unto you (O Muhammad SAW).

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ

114. There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind,

وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (١١٤)

and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ

115. And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers' way.

نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا (١١٥)

We shall keep him in the path he has chosen, and burn him in Hell -  
what an evil destination.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

116. Verily! Allâh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that,

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (١١٦)

and whoever sets up partners in worship with Allâh, has indeed strayed far away.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا (١١٧)

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but **Shaitân** (Satan), a persistent rebel!

لَعَنَهُ اللَّهُ

118. Allâh cursed him.

وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا (١١٨)

And he [**Shaitân** (Satan)] said: "I will take an appointed portion of your slaves;

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ

119. Verily, I will mislead them,

and surely, I will arouse in them false desires;

وَلَأْمُرَنَّهُمْ فَلْيُصَلِّتُنَّ آذَانَ الْأَنْعَامِ وَلَا مُرَتَّهْمُ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ

and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh."

وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا (١١٩)

And whoever takes **Shaitân** (Satan) as a **Wali** (protector or helper) instead of Allâh, has surely suffered a manifest loss.

يَعِدُّهُمْ وَيُمْنِّيَنَّهُمْ

120. He [**Shaitân** (Satan)] makes promises to them, and arouses in them false desires;

وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (١٢٠)

and **Shaitân's** (Satan) promises are nothing but deceptions.

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَخِيصًا (١٢١)

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ

122. But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

under which rivers flow (i.e. in Paradise) to dwell therein forever.

وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (١٢٢)

Allâh's Promise is the Truth,

and whose words can be truer than those of Allâh? (Of course, none).

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيٍّ أَهْلُ الْكِتَابِ

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians),

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ

whosoever works evil, will have the recompense thereof,

وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (١٢٣)

and he will not find any protector or helper besides Allâh.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ

124. And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allâh (Muslim),

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا (١٢٤)

such will enter Paradise and not the least injustice, even to the size of a **Naqira** (speck on the back of a datestone), will be done to them.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism);

وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

and he is a Muhsin (a good-doer - see v.2:112). And follows the religion of **Ibrâhim** (Abraham) **Hanifa** (Islâmic Monotheism - to worship none but Allâh Alone).

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (١٢٥)

And Allâh did take **Ibrâhim** (Abraham) as a **Khalil** (an intimate friend).

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

126. And to Allâh belongs all that is in the heavens and all that is in the earth.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا (١٢٦)

And Allâh is Ever Encompassing all things.

## وَيَسْتَفْتُونَكَ فِي النِّسَاءِ

127. They ask your legal instruction concerning women,

قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ

say: Allâh instructs you about them, and about what is recited unto you in the Book

فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ

concerning the orphan girls whom you give not the prescribed portions (as regards **Mahr** and inheritance) and yet whom you desire to marry,

وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ

and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans.

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا (١٢٧)

And whatever good you do, Allâh is Ever AllAware of it.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves;

وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ

and making peace is better. And human inner-selves are swayed by greed.

وَإِنْ تَحْسَبُوا أَنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (١٢٨)

But if you do good and keep away from evil, verily, Allâh is Ever WellAcquainted with what you do.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ

129. You will never be able to do perfect justice between wives even if it is your ardent desire,

فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُواهَا كَالْمُعَلَّقَةِ

so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married).

وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (١٢٩)

And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever OftForgiving, Most Merciful.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty.

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا (١٣٠)

And Allâh is Ever AllSufficient for His creatures' need, AllWise.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

131. And to Allâh belongs all that is in the heavens and all that is in the earth.

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ

And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him,

وَأِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth,

وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا (١٣١)

and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

132. And to Allâh belongs all that is in the heavens and all that is in the earth.

وَكَفَى بِاللَّهِ وَكِيلًا (١٣٢)

And Allâh is Ever AllSufficient as a Disposer of affairs.

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بآخَرِينَ

133. If He wills, He can take you away, O people, and bring others.

وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا (١٣٣)

And Allâh is Ever AllPotent over that.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ

134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter.

وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا (١٣٤)

And Allâh is Ever AllHearer, AllSeer.

يَا أَيُّهَا الَّذِينَ آمَنُوا

135. O you who believe!

كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ

Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin,

إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا

be he rich or poor, Allâh is a Better Protector to both (than you).

فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا

So follow not the lusts (of your hearts), lest you may avoid justice,

وَأِنْ تَلُونُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (١٣٥)

and if you distort your witness or refuse to give it, verily, Allâh is Ever WellAcquainted with what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا

136. O you who believe!

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ

Believe in Allâh, and His Messenger (Muhammad SAW), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him),

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (١٣٦)

and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief;

لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا (١٣٧)

Allâh will not forgive them, nor guide them on the (Right) Way.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا (١٣٨)

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

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

139. Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them?

أَيَّبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا (١٣٩)

Verily, then to Allâh belongs all honour, power and glory.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا

140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at,

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ

then sit not with them, until they engage in a talk other than that;

(but if you stayed with them) certainly in that case you would be like them.

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا (١٤٠)

Surely, Allâh will collect the hypocrites and disbelievers all together in Hell,

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say:  
"Were we not with you,"

وَأِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ

but if the disbelievers gain a success, they say (to them):

"Did we not gain mastery over you and did we not protect you from the believers?"

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

Allâh will judge between you (all) on the Day of Resurrection.

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا (١٤١)

And never will Allâh grant to the disbelievers a way (to triumph) over the believers.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا (١٤٢)

And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men,

and they do not remember Allâh but little.

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ

143. (They are) swaying between this and that, belonging neither to these nor to those,

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ سَبِيلًا (١٤٣)

and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ

144. O you who believe!

Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers.

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا (١٤٤)

Do you wish to offer Allâh a manifest proof against yourselves?

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (١٤٥)

145. Verily, the hypocrites will be in the lowest depths (grade) of the Fire;

no helper will you find for them.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ  
الْمُؤْمِنِينَ

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show-off), then they will be with the believers.

وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا (١٤٦)

And Allâh will grant to the believers a great reward.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ

147. Why should Allâh punish you if you have thanked (Him) and have believed in Him.

وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا (١٤٧)

And Allâh is Ever AllAppreciative (of good), AllKnowing.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged.

وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا (١٤٨)

And Allâh is Ever AllHearer, AllKnower.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا (١٤٩)

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... verily, Allâh is Ever Oft-Pardoning, AllPowerful.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ

150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers)

وَيَقُولُونَ نُوْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (١٥٠)

saying,

"We believe in some but reject others,"

and wish to adopt a way in between.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا (١٥١)

151. They are in truth disbelievers.

And We have prepared for the disbelievers a humiliating torment.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards,

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (١٥٢)

and Allâh is Ever OftForgiving, Most Merciful.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ

153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven.

فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ

Indeed they asked **Mûsa** (Moses) for even greater than that, when they said:

"Show us Allâh in public,"

but they were struck with thunder clap and lightning for their wickedness.

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ

Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them.

وَأَتَيْنَا مُوسَى سُلْطَانًا مُّبِينًا (١٥٣)

And We gave **Mûsa** (Moses) a clear proof of authority.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said:

"Enter the gate prostrating (or bowing) with humility;"

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّثَاقًا غَلِيظًا (١٥٤)

and We commanded them:

"Transgress not (by doing worldly works on) the **Sabbath** (Saturday)."

And We took from them a firm covenant .

فَبِمَا نَقْضِهِمْ مِّثَاقَهُمْ وَكَفَرِهِمْ بَايَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ

155. Because of their breaking the covenant, and of their rejecting the **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying:

"Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" -

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (١٥٥)

nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا (١٥٦)

156. And because of their (Jews) disbelief and uttering against **Maryam** (Mary) a grave false charge (that she has committed illegal sexual intercourse);

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ

157. And because of their saying (in boast),

"We killed **Messiah 'Iesa** (Jesus), son of **Maryam** (Mary), the Messenger of Allâh," -

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

but they killed him not, nor crucified him, but the resemblance of 'lesa (Jesus) was put over another man (and they killed that man),

وَأَنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ

and those who differ therein are full of doubts.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ

They have no (certain) knowledge, they follow nothing but conjecture.

وَمَا قَتَلُوهُ يَقِينًا (١٥٧)

For surely; they killed him not [i.e. 'lesa (Jesus), son of Maryam (Mary) ]:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٥٨)

158. But Allâh raised him ['lesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens).

And Allâh is Ever AllPowerful, AllWise.

وَأَنَّ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

159. And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['lesa (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being], before his ['lesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death).

وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا (١٥٩)

And on the Day of Resurrection, he ['lesa (Jesus)] will be a witness against them.

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ

160. For the wrongdoing of the Jews, We made unlawful to them certain good foods which has been lawful to them,

وَبَصَدَّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا (١٦٠)

and for their hindering many from Allâh's Way;

وَأَخَذَهُمُ الرَّبُّ وَقَدْ نُهِوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ

161. And their taking of Ribâ (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.).

وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا (١٦١)

And We have prepared for the disbelievers among them a painful torment.

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ  
مِنْ قَبْلِكَ

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad SAW) and what was sent down before you,

وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

and those who perform **AsSalât** (**Iqâmat-as-Salât**), and give **Zakât** and believe in Allâh and in the Last Day,

أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا (١٦٢)

it is they to whom We shall give a great reward.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

163. Verily, We have inspired you (**O Muhammad**) as We inspired **Nûh** (**Noah**) and the Prophets after him;

وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

We (**also**) inspired

**Ibrâhim** (**Abraham**),

**Ismâ'il** (**Ishmael**),

**Ishâque** (**Isaac**),

**Ya'qûb** (**Jacob**), and

**AlAsbât** [the twelve sons of **Ya'qûb** (**Jacob**)],

وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ

**'Iesa** (**Jesus**),

**Ayub** (**Job**),

**Yûnus** (**Jonah**),

**Hârûn** (**Aaron**), and

**Sulaimân** (**Solomon**),

وَأَتَيْنَا دَاوُودَ زَبُورًا (١٦٣)

and to **Dawûd** (**David**) We gave the **Zabûr** (**Psalms**).

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, -

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا (١٦٤)

and to **Mûsa** (**Moses**) Allâh spoke directly.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers.

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٦٥)

And Allâh is Ever AllPowerful, AllWise.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ

166. But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad SAW),

He has sent it down with His Knowledge,  
and the angels bear witness.

يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا (١٦٦)

And Allâh is All-Sufficient as a Witness.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا (١٦٧)

167. Verily, those who disbelieve

[by concealing the truth about Prophet Muhammad SAW and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel (Gospel)]

and prevent (mankind) from the Path of Allâh (Islâmic Monotheism), they have certainly strayed far away.

(Tafsir Al-Qurtubî). (See V.7:157)

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا (١٦٨)

168. Verily, those who disbelieve and did wrong.

[by concealing the truth about Prophet Muhammad SAW and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel (Gospel)]

Allâh will not forgive them, nor will He guide them to any way, -

(Tafsir Al-Qurtubî)

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

169. Except the way of Hell, to dwell therein forever,

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (١٦٩)

and this is ever easy for Allâh.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ

170. O mankind!

Verily, there has come to you the Messenger (Muhammad SAW) with the truth from your Lord, so believe in him, it is better for you.

وَأِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١٧٠)

And Allâh is Ever AllKnowing, AllWise.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

171. O people of the Scripture (Jews and Christians)!

Do not exceed the limits in your religion, nor say of Allâh aught but the truth.

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ

The **Messiah 'Iesa** (Jesus), son of **Maryam** (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" - and he was) which He bestowed on **Maryam** (Mary) and a spirit (Rûh) created by Him;

فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَّكُمْ

so believe in Allâh and His Messengers.

Say not: "Three (trinity)!"

Cease! (it is) better for you.

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ

For Allâh is (the only) One **Ilâh** (God),

Glory be to Him (Far Exalted is He) above having a son.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

To Him belongs all that is in the heavens and all that is in the earth.

وَكَفَى بِاللَّهِ وَكِيلًا (١٧١)

And Allâh is AllSufficient as a Disposer of affairs.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ

172. The **Messiah** will never be proud to reject to be a slave to Allâh, nor the angels who are near (to Allâh).

وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (١٧٢)

And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ

173. So, as for those who believed (in the Oneness of Allâh - Islâmic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty.

وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا

But as for those who refuse His worship and were proud, He will punish them with a painful torment .

وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (١٧٣)

And they will not find for themselves besides Allâh any protector or helper.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا (١٧٤)

174. O mankind!

Verily, there has come to you a convincing proof (Prophet Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Qur'ân).

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ

175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise),

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا (١٧٥)

and guide them to Himself by a Straight Path.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ

176. They ask you for a legal verdict.

Say:

"Allâh directs (thus) about **AlKalâlah** (those who leave neither descendants nor ascendants as heirs).

إِنْ أَمْرُو هَٰكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ

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

وَهُوَ يَرِثُهَا إِنْ لَّمْ يَكُنْ لَهَا وَلَدٌ

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

فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ

If there are two sisters, they shall have two-thirds of the inheritance;

وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

if there are brothers and sisters, the male will have twice the share of the female.

يُبَيِّنُ اللَّهُ لَكُمُ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (١٧٦)

(Thus) does Allâh makes clear to you (His Law) lest you go astray.

And Allâh is the All-Knower of everything."



© Copy Rights:

Zahid Javed Rana, Abid Javed Rana

Lahore, Pakistan

www.quran4u.com