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Sūrah An-Nisā' (1)

Bismillāhir-Raḥmānir-Raḥeem

(1) O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom⁽²⁾ you ask one another,⁽³⁾ and the wombs.⁽⁴⁾ Indeed Allāh is ever,⁽⁵⁾ over you, an Observer.⁽⁶⁾ (2) And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.

(3) And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess [i.e., slaves]. That is more suitable that you may not incline [to injustice]. (4) And give the women [upon marriage] their [bridal] gifts⁽⁷⁾ graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.⁽⁸⁾ (5) And do not give the weak-minded your property,⁽⁹⁾ which Allāh has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness. (6) And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allāh as Accountant.

(1) - An-Nisā': The Women.

(2) - In whose name.

(3) - i.e., request favors and demand rights.

(4) - i.e., fear Allāh in regard to relations of kinship.

- When used in conjunction with Allāh's attributes, the word "ever" (occurring repeatedly throughout this sūrah and elsewhere, such as in Sūrah al-Aḥzāb) is quite inadequate in imparting the sense of continuation expressed by the word "kāna" in Arabic, which indicates "always was, is, and always will be."

(6) - Ever-present and taking account of everything.

(7) - The obligatory bridal gift (mahr).

(8) - Knowing that it is lawful.

(9) - Although it is their property, Allāh (subḥānahu wa ta'ālā) refers to it in the collective sense, reminding us that all wealth is provided by Him for the maintenance of the community as well as of individual members.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالرَّحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَءَانُوا الَّتِي تَسْمَى أَمْوَالَهُمْ
وَلَا تَتَّبِعُوا الْمَنَاجِثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ
كَانَ حُوبًا كَبِيرًا ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الَّتِي تَسْمَى فَانكِحُوا
مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّنِّي وَتِلْكَ وَرِثَةٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَنُكُمْ ذَلِكَ أَذَى الَّا تَعْمَلُوا ﴿٣﴾ وَءَانُوا
النِّسَاءَ صَدَقْتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُنَّ نَفْسًا فَكُلُوهُ
هِنَّ مَرِيئًا ﴿٤﴾ وَلَا تَتَّبِعُوا السُّفَهَاءَ أَمْوَالِكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ
فِيهَا وَرِزْقُهُمْ فِيهَا وَآسُوهُمْ وَفَوُّوْا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾ وَءَاتُوا
الَّتِي تَسْمَى حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنَّهُنَّ مِنْهُمْ رِشْدًا فَاذْفَعُوا
إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَنْ كَانَ
عَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا
دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾



(7) For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much a an obligatory share.

(8) And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of it [i.e., the estate] and speak to them words of appropriate kindness.

(9) And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allāh and speak words of appropriate justice.

(10) Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e., Hellfire].

(11) Allāh instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate.⁽¹⁾ And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth,⁽²⁾ after any bequest he [may have] made or debt.⁽³⁾ Your parents or your children a you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allāh. Indeed, Allāh is ever Knowing and Wise.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ
مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا
مَّفْرُوضًا ۗ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
ۗ وَلَا تَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۗ إِنَّ
الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي
بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ۗ يُوصِيكُمُ اللَّهُ فِي
أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّةِ فَإِن كُنَّ نِسَاءً
فَوقَ أَقْتَبِينَ فَهِنَّ يَرْثُنَّ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
لِلنِّصْفِ ۗ وَلَا يُوْجِبُ لِكَوْنِ وَاحِدٍ مِنْهُمَا السُّدُسَ مِمَّا تَرَكَ إِن
كَانَ لَهُ وَلَدٌ فَإِن لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا
أَوْ دَيْنٍ ۗ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُم أَقْرَبُ لَكُمْ
نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۗ

(1) - Literally, "that which he left."

(2) - Although the siblings themselves do not inherit in this case.

(3) - Based upon prophetic ḥadīths, scholars have ruled that debt takes precedent over a bequest, that a bequest may not include any who inherit by law, and that the total bequest may not be more than one third of one's estate. After the fulfillment of debts and bequests (if any), the remainder of the estate is to be divided according to the ordinances in this sūrah.



(12) And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for them [i.e., the wives] is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ دَيْنٍ ۗ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِن لَّمْ يَكُن لَكُمْ وَلَدٌ ۚ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُوَصِّونَ بِهَا أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۗ مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ ۗ غَيْرِ مُضَارٍّ ۗ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾ تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

share a third,⁽¹⁾ after any bequest which was made or debt, as long as there is no detriment [caused].⁽²⁾ [This is] an ordinance from Allāh, and Allāh is Knowing and Forbearing.

(13) These are the limits [set by] Allāh, and whoever obeys Allāh and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

(14) And whoever disobeys Allāh and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

(1) - These shares are divided equally between males and females.

(2) - This is a condition for any bequest. If it has been violated by the deceased, his bequest is not to be honored, or it may be adjusted by the executor. See 2:182.



(15) Those who commit immorality [i.e., unlawful sexual intercourse] of your women - bring against them four [witnesses] from among you. And if they testify, ⁽¹⁾ confine them [i.e., the guilty women] to houses until death takes them or Allāh ordains for them [another] way. ⁽²⁾

(16) And the two ⁽³⁾ who commit it [i.e., unlawful sexual intercourse] among you a punish [i.e., dishonor] them both. But if they repent and correct themselves, leave them alone. Indeed, Allāh is ever Accepting of Repentance and Merciful.

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ
أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ
حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾
وَالَّذَانِ يَأْتِيَنَّاهُمَا مِنْكُمْ فَزَادُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا
فَاعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾
إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ
ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ
يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
قَالَ إِنِّي تُوبْتُ الْفَنِّ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتَابُوا النِّسَاءَ كَمَا وَلَا تَعْضُلُوهُنَّ
لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ
مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ
أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

(17) The repentance accepted by Allāh is only for those who do wrong in ignorance [or carelessness] and then repent soon [after] ⁽⁴⁾ It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise.

(18) But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

(19) O you who have believed, it is not lawful for you to inherit women by compulsion. ⁽⁵⁾ And do not make difficulties for them in order to take [back] part of what you gave them ⁽⁶⁾ unless they commit a clear immorality [i.e., adultery]. And live with them in kindness. For if you dislike them a perhaps you dislike a thing and Allāh makes therein much good.

- (1) - The witnesses must swear to actually having seen the act taking place.
 (2) - The "other way" (i.e., penalty) was later revealed in 24:2, canceling the ruling in this verse.
 (3) - Scholars differ over whether "the two" refers to two of the same sex (i.e., homosexuals) or those of opposite sexes. In either case, later rulings outlined in the sunnah have replaced this one.
 (4) - Scholars have also interpreted "soon" to mean before death.
 (5) - The deceased man's heirs have no rights of marriage or otherwise over his widow.
 (6) - At the time of marriage as mahr.



(20) But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?

(21) And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?

(22) And do not marry those [women] whom your fathers married, except what has already occurred.⁽¹⁾ Indeed, it was an immorality and hateful [to Allāh] and was evil as a way.

(23) Prohibited to you [for

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ
إِحْدَاهُنَّ قِطْرًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَنْ تَأْخُذُوا بِهِ
بُهْتِنًا وَإِنَّمَا مَيْبِنَا ۚ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى
بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا
ۗ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ
إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ
سَبِيلًا ۚ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الْأَخِ وَبَنَاتُ الْأَخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ
وَأَخَوَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأُمَّهَاتُ نِسَائِكُمْ
وَرَبِّبَاتِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمْ
الَّتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ
أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا
مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝

marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred.⁽²⁾ Indeed, Allāh is ever Forgiving and Merciful.

(1) - Before Islām. After the ruling was revealed by Allāh, men were required to release those women unlawful to them (e.g., a stepmother, one of two sisters, or any wives over the limit of four). The same obligation applies to one once he has accepted Islām.

(2) - See previous footnote.



(24) And [also prohibited to you are all] married women except those your right hands possess. ⁽¹⁾ [This is] the decree of Allāh upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation ⁽²⁾ as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allāh is ever Knowing and Wise.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
كَتَبَ اللَّهُ عَلَيْكُمْ وَأُجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ كَمَا تَبْتَغُونَ
بِأَمْوَالِكُمْ تُحْصِنِينَ غَيْرَ مُسْلِفِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ
مِنْهُنَّ فَمَا تُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ۝ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ
فَتَيْتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ
مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ
بِالْمَعْرُوفِ الْمُحْصَنَاتِ غَيْرِ مُسْلِفَاتٍ وَلَا مُتَّخِذَاتِ
أَخْدَانٍ فَإِذَا أَحْصَنْتِ فَانِ تَيْنَ بِفَلْحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَدَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝
يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ
مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

(25) And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allāh is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation [i.e., mahr] according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears affliction [i.e., sin], but to be patient is better for you. And Allāh is Forgiving and Merciful.

(26) Allāh wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allāh is Knowing and Wise.

(1) - i.e., slaves or war captives who had polytheist husbands.

(2) - The mahr, a specified gift to the bride required of the man upon marriage.



(27) Allāh wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

(28) And Allāh wants to lighten for you [your difficulties]; and mankind was created weak.

(29) O you who have believed, do not consume one another's wealth unjustly ⁽¹⁾ but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allāh is to you ever Merciful.

(30) And whoever does that in aggression and injustice a then We will drive him into a Fire.

وَاللّٰهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ
الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ اللّٰهُ أَنْ يُخَفِّفَ
عَنكُمْ وَيَخْلُقَ الْإِنسَانَ ضَعِيفًا ﴿٢٨﴾ يَتَّبِعُهَا الَّذِينَ ءَامَنُوا
لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ
تِجَارَةً عَنْ تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ
اللّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا
وَطُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللّٰهِ
يَسِيرًا ﴿٣٠﴾ إِنْ تَجْتَنِبُوا كِبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ
عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلَكُم بِمَا ﴿٣١﴾
وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهِ ءَبْعَضَكُمْ عَلَى بَعْضِ الرِّجَالِ
نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ
وَسَأَلُوا اللّٰهَ مِنْ فَضْلِهِ إِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٣٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ فَآتُوهُمْ
نَصِيبَهُمْ إِنَّ اللّٰهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

And that, for Allāh, is [always] easy.

(31) If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

(32) And do not wish for that by which Allāh has made some of you exceed others. For men is a share of what they have earned, and for women is a share of ⁽²⁾ what they have earned. And ask Allāh of His bounty. Indeed Allāh is ever, of all things, Knowing.

(33) And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] a give them their share. ⁽³⁾ Indeed Allāh is ever, over all things, a Witness.

(1) - i.e., unlawfully or under false pretense.

(2) - This may refer to shares of inheritance, wages and reward in the Hereafter.

(3) - By bequest, as only those relatives mentioned in verses 11 and 12 inherit fixed shares.



(34) Men are in charge of women⁽¹⁾ by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard.⁽²⁾ But those [wives] from whom you fear arrogance⁽³⁾ - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly].⁽⁴⁾ But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَقَتْ قَتَاتُكَ حَافِظَةً لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ۝ وَإِنِ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ۝ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ۝ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۝

(35) And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Aware.

(36) Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side,⁽⁵⁾ the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful,

(37) Who are stingy and enjoin upon [other] people stinginess and conceal what Allāh has given them of His bounty a and We have prepared for the disbelievers a humiliating punishment -

(1) - This applies primarily to the husband-wife relationship.

(2) - i.e., their husbands' property and their own chastity.

(3) - i.e., major rebellion or refusal of basic religious obligations.

(4) - This final disciplinary measure is more psychological than physical. It may be resorted to only after failure of the first two measures and when it is expected to amend the situation and prevent family breakup; otherwise, it is not acceptable. The Prophet (who never struck a woman or a servant) additionally stipulated that it must not be severe or damaging and that the face be avoided.

(5) - i.e., those whose acquaintance you have made. Also interpreted as the wife.



(38) And [also] those who spend of their wealth to be seen by the people and believe not in Allāh nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion.

(39) And what [harm would come] upon them if they believed in Allāh and the Last Day and spent out of what Allāh provided for them? And Allāh is ever, about them, Knowing.

(40) Indeed, Allāh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

(41) So how [will it be] when

وَالَّذِينَ يَبْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ
وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ وَقْرِيْبًا فِسَاءً
قَرِيْبًا ﴿٣٨﴾ وَمَا ذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَقَدْ ءَاتَوْا
مِمَّا رَزَقَهُمُ اللّٰهُ وَكَانَ اللّٰهُ بِهِمْ عَلِيْمًا ﴿٣٩﴾ اِنْ اللّٰهُ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ وَاِنْ تَكْ حَسَنَةً يُّضْعِفْهَا وَيُوْتِ مِنْ لَدُنْهُ
اَجْرًا عَظِيْمًا ﴿٤٠﴾ فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلٰى هٰؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَ يَذُوْدُ الَّذِيْنَ
كَفَرُوْا وَعَصَوْا الرَّسُوْلَ لَوْ نَسُوْا بِهٖمُ الْاَرْضَ وَلَا يَكْتُمُوْنَ
اللّٰهُ حَدِيْثًا ﴿٤٢﴾ بِنَايُنْهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرَبُوْا الصَّلٰوةَ وَاَنْتُمْ
سُكْرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنْبًا اِلَّا عَابِرِيْ
سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلَى سَفَرٍ اَوْ جَاءَ
اَحَدٌ مِنْكُمْ مِنَ الْغَايِطِ اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوْا مَاءً
فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ
اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿٤٣﴾ الرَّتْرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنْ
الْكِتٰبِ يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ نَّضِلُّوْا السَّبِيْلَ ﴿٤٤﴾

We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness?

(42) That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allāh a [single] statement.

(43) O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying⁽¹⁾ or in a state of janābah,⁽²⁾ except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning⁽³⁾ and Forgiving.

(44) Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?

(1) - The use of intoxicants was later prohibited completely. See 5:90-91.

(2) - Literally, "distance." The state of one under obligation to perform ghusl (a complete bath) due to having had sexual intercourse or ejaculation.

(3) - Literally, able to erase and remove sins completely, leaving no trace of them in the record of deeds.



(45) And Allāh is most knowing of your enemies; and sufficient is Allāh as an ally, and sufficient is Allāh as a helper.

(46) Among the Jews are those who distort words from their [proper] places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "Rā'inā,"⁽¹⁾ twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allāh has cursed them for their disbelief, so they believe not, except for a few.⁽²⁾

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾
 مِنَ الَّذِينَ هَادُوا لِحُرُوفِ الْكِتَابِ عَنْ مَوَاضِعِهِ وَيَقُولُونَ
 سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مَسْمُوعٍ وَرَاعَيْنَا لِيَا بِالسِّنِّهِمْ
 وَطَعْنَا فِي الَّذِينَ وَلُوا أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا
 لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِنْ لَعْنَةُ اللَّهِ يَكْفُرُهُمْ فَآلَا يُؤْمِنُونَ
 إِلَّا قَلِيلًا ﴿٤٦﴾ يَتَّبِعُهَا الَّذِينَ أَوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا
 مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهَ فِرْدَوْسَها
 عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ
 اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنْ اللَّهُ لَا يُغْفِرُ لِمَنْ يُشْرِكْ بِهِ وَيَغْفِرُ مَا دُونَ
 ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا
 ﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ
 وَلَا يَظْلُمُونَ قَيْلًا ﴿٤٩﴾ أَنْظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكُذِبَ
 وَكَفَى بِهِ إِثْمًا مُبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
 مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ
 لِلَّذِينَ كَفَرُوا أَهْلُؤَلَاءَ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

(47) O you who were given the Scripture, believe in what We have sent down [to Prophet Muḥammad (^)], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers.⁽³⁾ And ever is the matter [i.e., decree] of Allāh accomplished.

(48) Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin.

(49) Have you not seen those who claim themselves to be pure? Rather, Allāh purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

(50) Look how they invent about Allāh untruth, and sufficient is that as a manifest sin.

(51) Have you not seen those who were given a portion of the Scripture, who believe in jibt [superstition] and ṭāghūt [false objects of worship] and say about the disbelievers, "These are better guided than the believers as to the way"?

(1) - See footnote to 2:104.

(2) - Or "except with little belief."

(3) - See 7:163-166.



(52) Those are the ones whom Allāh has cursed; and he whom Allāh curses - never will you find for him a helper.

(53) Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.

(54) Or do they envy people for what Allāh has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom ⁽¹⁾ and conferred upon them a great kingdom.

(55) And some among them believed in it, ⁽²⁾ and some among

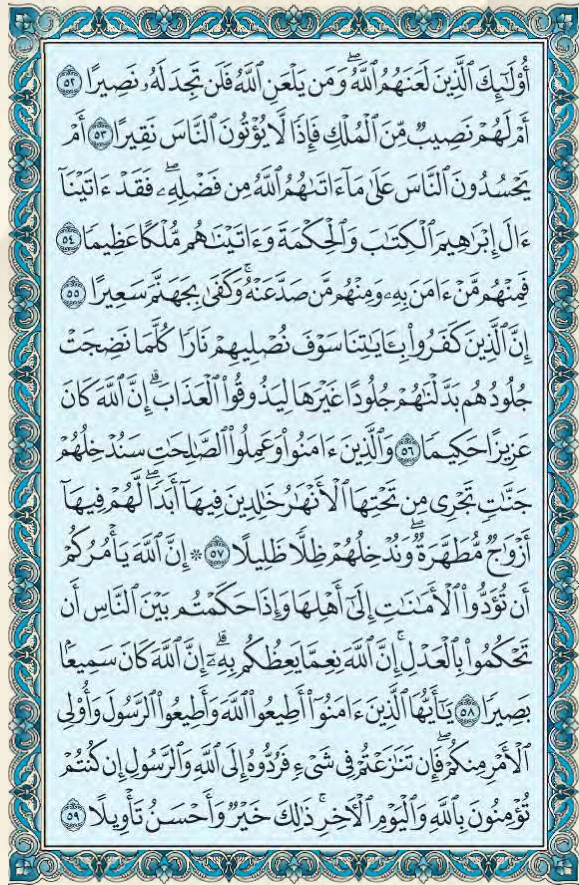
them were averse to it. And sufficient is Hell as a blaze.

(56) Indeed, those who disbelieve in Our verses a We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allāh is ever Exalted in Might and Wise.

(57) But those who believe and do righteous deeds a We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.

(58) Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allāh instructs you. Indeed, Allāh is ever Hearing and Seeing.

(59) O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.



(1) - Prophetic teachings.

(2) - In what was given to them. Also interpreted as "in him," i.e., Muḥammad (ﷺ).



(60) Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to ṭāghūt, ⁽¹⁾ while they were commanded to reject it; and Satan wishes to lead them far astray.

(61) And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

(62) So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allāh, "We

الَّذِينَ الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنْزَلَ إِلَيْكَ
وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الظَّالِمِينَ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلًّا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ
اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ
صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ يُمْسِكُوا بِمَا
قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا
إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا
فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي
أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا
لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يَحْكُمَوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

intended nothing but good conduct and accommodation."

(63) Those are the ones of whom Allāh knows what is in their hearts, so turn away from them ⁽²⁾ but admonish them and speak to them a far-reaching [i.e., effective] word.

(64) And We did not send any messenger except to be obeyed by permission of Allāh. And if, when they wronged themselves, they had come to you, [O Muḥammad], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh Accepting of Repentance and Merciful.

(65) But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

(1) - False objects of worship or those transgressors who usurp the divine right of government.

(2) - i.e., use not violence against them.



(66) And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

(67) And then We would have given them from Us a great reward.

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

(69) And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾ وَإِذَا آلَتَبْتَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَهَدَيْتَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾ يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا إِذْ أُخْرِجُوا مِنْ دِيَارِهِمْ فَأَنْفَرُوا فِي سَبِيلِ اللَّهِ أَوْ نَفَرُوا جَمِيعًا ﴿٧١﴾ وَإِنْ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا إِذْ لَمْ أَكُنْ مَعَهُمْ شُهَدَاءَ ﴿٧٢﴾ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولُنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِسْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

of truth, the martyrs and the righteous. And excellent are those as companions.

(70) That is the bounty from Allāh, and sufficient is Allāh as Knower.

(71) O you who have believed, take your precaution and [either] go forth in companies or go forth all together.

(72) And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "Allāh has favored me in that I was not present with them."

(73) But if bounty comes to you from Allāh, he will surely say, as if [i.e., showing that] there had never been between you and him any affection, "Oh, I wish I had been with them so I could have attained a great attainment." (1)

(74) So let those fight in the cause of Allāh who sell the life of this world for the Hereafter. And he who fights in the cause of Allāh and is killed or achieves victory - We will bestow upon him a great reward.

(1) - The spoils of war. Although having pretended to befriend the believers in support of Allāh's religion, the hypocrite will not be willing to fight except for material gain.



(75) And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"?

(76) Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of tāghūt. ⁽¹⁾ So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

(77) Have you not seen those who were told, "Restrain your hands [from fighting] ⁽²⁾ and

establish prayer and give zakāh"? But then when battle was ordained for them, at once a party of them feared men as they fear Allāh or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allāh. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

(78) Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allāh"; and if evil befalls them, they say, ⁽³⁾ "This is from you." Say, "All [things] are from Allāh." So what is [the matter] with those people that they can hardly understand any statement?

(79) What comes to you of good is from Allāh, but what comes to you of evil, [O man], is from yourself. ⁽⁴⁾ And We have sent you, [O Muḥammad], to the people as a messenger, and sufficient is Allāh as Witness. ⁽⁵⁾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلِهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا
﴿٧٥﴾ الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي
سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ
كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا
الصَّلَاةَ وَءَاتُوا الزَّكَاةَ فَآمَنُوا أَنَّهُمْ عَلَىٰ قَاتِلٍ إِذَا فُرِقُوا مِنْهُمْ
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ
عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعَ اللَّهُ الدُّنْيَا قَلِيلًا
وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا تَكُونُوا
يُذَكَّرُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُسْتَعِدَّةٍ وَإِنْ نُصِبْتُمْ حَسَنَةً
يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ نُصِبْتُمْ سَيِّئَةً يَقُولُوا هَذِهِ مِنْ
عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَفْقَهُونَ
حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ
فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٧٩﴾

(1) - See footnote to 4:60.

(2) - Before permission was given by Allāh.

(3) - Addressing the Prophet (ﷺ).

(4) - As a result of your mistakes or sins.

(5) - i.e., never absent, always seeing and having complete knowledge of everything within His dominion.



(80) He who obeys the Messenger has obeyed Allāh; but those who turn away ۞ We have not sent you over them as a guardian.

(81) And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allāh records what they plan by night. So leave them alone and rely upon Allāh. And sufficient is Allāh as Disposer of affairs.

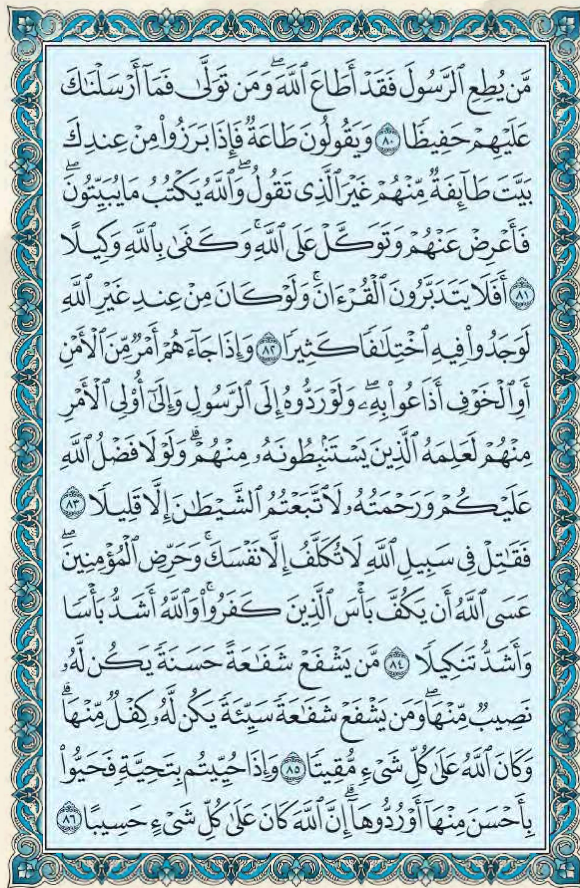
(82) Then do they not reflect upon the Qur'ān?⁽¹⁾ If it had been from [any] other than Allāh, they would have found within it much contradiction.

(83) And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allāh upon you and His mercy, you would have followed Satan, except for a few.

(84) So fight, [O Muḥammad], in the cause of Allāh; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allāh will restrain the [military] might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment.⁽²⁾

(85) Whoever intercedes for a good cause will have a share [i.e., reward] therefrom; and whoever intercedes for an evil cause will have a portion [i.e., burden] therefrom. And ever is Allāh, over all things, a Keeper.⁽³⁾

(86) And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed Allāh is ever, over all things, an Accountant.



(1) - i.e., its meanings and its objective.

(2) - Allāh is able to defeat them in such a way as to deter others from attempting anything similar.

(3) - Providing, protecting, witnessing, keeping precise records and capable of recompense.



(87) Allāh ۞ there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allāh in statement.

(88) What is [the matter] with you [that you are] two groups concerning the hypocrites, (1) while Allāh has made them fall back [into error and disbelief] for what they earned. (2) Do you wish to guide those whom Allāh has sent astray? And he whom Allāh sends astray - never will you find for him a way [of guidance]. (3)

(89) They wish you would

disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allāh. But if they turn away [i.e., refuse], then seize them and kill them [for their betrayal] wherever you find them and take not from among them any ally or helper,

(90) Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allāh had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them.

(91) You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُوهُوَ يُكْفِّرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُليَاءَ وَلَا نَصِيرًا ﴿٨٩﴾ إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءَ وَكُمْ حَصْرَتٌ صُدُّوا عَنْهُمُ أَنْ يَقْتُلُوكُمْ أَوْ يُغْتَابُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَاطَهُمْ عَلَيْكُمْ فَذَلَقْتُمُوهُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمَّ يَغْتَابُوكُمْ وَالْقَوَالِ الْيَسْمُ مَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾ سَتَجِدُونَ الْعَٰرِضِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَّارِدٌ وَإِلَىٰ الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِن لَّمْ يَعْزَلُوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَٰئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مَّبِينًا ﴿٩١﴾

(1) - i.e., divided between two viewpoints - whether or not they should be fought and killed.

(2) - As the result of their disobedience and disloyalty.

(3) - Allāh (subhānahu wa ta'ālā) leaves or sends astray those who choose to reject His guidance.



(92) And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake ۞ then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer ۞ then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا الْآخِطَاءَ وَمَنْ قَتَلَ
مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ
إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ
لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ
مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ
أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا
فَجَزَاءُُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَذَابُ اللَّهِ عَلَيْهِ
وَلَعْنَةُ اللَّهِ وَأَعْدَالُهُ عَذَابًا عَظِيمًا ﴿٩٣﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا
لِمَنْ أَلْفَىٰ إِلَيْكُمْ أَلْسَلَةٌ لَسْتُمْ مُؤْمِنًا تَبْتَغُونَ
عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ
كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, ⁽¹⁾ [seeking] acceptance of repentance from Allāh. ⁽²⁾ And Allāh is ever Knowing and Wise.

(93) But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him and has prepared for him a great punishment.

(94) O you who have believed, when you go forth [to fight] in the cause of Allāh, investigate; and do not say to one who gives you [a greeting of] peace, "You are not a believer," ⁽³⁾ aspiring for the goods of worldly life; for with Allāh are many acquisitions. You [yourselves] were like that before; then Allāh conferred His favor [i.e., guidance] upon you, so investigate. Indeed Allāh is ever, of what you do, Aware.

(1) - Uninterrupted except when there is an Islāmically valid reason, as in Ramadhān.

(2) - An accidental death usually results from some degree of negligence or error for which the believer feels the need to repent.

(3) - Do not assume that he pretends Islām merely in order to save himself, for he may be sincere in faith.



(95) Not equal are those believers remaining [at home] - other than the disabled - and the mujāhideen, [who strive and fight] in the cause of Allāh with their wealth and their lives. Allāh has preferred the mujāhideen through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] Allāh has promised the best [reward]. But Allāh has preferred the mujāhideen over those who remain [behind] with a great reward ۞

(96) Degrees [of high position] from Him and forgiveness and mercy. And Allāh is ever Forgiving and Merciful.

(97) Indeed, those whom the angels take [in death] while wronging themselves⁽¹⁾ - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell ۞ and evil it is as a destination. (98) Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way⁽²⁾ - (99) For those it is expected that Allāh will pardon them, and Allāh is ever Pardoning⁽³⁾ and Forgiving.

(100) And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allāh and His Messenger and then death overtakes him ۞ his reward has already become incumbent upon Allāh. And Allāh is ever Forgiving and Merciful.

(101) And when you travel throughout the land, there is no blame upon you for shortening the prayer,⁽⁴⁾ [especially] if you fear that those who disbelieve may disrupt [or attack] you.⁽⁵⁾ Indeed, the disbelievers are ever to you a clear enemy.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَنْفُسِهِمْ قَضَلَهُ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَلَا وَعَدَ اللَّهُ الْخَسِئَةَ وَقَضَلَهُ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَا لَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْلَمَ عَنكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٩﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مَرْعًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مَهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾ وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا أَعْدَاؤُكُمْ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٠١﴾

(1) - By preferring to remain among the disbelievers, although they have the means to emigrate, in an environment where a Muslim is unable to practice his religion freely.

(2) - They are prevented by circumstances beyond their control.

(3) - Refer to footnote in 4:43.

(4) - The four rak'ah prayers are shortened to two rak'ahs.

(5) - The example of the Prophet (ﷺ) and his companions illustrates that fear is not a condition for this allowance, merely travel.



(102) And when you [i.e., the commander of an army] are among them and lead them in prayer,⁽¹⁾ let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ
مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا
مِنْ وَّرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَٰلِكَ
كَفَرُوا وَلَوْ تَعَفَّلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
عَلَيْكُمْ مِّمْلَةً وَحِدَةً وَالْجُنَاحُ عَلَيْكُمْ إِنْ كَانَ بِكُمْ
أَذَىٰ مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَتَكُونُوا حِذْرَكُمْ إِنْ لَّيْتُمْ لَكُمْ كَفْرٌ فَرِينَ عَدَا بَأْمَهُنَّ ۗ
فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ
جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ
كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۗ وَلَا تَهِنُوا فِي
ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْمُونًا فَإِنَّهُمْ يَأْمُونُ كَمَا
تَأْمُونُ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ۗ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ
بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ وَلَا تَكُن لِّلْخَائِبِينَ حَصِيمًا ۗ

upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allāh has prepared for the disbelievers a humiliating punishment.

(103) And when you have completed the prayer, remember Allāh standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

(104) And do not weaken in pursuit of the enemy. If you should be suffering a so are they suffering as you are suffering, but you expect from Allāh that which they expect not. And Allāh is ever Knowing and Wise.

(105) Indeed, We have revealed to you, [O Muḥammad], the Book in truth so you may judge between the people by that which Allāh has shown you. And do not be for the deceitful an advocate.

(1) - At times of fear on the battleground.



(106) And seek forgiveness of Allāh. Indeed, Allāh is ever Forgiving and Merciful.

(107) And do not argue on behalf of those who deceive themselves. Indeed, Allāh loves not one who is a habitually sinful deceiver.

(108) They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allāh, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allāh, of what they do, encompassing.

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا تُجَادِلْ
عَنِ الَّذِينَ يَخْتَفُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
خَوَانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ
مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَآأَنْتُمْ هَؤُلَاءِ
جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ
يَوْمَ الْقِيَمَةِ أَمْ مَن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾ وَمَن يَعْمَلْ
سُوءًا أَوْ يَطْلُبْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ عَفُورًا
رَحِيمًا ﴿١١٠﴾ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَن يَكْسِبْ خَطِيئَةً
أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا
﴿١١٢﴾ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ
أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَصُرُّونَكَ
مِنَ شَيْءٍ وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ
مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

(109) Here you are - those who argue on their behalf in [this] worldly life a but who will argue with Allāh for them on the Day of Resurrection, or who will [then] be their representative?

(110) And whoever does a wrong or wrongs himself but then seeks forgiveness of Allāh will find Allāh Forgiving and Merciful.

(111) And whoever earns [i.e., commits] a sin only earns it against himself. And Allāh is ever Knowing and Wise.

(112) But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.

(113) And if it was not for the favor of Allāh upon you, [O Muḥammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allāh has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allāh upon you been great.



(114) No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allāh ۞ then We are going to give him a great reward.

(115) And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers ۞ We will give him what he has taken⁽¹⁾ and drive him into Hell, and evil it is as a destination.

(116) Indeed, Allāh does not forgive association with Him,

but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly gone far astray.

(117) They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan,

(118) Whom Allāh has cursed. For he had said, "I will surely take from among Your servants a specific portion.

(119) And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allāh." And whoever takes Satan as an ally instead of Allāh has certainly sustained a clear loss.

(120) He [i.e., Satan] promises them and arouses desire in them. But Satan does not promise them except delusion.

(121) The refuge of those will be Hell, and they will not find from it an escape.

۞ لَّا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنَ أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ
أَتْبِعَاءَ مَرْضَاتِ اللَّهِ فَمَسُوفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن
يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ
مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَن يَشَاءُ ۗ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا ﴿١١٦﴾ إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا وَإِن يَدْعُونَ
إِلَّا الشَّيْطَانَ مَأْمُرًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَا ضِلَّةَ لَهُمْ وَلَا يُمِدُّهُمْ
وَلَا مَرْثَهُمْ فَلْيُبَيِّتْ كُنَّ آذَانَ الْأَنْعَامِ وَلَا مَرْثَهُمْ
فَلْيَغْيِرْ رِيبَ خَلْقِ اللَّهِ ۗ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُّبِينًا ﴿١١٩﴾ يَعِدُهُمْ
وَيُمِّيئُهُمْ ۗ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا عُرُواةً ﴿١٢٠﴾ أُولَٰئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَخْرِصًا ﴿١٢١﴾

(1) - i.e., make him responsible for his choice.



(122) But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allāh, [which is] truth, and who is more truthful than Allāh in statement.

(123) It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allāh a protector or a helper.

(124) And whoever does righteous deeds, whether male

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ
حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾ لَيْسَ بِأَمَانِيكُمْ
وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ
وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ
يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ
أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾ وَاللَّهُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
مُحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ
الَّتِي لَا تَوْلُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضْعَفِينَ مِنَ الْوَالِدِينَ وَأَنْ تَقُولُوا لِيَلْتَمَىٰ بِالْقِسْطِ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

or female, while being a believer a those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

(125) And who is better in religion than one who submits himself to Allāh while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allāh took Abraham as an intimate friend.

(126) And to Allāh belongs whatever is in the heavens and whatever is on the earth. And ever is Allāh, of all things, encompassing.

(127) And they request from you, [O Muḥammad], a [legal] ruling concerning women. Say, "Allāh gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them⁽¹⁾ - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good a indeed, Allāh is ever Knowing of it.

(1) - i.e., their rights, in general, and their mahr, specifically.



(128) And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. ⁽¹⁾

But if you do good and fear Allāh - then indeed Allāh is ever, of what you do, Aware.

(129) And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. ⁽²⁾ And if you amend [your affairs] and fear Allāh ḥ then indeed, Allāh is

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ^(١٢٨) وَلَنْ نَسْتَطِيعَ أَنْ نَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُواهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ^(١٢٩) وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ^(١٣٠) وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ^(١٣١) وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ^(١٣٢) إِنْ يَشَاءْ يُدْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ^(١٣٣) مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ^(١٣٤)

ever Forgiving and Merciful.

(130) But if they separate [by divorce], Allāh will enrich each [of them] from His abundance. And ever is Allāh Encompassing and Wise.

(131) And to Allāh belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allāh. But if you disbelieve - then to Allāh belongs whatever is in the heavens and whatever is on the earth. And ever is Allāh Free of need and Praiseworthy.

(132) And to Allāh belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs. ⁽³⁾

(133) If He wills, He can do away with you, O people, and bring others [in your place]. And ever is Allāh competent to do that.

(134) Whoever desires the reward of this world ḥ then with Allāh is the reward of this world and the Hereafter. And ever is Allāh Hearing and Seeing.

(1) - i.e., holding on to self-interests.

(2) - Neither divorced nor enjoying the rights of marriage.

(3) - Refer to footnote in 3:173.



(135) O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both.⁽¹⁾ So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, of what you do, Aware.

(136) O you who have believed, believe⁽²⁾ in Allāh and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ
عَلَىٰٓ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا
فَإِنَّ اللَّهَ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدُوا وَإِن تَلُونَا
أَوْ نَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَتَّيِبُهَا
الَّذِينَ ءَامَنُوا ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ءَالِكِتَابِ الَّذِي نَزَّلَ
عَلَىٰ رَسُولِهِ ءَالِكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ وَمَن يَكْفُرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا ﴿١٣٦﴾ إِن الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ
كَفَرُوا ثُمَّ ءَزَدُوا كُفْرًا لَّيَكُنَّ اللَّهُ لِعَذَابِهِمْ وَلَا يَهْدِيهِمْ
سَبِيلًا ﴿١٣٧﴾ بَشِيرِ الْمُنَافِقِينَ بِأَن لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ
يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أَيْتَّبِعُونَ
عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكَ فِي
الْكِتَابِ أَن إِذَا سَمَعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا
تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخْرُجُوا فِي حَدِيثِ غَيْرِهِ ءَإِن كُرِهِيَ ءَادَامَتْ لَهُمْ
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

disbelieves in Allāh, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

(137) Indeed, those who have believed then disbelieved, then believed then disbelieved, and then increased in disbelief - never will Allāh forgive them, nor will He guide them to a way.

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

(139) Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allāh entirely.⁽³⁾

(140) And it has already come down to you in the Book [i.e., the Qur'ān] that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them.⁽⁴⁾ Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together -

(1) - i.e., more knowledgeable of their best interests. Therefore, adhere to what He has enjoined upon you and testify honestly.

(2) - i.e., renew, confirm and adhere to your belief.

(3) - Being the source of all power and honor, Allāh grants them to whom He wills.

(4) - In this world, by participation in their blasphemy, and in the next, where you will share their punishment.



(141) Those who wait [and watch] you. Then if you gain a victory from Allāh, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allāh will judge between [all of] you on the Day of Resurrection, and never will Allāh give the disbelievers over the believers a way [to overcome them].⁽¹⁾

(142) Indeed, the hypocrites [think to] deceive Allāh, but He is deceiving them. And when they stand for prayer, they stand

lazily, showing [themselves to] the people and not remembering Allāh except a little,

(143) Wavering between them, [belonging] neither to these [i.e., the believers] nor to those [i.e., the disbelievers]. And whoever Allāh sends astray - never will you find for him a way.

(144) O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allāh against yourselves a clear case?

(145) Indeed, the hypocrites will be in the lowest depths of the Fire and never will you find for them a helper -

(146) Except for those who repent, correct themselves, hold fast to Allāh, and are sincere in their religion for Allāh, for those will be with the believers. And Allāh is going to give the believers a great reward.

(147) What would Allāh do with [i.e., gain from] your punishment if you are grateful and believe? And ever is Allāh Appreciative⁽²⁾ and Knowing.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا
أَلَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا
أَلَمْ نَسْتَحِذْكُمْ وَنَمْنَعِكُمْ مِنَ الْمُؤْمِنِينَ فَأَلَّهِ يُخَافُكُمْ
بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ
سَبِيلًا ۚ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا
قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ
اللَّهَ إِلَّا قَلِيلًا ﴿١٤١﴾ مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ
هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٤٢﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ
أَنْ تُرِيدُوا أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ﴿١٤٣﴾ إِنَّ
الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا
﴿١٤٤﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا
دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٥﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ
إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٦﴾

(1) - In the Hereafter, but possibly in this world as well.

(2) - Of repentance, self-discipline and good deeds, rewarding for them abundantly.



(148) Allāh does not like the public mention of evil except by one who has been wronged. And ever is Allāh Hearing and Knowing.

(149) If [instead] you show [some] good or conceal it or pardon an offense a indeed, Allāh is ever Pardoning and Competent. ⁽¹⁾

(150) Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between -

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ
اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِنْ تُبَدُّوْا خَيْرًا أَوْ تُخَفُّوْهُ أَوْ تَعْفُوْا عَنْ
سُوءِ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنْ الَّذِينَ يَكْفُرُونَ
بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُقَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا
بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَئِكَ هُمُ الْكٰفِرُونَ حَقًّا وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ
وَلَمْ يُقَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ
أُجُورَهُمْ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ
أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ
مِنْ ذَلِكَ فَقَالُوا ارِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ
ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا
عَنْ ذَلِكَ وَعَآتَيْنَا مُوسَى سُلْطٰنًا مُبِينًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ
الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا
لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

(151) Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.

(152) But they who believe in Allāh and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allāh Forgiving and Merciful.

(153) The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allāh outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.

(154) And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly"; and We said to them, "Do not transgress on the sabbath"; and We took from them a solemn covenant.

(1) - Allāh is always able to exact retribution, although He pardons out of His grace.



(155) And [We cursed them]⁽¹⁾ for their breaking of the covenant and their disbelief in the signs of Allāh and their killing of the prophets without right and their saying, "Our hearts are wrapped" [i.e., sealed against reception]. Rather, Allāh has sealed them because of their disbelief, so they believe not, except for a few.⁽²⁾ (156) And [We cursed them] for their disbelief and their saying against Mary a great slander⁽³⁾ (157) And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they

فَمَا نَقَّضْنَاهُمْ مِيثَاقَهُمْ وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَتْلَهُمُ الْأَنْبِيَاءَ
بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَعَنَ اللَّهُ عَلَيْهِمُ كُفْرَهُمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَكُفِرُوا بِقَوْلِهِمْ عَلَى مَرْيَمَ بِهَتَّانَا
عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ
اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ سُبُّهُ وَإِنَّ الَّذِينَ
اِخْتَلَفُوا فِيهِ لَبِئْسَ مَا لَهُم بِهٖ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ
وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿١٥٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ
الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَيُظَاهِرُ مِنْ الَّذِينَ هَادُوا
حَرَمًا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَهُمْ وَبِصَدْرِهِمْ عَنْ سَبِيلِ اللَّهِ
كَثِيرًا ﴿١٦٠﴾ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْبَاهُمْ أَمْوَالُ
النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ لَٰكِنِ
الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.⁽⁴⁾ (158) Rather, Allāh raised him to Himself. And ever is Allāh Exalted in Might and Wise. (159) And there is none from the People of the Scripture but that he will surely believe in him [i.e., Jesus] before his death.⁽⁵⁾ And on the Day of Resurrection he will be against them a witness. (160) For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allāh many [people], (161) And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment. (162) But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muḥammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakāh and the believers in Allāh and the Last Day - those We will give a great reward.

- (1) - Another interpretation is "And [We made certain good foods unlawful to them]," based upon verse 160
 (2) - Or "except with little belief."
 (3) - When they accused her of fornication.
 (4) - Another meaning is "And they did not kill him, being certain [of his identity]," i.e., they killed another assuming it was Jesus (upon whom be peace).
 (5) - One interpretation is that "his death" refers to that of Jesus after his return to earth. Or it can mean "the death of every individual from among the People of the Scripture."



(163) Indeed, We have revealed to you, [O Muḥammad], as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, (1) Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

(164) And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allāh spoke to Moses with [direct] speech.

(165) [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allāh after the messengers. And ever is Allāh Exalted in Might and Wise.

(166) But Allāh bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allāh as Witness.

(167) Indeed, those who disbelieve and avert [people] from the way of Allāh have certainly gone far astray.

(168) Indeed, those who disbelieve and commit wrong [or injustice] a never will Allāh forgive them, nor will He guide them to a path,

(169) Except the path of Hell; they will abide therein forever. And that, for Allāh, is [always] easy.

(170) O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allāh belongs whatever is in the heavens and earth. And ever is Allāh Knowing and Wise.

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ
وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَمَا اتَّيْنَا دَاوُدَ زَيْتُونًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْضُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى
تَكْلِيمًا ﴿١٦٤﴾ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿١٦٥﴾ لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ
يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾ إِنَّ الَّذِينَ كَفَرُوا
وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ
كَفَرُوا وَظَلَمُوا لَرَبِّكَنَّ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا يَهْدِيَهُمْ
طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ بَيَّنَّا لِلنَّاسِ قَدْرَةَ الرُّسُولِ بِالْحَقِّ
مِنْ رَبِّكُمْ فَتَأْمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

(1) - Al-Asbāt. See footnote to 2:136.



(171) O People of the Scripture, do not commit excess in your religion⁽¹⁾ or say about Allāh except the truth. The Messiah, Jesus the son of Mary, was but a messenger of Allāh and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allāh and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allāh is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلَّمْتَهُ وَالْقَلْبَ إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خِيَرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَانَهُ وَإِنْ يَكُونُ لَهُ وَلَدٌ لَهُ وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرْهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾

whatever is on the earth. And sufficient is Allāh as Disposer of affairs.

(172) Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant a He will gather them to Himself all together.

(173) And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allāh any protector or helper.

(174) O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.⁽²⁾

(175) So those who believe in Allāh and hold fast to Him a He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

(1) - Such as attributing divine qualities to certain creations of Allāh or revering them excessively.

(2) - Showing the truth (i.e., the Qur'ān).



(176) They request from you a [legal] ruling. Say, "Allāh gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allāh makes clear to you [His law], lest you go astray. And Allāh is Knowing of all things.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ
لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنِ
لَمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّرْكَانِ مِمَّا تَرَكَ
وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حِظِّ الْأُنثِيَّ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ
إِلَّا مَا بَيَّنَّ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنِ اللَّهُ
يَحْكُمُ مَا يُرِيدُ ﴿١٧٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعِيرَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آفِينَ الْبَيْتِ
الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا
وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن
تَعْتَدُوا وَنَعَاوُوعَلَى الْبَيْرِ وَالتَّقْوَى وَلَا تَعَاوُوعَلَى الْإِنْتِمِ
وَالْعُدُونِ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٧٦﴾

Sūrah Al-Mā'idah (1)

Bismillāhir-Raḥmānir-Raḥeem

(1) O you who have believed, fulfill [all] contracts.⁽²⁾ Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] a hunting not being permitted while you are in the state of iḥrām.⁽³⁾ Indeed, Allāh ordains what He intends.

(2) O you who have believed, do not violate the rites of Allāh or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of iḥrām, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Ḥarām lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allāh; indeed, Allāh is severe in penalty.

(1) - Al-Mā'idah: The Table, referring to the table spread with food requested by the disciples of Jesus (upon whom be peace) in verse 112.

(2) - Which includes promises, covenants, oaths, etc.

(3) - The state of ritual consecration for ḥajj or 'umrah.