



Noble Qur'an (English Translation)

Dr. Muhammad Taqi-ud-Din Al-Hilali,
Dr. Muhammad Muhsin Khan

The Noble Qur'an, known as the Hilali-Khan translation, is a translation of the Qur'an by Dr. Muhammad Muhsin Khan, and Dr. Muhammad Taqi-ud-Din al-Hilali. This English translation was sponsored by the Saudi government. It is assumed that this is the most popular and "Now the most widely disseminated Qur'an in most Islamic bookstores and Sunni mosques throughout the English-speaking world, this new translation is meant to replace the Yusuf 'Ali edition and comes with a seal of approval from both the University of Medina and the Saudi Dar al-Ifta. This venture utilizes mainstream classical sources of commentaries namely, Tabari, Qurtubi and Ibn Kathir.

Surah An Nisa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

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

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Surely, Allah is Ever an All Watcher over you.

2.

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَيْثَ بِالطَّيِّبِ

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

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ

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

إِنَّهُ كَانَ حُوبًا كَبِيرًا

Surely, this is a great sin.

3.

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

And if you fear that you shall not be able to deal justly with the orphan girls, 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.

ذَٰلِكَ أَزْكَىٰ لَكُمْ

That is nearer to prevent you from doing injustice.

4.

وَأْتُوا النِّسَاءَ صِدُقَاتِهِنَّ نِحْلَةً

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 مِّنْهُنَّ نَفْسًا فَاكُلُوهُ هَنِيئًا مَّرِيًّا

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 Allah has made it lawful).

5.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا

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

وَأْمُرُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

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

6.

وَأْتَلُوا أَلْيَمَهُمْ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ

And try orphans (as regards their intelligence) until they reach the age of marriage;

فَإِن عَآءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ^ط

if then you find sound judgement in them, release their property to them,

وَلَا تَأْكُلُوهَا إِسْرَآفًا وَبِدَارًا أَن يَكْبُرُوا^ج

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

وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ^ط

and whoever amongst guardians is rich, he should take no wages,

وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ^ج

but if he is poor, let him have for himself what is just and reasonable (according to his work).

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ^ج

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

وَكَفَىٰ بِاللَّهِ حَسِيبًا

and Allah is All Sufficient in taking account.

7.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ^ج

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

نَصِيبًا مَّفْرُوضًا

a legal share.

8. وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَنزِلُوهُمْ مِنْهُ

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

وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

and speak to them words of kindness and justice.

9. وَلِيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ

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 وَيْلِقُوا قَوْلًا سَدِيدًا

So let them fear Allah and speak right words.

10. إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا^ط

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

وَسَيَصْلُونَ سَعِيرًا

and they will be burnt in the blazing Fire!

11. يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي كَرِهْتُمُ حِصَّةً^ط لِلَّذِينَ هُنَّ^ج الْأُنثَىٰ

Allah commands you as regards your childrens (inheritance); to the male, a portion equal to that of two females;

فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ^ط

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

وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ^ج

if only one, her share is half.

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

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

فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِلْمُتَّحِقَةِ^ج

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

فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْمُتَّحِقِ^ج

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

مِن بَعْدِ وَصِيَّتَيْهِ صِيًّا بِهَا أَوْ دَيْنٍ^ط

(The distribution in all cases is)

after the payment of legacies he may have bequeathed or debts.

ءِ آبَاءُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمُ أَقْرَبُ لَكُمْ نَفْعًا^ج

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

فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا^ط

(these fixed shares) are ordained by Allah. And Allah is Ever All Knower, All Wise.

12.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَّمْ يَكُنْ لَهُنَّ وَلَدٌ^ج

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

فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ^ج

but if they leave a child, you get a fourth of that which they leave

مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ^ج

after payment of legacies that they may have bequeathed or debts.

وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وُلْدٌ^ج

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

فَإِنْ كَانَ لَكُمْ وُلْدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ^ج

but if you leave a child, they get an eighth of that which you leave

مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ^ط

after payment of legacies that you may have bequeathed or debts.

وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلِئَلَةً أَوْ امْرَأَةً وَوَلَّهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ^ج

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^ج

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

مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ^ج

after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).

وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ^ط

This is a Commandment from Allah; and Allah is Ever All-Knowing, Most Forbearing.

13.

تِلْكَ حُدُودُ اللَّهِ^ج

These are the limits (set by) Allah (or ordainments as regards laws of inheritance),

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

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

وَذَلِكَ الْفَوْزُ الْعَظِيمُ

and that will be the great success.

14.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا

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

وَلَهُ عَذَابٌ مُهِينٌ

and he shall have a disgraceful torment.

15.

وَالَّتِي يَأْتِيَنَّ الْفَحِشَةَ مِنْ نِسَائِكُمْ فَأُتِيَتْ بِهَا شُهَدَاؤُا أَرْبَعَةٌ مِنْكُمْ

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 حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

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

16.

وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَادُّوهُمَا

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

فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا

And if they repent (promise Allah 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 رَحِيمًا

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

17.

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

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

فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

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

18.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ

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

حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ

until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers.

أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

For them We have prepared a painful torment.

19.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا

O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness,

وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَاءِ اتِّبَتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ

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 فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

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

20. وَإِنْ أَرَدْتُمْ أَسْتَبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا

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;

أَتَأْخُذُونَ مِنْهُ بُهْتَانًا وَإِثْمًا مُّبِينًا

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

21. وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

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?

22. وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ

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

إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

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

23. حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ

Forbidden to you (for marriage) are:

- your mothers,
- your daughters,
- your sisters,

وَعَمَّتُكُمْ وَخَلَّتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ

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

وَأُمَّهَاتُكُمُ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَعَةِ

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

وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتِكُمُ الَّتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ الَّتِي دَخَلْتُم بِهِنَّ

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

فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ

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

وَخَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

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

وَأَنْ يَجْمَعُوا 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 رَّحِيمًا

verily, Allah is Oft Forgiving, Most Merciful.

24.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ

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

كَتَبَ اللَّهُ عَلَيْكُمْ

Thus has Allah ordained for you.

وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ لَكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ

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 فِي مَا تَرَآ صَيُّئْتُمْ 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

Surely, Allah is Ever All-Knowing, All Wise.

25.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ

And whoever of you have not the means wherewith to wed free, believing women,

فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنَ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ

they may wed believing girls from among those (captives and slaves) whom your right hands possess,

وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ

and Allah has full knowledge about your Faith,

بَعْضُكُمْ مِنْ بَعْضٍ

you are one from another.

فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ

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

وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِكَةٍ 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 أَحْصَيْنَ فَإِنْ أَتَيْنَ بِفَحِشَةٍ 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

This is for him among you who is afraid of being harmed in his religion or in his body;

وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

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

26.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ

Allah 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

and Allah is All Knower, All Wise.

27.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ

Allah wishes to accept your repentance,

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

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

28.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ

Allah wishes to lighten (the burden) for you;

وَحُلِقَ الْإِنْسَانُ ضَعِيفًا

and man was created weak.

(cannot be patient to leave sexual intercourse with woman).

29.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

O you who believe!

لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ

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

وَلَا تَقْتُلُوا أَنْفُسَكُمْ

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

إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Surely, Allah is Most Merciful to you.

30.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا

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

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

and that is easy for Allah.

31. **إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلَ كَرِيمًا**

If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

32. **وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ**

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

لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ

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

وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

and ask Allah of His Bounty. Surely, Allah is Ever All Knower of everything.

33. **وَلِكُلِّ جَعَلْنَا مَوَالِيَهُمْ تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ**

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

وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَنْتُمْ لَهُمْ صِيَابَهُمْ

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

Truly, Allah is Ever a Witness over all things.

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

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

ج
فَأَصْلِحْنَ قَدَّتْ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ

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

وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ

As to those women on whose part you see ill conduct,

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

فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

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

إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Surely, Allah is Ever Most High, Most Great.

35.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا

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

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا

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

إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

Indeed Allah is Ever All Knower, Well Acquainted with all things.

36.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allah and join none with Him in worship,

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ

and do good to

- parents,
- kinsfolk,
- orphans,
- Al- Masakin (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 مَن كَانَ مُخْتَالًا فَخُورًا

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

37. الَّذِينَ يَخْتَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

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

وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

And We have prepared for the disbelievers a disgraceful torment.

38. وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ

And (also) those who spend of their substance to be seen of men, and believe not in Allah and the Last Day (they are the friends of Shaitan (Satan)),

وَمَن يَكُنِ الشَّيْطٰنَ لَهٗ قَرِيْنًا فَسَاۗءَ قَرِيْنًا

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

39.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ^ج

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

وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

And Allah is Ever All Knower of them.

40.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ^ص

Surely! Allah wrongs not even of the weight of an atom (or a small ant),

وَإِنْ تَكُ حَسَنَةً يُضْعِفُهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

but if there is any good (done), He doubles it, and gives from Him a great reward.

41.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ

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

وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا

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

42.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ

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

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

43.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

O you who believe! Approach not AsSalat (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 Janaba, (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.

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ 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 بِوُجُوهِكُمْ وَأَيْدِيكُمْ

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

إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.

44. أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ

Have you not seen those who were given a portion of the book (the Jews) purchasing the wrong path, and wish that you should go astray from the Right Path.

45. وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ

Allah has full knowledge of your enemies,

وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا

and Allah is Sufficient as Walee (Protector), and Allah is Sufficient as a Helper.

46. مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا

Among those who are Jews, there are some who displace words from (their) right places

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمَعٍ

and say: "We hear your word (O Muhammad SAW) and disobey," and "Hear and let you (O Muhammad SAW) hear nothing."

وَرَاعَيْنَا لِيَا بِلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ

And Raina with a twist of their tongues and as a mockery of the religion (Islam).

وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَتْوَمَ

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 فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

but Allah has cursed them for their disbelief, so they believe not except a few.

47.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بَمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ

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 فَنَرُّدَّهَا عَلَىٰ آدْبَارِهَا

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

أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ

or curse them as We cursed the Sabbath breakers.

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

And the Commandment of Allah is always executed.

48.

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

Verily, Allah 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

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

49.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ

Have you not seen those who claim sanctity for themselves.

بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا

Nay – but Allah sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a Fatila (A scalish thread in the long slit of a datestone).

50.

أَنْظُرْ كَيْفَ يُفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا

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

51.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ

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

They believe in Jibt and Taghoot

وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُمْ أَهْدَىٰ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا

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

52.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا

They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper,

53.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

Or have they a share in the dominion?

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

54.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ^ط

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

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

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

55.

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ ^ج وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ

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

وَكَفَىٰ لَهُمْ سَعِيرًا

and enough is Hell for burning (them).

56.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا

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

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ^ط

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

Truly, Allah is Ever Most Powerful, All Wise.

57.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

But those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness,

سُدُّ خَلْفِهِمْ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا^ط

We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever.

لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ^ط

Therein they shall have Azwajun Mutahharatun (purified mates or wives (having no menses, stools, urine, etc.))

وَنُدُّ خَلْفَهُمْ ظِلًّا ظَلِيلًا

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

58.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Verily! Allah commands that you should render back the trusts to those, to whom they are due;

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ^ج

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

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ^ط

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

إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Truly, Allah is Ever All Hearer, All Seer.

59.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who believe!

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

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

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

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

That is better and more suitable for final determination.

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

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 يَتَّخِذُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

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

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

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

61. وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أُنزِلَ إِلَيْكَ وَإِلَىٰ الرَّسُولِ

And when it is said to them: "Come to what Allah has sent down and to the Messenger (Muhammad SAW),"

رَأَيْتَ الْمُتَفِيقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

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

62. فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

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

ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

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

63.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ

They (hypocrites) are those of whom Allah knows what is in their hearts;

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

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

64.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

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

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

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

لَوْجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

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

65.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ

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

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

66. وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ مَا فَעَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ^ط

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

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

67. وَإِذْ آتَيْنَاهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا

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

68. وَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

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

69. وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

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

مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ^ج

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

وَحَسَنَ أُولَئِكَ رَفِيقًا

And how excellent these companions are!

70. ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ^ج

Such is the Bounty from Allah,

وَكَفَىٰ بِاللَّهِ عَلِيمًا

and Allah is Sufficient as All Knower.

71. يَا أَيُّهَا الَّذِينَ ءَامَنُوا اخذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا

O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

72. وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبِطُ نَبًا

There is certainly among you he who would linger behind (from fighting in Allah's Cause).

فَإِنْ أَصَابَكُمْ مُمْصِبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

If a misfortune befalls you, he says, "Indeed Allah has favoured me in that I was not present among them."

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

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

يَلَيِّتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

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

74. فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

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

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

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

75. وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ

And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children,

الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا

whose cry is:

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

وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

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

76. الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

Those who believe, fight in the Cause of Allah,

وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ

and those who disbelieve, fight in the cause of Taghoot (Satan, etc.). So fight you against the friends of Shaitan (Satan);

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

Ever feeble indeed is the plot of Shaitan (Satan).

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

Have you not seen those who were told to hold back their hands (from fighting) and perform As- Salat (Iqamatas Salat), and give Zakat,

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ 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 Allah or even more.

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ

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

لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ

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

قُلْ مَتَّعَ الدُّنْيَا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا

Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scaly thread in the long slit of a datestone).

78.

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

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

وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ

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

وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ

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

قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ

Say: "All things are from Allah,"

فَمَا لَهُمْ لَا يُكَادُونَ يَفْقَهُونَ حَدِيثًا

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

79.

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

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

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ

And We have sent you (O Muhammad SAW) as a Messenger to mankind,

وَكَفَىٰ بِاللَّهِ شَهِيدًا

and Allah is Sufficient as a Witness.

80.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ

He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allah,

وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

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

81.

وَيَقُولُونَ طَاعَةٌ

They say: "We are obedient,"

فَإِذَا بَرَّرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ ۗ

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 Allah records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allah.

وَكَفَىٰ بِاللَّهِ وَكِيلًا

And Allah is Ever All Sufficient as a Disposer of affairs.

82.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۗ

Do they not then consider the Quran carefully?

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

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

83.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ^ط

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^ط

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).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا

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

84.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ^ج

Then fight (O Muhammad SAW) in the Cause of Allah, you are not tasked (held responsible) except for yourself,

وَحَرِّضِ الْمُؤْمِنِينَ^ط

and incite the believers (to fight along with you),

عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا^ج

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

وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا

And Allah is Stronger in Might and Stronger in punishing.

85.

مَنْ يَشْفَعُ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ^ط

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

وَمَنْ يَشْفَعُ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ^ط

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

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

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

86.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ^ط

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 عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

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

87.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ^ج

Allah! La ilaha illa Huwa (none has the right to be worshipped but He).

لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ^ط

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

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

And who is truer in statement than Allah?

88.

فَمَا لَكُمْ فِي الْمُتَفِقِينَ فِتْنَيْنِ وَاللَّهُ أَمْرٌ كَسَهُم بِمَا كَسَبُوا ^ج

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

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

أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ^ط

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

وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

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

89.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُوا سَوَاءً^ط

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^ج

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

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ^ط

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

وَلَا تَتَّخِذُوا مِنْهُمْ وُجُوهًا وَلَا نَصِيرًا

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

90.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

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

أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ^ج

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

وَلَوْ شَاءَ اللَّهُ لَسَلَّطْنَاهُمْ عَلَيْكُمْ فَانقَلَبْتُمْ

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

فَإِنْ أَعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

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

91.

سَتَجِدُونَ عِوَابًا لِمَن يَأْمُرُكُمْ وَيَأْمُرُكُمْ وَيَأْمُرُكُمْ وَيَأْمُرُكُمْ وَيَأْمُرُكُمْ

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 لَّمْ يَعْزِلُوا كُفُّوا إِلَيْكُمُ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ

If they withdraw not from you, nor offer you peace, nor restrain their hands,

فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ

take (hold) of them and kill them wherever you find them.

وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا

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

92.

وَمَا كَانَ لِلْمُؤْمِنِينَ أَنْ يَقْتُلُوا الْمُؤْمِنًا إِيَّاهُ ظُلْمًا

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

وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ 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 مِنَ 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 إِلَىٰ أَهْلِهِ ۖ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ^ط

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 لَّمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ^ط

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 Allah.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And Allah is Ever All-Knowing, All Wise.

93.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاءُ لَّهُ جَهَنَّمُ خَالِدًا فِيهَا

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

وَعَذَابُ اللَّهِ عَلَيْهِ وَلَعْنَةُ اللَّهِ عَلَيْهِ وَعَدَابُ لَهُ عَذَابًا عَظِيمًا

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

94.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا

O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth),

وَلَا تَقُولُوا لِمَنْ ءَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا

and say not to anyone who greets you (by embracing Islam): "You are not a believer";

تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ^ج

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

كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا

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

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Allah is Ever Well Aware of what you do.

95.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ

وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

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 Allah with their wealth and their lives.

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً

Allah 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 الْحُسْنَى

Unto each, Allah has promised good (Paradise),

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

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

96.

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً

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

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And Allah is Ever Oft Forgiving, Most Merciful.

97.

إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ^ط

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^ج

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

قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا^ج

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

فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا^ط

Such men will find their abode in Hell - What an evil destination!

98.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَيْسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

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

99.

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ^ج

For these there is hope that Allah will forgive them,

وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

and Allah is Ever Of Pardoning, Oft-Forgiving.

100.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرًا عَمَّا كَثِيرًا وَسِعَةً^ج

He who emigrates (from his home) in the Cause of Allah, 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 Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And Allah is Ever Oft-Forgiving, Most Merciful.

101.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

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

إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۗ

if you fear that the disbelievers may attack you,

إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

verily, the disbelievers are ever unto you open enemies.

102.

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

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

فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ

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,

وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ

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

وَالَّذِينَ كَفَرُوا لَوِ 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 إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ^ط

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

وَأُخَذُوا أَحْذَرَ^طكُمْ

but take every precaution for yourselves.

إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا

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

103.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَتُغُودًا وَعَلَىٰ جُنُوبِكُمْ^ج

When you have finished As-Salat (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides,

فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ^ج

but when you are free from danger, perform As-Salat (Iqamatas Salat).

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْتُوتًا

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

104.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ^ط

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

إِن تَكُونُوا تَأْمُونًا فَإِنَّهُمْ يَأْمُونُ كَمَا تَأْمُونُ^ط

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

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ^ط

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

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

and Allah is Ever All-Knowing, All Wise.

105.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ^ج

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

وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

so be not a pleader for the treacherous.

106.

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا^ط

And seek the Forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.

107.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ^ج

And argue not on behalf of those who deceive themselves.

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا

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

108.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ

They may hide (their crimes) from men, but they cannot hide (them) from Allah,

وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ^ج

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

And Allah ever encompasses what they do.

109.

هَأَنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا

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

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

110.

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

And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful.

111.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّهُ يَكْسِبُهُ عَلَى نَفْسِهِ

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

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And Allah is Ever All-Knowing, All Wise.

112.

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

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.

113.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ

Had not the Grace of Allah 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 يَصُرُّونَكَ 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 تَكُن تَعْلَمُ^ج

Allah has sent down to you the Book (The Quran), and AlHikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophets Sunnah - legal ways), and taught you that which you knew not.

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

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

114.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ^ج

There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's Cause), or Maroof (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind,

وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

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

115.

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

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^ط مَا تَوَلَّىٰ وَنُصَلِّهِ^ط جَهَنَّمَ^ط وَسَاءَتْ مَصِيرًا

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

116.

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

Verily! Allah 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

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

117.

إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا

They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaitan (Satan), a persistent rebel!

118.

لَعْنَةُ اللَّهِ وَقَالَ لَا أَخُذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا

Allah cursed him. And he (Shaitan (Satan)) said: "I will take an appointed portion of your slaves;

119.

وَلَا ضَلَّلَنَّهُمْ وَلَا مَرِيئَهُمْ

Verily, I will mislead them, and surely, I will arouse in them false desires;

وَلَأْمُرُهُمْ فَلْيَبْتِكُنَّ ءِاذَانَ الْأَنْعَمِ وَلَا مَرْنَهُمْ فَلْيَغَيِّرُنَّ 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 Allah."

وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُّبِينًا

And whoever takes Shaitan (Satan) as a Walee (protector or helper) instead of Allah, has surely suffered a manifest loss.

120.

يَعِدُّهُمْ وَيُؤْمِنُهُمْ

He (Shaitan (Satan)) makes promises to them, and arouses in them false desires;

وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

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

121.

أُولَئِكَ مَا وَلَّهُم جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَخِيصًا

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

122.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ

But those who believe (in the Oneness of Allah - Islamic 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.

وَعْدَ اللَّهِ حَقًّا

Allah's Promise is the Truth,

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

and whose words can be truer than those of Allah?

(Of course, none).

123.

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ

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 وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah.

124.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ

And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (Muslim), such will enter Paradise

وَلَا يُظْلَمُونَ نَقِيرًا

and not the least injustice, even to the size of a Naqera (speck on the back of a datestone), will be done to them.

125.

وَمَنْ أَحْسَنُ دِينًا لِمَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

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

وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

and he is a Muhsin (a good-doer - see V.2:112). And follows the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism - to worship none but Allah Alone).

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

And Allah did take Ibrahim (Abraham) as a Khalil (an intimate friend).

126.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

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

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

And Allah is Ever Encompassing all things.

127.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ

They ask your legal instruction concerning women,

قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ

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

فِي نِسَاءِ النِّسَاءِ الَّتِي لَا تُوْتُوهُنَّ 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 الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ 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

And whatever good you do, Allah is Ever All Aware of it.

128.

وَأِنْ أَمْرًا أَتَتْ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا

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

وَالصُّلْحُ خَيْرٌ

and making peace is better.

وَأُحْضِرَتِ الْأَنْفُسَ الشُّحَّ

And human inner-selves are swayed by greed.

وَأِنْ تَحْسَبُوا أَنَّكُمْ مُؤْمِنُونَ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

But if you do good and keep away from evil, verily, Allah is Ever Well Acquainted with what you do.

129.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ

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

فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا 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).

وَأِنْ تُصْلِحُوا وَاتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

And if you do justice, and do all that is right and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful.

130.

وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ

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

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

And Allah is Ever All Sufficient for His creatures need, All Wise.

131.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

And to Allah 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 Allah, and keep your duty to Him,

وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

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

وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

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

132.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

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

وَكَفَى بِاللَّهِ وَكِيلًا

And Allah is Ever All Sufficient as a Disposer of affairs.

133.

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ

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

وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا

And Allah is Ever All Potent over that.

134.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ

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

وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

And Allah is Ever All Hearer, All Seer.

135.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

O you who believe!

كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۗ

Stand out firmly for justice, as witnesses to Allah, 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, Allah is a Better Protector to both (than you).

فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا

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

وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

and if you distort your witness or refuse to give it, verily, Allah is Ever Well Acquainted with what you do.

136.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

O you who believe!

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ۗ وَالْكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ

Believe in Allah, and His Messenger (Muhammad SAW), and the Book (the Quran) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him),

وَمَن يَكْفُرْ بِاللَّهِ وَمَلَكَاتِهِ وِكُتُبِهِ وَرُسُلِهِ ۖ وَالْيَوْمِ الْأَخِيرِ فَقَدْ ضَلَّ ضَلَالًا بُعِيدًا

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

137.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا

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

لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

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

138.

بَشِيرِ الْمُتَفَقِينَ بِأَنَّهُمْ عَذَابًا أَلِيمًا

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

139.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ^ج

Those who take disbelievers for Auliya (protectors or helpers or friends) instead of believers,

أَيُّتَتَّعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

do they seek honour, power and glory with them?

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

140.

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

And it has already been revealed to you in the Book (this Quran) that when you hear the Verses of Allah being denied and mocked at,

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ^ج

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

إِنَّكُمْ إِذَا مِثْلُهُمْ^ط

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

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

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

141.

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

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

وَأِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُمْ مِنَ الْمُؤْمِنِينَ^ج

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^ط

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

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

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

142.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ

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

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little.

143.

مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ^ج

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

وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

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

144.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ^ج

O you who believe! Take not for Auliya (protectors or helpers or friends) disbelievers instead of believers.

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

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

145.

إِنَّ الْمُتَفَقِّهِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

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

وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

no helper will you find for them.

146.

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

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

وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

And Allah will grant to the believers a great reward.

147.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ^ج

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

وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

And Allah is Ever All Appreciative (of good), All-Knowing.

148.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ^ج

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

وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

And Allah is Ever All Hearer, All Knower.

149.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا

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, Allah is Ever Oft-Pardoning, All-Powerful.

150.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ^{هـ} وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ^{هـ}

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

وَيَقُولُونَ نُوْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

saying, "We believe in some but reject others," and wish to adopt a way in between.

151.

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا^ج

They are in truth disbelievers.

وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

And We have prepared for the disbelievers a humiliating torment.

152.

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ^{هـ} وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ^ط

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

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

and Allah is Ever Oft-Forgiving, Most Merciful.

153.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ

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

فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ

Indeed they asked Moosa (Moses) for even greater than that,

فَقَالُوا أُرِنَا اللَّهَ جَهْرَةً فَأَخَذْتُمُ الصَّيْقَةَ بِظُلْمِهِمْ

when they said: "Show us Allah in public," but they were struck with thunder clap and lightning for their wickedness.

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَهُمْ 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.

وَأَاتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا

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

154.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا

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 مِيثَاقًا غَلِيظًا

and We commanded them: "Transgress not (by doing worldly works on) the Sabbath (Saturday)." And We took from them a firm covenant.

155.

فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ

Because of their breaking the covenant, and of their rejecting the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, and of their killing the Prophets unjustly,

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ

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

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

156.

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا

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

157.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ

And because of their saying (in boast), "We killed Messiah Iesa (Jesus), son of Maryam (Mary), the Messenger of Allah," -

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

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

وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ

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

For surely; they killed him not (i.e. Iesa (Jesus), son of Maryam (Mary)):

158.

بَل رَفَعَهُ اللَّهُ إِلَيْهِ^ج

But Allah raised him (Iesa (Jesus)) up (with his body and soul) unto Himself (and he is in the heavens).

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And Allah is Ever All-Powerful, All Wise.

159.

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ^ط قَبْلَ مَوْتِهِ^ط

And there is none of the people of the Scripture (Jews and Christians), but must believe in him (Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being), before his (Iesa (Jesus) or a Jews or a Christians) death (at the time of the appearance of the angel of death).

وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

And on the Day of Resurrection, he (Iesa (Jesus)) will be a witness against them.

160.

فَبُظْلِمُوا^ط مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ

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

وَبَصَلَّيْهِمْ^ط عَنِ سَبِيلِ اللَّهِ كَثِيرًا

and for their hindering many from Allah's Way;

161.

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَطْلِ^ج

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

وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

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

162.

لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ

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

and those who perform AsSalat (Iqamat-as-Salat),

وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

and give Zakat and believe in Allah and in the Last Day,

أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

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

163.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

Verily, We have inspired you (O Muhammad SAW) as We inspired Nooh (Noah) and the Prophets after him;

وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

We (also) inspired Ibrahim (Abraham), Ismail (Ishmael), Ishaque (Isaac), Yaqoob (Jacob), and AlAsbat (the twelve sons of Yaqoob (Jacob)),

وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ

Iesa (Jesus), Ayub (Job), Yoonus (Jonah), Haroon (Aaron), and Sulaiman (Solomon),

وَأَتَيْنَا دَاوُدَ زَبُورًا

and to Dawood (David) We gave the Zaboor (Psalms).

164.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ^ج

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

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

and to Moosa (Moses) Allah spoke directly.

165.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ^ج

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

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And Allah is Ever All-Powerful, All Wise.

166.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلْنَا إِلَيْكَ أَنْزَلْنَاهُ بِعِلْمِهِ^ط وَالْمَلَائِكَةُ يَشْهَدُونَ^ج

But Allah bears witness to that which He has sent down (the Quran) unto you (O Muhammad SAW), He has sent it down with His Knowledge, and the angels bear witness.

وَكَفَى بِاللَّهِ شَهِيدًا

And Allah is All-Sufficient as a Witness.

167.

إِنَّ الَّذِينَ كَفَرُوا وَأَصَدُّوْا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا

Verily, those who disbelieve (by concealing the truth about Prophet Muhammad SAW and his message of true Islamic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)) and prevent (mankind) from the Path of Allah (Islamic Monotheism), they have certainly strayed far away.

(Tafsir Al-Qurtubee). (See V.7:157)

168.

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

Verily, those who disbelieve and did wrong (by concealing the truth about Prophet Muhammad SAW and his message of true Islamic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)), Allah will not forgive them, nor will He guide them to any way, -

(Tafsir Al-Qurtubee).

169.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

Except the way of Hell, to dwell therein forever,

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

and this is ever easy for Allah.

170.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَمَا مِمُّوا خَيْرًا لَكُمْ

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.

وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

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

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And Allah is Ever All-Knowing, All Wise.

171.

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

O people of the Scripture (Jews and Christians)!

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

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

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

فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةٌ

so believe in Allah and His Messengers. Say not: "Three (trinity)!"

أَنْتَهُمْ خَيْرٌ لَّكُمْ

Cease! (it is) better for you.

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ

For Allah is (the only) One Ilah (God), Glory be to Him (Far Exalted is He) above having a son.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

To Him belongs all that is in the heavens and all that is in the earth. And Allah is All Sufficient as a Disposer of affairs.

172.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ

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

وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ ۖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا

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

173.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ

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

وَأَمَّا الَّذِينَ أَسْتَنكفُوا وَأَسْتَكْبَرُوا 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 مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

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

174.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

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 Quran).

175.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ، فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ

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

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا

and guide them to Himself by a Straight Path.

176.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ^ج

They ask you for a legal verdict.

Say: "Allah directs (thus) about AlKalalah (those who leave neither descendants nor ascendants as heirs).

إِن أَمْرٌ وَأَهْلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ^ج

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

وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ^ج

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

ج
فَإِنْ كَانَتَا أُثْنَتَيْنِ فَلَهُمَا الشُّتْرَانِ مِمَّا تَرَكَ

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

وَأِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

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

يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(Thus) does Allah makes clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything."



© Copy Rights:
Zahid Javed Rana, Abid Javed Rana
Lahore, Pakistan
www.quran4u.com
Email: quran4u_com@yahoo.com