



Glorious Qur'an

English Translation by Abdullah Yusuf Ali

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

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

Surah An Nisa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ

O mankind!

reverence your Guardian-Lord,

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

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

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

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

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

for Allah ever watches over you.

2.

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ^ط

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

وَلَا تَتَّبِعُوا الْخُبِيثَ بِالطَّيِّبِ^ط وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ^ج

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

إِنَّهُ كَانَ حُوبًا كَبِيرًا

For this is indeed a great sin.

3.

وَإِنْ خِفْتُمْ^ط أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ

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

فَإِنْ خِفْتُمْ^ج أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

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

ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

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

4.

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً^ج

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

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

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

5.

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

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

وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

and speak to them words of kindness and justice.

6.

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

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

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا^ج

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

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ^ط وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ^ج

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

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ^ج

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

وَكَفَىٰ بِاللَّهِ حَسِيبًا

but all-sufficient is Allah in taking account.

7.

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

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

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

نَصِيبًا مَّفْرُوضًا

a determinate share.

8.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ

وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

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

9.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ

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

فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا اقْوَالًا سَدِيدًا

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

10.

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

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

وَسَيَصْلُونَ سَعِيرًا

they will soon be enduring a blazing fire!

11.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ^ط

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

لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ^ج

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

فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ^ط

- if 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 a half.

وَالْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ^ج

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

فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ^ج

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

فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ^ج

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

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ^ظ

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

أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا^ج

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

فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا^ظ

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

12.

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

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

فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ^ج

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

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ^ج

after payment of legacies and debts.

وَلَهُنَّ الرَّبْعُ مِمَّا تَرَ كُتْمًا إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ

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

فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَ كُتْمًا

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

مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ

after payment of legacies and debts.

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

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

فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ

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

مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ

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

وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

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

13.

تِلْكَ حُدُودُ اللَّهِ

Those are limits set by Allah:

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

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

وَذَلِكَ الْفَوْزُ الْعَظِيمُ

and that will be the Supreme achievement.

14.

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

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

15.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاَسْتَشْهَدُوا عَلَيْهِنَّ ^طأَرْبَعَةً مِنْكُمْ

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

فَإِنْ شَهِدُوا فَامْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

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

16.

وَالَّذَانِ يَأْتِيَاهُمَا مِنْكُمْ فَأَذُوهُمَا ^ط

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

فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرَضُوا عَنْهُمَا ^ط

If they repent and amend, leave them alone;

إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

for Allah is Oft-Returning, Most Merciful.

17.

إِذَا تَابَ إِلَى اللَّهِ عَلَى مَا كَانُوا يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

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

فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ^طوَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

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

18.

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

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

وَالَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ^ج

nor of those who die rejecting faith: .

أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

for them have We prepared a punishment most grievous.

19.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا^ط

O ye who believe!

ye are forbidden to inherit women against their will.

وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ^ج

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

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ^ج

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

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا^ج

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

20.

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

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

أَتَأْخُذُونَہُ بِهَتَانَا وَإِثْمًا مُّبِينًا

would ye take it by slander and a manifest wrong?

21.

وَكَيْفَ تَأْخُذُونَہُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

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

22.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ^ج

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

إِنَّہُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

it was shameful and odious, an abominable custom indeed.

23.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ

Prohibited to you (for marriage) are:

- your mother,
- daughters,
- sisters,

وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ

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

وَأُمَّهَاتُكُمْ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ

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

وَرَبَائِبِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ

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

فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ

- no prohibition if ye have not gone in;

وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

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

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ

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

إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

for Allah is Oft-Forgiving, Most Merciful.

24.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ

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

كِتَابَ اللَّهِ عَلَيْكُمْ

Thus hath Allah ordained (prohibitions) against you:

وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ

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

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

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

ج
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ

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

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

and Allah is All-Knowing, All-Wise.

25.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ

ج
الْمُؤْمِنَاتِ فَمِنْ مَآ مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ

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

ج
وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ

and Allah hath full knowledge about your faith.

ج
بَعْضُكُمْ مِنْ بَعْضٍ

Ye are one from another:

فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ

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

ج
مُحْصَنَاتٍ غَيْرِ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ

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

ج
فَإِذَا أُحْصِنْنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ

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

ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ^ج

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

وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ^ط

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

26.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ^ط

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

وَاللَّهُ عَلِيمٌ حَكِيمٌ

and Allah is All-Knowing, All-Wise.

27.

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

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

28.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ^ج

Allah doth wish to lighten your (difficulties):

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

for man was created weak (in flesh).

29.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ

إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ^ج

O ye who believe!

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

وَلَا تَقْتُلُوا أَنْفُسَكُمْ^ج

nor kill (or destroy) yourselves:

إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

for verily Allah hath been to you Most Merciful.

30.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا^ج

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

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

and easy it is for Allah.

31.

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

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

32.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ^ج

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

لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا^ص وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ^ج

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

وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ^ط إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

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

33.

وَلِكُلِّ جَعَلْنَا مَوَالِيَهُمْ تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ^ج

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

وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَوْهَهُمْ نَصِيْبَهُمْ^ج

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

إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

for truly Allah is Witness to all things.

34.

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

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

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ^ج

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

وَاللَّاتِي يَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ^ط

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

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

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا^ط

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

إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا

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

35.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا

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

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا^ط

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

36.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا^ط

Serve Allah, and join not any partners with Him:

وِبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

and do good

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

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ^ط

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

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

for Allah loveth not the arrogant, the vainglorious;

37.

الَّذِينَ يَبْتِخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ^ط

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

وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

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

38.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ^ط

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

وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

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

39.

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

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

وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

for Allah hath full knowledge of them.

40.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ^ص

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

وَإِنْ تَكَ حَسَنَةً يُمْضِئْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

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

41.

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

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

42.

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

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

43.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا^ج

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

وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ^ط

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

إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

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

44.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ

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

يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ

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

45.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ^ج

But Allah hath full knowledge of your enemies:

وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا

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

46.

مِنَ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

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

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ

and say:

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

وَرَاعِنَا لِيَا بِلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ

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

وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَاَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ

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

وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

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

47.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ

O ye People of the Book!

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

مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ

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

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

for the decision of Allah must be carried out.

48.

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

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

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

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

49.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ^ج

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

بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا

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

50.

انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا^ط

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

51.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ

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

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

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

52.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ^ط

They are (men) whom Allah hath cursed:

وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا

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

53.

أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ

Have they a share in dominion or power?

فَإِذَا الْاَيُّتُونَ النَّاسَ نَقِيرًا

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

54.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ^ط

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

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

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

55.

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ^ج

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

وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

and enough is hell for a burning fire.

56.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا

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

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ^ط

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

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

for Allah is Exalted in Power, Wise.

57.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا^ط

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

هُمُ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ^ط

therein shall they have companions pure and holy:

وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

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

58.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

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

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ^ج

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

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ^ط إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

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

59.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ^ط

O ye who believe!

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

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

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

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

that is best, and most suitable for final determination.

60.

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

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

يُرِيدُونَ أَنْ يُتَّخَاكُمُ إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

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

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

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

61.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ

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

رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

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

62.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

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

ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا

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

63.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ

Those men, Allah knows what is in their hearts;

فَاعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

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

64.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

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

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ

فَاسْتَعْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

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

65.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ

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

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

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

66.

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

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

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا

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

67.

وَإِذْ آتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا

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

68.

وَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

And We should have shown them the Straight Way.

69.

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

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

وَحَسَنَ أَوْلِيَاكَ رَافِقًا

ah! what a beautiful fellowship!

70.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ

Such is the Bounty from Allah:

وَكَفَىٰ بِاللَّهِ عَلِيمًا

and sufficient is it that Allah knoweth all.

71.

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

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

72.

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ

There are certainly among you men who would tarry behind:

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

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

73.

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

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

يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

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

74.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ^ج

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

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

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

75.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ

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

مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ

Men, women, and children whose cry is:

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

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

وَاجْعَلْ لَّنَا مِن لَّدُنكَ نَصِيرًا

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

76.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ^ص

Those who believe fight in the Cause of Allah,

وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ^ط

and those who reject faith fight in the cause of evil: so fight ye against the friends of Satan:

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

feeble indeed is the cunning of Satan.

77.

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

Hast thou not turned thy vision to those who were told to hold back their hands (form fight) but establish regular prayers and spend in regular charity?

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذْ افْتَرِقُ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشِيَةِ اللَّهِ أَوْ أَشَدَّ خَشِيَةً ^ج

When (at length) the order for fighting was issued to them, behold! a section of them feared men as, or even more than, they should have feared Allah:

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ

they say:

"Our Lord! why hast Thou ordered us to fight?"

لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ^ط

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

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ

Say:

"Short is the enjoyment of this world: the Hereafter is the best for those who do right:

وَلَا تُظْلَمُونَ فَتِيلًا

never will ye be dealt with unjustly in the very least!

78.

أَيَّمَاتُكُمْ أَيْدٍ رَاكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ^ط

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

وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ^ط

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

وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ^ج

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

قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ^ط

Say: "All things are from Allah.

فَمَا لَهُمْ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

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

79.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ^ط وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ^ج

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

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا^ج

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

وَكَفَى بِاللَّهِ شَهِيدًا

and enough is Allah for a witness.

80.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ^ط

He who obeys the Messenger, obeys Allah:

وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

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

81.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ^ط

They have "Obedience" on their lips;

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

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ^ط

but Allah records their nightly (plots):

فَاعْرِضْ عَنْهُمْ^ج وَتَوَكَّلْ عَلَى اللَّهِ

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

وَكَفَىٰ بِاللَّهِ وَكِيلًا

and enough is Allah as a Disposer of affairs.

82.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ^ج

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

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

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

83.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ^ط

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

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ^ط

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

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَتَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا

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

84.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ^ج

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

وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا^ج

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

وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا

for Allah is the strongest in might and in punishment.

85.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا^ط

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

وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا^ط

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

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا

and Allah hath power over all things.

86.

وَإِذَا حُيِّئْتُمْ بِهِ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا^ظ

When a (courteous) greeting is offered you, meet it with a greeting still more courteous, (at least) of equal courtesy.

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

Allah takes careful account of all things.

87.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ^ج

Allah! there is no god but He:

لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ^ط

of a surety He will gather you together against the Day of Judgment, about which there is no doubt.

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

And whose word can be truer than Allah's?

88.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَمَرَكُمُ بِهِمَا كَسِبُوا^ج

Why should ye be divided into two parties about the hypocrites?
Allah hath upset them for their (evil) deeds.

أَتُرِيدُونَ أَنْ تَهْتَدُوا وَمَنْ أَضَلَّ اللَّهُ^ط

Would ye guide those whom Allah hath thrown out of the way?

وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

For those whom Allah hath thrown out of the way, never shalt thou find the way.

89.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً^ط

They but wish that ye should reject faith, as they do, and thus be on the same footing (as they):

فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ^ج

but take not friends from their ranks until they flee in the way of Allah (from what is forbidden).

فَإِنْ تَوَلَّوْا فَاغْدُ وَهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ^ط

But if they turn renegades, seize them and slay them wherever ye find them?

وَلَا تَتَّخِذُوا مِنْهُمْ وُليَاءَ وَلَا نَصِيرًا

and (in any case) take no friends or helpers from their ranks.

90.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

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

أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ

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

وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ

If Allah had pleased, He could have given them power over you, and they would have fought you:

فَإِنْ اعْتَزَلُواكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقُوا إِلَيْكُمُ السَّلْمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

therefore if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then Allah hath opened no way for you (to war against them).

91.

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُواكُمْ وَيَأْمَنُوا قَوْمَهُمْ

Others you will find that wish to gain your confidence as well as that of their people:

كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا

every time they are sent back to temptation, they succumb thereto:

فَإِنْ لَمْ يَعْتَزِلْوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلْمَ وَيَكْفُوا أَيْدِيَهُمْ

فَخُذْوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ

if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them. Wherever ye get them:

وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا

in their case We have provided you with a clear argument against them.

92.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً

Never should a believer kill a believer; but (if it so happens) by mistake, (compensation is due):

وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا

if one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely.

فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

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

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

If he belonged to a people with whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed.

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ

For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah:

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

for Allah hath all knowledge and all wisdom.

93.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا

If a man kills a believer intentionally, his recompense is Hell, to abide therein (for ever):

وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا

when ye go abroad in the Cause of Allah, investigate carefully, and say not to anyone who offers you a salutation: "Thou art none of a believer!"

تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ

Coveting the perishable goods of this life: with Allah are profits and spoils abundant.

كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا

Even thus were ye yourselves before, till Allah conferred on you His favors: therefore carefully investigate,

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

for Allah is well aware of all that ye do.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ

وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the Cause of Allah with their goods and their persons.

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً

Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home):

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

unto all (in faith) hath Allah promised good:

وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

for Allah doth blot out (sins) and forgive again and again.

100.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَآغِمًا كَثِيرًا وَسِعَةً

He who forsakes his home in the Cause of Allah, finds in the earth many a refuge, wide and spacious:

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

should he die as a refugee from home for Allah and His Messenger, his reward becomes due and sure with Allah:

وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا

and Allah is Oft-Forgiving, Most Merciful.

101.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the unbelievers may attack you:

إِنَّ الْكَافِرِينَ كَانُوا كُفْرًا عَدُوًّا مُبِينًا

for the unbelievers are unto you open enemies.

102.

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

When thou (O Messenger) art with them, and standest to lead them in prayer, let one party of them stand up (in prayer) with thee, taking their arms with them:

فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا

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

فَلْيَصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ^ط

and let them pray with thee, taking all precautions, and bearing arms:

وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً^ج

the unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush,

وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ^ط

but there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill;

وَأَخُذُوا حِذْرَكُمْ^ط

but take (every) precaution for yourselves.

إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

For the unbelievers Allah hath prepared a humiliating punishment.

103.

فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ^ج

When ye pass (congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides;

فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ^ج

but when ye are free from danger, set up regular prayers:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

for such prayers are enjoined on believers at stated times.

104.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ^ط

And slacken not in following up the enemy:

إِنْ تَكُونُوا تَأْمُونُ فَإِنَّهُمْ يَأْمُونُ كَمَا تَأْمُونُ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ^ط

if ye are suffering hardships, they are suffering similar hardships; but ye have hope from Allah, while they have none.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And Allah is full of knowledge and wisdom.

105.

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

We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah:

وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

so be not (used) as an advocate by those who betray their trust.

106.

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا^ط

But seek the forgiveness of Allah; for Allah is Oft-Forgiving, Most Merciful.

107.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ^ج

Contend not on behalf of such as betray their own souls:

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا

for Allah loveth not one given to perfidy and crime.

108.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ^ج

They may hide (their crimes) from men, but they cannot hide (them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve:

وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

and Allah doth compass round all that they do.

109.

هَآأَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ

Ah! these are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment,

أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلاً

or who will carry their affairs through?

110.

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

If anyone does evil or wrongs his own soul, but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.

111.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ

And if anyone earns sin, he earns it against his own soul:

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

for Allah is full of knowledge and wisdom.

112.

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

But if anyone earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (both) a falsehood and a flagrant sin.

113.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ

But for the Grace of Allah to thee and His Mercy, a party of them would certainly have plotted to lead thee astray.

وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ

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

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ^ج

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

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

and great is the grace of Allah unto thee.

114.

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ^ج

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

وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

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

115.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى

وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ^ط

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

وَسَاءَتْ مَصِيرًا

what an evil refuge?

116.

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

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

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

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

117.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا

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

وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

they call but upon Satan the persistent rebel!

118.

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا

Allah did curse him, but he said:

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

119.

وَلَأُضِلَّهُمْ وَلَا مَنِّيَّهُمْ

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

وَلَأْمُرَّهُمْ فَلْيَبْتَئِكُنَّ آذَانَ الْأَنْعَامِ وَلَا مَرْتَهُمْ فَلْيَعْيِرُنَّ خَلْقَ اللَّهِ

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

وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُبِينًا

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

120.

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

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

121.

أُولَئِكَ مَا أَوْاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا

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

122.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا

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

وَعَدَ اللَّهُ حَقًّا

Allah's promise is the truth,

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

and whose word can be truer than Allah's?

123.

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيٍّ أَهْلِ الْكِتَابِ

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

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

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

124.

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

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

125.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith?

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

For Allah did take Abraham for a friend.

126.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

But to Allah belong all things in the heavens and on earth:

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

and He it is that encompasseth all things.

127.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ

They ask thy instruction concerning the women.

قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ

Say:

Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the Book,

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

concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry,

وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا بِالْقِسْطِ

as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans.

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

There is not a good deed which ye do, but Allah is well-acquainted therewith.

128.

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

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves;

وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ

and such settlement is best; even though men's souls are swayed by greed.

وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

But if ye do good and practice self-restraint, Allah is well-acquainted with all that ye do.

129.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ

Ye are never able to be fair and just as between women, even if it is your ardent desire:

فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ

but turn not away (from a woman) altogether so as to leave her (as it were) hanging (in the air).

وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

If ye come to a friendly understanding and practice self-restraint, Allah is Oft-Forgiving, Most Merciful.

130.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ

But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty:

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

for Allah is He that careth for all and is Wise.

131.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

To Allah belong all things in the heavens and on earth.

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ

Verily We have directed the People of the Book before you, and you (O Muslims) to fear Allah.

وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ^ج

But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth,

وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

and Allah is free of all wants, worthy of all praise.

132.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ^ج

Yea, unto Allah belong all things in the heavens and on earth,

وَكَفَى بِاللَّهِ وَكِيلًا

and enough is Allah to carry through all affairs.

133.

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ^ج

If it were His will, He could destroy you, O mankind, and create another race: f

وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا

or He hath power this to do.

134.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ^ج

If anyone desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the Hereafter:

وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

for Allah is He that heareth and seeth (all things).

135.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ^ج

stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin,

إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا^ط

and whether it be (against) rich or poor: for Allah can best protect both.

فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا^ج

Follow not the lusts (of your hearts), lest ye swerve,

وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

136.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

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

believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him).

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

And who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.

137.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا

Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,

لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيُهْدِيَهُمْ سَبِيلًا

Allah will not forgive them nor guide them on the way.

138.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

To the hypocrites give the glad tidings that there is for them (but) a grievous penalty.

139.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ^ج

Yea, to those who take for friends unbelievers rather than believers:

أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ

is it honor they seek among them?

فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Nay, all honor is with Allah.

140.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ

Already has He sent you word in the Book,

أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ

حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ^ج

that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme:

إِنَّكُمْ إِذَا مِثْلَهُمْ^ط

if ye did, ye would be like them.

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

For Allah will collect the Hypocrites and those who defy faith, all in hell.

141.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ لُكْمٌ فَتَحَّ مِنْ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ

(These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"

وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ^ج

But if the unbelievers gain a success, they say (to them):

"Did we not gain an advantage over you, and did we not guard you from the believers?"

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ^ط

But Allah will judge betwixt you on the Day of Judgment.

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

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

142.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

The Hypocrites, they think they are over-reaching Allah, but He will over-reach them:

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

when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance.

143.

مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ^ج

(They are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another.

وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

Whom Allah leaves straying, never wilt thou find for him the way.

144.

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

O ye who believe! take not for friends unbelievers rather than believers:

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

do ye wish to offer Allah an open proof against yourselves?

145.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَهُمْ صَدِيقًا

The hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them.

146.

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

Except for those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers.

وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

And soon will Allah grant to the believers a reward of immense value.

147.

مَا يَفْعَلُ اللَّهُ بِكُمْ بَعْدَ ابْتِكُمُوهَا إِن تَشْكُرُونَ وَآمَنْتُمْ ^ج

What can Allah gain by your punishment, if ye are grateful and ye believe?

وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

Nay, it is Allah that recogniseth (all good), and knoweth all things.

148.

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

Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done;

وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

for Allah is He who heareth and knoweth all things.

149.

إِن تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا

Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).

150.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ

Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers,

وَيَقُولُونَ نُوْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

saying: "We believe in some but reject others": and (those who) wish to take a course midway.

151.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا

They are in truth (equally) unbelievers;

وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

and We have prepared for unbelievers a humiliating punishment.

152.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ

To those who believe in Allah and His Messengers and make no distinction between any of the Messengers, We shall soon give their (due) rewards:

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

for Allah is Oft-Forgiving, Most Merciful.

153.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ

The People of the Book ask thee to cause a book to descend to them from heaven:

فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ

indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public,"

but they were dazed for their presumption, with thunder and lightning.

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ

Yet they worshipped the calf even after clear signs had come to them; even so We forgave them;

وَأَتَيْنَا مُوسَى سُلْطَانًا مُّبِينًا

and gave Moses manifest proofs of authority.

154.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ

And for their Covenant We raised over them (the towering height) of Mount (Sinai);

وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا

and (on another occasion) We said: "Enter the gate with humility;"

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

and (once again) We commanded them: "Transgress not in the matter of the Sabbath."

وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا

And We took from them a solemn Covenant.

155.

فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكُفِرُوا بِآيَاتِ اللَّهِ وَقَتَلُوا الْأَنْبِيَاءَ بِغَيْرِ حَقِّ

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ

(They have incurred divine displeasure):

in that they broke their Covenant: that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said,

"Our hearts are the wrappings (which preserve Allah's Word; we need no more);"

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

nay Allah hath set the seal on their hearts for their blasphemy, and little is it they believe.

156.

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا

That they rejected faith: that they uttered against Mary a grave false charge.

157.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ

That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah;"

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

but they killed him not, nor crucified him, but so it was made to appear to them,

وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ

and those who differ therein are full of doubts,

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ

with no (certain) knowledge, but only conjecture to follow

وَمَا قَتَلُوهُ يَقِينًا

for of a surety they killed him not.

158.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ

Nay, Allah raised him up unto Himself;

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

and Allah is Exalted in Power, Wise.

159.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

And there is none of the People of the Book but must believe in him before his death;

وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

and on the Day of Judgment He will be a witness against them.

160.

فَبُظِّلِمِ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ

For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them;

وَبَصَدَّاهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا

in that they hindered many from Allah's way.

161.

وَأَخَذِهِمُ الرِّبَا وَقَدْ هُمُ اعْتَنُوا وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ

That they took usury (interest), though they were forbidden; and that they devoured men's substance wrongfully;

وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

We have prepared for those among them who reject faith a grievous punishment.

162.

لَكِنِ 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 hath been revealed to thee; and what was revealed before thee;

وَالْمُقِيمِينَ الصَّلَاةَ

and (especially) those who establish regular prayer

وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

and practice regular charity and believe in Allah and in the Last Day:

أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

to them shall We soon give a great reward.

163.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

We have sent thee inspiration, as We sent it to Noah and the Messengers after him;

وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

We sent inspiration to Abraham, Ismail, Isaac, Jacob, and the Tribes,

وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ

to Jesus Job, Jonah, Aaron, and Solomon,

وَأَتَيْنَا دَاوُدَ زَبُورًا

and to David We gave the Psalms.

164.

وَمُرْسَلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَمُرْسَلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

Of some Messengers We have already told thee the story; of others We have not;

وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

and to Moses Allah spoke direct.

165.

مُرْسَلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

Messengers who gave good news as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allah:

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

for Allah is Exalted in Power, Wise.

166.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ

But Allah beareth witness that what He hath sent unto thee He hath sent from His (Own) Knowledge, and the angels bear witness:

وَكَفَىٰ بِاللَّهِ شَهِيدًا

but enough is Allah for a Witness.

167.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا

Those who reject faith and keep off (men) from the way of Allah, have verily strayed far, far away from the path.

168.

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

Those who reject faith and do wrong, Allah will not forgive them nor guide them to any way.

169.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

Except the way of Hell, to dwell therein for ever:

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

and this to Allah is easy.

170.

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

O mankind!

the Messenger hath come to you in truth from Allah: believe in him: it is best for you.

وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

But if ye reject faith, to Allah belong all things in the heavens and on earth:

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

and Allah is All-Knowing, All-Wise.

171.

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

O People of the Book!

commit no excesses in your religion: nor say of Allah aught but truth.

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

Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him:

فَأْمِنُوا بِاللَّهِ وَرُسُلِهِ ^ط

so believe in Allah and His Messengers.

وَلَا تَقُولُوا ثَلَاثَةً ^ج

Say not "Trinity":

انْتَهُوا خَيْرٌ لَّكُمْ ^ج

desist: it will be better for you:

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ^ط

for Allah is One Allah: glory be to Him: (for Exalted is He) above having a son.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ^ظ

To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

172.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ^ج

Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah):

وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا

those who disdain His worship and are arrogant, He will gather them all together unto himself to (answer).

173.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ^ط

But those who believe and do deeds of righteousness, He will give their (due) rewards, and more, out of His bounty:

وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا

but those who are disdainful and arrogant, He will punish with a grievous penalty;

وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

nor will they find, besides Allah, any to protect or help them.

174.

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

O mankind!

verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest.

175.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ

Then those who believe in Allah, and hold fast to Him, soon will He admit them to Mercy and Grace from Him,

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا

and guide them to Himself by a straight Way.

176.

يَسْتَفْتُونَكَ

They ask thee for a legal decision.

ج
قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ

Say:

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

ج
إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ

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

وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ

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

فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ

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

وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَىٰ

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

يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

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



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