

*Sūrah an-Nisā'*¹⁵⁵*Bismillāhir-Rahmānir-Raheem*

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom¹⁵⁶ you ask one another,¹⁵⁷ and the wombs.¹⁵⁸ Indeed Allāh is ever,¹⁵⁹ over you, an Observer.¹⁶⁰

2. And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.

3. And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess [i.e., slaves]. That is more suitable that you may not incline [to injustice].

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
مَّنْ نَفْسٌ وَاحِدَةٌ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي
تَسْأَلُونَ يَوْمَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَفِيقًا

وَإِنَّا تُوَلِّنَا الْيَتَمَّى أَمْوَالَهُمْ لَا تَنْتَدِلُوا
الْحَيْثَ بِالظَّيْبِ لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى
أَمْوَالِكُمْ إِنَّمَا كَانَ حُوَّاً كَبِيرًا

وَإِنْ حِفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَمَّى
فَأَنْتُمْ حُكُومَا طَابَ لَكُمْ مِنَ الْيَسَاءِ مَتَّى
وَتُلْتَ وَزَيْنَ قَلِيلٌ حِفْتُمْ أَلَا تَعْدِلُوا
فَوَحْدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى
أَلَا تَعْوَلُوا

¹⁵⁵ *An-Nisā'*: The Women.

¹⁵⁶ In whose name.

¹⁵⁷ i.e., request favors and demand rights.

¹⁵⁸ i.e., fear Allāh in regard to relations of kinship.

¹⁵⁹ When used in conjunction with Allāh's attributes, the word "ever" (occurring repeatedly throughout this *sūrah* and elsewhere, such as in *Sūrah al-Ahzāb*) is quite inadequate in imparting the sense of continuation expressed by the word "kāna" in Arabic, which indicates "always was, is, and always will be."

¹⁶⁰ Ever-present and taking account of everything.

4. And give the women [upon marriage] their [bridal] gifts¹⁶¹ graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.¹⁶²

5. And do not give the weak-minded your property,¹⁶³ which Allāh has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.

6. And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor – let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allāh as Accountant.

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

وَإِنْتُمْ أَنْتُمُ الْمُنْتَهَىَ صَدَقَتِنَّ خِلَّةً فَإِنْ طَبِّنَ
لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُّهُ هَبِيَّا
مَرِيَّا ﴿١﴾

وَلَا تُؤْتُوا الْسُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ
لَكُمْ قِيمًا وَأَرْزُقُوهُمْ فِيهَا وَأَكْسُوْهُمْ وَقُولُوا
هُمْ قَوْلًا مَعْرُوفًا ﴿٢﴾

وَأَنْتُلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا الْيَكَاحَ فَإِنْ
أَنْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوهُ إِلَيْهِمْ أَمْوَالَهُمْ
وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا
وَمَنْ كَانَ غَيْرَهُ فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمُ إِلَيْهِمْ
أَمْوَالَهُمْ فَلَا يَشْدُدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا
﴿٣﴾

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ
نَصِيبًا مَفْرُوضًا ﴿٤﴾

¹⁶¹The obligatory bridal gift (*mahr*).

¹⁶²Knowing that it is lawful.

¹⁶³Although it is their property, Allāh (*subḥānahu wa ta’ālā*) refers to it in the collective sense, reminding us that all wealth is provided by Him for the maintenance of the community as well as of individual members.

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

وَإِذَا حَضَرَ الْفِتْمَةَ أُولُوا الْقُرْبَى وَالْيَتَامَى
وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ
قَوْلًا مَعْرُوفًا ﴿٦﴾

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

وَلْيَخْشَى الَّذِينَ لَوْ تَرْكُوا مِنْ حَلْفِهِمْ
دُرْيَةً ضَعْفًا حَافِظُوا عَلَيْهِمْ فَإِيَّاهُمْ
وَلَيَقُولُوا قَوْلًا سَبِيدًا ﴿٧﴾

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

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى
ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا
وَسَيَأْكُلُونَ سَعِيرًا ﴿٨﴾

11. Allāh instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate.¹⁶⁴ And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth,¹⁶⁵ after any bequest he [may have] made or debt.¹⁶⁶ Your parents or

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذِّكَرِ مِثْلُ
حَظِ الْأُنْثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ أَنْتَنَّ
فَلَهُنَّ ثُلَاثًا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
الْأَنْصَافُ وَلَا بَوْهِي لِكُلِّ وَاحِدٍ مِنْهُمَا
السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ
لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوهُهُ فَلِأَمْهِ الْثُلَاثُ
فَإِنْ كَانَ لَهُ إِخْوَةً فَلِأُمِّهِ السُّدُسُ مِنْ
بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٌ ءاباؤُكُمْ
وَأَنْتَأُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَعْمَالًا
فَرِيضَةً مِنْ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ﴿٩﴾

¹⁶⁴ Literally, "that which he left."

¹⁶⁵ Although the siblings themselves do not inherit in this case.

¹⁶⁶ Based upon prophetic *hadiths*, scholars have ruled that debt takes precedent over a bequest, that a bequest may not include any who inherit by law, and that the total →

your children – you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allāh. Indeed, Allāh is ever Knowing and Wise.

12. And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for them [i.e., the wives] is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third,¹⁶⁷ after any bequest which was made or debt, as long as there is no detriment [caused].¹⁶⁸ [This is] an ordinance from Allāh, and Allāh is Knowing and Forbearing.

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

* وَأَكُمْ يَصْفُ مَا تَرَكَ أَزْوَجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الْأُرْبُعُ مِمَّا تَرَكُنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دِيْنٍ وَلَهُنَّ الْأُرْبُعُ مِمَّا تَرَكُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الْثُمُنُ مِمَّا تَرَكُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوْصُونَ بِهَا أَوْ دِيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلًا أَوْ أَمْرَأً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلٍّ وَاحِدٍ مِنْهُمَا الْسُّدُسُ فَإِنْ كَانُوا أَكْثَرُ مِنْ ذَلِكَ فَهُمْ شُرَكَاءٌ فِي الْثُلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَنَ بِهَا أَوْ دِيْنٍ غَيْرِ مُضَارٍ وَصِيَّةٍ مِنْ اللَّهُ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿٦٧﴾

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخَلُهُ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِنَّ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٦٨﴾

bequest may not be more than one third of one's estate. After the fulfillment of debts and bequests (if any), the remainder of the estate is to be divided according to the ordinances in this *sūrah*.

¹⁶⁷ These shares are divided equally between males and females.

¹⁶⁸ This is a condition for any bequest. If it has been violated by the deceased, his bequest is not to be honored, or it may be adjusted by the executor. See 2:182.

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

وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ، وَيَتَعَدَّ
حُدُودَهُ، يُدْخِلُهُ نَارًا خَلِدًا فِيهَا وَلَهُ
عَذَابٌ مُهِبٌ

﴿٦﴾

15. Those who commit immorality [i.e., unlawful sexual intercourse] of your women – bring against them four [witnesses] from among you. And if they testify,¹⁶⁹ confine them [i.e., the guilty women] to houses until death takes them or Allāh ordains for them [another] way.¹⁷⁰

وَالَّتِي يَأْتِيَنَّ الْفَحْشَةَ مِنْ نِسَائِكُمْ
فَاسْتَشِهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ
شَدُّوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَقَّ
بَوْفَهُنَّ الْمَوْتُ أَوْ بَجْعَلَ اللَّهُ هُنَّ سِيلًا

﴿٧﴾

16. And the two¹⁷¹ who commit it [i.e., unlawful sexual intercourse] among you – punish [i.e., dishonor] them both. But if they repent and correct themselves, leave them alone. Indeed, Allāh is ever Accepting of Repentance and Merciful.

وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَأَذُوْهُمَا فَإِنْ
تَابَا وَأَصْلَحَا فَأَغْرِضُوا عَنْهُمَا إِنَّ اللَّهَ
كَانَ تَوَابًا رَّحِيمًا

﴿٨﴾

17. The repentance accepted by Allāh is only for those who do wrong in ignorance [or carelessness] and then repent soon [after].¹⁷² It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَنَّمَ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ
فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا

﴿٩﴾

18. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes

وَلَيَسْتَ الْتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ أَسَيَّاتِ
حَقَّ إِذَا حَضَرَ أَحَدُهُمُ الْمَوْتُ قَالَ إِنِّي تَبَتُّ

¹⁶⁹The witnesses must swear to actually having seen the act taking place.

¹⁷⁰The "other way" (i.e., penalty) was later revealed in 24:2, canceling the ruling in this verse.

¹⁷¹Scholars differ over whether "the two" refers to two of the same sex (i.e., homosexuals) or those of opposite sexes. In either case, later rulings outlined in the *sunnah* have replaced this one.

¹⁷²Scholars have also interpreted "soon" to mean before death.

to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

19. O you who have believed, it is not lawful for you to inherit women by compulsion.¹⁷³ And do not make difficulties for them in order to take [back] part of what you gave them¹⁷⁴ unless they commit a clear immorality [i.e., adultery]. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allāh makes therein much good.
20. But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?
21. And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?
22. And do not marry those [women] whom your fathers married, except what has already occurred.¹⁷⁵ Indeed, it was an immorality and hateful [to Allāh] and was evil as a way.

أَلْفَنْ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٣﴾

يَتَأْلِفُهَا الَّذِينَ آمَنُوا لَا سَخْلُ لَكُمْ أَنْ
تَرِثُوا النِّسَاءَ كُرْهًا وَلَا تَعْضُلوهُنَّ
لِتَذَهَّبُوا بِعَيْنِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ
يَأْتِيَنَّ بِفَحْشَةٍ مُّبِينَةٍ وَعَاسِرُوهُنَّ
بِالْمَعْرُوفِ فَإِنْ كَرِهُمُوهُنَّ فَعَسَى أَنْ
تَكُرُهُوْ شَيْئًا وَبَجْعَلَ اللَّهُ فِيهِ حَيْرًا كَثِيرًا
﴿١٤﴾

وَإِنْ أَرْدَتُمُ أَسْتَبَدَّا لَرْ زَوْجَ مَكَانَ رَوْجَ
وَإِنَّمَا تُمْرِنُ إِحْدَاهُنَّ قِطَارًا فَلَا تَأْخُذُوْهُنَّ
شَيْئًا أَتَأْخُذُوْهُنَّ بِهِتَنًا إِلَيْهَا مُبِينًا ﴿١٥﴾

وَكَيْفَ تَأْخُذُوْهُنَّ وَقَدْ أَفْضَى بَعْضُكُمْ
إِلَى بَعْضٍ وَأَحَدُكُمْ مِّنْكُمْ فَيَشَقَّا
غَلِيلًا ﴿١٦﴾

وَلَا تَنِكِحُوْ مَا نَكِحَ أَبَاؤُكُمْ مِّنْ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّمَا كَانَ
فَحْشَةً وَمَقْتَنًا وَسَاءَ سَيِّلًا
﴿١٧﴾

¹⁷³The deceased man's heirs have no rights of marriage or otherwise over his widow.

¹⁷⁴At the time of marriage as *mahr*.

¹⁷⁵Before Islām. After the ruling was revealed by Allāh, men were required to release those women unlawful to them (e.g., a stepmother, one of two sisters, or any wives over the limit of four). The same obligation applies to one once he has accepted Islām.

23. Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred.¹⁷⁶ Indeed, Allāh is ever Forgiving and Merciful.

24. And [also prohibited to you are all] married women except those your right hands possess.¹⁷⁷ [This is] the decree of Allāh upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation¹⁷⁸ as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allāh is ever Knowing and Wise.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَتُكُمْ وَبَنَاتُكُمْ
وَأَخْوَاتُكُمْ وَعَمَّتُكُمْ وَخَلَّتُكُمْ وَبَنَاتُ
الْأَخِيْرَةِ الْأَخْتَرَةِ وَأُمَّهَتُكُمْ الَّتِي
أَرَضَعْتُكُمْ وَأَخْوَاتُكُمْ مِنْ الرَّضَعَةِ
وَأُمَّهَتْ نِسَاءِكُمْ وَرَبِّيْكُمْ الَّتِي فِي
حُجُورِكُمْ مِنْ نِسَاءِكُمُ الَّتِي دَخَلْتُمْ
بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَحَلَّلْتُ أَبْنَاءِكُمُ الَّذِينَ
مِنْ أَصْدِيقِكُمْ وَأَنْ تَجْمِعُوا بَيْنَ
الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ
غَفُورًا رَّجِيمًا

* وَالْمُخَصَّصَتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَحْلَلَ لَكُمْ
مَا وَرَأَءَ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ
مُحْصِّنِينَ غَيْرَ مُسَفِّحِينَ فَمَا أَسْتَمْنَعُ
بِهِ مِنْهُنَّ فَقَاتُوهُنَّ أُجْرَوْهُنَّ فَرِيضَةٌ
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ
بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلَيْمًا حَكِيمًا

¹⁷⁶ See previous footnote.

¹⁷⁷ i.e., slaves or war captives who had polytheist husbands.

¹⁷⁸ The *mahr*, a specified gift to the bride required of the man upon marriage.

25. And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allāh is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation [i.e., mahr] according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears affliction [i.e., sin], but to be patient is better for you. And Allāh is Forgiving and Merciful.
26. Allāh wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allāh is Knowing and Wise.
27. Allāh wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.
28. And Allāh wants to lighten for you [your difficulties]; and mankind was created weak.
29. O you who have believed, do not consume one another's wealth

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ
 الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَا مَلَكَتْ
 أَيْمَانُكُمْ مِنْ فَيَبْتَكُمُ الْمُؤْمِنَاتِ وَاللهُ
 أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ
 فَإِنْ كَحُوهُنَّ بِإِدْنِ أَهْلِهِنَّ وَإِنْ تَوْهُنَّ
 أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
 مُسْفِحَاتٍ وَلَا مُتَخَدِّثَاتٍ أَخْدَانٍ فَإِذَا
 أَحْسَنَ فَإِنَّ أَيْنَ بِقِنْحَشَةٍ فَعَلَيْنَ نَصْفُ
 مَا عَلَى الْمُحْصَنَاتِ مِنْ أَعْدَابٍ ذَلِكَ
 لِمَنْ حَشِيَ الْعَنْتَ مِنْكُمْ وَأَنْ تَصْبِرُوا
 حَتَّىٰ لَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴿١٦﴾

يُرِيدُ اللهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ
 الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللهُ
 عَلِيمٌ حَكِيمٌ ﴿١٧﴾

وَاللهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ
 الَّذِينَ يَتَّغَيِّرُونَ أَلْشَهَوَاتِ أَنْ تَمْبِلُوا مِيلًا
 عَظِيمًا ﴿١٨﴾

يُرِيدُ اللهُ أَنْ يُخْفِفَ عَنْكُمْ وَخُلِقَ الْإِنْسَنُ
 ضَعِيفًا ﴿١٩﴾

يَتَأْمُلُهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ

unjustly¹⁷⁹ but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allāh is to you ever Merciful.

بَيْتُكُم بِالْبَطْلِ إِلَّا أَن تَكُونَ حِجَرَةً
عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُو أَنفُسَكُمْ إِنَّ
اللَّهَ كَانَ يَعْلَمُ رَحِيمًا ﴿١٧﴾

30. And whoever does that in aggression and injustice –then We will drive him into a Fire. And that, for Allāh, is [always] easy.

وَمَنْ يَفْعَلْ ذَلِكَ عُذْوَانًا وَظُلْمًا فَسَوْفَ
نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٨﴾

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

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُهْنِئُونَ عَنْهُ تُكَفَّرُ
عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُدْخَلًا
كَرِيمًا ﴿١٩﴾

32. And do not wish for that by which Allāh has made some of you exceed others. For men is a share of what they have earned, and for women is a share of¹⁸⁰ what they have earned. And ask Allāh of His bounty. Indeed Allāh is ever, of all things, Knowing.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَىٰ
بَعْضٍ لِلرِّجَالِ تَصِيبُهُ مِمَّا أَكْتَسَبُوا
وَلِلنِّسَاءِ تَصِيبُهُ مِمَّا أَكْتَسَنَ وَسَأَلُوا اللَّهَ
مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٢٠﴾

33. And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] – give them their share.¹⁸¹ Indeed Allāh is ever, over all things, a Witness.

وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَالَّذِينَ عَقدْتُ أَيْمَنُكُمْ
فَقَاتُوهُمْ تَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدًا ﴿٢١﴾

34. Men are in charge of women¹⁸² by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their

أَرْجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ
اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ

¹⁷⁹i.e., unlawfully or under false pretense.

¹⁸⁰This may refer to shares of inheritance, wages and reward in the Hereafter.

¹⁸¹By bequest, as only those relatives mentioned in verses 11 and 12 inherit fixed shares.

¹⁸²This applies primarily to the husband-wife relationship.

wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard.¹⁸³ But those [wives] from whom you fear arrogance¹⁸⁴ – [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly].¹⁸⁵ But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand.

أَمْوَالِهِمْ فَالصَّلَاحَتُ قَبِيتَ حَقِيقَاتُ
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ
شُوَّهُرُهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ
فَلَا تَبْغُوا عَلَيْنَ سَبِيلًا إِنَّ اللَّهَ كَانَ
عَلَيْا كَبِيرًا ﴿٧١﴾

35. And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Aware.
36. Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side,¹⁸⁶ the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful,
37. Who are stingy and enjoin upon [other] people stinginess and

وَإِنْ خَفْتُمْ شِقَاقَ بَيْنَهَا فَاتَّبِعُوهَا حَكَمًا
مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا
إِصْلِحًا يُوقِنُ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ
عَلَيْهِمَا حَسِيرًا ﴿٧٢﴾

* وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدِينِ إِحْسَنًا وَبِذِي الْقُرْبَىِ
وَآتِيَتِهِنَّ وَالْمَسِكِينَ وَالْجَارِ ذِي الْقُرْبَىِ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ
السَّبِيلِ وَمَا مَكَثَ أَيْمَنُكُمْ إِنَّ اللَّهَ لَا
تُخْبِطُ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٧٣﴾

الَّذِينَ يَتَّخِلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ

¹⁸³i.e., their husbands' property and their own chastity.

¹⁸⁴i.e., major rebellion or refusal of basic religious obligations.

¹⁸⁵This final disciplinary measure is more psychological than physical. It may be resorted to only after failure of the first two measures and when it is expected to amend the situation and prevent family breakup; otherwise, it is not acceptable. The Prophet ﷺ (who never struck a woman or a servant) additionally stipulated that it must not be severe or damaging and that the face be avoided.

¹⁸⁶i.e., those whose acquaintance you have made. Also interpreted as the wife.

conceal what Allāh has given them of His bounty – and We have prepared for the disbelievers a humiliating punishment –

38. And [also] those who spend of their wealth to be seen by the people and believe not in Allāh nor in the Last Day. And he to whom Satan is a companion – then evil is he as a companion.
39. And what [harm would come] upon them if they believed in Allāh and the Last Day and spent out of what Allāh provided for them? And Allāh is ever, about them, Knowing.
40. Indeed, Allāh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.
41. So how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness?
42. That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allāh a [single] statement.
43. O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying¹⁸⁷ or in a state of

وَيَكْتُمُونَ مَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعْنَدُنَا لِلْكُفَّارِ بِرِّينَ عَذَابًا مُهِينًا

وَالَّذِينَ يُفْقِدُونَ أَمْوَالَهُمْ رِءَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ
وَمَنْ يَكُنْ أَشَيْطَنُ لَهُ قَرِبَانَا فَسَاءَ قَرِبَانًا

وَمَادَا عَلَيْهِمْ لَوْءًا مَأْمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ
عَلِيمًا

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَأْكُ
حَسَنَةً يُضَعِّفُهَا وَيُؤْتَ مِنْ لَدُنْهُ أَجْرًا
عَظِيمًا

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

يَوْمَئِذٍ يَوْمُ الَّذِينَ كَفَرُوا وَعَصَمُوا الرَّسُولَ
لَوْ تُسَوِّي بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ
حَدِيثًا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرِبُوا الْصَّلَاةَ
وَأَنْتُمْ سُكَّرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ

¹⁸⁷The use of intoxicants was later prohibited completely. See 5:90-91.

janābah,¹⁸⁸ except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning¹⁸⁹ and Forgiving.

وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْسِلُوا
وَإِن كُنْتُم مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ
مِنْكُم مِنَ الْغَ�طِطِ أَوْ لَمْ يَسْتُمِ الْأَنْسَاءَ فَلَمْ
تَحْدُوا مَاءً فَتَمَمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِجُوْهِكُمْ وَأَيْدِيْكُمْ إِنَّ اللَّهَ
كَانَ عَفُوا غَفُورًا ﴿١٧﴾

44. Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?
45. And Allāh is most knowing of your enemies; and sufficient is Allāh as an ally, and sufficient is Allāh as a helper.
46. Among the Jews are those who distort words from their [proper] places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "Rā'inā,"¹⁹⁰ twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allāh has cursed them for their disbelief, so they believe not, except for a few.¹⁹¹

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ
يَشْتَرِئُونَ الظَّلَلَةَ وَيُرِيدُونَ أَنْ تَضْلُلُوا
السَّبِيلَ ﴿١٨﴾

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيَا
وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿١٩﴾

مِنَ الَّذِينَ هَادُوا تُخْرِفُونَ الْكَلِمَ عَنْ
مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْعَ
غَيْرَ مُسْمَعٍ وَرَاعَنَا لَيْلًا بِالسَّيْمَ وَطَعَنَ
الَّذِينَ وَلَوْ أَهْمَمُهُمْ قَالُوا سَمِعْنَا وَأَطْعَنَاهُ
وَأَنْظَرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلِكِنْ
لَعْنَهُمُ اللَّهُ يُكَفِّرُهُمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا
﴿٢٠﴾

¹⁸⁸Literally, "distance." The state of one under obligation to perform *ghusl* (a complete bath) due to having had sexual intercourse or ejaculation.

¹⁸⁹Literally, able to erase and remove sins completely, leaving no trace of them in the record of deeds.

¹⁹⁰See footnote to 2:104.

¹⁹¹Or "except with little belief."

47. O you who were given the Scripture, believe in what We have sent down [to Prophet Muhammad (ﷺ)], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers.¹⁹² And ever is the matter [i.e., decree] of Allāh accomplished.

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

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

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

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

52. Those are the ones whom Allāh has cursed; and he whom Allāh

يَأْتِيهَا الَّذِينَ أُوتُوا الْكِتَبَ إِمْنُوا بِهَا نَزَّلْنَا
مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْبِسَ
وُجُوهًا فَنَرَدَهَا عَلَى أَدْبَارِهَا أَوْ تَلْعَبُهُمْ كَمَا
لَعَنَ أَصْحَابَ الْسَّبِيلِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا



إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا
دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكَ بِاللَّهِ
فَقَدِ افْتَرَى إِثْمًا عَظِيمًا

أَلَمْ تَرَ إِلَى الَّذِينَ يُرْسِكُونَ أَنفُسَهُمْ بِلِ اللَّهِ
يُرْسِكَ مَنْ يَشَاءُ وَلَا يُطَلَّمُونَ فَتَبَلَّا

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَّهُ
بِهِ إِثْمًا مُبِينًا

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبِهَا مِنْ
الْكِتَبِ يُؤْمِنُونَ بِالْحِجَّةِ وَالظُّفُورِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مَنْ
الَّذِينَ إِمْنُوا سَيِّلًا

أُولَئِكَ الَّذِينَ لَعَنْهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَأَنْ

¹⁹²See 7:163-166.

curses – never will you find for him a helper.

تَحْدَدُ لَهُ نَصِيرًا ﴿١﴾

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

أَمْ هُمْ نَصِيرٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ
النَّاسَ نَقِيرًا ﴿٢﴾

54. Or do they envy people for what Allāh has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom¹⁹³ and conferred upon them a great kingdom.

أُمْ رَحْمَدُونَ الْنَّاسَ عَلَىٰ مَا إَاتَيْنَاهُ
مِنْ فَضْلِهِ فَقَدْ إَاتَيْنَا إِلَيْهِمْ
الْكِتَابَ وَالْحِكْمَةَ وَإِنَّا نَعْلَمُ
مُلْكًا عَظِيمًا ﴿٣﴾

55. And some among them believed in it,¹⁹⁴ and some among them were averse to it. And sufficient is Hell as a blaze.

فَمِنْهُمْ مَنْ إِيمَانَ بِهِ
وَمِنْهُمْ مَنْ صَدَ عَنْهُ
وَكَفَى بِجَهَنَّمَ سَعِيرًا ﴿٤﴾

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

إِنَّ الَّذِينَ كَفَرُوا بِيَوْمِنَا سَوْفَ نُصْلِيهِمْ
نَارًا كُلَّمَا نَضَجَتْ جُلُودُهُمْ بَذَلَتْهُمْ
جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ
كَانَ عَزِيزًا حَكِيمًا ﴿٥﴾

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

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَلِيلِنَّ فِيهَا أَبْدًا هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَنُدْخِلُهُمْ ظِلًاً طَلِيلًا ﴿٦﴾

58. Indeed, Allāh commands you to render trusts to whom they are due and when you judge between

* إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْتُوا الْأَمْمَالَ إِلَىٰ
أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ

¹⁹³Prophetic teachings.

¹⁹⁴In what was given to them. Also interpreted as "in him," i.e., Muḥammad (ﷺ).

people to judge with justice. Excellent is that which Allāh instructs you. Indeed, Allāh is ever Hearing and Seeing.

59. O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.
60. Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to ṭāghūt,¹⁹⁵ while they were commanded to reject it; and Satan wishes to lead them far astray.
61. And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.
62. So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allāh, "We intended nothing but good conduct and accommodation."
63. Those are the ones of whom Allāh knows what is in their hearts, so turn away from them¹⁹⁶ but admonish them and speak to them a far-reaching [i.e., effective] word.

٦٧ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ يُعْلَمُ بِمَا يَعْصِمُ إِنَّ اللَّهَ كَانَ سَيِّئًا بَصِيرًا ﴿٦٧﴾

يَأَيُّهَا الَّذِينَ آمَنُوا أَطْبِعُوا اللَّهَ وَأَطْبِعُوا الرَّسُولَ وَأُولُو الْأَمْرِ مِنْكُمْ فَإِنْ تَنْزَعُمُ فِي سَيِّءٍ فَرُدُودُهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ حَيْثُ وَأَحْسَنُ تَأْوِيلًا ﴿٦٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعَمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنْزَلَ اللَّهُ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قِبْلَكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الْطَّنَاغُوتِ وَقَدْ أَمْرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَنُ أَنْ يُضْلِلَهُمْ ضَلَالًا بَعِيدًا ﴿٦٩﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَفِّقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٧٠﴾

فَكَيْفَ إِذَا أَصَبَّتْهُمْ مُصِيبَةً بِمَا قَدَّمْتَ أَيْدِيهِمْ ثُمَّ جَاءُوكَ تَحْلِفُونَ بِاللَّهِ إِنْ أَرْدَنَا إِلَّا إِحْسَنَنَا وَتَوْفِيقًا ﴿٧١﴾

أَوْتِلِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعَظِّمْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيجًا ﴿٧٢﴾

¹⁹⁵ False objects of worship or those transgressors who usurp the divine right of government.

¹⁹⁶ i.e., use not violence against them.

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

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

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

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

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

69. And whoever obeys Allāh and the Messenger – those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَ�عَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهَ وَأَسْتَغْفِرَ لَهُمُ الرَّسُولُ لَوْ جَدُوا اللَّهَ تَوَابًا رَحِيمًا ﴿١٧﴾

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَخِدُوافِيْنَفِيْسِيْمَ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿١٨﴾

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرُجُوهُمْ مِنْ دِيرَكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوَعِّظُونَ بِهِ لَكَانَ حَرَجًا لَهُمْ وَأَشَدَّ تَنَزِّيْلًا ﴿١٩﴾

وَإِذَا لَآتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٢٠﴾

وَلَهُدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢١﴾

وَمَنْ يُطِعَ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الْمُّذَكَّرِينَ أَنَّعَمَ اللَّهُ عَلَيْهِمْ مِنَ الْبَيْسِ وَالصَّدِيقِينَ وَالشَّهِدَاءِ وَالصَّالِحِينَ وَحَسْنَ أُولَئِكَ رَفِيقًا ﴿٢٢﴾

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

ذَلِكَ الْفَضْلُ مِنْ اللَّهِ وَكَفَى بِاللَّهِ عَلِيًّا ﴿٧﴾

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

يَا أَيُّهَا الَّذِينَ إِمَّا حَذَرُوكُمْ
فَانْفِرُوا ثُبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا ﴿٨﴾

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

وَإِنْ مِنْكُمْ لَمَنْ لَيَبْطَئِنَ فَإِنْ أَصْبَكُمْ
مُصْبِبَةً قَالَ قَدْ أَتَعْمَلُ اللَّهُ عَلَى إِذْ لَمْ أُكُنْ
مَعَهُمْ شَهِيدًا ﴿٩﴾

73. But if bounty comes to you from Allāh, he will surely say, as if [i.e., showing that] there had never been between you and him any affection, "Oh, I wish I had been with them so I could have attained a great attainment."¹⁹⁷

وَلَئِنْ أَصْبَكُمْ فَضْلًا مِنْ اللَّهِ لَيَقُولَنَ كَأَنْ
لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوْدَةً يَلْيَقْنِي كُنْتُ
مَعَهُمْ فَأَفَوْزُ فَوْزًا عَظِيمًا ﴿١٠﴾

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

*فَلَيَقْتَلُنَ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلُنَ فِي
سَبِيلِ اللَّهِ فَيُقْتَلُ أَوْ يَعْلَمُ فَسَوْفَ تُؤْتَيْهِ
أَجْرًا عَظِيمًا ﴿١١﴾

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

وَمَا لَكُمْ لَا تُقْتَلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوَلَدِينَ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ
هَذِهِ الْقَرِيَّةِ أَطْلَالِمِ أَهْلَهَا وَاجْعَلْ لَنَا مِنْ
لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿١٢﴾

¹⁹⁷The spoils of war. Although having pretended to befriend the believers in support of Allāh's religion, the hypocrite will not be willing to fight except for material gain.

76. Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of tāghūt.¹⁹⁸ So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

الَّذِينَ ءامُوا يُقْتَلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقْتَلُونَ فِي سَبِيلِ الظَّاغُوتِ فَقَاتَلُوا أُولَئِكَ الشَّيْطَنَ إِنَّ كَيْدَ الشَّيْطَنِ كَانَ ضَعِيفًا ﴿٧٦﴾

77. Have you not seen those who were told, "Restrain your hands [from fighting]¹⁹⁹ and establish prayer and give zakāh"? But then when battle was ordained for them, at once a party of them feared men as they fear Allāh or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allāh. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُوا أَيْدِيهِمْ وَأَقِيمُوا الصَّلَاةَ وَإِاتُوا الزَّكَاةَ فَلَا كُنَّ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ مُخْسِنُونَ النَّاسُ كَحَشِيشَةِ اللَّهِ أَوْ أَشَدَّ حَشِيشَةً وَقَالُوا رَبَّنَا لَمْ كَيْدَتْ عَلَيْنَا الْقِتَالَ لَوْلَا أَخْرَجْنَا إِلَى أَجْلٍ قَرِيبٍ قُلْ مَنْعَ الدُّنْيَا قَلِيلٌ وَالآخِرَةُ حَيْثُ لَمْ يَنْ آتَقَنَ وَلَا تُظْلَمُونَ ﴿٧٧﴾

78. Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allāh"; and if evil befalls them, they say,²⁰⁰ "This is from you." Say, "All [things] are from Allāh." So what is [the matter] with those people that they can hardly understand any statement?

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ وَإِنْ تُصِبُّهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبُّهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ مِنْ عِنْدِكَ قُلْ كُلُّهُ مِنْ عِنْدِ اللَّهِ فَمَا لِهُوَ لَهُؤُلَاءِ الْقَوْمُ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. What comes to you of good is from Allāh, but what comes to

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ وَمَا

¹⁹⁸See footnote to 4:60.

¹⁹⁹Before permission was given by Allāh.

²⁰⁰Addressing the Prophet ﷺ.

you of evil, [O man], is from yourself.²⁰¹ And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allāh as Witness.²⁰²

80. He who obeys the Messenger has obeyed Allāh; but those who turn away – We have not sent you over them as a guardian.
81. And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allāh records what they plan by night. So leave them alone and rely upon Allāh. And sufficient is Allāh as Disposer of affairs.
82. Then do they not reflect upon the Qur'ān?²⁰³ If it had been from [any] other than Allāh, they would have found within it much contradiction.
83. And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allāh upon you and His mercy, you would have followed Satan, except for a few.

أَصَابَكَ مِنْ سَيِّئَةٍ فَمَنْ نَفِسَكَ وَأَرْسَلْنَاكَ
لِلنَّاسِ رَسُولاً وَكَفَىٰ بِاللَّهِ شَهِيدًا

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّ
فَمَآ أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيطًا

وَيَقُولُونَ طَاعَةً فَإِذَا بَرَزُوا مِنْ عِنْدِكَ
بَيَّنَ طَافِقَةً مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ
يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرَضْنَا عَنْهُمْ وَتَوَكَّلْنَا
عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ
غَيْرِ اللَّهِ لَوْجَدُوا فِيهِ أَخْتِلَافًا كَثِيرًا

وَإِذَا جَاءَهُمْ أَمْرٌ مِنْ أَلَّا مُنْ أَوِ الْخَوْفِ
أَذَاعُوا بِهِ وَلَوْ رَدُودُهُ إِلَى الرَّسُولِ وَإِلَىٰ
أُولَئِكَ الْأَمْرِ مِنْهُمْ لَعْلَمَهُ اللَّهُ الَّذِينَ يَسْتَنْطُرُونَهُ
مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُ
لَا يَتَبَعِّمُ الشَّيْطَانُ إِلَّا قَلِيلًا

²⁰¹ As a result of your mistakes or sins.

²⁰² I.e., never absent, always seeing and having complete knowledge of everything within His dominion.

²⁰³ i.e., its meanings and its objective.

84. So fight, [O Muḥammad], in the cause of Allāh; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allāh will restrain the [military] might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment.²⁰⁴

فَقَاتِلُوكُمْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكُ
وَحَرَضَ الظُّمَرِينَ عَسَى اللَّهُ أَن يُكَفَّ بِأَسَارِ
الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُ بَأْسًا وَأَشَدُ تَنَكِيلًا



85. Whoever intercedes for a good cause will have a share [i.e., reward] therefrom; and whoever intercedes for an evil cause will have a portion [i.e., burden] therefrom. And ever is Allāh, over all things, a Keeper.²⁰⁵

مَن يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُن لَهُ نَصِيبٌ
مِنْهَا وَمَن يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُن لَهُ
كَفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا



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

وَإِذَا حُيِّمْتُمْ بِتَحْمِيَةٍ فَحَبِّبُوا بِأَحْسَنِ مِنْهَا أَوْ
رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا



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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمِعَنَّكُمْ إِلَى يَوْمِ
الْقِيَمَةِ لَا رِبَّ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ
حَدِيثًا



88. What is [the matter] with you [that you are] two groups concerning the hypocrites,²⁰⁶ while Allāh has made them fall back [into error and disbelief] for what they earned.²⁰⁷ Do you wish

* فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَعَتَّبْنَاهُنَّ وَاللَّهُ أَرْكَسَهُمْ
بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَصْلَى
اللَّهُ وَمَنْ يُصْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

²⁰⁴ Allāh is able to defeat them in such a way as to deter others from attempting anything similar.

²⁰⁵ Providing, protecting, witnessing, keeping precise records and capable of recompense.

²⁰⁶ i.e., divided between two viewpoints – whether or not they should be fought and killed.

²⁰⁷ As the result of their disobedience and disloyalty.

to guide those whom Allāh has sent astray? And he whom Allāh sends astray – never will you find for him a way [of guidance].²⁰⁸

89. They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allāh. But if they turn away [i.e., refuse], then seize them and kill them [for their betrayal] wherever you find them and take not from among them any ally or helper,
90. Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allāh had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them.
91. You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then

وَدُوا لَوْ تَكُفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ
سَوَاءٌ فَلَا تَتَخَذُوا مِنْهُمْ أُولَيَاءَ حَقًّا
هُمْ جَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلُّوْهُ فَخُدُودُهُمْ
وَاقْتُلُوهُمْ حَيْثُ وَجَدُوكُمْ وَلَا تَتَخَذُوا
مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٦﴾

إِلَّا الَّذِينَ يَصْلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مَيْتَنُقُّ أَوْ جَاءُوكُمْ حَصِيرَتْ صُدُورُهُمْ أَنْ
يُقْتَلُوكُمْ أَوْ يُقْتَلُوا قَوْمُهُمْ وَلَوْ شَاءَ اللَّهُ
لَسَلْطُهُمْ عَلَيْكُمْ فَلَقْتَلُوكُمْ فَإِنْ آتَيْتُكُمْ
فَلَمْ يُقْتَلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا
جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٧﴾

سَتَحْجِدُونَ إِخْرِينَ يُرِيدُونَ أَنْ يَأْمُنُوكُمْ
وَيَأْمُنُوا قَوْمُهُمْ كُلَّ مَا رُدُوا إِلَى الْفِتْنَةِ
أَرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَلُوكُمْ وَيُلْقُوا
إِلَيْكُمُ السَّلَامَ وَيَكُونُوا أَيْدِيهِمْ فَخُدُودُهُمْ
وَاقْتُلُوهُمْ حَيْثُ شَفِقْتُمُوهُمْ وَأَوْتَيْكُمْ

²⁰⁸ Allāh (*subhānahu wa ta’ālā*) leaves or sends astray those who choose to reject His guidance.

seize them and kill them wherever you overtake them. And those – We have made for you against them a clear authorization.

92. And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake – then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer – then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty – then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] – then [instead], a fast for two months consecutively,²⁰⁹ [seeking] acceptance of repentance from Allāh.²¹⁰ And Allāh is ever Knowing and Wise.
93. But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him and has prepared for him a great punishment.

جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَنًا مُّبِينًا ﴿٦﴾

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا حَطَّافٌ وَمَن قَتَلَ مُؤْمِنًا حَطَّافًا فَتَحْرِيرُ رَقْبَةٍ مُّؤْمِنَةٍ وَدِيَّةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَن يَصَدِّقُوا فَإِن كَانَ مِنْ قَوْمٍ عَدُوًّا لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقْبَةٍ مُّؤْمِنَةٍ وَإِن كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مَيْشَنَةٌ فَدِيَّةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقْبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنْ أَنَّهُ وَكَارَ اللَّهُ عَلَيْهِ حَكِيمًا ﴿٧﴾

وَمَن يَقْتُلَ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَلِيلًا فِيهَا وَغَضِيبَ اللَّهِ عَلَيْهِ وَلَعْنُهُ وَأَعْدَ اللَّهُ عَدَّاً عَظِيمًا ﴿٨﴾

²⁰⁹ Uninterrupted except when there is an Islāmically valid reason, as in Ramadhān.

²¹⁰ An accidental death usually results from some degree of negligence or error for which the believer feels the need to repent.

94. O you who have believed, when you go forth [to fight] in the cause of Allāh, investigate; and do not say to one who gives you [a greeting of] peace, "You are not a believer,"²¹¹ aspiring for the goods of worldly life; for with Allāh are many acquisitions. You [yourselves] were like that before; then Allāh conferred His favor [i.e., guidance] upon you, so investigate. Indeed Allāh is ever, of what you do, Aware.

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

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

97. Indeed, those whom the angels take [in death] while wronging themselves²¹² – [the angels] will say, "In what [condition] were

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَنْتُمْ إِلَيْكُمُ السَّلَامُ لَسْتَ مُؤْمِنًا تَبَتَّعُونَ عَرْضَ الْحَوَةِ أَذْدِنِي فَعَنِ اللَّهِ مَغَايِثُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلِ فَمَنِ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَارَ بِمَا تَعْمَلُونَ حَبِيرًا

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَئِنَّ الظَّرَرِ وَالْجَهَدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فَضَلَّ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةٌ وَكُلُّاً وَعَدَ اللَّهُ الْحُسْنَى وَصَلَّى اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا



دَرَجَتِ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا

إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ ظَالِمِيْنَ أَنْفُسِهِمْ قَاتَلُوا فِيهِمْ كُنْتُمْ قَاتُلُوا كُنَّا

²¹¹Do not assume that he pretends Islām merely in order to save himself, for he may be sincere in faith.

²¹²By preferring to remain among the disbelievers, although they have the means to emigrate, in an environment where a Muslim is unable to practice his religion freely.

you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination.

مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ
أَرْضُ اللَّهِ وَسِعَةً فَهُنَاجِرُوا فِيهَا فَأُولَئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

98. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way²¹³ –
99. For those it is expected that Allāh will pardon them, and Allāh is ever Pardonning²¹⁴ and Forgiving.
100. And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allāh and His Messenger and then death overtakes him – his reward has already become incumbent upon Allāh. And Allāh is ever Forgiving and Merciful.
101. And when you travel throughout the land, there is no blame upon you for shortening the prayer,²¹⁵ [especially] if you fear that those who disbelieve may disrupt [or attack] you.²¹⁶ Indeed, the disbelievers are ever to you a clear enemy.
102. And when you [i.e., the commander of an army] are among

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالْإِنْسَانِ
وَالْوِلَادَنِ لَا يَسْتَطِعُونَ حِيلَةً وَلَا يَتَدَوَّنَ
سَيِّلًا

فَأُولَئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ
اللَّهُ عَفْوًا غَفُورًا

* وَمَنْ يُهَا جَرَّ فِي سَبِيلِ اللَّهِ شَيْخًا فِي الْأَرْضِ
مُرَغَّمًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمُوتُ
فَقَدْ وَقَعَ أَحْرَهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَا يَسِّرْ عَلَيْكُمْ
جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خَفْتُمْ
أَنْ يَفْتَنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكُفَّارَ
كَانُوا لَكُمْ عُدُوًّا مُّبِينًا

وَإِذَا كُنْتُمْ فِيهِمْ فَاقْمَتْ لَهُمُ الصَّلَاةَ فَلَا تُقْرِبُوهُمْ

²¹³They are prevented by circumstances beyond their control.

²¹⁴Refer to footnote in 4:43.

²¹⁵The four *rak'ah* prayers are shortened to two *rak'ahs*.

²¹⁶The example of the Prophet (ﷺ) and his companions illustrates that fear is not a condition for this allowance, merely travel.

them and lead them in prayer,²¹⁷ let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allāh has prepared for the disbelievers a humiliating punishment.

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

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

105. Indeed, We have revealed to you, [O Muḥammad], the Book in truth

طَائِفَةٌ مِّنْهُمْ مَعَكُ وَلَيَأْخُذُوا أَسْلِحَتِهِمْ
فَإِذَا سَجَدُوا فَلَيَكُونُوا مِنْ وَرَاءِكُمْ
وَلَنَاتَ طَائِفَةٌ أُخْرَى لَمْ يُصْلُو فَلَيَصُلُوا
مَعَكُ وَلَيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتِهِمْ وَدَ
الَّذِينَ كَفَرُوا لَوْ تَغْفِلُونَ عَنْ أَسْلِحَتِكُمْ
وَأَمْتَعِكُمْ فَيَمْلُؤُنَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً
وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدْيَ مِنْ
مَطْرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتِكُمْ
وَخُدُوْبًا حِذْرَكُمْ إِنَّ اللَّهَ أَعْدَ لِلْكَافِرِينَ
عَذَابًا مُهِينًا ﴿١٧﴾

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيمًا
وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا أَطْمَأْنَتُمْ
فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى
الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٨﴾

وَلَا تَهُنُوا فِي آتِيَّةِ الْقَوْمِ إِنْ تَكُونُوا
تَالِمُونَ فَإِنَّهُمْ بِالْمُؤْمِنِينَ كَمَا تَالَّمُورَ
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ
اللَّهُ عَلِيًّا حَكِيمًا ﴿١٩﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ

²¹⁷ At times of fear on the battleground.

so you may judge between the people by that which Allāh has shown you. And do not be for the deceitful an advocate.

بَيْنَ النَّاسِ بِمَا أَرَنَاكُ اللَّهُ وَلَا تُكْنِي
لِلْخَائِبِينَ حَصِيمًا ﴿١٤﴾

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

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا
رَّحِيمًا ﴿١٥﴾

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

وَلَا تُجَدِّلْ عَنِ الَّذِينَ سَخَّنَتُونَ أَنفُسَهُمْ
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ حَوَانًا أَثِيمًا ﴿١٦﴾

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

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنْ
اللَّهِ وَهُوَ مَعْهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنْ
الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ حُسْنًا ﴿١٧﴾

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

هَتَأْتُمْ هَتُولًا جَدَلُتُمْ عَنْهُمْ فِي الْحَيَاةِ
الْدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ
الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٨﴾

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

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ
يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ﴿١٩﴾

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

وَمَنْ يَكْسِبْ إِثْمًا فَلَنَعَما يَكْسِبْهُ عَلَى
نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٢٠﴾

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

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ
بَرِيئًا فَقَدِ أَحْتَمَلْ مِسْتَنًا وَإِثْمًا مُبِينًا ﴿٢١﴾

himself a slander and manifest sin.

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

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

115. And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken²¹⁸ and drive him into Hell, and evil it is as a destination.

116. Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly gone far astray.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَمْ يَمْتَطِنْ
طَاغِيَةٌ مِنْهُمْ أَنْ يُضْلِلُوكَ وَمَا
يُضْلِلُونَ إِلَّا أَنفُسُهُمْ وَمَا يَصْرُونَكَ مِنْ
شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَعَلِمْتَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ
اللَّهِ عَلَيْكَ عَظِيمًا ﴿١٨﴾

* لَا حَيْثَرِ في كَثِيرٍ مِنْ نَجْوَتِهِمْ إِلَّا مَنْ
أَمْرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ وَمَنْ يَفْعُلْ ذَلِكَ أَبْتِغَاءَ مَرَضَاتِ
اللَّهِ فَسَوْفَ تُؤْتَيهِ أَجْرًا عَظِيمًا ﴿١٩﴾

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ
الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُوَلِّهِ
مَا تَوَلَّ وَتُنْهَلِهِ جَهَنَّمُ وَسَاءَتْ مَصْرَأً
﴿٢٠﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا
دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكُ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿٢١﴾

²¹⁸i.e., make him responsible for his choice.

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

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْثَا وَإِنْ
يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿٤٧﴾

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

لَعْنَةُ اللَّهِ وَفَاكَ لِأَخْتَدَنَ مِنْ عِبَادِكَ
نَصِيبًا مَفْرُوضًا ﴿٤٨﴾

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

وَلَا أُضْلِلُهُمْ وَلَا مُنِيبُهُمْ وَلَا مُرْجِعُهُمْ
فَلَيَبْتَكِنَنَّ إِذَا نَأَيْنَ أَلْتَعِنُهُمْ وَلَا مُرْجِعُهُمْ
فَلَيَعْبِرُنَ حَلْقَ اللَّهِ وَمَنْ يَتَحْذَدْ
الشَّيْطَنَ وَلَيَا مِنْ دُونِ اللَّهِ فَقَدْ حَسَرَ
خُسْرَانًا مُبِينًا ﴿٤٩﴾

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

يَعْدُهُمْ وَيُمْنِيهِمْ وَمَا يَعْدُهُمُ الشَّيْطَنُ إِلَّا
غُرُورًا ﴿٥٠﴾

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

أُولَئِكَ مَا وَهَمُوا جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا
مَحِيصًا ﴿٥١﴾

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

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتِنَا تَجْرِي مِنْ تَحْتِهَا
الْآنَهَرُ خَلِيلِنَا فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا
وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿٥٢﴾

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

لَيْسَ بِأَمَانَتِكُمْ وَلَا أَمَانَى أَهْلِ الْكِتَابِ
مَنْ يَعْمَلْ سُوءًا تُجْزَى بِهِ وَلَا يَجِدْ لَهُ مِنْ
دُونِ اللَّهِ وَلَيَا وَلَا نَصِيرًا ﴿٥٣﴾

124. And whoever does righteous deeds, whether male or female, while being a believer – those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

وَمَنْ يَعْمَلْ مِنَ الْصَّالِحَاتِ مِنْ ذَكَرٍ
أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

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

وَمَنْ أَحْسَنْ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ
إِلَهَ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَأَخْذَ اللَّهَ إِبْرَاهِيمَ حَلِيلًا

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

وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا

127. And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, "Allāh gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them²¹⁹ – and [yet] you desire to marry them – and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good – indeed, Allāh is ever Knowing of it.

وَيَسْأَلُوكُمْ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتَنُكُمْ
فِيهِنَّ وَمَا يُتَنَزَّلُ عَلَيْكُمْ فِي الْكِتَابِ
فِي يَتَمَّى النِّسَاءِ الَّتِي لَا تُؤْتَوْنَهُنَّ مَا
كُتِبَ لَهُنَّ وَتَرَغَبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضْعَفَاتِ مِنَ الْوَلَدِنَ وَأَنْ
تَقُومُوا لِلِّيَتَمَّى بِالْقِسْطِ وَمَا تَفْعَلُو مِنْ
خَيْرٍ فَإِنَّ اللَّهَ كَانَ يَعْلَمُ عَلِيًّا

128. And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them – and settlement is best.

وَإِنِّي أَمْرَأٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ
إِعْرَاضًا فَلَا جُناحَ عَلَيْهِمَا أَنْ يُصْلِحَا
بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأَحْسَرَتِ

²¹⁹i.e., their rights, in general, and their mahr, specifically.

And present in [human] souls is greed.²²⁰ But if you do good and fear Allāh – then indeed Allāh is ever, of what you do, Aware.

الْأَنفُسُ الشَّحَّ وَإِنْ تُخْسِنُوا وَتَتَقَوَّا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ حَسِيرًا



129. And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging.²²¹ And if you amend [your affairs] and fear Allāh – then indeed, Allāh is ever Forgiving and Merciful.

وَلَنْ تَسْتَطِعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ
حَرَصْتُمْ فَلَا تَمْلِئُوا كُلَّ الْمَيْلِ
فَتَذَرُّوهَا كَالْمُعْلَقَةِ وَإِنْ تُصْلِحُوهَا وَتَتَقَوَّا
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا



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

وَإِنْ يَتَفَرَّقَا يُغْنِي اللَّهُ كُلُّاً مِنْ سَعَيْهِ
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا



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

وَإِلَهٌ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَكَ
وَصَّيَّرَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَإِيَّاكُمْ أَنْ آتَقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ
غَيْرًا حَمِيدًا



132. And to Allāh belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs.²²²

وَإِلَهٌ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى
بِاللَّهِ وَكِيلًا



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

إِنْ يَشَاءُ يُدْهِبُكُمْ إِلَيْهَا النَّاسُ وَيَأْتِي

²²⁰i.e., holding on to self-interests.

²²¹Neither divorced nor enjoying the rights of marriage.

²²²Refer to footnote in 3:173.

[in your place]. And ever is Allāh competent to do that.

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

135. O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both.²²³ So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, of what you do, Aware.

136. O you who have believed, believe²²⁴ in Allāh and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allāh, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

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

يَعَاخِرُونَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١﴾

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ
ثَوَابَ الدُّنْيَا وَالآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا
بَصِيرًا ﴿٢﴾

* يَتَأَلَّمُ الَّذِينَ ءَامَنُوا كُونُوا قَوْمِينَ
بِالْقِسْطِ شُهْدَاءَ لِلَّهِ وَلَوْ عَلَى أَنفُسِكُمْ أَوْ
الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَيْرًا أَوْ
فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا فَلَا تَتَبَعُو أَهْوَاهُ أَنْ
تَعْدِلُوا وَإِنْ تَلُوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ حَسِيرًا ﴿٣﴾

يَتَأَلَّمُ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلِهِ وَمَنْ
يَكْفُرُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرَسُولِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا
﴿٤﴾

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ
كَفَرُوا ثُمَّ آزَدُوا كُفْرًا لَمْ يَكُنْ اللَّهُ لِيغْفِرَ
هُمْ وَلَا لِهَدِيهِمْ سَبِيلًا ﴿٥﴾

²²³i.e., more knowledgeable of their best interests. Therefore, adhere to what He has enjoined upon you and testify honestly.

²²⁴i.e., renew, confirm and adhere to your belief.

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

بَشِّرْ الْمُنَافِقِينَ بِأَنَّهُمْ عَذَابًا أَلِيمًا ﴿١﴾

139. Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allāh entirely.²²⁵

الَّذِينَ يَتَّخِذُونَ الْكَفَّارَ أَوْلَيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ أَبْيَغُورُونَ عِنْهُمُ الْعِزَّةُ فَإِنَّ
الْعِزَّةَ لِلَّهِ حُلْيَا ﴿٢﴾

140. And it has already come down to you in the Book [i.e., the Qur’ān] that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them.²²⁶ Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together –

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنِ إِذَا
سَمِعُوكُمْ إِيمَانَ اللَّهِ يُكَفِّرُهُمْ وَيُسْهِلُهُمْ فَلَا
تَقْعُدُوكُمْ مَعَهُمْ حَتَّىٰ يَخْتُضُوا فِي حَدِيثٍ
غَيْرِهِ إِنَّكُمْ إِذَا مَقْتَلُهُمْ إِنَّ اللَّهَ جَامِعُ
الْمُنَافِقِينَ وَالْكَفَّارِ فِي جَهَنَّمَ حُلْيَا ﴿٣﴾

141. Those who wait [and watch] you. Then if you gain a victory from Allāh, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allāh will judge between [all of] you on the Day of Resurrection, and never will Allāh give the disbelievers over the believers a way [to overcome them].²²⁷

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ
مِّنْ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعْنَمُ وَإِنْ كَانَ
لِلْكَفَّارِ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذُ
عَلَيْكُمْ وَمَنْعَكُمْ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ
سَاحِكُمْ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ
لِلْكَفَّارِ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿٤﴾

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

إِنَّ الْمُنَافِقِينَ سَخِدِيْعُونَ اللَّهَ وَهُوَ
خَدِيْعُهُمْ وَإِذَا قَامُوا إِلَى الْأَصْلَوةِ قَامُوا

²²⁵ Being the source of all power and honor, Allāh grants them to whom He wills.

²²⁶ In this world, by participation in their blasphemy, and in the next, where you will share their punishment.

²²⁷ In the Hereafter, but possibly in this world as well.

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

143. Wavering between them, [belonging] neither to these [i.e., the believers] nor to those [i.e., the disbelievers]. And whoever Allāh sends astray – never will you find for him a way.
144. O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allāh against yourselves a clear case?
145. Indeed, the hypocrites will be in the lowest depths of the Fire – and never will you find for them a helper –
146. Except for those who repent, correct themselves, hold fast to Allāh, and are sincere in their religion for Allāh, for those will be with the believers. And Allāh is going to give the believers a great reward.
147. What would Allāh do with [i.e., gain from] your punishment if you are grateful and believe? And ever is Allāh Appreciative²²⁸ and Knowing.
148. Allāh does not like the public mention of evil except by one who has been wronged. And ever is Allāh Hearing and Knowing.

كُسَالٍ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٣﴾

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَتْلَاءٍ وَلَا إِلَى هَتْلَاءٍ وَمَن يُضْلِلَ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿١٤﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخَيِّدُوا الْكَفِرِينَ أَوْيَأُنَا مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَعْلَمُوا إِلَهَ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ﴿١٥﴾

إِنَّ الْمُسْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٦﴾

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَأَعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُوقَتُ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٧﴾

مَا يَفْعُلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَإِمْأَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلَيْمًا ﴿١٨﴾

* لَا تُنْجِبُ اللَّهُ الْجَهَرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن ظَلَمَ وَكَانَ اللَّهُ سَيِّعًا عَلَيْمًا ﴿١٩﴾

²²⁸ Of repentance, self-discipline and good deeds, rewarding for them abundantly.

149. If [instead] you show [some] good or conceal it or pardon an offense – indeed, Allāh is ever Pardoning and Competent.²²⁹

إِنْ تُبَدِّلُو حَيْرًا أَوْ تُخْفِهُ أَوْ تَعْفُوا عَنْ
سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿١٤﴾

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

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ
أَنْ يُفْرِقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ
تُؤْمِنُ بِعَضٍ وَتَكُفُّرُ بِعَضٍ وَيُرِيدُونَ أَنْ
يَتَخَذِّلُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥﴾

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

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًا وَأَعْنَدُنَا
لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٦﴾

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

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَمْ يُفْرِقُوا
بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُوتَاهُمْ
أُجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٧﴾

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

يَسْأَلُكَ أَهْلُ الْكِتَبِ أَنْ تُنَزِّلَ عَلَيْهِمْ
كِتَبًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْثَرَ
مِنْ ذَلِكَ فَقَالُوا أَرْنَا اللَّهَ جَهَرًا فَأَخَذَتْهُمْ
الصَّاعِقةُ بَطْلَمِهِمْ ثُمَّ أَخْنَدُوا الْعِجْلَ مِنْ
بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ
ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَنَاتِنَا مُهِينًا ﴿١٨﴾

154. And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly";

وَرَفَعْنَا فَوْقَهُمُ الْطُورَ بِمِيشَقِهِمْ وَقُلْنَا لَهُمْ
أَدْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي

²²⁹ Allāh is always able to exact retribution, although He pardons out of His grace.

and We said to them, "Do not transgress on the sabbath"; and We took from them a solemn covenant.

155. And [We cursed them]²³⁰ for their breaking of the covenant and their disbelief in the signs of Allāh and their killing of the prophets without right and their saying, "Our hearts are wrapped" [i.e., sealed against reception]. Rather, Allāh has sealed them because of their disbelief, so they believe not, except for a few.²³¹

156. And [We cursed them] for their disbelief and their saying against Mary a great slander²³²

157. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.²³³

158. Rather, Allāh raised him to Himself. And ever is Allāh Exalted in Might and Wise.

159. And there is none from the People of the Scripture but that

السَّيِّدُتِ وَأَخْدَنَا مِنْهُمْ مِيشَقًا غَلِيطًا ﴿١٦﴾

فِيمَا نَقْضُهُمْ مِيشَقُهُمْ وَكُفُرُهُمْ بِعَائِدٍ
اللَّهُ وَقَاتَلُهُمُ الْأَنْبِيَاءَ بَغْيَرِ حَقٍّ وَقَوْلُهُمْ
قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفُرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٧﴾

وَبِكُفُرِهِمْ وَقَوْلُهُمْ عَلَى مَرِيدٍ هَبَّنَا عَظِيمًا ﴿١٨﴾

وَقَوْلُهُمْ إِنَّا قَاتَلْنَا الْمُسِيحَ عِيسَى ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ وَمَا قَاتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ
شُبَهَهُ لَهُمْ وَإِنَّ الَّذِينَ أَخْتَلُفُوا فِيهِ لَفِي شَكٍّ
مِنْهُ مَا هُمْ بِهِ مُعْلِمٌ إِلَّا أَتَبَاعُ الظَّنِّ
وَمَا قَاتَلُوهُ يَقِينًا ﴿١٩﴾

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٠﴾

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَ بِهِ قَبْلَ

²³⁰Another interpretation is "And [We made certain good foods unlawful to them]," based upon verse 160.

²³¹Or "except with little belief."

²³²When they accused her of fornication.

²³³Another meaning is "And they did not kill him, being certain [of his identity]," i.e., they killed another assuming it was Jesus (upon whom be peace).

he will surely believe in him [i.e., Jesus] before his death.²³⁴ And on the Day of Resurrection he will be against them a witness.

مَوْتَهُ ۖ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا



160. For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allāh many [people],

فَبِطْلَمُوا مِنَ الَّذِينَ هَادُوا حَرَمَنَا عَلَيْهِمْ طَبِيعَتِي أَحْلَتْ لَهُمْ وَبَصَدَهُمْ عَنْ سَبِيلِ

اللهِ كَثِيرًا



161. And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment.

وَأَخْذِهِمُ الْرِبَا وَقَدْ هُوَا عَنْهُ وَأَكْلَهُمْ أَمْوَالَ النَّاسِ بِالْبَطْلَمِ وَأَعْنَدَنَا لِكُفَّارِنِ

مِنْهُمْ عَذَابًا أَلِيمًا



162. But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muḥammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakāh and the believers in Allāh and the Last Day – those We will give a great reward.

لَكِنَّ الْرَّسِّحُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْقَانِتِينَ الْأَصْلَوَةَ وَالْمُؤْتَوْرَ الْرَّكْوَةَ وَالْمُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سُنُوتِهِمْ أَجْرًا عَظِيمًا



163. Indeed, We have revealed to you, [O Muḥammad], as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants,²³⁵ Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

* إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُوبَ وَيُوسَفَ وَهَارُونَ وَسُلَيْمانَ وَإِنَّا نَعْلَمُ مَا تَعْمَلُونَ



²³⁴One interpretation is that "his death" refers to that of Jesus after his return to earth. Or it can mean "the death of every individual from among the People of the Scripture."

²³⁵Al-Asbāt. See footnote to 2:136.

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

وَرَسُلًا قَدْ فَصَّلَتْهُمْ عَلَيْكَ مِنْ قَبْلٍ
وَرَسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ
مُوسَى تَكْلِيمًا ﴿١٧﴾

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

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّا يَكُونُ لِلنَّاسِ
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرَّسُلِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿١٨﴾

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

لَكِنَّ اللَّهَ يَشْهُدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ
يَعْلَمُهُ وَالْمَلَائِكَةُ يَشْهُدُونَ وَكَفَى بِاللَّهِ
سَهِيدًا ﴿١٩﴾

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

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ
ضُلُّوا ضَلَالًا بَعِيدًا ﴿٢٠﴾

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

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنْ اللَّهُ لِيغْفِرُ
لَهُمْ وَلَا لِيَتَدِيهُمْ طَرِيقًا ﴿٢١﴾

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

إِلَّا طَرِيقَ جَهَنَّمَ خَلِدِينَ فِيهَا أَبَدًا وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٢﴾

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

يَنَأِيُّهُ النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ
مِنْ رَبِّكُمْ فَقَامُوا حَيْرًا لَكُمْ وَإِنْ تَكُفُرُوا
فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ
اللَّهُ عَلَيْهِ حَكِيمًا ﴿٢٣﴾

171. O People of the Scripture, do not commit excess in your religion²³⁶ or say about Allāh except the truth. The Messiah, Jesus the son of Mary, was but a messenger of Allāh and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allāh and His messengers. And do not say, "Three"; desist – it is better for you. Indeed, Allāh is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs.

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

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

174. O mankind, there has come to you a conclusive proof from your

يَأَهْلَ الْكِتَابَ لَا تَغْلُو فِي دِينِكُمْ وَلَا
تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ
أَفْنَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَامْبَثُوا بِاللَّهِ
وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتُهُمْ خَيْرًا
لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَجْدٌ سُبْحَانَهُ أَنْ
يَكُونَ لَهُ وَلَدٌ لَّهُ مَا فِي الْأَسْمَاءِ وَمَا
فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٧٦﴾

لَنْ يَسْتَكْفِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا
لِّلَّهِ وَلَا الْمَلَائِكَةُ الْمُقْرَبُونَ وَمَنْ يَسْتَكْفِفُ
عَنْ عِبَادَتِهِ وَيَسْتَكْفِفُ كِبِيرُ فَسَيِّخُرُهُمْ إِلَيْهِ
جَمِيعًا ﴿٧٧﴾

فَإِنَّمَا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِيؤْفَيْهِمْ أَجُورُهُمْ وَبَرِيدُهُمْ مِّنْ فَضْلِهِ
وَإِنَّمَا الَّذِينَ أَسْتَكْفَفُوا وَأَسْتَكْبَرُوا
فَيَعْدِيهِمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ
مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٧٨﴾

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَنٌ مِّنْ رَّبِّكُمْ

²³⁶Such as attributing divine qualities to certain creations of Allāh or revering them excessively.

Lord, and We have sent down to you a clear light.²³⁷

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

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

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿٢٣٧﴾

فَأَمَّا الَّذِينَ ءامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخَلُهُمْ فِي رَحْمَةِ مِنْهُ وَقَضَلَ وَبَدِيلَمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا ﴿٢٣٨﴾

يَسْتَفْتُونَكَ قُلْ اللَّهُ يُفْتِيْكُمْ فِي الْكَلَّةِ إِنْ آتَيْتُمْ هَلْكَ لَيْسَ لَهُ وَلَدٌ وَلَمْ يَأْخُذْ فَلَهَا نِصْفٌ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا أَنْتَيْنِ فَلَهُمَا الْثُلُثُانِ مَا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوْ وَاللَّهُ يُكَلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٩﴾

²³⁷ Showing the truth (i.e., the Qur'ān).