

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah An-Nisa | The Women

Verses: 176

Revelation: madinah

Pg.77

1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
مِّنْ نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝١

O. mankind. Fear. your Lord. the One Who. created you. from. a soul.
single. and created. from it. its mate. and dispersed. from both of them.
men. many. and women. And fear. Allah. (through) Whom. you ask. [with
it]. and the wombs. Indeed. Allah. is. over you. Ever-Watchful. (1).

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 whom¹ you ask one another,² and the wombs.³ Indeed Allāh is ever,⁴ over you, an Observer.⁵

Footnote 1: In whose name. Footnote 2: i.e., request favors and demand rights. Footnote 3: i.e., fear Allāh in regard to relations of kinship. Footnote 4: When used in conjunction with Allāh's attributes, the word "ever" (occurring repeatedly throughout this sūrah and elsewhere, such as in sūrah al-Aḥzāb) is quite inadequate in imparting the sense of continuation expressed by the word "kāna" in Arabic, which indicates "always was, is, and always will be." Footnote 5: Ever-present and taking account of everything.

وَأْتُوا الْيَتَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا
الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ
أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

And give. (to) the orphans. their wealth. and (do) not. exchange. the bad. with the good. and (do) not. consume. their wealth. with. your wealth. Indeed, it. is. a sin. great. (2).

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.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ
فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ
وَتِلْكَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۖ ذَٰلِكَ
أَدْنَىٰ أَلَّا تَعُولُوا ۖ ﴿٣﴾

And if. you fear. that not. you will be able to do justice. with. the orphans. then marry. what. seems suitable. to you. from. the women. two. or three. or four. But if. you fear. that not. you can do justice. then (marry) one. or. what. possesses. your right hand. That. (is) more appropriate. that (may) not. you oppress. (3).

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].

Pg.77

4

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ
لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا
مَّرِيئًا ﴿٢﴾

And give. the women. their dower. graciously. But if. they remit. to you. of. anything. of it. (on their) own. then eat it. (in) satisfaction. (and) ease. (4).

4. And give the women [upon marriage] their [bridal] gifts¹ graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.²

Footnote 1: The obligatory bridal gift (mahr).Footnote 2: Knowing that it is lawful.
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Pg.77

5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ
 اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا
 وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝

And (do) not. give. the foolish. your wealth. which. (was) made. (by)
 Allah. for you. a means of support. (but) provide (for) them. with it. and
 clothe them. and speak. to them. words. (of) kindness. (5).

5. And do not give the weak-minded your property,¹ 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.

Footnote 1: - Although it is their property, Allāh (subhānahu 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.

وَابْتَغُوا الْيَتَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ
 فَإِنْ أَنْسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ
 أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ

يَكْبَرُوا^ط وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ^ج
وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ^ط فَإِذَا
دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ^ط
وَكَفَى بِاللَّهِ حَسِيبًا ⑥

And test. the orphans. until. [when]. they reach[ed]. (the age of) marriage. then if. you perceive. in them. sound judgement. then deliver. to them. their wealth. And (do) not. eat it. extravagantly. and hastily. (fearing) that. they will grow up. And whoever. is. rich. then he should refrain. and whoever. is. poor. then let him eat (of it). in a fair manner. Then when. you deliver. to them. their wealth. then take witnesses. on them. And is sufficient. Allah. (as) a Reckoner. (6).

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.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ^ص وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرُ^ط
نَصِيبًا مَّفْرُوضًا ④

For the men. a portion. of what. (is) left. (by) the parents. and the near relatives. and for the women. a portion. of what. (is) left. (by) parents. and the near relatives. of what. (is) little. of it. or. much . a portion. obligatory. (7).

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.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ

قَوْلًا مَّعْرُوفًا ﴿٨﴾

And when. present. (at) the (time of) division. (of). the relatives. and the orphans. and the poor. then provide them. from it. and speak. to them. words. (of) kindness. (8).

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.

Pg.78

9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ
ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ ۖ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

And let fear . those who. if. they left. from. behind. offspring. weak. (and) they would have feared. about them. So let them fear. Allah. and let them speak. words. appropriate. (9).

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.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا
 إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ
 سَعِيرًا ﴿١٠﴾

Indeed. those who. consume. wealth. (of) the orphans. wrongfully. only.
 they consume. in. their bellies. fire. and they will be burned. (in) a Blazing
 Fire. (10).

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].

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي مِثْلُ
 حَظِّ الْأُنثَيَيْنِ ۖ فَإِنْ كُنَّ نِسَاءً فَوْقَ
 اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ كَانَتْ
 وَاحِدَةً فَلَهَا النِّصْفُ ۖ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ

مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ
فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوُهُ فَلِلْمِثَّةِ
الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْمِثَّةِ
السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ
دَيْنٍ ۖ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ
أَقْرَبُ لَكُمْ نَفْعًا ۖ فَرِيضَةٌ مِّنَ اللَّهِ ۖ إِنْ
اللَّهُ كَانَ عَلِيمًا حَكِيمًا ۝

Instructs you. Allah. concerning. your children . for the male. like. (the) portion. (of) two females. But if. there are. (only) women. more (than). two. then for them. two thirds. (of) what. he left. And if. (there) is. (only) one. then for her. (is) half. And for his parents. for each. one. of them. a sixth. of what. (is) left. if. is. for him. a child. But if. not. is. for him. any child. and inherit[ed] him. his parents. then for his mother. (is) one third. And if. are. for him. brothers and sisters. then for his mother. (is) the sixth. from. after. any will. he has made. [of which]. or. any debt. Your parents. and your children . not. you know. which of them. (is) nearer. to you. (in) benefit. An obligation. from. Allah. Indeed. Allah. is. All-Knowing. All-Wise. (11).

11. Allāh instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate.¹ And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth,² after any bequest he [may have] made or debt.³ Your parents or your children - 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.

Footnote 1: Literally, "that which he left."Footnote 2: Although the siblings themselves do not inherit in this case.Footnote 3: Based upon prophetic ḥadīths, scholars have ruled that debt takes precedent over a bequest, that a bequest may not include any who inherit by law, and that the total bequest may not be more than one third of one's estate. After the fulfillment of debts and bequests (if any), the remainder of the estate is to be divided according to the ordinances in this sūrah.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ
يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ

فَلَکُمُ الرُّبْعُ مِمَّا تَرَکُنْ مِنْ بَعْدِ وَصِيَّةٍ
يُوصِيَنَّ بِهَا أَوْ دَيْنٌ ^ط وَلَهُنَّ الرُّبْعُ مِمَّا
تَرَکْتُمْ إِنْ لَمْ يَكُنْ لَکُمْ وَلَدٌ ^ج فَإِنْ كَانَ
لَکُمْ وَلَدٌ فَلَهُنَّ الثُّنُنُ مِمَّا تَرَکْتُمْ مِنْ
بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ^ط وَإِنْ كَانَ
رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ
أُخْتُ فَلِکُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ^ج فَإِنْ
كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَکَاءُ فِي
الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ ^ل

غَيْرَ مُضَارٍّ^ج وَصِيَّةً مِّنَ اللَّهِ^ط وَاللَّهُ عَلِيمٌ حَلِيمٌ^ط ١٢

And for you. (is) half. (of) what. (is) left. by your wives. if. not. is. for them. a child. But if. is. for them. a child. then for you. (is) the fourth. of what. they left. from. after. any will. they have made. [for which]. or. any debt. And for them. (is) the fourth. of what. you left. if. not. is. for you. a child. But if. is. for you. a child. then for them. (is) the eighth. of what. you left. from. after. any will. you have made. [for which]. or. any debt. And if. [is]. a man. (whose wealth) is to be inherited. (has) no parent or child. or. a women. and for him. (is) a brother. or. a sister. then for each. one. of (the) two. (is) the sixth. But if. they are. more. than. that. then they. (are) partners. in. the third. from. after. any will. was made. [for which]. or. any debt. without. (being) harmful. An ordinance. from. Allah. And Allah. (is) All-Knowing. All-Forbearing. (12).

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,¹ after any bequest which was made or debt, as long as there is no detriment

[caused].² [This is] an ordinance from Allāh, and Allāh is Knowing and Forbearing.

Footnote 1:

These shares are divided equally between males and females. The siblings referred to in this verse are from the mother's side only. Those from the father or both parents are mentioned in Āyah 176.

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

Pg.79

13

تِلْكَ حُدُودُ اللَّهِ ۖ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

These. (are the) limits. (of) Allah. and whoever. obeys. Allah. and His Messenger. He will admit him. (to) Gardens. flows. from. underneath them. the rivers . (will) abide forever. in it. And that. (is) the success. [the] great. (13).

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.

وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ
يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ
مُّهِينٌ ﴿١٤﴾

And whoever. disobeys. Allah. and His Messenger. and transgresses. His limits . He will admit him. (to) Fire. (will) abide forever. in it. And for him. (is) a punishment. humiliating. (14).

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.

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ
فَأُتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةٌ مِّنكُمْ ۚ فَإِنْ
شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ

يَتَوَفَّهِنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ⑮

And those who. commit. [the] immorality. from. your women. then call to witness. against them. four. among you. And if. they testify. then confine them. in. their houses. until. comes to them. [the] death. or. makes. Allah. for them. a way. (15).

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

Footnote 1: The witnesses must swear to actually having seen the act taking place. Footnote 2: The "other way" (i.e., penalty) was later revealed in 24:2, canceling the ruling in this verse.

وَالَّذِينَ يَأْتِيْنَهَا مِنْكُمْ فَادُّوْهُمَاۖ فَاِنْ تَابَا
وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَاۖ اِنَّ اللّٰهَ كَانَ
تَوَّابًا رَّحِيْمًا ⑯

And the two who. commit it. among you. then punish both of them. But if. they repent. and correct themselves. then turn away. from both of them. Indeed. Allah. is. Oft-Forgiving. Most-Merciful. (16).

16. And the two¹ 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.

Footnote 1: - Scholars differ over whether "the two" refers to two of the same sex (i.e., homosexuals) or those of opposite sexes. In either case, later rulings outlined in the sunnah have replaced this one.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ
فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ^ط وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ⑫

Only. the acceptance of repentance. by. Allah. (is) for those who. do. the evil. in ignorance. then. they repent. from. soon after. Then those. will have forgiveness. (from) Allah. upon them. and is. Allah. All-Knowing. All-Wise. (17).

17. The repentance accepted by Allāh is only for those who do wrong in ignorance [or carelessness] and then repent soon [after].¹ It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise.

Footnote 1: - Scholars have also interpreted "soon" to mean before death.

Pg.80

18

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ
حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي
تُبْتُ الْعُنَٰنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝١٨

And not. (is) the acceptance of repentance. for those who. do. the evil deeds. until. when. approaches. one of them. [the] death. he says. Indeed I. repent. now. and not. those who. die. while they. (are) disbelievers. Those . We have prepared. for them. a punishment. painful. (18).

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ
تَرِثُوا النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ
لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ
يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۚ وَعَاشِرُوهُنَّ
بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ
تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا ۝١٩

O you. who. believe[d]. Not. (is) lawful. for you. that. you inherit. the women. (by) force. And not. you constraint them. so that you may take. a part. (of) what. you have given them. except. that. they commit. immorality. open. And live with them. in kindness. But if. you dislike them. then perhaps. that. you dislike. a thing. and has placed. Allah. in it. good. much. (19).

19. O you who have believed, it is not lawful for you to inherit women by compulsion.¹ And do not make difficulties for them in order to take [back] part of what

you gave them² 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.

Footnote 1: The deceased man's heirs have no rights of marriage or otherwise over his widow. Footnote 2: At the time of marriage as mahr.

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ
وَأَتَيْتُمْ أَحَدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا
مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا

٢٠

And if. you intend. replacing. a wife. (in) place. (of) a wife. and you have given. one of them. heap (of gold). then (do) not. take away. from it. anything. Would you take it. (by) slander. and a sin. open. (20).

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?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى
بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

And how. could you take it. when surely. has gone . one of you. to.
another. and they have taken. from you. covenant. strong. (21).

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

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ
إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا
وَسَاءَ سَبِيلًا ﴿٢٢﴾

And (do) not. marry. whom. married. your fathers. of. the women. except.
what. has. passed before. indeed it. was. an immorality. and hateful. and
(an) evil. way. (22).

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

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

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ
وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُ الَّذِينَ أَرْضَعْنَكُمْ
وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ
وَرَبَائِبُكُمْ الَّتِي فِي حُجُورِكُمْ مِّنْ
نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ^١ فَاِنْ لَمْ
تَكُونُوا دَخَلْتُمْ بِهِنَّ^٢ فَلَا جُنَاحَ عَلَيْكُمْ^٣
وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ^٤

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ

سَلَفَ ٥ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٣﴾



Forbidden. to you. (are) your mothers. and your daughters. and your sisters. and your father's sisters. and your mother's sisters. and daughters. (of) brothers. and daughters. (of) sisters. and (the) mothers. who. nursed you. and your sisters. from. the nursing. and mothers. (of) your wives. and your step daughters. who. (are) in. your guardianship. of. your women. whom. you had relations. with them. but if. not. you had. relations. with them. then (there is) no. sin. on you. And wives. (of) your sons. those who. (are) from. your loins. and that. you gather together. [between]. two sisters. except. what. has. passed before. Indeed. Allah. is. Oft-Forgiving. Most-Merciful. (23).

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.¹ Indeed, Allāh is ever Forgiving and Merciful.

Footnote 1: - See previous footnote.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
 أَيْمَانُكُمْ ۚ كَتَبَ اللَّهُ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ
 مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ
 مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۖ فَبِمَا
 اسْتَبْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ
 فَرِيضَةً ۖ وَلَا جُنَاحَ عَلَيْكُمْ فِيهَا
 تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۖ إِنَّ اللَّهَ
 كَانَ عَلِيمًا حَكِيمًا ﴿٢٢﴾

And (prohibited are) the ones who are married. of. the women. except. whom. you possess. rightfully. Decree. (of) Allah. upon you. And are lawful. to you. what. (is) beyond. that. that. you seek. with your wealth. desiring to be chaste. not. (to be) lustful. So what. you benefit[ed]. of it. from them. so you give them. their bridal due. (as) an obligation. And (there is) no. sin. on you. concerning what. you mutually agree. of it.

from. beyond. the obligation. Indeed. Allah. is. All-Knowing. All-Wise.
(24).

24. And [also prohibited to you are all] married women except those your right hands possess.¹ [This is] the decree of Allāh upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation² 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.

Footnote 1: i.e., slaves or war captives who had polytheist husbands. Footnote 2: The mahr, a specified gift to the bride required of the man upon marriage.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ
أَيْبَانُكُمْ مِنْ فَتَاتِكُمُ الْمُؤْمِنَاتِ ۖ وَاللَّهُ
أَعْلَمُ بِأَيْبَانِكُمْ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۚ

فَأَنْكِحُوهُنَّ بِأَذْنِ أَهْلِهِنَّ وَأَتُوهُنَّ
أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا
أُحْصِنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ^ط
ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ^ط وَأَنْ
تَصْبِرُوا خَيْرٌ لَكُمْ^ط وَاللَّهُ غَفُورٌ رَحِيمٌ

And whoever. (is) not. able to. among you. afford. to. marry. the free
chaste. [the] believing women. then (marry) from. what. possess[ed]. your
right hands. of. your slave girls . (of) the believers. And Allah. knows
best. about your faith. You. (are) from. (one) another. So marry them. with
(the) permission. (of) their family. and give them. their bridal due. in a fair
manner. (They should be) chaste. not. those who commit immorality. and
not. those who take. secret lovers. Then when. they are married. and if.
they commit. adultery. then for them. (is) half. (of) what. (is) on. the free

chaste women. of. the punishment. That. (is) for whoever. fears.
committing sin. among you. and that. you be patient. (is) better. for you.
And Allah. (is) Oft-Forgiving. Most Merciful. (25).

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.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ
الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ط

وَاللَّهُ عَلَيْهِ حَكِيمٌ ﴿٢٦﴾

Wishes. Allah. to make clear. to you. and to guide you. (to) ways. (of) those. from. before you. and (to) accept repentance. from you. And Allah. (is) All-Knowing. All-Wise. (26).

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.

Pg.83

27

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ^{قف} وَيُرِيدُ
الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا
عَظِيمًا ﴿٢٧﴾

And Allah. wishes. to. accept repentance. from you. but wish. those who. follow. the passions. that. you deviate . (into) a deviation. great. (27).

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

Pg.83

28

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ^ج وَخُلِقَ
الْإِنْسَانُ ضَعِيفًا ②٨

Wishes. Allah. to. lighten. for you. and was created. the mankind. weak.
(28).

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

Pg.83

29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ
تَرَاضٍ مِّنْكُمْ^{قف} وَلَا تَقْتُلُوا أَنْفُسَكُمْ^ط إِنَّ
اللَّهَ كَانَ بِكُمْ رَحِيمًا ②٩

O you. who. believe[d]. (Do) not. eat. your wealth. between yourselves.
unjustly. But. that. (there) be. business. on. mutual consent. among you.
And (do) not. kill. yourselves. Indeed. Allah. is. to you. Most Merciful.
(29).

29. O you who have believed, do not consume one
another's wealth unjustly¹ but only [in lawful] business by

mutual consent. And do not kill yourselves [or one another]. Indeed, Allāh is to you ever Merciful.

Footnote 1: - i.e., unlawfully or under false pretense.

Pg.83

30

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ
نُصْلِيهِ نَارًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

٣٠

And whoever. does. that. (in) aggression. and injustice. then soon. We (will) cast him. (into) a Fire. And is. that. for. Allah. easy. (30).

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

Pg.83

31

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ
عَنكُمُ سَيِّئَاتِكُمْ وَنُدْخِلْكُمُ مُّدْخَلًا

If. you avoid. great (sins). (of) what. you are forbidden. from [it]. We will remove. from you. your evil deeds. and We will admit you. (to) an entrance. noble. (31).

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].

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى
بَعْضٍ ۖ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا^ط
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ^ط وَسْأَلُوا
اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ

And (do) not. covet. what. (has) bestowed. Allah. [with it]. some of you. over. others. For men. (is) a share. of what. they earned. and for women. (is) a share. of what. they earned. And ask. Allah. of. His bounty. Indeed. Allah. is. of every. thing. All-Knower. (32).

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 of¹ what they have earned. And ask Allāh of His bounty. Indeed Allāh is ever, of all things, Knowing.

Footnote 1: - This may refer to shares of inheritance, wages and reward in the Hereafter.

Pg.83

33

وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدِينَ
وَالْأَقْرَبُونَ^ط وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ
فَأَتَوْهُمْ نَصِيبُهُمْ^ط إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ شَهِيدًا ﴿٣٣﴾

And for all. We (have) made. heirs. of what. (is) left. (by) the parents. and the relatives. And those whom. pledged. your right hands . then give them. their share. Indeed. Allah. is. over. every. thing. a Witness. (33).

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.¹ Indeed Allāh is ever, over all things, a Witness.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ
اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ ۖ فَالْصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ
لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۖ وَالَّتِي تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا
تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۖ إِنَّ اللَّهَ كَانَ عَلِيمًا
كَبِيرًا ﴿٣٣﴾

[The] men. (are) protectors. of. the women. because. (has) bestowed.
Allah. some of them. over. others. and because. they spend. from. their

wealth. So the righteous women. (are) obedient. guarding. in the unseen. that which. (orders) them to guard. (by) Allah. And those (from) whom. you fear. their ill-conduct. then advise them. and forsake them. in. the bed. and [finally] strike them. Then if. they obey you. then (do) not. seek. against them. a way. Indeed. Allah. is. Most High. Most Great. (34).

34. Men are in charge of women¹ by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard.² But those [wives] from whom you fear arrogance³ - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly].⁴ But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand.

Footnote 1: This applies primarily to the husband-wife relationship. Footnote 2: i.e., their husbands' property and their own chastity. Footnote 3: i.e., major rebellion or refusal of basic religious obligations. Footnote 4: This final disciplinary measure is more psychological than physical. It may be resorted to only after failure of the first two measures and when it is expected to amend the situation and prevent family breakup; otherwise, it is not acceptable. The Prophet 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.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا
مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا
إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۖ إِنَّ اللَّهَ كَانَ
عَلِيمًا خَبِيرًا ﴿٣٥﴾

And if. you fear. a dissension. between (the) two of them. then send. an arbitrator. from. his family. and an arbitrator. from. her family. If. they both wish. reconciliation. will cause reconciliation. Allah. between both of them. Indeed. Allah. is. All-Knower. All-Aware. (35).

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.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ وَابْنِ
السَّبِيلِ ۖ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۖ إِنَّ اللَّهَ
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

And worship. Allah. And (do) not. associate. with Him. anything. and to the parents. (do) good. and with. the relatives. and the orphans. and the needy. and the neighbor. (who is). near. and the neighbor. (who is) farther away. and the companion. by your side. and the. traveler. and what. possess[ed]. your right hands. Indeed. Allah. (does) not. love. (the one) who. is. [a] proud. (and) [a] boastful. (36).

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,¹ the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful,

Footnote 1: - i.e., those whose acquaintance you have made. Also interpreted as the wife.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ ۖ وَاعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

ج
٣٧

Those who. are stingy. and order. the people. [of] stinginess. and hide.
what. (has) given them. Allah. of. His Bounty . and We (have) prepared.
for the disbelievers. a punishment. humiliating. (37).

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

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۖ

وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ③٨

And those who. spend. their wealth. to be seen. (by) the people. and not. they believe. in Allah. and not. in the Day. the Last. and whoever. has. the Shaitaan. for him. (as) companion . then evil. (is he as) a companion. (38).
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.

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ٥ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ③٩

And what. (is) against them. if. they believed. in Allah. and the Day. the Last. and spent. from what. (has) provided them. Allah. And is. Allah. about them. All-Knower. (39).

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.

Pg.85

40

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ
حَسَنَةً يُضْعِفُهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا
عَظِيمًا ﴿٤٠﴾

Indeed. Allah. (does) not. wrong. (as much as) weight. (of) an atom. And if. there is. a good. He doubles it. and gives. from. near Him. a reward. great. (40).

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.

Pg.85

41

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

So how (will it be). when. We bring. from. every. nation. a witness. and We bring. you. against. these (people). (as) a witness. (41).

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?

Pg.85

42

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ
لَوْ تُسَوَّى بِهِمُ الْأَرْضُ ۖ وَلَا يَكْتُمُونَ اللَّهَ
حَدِيثًا ﴿٤٢﴾

(On) that Day. will wish. those who. disbelieved. and disobeyed. the Messenger. if. was leveled. with them. the earth. and not. they will (be able to) hide. (from) Allah. (any) statement. (42).

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.

Pg.85

43

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ
وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى
تَغْتَسِلُوا^ط وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ
أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايَةِ أَوْ
لَسْتُمْ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَسَّبَوْا صَعِيدًا طَيِّبًا فَاْمَسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ^ط إِنَّ اللَّهَ كَانَ عَفُورًا
غَفُورًا ۝٤٣

O you. who. believe[d]. (Do) not. go near. the prayer. while you. (are) intoxicated. until. you know. what. you are saying. and not. (when you are) impure. except. (when) passing. (through) a way. until. you have bathed. And if. you are. ill. or. on. a journey. or. came. one. of you. from. the toilet. or. you have touched. the women. and not. you find. water. then do tayammum. (with) earth. clean. and wipe (with it). your faces. and your hands. Indeed. Allah. is. Oft-Pardoning. Oft-Forgiving. (43).

43. O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying¹ or in a state of janābah,² except those passing

through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning³ and Forgiving.

Footnote 1: The use of intoxicants was later prohibited completely. See 5:90-

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

ejaculation. Footnote 3: Literally, able to erase and remove sins completely, leaving no trace of them in the record of deeds.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن
تَضِلُّوا السَّبِيلَ ﴿٣٣﴾

Did not. you see. [towards]. those who. were given. a portion. of. the Book. purchasing. [the] error. and wishing. that. you stray. (from) the way. (44).

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?

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ^ط وَكَفَى بِاللَّهِ وَلِيًّا^ز
 وَكَفَى بِاللَّهِ نَصِيرًا ④٥

And Allah. knows better. about your enemies. and (is) sufficient. Allah. (as) a Protector. and sufficient. (is) Allah. (as) a Helper. (45).

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

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ
 مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ
 غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِالسِّنْتِهِمْ وَطَعْنًا
 فِي الدِّينِ^ط وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا
 وَاسْمِعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ^ز

وَلَكِنْ لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٣٦﴾

Of. those who. are Jews. they distort. the words. from. their places. and they say. We hear[d]. and we disobey[ed]. and "Hear. not. to be heard. and "Raina. twisting. [with] their tongues. and defaming. [in]. the religion. And if. [that] they. (had) said. We hear[d]. and we obey[ed]. and "Hear. and look (at) us. surely it (would) have been. better. for them. and more suitable. [And] but. cursed them. Allah. for their disbelief. so not. they believe. except. a few. (46).

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

Footnote 1: See footnote to 2:104. Footnote 2: Or "except with little belief."

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا
مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ أَنْ نَطْمِسَ
وُجُوهًا فنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ
كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا ﴿٣٧﴾

O you. who. (have) been given. the Book. believe. in what. We (have) revealed. confirming. what is. with you. from. before. [that]. We efface. faces. and turn them. on. their backs. or. We curse them. as. We cursed. companions. (of) the Sabbath. And is. (the) command. (of) Allah. (always) executed. (47).

47. O you who were given the Scripture, believe in what We have sent down [to Prophet Muḥammad (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.¹ And ever is the matter [i.e., decree] of Allāh accomplished.

Footnote 1: - See 7:163-166.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا
دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٣٨﴾

Indeed. Allah. (does) not. forgive. that. partners be associated. with Him. but He forgives. from. other than. that. for whom. He wills. And whoever. associates partners. with Allah. then surely. he has fabricated. a sin . tremendous. (48).

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.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۖ بَلِ
اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا

Do not. you see. [towards]. those who. claim purity. (for) themselves. Nay. (it is) Allah. He purifies. whom. He wills. and not. they will be

wronged. (even as much as) a hair on a date-seed. (49).

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].

Pg.86

50

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ط
وَكَفَى بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

See. how. they invent. about. Allah. [the] lie. and sufficient. is it . (as) a sin. manifest. (50).

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

Pg.86

51

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ

وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى
مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥١﴾

Do not. you see. [towards]. those who. were given. a portion. of. the Book. They believe. in the superstition. and the false deities. and they say. for those who. disbelieve[d]. These. (are) better guided. than. those who. believe[d]. (as to the) way. (51).

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"?

Pg.87

52

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ^ط وَمَنْ يَلْعَنِ
اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا^ط ﴿٥٢﴾

Those. (are) the ones. (who have been) cursed. (by) Allah. and whoever. (is) cursed. (by) Allah. then never. will you find. for him. (any) helper. (52).

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

Pg.87

53

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا
يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

Or. for them. (is) a share. of. the Kingdom. Then. not would. they give.
the people. (even as much as the) speck on a date seed. (53).

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.

Pg.87

54

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ
مِّنْ فَضْلِهِ ۚ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ
الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَهُمْ مَّلَكًا عَظِيمًا

﴿٥٤﴾

Or. are they jealous. (of) the people. for. what. gave them. Allah. from.
His Bounty. But surely. We gave. (the) family. (of) Ibrahim. the Book. and
[the] wisdom. and [We] gave them. a kingdom. great. (54).

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 wisdom¹ and conferred upon them a great kingdom.

Footnote 1: - Prophetic teachings.

Pg.87

55

فَمِنْهُمْ مَّنْ أَمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ
عَنْهُ ۖ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

Then of them. (are some) who. believed. in him. and of them. (are some) who. turned away. from him. and sufficient. (is) Hell. (as a) Blazing Fire. (55).

55. And some among them believed in it,¹ and some among them were averse to it. And sufficient is Hell as a blaze.

Footnote 1: - In what was given to them. Also interpreted as "in him," i.e., Muḥammad (ﷺ).

Pg.87

56

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ
نَارًا ۖ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ

جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۖ إِنَّ اللَّهَ

كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

Indeed. those who. disbelieved. in Our Signs. soon. We will burn them. (in) a Fire. Every time. are roasted. their skins. We will change their. skins. for other (than) that. so that they may taste. the punishment. Indeed. Allah. is. All-Mighty. All-Wise. (56).

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.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا

أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

And those who. believe[d]. and did. the good deeds. We will admit them. (in) Gardens. flows. from. underneath it. the rivers. will abide. in it. forever. For them. in it. (are) spouses. pure. and We will admit them. (in the) shade. thick. (57).

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.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَتِ إِلَىٰ
أَهْلِهَا ۖ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ
تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ
بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

Indeed. Allah. orders you. to. render. the trusts. to. their owners. and when. you judge. between. the people. to. judge. with justice. Indeed. Allah. excellently. advises you. with it. Indeed. Allah. is. All-Hearing. All-Seeing. (58).

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

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

Pg.87

59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you. who. believe[d]. Obey. Allah. and obey. the Messenger. and those. (having) authority. among you. Then if. you disagree. in. anything. refer it. to. Allah. and the Messenger. if. you. believe. in Allah. and the Day. [the] Last. That. (is) best. and more suitable. (for final) determination. (59).

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.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا
 بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
 يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ
 أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۗ وَيُرِيدُ الشَّيْطَانُ
 أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

Do not. you see. [towards]. those who. claim. that they. believe. in what. (is) revealed. to you. and what. was revealed. from. before you. They wish. to. go for judgment. to. the false deities. and surely. they were ordered. to. reject. [with] it. And wishes. the Shaitaan. to. mislead them. astray . far away. (60).

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 *tāghūt*,¹ while they were commanded to reject it; and Satan wishes to lead them far astray.

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

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ
وَالِیَ الرَّسُولِ رَأَيْتَ الْمُنْفِقِينَ یُصْذَوْنَ
عَنْكَ صُدُودًا ۖ ﴿٦١﴾

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

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.

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ ثُمَّ جَاءُوكَ یَحْلِفُونَ ۖ بِاللَّهِ إِنْ
أَرَدْنَا إِلَّا أَحْسَنًا وَتَوْفِيقًا ۖ ﴿٦٢﴾

So how. when. befalls them. disaster. for what. sent forth. their hands.
then. they come to you. swearing. by Allah. Not. we intended. except.
good. and reconciliation. (62).

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."

Pg.88

63

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ^ق
فَاعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي
أَنْفُسِهِمْ قَوْلًا بَلِيغًا ⑥٣

Those. (are) the ones who . knows. Allah. what. (is) in. their hearts. so turn away. from them. and admonish them. and say. to them. concerning. their souls. a word. penetrating. (63).

63. Those are the ones of whom Allāh knows what is in their hearts, so turn away from them¹ but admonish them and speak to them a far-reaching [i.e., effective] word.

Footnote 1: - i.e., use not violence against them.
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Pg.88

64

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
اللَّهِ ۖ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٣﴾

And not. We sent. any. Messenger. except. to be obeyed. by (the) permission. (of) Allah. And if. [that] they. when. they wronged. themselves. (had) come to you. and asked forgiveness. (of) Allah. and asked forgiveness. for them. the Messenger. surely they would have found. Allah. Oft-Forgiving. Most Merciful. (64).

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.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ
فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا ۝٦٥

But no. by your Lord. not. will they believe. until. they make you judge.
about what. arises. between them. then. not. they find. in. themselves. any
discomfort. about what. you (have) decided. and submit. (in full)
submission. (65).

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.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا
أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا

فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ^ط وَلَوْ أَنَّهُمْ فَعَلُوا
مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ
تَثْبِيٓتًا ﴿٦٦﴾

And if. [that] We. (had) decreed. on them. that. Kill. yourselves. or. Go forth. from. your homes. not. they would have done it. except. a few. of them. But if. [that] they. had done. what. they were advised. with [it]. surely (it) would have been. better. for them. and stronger. strengthen(ing). (66).

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].

وَإِذَا لَا تَأْتِيهِمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

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

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

وَلَهَدَيْنُهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

And We would have guided them. (to the) way. (the) straight. (68).

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

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسَنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

And whoever. obeys. Allah. and the Messenger. then those. (will be) with. those whom. has bestowed (His) Favor. Allah. upon them . of. the Prophets. and the truthful. and the martyrs. and the righteous. And excellent. (are) those. companion(s). (69).

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.

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۖ وَكَفَىٰ بِاللهِ عَلِيمًا



That. (is) the Bounty. of. Allah. and sufficient. Allah. (as) All-Knower. (70).

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

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ
فَإِنْفِرُوا ثُبَاتٍ أَوْ إِنْفِرُوا جَمِيعًا ﴿٤١﴾

O you. who. believe[d]. Take. your precautions. and advance. (in) groups. or. advance. all together. (71).

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

وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْطِئَنَّ فَإِنْ أَصَابَتْكُمْ
مُصِيبَةٌ قَالْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ
أَكُنْ مَعَهُمْ شَهِيدًا ﴿٤٢﴾

And indeed. among you. (is he) who. lags behind. then if. befalls you. a disaster. he said. Verily. (has) favored. Allah. [on] me. [when]. (that) not. I was. with them. present. (72).

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."

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ
كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يُلَيِّتَنِي
كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٤٣﴾

And if. befalls you. bounty. from. Allah. he would surely say. as if. (had) not. there been. between you. and between him. any affection. Oh! I wish. I had been. with them. then I would have attained. a success. great. (73).

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

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

Pg.89

74

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ^ط وَمَنْ يُقَاتِلْ فِي
سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ
نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

So let fight. in. (the) way. (of) Allah. those who. sell. the life. (of) the world. for the Hereafter. And whoever. fights. in. (the) way. (of) Allah. then he is killed. or. achieves victory. then soon. We will grant him. a reward. a great. (74).

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.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا
مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ
لَدُنْكَ نَصِيرًا ﴿٧٥﴾

And what. for you. (that) not. you fight. in. (the) way. (of) Allah. and (for) those who are weak. among. the men. and the women. and the children. those who. say. Our Lord. take us out. of. this. [the] town. [the] oppressor(s). (are) its people. and appoint. for us. from. Yourself. a protector. and appoint. for us. from. Yourself. a helper. (75).

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"?

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
 وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
 الطَّاغُوتِ فَقاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ
 كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٤٦﴾

Those who. believe. they fight. in. (the) way. (of) Allah. and those. who disbelieve. they fight. in. (the) way. (of) the false deities. So fight (against). (the) friends. (of) the Shaitaan. Indeed. (the) strategy. (of) the Shaitaan. is. weak. (76).

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

Footnote 1: - See footnote to 4:60.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ
مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ
أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كُتِبَتْ
عَلَيْنَا الْقِتَالُ ۚ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ
قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ ۚ وَالْآخِرَةُ
خَيْرٌ لِّمَنِ اتَّقَىٰ ۖ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

Have not. you seen. [towards]. those who. (when) it was said. to them.
Restrain. your hands. and establish. the prayer. and give. the zakah. Then
when. was ordained. on them. the fighting. then. a group. of them. [they]
fear. the people. as (they) fear. Allah. or. more intense. fear. and they said.
Our Lord. why. have You ordained. upon us. [the] fighting. Why not. You
postpone (it for) us. to. a term. near. Say. Enjoyment. (of) the world. (is)
little. and the Hereafter. (is) better. for whoever. fears (Allah). and not.
you will be wronged. (even as much as) a hair on a date-seed. (77).

77. Have you not seen those who were told, "Restrain your hands [from fighting]¹ 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]."

Footnote 1: - Before permission was given by Allāh.

أَيْنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ
كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ^ط وَإِنْ تُصِيبُهُمْ
حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ^ج وَإِنْ
تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ^ط

قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ ط فَبَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

Wherever. you be. will overtake you. [the] death. even if. you are. in. towers. lofty. And if. befalls them. any good. they say. This. (is). from. Allah. And if. befalls them. any evil. they say. This. (is). (from) you. Say. All. (is). from. Allah. So what (is wrong). (with) these. [the] people. not. do they seem. (to) understand. any statement. (78).

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,¹ "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?

Footnote 1: - Addressing the Prophet (ﷺ).

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَبِمِنِ اللَّهِ ن وََمَا
أَصَابَكَ مِنْ سَيِّئَةٍ فَبِمُنْكَ نَفْسِكَ ط

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَىٰ بِاللَّهِ

شَهِيدًا ﴿٧٩﴾

What(ever). befalls you. of. (the) good. (is) from. Allah. and whatever. befalls you. of. (the) evil. (is) from. yourself. And We have sent you. for the people. (as) a Messenger. and is sufficient. Allah. (as) a Witness. (79).

79. What comes to you of good is from Allāh, but what comes to you of evil, [O man], is from yourself.¹ And We have sent you, [O Muḥammad], to the people as a messenger, and sufficient is Allāh as Witness.²

Footnote 1: As a result of your mistakes or sins. Footnote 2: i.e., never absent, always seeing and having complete knowledge of everything within His dominion.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ
تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ ﴿٨٠﴾

(He) who. obeys. the Messenger. then surely. he obeyed. Allah. and whoever. turns away . then not. We (have) sent you. over them. (as) a guardian. (80).

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

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ
 بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ^ط
 وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ^ج فَأَعْرِضْ عَنْهُمْ
 وَتَوَكَّلْ عَلَى اللَّهِ^ط وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

And they say. (We pledge) obedience. Then when. they leave. from. you. plan by night. a group. of them. other than. that which. you say. But Allah. records. what. they plan by night. So turn (away). from them. and put (your) trust. in. Allah. And sufficient. is Allah. (as) a Trustee. (81).

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.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۖ وَلَوْ كَانَ مِنْ
عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا ﴿٨٢﴾

Then (do) not. they ponder. (on) the Quran. And if. it had (been). (of).
from. other than. Allah. surely they (would have) found. in it.
contradiction. much. (82).

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

Footnote 1: - i.e., its meanings and its objective.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ
أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى
أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ

يَسْتَنْبِطُونَهُ مِنْهُمْ ۖ وَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا
قَلِيلًا ﴿٨٣﴾

And when. comes to them. a matter. of. the security. or. [the] fear. they spread. [with] it. But if. they (had) referred it. to. the Messenger. and to. those. (having) authority. among them. surely would have known it. those who. draw correct conclusion (from) it. among them. And if not. (had been the) bounty. (of) Allah. on you. and His Mercy. surely you (would have) followed. the Shaitaan. except. a few. (83).

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.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ ۚ لَا تُكَلِّفُ إِلَّا
نَفْسَكَ وَحَرْضَ الْمُؤْمِنِينَ ۚ عَسَى اللَّهُ أَنْ

يَكْفُ بِأَسِّ الَّذِينَ كَفَرُوا^ط وَاللَّهُ أَشَدُّ بَأْسًا
وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

So fight. in. (the) way. (of) Allah. not. are you responsible. except. (for) yourself. And encourage. the believers. perhaps. Allah. will. restrain. (the) might. (of) those who. disbelieved. And Allah. (is) Stronger. (in) Might. and Stronger. (in) punishment. (84).

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.¹

Footnote 1: - Allāh is able to defeat them in such a way as to deter others from attempting anything similar.

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ
نَصِيبٌ مِّنْهَا^ج وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً

يَكُنْ لَهُ كِفْلٌ مِّنْهَا ۖ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾

Whoever. intercedes . an intercession. good. will have. for him. a share. of it. and whoever. intercedes . an intercession. evil. will have. for him. a portion. of it. And is. Allah. on. every. thing. a Keeper. (85).

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.¹

Footnote 1: - Providing, protecting, witnessing, keeping precise records and capable of recompense.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

And when. you are greeted. with a greeting. then greet. with better. than it. or. return it. Indeed. Allah. is. of. every. thing. an Accountant. (86).

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.

Pg.92

87

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَيَجْبَعَنَّكُمْ إِلَى يَوْمِ
الْقِيَامَةِ لَا رَيْبَ فِيهِ ۖ وَمَنْ أَصْدَقُ مِنَ
اللَّهِ حَدِيثًا ﴿٨٧﴾

Allah . (there is) no. god. except. Him. surely He will gather you. to. (the) Day. (of) Resurrection . no. doubt. about it. And who. (is) more truthful. than. Allah. (in) statement. (87).

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.

Pg.92

88

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ
 أَرْكَسَهُم بِمَا كَسَبُوا^ط أَتُرِيدُونَ أَنْ
 تَهْدُوا مَنْ أَضَلَّ اللَّهُ^ط وَمَنْ يُضِلِّ اللَّهُ
 فَلَنْ تَجِدَ لَهُ سَبِيلًا ۝٨٨

So what. (is the matter) with you. concerning. the hypocrites (that). (you have become) two parties. While Allah. cast them back. for what. they earned. Do you wish. that. you guide. whom. is let astray. (by) Allah. And whoever. is let astray. (by) Allah. then never. will you find. for him. a way. (88).

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

Footnote 1: i.e., divided between two viewpoints - whether or not they should be fought and killed. Footnote 2: As the result of their disobedience and disloyalty. Footnote 3: Allāh (subḥānahu wa ta'ālā) leaves or sends astray those who choose to reject His guidance.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ
سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى
يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۖ فَإِنْ تَوَلَّوْا
فَاغْلُظْهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ
وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

They wish. if. you disbelieve. as. they disbelieved. and you would be. alike. So (do) not. take. from them. allies. until. they emigrate. in. (the) way. (of) Allah. But if. they turn back. seize them. and kill them. wherever. you find them. And (do) not. take. from them. any ally. and not. any helper. (89).

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,

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ
صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا
قَوْمَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقَتَلُوكُمْ ۚ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ
يُقَاتِلُوكُمْ وَالْقُوا إِلَيْكُمُ السَّلَامَ ۖ فَمَا
جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝٩٠

Except. those who. join. [to]. a group. between you. and between them.
(is) a treaty. or. those who come to you. restraining. their hearts. that. they
fight you. or. they fight. their people. And if. (had) willed. Allah. surely
He (would have) given them power. over you. and surely they (would
have) fought you. So if. they withdraw from you. and (do) not. fight
against you. and offer. to you. [the] peace. then not. (has) made. Allah. for
you. against them. a way. (90).

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.

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ
وَيَأْمَنُوا قَوْمَهُمْ^ط كُلُّ مَا رُدُّوا إِلَى الْفِتْنَةِ
أُرْكِسُوا فِيهَا^ج فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا
إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ
وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ^ط وَأُولَئِكَ
جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

You will find. others. wishing. that. they be secure from you. and they be secure from. their people. Everytime. that. they are returned. to. the temptation. they are plunged. into it. So if. not. they withdraw from you. and offer. to you. [the] peace. and they restrain. their hands. then seize

them. and kill them. wherever. you find them. And those . We made. for you. against them. an authority. clear. (91).

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

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَاقْتُلَ مُؤْمِنًا إِلَّا
خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا
أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ
لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم

مِثْقَ فِدْيَةٍ مُسَلَّمَةٍ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ
رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ ۖ تَوْبَةٌ مِّنَ اللَّهِ ۖ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

And not. is. for a believer. that. he kills. a believer. except. (by) mistake.
And whoever. killed. a believer. (by) mistake. then freeing. (of) a slave.
believing. and blood money. (is to be) paid. to. his family. unless. that.
they remit (as) charity. But if. (he) was. from. a people. hostile. to you.
and he was. a believer. then freeing. (of) a believing slave. believing. And
if. (he) was. from. a people. between you. and between them. (is) a treaty.
then blood money. (is to be) paid. to. his family. and freeing. (of) a slave.
believing. And whoever. (does) not. find. then fasting. (for) two months.
consecutively. (seeking) repentance. from. Allah. and is. Allah. All-
Knowing. All-Wise. (92).

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,¹ [seeking] acceptance of repentance from Allāh.² And Allāh is ever Knowing and Wise.

Footnote 1: Uninterrupted except when there is an Islāmically valid reason, as in Ramaḍān. Footnote 2: An accidental death usually results from some degree of negligence or error for which the believer feels the need to repent.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

And whoever. kills. a believer. intentionally. then his recompense. (is) Hell. abiding forever. in it. and will fall the wrath. (of) Allah. on him. and He (will) curse him. and He has prepared. for him. a punishment. great. (93).

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ
 اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ
 السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ
 الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ
 كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ
 عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا
 تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

O you. who. believe[d]. When. you go forth. in. (the) way. (of) Allah. then investigate. and (do) not. say. to (the one) who. offers. to you. (a greeting of) peace. You are not. a believer. seeking. transitory gains. (of) the life. (of) the world. for with. Allah. (are) booties. abundant. Like that. you were. from. before. then conferred favor. Allah. upon you. so investigate. Indeed. Allah. is. of what. you do. All-Aware. (94).

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,"¹ 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.

Footnote 1: - Do not assume that he pretends Islām merely in order to save himself, for he may be sincere in faith.

لَا يَسْتَوِي الْقُعْدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ
أُولَى الضَّرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ^ط فَضَّلَ اللَّهُ
الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى
الْقُعْدِينَ دَرَجَةً^ط وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى^ط

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

Not. (are) equal. the ones who sit. among. the believers. other than. the ones (who are). [the] disabled. and the ones who strive. in. (the) way. (of) Allah. with their wealth. and their lives. Preferred. (has) Allah. the ones who strive. with their wealth. and their lives. to. the ones who sit. (in) rank. And (to) all. promised. (has) Allah. the best. preferred. (has) Allah. the ones who strive. over. the ones who sit. (with) a reward. great. (95).

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 -

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ط وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾

Ranks. from Him. and forgiveness. and mercy. And is. Allah. Oft-Forgiving. Most Merciful. (96).

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

Pg.94

97

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْبِلَاقَةَ ظَالِمِينَ
أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ^ط قَالُوا كُنَّا
مُسْتَظْعَفِينَ فِي الْأَرْضِ^ط قَالُوا أَلَمْ تَكُنْ
أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا^ط
فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ^ط وَسَاءَتْ مَصِيرًا

٩٧

Indeed. those whom . take them (in death). the Angels. (while) they (were) wronging. themselves. they say. In what (condition). were you. They said. We were. oppressed. in. the earth. They said. Not. was. (the) earth. (of) Allah. spacious (enough). so that you (could) emigrate. in it. Then those. (will have) their abode. (in) Hell . and it is an evil. destination. (97).

97. Indeed, those whom the angels take [in death] while wronging themselves¹ - [the angels] will say, "In what

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

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

Pg.94

98

إِلَّا الْمُسْتَظْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا
يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

Except. the oppressed. among. the men. and the women. and the children.
(who) not. are able to. plan. and not. they are directed. (to) a way. (98).

98. Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way¹ -

Footnote 1: - They are prevented by circumstances beyond their control.

Pg.94

99

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَغْفُو عَنْهُمْ ^ط وَكَانَ
اللَّهُ عَفْوًا غَفُورًا ⑨٩

Then those. may be. Allah. will. pardon. [on] them. and is. Allah. Oft-Pardoning. Oft-Forgiving. (99).

99. For those it is expected that Allāh will pardon them, and Allāh is ever Pardoning¹ and Forgiving.

Footnote 1: - Refer to footnote in 4:43.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي
الْأَرْضِ مُرْغَبًا كَثِيرًا وَوَسْعَةً ^ط وَمَنْ
يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ
ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى
اللَّهِ ^ط وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ⑩١٠٠

And whoever. emigrates. in. (the) way. (of) Allah. will find. in. the earth. place(s) of refuge . many. and abundance. And whoever. leaves. from. his

home. (as) an emigrant. to. Allah. and His Messenger. then. overtakes him. [the] death. then certainly. (became) incumbent. his reward. on. Allah. And is. Allah. Oft-Forgiving. Most Merciful. (100).

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.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ
خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۗ إِنَّ
الْكُفْرَيْنَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ۝١٠١

And when. you travel. in. the earth. then not. upon you. (is) any blame. that. you shorten. [of]. the prayer. if. you fear. that. (may) harm you. those who. disbelieved. Indeed. the disbelievers. are. for you. an enemy. open. (101).

101. And when you travel throughout the land, there is no blame upon you for shortening the prayer,¹ [especially] if

you fear that those who disbelieve may disrupt [or attack] you.² Indeed, the disbelievers are ever to you a clear enemy.

Footnote 1: The four rak'ah prayers are shortened to two rak'ahs. Footnote 2: The example of the Prophet (ﷺ) and his companions illustrates that fear is not a condition for this allowance, merely travel.

وَإِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةَ
فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوا
أَسْلِحَتَهُمْ ۚ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ
وَرَاءِكُمْ ۖ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا
فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحَتَهُمْ ۚ وَدَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ
عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ

عَلَيْكُمْ مَّيْلَةٌ وَاحِدَةٌ^ط وَلَا جُنَاحَ عَلَيْكُمْ
 إِنْ كَانَ بِكُمْ أَذًى مِنْ مَّطَرٍ أَوْ كُنْتُمْ
 مَّرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ^ج وَخُذُوا
 حِذْرَكُمْ^ط إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا
 مُهِينًا ۝١٠٢

And when. you are. among them. and you lead. for them. the prayer. then
 let stand. a group. of them. with you. and let them take. their arms. Then
 when. they have prostrated. then let them be. from. behind you. and let
 come (forward). a group . other. (which has) not. prayed. and let them
 pray. with you. and let them take. their precautions. and their arms.
 Wished. those who. disbelieved. if. you neglect. [about]. your arms. and
 your baggage. so (that) they (can) assault. [upon] you. (in) an attack.
 single. But (there is) no. blame. upon you. if. was. with you. any trouble.
 (because) of. rain. or. you are. sick. that. you lay down. your arms. but
 take. your precautions. Indeed. Allah. has prepared. for the disbelievers. a
 punishment. humiliating. (102).

102. And when you [i.e., the commander of an army] are
 among them and lead them in prayer,¹ let a group of them
 stand [in prayer] with you and let them carry their arms.
 And when they have prostrated, let them be [in position]
 behind you and have the other group come forward which

has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame 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.

Footnote 1: - At times of fear on the battleground.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا
وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى
الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

Then when. you (have) finished. the prayer. then remember. Allah. standing. and sitting. and (lying) on. your sides. But when. you are secure. then establish. the (regular) prayer. Indeed. the prayer. is. on. the believers. prescribed. (at) fixed times. (103).

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.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ^ط إِنْ تَكُونُوا
تَالِمُونَ فَإِنَّهُمْ يَالَمُونَ كَمَا تَالِمُونَ ^ج
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ^ط وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

And (do) not. be weak. in. pursuit. (of) the people. If. you are. suffering. then indeed, they. are (also) suffering. like what. you are suffering. while you (have) hope. from. Allah. what. not. they hope. And is. Allah. All-Knowing. All-Wise. (104).

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.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ
بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۖ وَلَا تَكُنْ
لِلْخَائِنِينَ خَصِيمًا ﴿١٠٥﴾

Indeed. We (have) sent down. to you. the Book. with the truth. so that you may judge. between. the people. with what. has shown you. Allah. And (do) not. be. for the deceitful. a pleader. (105).

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

وَأَسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا
﴿١٠٦﴾

And seek forgiveness. (of) Allah. Indeed. Allah. is. Oft-Forgiving. Most Merciful. (106).

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

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ
 أَنْفُسَهُمْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
 خَوَّانًا أَثِيمًا ﴿١٠٧﴾

And (do) not. argue. for. those who. deceive. themselves. Indeed. Allah.
 (does) not. love. (the one) who. is. treacherous. (and) sinful. (107).

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

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ
 مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا
 يَرْضَىٰ مِنَ الْقَوْلِ ۖ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ
 مُحِيطًا ﴿١٠٨﴾

They seek to hide. from. the people. but not. (can) they hide. from. Allah. and He. (is) with them. when. they plot by night. what. not. (does) he approve. of. the word. And is. Allah. of what. they do . All-Encompassing. (108).

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.

هَآأُنْتُمْ هَؤُلَآءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ
الدُّنْيَا ۖ فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ
الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

Here you are . those who. [you] argue. for them. in. the life. (of) the world. but who. will argue. (with) Allah. for them. (on the) Day. (of) [the] Resurrection. or. who. will be. [over them]. (their) defender. (109).

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?

وَمَنْ يَعْملْ سُوءًا أَوْ يَظْلِمُ نَفْسَهُ ثُمَّ

يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾

And whoever. does. evil. or. wrongs. his soul. then. seeks forgiveness. (of) Allah. he will find. Allah. Oft-Forgiving. Most Merciful. (110).

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

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى

نَفْسِهِ^ط وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

And whoever. earns. sin. then only. he earns it. against. his soul. And is. Allah. All-Knowing. All-Wise. (111).

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

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

ع
١١٢

And whoever. earns. a fault. or. a sin. then. throws. it. (on) an innocent.
then surely. he (has) burdened (himself). (with) a slander. and a sin.
manifest. (112).

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

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ
طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ^ط وَمَا يُضِلُّونَ
إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ^ط
وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ

وَعَلَّيْكَ مَا لَمْ تَكُنْ تَعْلَمُ^ط وَكَانَ فَضْلُ
اللَّهِ عَلَيْكَ عَظِيمًا ①

① ١١٣

And if not. (for the) Grace. (of) Allah. upon you. and His Mercy . surely (had) resolved. a group. of them. to. mislead you. But not. they mislead. except. themselves. and not. they will harm you. in. anything. And has sent down. Allah. to you. the Book. and [the] Wisdom. and taught you. what. not. you did. know. And is. (the) Grace. (of) Allah. upon you. great. (113).

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.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَن
أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ^ط وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءً

مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

١١٤

(There is) no. good. in. much. of. their secret talk. except. (he) who. orders. charity. or. kindness. or. conciliation. between. the people. And who. does. that. seeking. pleasure. (of) Allah. then soon. We will give him. a reward. great. (114).

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.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُؤَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ

مَصِيرًا ۝
١١٥

And whoever. opposes. the Messenger. from. after. what. (has) become clear. to him. (of) the guidance. and he follows. other than. (the) way. (of) the believers. We will turn him. (to) what. he (has) turned. and We will burn him. (in) Hell. and evil it is. (as) a destination. (115).

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 taken¹ and drive him into Hell, and evil it is as a destination.

Footnote 1: - i.e., make him responsible for his choice.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا
دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۖ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ﴿١١٦﴾

Indeed. Allah. does not. forgive. that. partners be associated. with Him. but He forgives. [what]. other than. that. for whom. He wills. And whoever. associates partners. with Allah. then surely. he lost (the) way. straying. far away. (116).

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.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ
يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

Not. they invoke. from. besides Him. but. female (deities). and not. they invoke. except. Shaitaan . rebellious. (117).

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

لَعَنَهُ اللَّهُ وَقَالَ لَا أَخَذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾

He was cursed. by Allah. and he said. I will surely take. from. your slaves. a portion. appointed. (118).

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

وَلَا ضِلَّيْنَهُمْ وَلَا مَنِّينَهُمْ وَلَا مُرَنَّهُمْ
فَلْيُبْتِگَنَّ أَذَانَ الْأَنْعَامِ وَلَا مُرَنَّهُمْ
فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ ط وَمَنْ يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ
خُسْرَانًا مُّبِينًا ط

And I will surely mislead them. and surely arouse desires in them. and surely I will order them. so they will surely cut off. (the) ears. (of) the cattle. and surely I will order them. so they will surely change. (the) creation. (of) Allah. And whoever. takes. the Shaitaan. (as) a friend. from. besides. Allah. then surely. he (has) lost . a loss. manifest. (119).

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.

يَعِدُّهُمْ وَيُغْوِيهِمْ^ط وَمَا يَعِدُّهُمْ الشَّيْطَانُ
إِلَّا غُرُورًا ۝ (١٢٠)

He promises them. and arouses desires in them. and not. promises them.
the Shaitaan . except. deception. (120).

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

Pg.97

121

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ^ن وَلَا يَجِدُونَ
عَنْهَا مَخِصًا ۝ (١٢١)

Those . their abode. (is) Hell. and not. they will find. from it. any escape.
(121).

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

Pg.98

122

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا^ط وَعْدَ اللَّهِ حَقًّا^ط
 وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ۝١٢٢

And those who. believe[d]. and do. [the] righteous deeds. We will admit them. (in) Gardens. flow. from. underneath it. the rivers. will abide. in it. forever. A Promise. (of) Allah. (in) truth. and who. (is) truer. than. Allah. (in) statement. (122).

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.

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ^ط
 مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ^ط وَلَا يَجِدْ لَهُ

مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

Not. by your desire. and not. (by the) desire. (of the) People. (of) the Book. Whoever. does. evil. will be recompensed. for it. and not. he will find. for him. from. besides. Allah. any protector. and not. any helper. (123).

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.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

And whoever. does. [of]. [the] righteous deeds. from. (the) male. or. female. and he. (is) a believer. then those. will enter. Paradise. and not. they will be wronged. (even as much as) the speck on a date-seed. (124).

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 أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

And who. (is) better. (in) religion. than (one) who. submits. his face. to Allah. and he. (is) a good-doer. and follows. (the) religion. (of) Ibrahim. (the) upright. And was taken. (by) Allah. Ibrahim. (as) a friend. (125).

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.

وِلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ مُّحِيْطًا ﴿١٢٦﴾

And for Allah. (is) what. (is) in. the heavens. and what. (is) in. the earth. and is. Allah. of every. thing. All-Encompassing. (126).

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

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ ۚ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي
الْكِتَابِ فِي يَتَّىٰ النِّسَاءِ الَّتِي لَا تَوْتُوهُنَّ
مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ ۚ وَأَنْ
تَقُومُوا لِلْيَتَّىٰ بِالْقِسْطِ ۖ وَمَا تَفَعَّلُوا مِنْ
خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

And they seek your ruling. concerning. the women. Say. Allah. gives you the ruling. about them. and what. is recited. to you. in. the Book. concerning. orphans. (of) girls. (to) whom. not. (do) you give them. what. is ordained. for them. and you desire. to. marry them. and the ones who are weak. of. the children. and to. stand. for orphans. with justice. And whatever. you do. of. good. then indeed. Allah. is. about it. All-Knowing. (127).

127. And they request from you, [O Muḥammad], a [legal] ruling concerning women. Say, "Allāh gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them¹ - 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.

Footnote 1: - i.e., their rights, in general, and their mahr, specifically.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا
بَيْنَهُمَا صُلْحًا^ط وَالصُّلْحُ خَيْرٌ^ط وَأُحْضِرَتِ
الْأَنْفُسُ الشُّحَّ^ط وَإِنْ تُحْسِنُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

And if. a woman. fears. from. her husband. ill-conduct. or. desertion. then (there is) no. sin. on both of them. that. they make terms of peace. between themselves . a reconciliation. and [the] reconciliation. (is) best. And are swayed. the souls. (by) greed. But if. you do good. and fear (Allah). then indeed. Allah. is. of what. you do. All-Aware. (128).

128. And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess.¹ But if you do good and fear Allāh - then indeed Allāh is ever, of what you do, Aware.

Footnote 1: - i.e., holding on to self-interests.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَذَرُوهَا كَالْبُعْلَقَةِ^ط وَإِنْ تَصْلَحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝١٢٩

And never. will you be able. to. deal justly. between. [the] women. even if. you desired. but (do) not. incline. (with) all. the inclination. and leave her (the other). like the suspended one. And if. you reconcile. and fear (Allah). then indeed. Allah. is. Oft-Forgiving. Most Merciful. (129).

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.¹ And if you amend [your affairs] and fear Allāh - then indeed, Allāh is ever Forgiving and Merciful.

Footnote 1: - Neither divorced nor enjoying the rights of marriage.

Pg.99

130

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ^ط
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

And if. they separate. will be enriched. (by) Allah. each (of them). from. His abundance. and is. Allah. All-Encompassing. All-Wise. (130).

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

Pg.99

131

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ^ط
وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ

قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۖ وَإِنْ
تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي
الْأَرْضِ ۖ وَكَانَ اللَّهُ غَنِيًّا حَبِيدًا ﴿١٣١﴾

And for Allah. (is) whatever. (is) in. the heavens. and whatever. (is) in. the earth. And surely. We have instructed. those who. were given. the Book. from. before you. and yourselves. that. you fear. Allah. But if. you disbelieve . then indeed. for Allah. (is) whatever. (is) in. the heavens. and whatever. (is) in. the earth. And is. Allah. Free of need. Praiseworthy. (131).

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.

وَاللَّهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۖ
وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

And for Allah. (is) whatever. (is) in. the heavens. and whatever. (is) in. the earth. And is sufficient. Allah. (as) a Disposer of affairs. (132).

132. And to Allāh belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs.¹

Footnote 1: - Refer to footnote in 3:173.

Pg.99

133

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِآخَرِينَ^ط وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ۝١٣٣

If. He wills. He can take you away. O. people. and bring. others. And is. Allah. over. that. All-Powerful. (133).

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

Pg.99

134

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ^ط وَكَانَ اللَّهُ سَبِيعًا

Whoever. [is]. desires. reward. (of) the world . then with. Allah. (is the) reward. (of) the world. and the Hereafter. And is. Allah. All-Hearing. All-Seeing. (134).

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.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ
الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ
فَقِيرًا فَإِنَّهُ أَوْلَىٰ بِهِمَّائِهِمْ فَلَا تَتَّبِعُوا الْهَوَىٰ
أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

O you. who. believe[d]. Be. custodians. of justice. (as) witnesses. to Allah. even if. (it is) against. yourselves. or. the parents. and the relatives. if. he be. rich. or. poor. for Allah. (is) nearer. to both of them. So (do) not. follow. the desire. lest. you deviate. And if. you distort. or. refrain. then indeed. Allah. is. of what. you do. All-Aware. (135).

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ
الَّذِي أُنْزِلَ مِنْ قَبْلُ ۖ وَمَنْ يَكْفُرْ بِاللَّهِ

وَمَلِكَّتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
فَقَدْ ضَلَّ ضَلًّا بَعِيدًا ﴿١٣٦﴾

O you. who. believe[d]. Believe. in Allah. and His Messenger. and the Book. which. He revealed. upon. His Messenger. and the Book. which. He revealed. from. before. And whoever. disbelieves. in Allah. and His Angels. and His Books. and His Messengers. and the Day. the Last. then surely. he (has) lost (the) way. straying. far away. (136).

136. O you who have believed, believe¹ 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.

Footnote 1: - i.e., renew, confirm and adhere to your belief.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ
كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ
لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

Indeed. those who. believed. then. disbelieved. then. (again) believed. then. disbelieved. then. increased. (in) disbelief . not. will. Allah. forgive. [for] them. and not. will guide them. (to) a (right) way. (137).

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.

Pg.100

138

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

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

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

Pg.100

139

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَيْبَتُهُمْ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

Those who. take. the disbelievers. (as) allies. (from). instead of. the believers. Do they seek. with them. the honor. But indeed. the honor. (is)

for Allah. all. (139).

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.¹

Footnote 1: - Being the source of all power and honor, Allāh grants them to whom He wills.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا
سَبَّحْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا
فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي
حَدِيثٍ غَيْرٍ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ط إِنَّ اللَّهَ
جَامِعُ الْمُنْفِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ
جَمِيعًا ﴿١٣٩﴾

And surely. He has revealed. to you. in. the Book. that. when. you hear.
(the) Verses. (of) Allah. being rejected. [it]. and ridiculed. at [it]. then do
not. sit. with them. until. they engage. in. a conversation. other than that.

Indeed, you. then. (would be) like them. Indeed. Allah. will gather. the hypocrites. and the disbelievers. in. Hell. all together. (140).

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.¹ Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together -

Footnote 1: - In this world, by participation in their blasphemy, and in the next, where you will share their punishment.

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ
فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ
وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ
نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ
الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ

الْقِيَمَةُ ٥ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

Those who. are waiting. for you. Then if. was. for you. a victory. from. Allah. they say. Were not. we. with you. But if. (there) was. for the disbelievers. a chance. they said. Did not. we have advantage. over you. and we protected you. from. the believers. And Allah. will judge. between you. (on the) Day. (of) the Resurrection. and never. will make. Allah. for the disbelievers. over. the believers. a way. (141).

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

Footnote 1: - In the Hereafter, but possibly in this world as well.

إِنَّ الْمُنْفِقِينَ يُخْدِعُونَ اللَّهَ وَهُوَ
خَادِعُهُمْ ۖ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا

كُفَّالِي ۖ يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ
إِلَّا قَلِيلًا ۝١٤٢

Indeed. the hypocrites. (seek to) deceive. Allah. and (it is) He. who deceives them. And when. they stand. for. the prayer. they stand. lazily. showing off. (to) the people. and not. they remember. Allah. except. a little. (142).

142. Indeed, the hypocrites [think to] deceive Allāh, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allāh except a little,

مُذَبِّبِينَ بَيْنَ ذَلِكَ ۖ لَا إِلَىٰ هَؤُلَاءِ وَلَا
إِلَىٰ هَؤُلَاءِ ۖ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ
لَهُ سَبِيلًا ۝١٤٣

Wavering. between. that. not. to. these. and not. to. those. And whoever. has been lead astray. (by) Allah . then never. you will find. for him. a way. (143).

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.

Pg.101

144

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ
تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٣٣﴾

O you. who. believe[d]. (Do) not. take. the disbelievers. (as) allies. from. instead of. the believers. Do you wish. that. you make. for Allah. against you. an evidence. clear. (144).

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?

Pg.101

145

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ
النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٣٥﴾

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

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

Pg.101

146

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَبُوا بِاللهِ
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ
الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللهُ الْمُؤْمِنِينَ
أَجْرًا عَظِيمًا ﴿١٣٦﴾

Except. those who. repent. and correct (themselves). and hold fast. to Allah. and are sincere. (in) their religion. for Allah. then those (will be). with. the believers. And soon. will be given. (by) Allah. the believers. a reward. great. (146).

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.

Pg.101

147

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ
وَأَمَنْتُمْ^ط وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾



What. would do. Allah. by punishing you. if. you are grateful. and you believe. And is. Allah. All-Appreciative. All-Knowing. (147).

147. What would Allāh do with [i.e., gain from] your punishment if you are grateful and believe? And ever is Allāh Appreciative¹ and Knowing.

Footnote 1: - Of repentance, self-discipline and good deeds, rewarding for them abundantly.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ
إِلَّا مَنْ ظَلِمَ^ط وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

﴿١٤٨﴾

(Does) not. love. Allah. the public mention. of [the] evil. [of]. [the] words. except. (by the one) who. has been wronged. And is. Allah. All-Hearing. All-Knowing. (148).

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

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ
سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

If. you disclose. a good. or. you conceal it. or. pardon. [of]. an evil. then indeed. Allah. is. Oft-Pardoning. All-Powerful. (149).

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

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

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ ۖ

وَيُرِيدُونَ أَنْ يُتَّخَذُوا بَيْنَ ذَلِكَ سَبِيلًا ۝١٥٠

Indeed. those who. disbelieve. in Allah. and His Messengers. and they wish. that. they differentiate. between. Allah. and His Messengers. and they say. We believe. in some. and we disbelieve. in others. And they wish. that. they take. between. that. a way. (150).

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 -

Pg.102

151

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۝١٥١

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

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

Pg.102

152

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا
بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ
أُجُورُهُمْ ^ط وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

And those who. believe. in Allah. and His Messengers. and not. they
differentiate. between. (any) one. of them. those . soon. He will give them.
their reward. And is. Allah. Oft-Forgiving. Most Merciful. (152).

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.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ
كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى
أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً
فَأَخَذَتْهُمُ الصُّعِقَةُ بِظُلْمِهِمْ ^ج ثُمَّ اتَّخَذُوا

الْعَجَلُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۖ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾

Ask you. (the) People. (of) the Book. that. you bring down. to them. a book. from. the heaven. Then indeed. they (had) asked. Musa. greater. than. that. for they said. Show us. Allah. manifestly. so struck them. the thunderbolt. for their wrongdoing. Then. they took. the calf (for worship). from. after. [what]. came to them. the clear proofs. then We forgave them. for. that. And We gave. Musa. an authority. clear. (153).

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.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِبِشَاقِهِمْ وَقُلْنَا
لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا

تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ①٥٣

And We raised. over them. the mount. for their covenant. and We said. to them. Enter. the gate. prostrating. And We said. to them. (Do) not. transgress. in. the Sabbath. And We took. from them. a covenant. solemn. (154).

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

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ
اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ
قُلُوبُنَا غُلْفٌ ٥ بَلْ طَبَعَ اللَّهُ عَلَيْهَا
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ①٥٥

Then because of. their breaking. (of) their covenant. and their disbelief. in (the) Signs. (of) Allah. and their killing. (of) the Prophets. without. any right. and their saying. Our hearts. (are) wrapped. Nay. (has) set a seal. Allah. on their (hearts). for their disbelief. so not. they believe. except. a few. (155).

155. And [We cursed them]¹ for their breaking of the covenant and their disbelief in the signs of Allāh and their killing of the prophets without right and their saying, "Our hearts are wrapped" [i.e., sealed against reception]. Rather, Allāh has sealed them because of their disbelief, so they believe not, except for a few.²

Footnote 1: Another interpretation is "And [We made certain good foods unlawful to them]," based upon verse 160. Footnote 2: Or "except with little belief."

وَبَكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا
عَظِيمًا ﴿١٥٦﴾

And for their disbelief. and their saying. against. Maryam. a slander. great. (156).

156. And [We cursed them] for their disbelief and their saying against Mary a great slander¹

Footnote 1: - When they accused her of fornication.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ
مَرْيَمَ رَسُولَ اللَّهِ^ج وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
وَلَكِنْ شُبِّهَ لَهُمْ^ط وَإِنَّ الَّذِينَ اخْتَلَفُوا
فِيهِ لَفِي شَكٍّ مِّنْهُ^ط مَا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا اتِّبَاعَ الظَّنِّ^ج وَمَا قَتَلُوهُ يَقِينًا^ل ۝١٥٧

And for their saying. Indeed, we. killed. the Messiah. Isa. son. (of) Maryam. (the) Messenger. (of) Allah. And not. they killed him. and not. they crucified him. but. it was made to appear (so). to them. And indeed. those who. differ. in it. (are) surely in. doubt. about it. Not. for them. about it. [of]. (any) knowledge. except. (the) following. (of) assumption. And not. they killed him. certainly. (157).

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.¹

Footnote 1: - Another meaning is "And they did not kill him, being certain [of his identity]," i.e., they killed another assuming it was Jesus (upon whom be peace).

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ^ط وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٥٨﴾

Nay. he was raised. (by) Allah. towards Him. And is. Allah. All-Mighty. All-Wise. (158).

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

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ
قَبْلَ مَوْتِهِ^ج وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ
شَهِيدًا ﴿١٥٩﴾

And (there is) not. from. (the) People. (of) the Book. but. surely he believes. in him. before. his death. And (on the) Day. (of) the Resurrection. he will be. against them. a witness. (159).

159. And there is none from the People of the Scripture but that he will surely believe in him [i.e., Jesus] before his death.¹ And on the Day of Resurrection he will be against them a witness.

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ
طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ
اللَّهِ كَثِيرًا ۖ ﴿١٦٠﴾

Then for (the) wrongdoing. of. those who. were Jews. We made unlawful. for them. good things. which had been lawful. for them. and for their hindering. from. (the) way. (of) Allah . many. (160).

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],

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ
أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۖ وَأَعْتَدْنَا

لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

And for their taking. (of) [the] usury. while certainly. they were forbidden. from it. and (for) their consuming. wealth. (of) the people. wrongfully. And We have prepared. for the disbelievers. among them. a punishment. painful. (161).

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.

Pg.103

162

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ
وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا
أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ
وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۖ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

But. the ones who are firm. in. the knowledge. among them. and the believers. believe. in what. (is) revealed. to you. and what. was revealed.

from. before you. And the ones who establish. the prayer. and the ones who give. the zakah. and the ones who believe. in Allah. and the Day. the Last . those. We will give them. a reward. great. (162).

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.

Pg.104

163

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَى وَإِيُوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَاتَيْنَا دَاوُدَ زَبُورًا ۚ

Indeed, We. have revealed. to you. as. We revealed. to. Nuh. and the Prophets. from. after him. and We revealed. to. Ibrahim. and Ishmael. and Isaac. and Yaqub. and the tribes. and Isa. and Ayyub. and Yunus. and Harun. and Sulaiman. and We gave. (to) Dawood. the Zaboor. (163).

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

Footnote 1: - Al-Asbāt. See footnote to 2:136.

Pg.104

164

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۖ وَكَلَّمَ اللَّهُ
مُوسَى تَكْلِيمًا ﴿١٦٤﴾

And Messengers. surely. We (have) mentioned them. to you. from. before.
and Messengers. not. We (have) mentioned them. to you. And spoke.
Allah. (to) Musa. (in a) conversation. (164).

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.

Pg.104

165

رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۖ وَكَانَ
اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

Messengers. bearers of glad tidings. and warners. so that not. there is. for mankind. against. Allah. any argument. after. the Messengers. And is. Allah. All-Mighty. All-Wise. (165).

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.

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ
بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ يَشْهَدُونَ ۖ وَكَفَى بِاللَّهِ
شَهِيدًا ﴿١٦٦﴾

But. Allah. bears witness. to what. He (has) revealed. to you. He has sent it down. with His Knowledge. and the Angels. bear witness. And is sufficient. Allah. (as) a Witness. (166).

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.

Pg.104

167

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
قَدْ ضَلُّوا ضَلًّا بَعِيدًا ﴿١٦٧﴾

Indeed. those who. disbelieve. and hinder. from. (the) way. (of) Allah. surely. they have strayed. straying. far away. (167).

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

Pg.104

168

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ
لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

Indeed. those who. disbelieved. and did wrong. not. will. Allah. [to] forgive. them. and not. He will guide them. (to) a way. (168).

168. Indeed, those who disbelieve and commit wrong [or injustice] - never will Allāh forgive them, nor will He

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا^ط
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

Except. (the) way. (to) Hell. abiding. in it. forever. And is. that. for. Allah. easy. (169).

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

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ
مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ^ط وَإِنْ
تَكْفُرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ^ط
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

O. mankind. Surely. has come to you. the Messenger. with the truth. from. your Lord. so believe. (it is) better. for you. But if. you disbelieve. then

indeed. to Allah (belongs). whatever. (is) in. the heavens. and the earth.
And is. Allah. All-Knowing. All-Wise. (170).

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.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا
تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۖ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ
أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ۖ فَآمِنُوا
بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ إِنْتَهُوَ
خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۖ سُبْحَنَهُ

أَنْ يَكُونَ لَهُ وَلَدٌ مِّمَّاهُ مَا فِي السَّمَوَاتِ وَمَا
 فِي الْأَرْضِ ۖ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

O People. (of) the Book. (Do) not. commit excess. in. your religion. and (do) not. say. about. Allah. except. the truth. Only. the Messiah. Isa. son. (of) Maryam. (was) a Messenger. (of) Allah. and His word. which He conveyed. to. Maryam. and a spirit. from Him. So believe. in Allah. and His Messengers. And (do) not. say. Three. desist. (it is) better. for you. Only. Allah. (is) God. One. Glory be to Him. That. He (should) have. for Him. a son. To Him (belongs). whatever. (is) in. the heavens. and whatever. (is) in. the earth. And is sufficient. Allah. (as) a Disposer of affairs. (171).

171. O People of the Scripture, do not commit excess in your religion¹ 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.

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

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا
لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۖ وَمَنْ
يَسْتَنْكِفُ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرُ
فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

Never. will disdain. the Messiah. to. be. a slave. of Allah. and not. the Angels. the ones who are near (to Allah). And whoever. disdains. from. His worship. and is arrogant. then He will gather them. towards Him. all together. (172).

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.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوفِّيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ۚ

وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۖ وَلَا يَجِدُونَ لَهُمْ
مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٤٣﴾

Then as for. those who. believed. and did. the righteous deeds. then He will give them in full. their reward. and give them more. from. His Bounty. And as for. those who. disdained. and were arrogant. then He will punish them. (with) a punishment. painful. and not. will they find. for themselves. from. besides. Allah. any protector. and not. any helper. (173). 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.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّنْ
رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٤٤﴾

O. mankind. Surely. has come to you. a convincing proof. from. your Lord. and We (have) sent down. to you. a light. clear. (174).

174. O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.¹

Footnote 1: - Showing the truth (i.e., the Qur'ān).

Pg.105

175

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَبُوا بِهِ
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٥﴾

So as for. those who. believed. in Allah. and held fast. to Him. then He will admit them. in. Mercy. from Himself. and Bounty. and will guide them. to Himself. (on) a way. straight. (175).

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.

Pg.106

176

يَسْتَفْتُونَكَ ^ط قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ^ط
إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ
فَلَهَا نِصْفُ مَا تَرَكَ ^ج وَهُوَ يَرِثُهَا إِنْ لَمْ
يَكُنْ لَهَا وَلَدٌ ^ط فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا
الثُّلُثَنِ مِمَّا تَرَكَ ^ط وَإِنْ كَانُوا إِخْوَةً رِجَالًا
وَنِسَاءً فَلِلذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ^ط
يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا ^ط وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

They seek your ruling. Say. Allah. gives you a ruling. concerning. the Kalala. if. a man. died. (and) not. he has. a child. and he has. a sister. then for her. (is) a half. (of) what. he left. And he. will inherit from her. if. not. is. for her. a child. But if. there were. two females. then for them. two thirds. of what. he left. But if. they were. brothers and sisters. men. and women. then the male will have. like. share. (of) the two females. makes clear. Allah. to you. lest. you go astray. And Allah. of every. thing. (is) All-Knower. (176).

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.¹ Allāh makes clear to you [His law], lest you go astray. And Allāh is Knowing of all things.

Footnote 1: - This verse relates to siblings from the father's side or from both parents, whereas in Āyah 12 it concerned those from the mother's side alone.