

SURATUNNISAA' (4)

The *Suratunnisaa'* occurs in a natural sequence to the preceding surahs. The first Islamic Community and the first Islamic State, having been established in Medina, needed to be firmed up by laws, enjoiments, commands, and directives so that the nascent society, hemmed in by hostile forces, may grow up. The War of the *Uhud* had dealt a heavy blow to its sustained growth and hence, it necessitated a close examination. The Surah, therefore, lays down a number of enjoiments from the first verse to the forty-third verse. The Islamic Community is based on the fear of Allah and respect for uterine bonds. Both of them must be maintained as the bedrock of the Community. The War of the *Uhud* had taken its toll of seventy martyrs, thereby giving rise to the problems of widows, orphans and their properties. The Surah addresses itself to the properties of the orphans, the marriage of the widows, and then, proceeds to ordain the law of inheritance which is obligatory and unrepealable being Allah's enactment.

The Surah, then, prescribes interim punishment for illegal sexual intercourse and prohibits inheriting women as properties, marrying one's father's wife, withholding bride money in any way, and taking back anything from a divorced wife. The Surah, then, declares unlawful the women whom believing men cannot marry. It is, also, an obligatory enactment binding every member of the Islamic *Ummah* or Community to observe. Along with regulating inheritance, the Surah prohibits eating up properties by false and wrong ways, which has been equated with self-killing.

Placing men and women on an equal footing in regard to their earnings, the Surah appoints men managers over women and directs them to keep them under discipline, and reminds them of their social obligations. It exhorts them to spend their properties for the sake of Allah on the needy without being close-fisted. It, then, prescribes *tayammum* (rubbing of faces and hands up to ankles by striking the palms on the earth) in the absence of water for ablution.

The Surah, from the forty-fourth verse to the seventieth verse, turns to criticising and exposing the Jews and exhorts the believers not to be like them and act on the principles of justice. They must, unlike the Jews, follow Allah and the Messenger. It, then, criticises the hypocrites who, when they are told to come to what Allah has revealed, turn away and follow their interests in preference to the guidance.

The Surah, then, from the seventy-first verse to the ninety-second verse, exhorts the believers to beware of the enemy and fight for Allah and promises a supreme reward to fighters. It is through vigilance and preparedness that the polity can be preserved and strengthened. It is hypocrites who fight shy of fighting for Allah and shun it. They disobey the Messenger and find fault with his decisions. They do not ponder the *Quraan* and indulge in rumour-mongering. The believers must not have two opinions about the hypocrites because they are in league with the disbelievers and would like believers to disbelieve. Hence, they must be dealt with ruthlessly and done to death wherever they are found. But such as those who act neutrally must be spared. But those

who do not do so and are driven to kill believers on instigation from disbelievers must be dealt with ruthlessly, killed, or put down. The Surah, from the ninety-third verse to the one hundredth verse, emphasizes struggling for Allah, prescribes penalty for killing a believer by mistake, threatens the punishment of the Hell to whoever kills any believer deliberately, and instructs them to enquire of a person before killing him whether he is a believer while on expedition for the sake of Allah. Finally, emigration to Medina from the enemy region has been stressed as a condition of believing in Islam.

The Surah, then, from the one hundred and first verse to the one hundred and fourth verse, emphasizes the performance of the obligatory prayer, allows shortening it during expeditions, and details how to perform the prayer during fighting while stressing vigilance and preparedness at all costs.

The Islamic society must be free from sin and slander. The *Quraan* was revealed to the Messenger to strive to create such a society. Hence, hypocrites who wanted, through their whispering campaign, to subvert the cohesion born of Islam, have been, further, exposed and taken to task from the one hundred and fifth verse to the one hundred and fifteenth verse. The believers have, also, been admonished not to plead with the Messenger for them because whoever does not obey the Messenger and opposes him shall be thrown into the Gehenna (Hell).

The Surah, from the one hundred and sixteenth verse to the one hundred and twenty-sixth verse, condemns polytheism in no uncertain terms. Polytheists' goddesses, in fact, were the Devil's handmaidens to mislead people. Hence, those following them shall go into the Gehenna (Hell). But those who believe in Allah and do good deeds shall go into the Paradise. Those following Abraham's way of life shall prosper for it is His way of life.

The Surah, from the one hundred and twenty-seventh verse to the one hundred and thirty-fourth verse, again, answers queries about the orphans of the widows referred to in the beginning and women in general. This part admonishes believers to treat the orphans equitably and justly and pay bride moneys to those who are entitled to them and restrain themselves from exploiting the widows whom they want to marry. It stresses reconciliation between husband and wife and admonishes husbands to treat their wives justly, equitably, and gently and fear Allah for such has been the instruction in all the revealed books preceding the *Quraan*.

The Surah, from the one hundred and thirty-fifth verse starts laying stress on justice and equity and exhorts the believers to be their upholders regardless of any ulterior considerations for such is the corollary of believing in Allah, the Messenger, and the Book. Those people who act hypocritically in regard to them must not be kept friends with for both the hypocrites and the disbelievers shall go into the Hell. This part of the Surah exposes the hypocrites further up to the one hundred and forty-fifth verse. They play opportunistic roles and do not belong to anyone and hence, they are worse than disbelievers for they shall be in the lowest part of the Hell.

The Surah proceeds further up to the one hundred and fifty-second verse to point out the reward of those people who reform themselves sincerely and obey Allah with the believers. While granting the wronged the right to protest, the Surah condemns any attempt to drive a wedge between Allah and his messengers and calls such people real disbelievers.

The Surah, up to the one hundred and sixty second verse, turns to the people of the Book ___ the Jews particularly and the Christians in general ___ and exposes the falsity of their perverse demands of the Last Messenger. It proceeds to remind the Jews of their acts of persistent disobedience, their slander of Mary, and their false claim of having assassinated Jesus Christ. It contradicts their claim in no uncertain terms and warns the Jews as well as the Christians, holding divergent views about him, that he shall bear witness against them on the Resurrection Day. The Surah goes on enumerating the wrongdoings of the Jews whom it threatens with grievous punishment and promises the believers, among them, rooted in knowledge, a supreme reward.

The Surah, in the one hundred and sixty-third verse declares that the Last Messenger has been inspired like the prophets and the messengers of old and proceeds to state that all of them had been inspired to guide human beings so that they should not have any argument against Allah Who Himself bears witness that what has been revealed to the Last Messenger has been revealed with His knowledge. It is the Last Message because all the books revealed to the messengers of the past have either been lost or mutilated or interpolated. Hence, the Surah, in the one hundred and seventieth verse calls on all the human beings to believe in the Last Messenger as his message is the last and the truest message.

The Surah, then, in the one hundred and seventy-first verse urges the Christians not to exaggerate their creed for Jesus Christ was nothing but a messenger and Trinity is a false creed. Jesus Christ shall not scorn to be Allah's servant not to speak of being His son. Hence, the Surah, in the one hundred and seventy-third verse, calls on all the human beings to believe in the *Quraan* ___ the final argument. The Surah ends in the answer to a query regarding the law of inheritance expounded earlier on in this very Surah.

SURATUNNISAA'

In the name of ALLAH, the Most Gracious, the Most Merciful

1. O human beings! You must fear your *Rabb* Who created (all of) you from a single man (Adam) and created his wife from him and spread numerous men and women from both of them; and you must fear disobeying Allah by Whom you seek help / demand rights from one another and, (guard against) uteri (severing the bonds of kinship); indeed, Allah watches over (all of) you.
2. And you must give back the orphans their properties (when they come of age) and you must not change (your) bad (ones) with their good (ones) and you must not eat up their properties along with your properties; indeed, it is a heinous sin.
3. And if you fear that you will not be able to act equitably among the orphans, you may, then, marry (such women) as please you from the women (mothers of the orphans) two at a time and three at a time and four at a time: but, if you fear that you will not be able to act justly, one will, then, do or (you may marry) those whom your right hands possess; (adopting) such (a conduct) is closest that you will not deviate from justice.
4. And you must give the women (whom you marry) their bride moneys as an obligation willingly; but, if they part with, for you, some of it willingly, you may, then,

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْأَطْيَبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتًى وَثَلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ لَا تَعْمَلُوا ﴿٣﴾

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ تَقْسَافُكُلُوهُ هِيَ سَاءَ مَا يَكُونُ

enjoy it delightfully (without let or hindrance).

5. And you must not hand over your properties that Allah has made subsistence (means of supporting life) for you to those (orphans) not ripe in judgement while you must provide them with sustenance through them (the properties) and clothe them and speak to them in words amiable and good
6. And keep putting the orphans to the test till (up to such time when) they reach (the age of) marriage and hence, if you observe maturity among them, you must, then, hand over their properties to them and you must not use them up lavishly and hastily lest (for fear that) they should grow up; and he who is rich must abstain and he who is poor must eat in all fairness; when you deliver their properties to them, you must, then, call upon (some persons) as witnesses upon them; and Allah suffices for holding (human beings) accountable.
7. There is a portion for men from what parents and relatives leave and, (similarly), there is a portion for women from what parents and relatives leave (whether what has been left) is small or big; it is an obligatory portion.
8. And when relatives and orphans and poor people attend the apportioning, you must, then, provide them with some sustenance from it and speak to them in words amiable and good.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا
وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ
مِّنْهُمْ رُّشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا
إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ
وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ
قَوْلًا مَعْرُوفًا ﴿٨﴾

9. And (those people) who, if they had left behind them weak children, would have feared for them, must fear (of any injustice) and hence, they must fear disobeying Allah and speak words aright.

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً
ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا
قَوْلًا سَدِيدًا ﴿٩﴾

10. Indeed, (those people) who eat up orphans' properties wrongly, only, swallow fire into their stomachs and they shall, soon, fall into a blazing fire.

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

SECTION 2

11. Allah enjoins you about your children: a male shall have (a portion) equal to the portion of two females: but, if daughters are above two, they shall, then, have two thirds of what he (the dead man) leaves and if she is the only one, she shall, then, have half (of what he leaves); and his parents shall have, for each one of both of them, one sixth of what he leaves if he has children; but, if he does not have any children and his inheritors are both of his parents, his mother shall, then, have one third; but, if he has brothers and sisters, his mother shall, then, have one sixth after the will which he has made has been executed or the debt (paid): your parents and your sons, you do not know who of them, will be closest to you in benefit; (the above apportioning) is obligatory (on you) from Allah, indeed, Allah has knowledge, wisdom.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِهِ لِلذَّكَرِ مِثْلُ حِظِّ
الْأُنثَىٰ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ
ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ
وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ
إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ
أَبَوَاهُ فَلِلْأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ
السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ
ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَنْدَرُونَ أُنْفُسَهُمْ أَقْرَبُ
لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنْ كَانَ
عَلَيْكُمْ حَكِيمًا ﴿١١﴾

12. And you shall have half of what your wives leave if they have no children; but, if they have children, you shall, then, have one fourth of what they leave after the will which they have made has been

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ
إِنْ لَمْ يَكُن لَّهُنَّ بَنٌ وَلَدٌ فَإِنْ كَانَ لَّهُنَّ بَنٌ
فَلَكُمْ الرُّبُعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ

executed or the debt (paid); and they shall have one fourth of what you leave if you do not have any children; but, if you have children they shall, then, have one eighth of what you leave after the will, which you have made, has been executed or the debt (paid) and if a man or a woman, being inherited, has neither any child nor father and he has a brother or a sister, then, each one of both of them shall have one sixth; but, if they are more than that, they shall, then, be sharers in one third, after the will, which has been made, has been executed or the debt (paid) without harming (anyone); it is Allah's enjoiment and Allah has knowledge, forbearance.

13. Such (as mentioned above) are Allah's bounds; and He shall admit whoever obeys Allah and His Messenger into gardens under which rivers will be flowing; they shall abide among them eternally and such (a reward) is the supreme success.

14. And He shall admit whoever disobeys Allah and His Messenger and exceeds His bounds into the fire (of the Hell) in which he shall abide eternally and he shall have a humiliating punishment.

SECTION 3

15. And, you must call on four of you as witnesses against those (women) who, among your women, commit any obscenity (illegal intercourse): hence, if they bear witness, you must, then, confine them within

وَصِيَّةٌ يُوصِيَنَّ بِهَا أَوْ دَيْنٌ وَلَهُنَّ
الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ
فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ
مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ
بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ
كَأُكْلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ
وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ
مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ
وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ
وَصِيَّةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

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

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُهِينٌ ﴿١٤﴾

وَالَّتِي يَأْتِيَنَّ الْفَحِشَةَ مِنْ نِسَائِكُمْ
فَأَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ
شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى

(your) houses till death deprives them of their lives or Allah decides a way for them.

16. And, you must afflict both (a man and a woman) who, among you, commit it: but, if both of them repent and reform (themselves), you must, in that case, condone both of them: Allah, certainly, turns forgivingly, mercifully.

17. (The acceptance of) repentance is binding on Allah only for (those people) who do evil in ignorance and then, very soon, repent (of their evil-doing) — hence, (it is) such (people to whom) Allah turns forgivingly and Allah has knowledge, wisdom.

18. And (the acceptance of) repentance is not, at all, (binding on Allah) for (those people) who go on doing evils up to the time when death approaches anyone of them (and then), he says, "I repent now" and (similarly, the acceptance of repentance is) not for (those people) who die while they are disbelievers; for such (people), We have prepared a grievous punishment.

19. O (the people) who believe! It is not lawful for you that you should inherit women against their will and you must not, also, detain and prevent them from marrying in order to take a part of what you have given them back (from them) except that they commit an act of clear obscenity; and you must conduct yourselves with them in all fairness; for if you dislike them, it may be that you dislike anything and Allah may have put a great deal of good in it.

يَتَوَفَّيْنَهُنَّ الْمَوْتَ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذَوْهُمَا
فَإِنْ تَابَا وَأُصْلَحَا فَأَعْرِضُوا عَنْهُمَا
إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ
بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ
اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
قَالَ إِنِّي تُوبْتُ أَفَنُؤْمِنُ وَلَا الَّذِينَ يَمُوتُونَ
وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا
أَلِيمًا ﴿١٨﴾

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

20. And if you decide to replace a wife with another wife and you have given anyone of them a great deal of wealth, even then, you must not take anything back from it; will you take it back by calumniating (her) and clear offence?

وَإِنْ أَرَدْتُمْ أَنْ تَبْدِلُوا زَوْجَ مَكَاتِ زَوْجٍ
وَأَنْتُمْ إِحْدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٢٠﴾

21. And how can you take it back while you have gone to bed with each other and they have taken a binding contract from you?

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

22. And you must not marry any of the women whom your fathers have married except what has happened in the past; indeed, it is obscenity and (a practice exciting) hatred and it is a very bad way.

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

SECTION 4

23. It is, hereby, declared unlawful for you (to marry) your mothers and your daughters and your sisters and your fathers' sisters and your mothers' sisters and your brother's daughters and your sister's daughters and your foster mothers who have suckled you and your sisters suckled with you and your wives' mothers and your step daughters who (are brought up) under your care, (being) from your wives with whom you have gone to bed: but, if you have not gone to bed with them, there is, then, no sin against you and the wives of your sons who are from your loins and that you bring together (marry) two sisters simultaneously except what has happened in the past: indeed, Allah is forgiving, merciful.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي
أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضْعَةِ
وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمُ اللَّاتِي
فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي
دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ
أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ
وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ
سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٣﴾

24. And (it is, also, unlawful to marry already) married ones among the

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ

women except whom your right hands possess: it is Allah's decree for you; and (it is) held lawful for you (to marry all those women) who are beyond such (a list as given above with the condition) that you shall seek (to marry them) with your possessions, taking them in marriage, without giving yourselves up to debauchery; hence, you must pay them (women), whichever (women) among them you enjoy yourselves with, their bride moneys as an obligation; and there is no sin against you about whatever terms you come to (with her) after (determining) the obligation (bride money); indeed, Allah has knowledge, wisdom.

25. And, among you, he who cannot afford (enough) resources to marry free believing women, (may, then, marry such a slave maid) from your believing slave maids whom your right hands possess; and Allah knows best about your belief; you belong to one another; hence, you must marry them with the permission of their masters and pay them their bride moneys in all fairness (so that they are protected by) being taken into marriage neither entering into sexual relationship without marrying nor taking to lovers (boy friends) illicitly; so, when they are protected by marriage, if, then, they commit any obscenity, they shall, in that case, have half of the punishment that (has been prescribed) for free married women; such (a permission) is for whoever, among you, fears committing illegal sexual intercourse; and if you bear patiently, it is the best for you and

أَيْمَنُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ
مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ
غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ
فَتَأْتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ
عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٥﴾

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ
أَيْمَنُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
بِأَيْمَنِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَإِنْ كُوهُنَّ
بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ
بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا
مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ
بِفَاحِشَةٍ فَلَعْنَتُنَّ بَنَافٍ مَا عَلَى الْمُحْصَنَاتِ
مِنْ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٢٥﴾

Allah is forgiving, merciful.

SECTION 5

26. Allah wills that He should expound (His verses) for you and show you (His) practices regarding (the peoples) who (existed) before you and turn to you forgivingly and Allah has knowledge, wisdom.

يُرِيدُ اللَّهُ لِيُذَيِّلَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ
الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٣٦﴾

27. And Allah wills that He should turn to you forgivingly and (those people) who follow passions intend that you should deviate from (Islam) deviating utterly.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ
الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يَمِيلُوا مِيلًا
عَظِيمًا ﴿٣٧﴾

28. Allah wills that He should lighten (burdens) off you; and man has been created weak.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ
ضَعِيفًا ﴿٣٨﴾

29. O (the people) who believe! You must not eat up your properties among yourselves falsely (treacherously and unjustly) except that there is trade by mutual consent among you; and you must not kill yourselves; indeed, Allah is merciful with you.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٣٩﴾

30. And whoever does so (indulges in such a practice) iniquitously and wrongly, (must know that) We will, soon, hurl him into the fire (of the Hell); and such (a hurl) is very easy for Allah.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ
نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٤٠﴾

31. If you keep away from heinous sins which you have been prohibited from, We will remit your sins from you and admit you into an honourable place.

إِنْ تَحْتَبُوا كَبَائِرَ مَا نَنْهَوْنَ عَنْهُ نَكْفُرْ
عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا
كَرِيمًا ﴿٤١﴾

32. And you must not wish for the bounty with which Allah has

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ

granted you superiority one above another; men shall have the reward of what they earn and women shall have the reward of what they earn; and you must ask Allah of His bounty: indeed, Allah has knowledge of everything.

33. And for every (property), We have appointed heirs in what parents and relatives leave; and you must give (the people), with whom your compacts have been confirmed upon your oaths, their portion; indeed, Allah is a witness to everything.

SECTION 6

34. Men are guardians over women because Allah has granted one superiority over another and because they spend (money on them) from their properties; hence, righteous women are obedient and preservers of secrets because Allah preserves secrets; and (as for the women) from whom you fear disobedience, you must, then, exhort them (to obey) and leave them in beds (alone) and beat them: if they obey you, you must not, then, seek an excuse against them (to oppress them): indeed, Allah is the Most High, sublime.

35. And if you fear a breach between both of them, you must, in that case, appoint an arbitrator from his people and an arbitrator from her people: if both of them (husband and wife) intend reconciliation, Allah will conciliate / make peace between both of them: indeed, Allah has knowledge, awareness.

عَلَىٰ بَعْضِ الرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ
مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٣٣﴾

وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ
فَتَأْتُوهُمْ نَصِيبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ
شَيْءٍ شَهِيدًا ﴿٣٤﴾

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضُهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَأَصْلَحْ لِحَدِثٍ فَنِدْتُ حَفِظْتُ لِلْغَيْبِ
بِمَا حَفِظَ اللَّهُ وَاللَّيَّ تَخَافُونَ نُشُوزَهُنَّ
فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَأَضْرِبُوهُنَّ فَإِنْ أَطَعَنَّكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٥﴾

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ
أَهْلِهِ ۚ وَحَكَمًا مِّنْ أَهْلِهَا ۚ إِنْ يُرِيدَا إِصْلَاحًا
يُوفِّقِ اللَّهُ بَيْنَهُمَا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٦﴾

36. And you must serve (render exclusive obedience to) Allah and not attribute any associate to Him and (be) beneficent (do good) to parents and relatives and orphans and poor people and a related neighbour and a remote neighbour and a companion (sitting) by (your) side and a traveller and those whom your right hands possess: indeed, Allah does not love whoever is self-conceited, boastful

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ
لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

37. (The people) who are miserly and teach human beings to be miserly and hide what Allah has given them out of His bounty and We have prepared a humiliating punishment for disbelievers

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

38. And (those people) who spend their properties to show human beings and neither believe in Allah nor the Last Day and he who has the Devil as a companion, has a very bad companion.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

39. And what would afflict them, if they believed in Allah and the Last Day and spent some of the sustenance which Allah provides them with? And Allah has full knowledge of them.

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا
مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

40. Indeed, Allah does not wrong (anyone worth) the weight of an atom and if it is an act of goodness, He will multiply it manifold and give, on His part, a supreme reward.

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

41. Hence, (just imagine) how (these disbelievers will get on), when We bring a witness from every

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

community and bring you as a witness against them.

42. On that Day, (those people) who disbelieve and disobey the Messenger shall wish if only the earth had swallowed them up! And they shall not be able to hide any matter from Allah.

SECTION 7

43. O (the people) who believe! You must not approach the prayer while you are drunk till you know what you say and (similarly, you must not approach the prayer while you) are polluted, except (while) passing along a way, till you have bathed; and if you are ill or on a journey or any of you comes from a lavatory or you have touched women (gone to bed with your wives) and then, you do not find any water, you must, in that case, resort to clean soil (and after striking the palms and fingers of your hands on it), pass (them) over your faces and your hands: indeed, Allah is pardoning, forgiving.

44. Do you not consider (the case of those people) who were given a portion of the Book? They buy misguidance and intend that you should, also, lose the way.

45. And Allah knows best your enemies; and Allah suffices (for you) as a protector and Allah suffices (for you) as a helper.

46. Some of (those people), who have Judaized, alter words from their contexts and say, "We hear and we

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايَةِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ يُشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَنِمْ غَيْرُ مُسْمِعٍ

disobey" and listen to what has never been caused to be heard and *raa'ina* — give ear to us into *raa'eena*, our shepherd, twisting their tongues and speaking evil of the *Deen* (Islam); and if they had said "We hear and we obey" and "Listen" and "Look at us," it would have been the best for them and the most appropriate: but Allah has cursed them for their disbelief and hence, they shall not believe except a few (of them).

وَرَعَيْنَا لَیَّا لَیْسَنِهِمْ وَطَعْنَا فِی الدِّینِ وَلَوْ أَنَّهُمْ
قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعُوا أَنْظَرْنَا لَکَانَ خَیْرًا
لَّهُمْ وَأَقْوَمَ وَلَکِن لَّعَنَهُمُ اللَّهُ بِکُفْرِهِمْ فَلَا یُؤْمِنُونَ
إِلَّا قَلِیلًا ﴿٤٦﴾

47. O (the people) who were given the Book! You must believe in what We have revealed as a substantiation (of the prophecy) which is with you before We deform faces and hence, turn them backwards or curse them as We had cursed the offenders against the Sabbath day; and Allah's command shall take effect.

یٰۤأَیُّهَا الَّذِینَ أُوتُوا الْکِتٰبَ ؕ اٰمِنُوْا بِمَا نَزَّلْنَا
مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا
فَکَرَّهَا عَلٰۤی اٰدْبَارِهَا اَوْ نَلْعَنَهُمْ کَمَا لَعَنَّا اَصْحٰبَ
السَّبْتِ ؕ وَكَانَ اَمْرُ اللَّهِ مَفْعُوْلًا ﴿٤٧﴾

48. Indeed, Allah shall not forgive that anyone should be attributed an associate to Him and He will forgive what is short of such (a sin) for whom He will wish (on the Judgement Day); and whoever associates (a deity) with Allah, in fact, forges a terrible sin.

اِنَّ اللَّهَ لَا یَغْفِرُ اَنْ یُّشْرَکَ بِهِ وَیَغْفِرُ مَا دُوْنَ ذٰلِکَ
لِمَنْ یَّشَآءُ ۚ وَمَنْ یُّشْرَکْ بِاللّٰهِ فَقَدْ اَفْتَرٰۤی اِثْمًا
عَظِیْمًا ﴿٤٨﴾

49. Do you not consider (the case of those people) who (claim to) cleanse themselves? On the contrary, it is Allah Who cleanses whom He wills (of sins) and they shall not be wronged at all.

اَلَمْ تَرَ اِلَی الَّذِینَ یُرِکُوْنَ اَنْفُسَهُمْ بِاللّٰهِ یُزِکِّی
مَنْ یَّشَآءُ وَلَا یُظْلَمُوْنَ فَتِیْلًا ﴿٤٩﴾

50. Consider how they forge falsehood against Allah and it suffices to be a clear sin.

اَنْظُرْ کَیْفَ یَفْتَرُوْنَ عَلٰی اللّٰهِ الْکَذِبَ وَکَفٰۤی بِهِ
اِثْمًا مُّبِیْنًا ﴿٥٠﴾

SECTION 8

51. Do you not consider (the case of those people) who were given a portion of the Book? They, now, believe in witchcraft and *taaghoot* (an arch- rebel against Allah) and they say about (those people) who disbelieve, "They are better guided (to the straight) path than (those people) who believe."

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ
ءَامَنُوا سَبِيلًا ﴿٥١﴾

52. Such are (the people) whom Allah curses and he whom Allah curses, shall not find, for himself, any helper.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن مَّجِدٍ
لَّهُ نَصِيرًا ﴿٥٢﴾

53. Do they have any share of (Allah's) sovereignty? If so, they shall not give human beings even a worthless thing.

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

54. Do they envy the people (believers) for what Allah has given them from His bounty? We had given Abraham's descendants the Book and wisdom and given them supreme sway (power and authority).

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ
فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ
وَأَتَيْنَاهُم مَّلَكًا عَظِيمًا ﴿٥٤﴾

55. Hence, among them, there are (those people) who believe in it and among them there are (those people) who shun it; and (for such people) the blazing fire of the Hell suffices.

فِيهِمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَى
بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

56. Indeed, (as for those people) who disbelieve in Our verses, We will hurl them into the fire (of the Hell): when their skins melt and burn out, We will give them, in exchange, skins other than those (burnt) so that they may taste punishment: Allah has, indeed, might, wisdom.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُؤَمَا
نُضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

57. And (as for those people) who believe (in Our verses) and do good deeds, We will admit them into gardens under which rivers will be flowing — they shall abide among them eternally: they shall have chaste wives in them (gardens) and We will admit them into thick shade.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلِيلًا ﴿٧٧﴾

58. Indeed, Allah commands you that you must deliver all the trusts to those who deserve them and when you judge among human beings, you must judge with justice; indeed, how excellently Allah exhorts you with it (this command): indeed, Allah hears, watches.

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

59. O (the people) who believe! You must obey Allah and obey the Messenger and those at the helm of affairs among you: but, if you disagree among yourselves about anything, you must, then, refer it to Allah and the Messenger if you believe in Allah and the Last Day — such (a course) is excellent and the best as an outcome (in the afterworld).

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

SECTION 9

60. Do you not consider (the case of those people) who claim that they believe in what has been revealed to you and what had been revealed before you? They intend that they should take their cases for judgement to *taaghoot* (an arch-rebel against Allah) though they have been commanded to reject (disbelieve in) him and the Devil intends to lead them astray, misleading (them) far (off the straight path).

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

61. And when they are told, "Come to what Allah has revealed and to the Messenger," you see the hypocrites shrink from you, shrinking (abhorrently).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ
الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ
صُدُّو۞ا ﴿١١﴾

62. Hence, (just imagine) how (they behave), when some adversity afflicts them as a result of what they commit! Then, they come to you swearing by Allah (and say), "We do not intend but beneficence (doing good) and conciliation."

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ ۖ إِنَّمَا قَدَّمَت
أَيْدِيَهُمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنَّ أَرَدْنَا
إِلَّا إِحْسَنًا وَتَوْفِيقًا ﴿١٢﴾

63. They are (the people) whom Allah knows what in their hearts is and hence, you must shun them and exhort them (to be sincere) and speak to them in words penetrating into their hearts.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
فَاعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي
أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٣﴾

64. And We did not send any messenger but that he must be obeyed by Allah's command; and if only when they had wronged themselves, they would have come to you and then, sought Allah's forgiveness and the Messenger would, also, have sought forgiveness for them, they would, certainly, have found Allah turning to them forgivingly, mercifully.

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿١٤﴾

65. Hence, no, by your *Rabb*! They can never believe till they accept you as the judge in what is controversial among them and then, they do not find any objection in their hearts against what you judge and submit themselves (to your verdict in a spirit of) submission.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا
شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ
حَرَجًا مِّمَّا فَضَّلْتَ وَيُسَلِّمُوا أَسْلِيمًا ﴿١٥﴾

66. And if We had made obligatory on them, "Kill yourselves or depart

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمُ أَنْ اقْتُلُوا أَنفُسَكُمْ

from your homes," they would not have done it except a few of them and if they had done what they have been exhorted to, it would have been the best and the steadiest for them.

أَوْ آخَرُ جُؤَامٍ مِنْ دِينِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ
وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

67. And then, We would have given them a supreme reward on Our part

وَإِذَا لَا تَجِدُهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

68. And guided them to the straight path.

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

69. And (those people) who obey Allah and the Messenger shall, consequently, be with (those people) on whom Allah confers grace, namely, the prophets and the utmost in truth and those assassinated in Allah's cause and the righteous; and how excellent companions they are!

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ
اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

70 Such is Allah's bounty; and Allah suffices (meets all our requirements) as the omniscient.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ
عَلِيمًا ﴿٧٠﴾

SECTION 10

71. O (the people) who believe! You must be on your guard (against the enemy) and hence, you must proceed to struggle in troops or proceed collectively to wage a war for Allah.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ
فَافْعَلُوا نَبَاتٍ أَوْ انفِرُوا جَمِيعًا ﴿٧١﴾

72. And indeed, among you, there (is a type of man) who retards (your march) and hence, if any adversity afflicts you, he says, "Allah conferred a favour on me because I was not present in person with them."

وَإِنْ مِنْكُمْ لَمَنْ يُبْطِلَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ
قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾

73. And if Allah's bounty falls to your lot, he says, as if there were no

وَلِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ

bond of love between you and him,
"Would that I had been with them
and then, I would have achieved
supreme success."

74. Hence, (those people) who have sold the life of the world for the afterworld, must fight (against the enemy) in the cause of Allah and whoever fights in the cause of Allah and is, consequently, (either) martyred or overcomes (the enemy, must rest assured that) We will give him a supreme reward.

75. And what is the matter with you that you do not fight in the cause of Allah while there are the weakened and oppressed men and women and children who are saying (praying to Allah)? "O our *Rabb!* Take us out of this town the rulers of which are oppressors and send us a protector on Your part and send us a helper on Your part."

76. (Those people) who believe, fight in the cause of Allah and (those people) who disbelieve, fight in the cause of the *taaghoot* (an arch-rebel against Allah) and hence, you must fight against the Devil's supporters: indeed, the Devil's stratagem is weak.

SECTION 11

77. Do you not consider (the case of those people) who were told? "Hold in your hands and perform the obligatory prayer and pay *zakaat*." But, when fighting has been made obligatory on them, a section of them fears human beings like fearing Allah or more

لَمْ تَكُنْ يَنْتَكُمُ وَيَبْنِيهِ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ
مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٢﴾

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ
يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيَهُ أَجْرًا عَظِيمًا ﴿٧٣﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ
مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا
أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ أَهْلُهَا وَاجْعَلْ لَنَا
مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٤﴾

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا
يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ فَقَاتِلُوا أَوْلِيَاءَ
الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٥﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ
مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

than fearing (Him); and they say, "O our *Rabb!* Why have You made fighting obligatory on us? Why have You not delayed it for us up to a term close by?" Say, "The enjoyment of the world is brief and the afterworld is the best for whoever fears disobeying (Allah) and you shall not be wronged at all."

78. Wherever you are, death shall overtake you, even if you are in strong and lofty forts and if any prosperity falls to their lot, they say, "It is from Allah." And if any adversity afflicts them, they say, "It is from you." Say, "Everyone (of them) is from Allah." What is, then, the matter with these people that they, hardly, come anywhere near comprehending any matter?

79. Whatever fortune falls to your lot is from Allah and whatever adversity afflicts you is from your own self and We have sent you as a messenger to all the human beings and Allah suffices as a witness.

80. Whoever obeys the Messenger, in fact, obeys Allah and whoever turns away (rejects his obedience, shall, only, do so against himself) because We have not sent you as an observer against them.

81. And they say, "We render obedience." But, when they go out of your presence, a section of them broods over (evil designs by night) other than what it had said and Allah has been writing whatever they have

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا
إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ
خَيْرٌ لِّمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ
مُشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ
اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ
قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ فَإِذَا هُوَ لَآءِ الْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ
فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ
شَهِيدًا ﴿٧٩﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى
فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ﴿٨٠﴾

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِّنْ عِنْدِكَ بَيَّتَ
طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ

been brooding over by night and hence, you must shun them and trust in Allah; and Allah suffices (for you) to trust in.

82. Do they not, then, ponder the *Quraan*? And if it had been from (any source) other than Allah, they would, certainly, have found in it many contradictions.

83. And when any piece of news concerning peace or fear comes to them, they spread it, though, if they had communicated it to the Messenger and to those at the helm of affairs among them, (those people) who, among them, can deduce a conclusion from it (the news), would have known it and if Allah's bounty and His mercy had not been (conferred) on you, you would, certainly, have followed the Devil except a few.

84. Hence, you must fight in the cause of Allah: you shall not be held responsible (for anyone) but your own self; and you must urge the believers (on to fight): it may be that Allah restrains the power of (those people) who disbelieve; and Allah is the most powerful and the most violent in inflicting exemplary punishment.

85. Whoever advocates and supports a good cause, shall have a reward of it and whoever advocates and supports a bad cause shall have a retribution of it and Allah exercises power / watches over everything.

مَا يَتَّبِعُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى
بِاللَّهِ وَكِيلًا ﴿٨١﴾

أَفَلَا يَتَذَكَّرُونَ الْفُرْقَةَ أَنْ لَوْ كَانَ مِنْ عِنْدِ اللَّهِ
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ
أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي
الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ
وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ
الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ وَخَرِصَ
الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسَ الَّذِينَ كَفَرُوا
وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا
وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتِنًا ﴿٨٥﴾

86. And when you are saluted (with words, "May Allah have peace on you"), you must also, salute (in words) better than that or (at least) return (reciprocate) it: indeed, Allah keeps the account of everything.

وَإِذَا حُيِّتُمْ بِنَحِيَةٍ فَمِنْ بَعْدِهَا بِأَحْسَنَ مِنْهَا أَوْ رُدُّهَا
إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

87. Allah, other than Whom there is no (other) deity, shall assemble all of you on the Day of Resurrection about which there is no doubt and who can be more truthful than Allah in (communicating this) information?

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ
لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

SECTION 12

88. What is, then, the matter with you that there are two groups (among you) about the hypocrites, while Allah has reverted them (to disbelief) for (as the penalty of) what they have committed? Do you intend that you should guide whom Allah has led astray? And you cannot find any way for whom Allah leads astray.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكَّهُمْ
بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْتَدُوا مِنْ أَضَلَّ اللَّهُ
وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾

89. They wish that you would disbelieve as they disbelieve so that you would be equal (to them) and hence, you must not keep friends with them till they emigrate in Allah's cause; but, if they turn away, you must, then, seize them and put them to death wherever you find them and you must neither take any friend nor any helper from them

وَدُّوا لَوْ تُكْفِرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا
تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهْجَرُوا فِي سَبِيلِ اللَّهِ
فَإِنْ تَوَلَّوْا فَعُدُّوهُمْ وَأَقْتُلُوهُمْ حَيْثُ
وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا
وَلَا نَصِيرًا ﴿٨٩﴾

90. Except (those people) who join a people between you and whom, there is an agreement or (those people who) come to you with their hearts

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ
أَوْ جَاءَ وَكُمْ حَصْرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ

in a dilemma whether they should fight against you or they should fight against their people; and if Allah had willed, He would have given them power over you and then, they would have fought against you; hence, if they keep away from you and do not fight against you and offer submission to you, Allah does not, also, give you any reason (to take up arms) against them.

أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَرَفُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا
إِلَيْكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿١٠﴾

91. You shall find others (who) intend that they should be secure from you and secure from their people: whenever they are driven back to the temptation (of persecuting believers), they lapse into it; hence, if they do not keep away from you and offer submission to you and restrain their hands, you must, then, seize them and put them to death wherever you find them; and they are (the people) against whom We grant you a clear authority (the power to enforce obedience).

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا
قَوْمَهُمْ كُلٌّ مَارِدُوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ
لَمْ يَعْرِفُواكُمْ وَيَقُولُوا إِلَيْكُمْ السَّلَامُ وَيَكْفُوا أَيْدِيَهُمْ
فَخُذُوهُمْ وَأَقْلَبُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ
وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿١١﴾

SECTION 13

92. It does not become a believer to put another believer to death except by mistake; and whoever puts a believer to death by mistake, owes, as a necessary consequence, the freeing of a believing neck (a slave) and paying the blood money to his people (the believer's heirs) except that they forgo; but, if he (the person killed by mistake) belongs to the people hostile to you and he is a believer, then, the freeing of a believing neck (a slave) is (obligatory) and if he (the believer

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً
وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا
فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ
مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ
مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ

killed by mistake) belongs to the people between whom and you, there is an agreement, then, again, blood money must be paid to his people (the believer's heirs) and the freeing of a believing neck (a slave must be done): but he who cannot afford (to do the above) must keep fast for two months uninterruptedly as repentance (decreed) by Allah: and Allah has knowledge, wisdom.

93. And the requital of (anyone) who kills a believer purposely is the Hell in which he shall abide eternally and Allah shall be indignant with him and curse him and has prepared a terrible punishment for him.

94. O (the people) who believe! When you travel struggling for Allah's cause, you must examine and not say to whoever extends (the greetings of) peace to you, "You are not a believer," seeking the ephemeral gains of the life of the world: (if so), then, Allah has abundant spoils; You have, also, been so (in a state of disbelief) before (accepting Islam) and then, Allah conferred His blessings on you and hence, you must examine (before taking action); indeed, Allah is aware of what you do.

95. Among the believers, the abstainers from military service without any excuse and those struggling for Allah's cause with their properties and persons are not equal; Allah has granted superiority to those struggling with their properties and persons over the abstainers from military service by a degree; and Allah promises the best outcome to

مُتَابِعِينَ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَفْتُمْ فِي سَبِيلِ اللَّهِ
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ
لَسْتُ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ
الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ
كُنْتُمْ مِن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ
دَرَجَةً وَلَا وَعَدَ اللَّهُ الْحَسَنَىٰ وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

everyone; and Allah has granted superiority to those struggling (for Allah) over the abstainers as (in the form of) a supreme reward,

96. (High) positions on His part and forgiveness and mercy; and Allah is forgiving, merciful.

SECTION 14

97. Indeed, when angels take the lives of (those people) who have been doing wrong to themselves, they say (ask them), "What (condition) have you been in?" They say, "We have been weak, oppressed and treated insolently in the land." (The angels, then), say, "Was not Allah's Earth vast so that you should have emigrated (to any other land) throughout her" (the Earth)? Hence, the abode of such (people) shall be the Hell and what a bad place of return it is!
98. Except the weak and oppressed among men and women and children, treated insolently, who can neither afford any means (to accomplish their end) nor find any way (out of the impasse).
99. Hence, such (people), Allah may pardon; and Allah is pardoning, forgiving.
100. And whoever emigrates in the cause of Allah, shall find, throughout the Earth, many strongholds and abundance; and whoever goes out of his house emigrating towards Allah and His Messenger and then, death overtakes him (shall not be a loser) because his reward shall be incumbent on Allah and Allah is forgiving, merciful.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿٩٦﴾

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِيْنَ أَنفُسِهِمْ قَالُوا
فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا
أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَوْلَا
مَاؤْنَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

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

قَالُوا لَيْتَ نَحْنُ نَعْلَمُ أَنَّ اللَّهَ يَغْفِرُ غُفُورًا
عَفُورًا ﴿٩٩﴾

وَمَنْ يَهِاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا
كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ
وَرَسُولِهِ ۖ ثُمَّ يَدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾

SECTION 15

101. And when you go on a journey, seeking sustenance, there is, then, no sin against you that you shorten some of the obligatory prayers if you fear that (those people) who disbelieve will persecute you; indeed, the disbelievers are clearly hostile to you.

وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا
مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْشِكُمْ بِالَّذِينَ كَفَرُوا
إِنَّ الْكَافِرِينَ كَانُوا أَعْدَاؤُكُمْ وَأَمِينًا ﴿١٥١﴾

102. And (O Messenger)! When you are among them, you must lead them the prayer (during war). A party of them must, then, stand (perform the prayer) with you and they must have their weapons on them and hence, when they finish prostrating, they must, then, go behind you and another party that has not prayed must, then, pray with you and they must be wary and have their weapons on them: (those people) who disbelieve wish that, if you were unmindful of your weapons and your equipments, they would, then, mount an attack on you with a single rush; and there is no sin against you, if you have any trouble from rain or you are ill, that you take your weapons off your persons and you must be on your guard: indeed, Allah has prepared a humiliating punishment for the disbelievers.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْيَقُمْ
طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا
سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ
طَائِفَةٌ أُخْرَىٰ لَّعِيصَلُوا فَلْيُصَلُّوا مَعَكَ
وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَ الَّذِينَ كَفَرُوا
لَوْ تَوَفَّلُوت عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ
فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِّن مَّطَرٍ أَوْ كُنْتُمْ
مَرْضًى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا
حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥٢﴾

103. Hence, when you finish your prayer, you must, then, remember Allah (while) standing and sitting and lying down on your sides; when you are secure, you must, then, perform the obligatory prayers (in full);

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا
وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ

indeed, the obligatory prayer is binding on the believers according to schedule.

104. And you must not slacken off in pursuing the enemy: if you are suffering, they are, also, suffering as you are suffering and, from Allah, you hope for what they do not hope and Allah has knowledge, wisdom.

SECTION 16

105. Indeed, We have revealed the Book to you with the truth so that you should judge among the people by what Allah has shown you; and you must not be a pleader for the treacherous (those betraying trust).

106. And you must ask Allah's forgiveness indeed, Allah is forgiving, merciful.

107. And you must not plead for those (people) who are treacherous to themselves; indeed, Allah does not love those who are treacherous, sinful.

108. They may hide themselves from human beings while they cannot hide themselves from Allah and He is with them when they brood over, by night, saying what He is not pleased with; and Allah has thorough knowledge of what they do.

109. It is you who plead for them in the life of the world: but who will plead for them before Allah on the Day of Resurrection or who will answer (be responsible) for them?

عَلَى الْمُؤْمِنِينَ كِتَابًا مَّقُوتًا ﴿١٠٣﴾

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ
فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنْ
اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لَتَحْكُمَ بِهِ
النَّاسُ بِمَا آرَأَكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِبِينَ
خَصِيمًا ﴿١٠٥﴾

وَأَسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

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

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

هَئَانَتْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ
الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ
الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

110. And he who does any evil or wrongs himself and then, seeks forgiveness of Allah, shall find Allah forgiving, merciful.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ
اللَّهُ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾

111. And he who commits any sin, in fact, commits it against himself; and Allah has knowledge, wisdom.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

112. And he who commits a sin or a crime and then, blames it on an innocent person, in fact, bears (the burden of) a slander and a clear sin.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرَوِهَا بِرِئًا
فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿١١٢﴾

SECTION 17

113. And (O Messenger)! If Allah's bounty and His mercy had not been (showered) on you, a group of them had meditated to misguide you, though they would not have misguided (anyone) but themselves and they cannot cause you any harm at all; and Allah reveals the Book and wisdom to you and teaches you what you could not have known; and Allah's bounty has been supreme for you.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ
طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ
إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ
عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ
تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ
عَظِيمًا ﴿١١٣﴾

114. There is no good in most of their secret conversations except (the secret conversation of a person) who enjoins alms giving or universally accepted goodness or any reform among human beings; and whoever does so seeking Allah's pleasure, We will give him a supreme reward.

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

115. And whoever opposes the Messenger after the guidance has become clear to him and follows (a path) other than the believers' path,

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَى
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّى

We will let him follow what he follows and hurl him into the Hell and what a bad place of return it is!

SECTION 18

116. Allah shall not forgive that anyone should be attributed an associate to Him while He may forgive what is besides it for whom He wills; and he who associates (anyone) with Allah, as a necessary consequence, goes astray, straying far away (from the guidance).

117. They do not pray to, other than Him, but females (goddesses) and they do not pray to but the Devil, arrogant and disobedient.

118. Allah has cursed him and he (has, already), said, "I will take a predetermined share of Your Own created human beings.

119. And I will misguide them and involve them in wishes and command them and hence, they shall cut, lengthwise, cattle's ears and I will command them and hence, they shall pervert Allah's creation." And whoever takes the Devil as a protector, besides Allah, incurs a clear loss (damnation).

120. He holds out promises to them and stirs up wishes in them and the Devil does not promise them but delusions.

121. The abode of such (people) is the Hell and they shall not find any escape from it.

وَنُصِّلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

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

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

لَعَنَهُ اللَّهُ وَقَالَ لَا تَخْذَنْ مِنْ عِبَادِكْ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

وَلَا ضَلَّتْهُمْ وَلَا امْتَنَيْتَهُمْ وَلَا مَرَّتْهُمْ فَلْيَعْرِضْ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾

يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَخْرِصًا ﴿١٢١﴾

122. And (as for those people) who believe and do good deeds, We will admit them into gardens under which rivers will be flowing — they shall abide among them eternally: Allah's promise is true; and who can be truer than Allah in promise?

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا
وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

123. Neither by your wishes nor by the wishes of the people of the Book (can deliverance from sin be gained): whoever does any evil shall be requited for it and not find, for oneself, any protector and helper besides Allah.

لَيْسَ بِأَمَانِيكُمْ وَلَا بِأَمَانِي أَهْلِ الْكِتَابِ
مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ، وَلَا يَجِدْ لَهُ مِنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

124. And whoever does any good deeds, whether a male or a female and he is a believer, (the people) such (as these) shall, (as a necessary consequence), enter the Paradise and they shall not be wronged at all.

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

125. And who can be better in obedience than he who submits himself wholly to Allah and he is beneficent and follows the way of Abraham, the single-mindedly devoted (muslim) and Allah had singled out Abraham (as His) friend.

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

126. And to Allah belong what is throughout the heavens and what is throughout the Earth; and Allah has thorough knowledge of everything.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

SECTION 19

127. And they ask you a legal opinion about women: say, "Allah gives you a legal opinion about them and, (also, reminds you of) what has been recited before you in the

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي
يَتَنصَىٰ النِّسَاءَ الَّتِي لَا تَوْتُونَهُنَّ مَا كُتِبَ

Book (*Quraan*) about the orphans of women whom you do not give what has been decreed for them while you want that you should marry them and (He, also, reminds you of His injunction about) the weak and helpless among the children and (instructs you) that you must observe equity (natural justice) in regard to the orphans; and whatever good you do, Allah shall come to know of it."

لَهُنَّ وَرَرَعَبُونَ أَنْ تَكْرَهُهُنَّ وَالْمُسْتَضْعَفِينَ
مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَى
بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

128. And if any wife fears dislike or shunning from her husband, there is, then, no blame on both of them that both of them make peace with each other (in a spirit of) reconciliation; and reconciliation is the best, though natures are ingrained with greed; and if you do good and guard against sins, Allah is, then, certainly, aware of what you do.

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

129. And you cannot do justice among (your) wives even if you desire. You must not, therefore, incline (to one wife) only with your whole inclination so as to leave the other (wife) like the one suspended (between divorce and wedlock); and if you reconcile and fear disobeying Him, Allah is, then, forgiving, merciful.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَذَرُوهُمَا كَالْمَعلقَةِ وَإِنْ تَصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

130. And if both of them separate, Allah shall free each from want from His abundance; and Allah expands (sustenance), has wisdom.

وَإِنْ يَفْرَقَا يَغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ
وَكَانَ اللَّهُ وَسِعًا حَكِيمًا ﴿١٣٠﴾

131. And to Allah belong what is throughout the heavens and what is throughout the Earth and We had enjoined (the people) who were given the Book and (We have enjoined) you also that you must fear Allah; and if you disbelieve, to

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ
وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ

Allah, then, belong what is throughout the heavens and what is throughout the Earth; and Allah is self-sufficient, praiseworthy.

132. And to Allah belong what is throughout the heavens and what is throughout the Earth; and Allah suffices to trust in.

133. O human beings! If He wills, He can cause you to die and bring others (in your places); and Allah possesses absolute power over such (a replacement).

134. Whoever wants to have the reward of the world, Allah, then, has (both), the reward of the world and (the reward of) the afterworld; and Allah hears, watches.

SECTION 20

135. O the people who believe! You must be champions by (in respect of) equity (justice according to natural law), being witnesses for (in support of) Allah, even if it is against yourselves or (your) parents and relatives; (without considering) whether (the party) is rich or poor because Allah is more entitled, than both of them, (to obedience) and hence, you must not follow passions lest you should deviate (from the path of justice); and if you pervert or turn away (refuse to accept justice), Allah is, then, cognizant (aware) of what you do.

136. O (the people) who believe! You must believe (truly) in Allah and His Messenger and the Book that He has revealed to His Messenger and the Book that He had revealed

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا
حَمِيدًا ﴿١٣١﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ
وَكِيلًا ﴿١٣٢﴾

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثَوَابُ
الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ
بِهِمَا فَلَا تَتَّبِعُوا هَوًى ۖ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا
أَوْ نَعَرَضُوا فَقَانَ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ
وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ

before; and he who disbelieves in Allah and His angels and His books and His messengers and the Last Day shall, as a necessary consequence, go astray, straying far (from the guidance).

بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

137. Indeed, (those people) who believe and then, disbelieve and then again, believe and then, again, disbelieve and then, go on growing into disbelief (must know that) Allah is neither going to forgive them nor lead them to the (straight) way.

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

138. (O Messenger)! Announce "the good" news to the hypocrites that they shall have a grievous punishment __

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

139. (Those people) who make friends with the disbelievers excluding the believers; do they seek might and dominance with them? But might and dominance belong, wholly, to Allah.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ يُبْتَغَوْنَ عَنْهُمْ الْعِزَّةَ
فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

140. And He has, already, revealed to you in the Book that when you hear Allah's verses being rejected and ridiculed, you must not, in that case, sit with them till they engage in a conversation different from it; (but, if you do so), you will, then, be like them: indeed, Allah is going to gather the hypocrites and the disbelievers in the Hell all together

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ
ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا
مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ
فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

141. (Those people) who await (disasters) for you and hence, if you have victory from Allah, they say, "Were we not with you?" And if the lot falls to the disbelievers, they (go to them and) say, "Did we not (come close to) gaining the upper hand over you and defend you against the

الَّذِينَ يَرَبُّونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ
قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ
نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعِكُمْ
مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ

believers?" So, Allah shall judge between you (the hypocrites and the believers) on the Day of Resurrection and Allah shall never give disbelievers any access against believers.

SECTION 21

142. As a matter of fact, the hypocrites (are trying to) deceive Allah, whereas He is going to turn their deceit against them by punishing them and when they rise (to go to mosque) for the obligatory prayer, they stand slothfully only to show the people and do not remember Allah but little,

143. Wavering between both, neither towards these (believers) nor towards these (disbelievers); and you cannot find any way for (a person) whom Allah misleads.

144. O (the people) who believe! You must not make friends with disbelievers excluding the believers; do you want that you should concede a clear justification to Allah against you?

145. Indeed, the hypocrites shall be in the lowest depth (inmost part) of the fire (of the Hell), and you shall not find any helper for them.

146. But (those people) who repent and reform and adhere to Allah's obligation and dedicate their obedience to Allah are such (people as) shall be with the believers and Allah shall give the believers a supreme reward.

الْقِيَمَةُ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى
الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

مُذْذَبِينَ بَيْنَ بَيْنِ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ
وَمَنْ يَضِلَّ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ
أَنْ يَجْعَلَ اللَّهُ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ
أَجْرًا عَظِيمًا ﴿١٤٦﴾

147. What will Allah do (achieve/gain) by punishing you if you thank and believe? And Allah acknowledges, knows (everything).

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

148. Allah does not like the loudness (loud utterance) of bad language except (by a person) who has been wronged; and Allah hears, knows (everything).

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا
مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

149. If you disclose any good deed or hide it or pardon an offence, Allah is, then, pardoning, powerful.

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

150. Indeed, (those people) who disbelieve in Allah and His messengers and intend that they should differentiate between Allah and His messengers and say, "We believe in some (messengers) and reject (disbelieve in) others" and intend that they should find a way between these (two positions) —

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُوا نُوْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَن يُتَّخَذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

151. Such (people) are, really, disbelievers; and We have prepared a humiliating punishment for disbelievers.

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مُّهِينًا ﴿١٥١﴾

152. And (those people) who believe in Allah and His messengers and do not differentiate between one (another) among them, are (the people) whom He shall give their rewards and Allah is forgiving, merciful.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ
أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

SECTION 22

153. The people of the Book demand, of you, that you should have a book revealed to them from the heaven (which is not new) because they had demanded of Moses (miracles)

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُخَلِّصَ لَهُمْ كِتَابًا
مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ
فَقَالُوا إِنَّا لِلَّهِ جَهْرَةٌ فَأَخَذَتْهُمُ الصَّاعِقَةُ

greater than such (a miracle) and hence, they had said, "Show us Allah openly." And then, a thunderbolt had seized them for (as a penalty of) their wrongdoing; then, they took to (worshipping) the calf after clear evidences had come to them and then, again, We pardoned such (a flagrant offence); and gave Moses a clear commission.

بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَهُمْ
الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا
مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾

154. And We raised the Mount Sinai above them along with their obligation and said to them, "Enter the gate prostrating yourselves." And We said to them, "You must not violate (the law) of the Sabbath day," and We imposed a binding obligation on them (to this effect).

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ
ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَآخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا ﴿١٥٤﴾

155. But (they have incurred Our displeasure) because of their violation of their obligation and their rejecting (disbelieving in) Allah's verses and their assassinating prophets without any justification and their saying, "Our hearts are cased." On the contrary, Allah has sealed (closed) their hearts for disbelief and hence, they will not believe but a few

فِيمَا نَقُصُّهُمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ
وَقُلْنَا لَهُمُ الْآيَاتُ بِغَيْرِ حَقٍّ وَقُولِهِمْ قُلُوبُنَا غُلْفٌ
بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿١٥٥﴾

156. And for their disbelieving and their uttering a gross slander against Mary,

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

157. And their claim, "We killed the Messiah, Jesus, Mary's son, Allah's messenger," while neither did they assassinate him nor crucify him, but it was rendered dubious for them; and (those people) who hold a different opinion about him, are, in fact, in doubt of him; they do not

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ
اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا أَنْبَاءَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

have any knowledge about it except the pursuing of supposition; and they did not, certainly, assassinate him.

158. On the contrary, Allah raised him to Himself; and Allah is mighty, wise.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

159. And there is none among the people of the Book but shall believe in him before his death and, on the Day of Resurrection, he (Jesus Christ) shall be a witness against them.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

160. Hence, for the wrongdoings of (those people) who had Judaized, We declared unlawful, for them, (certain) good and pure foods which had been lawful for them and for their (practice of) preventing (people) frequently from Allah's path,

فَيُظَاهِرُ مِنْ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

161. And taking interest, though they had been prohibited from it, and their grabbing of people's properties by false ways; and We have prepared a grievous punishment for the disbelievers among them.

وَأَخَذَهُمُ الرِّبَا وَقَدْ هُمُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

162. But those grounded in knowledge among them and the believers believing in what has been revealed to you and what had been revealed before you and those who perform the obligatory prayers and those who pay *zakaat* and the believers in Allah and the Last Day — they are (the people) whom We will give a supreme reward.

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

SECTION 23

163. We have, certainly, inspired (communicated holy revelation to) you as We had inspired Noah and the prophets after him; and We had inspired Abraham and Ishmael and Isaac and Jacob and (his) descendants and Jesus and Job and Jonah and Aaron and Solomon; and We had given David the *Zaboor* (a book).

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَى وَيُؤُسَ وَهَارُونَ وَسُلَيْمَانَ
وَعَآدَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾

164. And (We had, similarly, inspired other) messengers whom We have related to you earlier and the messengers whom We have not related to you; and Allah had addressed Moses, addressing (him directly).

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

165. (All these) messengers were announcers of good news and warners so that no argument against Allah should be available for human beings after the messengers; and Allah is mighty, wise.

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

166. But, (if they do not listen to you), Allah bears witness to what He has revealed to you (that) He has revealed it with His knowledge and angels, also, bear witness (to it); and Allah suffices as a witness.

لَئِنْ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ
بِعِلْمِهِ وَالْمَلَكُ كُتُبُهُ شَهِدُونَ وَكَفَى
بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

167. Indeed, (those people) who disbelieve and prevent (people) from Allah's way, go astray, straying far (from the guidance).

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

168. Indeed, (those people) who disbelieve and do wrong (must know that) Allah is neither going to forgive them nor lead them to any way

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

169. Except the way to the Hell in which they shall abide eternally; and such (a punishment) is easy for Allah.

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

170. O human beings! The Messenger with the truth from your *Rabb* has come to you and hence, you must believe (in him and it is) the best (course) for you; and if you disbelieve, to Allah, then, belongs what is throughout the heavens and the Earth; and Allah has knowledge, wisdom.

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

171. O the people of the Book! You must neither stiffen to exceed the proper bounds in your way of life nor say (anything) against Allah but the truth; the Messiah Jesus, Mary's son was, only, Allah's messenger and His Word which He had entrusted to Mary and mercy from Him and hence, you must believe in Allah and His messengers and not say, "Three." Renounce (the Trinity because it is) the best for you; Allah is the only one God: He is free from such imperfections as He should have children. To Him belong what is throughout the heavens and what is throughout the Earth and Allah suffices (for you) to trust in.

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 ثَلَاثَةً أَنْتَهُوَ خَيْرٌ
لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَنَهُ أَنْ
يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

SECTION 24

172. Neither will the Messiah disdain that he should be Allah's servant (rendering exclusive obedience to Him) nor will the angels close (to Him do so); and all (those people) who disdain (rendering Him exclusive obedience) and display arrogance (must know that) He

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

shall gather up all of them to Himself (in His presence for accountability on the Judgement Day).

173. Hence, as for (those people) who believe and do good deeds, He shall pay them up their rewards and grant them more from His bounty and as for (those people) who disdain and display arrogance (of His service in this world), He shall, inflict a grievous punishment on them and they shall find, for themselves, besides Allah, neither any protector nor any helper (on the Judgement Day).

174. O human beings! The argument (*Quraan*) has come to you from your *Rabb* and We have sent a clear light (holy revelation) to you.

175. Hence, as for (those people) who believe in Allah and adhere to Him (His obligation), He shall, consequently, admit them into mercy and bounty, on His part, and guide them the straight path (leading) to Him (in this world).

176. They ask your legal opinion: say, "Allah gives you (His) legal opinion about a dead person without children or father; if a man who dies, has no child and has only a sister, she shall, then, have half of what he leaves, and he (the brother) shall inherit her if she has no child; but, if there are two sisters (of a dead man), both of them shall, then, have two thirds of what he leaves; and if they are (many) brothers and sisters — men and women — a male, in that case, shall have equal to the portion of two females; Allah expounds (it) for you lest you should go astray and Allah knows everything."

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتِيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ
وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ
مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ
وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ
فَسَيُدْخِلُهُمْ فِي رَحْمَتِهِ مِن فَضْلِهِ وَيَهْدِيهِمْ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٥﴾

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَّةِ
إِنْ أَمْرُ أَهْلِكَ لَيْسَ لَهُ، وَلَدٌ وَلَهُ، أُخْتُ فَلَهَا
نِصْفُ مَا تَرَكَ وَهُوَ رِثَتُهَا إِنْ لَمْ يَكُنْ لَهَا
وَلَدٌ فَإِنْ كَانَتَا أَثْنَتَيْنِ فَلَهُمَا الثُّلَثَانِ مِمَّا تَرَكَ
وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ
حِظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾