

## Surah 4. An-Nisaa - (The Women)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).*

(١)

1 . *Ya Ayohan-Naso* (O men)! be careful of (your duty to) your '*Rabb*', Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) *Allah*, by Whom you demand one of another (your rights), and to the ties of relationship; surely *Allah* ever watches over you.

(٢)

2 . And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.

(٣)

3 . And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.

(٤)

4 . And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.

(٥)

5 . And do not give away your property which *Allah* has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and cloth them and speak to them words of honest advice.

(٦)

6 . And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and haveily, in case they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

(٧)

7 . Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.

(٨)

8 . And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.

(٩)

9 . And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

(١٠)

10 . Those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

(١١)

11 . **Allah** enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from **Allah**: Surely **Allah** is *Aleem-man Hakeem* (The Knower, The Wise)

(١٢)

12 . And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from **Allah**: and **Allah** is *Aleem-mun Haleem* (The Knower, The Forbearing).

(١٣)

13 . These are **Allah**'s limits, and whoever obeys **Allah** and His *Rasool* (apostle), He will cause him to enter *Jannat* (garden) beneath which rivers flow, to abide in them; and that is the great achievement.

(١٤)

14 . And whoever disobeys **Allah** and His *Rasool* (apostle) and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing punishment.

(١٥)

15 . And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or **Allah** opens some way for them.

(١٦)

16 . And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Off-returning (to mercy), *Raheem* (The Merciful).

(١٧)

17 . Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns, and Allah is ever *Aleem-man Hakeem* (The Knower, The Wise).

(١٨)

18 . And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful punishment.

(١٩)

19 . *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

(٢٠)

20 . And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

(٢١)

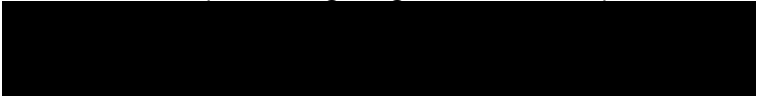
21 . And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

(۲۲)

22 . And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.

(۲۳)

23 . Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is *Ghafoor-rar Raheem* (The Forgiving, The Merciful).



(۲۴)

24 . **And all married women except those whom your right hands** possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is *Aleem-mun Hakeem* (The Knower, The Wise).

(۲۵)

25 . And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being abstinent, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

(۲۶)

26 . Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you, and Allah is *Aleem-mun Hakeem* (The Knower, The Wise).

(۲۷)

27 . And Allah desires that He should turn to you, and those who follow (their) lusts desire that you should deviate (with) a great deviation.

(۲۸)

28 . Allah desires that He should make light your burdens, and man is created weak.

(۲۹)

29 . *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is *Raheem* (The Merciful) to you.

(۳۰)

30 . And whoever does that aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.

(۳۱)

31 . If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honourable place of entering.

(۳۲)

32 . And do not covet that by which **Allah** has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask **Allah** of His grace; surely **Allah** knows all things.

(۳۳)

33 . And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely **Allah** is a witness over all things.

(۳۴)

34 . Men are the maintainers of women because **Allah** has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as **Allah** has guarded; and those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them (lightly); then if they obey you, do not seek a way against them; surely **Allah** is *Ali-an Kabeer* (The High, The Great)

(۳۵)

35 . And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, **Allah** will effect harmony between them, surely **Allah** is *Aleem-man Khabeer*, (The Knower, The Aware)

(۳۶)

36 . And serve **Allah** and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely **Allah** does not love him who is proud, boastful;

(۳۷)

37 . Those who are niggardly and bid people to be niggardly and hide what **Allah** has given them out of His grace; and We have prepared for the unbelievers a disgraceful punishment.

(۳۸)

38 . And those who spend their property (in alms) to be seen of the people and do not believe in **Allah** nor in the last day; and as for him whose associate is the *Shaitan* (Satan), an evil associate is he!

(۳۹)

39 . And what would it have done them if they had believed in **Allah** and the last day and spent of what **Allah** had given them? And **Allah** knows them.

(۴۰)

40 . Surely **Allah** does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

(۴۱)

41. How will it be, then, when We bring from every people a witness and bring you as a witness against these?

(۴۲)

42. On that day will those who disbelieve and disobey the *Rasool* (apostle) desire that the earth were levelled with them, and they shall not hide any word from **Allah**.

(۴۳)

43. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! do not go near prayer when you are Intoxicated until you know what you say, nor when you are under an obligation to perform a bath; unless travelling on the road; until you have washed yourselves; and if you are sick, or on

a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely **Allah** is *Afuw-wan Ghafoor* (The Pardoner, The Forgiving)

(٤٤)

44. Have you not considered those to whom a portion of The Book has been given? They buy error and desire that you should go astray from the way.

(٤٥)

45. And **Allah** best knows your enemies; and **Allah** suffices as a Guardian, and **Allah** suffices as a Helper.

(٤٦)

46. Of those who are Jews (there are those who) alter words from their places and say: "We have heard and we disobey and: Hear, may you not be made to hear! and: *Raina*, distorting with their tongues and taunting about religion; and if they had said: We have heard and we obey, and hearken, and *Unzurna* it would have been better for them and more upright; but **Allah** has cursed them on account of their unbelief, so they do not believe but a little.

(٤٧)

47. *Ya Ayohal-Lazeena Aamanoo* (O you people) of The Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violators of the *Sabbath*, and the command of **Allah** shall be executed.

(٤٨)

48. Surely **Allah** does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with **Allah**, he devises indeed a great sin.

(٤٩)

49. Have you not considered those who attribute purity to themselves? No, **Allah** purifies whom He pleases; and they shall not be wronged the husk of a date stone.

(٥٠)

50. See how they forge the lie against **Allah**, and this is sufficient as a manifest sin.

(٥١)

51 . Have you not seen those to whom a portion of The Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.

(٥٢)

52 . Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.

(٥٣)

53 . Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.

(٥٤)

54 . Or do they envy the people for what Allah has given them of His grace? But indeed We have given to *Ibraheem's (Abraham's)* children The Book and the wisdom, and We have given them a grand kingdom.

(٥٥)

55 . So of them is he who believes in him, and of them is he who turns away from him, and *Jahannam* (Hell) is sufficient to burn.

(٥٦)

56 . Those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the punishment; surely Allah is *Azeez-zan Hakeem* (The Mighty, The Wise).

(٥٧)

57 . And those who believe and do good deeds, We will make them enter *Jannat* (garden) beneath which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter a dense shade.

(٥٨)

58 . Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is *Samee-am Baseer* (The Hearer, The Seer).

(٥٩)

59 . *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! obey **Allah** and obey the *Rasool* (apostle) and those in authority from among you; then if you quarrel about anything, refer it to **Allah** and the *Rasool* (apostle), if you believe in **Allah** and the last day; that is better and very good in the end.

(٦٠)

60 . Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment, though they were commanded to deny him, and the *Shaitan* (Satan) desires to lead them astray into a remote error.

(٦١)

61 . And when it is said to them: Come to what **Allah** has revealed and to the *Rasool* (apostle), you will see the hypocrites turning away from you with aversion.

(٦٢)

62 . But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by **Allah**: We did not desire (anything) but good and concord.

(٦٣)

63 . These are they of whom **Allah** knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.

(٦٤)

64 . And We did not send any *Rasool* (apostle) but that he should be obeyed by **Allah's** permission; and had they, when they were unjust to themselves, come to you and asked

forgiveness of Allah and the Rasool (apostle) had asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Raheem (The Merciful)

(٦٥)

65 . But no! by your 'Rabb! they do not believe until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.

(٦٦)

66 . And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);

(٦٧)

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

(٦٨)

68 . And We would certainly have guided them in the right path.

(٦٩)

69 . And whoever obeys Allah and the Rasool (apostle), these are with those upon whom Allah has bestowed Favours from among the Nabis (prophets) and the truthful and the martyrs and the good, and a goodly company are they!

(٧٠)

70 . That is grace from Allah, and sufficient is Allah as Aleem (the Knower)

(٧١)

71 . Ya Ayohal-Lazeena Aamanoo (O you who believe)! take your precaution, then go forth in detachments or go forth in a body.

(٧٢)

72 . And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.

(٧٣)

73 . And if grace from Allah comes to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.

(٧٤)

74 . Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.

(٧٥)

75 . And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, those who say: "Our 'Rabb! cause us to go forth from this town, whose people are oppressors, and give us from Only You a guardian and give us from Only You a helper.

(٧٦)

76 . Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Evil. Fight therefore against the friends of the *Shaitan* (Satan); surely the strategy of the *Shaitan* (Satan) is weak.

(٧٧)

77 . Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the (*Zakat*); but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or with a greater fear, and say: "Our 'Rabb! why have You ordained fighting for us? Why did You not grant us a delay to a near end? Say: "The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.

(٧٨)

78 . Wherever you are, death will overtake you, Though you are in lofty towers, and if a benefit comes to them, they say: "This is from **Allah**"; and if a misfortune befalls them, they say: "This is from you. Say: "All is from **Allah**, but what is the matter with these people that they do not make approach to understanding what is told?"

(٧٩)

79 . Whatever benefit comes to you, it is from **Allah**, and whatever misfortune befalls you, it is from yourself, and We have sent you, to mankind as a *Rasool* (an apostle); *Billahe Shaheed* (and **Allah** is sufficient as a Witness).

(٨٠)

80 . Whoever obeys the *Rasool* (apostle), he indeed obeys **Allah**, and whoever turns back, so We have not sent you as a keeper over them.

(٨١)

81 . And they say: "Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and **Allah** writes down what they decide by night, therefore turn aside from them and trust in **Allah**, and **Allah** is sufficient as a protector.

(٨٢)

82 . Do they not then meditate on the *Quran*? And if it were from any other than **Allah**, they would have found in it many a discrepancy.

(٨٣)

83 . And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the *Rasool* (apostle) and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of **Allah** upon you and His mercy, you would have certainly followed the *Shaitan* (Satan) save a few

(٨٤)

84 . Fight then in **Allah's** way; this is not imposed on you except in relation to yourself, and rouse the believers to ardor maybe **Allah** will restrain the fighting of those who disbelieve and **Allah** is strongest in prowess and strongest to give an exemplary punishment.

(٨٥)

85 . Whoever joins himself in a good cause shall have a share of it, and whoever joins himself in an evil cause shall have the responsibility of it, and **Allah** controls all things.

(٨٦)

86 . And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely **Allah** takes account of all things.

(٨٧)

87 . **Allah**, there is no god but He; He will most certainly gather you together on *Qiyammat* (the day of resurrection), there is no doubt in this; and who is more true in word than **Allah**?

(٨٨)

88. What is the matter with you, then, that you have become two parties about the hypocrites, while **Allah** has made them return for what they have earned? Do you wish to guide him whom **Allah** has caused to err? And whomsoever **Allah** causes to err, you shall by no means find a way for him.

(٨٩)

89 . They desire that you should disbelieve as they have disbelieved, so that you might be alike; therefore take not from among them friends until they fly in **Allah's** way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

(٩٠)

90 . Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

(٩١)

91 . You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you and offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

(٩٢)

92 . And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is *Aleem-man Hakeem* (The Knower, The Wise).

(٩٣)

93 . And whoever kills a believer intentionally, his punishment is *Jahannam* (Hell); he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful punishment.

(٩٤)

94 . *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! when you go to war in **Allah's** way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! But with **Allah** there are abundant gains; thus you too were such before, then **Allah** conferred a benefit on you; therefore make investigation; surely **Allah** is aware of what you do.

(٩٥)

95 . The holders back from among the believers, not having any injury, and those who strive hard in **Allah's** way with their property and their persons are not equal; **Allah** has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each **Allah** has promised good; and **Allah** shall grant to the strivers above the holders back a mighty reward:

(٩٦)

96. (High) degrees from Him and protection and mercy, and **Allah** is *Ghafoor-rar Raheem* (The Forgiving, The Merciful).

(٩٧)

97. Surely those whom the angels cause to die while they are unjust to their souls, they shall say: "In what state were you? They shall say: "We were weak in the earth. They shall say: "Was not **Allah's** earth spacious, so that you should have migrated therein? So these it is whose abode is *Jahannam* (Hell), and it is an evil resort

(٩٨)

98. Except the weak from among the men and the children who have not in their power the means nor can they find a way;

(٩٩)

99. So these, it may be, **Allah** will pardon them, and **Allah** is *Ghafoor* (The Forgiving)

(١٠٠)

100. And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His *Rasool* (apostle), and then death overtakes him, his reward is indeed with Allah and Allah is *Ghafoor-rar Raheem* (The Forgiving, The Merciful).

(١٠١)

101. And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress, surely the unbelievers are your open enemy.

(١٠٢)

102. And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful punishment for the unbelievers.

(١٠٣)

103. Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure, keep up prayer; surely prayer is a timed ordinance for the believers.

(١٠٤)

104. And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is *Aleem-man Hakeem* (The Knower, The Wise).

(١٠٥)

105. Surely We have revealed The Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.

(١٠٦)

106. And ask forgiveness of Allah; surely Allah is *Ghafoor-rar Raheem* (the Forgiving, the Merciful).

(١٠٧)

107. And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;

(١٠٨)

108. They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.

(١٠٩)

109. Behold! you are they who plead for them in this world's life, but who will plead for them with Allah on *Qiyamat* (the day of resurrection), or who shall be their protector?

(١١٠)

110. And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah *Ghafoor-rar Raheem* (The Forgiving, The Merciful).

(١١١)

111. And whoever commits a sin, he only commits it against his own soul; and Allah is *Aleem-man Hakeem* (The Knower, The Wise).

(١١٢)

112. And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

( ١١٣ )

113. And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to perdition and they do not bring (anything) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you The Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.

( ١١٤ )

114. There is no good in most of their secret counsels except who enjoins charity or goodness or reconciliation between people; and whoever does that seeking Allah's pleasure, We will give him a mighty reward.

( ١١٥ )

115. And whoever acts hostilely to the *Rasool* (apostle) after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has turned and make him enter *Jahannam* (Hell); and it is an evil resort.

( ١١٦ )

116. Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error.

( ١١٧ )

117. They do not call besides Him on anything but idols, and they do not call on anything but a rebellious *Shaitan* (Satan).

( ١١٨ )

118. Allah has cursed him; and he said: Most certainly I will take of your servants an appointed portion:

( ١١٩ )

119. And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the *Shaitan* (Satan) for a guardian rather than Allah he indeed shall suffer a manifest loss.

(۱۲۰)

120. He gives them promises and excites vain desires in them; and the *Shaitan* (Satan) does not promise them but to deceive.

(۱۲۱)

121. These are they whose abode is *Jahannam* (Hell), and they shall not find any refuge from it.

(۱۲۲)

122. And those who believe and do good, We will make them enter into *Jannat* (garden) beneath which rivers flow, to abide therein for ever; a promise of Allah, true, and who is truer of word than Allah?

(۱۲۳)

123. (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of The Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

(۱۲۴)

124. And whoever does good deeds whether male or female and he (or she) is a believer; these shall enter the *Jannat* (garden), and they shall not be dealt with a jot unjustly.

(۱۲۵)

125. And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good and follows the faith of *Ibraheem* (Abraham), the upright one, and Allah took *Ibraheem* (Abraham) as a friend.

(۱۲۶)

126. And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.

(۱۲۷)

127. And they ask you a decision about women. Say: "Allah makes known to you His decision concerning them, and that which is recited to you in The Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.

(۱۲۸)

128. And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the minds; and if you do good and guard (against evil), then surely Allah is aware of what you do.

(۱۲۹)

129. And you have it not in your power to do justice between wives, even Though you may wish, but be not disinclined with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is *Ghafoor-rar Raheem* (The Forgiving, The Merciful).

(۱۳۰)

130. And if they separate, Allah will render them both free from want out of His ampleness, and Allah is *Waasi-an Hakeem* (The All Embracing, The Wise)

(۱۳۱)

131. And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who were given The Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is *Ghane-an Hameed* (The Self Sufficient, The Praiseworthy)

(۱۳۲)

132. And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

(۱۳۳)

133. If He please, He can make you pass away, men! And bring others; and Allah has the power to do that.

(۱۳۴)

134. Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is *Samee-am Baseer* (The Hearer, The Seer).

(۱۳۵)

135. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! be maintainers of justice, bearers of witness of Allah's sake, Though it may be against your own selves or parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow low desires, in case you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

(۱۳۶)

136. *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! believe in Allah and His *Rasool* (apostle) and The Book which He has revealed to His *Rasool* (apostle) and The Book which He revealed before; and whoever disbelieves in Allah and His angels and His Books His *Rasools* (apostles) and the last day, he indeed strays off into a remote error.

(۱۳۷)

137. Surely those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the path.

(۱۳۸)

138. Announce to the hypocrites that they shall have a painful punishment:

(۱۳۹)

139. Those who take the unbelievers for guardians rather than believers. Do they seek honour from them? Then surely all honour is for Allah.

(١٤٠)

140. And indeed He has revealed to you in The Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in *Jahannam* (Hell).

(١٤١)

141. Those who wait for (some misfortune to befall) you then If you have a victory from Allah they say: "Were we not with you? And if there is a chance for the unbelievers, they say: "Did we not acquire the mastery over you and defend you from the believers? So Allah shall Judge between you on *Qiyamat* (the day of resurrection), and Allah will by no means give the unbelievers a way against the believers.

(١٤٢)

142. Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.

(١٤٣)

143. Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.

(١٤٤)

144. *Ya Ayohal-Lazeena Amanoo* (O you who believe)! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?

(١٤٥)

145. Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.

(١٤٦)

146. Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.

(١٤٧)

147. Why should Allah punish you if you are grateful and believe? And Allah is Aleem (The Knower)

(١٤٨)

148. Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Samee-an Aleem (The Hearer, The Knower).

(١٤٩)

149. If you do good openly or do it in secret or pardon an evil then surely Allah is Afuw-wan Qadeer (The Pardoner, Powerful)

(١٥٠)

150. Surely those who disbelieve in Allah and His Rasool/s (apostles) and desire to make a distinction between Allah and His Rasool/s (apostles) and say: "We believe in some and disbelieve in others, and desire to take a course between that.

(١٥١)

151. These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful punishment.

(١٥٢)

152. And those who believe in Allah and His Rasool/s (apostles) and do not make a distinction between any of them; We will grant them their rewards; and Allah is Ghafoor-rar Raheem (The Forgiving, The Merciful).

(١٥٣)

153. The followers of The Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa (Moses) a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf

(for a god), after clear signs had come to them, but We pardoned that; and We gave to *Musa* (*Moses*) clear authority.

(۱۰۴)

154. And We lifted the mountain (*Sainai*) over them at (the taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the *Sabbath*, and We made with them a firm covenant.

(۱۰۵)

155. Therefore, for their breaking their covenant and their disbelief in the communications of *Allah* and their killing the *Nabis* (prophets) wrongfully and their saying: Our hearts are covered; No! *Allah* set a seal upon them owing to their unbelief, so they shall not believe except a few.

(۱۰۶)

156. And for their unbelief and for their having uttered against *Marium* (*Mary*) a grievous calumny.

(۱۰۷)

157. And their saying: Surely we have killed the Messiah, *Isa* (*Jesus*) son of *Marium* (*Mary*), the *Rasool* (apostle) of *Allah*; and they did not kill him nor did they crucify him, but it appeared to them so and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

(۱۰۸)

158. No! *Allah* took him up to Himself; and *Allah* is *Azeez-zan Hakeem* (The Mighty, The Wise).

(۱۰۹)

159. And there is not one of the followers of The Book but most certainly believes in this before his death, and on *Qiyammah* (the day of resurrection) he shall be a witness against them.

(۱۱۰)

160. Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many from *Allah's* way.

(١٦١)

161. And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the unbelievers from among them a painful punishment.

(١٦٢)

162. But the firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you, and those who keep up prayers and those who give and the believers in **Allah** and the last day, these it is whom We will give a mighty reward.

(١٦٣)

163. Surely We have revealed to you as We revealed to **Nuh** (Noah), and the **Nabis** (prophets) after him, and We revealed to **Ibraheem** (Abraham) and **Ismaeel** (Ismail) and **Isaaq** (Isaac) and **Yaqoub** (Jacob) and the tribes, and **Isa** (Jesus) and **Ayub** (Job) and **Yunus** (Jonah) and **Haroun** (Aaron) and **Sulaiman** (Soloman) and We gave to **Dawood** (David) the **Zaboor** (Psalms)

(١٦٤)

164. And **Rasools** (apostles) We have mentioned to you before and **Rasools** (apostles) we have not mentioned to you; and to **Musa** (Moses) , **Allah** addressed His Word, speaking (to him):

(١٦٥)

165. (We sent) **Rasools** (apostles) as the givers of good news and as warners, so that people should not have a plea against **Allah** after the **Rasools** (apostles); and **Allah** is **Azeez-zan Hakeem** (The Mighty, The Wise).

(١٦٦)

166. But **Allah** bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness; and **Allah** is sufficient as a witness.

(١٦٧)

167. Surely those who disbelieve and hinder (men) from **Allah's** way, they indeed have strayed off into a remote

(١٦٨)

168. Surely those who disbelieve and act unjustly **Allah** will not forgive them nor guide them to a path

(١٦٩)

169. Except the path of *Jahannam* (Hell), to abide in it forever, that is easy to **Allah**.

(١٧٠)

170. *Ya Ayohan-Naso* (O mankind)! surely the *Rasool* (apostle) has come to you with the truth from your '*Rabb*', therefore believe, (it shall be) good for you and if you disbelieve, then surely whatever is in the heavens and the earth is **Allah's**; and **Allah** is *Aleem-man Hakeem* (The Knower, The Wise).

(١٧١)

171. *Ya AhhLal Khitab* (O followers of The Book)! do not exceed the limits in your religion, and do not speak (lies) against **Allah**, but (speak) the truth; the Messiah, *Isa* (*Jesus*) son of *Marium* (Mary) is only a *Rasool* (apostle) of **Allah** and His Word which He communicated to *Marium* (Mary) and a spirit from Him; believe therefore in **Allah** and His *Rasools* (apostles), and say not, "Three". Desist, it is better for you; **Allah** is only one *god*; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and **Allah** is sufficient for a Protector.

(١٧٢)

172. The Messiah does by no means disdain that he should be a servant of **Allah**, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.

(۱۷۳)

173. Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will punish them with a painful punishment. And they shall not find for themselves besides **Allah** a guardian or a helper

(۱۷۴)

174. *Ya Ayohan-Naso* (O mankind)! surely there has come to you manifest proof from your '*Rabb*' and We have sent to you clear light.

(۱۷۵)

175. Then as for those who believe in **Allah** and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.

(۱۷۶)

176. They ask you for a decision of the law. Say: "**Allah** gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir, if she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; **Allah** makes clear to you, in case you err; and **Allah** knows all things.