



النِّسَاء AnNisa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain has spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom you claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah has been a watcher over you.

2. Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! That would be a great sin.

3. And if you fear that you will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if you fear that you cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that you will not do injustice.

4. And give unto the women (whom you marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then you are welcome to absorb it (in your wealth).

5. Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah has given you to maintain; but feed and clothe them from it, and speak kindly unto them.

6. Prove orphans till they reach the marriageable age; then, if you find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when you deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah suffices as a Reckoner.

7. Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.

8. And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

9. And let those fear (in their behavior toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

10. Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

11. Allah charges you concerning (the provision for) your

children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertains the third; and if he have brethren, then to his mother appertains the sixth, after any legacy he may have bequeathed, or debt (has been paid). Your parents and your children: You know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

12. And unto you belongs a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, has been paid). And unto them belongs the fourth of that which you leave if you have no child, but if you have a child then the eighth of that which you leave, after any legacy you may have bequeathed, or debt (you may have contracted, has been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) has been paid, not injuring (the heirs by willing away more than a third of the heritage). Thus is it ordained by Allah; and Allah is All

Knowing, Most Forbearing.

13. These are the limits (imposed by) Allah. Whoso obeys Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell forever. That will be the great success.

14. And whoso disobeys Allah and His messenger and transgresses His limits, He will make him enter Fire, where he will dwell forever; his will be a shameful doom.

15. As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).

16. And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.

17. Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relents. Allah is ever Knower, Wise.

18. The forgiveness is not for those who do ill deeds until, when death attends upon one of them, he says: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.

19. O you who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) you should put constraint upon them that you may take away a part of that which you have given them, unless they

be guilty of flagrant lewdness. But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein Allah has placed much good.

20. And if you wish to exchange one wife for another and you have given unto one of them a sum of money (however great), take nothing from it. Would you take it by the way of calumny and open wrong.

21. How can you take it (back) after one of you has gone in unto the other, and they have taken a strong pledge from you.

22. And marry not those women whom your fathers married, except what has already happened (of that nature) in the past. Lo! It was ever lewdness and abomination, and an evil way.

23. Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom you have gone in - but if you have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that you should have two sisters together, except what has already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.

24. And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a

decree of Allah for you. Lawful unto you are all beyond those mentioned, so that you seek them with your wealth in honest wedlock, not debauchery. And those of whom you seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what you do by mutual agreement after the duty (has been done). Lo! Allah is ever Knower, Wise.

25. And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knows best (concerning) your faith. You (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honorably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who fears to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

26. Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

27. And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

28. Allah would make the burden light for you, for man was created weak.

29. O you who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto

you.

30. Whoso does that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.

31. If you avoid the great (things) which you are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.

32. And covet not the thing in which Allah has made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

33. And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.

34. Men are in charge of women, because Allah has made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah has guarded. As for those from whom you fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

35. And if you fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

36. And serve Allah. Ascribe nothing as partner unto Him.

(Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbor who is of kin (unto you) and the neighbor who is not of kin, and the fellow traveler and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loves not such as are proud and boastful.

37. Who hoard their wealth and enjoin avarice on others, and hide that which Allah has bestowed upon them of His bounty. For disbelievers We prepare a shameful doom.

38. And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso takes Satan for a comrade, a bad comrade has he.

39. What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do).

40. Lo! Allah wrongs not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

41. But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these.

42. On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

43. O you who believe! Draw not near unto prayer when you are drunken, till you know that which you utter, nor when you are polluted, save when journeying upon the

road, till you have bathed. And if you be ill, or on a journey, or one of you comes from the closet, or you have touched women, and you find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.

44. Seest thou not those unto whom a portion of the Scripture has been given, how they purchase error, and seek to make you (Muslims) err from the right way.

45. Allah knows best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

46. Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who hears not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah has cursed them for their disbelief, so they believe not, save a few.

47. O you unto whom the Scripture has been given! Believe in what We have revealed confirming that which you possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.

48. Lo! Allah forgives not that a partner should be ascribed unto Him. He forgives (all) save that to whom He will. Whoso ascribes partners to Allah, he has indeed invented a tremendous sin.

49. Hast thou not seen those who praise themselves for

purity? Nay, Allah purifies whom He will, and they will not be wronged even the hair upon a date- stone.

50. See, how they invent lies about Allah! That of itself is flagrant sin.

51. Hast thou not seen those unto whom a portion of the Scripture has been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe".

52. Those are they whom Allah has cursed, and he whom Allah has cursed, thou (O Muhammad) wilt find for him no helper.

53. Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.

54. Or are they jealous of mankind because of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.

55. And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.

56. Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

57. And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers

flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.

58. Lo! Allah commands you that you restore deposits to their owners, and, if you judge between mankind, that you judge justly. Lo! excellent is this which Allah admonishes you. Lo! Allah is ever Hearer, Seer.

59. O you who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if you have a dispute concerning any matter, refer it to Allah and the messenger if you are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

60. Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.

61. And when it is said unto them: Come unto that which Allah has revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.

62. How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.

63. Those are they, the secrets of whose hearts Allah knows. So oppose them and admonish them, and address them in plain terms about their souls.

64. We sent no messenger save that he should be obeyed by

Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

65. But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.

66. And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening.

67. And then We should bestow upon them from Our presence an immense reward.

68. And should guide them unto a straight path.

69. Whoso obeys Allah and the messenger, they are with those unto whom Allah has shown favor, of the prophets and the saints and the martyrs and the righteous. The best of company are they.

70. That is bounty from Allah, and Allah suffices as Knower.

71. O you who believe! Take your precautions, then advance the proven ones, or advance all together.

72. Lo! Among you there is he who loiters; and if disaster overtook you, he would say: Allah has been gracious unto me since I was not present with them.

73. And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh,

would that I had been with them, then should I have achieved a great success.

74. Let those fight in the way of Allah who sell the life of this world for the other. Whoso fights in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.

75. How should you not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender.

76. Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! The devil's strategy is ever weak.

77. Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poor due, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wards off (evil); and you will not be wronged the down upon a date-stone.

78. Wheresoever you may be, death will overtake you, even though you were in lofty towers. Yet if a happy thing befalls them they say: This is from Allah; and if an evil thing

befalls them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening.

79. Whatever of good befalls thee (O man) it is from Allah, and whatever of ill befalls thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

80. Whoso obeys the messenger has obeyed Allah, and whoso turns away: We have not sent thee as a warder over them.

81. And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah records what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

82. Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.

83. And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy you would have followed Satan, save a few (of you).

84. So fight (O Muhammad) in the way of Allah. Thou art not taxed (with the responsibility for anyone) except thyself

- and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

85. Whoso intervenes in a good cause will have the reward thereof, and whoso intervenes in an evil cause will bear the consequence thereof. Allah oversees all things.

86. When you are greeted with a greeting, greet you with a better than it or return it. Lo! Allah takes count of all things.

87. Allah! There is no God save Him. He gathers you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah.

88. What is (matter) with you that you have become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek you to guide him whom Allah has sent astray? He whom Allah sends astray, for him thou (O Muhammad) can not find a road.

89. They long that you should disbelieve even as they disbelieve, that you may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever you find them, and choose no friend nor helper from among them.

90. Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He

could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah allows you no way against them.

91. You will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever you find them. Against such We have given you clear warrant.

92. It is not for a believer to kill a believer unless (it be) by mistake. He who has killed a believer by mistake must set free a believing slave, and pay the blood- money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he comes of a folk between whom and you there is a covenant, then the blood money must be paid unto his folk and (also) a believing slave must be set free. And whoso has not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

93. Whoso slays a believer of set purpose, his reward is hell forever. Allah is wroth against him and He has cursed him and prepared for him an awful doom.

94. O you who believe! When you go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offers you peace: "Thou art not a believer," seeking the chance profits of this life (so that you may

despoil him). With Allah are plenteous spoils. Even thus (as he now is) were you before; but Allah has since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what you do.

95. Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah has promised good, but He has bestowed on those who strive a great reward above the sedentary.

96. Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.

97. Lo! As for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were you engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that you could have migrated therein? As for such, their habitation will be hell, an evil journey's end.

98. Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

99. As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

100. Whoso migrates for the cause of Allah will find much refuge and abundance in the earth, and whoso forsakes his home, a fugitive unto Allah and His messenger, and death overtakes him, his reward is then incumbent on Allah.

Allah is ever Forgiving, Merciful.

101. And when you go forth in the land, it is no sin for you to curtail (your) worship if you fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

102. And when thou (O Muhammad) art among them and arrange (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that has not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedes you or you are sick. But take your precaution. Lo! Allah prepares for the disbelievers shameful punishment.

103. When you have performed the act of worship, remember Allah, standing, sitting and reclining. And when you are in safety, observe proper worship. Worship at fixed times has been enjoined on the believers.

104. Relent not in pursuit of the enemy. If you are suffering, lo! They suffer even as you suffer and you hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

105. Lo! We reveal unto thee the Scripture with the truth, that thou may judge between mankind by that which Allah shows thee. And be not thou a pleader for the treacherous.

106. And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

107. And plead not on behalf of (people) who deceive themselves. Lo! Allah loves not one who is treacherous and sinful.

108. They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surrounds what they do.

109. Ah! You are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender.

110. Yet whoso does evil or wrongs his own soul, then seeks pardon of Allah, will find Allah Forgiving, Merciful.

111. Whoso commits sin, commits it only against himself. Allah is ever Knower, Wise.

112. And whoso commits a delinquency or crime, then throws (the blame) thereof upon the innocent, has burdened himself with falsehood and a flagrant crime.

113. But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah reveals unto thee the Scripture and wisdom, and teaches thee that which thou knew not. The grace of Allah toward thee has been infinite.

114. There is no good in much of their secret conferences save (in) him who enjoins almsgiving and kindness and peace making among the people. Whoso does that, seeking the good pleasure of Allah, We shall bestow on him a vast

reward.

115. And whoso opposes the messenger after the guidance (of Allah) has been manifested unto him, and follows other than the believer's way, We appoint for him that unto which he himself has turned, and expose him unto hell - a hapless journey's end.

116. Lo! Allah pardons not that partners should be ascribed unto Him. He pardons all save that to whom He will. Whoso ascribes partners unto Allah has wandered far astray.

117. They invoke in His stead only females; they pray to none else than Satan, a rebel.

118. Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion.

119. And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooses Satan for a patron instead of Allah is verily a loser and his loss is manifest.

120. He promises them and stirs up desires in them, and Satan promises them only to beguile.

121. For such, their habitation will be hell, and they will find no refuge there from.

122. But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they will abide forever. It is a promise from Allah in truth; and who can be more truthful than Allah in

utterance.

123. It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who does wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.

124. And whoso does good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.

125. Who is better in religion than he who surrenders his purpose to Allah while doing good (to men) and follows the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.

126. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. Allah ever surrounds all things.

127. They consult thee concerning women. Say: Allah gives you decree concerning them, and the Scripture which has been recited unto you (gives decree), concerning female orphans and those unto whom you give not that which is ordained for them though you desire to marry them, and (concerning) the weak among children, and that you should deal justly with orphans. Whatever good you do, lo! Allah is ever Aware of it.

128. If a woman fears ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed has been made present in the minds (of men). If you do good and keep from evil, lo! Allah is ever Informed of what you

do.

129. You will not be able to deal equally between (your) wives, however much you wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If you do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

130. But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

131. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that you keep your duty toward Allah. And if you disbelieve, lo! unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

132. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

133. If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

134. Whoso desires the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.

135. O you who believe! Be you staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them you are). So follow not passion lest you lapse (from truth)

and if you lapse or fall away, then lo! Allah is ever Informed of what you do.

136. O you who believe! Believe in Allah and His messenger and the Scripture which He has revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieves in Allah and His angels and His scriptures and His messengers and the Last Day, he verily has wandered far astray.

137. Lo! Those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

138. Bear unto the hypocrites the tidings that for them there is a painful doom.

139. Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertains to Allah.

140. He has already revealed unto you in the Scripture that, when you hear the revelations of Allah rejected and derided, (you) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if you stayed) you would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell.

141. Those who wait upon occasion in regard to you and, if a victory comes unto you from Allah, say: Are we not with you? And if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from

the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.

142. Lo! The hypocrites seek to beguile Allah, but it is He Who beguiles them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little.

143. Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causes to go astray, thou (O Muhammad) wilt not find a way for him.

144. O you who believe! Choose not disbelievers for (your) friends in place of believers. Would you give Allah a clear warrant against you.

145. Lo! The hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them.

146. Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

147. What concern has Allah for your punishment if you are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

148. Allah loves not the utterance of harsh speech save by one who has been wronged. Allah is ever Hearer, Knower.

149. If you do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.

150. Lo! Those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His

messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between.

151. Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

152. But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.

153. The people of the Scripture ask of thee that thou should cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.

154. And We caused the Mount to tower above them at (the taking of) their covenant: and We said to them: Enter the gate, prostrate! And We said to them: Transgress not the Sabbath! and We took from them a firm covenant.

155. Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few.

156. And because of their disbelief and of their speaking against Mary a tremendous calumny.

157. And because of their saying: We slew the Messiah,

Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! Those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

158. But Allah took him up unto Himself. Allah was ever Mighty, Wise.

159. There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them.

160. Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way.

161. And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.

162. But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.

163. Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto

David the Psalms.

164. And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spoke directly unto Moses.

165. Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

166. But Allah (Himself) testifies concerning that which He has revealed unto thee; in His knowledge has He revealed it; and the angels also testify. And Allah is sufficient Witness.

167. Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

168. Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road.

169. Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.

170. O mankind! The messenger has come unto you with the Truth from your Lord. Therefore believe; (it is) better for you. But if you disbelieve, still, lo! unto Allah belongs whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

171. O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (It is) better for you! - Allah

is only One God. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

172. The Messiah will never scorn to be a slave unto Allah, nor will the favored angels. Whoso scorns His service and is proud, all such will He assemble unto Him.

173. Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.

174. O mankind! Now has a proof from your Lord come unto you, and We have sent down unto you a clear light.

175. As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

176. They ask thee for a pronouncement. Say: Allah has pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expounds unto you, so that you err not. Allah is Knower of all things.

