The Women
In the name of Allah, Most Gracious, Most Merciful

1. O mankind! reverence your Guardian-Lord, Who created you from a single Person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.

2. To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and do not devour their substance (by mixing it up) with your own. For this is indeed a great sin.

3. If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.

4. And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.

5. To those weak of understanding do not make over your property, which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

6. Make trial of orphans until they reach the age of marriage; if then you find sound judgment in them, release

Surah An-Nisaa
Bismillaahir-Rahmaanir Rahiim

1. Ya'ma'a'ya'yuhan-nasut-taqoo Rabbakumul-lazeem khalaqakum min naafsiiw-wa qii tamtaa'wa khalaqa minhaa zawajahaa wa bas-sa'a minummaa rijaalal kasreefanaa wa nisaa'aa; waattaqul laaahlazaae tasaa -aloon laa bihee waa'r-ahaa; inna laaha kaana 'alaykum Raqeebaa.

2. Wa aatul-yataamaa amwaalahu wa laa tatad-dalul-khabeesa biytayyi: wa laa ta-kuloo amwaalahu ilaahaa amwaalikum; innaaaboo kaana hooban kabeeraa.

3. Wa-in khiitum alaa tu'isitoo fil-yataamaa fankhoo maa ta'aba lakaum minan-nisaa'i maasnaa wa sulaasa wa rubaa'a fa-in khiifum allaa ta'diloo faawaabidatan aw maa malakat aymaanukum; zaalika alaaillaa ta'tooloo.

4. Wa aatul-nisaa'a saduqattihmaa nihlah; fa-in iha lakaum an shay' in minhu na�an fakuloohu haneem'am-mareec'aa.

5. Wa laa tu'tus-sufahaa'a amwaalakumul-latee ja'alal-lakum qiyaamaan wa ruqoohum feehaa wakooohu wa qooloo laahum qawlum ma'roofaa.

6. Wa-yihaalul-yataamaa bhattaa iiga balaghum-ni'akaalha fa-in aanaastum minhum rushdan fa-fa'oo
their property to them but do not consume it wastefully, nor in haste against their growing up. If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When you release their property to them, take witnesses in their presence: but all-sufficient is Allah in taking account.

7. From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, a determinate share.

8. But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.

9. Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: let them fear Allah, and speak words of appropriate (comfort).

10. Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: they will soon be enduring a blazing Fire!

11. Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third;
If the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. You do not know whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, All-wise.

12. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, you get a fourth; after payment of legacies and debts. In what you leave, their share is a fourth, if you leave no child; but if you leave a child, they get one eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus it is ordained by Allah; and Allah is All-knowing, Most Forbearing.

13. Those are limits set by Allah: those who obey Allah and His Apostle will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.

14. But those who disobey Allah and His Apostle and transgress His limits will be admitted to a Fire, to abide therein:

15. If any fear the face of Allah and the last day, then whether you disclose it or keep it to yourselves, it is better that you keep it to yourselves.

16. If any fear the face of Allah and the last day, then whether you disclose it or keep it to yourselves, it is better that you keep it to yourselves.
and they shall have a humiliating punishment.

15. If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

16. If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-returning, Most Merciful.

17. Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: for Allah is full of knowledge and wisdom.

18. Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed," nor of those who die rejecting Faith: for them We have prepared a punishment most grievous.

19. O you who believe! you are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take away part of the dower you have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing, and

wa la azaabum muheen.

15. Wallaate ya-teenal-faashihata min nisaa’ikum fastashhidoo ‘alayhinna arba’atam min kum fa-in shahidoo fa-amikoonuna fil-buyoooti hattaata yataawfaa-hunnal-mawtaw ay yad alal-lahoo laahunu sabeela.


17. Inmaat-tawbatu ‘alallahi lillazeena ya-maloomas soo’u bijahalatin sumna yataubuuna min qarab in faa’laa’ika yatoobul-laahu alayhim; wa kaanal-laahu ‘Aleem Hakeema.

18. Wa laysatit-tawbatu lillazeena ya-maloomas sayyiyati hattaa igaaz hadara abadahum-mawtaw qala innee tutul-aan wa lallazeena yamootoona wa hum kuufaar; ulaa’ika a’ta’a laahun ‘azaabul aleema.

19. Yaaya ayyuhul-lazeena aamanno laa yahilu lakum uu ta’faa’laa litazhayiboo bibi’di maar aataytumoohunna illaahaa ina-ya-teene bifaahishaa-tim-nubayyinah; wa ‘aashiruo-hunnal bilma’roof; fa-in karitumoohunna fa’asaa ah takraho shay’i’an wa yad alal-
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Allah brings about through it a great deal of good.

20. But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, take not the least bit of it back: would you take it by slander and a manifest wrong?

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

22. And marry not women whom your fathers married—except what is past: it was shameful and odious—an abominable custom indeed.

23. Prohibited to you (for marriage) are:—your mothers, daughters, sisters; father’s sisters, mother’s sisters; brother’s daughters, sister’s daughters; foster-mothers (who gave you suck), foster-sisters; your wives’ mothers; your step-daughters under your guardianship, born of your wives to whom you have gone in, —no prohibition if you have not gone in; —(those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-Forgiving, Most Merciful;

24. Also (prohibited are) women already married, except those whom your right hands possess: thus has Allah ordained (prohibitions) against you: except for these, all others are lawful.
provided you seek (them in marriage) with gifts from your property,- desiring chastity, not lust. Seeing that you derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, you agree mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

25. If any of you does not have the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allah has full knowledge about your Faith. You are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that you practise self-restraint. And Allah is Oft-forgiving, Most Merciful.

26. Allah wishes to make clear to you and to show you the ordinances of those before you; and (He wishes to) turn to you (in Mercy): and Allah is All-knowing, All-wise.

27. Allah wishes to turn to you, but the wish of those who follow their lusts is that you should turn away (from Him), far, far away.

28. Allah wishes to lighten your difficulties:
for man was created weak (in flesh).

29. O you who believe! do not eat up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful!

30. If any do that in rancour and injustice, soon shall We cast them into the Fire: and easy it is for Allah.

31. If you (but) eschew the most heinous of the things which you are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.

32. And in no wise covet those things in which Allah has bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: but ask Allah of His bounty. For Allah has full knowledge of all things.

33. To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is Witness to all things.

34. Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore, the righteous women are devoutly obedient, and guard in (the husband’s) absence what Allah would have them guard. As to those women on whose part you fear disloyalty and ill-conduct,
admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, do not seek against them means (of annoyance): for Allah is Most High, Great (above you all).

35. If you fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: for Allah has full knowledge, and is acquainted with all things.

36. Serve Allah, and join not any partners with Him; and do good - to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the way-farer (you meet), and what your right hands possess: for Allah does not love the arrogant, the vainglorious.

37. (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah has bestowed on them; for We have prepared, for those who resist Faith, a Punishment that steeps them in contempt.

38. Nor those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Satan for their intimate, what a dreadful intimate he is!

39. And what burden were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah has given them for sustenance?
For Allah has full knowledge of them.

40. Allah is never unjust in the least degree; if there is any good (done), He doubles it, and gives from His Own Presence a great reward.

41. How then if We brought from each People a witness, and We brought you as a witness against these People!

42. On that day those who reject Faith and disobey the Apostle will wish that the earth were made one with them: but never will they hide a single fact from Allah!

43. O you who believe! do not approach prayers with a mind befogged, until you can understand all that you say,— nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body. If you are ill, or on a journey, or one of you comes from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub there with your faces and hands. For Allah blots out sins and forgives again and again.

44. Have you not turned your vision to those who were given a portion of the Book? They traffic in error, and wish that you should lose the right path.

45. But Allah has full knowledge of your enemies: Allah is enough for a Protector, and Allah is enough for a Helper.

46. Of the Jews there are those who displace
47. O you People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah must be carried out.

48. Allah does not forgive that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed.

49. Have you not turned your vision to those who claim sanctity for themselves? Nay- but Allah sanctifies whom He pleases. But never will they fail to receive justice in the least little thing.

50. See! how they invent a lie against Allah! but that by itself is a manifest sin!

51. Have you not turned your vision to those who were given a portion of the Book? They believe in sorcery and evil, and say to the Unbelievers that they are better guided in the (right) way than the Believers!
52. They are (men) whom Allah has cursed: and those whom Allah has cursed, you will find, have no one to help.
53. Have they a share in dominion or power? Behold, they do not give a farthing to their fellow-men.
54. Or do they envy mankind for what Allah has given them of His bounty? But We had already given the people of Abraham the Book and wisdom, and conferred upon them a great kingdom.
55. Some of them believed, and some of them averted their faces from him: and enough is Hell for a burning fire.
56. Those who reject Our Signs, We shall soon cast (them) into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the Chastisement: for Allah is Exalted in Power, Wise.
57. But those who believe and do deeds of righteousness, We shall soon admit (them) to Gardens, with rivers flowing beneath, - their eternal home: therein shall they have Companions pure and holy: We shall admit them to shades, cool and ever deepening.
58. Allah commands you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice: verily how excellent is the teaching which He gives you! for Allah is He Who hears and sees all things.
59. O you who believe! obey Allah,
and obey the Apostle, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Apostle, if you do believe in Allah and the Last Day: that is best, and most suitable for final determination.

60. Have you not turned your vision to those who declare that they believe in the revelations that have come to you and to those before you? Their (real) wish is to resort together for judgment (in their disputes) to the Satan, though they were ordered to reject him. But Satan’s wish is to lead them astray far away (from the right).

61. When it is said to them: “Come to what Allah has revealed, and to the Apostle”; you see the Hypocrites avert their faces from you in disgust.

62. How then, when they are seized by misfortune, because of the deeds which their hands have sent forth? Then they come to you, swearing by Allah: “We meant no more than good-will and conciliation!”

63. Those men, Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.

64. We did not send an Apostle, but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come to you and asked Allah’s forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.
65. But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decision, but accept them with the fullest conviction.

66. If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: but if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their faith;

67. And We should then have given them from Our Presence a great reward;

68. And We should have shown them the Straight Way.

69. All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah, - of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify), and the Righteous (who do good): ah! what a Beautiful Fellowship!

70. Such is the Bounty from Allah: and sufficient is it that Allah knows all.

71. O you who believe! take your precautions, and either go forth in parties or go forth all together.

72. There are certainly among you men who would tarry behind: if a misfortune befalls you, they say: "Allah favoured us in that we were not present among them."

73. But if good fortune comes to you from Allah, they would be sure to say - as if there had never been ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"
74. Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fights in the cause of Allah,- whether he is slain or gets victory - soon shall We give him a reward of great value.

75. And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- men, women, and children, whose cry is: “Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from You one who will protect; and raise for us from You one who will help!”

76. Those who believe in the cause of Allah, and those who reject Faith fight in the cause of Evil: so you fight against the friends of Satan: feeble indeed is the cunning of Satan.

77. Have you not turned your vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: they said: “Our Lord! Why have You ordered us to fight? Would You not grant us respite to our (natural) term, near (enough)?” Say: “Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will you be dealt with unjustly in the very least!

78. “Wherever you are, death will find you out, even if you are in towers built up strong and high!” If some good befalls them, they say, “This is from
Allah”; but if evil, they say, “This is from you” (O Prophet). Say: “All things are from Allah.” But what have come to these people, that they fail to understand a single fact?

79. Whatever good, (O man!) happens to you, is from Allah; but whatever evil happens to you, is from your (own) soul. And We have sent you as an Apostle to (instruct) mankind. And enough is Allah for a Witness.

80. He who obeys the Apostle, obeys Allah: but if any turn away, We have not sent you to watch over their (evil deeds).

81. They have “Obedience” on their lips; but when they leave you, a section of them meditate all night on things very different from what you tell them. But Allah records their nightly (plots): so keep clear of them, and put your trust in Allah, and enough is Allah as a disposer of affairs.

82. Do they not consider the Qur’an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy.

83. When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Apostle, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah to you, all but a few of you would have fallen into the clutches of Satan.

84. Then fight in Allah’s cause - you are held responsible only

85. Faqaatiful fee sabeelil-laahi laa tukallaafu illaa

86. Izza jaa'ahum an rumal-amni aw-il-khawi azaa'oo bihee wa law raddoo ijar-Rasooli wa ilaa ulil-amri minhum la'almahul-lazeena yastambroonahoo minhum; wa law laa faa'dul-laahi 'alaykum wa rahmatuul lattaba' tu-mush-Shaytaana illaa qaleelaa.

87. Wa yaqooloona ta'atun fa-izaa barazoo min indiika bayyata ta'aa'ifatum-minhum ghayril-lazeeqa tawqoo luwallahu yaktubu maa yubayyitooona fa-a'rid 'anhum wa tawakkal 'alal-laah; wa kafaal billaahi Wakeela.

88. Afalaa yatadbaroonal-Qur'aan; wa law kaana min indi ghayril-lahi lawajadoo fee-hikh-tilaatankaseeraa.

89. Maa asaabaka min hasanatul-faminal-laahi wa maa asaabaka min sayyi'atin famin-nafsik; wa arsalnaaka limnaasi Rasoolaa; wa kafaal billaashi Shaheedlaa.

90. Many-yutii'r-Rasool faqat aata'al-laah wa man tawallaa famaaf arsalnaaka 'alayhim hafeezaa.

91. Indil-laahi wa-in nuushum sayyi'atun-yaqooloo haazihee min indik; quil kullum-min Indillaahi famaaali haaal-ulaa'a'ilqawmi laa yakaadoona yafqahoonu hadeesaa.
for yourself - and motivate the Believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.

85. Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause, shares in its burden: and Allah has power over all things.

86. When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.

87. Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?

88. Why should you be divided into two parties about the Hypocrites? Allah has upset them for their (evil) deeds. Would you guide those whom Allah has thrown out of the Way? For those whom Allah has thrown out of the Way, you will never find the Way.

89. They but wish that you should reject Faith, as they do, and thus be on the same footing (as they): but do not take friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever you find them; and (in any case) take no friends or helpers from their ranks:-

90. Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you.
as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: therefore if they withdraw from you but do not fight you, and (instead) send you (guarantees) of peace, then Allah has opened no way for you (to war against them).

91. Others you will find that wish to gain your confidence as well as that of their people: every time they are sent back to temptation, they succumb thereto: if they do not withdraw from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever you get them: in their case We have provided you with a clear argument against them.

92. Never should a Believer kill a Believer; but (if it so happens) by mistake, (compensation is due): if one (so) kills a Believer, it is ordained that he should free a believing slave, and pay compensation to the deceased’s family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (is enough). If he belonged to a people with whom you have treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah has all knowledge and all wisdom.

93. If a man kills a Believer intentionally, his recompense is
Hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and a dreadful Chastisement is prepared for him.

94. O you who believe! When you go abroad in the cause of Allah, investigate carefully, and do not say to any one who offers you a salutation: “you are not a Believer!” coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were you yourselves before, till Allah conferred on you His favours: therefore carefully investigate. For Allah is well aware of all that you do.

95. Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah has granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). To all (in Faith) Allah has promised good: but those who strive and fight He has distinguished above those who sit (at home) by a special reward.

96. Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.

97. When angels take the souls of those who die in sin against their souls, they say: “In what (plight) were you?” They reply: “Weak and oppressed were we in the earth.” They say: “Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?” Such men will find their abode in Hell. - What an evil refuge!
98. Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to direct their way.

99. For these, there is hope that Allah will forgive: for Allah blots out (sins) and forgives again and again.

100. He who forsakes his home in the cause of Allah, finds in the earth many a refuge, wide and spacious: should he die as a refugee from home for Allah and His Apostle, His reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful.

101. When you travel through the earth, there is no blame on you if you shorten your prayers, for fear the Unbelievers may attack you: for the Unbelievers are open enemies to you.

102. When you (O Apostle) are with them, and stand to lead them in prayer, let one party of them stand up (in prayer) with you, taking their arms with them: when they finish their prostrations, let them take their position in the rear. And let the other party come up which has not yet prayed - and let them pray with you, taking all precautions, and bearing arms: the Unbelievers wish, if you were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame
on you if you put away your arms because of the inconvenience of rain or because you are ill; but take (every) precaution for yourselves. For the Unbelievers Allah has prepared a humiliating punishment.

103. When you pass (congregational) prayers, celebrate Allah’s praises, standing, sitting down, or lying down on your sides; but when you are free from danger, set up regular Prayers: for such prayers are enjoined on Believers at stated times.

104. And do not slacken in following up the enemy: if you are suffering hardships, they are suffering similar hardships; but you have hope from Allah, while they have none. And Allah is full of knowledge and wisdom.

105. We have sent down to you the Book in truth, that you might judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust;
106. But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.

107. Do not contend on behalf of such as betray their own souls; for Allah does not love one given to perfidy and crime:

108. They may hide (their crimes) from men, but they cannot hide (them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: and Allah compasses round all that they do.
109. Ah! these are the sort of men on whose behalf you may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?

110. If anyone does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.

111. And if anyone earns sin, he earns it against his own soul: for Allah is full of knowledge and wisdom.

112. But if anyone earns a fault or a sin and throws it on to one that is innocent, he carries (on himself) (both) a falsehood and a flagrant sin.

113. But for the Grace of Allah to you and His Mercy, a party of them would certainly have plotted to lead you astray. But (in fact) they will only lead their own souls astray, and to you they can do no harm in the least. For Allah has sent down to you the Book and Wisdom and taught you what you did not know (before); and great is the Grace of Allah unto you.

114. In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

115. If anyone contends with the Apostle even after
guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell - what an evil refuge!

116. Allah does not forgive (the sin of) joining other gods with Him; but He forgives whom He pleases other sins than this: one who joins other gods with Allah has strayed far, far away (from the Right).

117. (The Pagans), leaving Him, call but upon female deities: they call but upon Satan the persistent rebel!

118. Allah cursed him, but he said: “I will take of Your servants a portion marked off;”

119. “I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface (the fair) nature created by Allah.” Whoever, forsaking Allah, takes Satan for a friend, of a surety has suffered a loss that is manifest.

120. Satan makes them promises, and creates in them false desires; but Satan’s promises are nothing but deception.

121. They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.

122. But those who believe and do deeds of righteousness, - We shall soon admit them to Gardens, with rivers flowing beneath, - to dwell therein for ever. Allah’s promise is the truth, and whose word can be truer than Allah’s?

123. Not your desires, nor those of the People of

124. Layla bi-amaaniyyikum wa laaa amaaniyyi Ahli-

125. Maa tabayyana lahuul-hudda wa yattabi’ ghayr a sabeeil-mu’mineena nuwallihee maa tawallaa wa nuslihee Jahan-na ma wa saaa’at maaseeraa.

126. Inna laa laa yaghfiru ayy-yushraka bihee wayaghfiru maa doona zaalika limaay-yashaaa’; wa many-yushrik billaahi faqa dalla dalaal-am ba eedaa.

127. Ih-y名师oon min doon-hee illa illa inaasaa; wa ihyy-y名师oon illa illa Shaytaanam-marcedaa.

128. La’ anahlil-laah; wa qala la-attakhizann min ‘ibaadika naascebam mafrooda.

129. Wa la-udillahum wa la-u-mannayannahum wa laaamu rannahum falayubah-kunna azaaanaal-an’aami wa la-aamurannahum falayughay-yunnah khalqal-laah; wa many-yattakhizish-Shaytaana waliyam min doonil-laahi faqa khasira khusraanam-mubeenaa.

130. Ya’iduhum wa yuaman-nechim wa maa ya’iduhumush-Shaytaanu illaa ghuroora.

131. Ulaaa’ika ma-waahum Jannahamu wa laa yajidoona ‘anhaa mabeesa.

132. Wallazeena aamanoo wa ‘amilus-saliahaati sanu khliluhum Jannatina taa’ree min tahtihal-anhaaru khaalideena feeaa abdada; wa dal-laahi haqqaa; wa man asdaqhu minal-laahi qeela.

133. Laysa bi-amaaniyyikum wa laaa amaaniyyi Ahli-

134. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.

135. Allah ka mani’a caawiduna wa maa aqada.

136. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.

137. Allah ka mani’a caawiduna wa maa aqada.

138. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.

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167. Allah ka mani’a caawiduna wa maa aqada.

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171. Allah ka mani’a caawiduna wa maa aqada.

172. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.

173. Allah ka mani’a caawiduna wa maa aqada.

174. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.

175. Allah ka mani’a caawiduna wa maa aqada.

176. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.

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189. Allah ka mani’a caawiduna wa maa aqada.

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191. Allah ka mani’a caawiduna wa maa aqada.

192. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.

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194. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.

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197. Allah ka mani’a caawiduna wa maa aqada.

198. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.

199. Allah ka mani’a caawiduna wa maa aqada.

200. Alwaalayi ma ‘anaa feesiila waa naa mubaraqin wa maa aqada.
the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah any protector or helper.

124. If any do deeds of righteousness, - be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

125. Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in faith? For Allah took Abraham for a friend.

126. But to Allah belong all things in the heavens and on earth: and He it is that encompasses all things.

127. They ask your instruction concerning the Women. Say: Allah instructed you about them: and (remember) what has been rehearsed unto you in the Book, concerning the orphans of women to whom you do not give the portions prescribed, and yet whom you desire to marry, as also concerning the children who are weak and oppressed: that you stand firm for justice to orphans. There is not a good deed which you do, but Allah is well-acquainted therewith.

128. If a wife fears cruelty or desertion on her husband’s part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men’s souls are
swayed by greed. But if you do good and practise self-restraint, Allah is well-acquainted with all that you do.

129. You are never able to be fair and just as between women, even if it is your ardent desire: but do not turn away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If you come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.

130. But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that cares for all and is Wise.

131. To Allah belong all things in the heavens and on earth. Verily We have directed the People of the Book before you, and you (O Muslims) to fear Allah. But if you deny Him, lo! to Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.

132. Yes, to Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.

133. If it were His Will, He could destroy you, O mankind, and create another race; for Allah has power to do this.

134. If any one desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the hereafter: for Allah is He that hears and sees (all things).

135. O you who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin,
and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts of your hearts, lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do.

136. O you who believe! Believe in Allah and His Apostle, and the scripture which He has sent to His Apostle and the scripture which He sent to those before (him). Any who denies Allah, His Angels, His Books, His Apostles, and the Day of Judgment, has gone far, far astray.

137. Those who believe, then reject Faith, then believe (again) and (again) reject Faith, and go on increasing in Unbelief, - Allah will not forgive them nor guide them on the Way.

138. To the Hypocrites give the glad tidings that there is for them (but) a grievous Chastisement.

139. Yes, to those who take for friends Unbelievers rather than Believers: is it honour they seek among them? Nay,- all honour is with Allah.

140. Already He has sent you Word in the Book, that when you hear the Signs of Allah held in defiance and ridicule, you are not to sit with them unless they turn to a different theme: if you did, you would be like them. For Allah will collect the Hypocrites and those who defy Faith - all in Hell.

141. (These are) the ones who wait and watch about you: if
Part 5

The Women—4

142. The Hypocrites— they think they are over-reaching Allah, but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;

143. (They are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another. Whom Allah leaves straying, never will you find him for the Way.

144. O you who believe! take not for friends Unbelievers rather than Believers: do you wish to offer Allah an open proof against yourselves?

145. The Hypocrites will be in the lowest depths of the Fire: no helper will you find for them;

146. Except for those who repent, mend (their lives) hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the Believers. And soon will Allah grant to the Believers a reward of immense value.

147. What can Allah gain by your punishment, if you are grateful and you believe? Nay, it is Allah that recognises (all good), and knows all things.
148. Allah does not love that evil should be noised abroad in public speech, except where injustice has been done; for Allah is He who hears and knows all things.

149. Whether you publish a good deed or conceal it or cover evil with pardon, verily Allah blotst out (sins) and has power (in the judgment of values).

150. Those who deny Allah and His Apostles, and (those who) wish to separate Allah from His Apostles, saying: "We believe in some but reject others": and (those who) wish to take a course midway,

151. They are in truth (equally) Unbelievers; and We have prepared for Unbelievers a humiliating punishment.

152. To those who believe in Allah and His Apostles and make no distinction between any of the Apostles, We shall soon give their (due) rewards: for Allah is Oft-forgiving, Most Merciful.

153. The people of the Book ask you to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after Clear Signs had come to them; even so We forgave them; and gave Moses manifest proofs of authority.

154. And for their Covenant We raised over them (the towering height) of Mount (Sinai); and (on another occasion) We said: "Enter the gate with humility"; and (once again) We commanded them: "Do not transgress in the matter of the Sabbath."
And We took from them a solemn Covenant.

155. (They have incurred divine displeasure: In that they broke their Covenant; that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve Allah’s Word; We need no more)");- No, Allah has set the seal on their hearts for their blasphemy, and little is it they believe;

156. That they rejected Faith; that they uttered against Mary a grave false charge;

157. That they said (in boast), "We killed Christ Jesus the son of Mary, the Apostle of Allah"; but they did not kill him, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they did not kill him:—

158. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;

159. And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;

160. For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them;— in that they hindered many from Allah’s Way;

161. That they took interest, though they were forbidden; and that they devoured men’s substance wrongfully;—We have prepared for those among them who reject Faith a grievous punishment.
162. But those among them who are well-grounded in knowledge, and the Believers, believe in what has been revealed to you and what was revealed before you; and (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.

163. We have sent you inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Isma’il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.

164. Of some Apostles We have already told you the story; of others We have not;—and to Moses Allah spoke direct;

165. Apostles who gave good news as well as warning, that mankind, after (the coming) of the Apostles, should have no plea against Allah: for Allah is Exalted in Power, Wise.

166. But Allah bears witness that what He has sent unto you He has sent from His (own) knowledge, and the Angels bear Witness: but enough is Allah for a Witness.

167. Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the Path.

168. Those who reject Faith and do wrong, Allah will not forgive them nor guide them to any way.
169. Except the way of Hell, to dwell therein for ever. And this to Allah is easy.

170. O Mankind! the Apostle has come to you in truth from Allah: believe in him: It is best for you. But if you reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.

171. O People of the Book! commit no excesses in your religion: nor say of Allah anything but the truth. Christ Jesus the son of Mary was (no more than) an Apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His Apostles. Do not say “Trinity” desist: it will be better for you: for Allah is One God: glory be to Him: (far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

172. Christ does not disdain to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer).

173. But to those who believe and do deeds of righteousness, He will give their (due) rewards, and more, out of His bounty: but those who are disdainful and arrogant, He will punish with a grievous Chastisement: nor will they find, besides Allah, any to protect or help them.
174. **O mankind! verily there has come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest.**

175. Then those who believe in Allah, and hold fast to Hims, soon will He admit them to Mercy and Grace from Himself, and guide them to Himself by a straight way.

176. They ask you for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance; If (such a deceased was) a woman, who left no child, her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus does Allah make clear to you (His Law), lest you err. And Allah has knowledge of all things.

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**AL-MAAAD'IDAH-5**
Bismillaahir-Rahmaanir Rahiimeen.

1. **Yaa-ayyuhal-lazeena aamanoowu awwuufu bil'uuqooy; ubillat lakum baheemut-un'aa'si maa yutlaa 'alaykum ghayra muhjilis-saydi wa ammuum hurum; inna-l-laaha ya'akhumu maa yurreef.**

2. **Yaa ayyuhal-lazeena aamanoowu laa tuhiiloo sha'a'aar-ral-laahi wa lash-Shahral- Haraaama wa laha'ya wa laqalaa'ida wa laa aammnecenal-Baytal-Hararaama yaa'algooona fadjamu-mir-Rabbihim wa ridwaanu.**