

Surah 17, Al Israa (The Night Journey), Mecca 50

The Quran's Text & Yusuf Ali's Translation:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ...^{up}

17: 33. Nor take life -- which God has made sacred -- except for just cause.

...وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا...

And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive):

... فَلَا يُسْرِف فِي الْقَتْلِ ...

but let him not exceed bounds in the matter of taking life:

...إِنَّهُ كَانَ مَنْصُورًا (٣٣)

for he is helped (by the Law).

Transliteration *Wa la_ taqtulun nafs alati harramalla_hu illa_ bil haqq(i), wa man qutila mazlu_man faqad ja'alna_ li waliyyihi sulta_nan fala_ yusrif fil qatl(i), innahu_ ka_na mansu_ra_(n).*

Muhammad Asad's Translation:

17:33 And do not take any human being's life - [the life] which God has willed to be, sacred - otherwise than in [the pursuit of] justice." Hence, if anyone has

been slain wrongfully, We have empowered the defender of his rights [to exact a just retribution] ;" but even so, let him not exceed the bounds of equity in [retributive] killing. 40 [And as for him who has been slain wrongfully -] behold, he is indeed succoured [by God]! 41

[Asad's comments: 39 This refers to the legal punishment for homicide, termed qisas ("just retribution") and explained in 2:178 and the corresponding

40 Thus, the defender of the victim's rights (in this case, a court of justice) is not only not entitled to impose a capital sentence on any but the actual murderer or murderers, but may also, if the case warrants it, concede mitigating circumstances and refrain from capital punishment altogether.

41 I.e., he is avenged in this world by the retribution exacted from his murderer, and in the life to come, blessed by the special grace which God bestows on all who have been slain without any legal or moral justification (Razi). Some of the commentators, however, relate the pronoun "he" to the defender of the victim's rights, respectively, to the latter's heir or next of kin, and explain the above phrase as meaning "he is sufficiently helped by the law of just retribution (qisas) and should not, therefore, demand any punishment in excess of what is equitable".]

Muhammad Pickthall's translation:

17: 33 And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

Edip Yuksel's translation:

17:33 Do not kill, for **God** has made this forbidden, except in the course of justice. Whoever is killed unjustly, then We have given his heir authority. Since he received help let him not transgress in the taking of a life.