



Study the Noble Qur'ân Word-for-Word

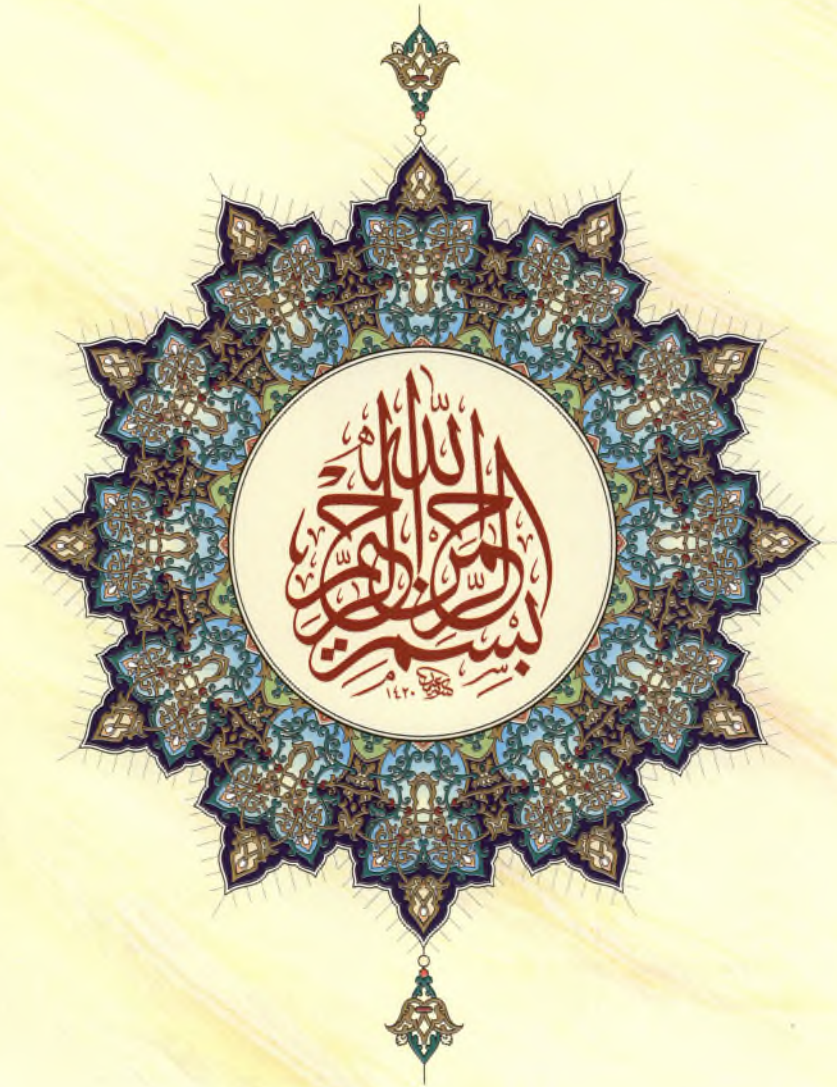
Volume 1

(Part 1-10)

The first Coloured Word-for-Word English translation to
understand the meanings of Arabic Verses along with
grammatical terms

Compiled by
Darussalam





In the Name of Allah, the Most Gracious, the Most Merciful



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تعلم معاني كلمات
القرآن الكريم
حرفاً حرفاً

Study the
Noble Qur'ān
Word-for-Word
From Arabic to English

Volume 1

(Part 1-10)





تعلم معاني كلمات القرآن الكريم حرفاً حرفاً

أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان
لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

المجلد الأول

(أجزاء ١ - ١٠)

إعداد

دارالسلام





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Noble Qur'ān
Word-for-Word

Volume 1

(Part 1-10)

The first Coloured Word-for-Word English translation
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DARUSSALAM





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Publisher's Note

To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qurān along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qurān while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*. This memory initiated me to produce this translation of the meanings of the Noble Qurān so that the readers and reciters of the Qurān may extract more pleasure from the recitation by understanding its meanings.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other's recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

"And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?" (*Sūrat Al-Qamar*, 54:40)

In addition, Allah has encouraged us to contemplate the meanings of the Qurān. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Quranic recitation. The intent of reading the Qurān should be to reflect upon and understand the address of Allah Himself to mankind. Allah says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

"Do they not then think deeply (contemplate) in the Qurān, or are their hearts locked up (from understanding it)?" (*Sūrat Muhammad*, 47:24)

If one approaches the Qurān with the intent of reflecting upon its meanings, then he achieves the full objective of the Qurān's revelation, which is guidance for mankind. As Allah says:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ

"The month of Ramadan, in which the Qurān was revealed as guidance for mankind." (*Sūrat Al-Baqarah*, 2:185)

May be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qurān, which we have produced. After studying this translation, a non-Arab English reader will relate how pleased he is with his increased understanding of the Quranic recitation.

Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the noble Qurān. The only purpose of this translation is to facilitate in learning the language of the Quran. As for as word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

Green Colour	It indicates the names and attributes of Almighty Allah.
Black Colour	It indicates nouns and pronouns.
Magenta Colour	It indicates verbs.
Cyan Colour	It indicates prepositions and connecting words.
Orange Colour	It indicates the compound words.

وَيَشْتَرُونَ		مِنَ الْكِتَابِ		مَا أَنْزَلَ اللَّهُ		إِنَّ الَّذِينَ يَكْتُمُونَ	
and purchase		of the Book		what Allah has sent down		verily those who conceal	
إِلَّا النَّارَ		فِي بُطُونِهِمْ		أُولَئِكَ مَا يَأْكُلُونَ		قَلِيلًا	
but fire		into their bellies		they (do) not eat		small	
						ثَمَنًا	
						بِهِ	
						a gain	
						therewith	

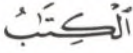
This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

Also please note:

- The square brackets [] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at [the] below:

		
(of) [the] Resurrection	(of the) Day	the Owner

- Parentheses () are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. The colour has been faded out. For example, look at (is) below:

		
(is) the Book	that	Alif-Lam-Mim

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers who worked on this noble project particularly Muhammad Anwar Awan, Abdullah Saqib, Najam-ul-Islam, Imran Sarim and Sajid-ur-Rehman who checked and rechecked the manuscript with great perseverance. Brother Anwar also supervised the whole project. I cannot neglect the services of Muhammad Amer Rizwan, Haron Ur Rasheed, Asad Ali, Zahid Mehmood, Muhammad Shoaib, Javed Iqbal, Abu Zar, and Art director, Muhammad Sift Elahi. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

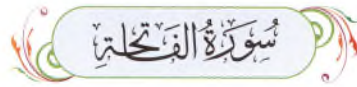
We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

Abdul Malik Mujahid
Managing Director,
Darussalam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Sūrah Al-Fātihah (The Opening) 1

1. In the Name of Allāh, the Most Gracious, the Most Merciful. 2. All praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
الْحَمْدُ لِلَّهِ	رَبِّ الْعَالَمِينَ	الرَّحْمَنُ
all praise (be) to Allah	(the) Lord (of) the worlds	the Most Gracious
الرَّحِيمِ	مَلِكِ	يَوْمِ الدِّينِ
the Most Merciful	(the) Owner	(of) [the] Resurrection
إِيَّاكَ نَعْبُدُ	وَإِيَّاكَ نَسْتَعِينُ	أَهْدِنَا الصِّرَاطَ
You (Alone) we worship	and You (Alone) we ask for help	(to) the Way guide us
الرَّحِيمِ	الَّذِينَ	أَنْعَمْتَ عَلَيْهِمْ
the Straight	(of) those	You have bestowed (your) Grace on them

غَيْرَ	الْمَغْضُوبِ	عَلَيْهِمْ	وَلَا الضَّالِّينَ ﴿٧﴾
not	(of those) your anger is	upon them	nor (of those) who went astray

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

Sūrah Al-Baqarah (The Cow) 2

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salāt* (the prayers), and spend out of what We have provided for them [i.e. give *Zakāt* (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause – *Jihād*]. 4. And who believe in that (the Qur'ān and the *Sunnah*) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the *Taurāt* (Torah) and the *Injīl* (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

الْمَعِ	ذَلِكَ	الْكِتَابُ	لَا رَيْبَ	فِيهِ	هُدًى	لِّلْمُتَّقِينَ
Alif-Lam-Mim	that	(is) the Book	no doubt	in it	a guidance	for the pious
الَّذِينَ	يُؤْمِنُونَ	بِالْغَيْبِ	وَيُقِيمُونَ	الصَّلَاةَ	وَمِمَّا	
those who	believe in	the unseen	and perform	the prayer	and out of what	
رَزَقْنَاهُمْ	يُنْفِقُونَ	وَالَّذِينَ يُؤْمِنُونَ	بِمَا أُنزِلَ			
We have provided them	they spend	and those who believe	in what has been revealed			
إِلَيْكَ	وَمَا أُنزِلَ	مِنْ قَبْلِكَ	وَبِالْآخِرَةِ			
to you	and what was revealed	before you	and in the Hereafter			
هُمْ يُوقِنُونَ	أُولَئِكَ	عَلَى هُدًى	مِّن رَّبِّهِمْ	وَأُولَئِكَ		
they believe with certainty	those	(are) on guidance	from their Lord	and those (are)		
هُمْ	الْمُفْلِحُونَ	إِنَّ الَّذِينَ كَفَرُوا	سَوَاءٌ	عَلَيْهِمْ		
they	(who are) the successful	verily those who disbelieve	(it) is same	to them		
ءَأَنْذَرْتَهُمْ	أَمْ لَمْ تُنذِرْهُمْ	لَا يُؤْمِنُونَ				
(whether) you warn them?	or (do) not warn them	they will not believe				

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝۷
 وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝۸ يُخَادِعُونَ اللَّهَ
 وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ۝۹ فِي قُلُوبِهِمْ مَّرَضٌ
 فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ۝۱۰

7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

وَعَلَىٰ أَبْصَارِهِمْ	وَعَلَىٰ سَمْعِهِمْ	عَلَىٰ قُلُوبِهِمْ	خَتَمَ اللَّهُ
and on their eyes	and on their hearings	on their hearts	Allah has set a seal
وَمِنَ النَّاسِ	عَظِيمٌ	عَذَابٌ	وَلَهُمْ
and of mankind	great	(is) a torment	and for them
غِشْوَةٌ			
(there is) a covering			
مَنْ يَقُولُ	ءَامَنَّا بِاللَّهِ	وَبِالْيَوْمِ	الْآخِرِ
(there are some) who say	we believe in Allah	and in the Day	the Last
وَمَا هُمْ	يُخَادِعُونَ اللَّهَ	بِمُؤْمِنِينَ	
but they (are) not	they (think to) deceive Allah	believers	
وَمَا يَخْدَعُونَ	إِلَّا أَنْفُسَهُمْ	وَمَا يَشْعُرُونَ	
while they (do) not deceive	except themselves	while they perceive (it) not	
فِي قُلُوبِهِمْ	فَزَادَهُمُ اللَّهُ	مَرَضًا	
in their hearts	so Allah has increased them	(in) disease	
وَلَهُمْ	عَذَابٌ	أَلِيمٌ	يَكْذِبُونَ
and for them	(is) a torment	painful	tell lies

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, Al-Ansār and Al-Muhājirūn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatīn (devils –polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

وَإِذَا قِيلَ	لَهُمْ	لَا تُفْسِدُوا	فِي الْأَرْضِ
and when it is said	to them	(do) not make mischief	in the earth
قَالُوا إِنَّمَا نَحْنُ	مُصْلِحُونَ ﴿١١﴾	آلَا	إِنَّهُمْ هُمْ
they say we only	(are) peacemakers	beware	(are) those who
أَلْمُفْسِدُونَ	وَلَكِنْ	لَا يَشْعُرُونَ ﴿١٢﴾	وَإِذَا قِيلَ
(are) mischief-makers	[and] but	they perceive not	and when it is said
لَهُمْ ءَامِنُوا	كَمَا ءَامَنَ النَّاسُ	قَالُوا	أَنُؤْمِنُ كَمَا
believe to them	as (other) people believed	they say	(shall) we believe?
ءَامَنَ السُّفَهَاءُ	آلَا	إِنَّهُمْ هُمْ	السُّفَهَاءُ
the fools believed	beware	certainly [they]	they (themselves)
وَلَكِنْ	لَا يَعْلَمُونَ ﴿١٣﴾	وَإِذَا لَقُوا	الَّذِينَ ءَامِنُوا
[and] but	they know not	and when they meet	those who believe
قَالُوا	ءَامِنًا	وَإِذَا خَلَوْا	إِلَىٰ شَيْطَانِهِمْ
they say	we believe	and when they privately meet	[to] their devils
قَالُوا إِنَّا	مَعَكُمْ	إِنَّمَا نَحْنُ	مُسْتَهْزِءُونَ ﴿١٤﴾
they say truly we	(are) with you	verily we	(are) mockers

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ
 بِالْهُدَىٰ فَمَا رَحِمَتْ بِجَرَّتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي
 اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ
 لَا يَبْصُرُونَ ﴿١٧﴾ صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

15. Allāh mocks at them and gives them increase in their wrongdoing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).

اللَّهُ يَسْتَهْزِئُ بِهِمْ		وَيَمُدُّهُمْ		فِي طُغْيَانِهِمْ	
Allah mocks at them		and prolongs (increases) them		in their wrongdoings	
يَعْمَهُونَ ﴿١٩﴾	أُولَئِكَ	الَّذِينَ	أَشْتَرُوا الضَّلَالَةَ	بِالْهُدَى	
they wander blindly	those	(are) they who	purchased straying	for guidance	
فَمَا رِيحَتْ بِجَرَّتِهِمْ		وَمَا كَانُوا مُهْتَدِينَ ﴿٢٠﴾		مَثَلُهُمْ	
so their commerce (did) not bring profit		and they were not guided		their parable	
كَمَثَلِ	الَّذِي اسْتَوْقَدَ	نَارًا	فَلَمَّا أَضَاءَتْ	مَا	
(is) like (the) parable	(of) the one who kindled	a fire	then when it lighted	what	
حَوْلَهُ.	ذَهَبَ اللَّهُ بِنُورِهِمْ	وَتَرَكَهُمْ	فِي ظُلُمَاتٍ		
(was) around him	Allah took away their light	and left them	in darkness[es]		
لَا يَبْصُرُونَ ﴿٢١﴾	صُمٌّ	بُكْمٌ	عُمًى	فَهُمْ	لَا يَرْجِعُونَ ﴿٢٢﴾
they (do) not see	(they are) deaf	dumb	(and) blind	so they	return not

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْدِعُهُمْ فِيءَآذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together). 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things. 21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become Al-Muttaqūn (the pious).

أَوْ	كَصِيبٍ	مِّنَ السَّمَاءِ	فِيهِ	ظُلُمَتْ	وَرَعْدٌ
or	like a rainstorm	from the sky	in it (are)	darkness[es]	and thunder
وَبَرْقٌ	يَجْعَلُونَ أَصْبِعَهُمْ	فِي آذَانِهِمْ	مِّنَ الصَّوَاعِقِ		
and lightning	they thrust their fingers	in their ears	from the thunderclaps		
حَذَرَ	الْمَوْتِ	وَاللَّهُ مُحِيطٌ	بِالْكَافِرِينَ ﴿١٧﴾	يَكَادُ الْبَرْقُ	
for fear (of)	[the] death	and Allah (is) encompassing	the disbelievers	the lightning almost	
يَخْطِفُ أَبْصَرَهُمْ	كُلَّمَا أَضَاءَ	لَهُمْ	مَشَوْا فِيهِ		
snatches away their sight	whenever it flashes	for them	they walk in it		
وَإِذَا أَظْلَمَ	عَلَيْهِمْ	قَامُوا	وَلَوْ شَاءَ اللَّهُ		
and when it darkens	against them	they stand still	and if Allah willed		
لَذَهَبَ	بِسْمِعِهِمْ	وَأَبْصَرِهِمْ	إِنَّ اللَّهَ	عَلَى كُلِّ	
would certainly have taken	their hearing	and their sight	certainly Allah	over all	
شَيْءٍ	قَدِيرٌ ﴿١٨﴾	يَا أَيُّهَا	النَّاسُ	أَعْبُدُوا رَبَّكُمْ	الَّذِي
things	(is) All-Powerful	O	mankind	worship your Lord	Who
خَلَقَكُمْ	وَالَّذِينَ	مِن قَبْلِكُمْ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٩﴾		
created you	and those who	(were) before you	so that you may become pious		

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
 مِنَ الشَّجَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٠﴾ وَإِنْ
 كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ
 مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢١﴾

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allāh (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have

sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then bring a *Sūrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.

الَّذِي جَعَلَ	لَكُمْ	الْأَرْضَ	فِرَاشًا	وَالسَّمَاءَ	بِنَاءً
Who has made	for you	the earth	a resting place	and the sky	(as) a canopy
وَأَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجَ	بِهِ	
and sent down	from the sky	water (rain)	then brought forth	therewith	
مِنَ الثَّمَرَاتِ	رِزْقًا	لَكُمْ	فَلَا تَجْعَلُوا	لِلَّهِ أَنْدَادًا	
from fruits (food)	(as) a provision	for you	so (do) not set up	rivals unto Allah	
وَأَنْتُمْ تَعْلَمُونَ	وَإِنْ كُنْتُمْ	فِي رَيْبٍ	مِمَّا	نَزَّلْنَا	
while you know	and if you are	in doubt	about what	We sent down	
عَلَى عَبْدِنَا	فَاتُوا	إِسْرَافًا	مِّن مِّثْلِهِ		
to Our slave	then produce	a Surah (chapter)	of (the) like of it		
وَادْعُوا شُهَدَاءَكُمْ	مِّن دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ			
and call your witnesses (supporters)	besides Allah	if you are truthful			

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwājun Mutahharatun* (purified mates or wives), and they will abide therein forever.

فَإِنْ	لَمْ تَفْعَلُوا	وَلَنْ تَفْعَلُوا	فَاتَّقُوا النَّارَ
but if	you (could) not do (it)	and never you will (be able to) do (it)	then fear the Fire
الَّتِي	وَقُودُهَا	النَّاسُ	وَالْحِجَارَةُ
whose	[its] fuel	(would be) men	and stones
أُعِدَّتْ	لِلْكَافِرِينَ	أَمِنُوا	وَعَمِلُوا الصَّالِحَاتِ
(it is) prepared for	the disbelievers	believe	and do righteous deeds
أَنْ	هُمْ	وَبَشِّرِ الَّذِينَ	أَمِنُوا
that	for them	and give glad tidings (to) those who	believe
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	كُلَّمَا رُزِقُوا
(will be) Gardens	flow under them	the rivers	every time (whenever) they are provided
مِنْهَا	مِنْ ثَمَرَةٍ	رِزْقًا	قَالُوا
therefrom	of fruit	(as) a provision	they (will) say
رِزْقًا	مِنْ قَبْلُ	وَأَتُوا	مُتَشَبِهًا
we were provided before	and they will be given	therefrom	(things) in resemblance
وَلَهُمْ	فِيهَا	أَزْوَاجٌ	مُطَهَّرَةٌ
and for them	therein	(will be) spouses	purified
وَلَهُمْ	فِيهَا	أَزْوَاجٌ	مُطَهَّرَةٌ
and for them	therein	(will be) spouses	purified
وَلَهُمْ	فِيهَا	أَزْوَاجٌ	مُطَهَّرَةٌ
and for them	therein	(will be) spouses	purified

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh). 27. Those who break Allāh's Covenant after ratifying it, and sever what Allāh has ordered to

be joined (as regards Allāh's religion of Islamic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

إِنَّ اللَّهَ		لَا يَسْتَحْيِ		أَنْ يَضْرِبَ مَثَلًا	
verily Allah		(is) not ashamed (disdains)		to set forth a parable (similitude)	
مَا بَعُوضَةً		فَمَا		فَأَمَّا الَّذِينَ ءَامَنُوا	
even (of) a mosquito		and (even) something		above it	
فَيَعْلَمُونَ		أَنَّهُ		وَأَمَّا الَّذِينَ	
[thus] they know		(is) the truth		from their Lord	
كَفَرُوا		فَيَقُولُونَ		مَاذَا أَرَادَ اللَّهُ	
disbelieved		[thus] they say		what (did) Allah intend	
يُضِلُّ بِهِ		وَيَهْدِي		بِهَذَا	
He misleads by it		and He guides		by this	
إِلَّا الْفَاسِقِينَ		أَلَّذِينَ يَنْقُضُونَ		وَمَا يُضِلُّ	
except the disobedient ones		those who break		and He (does) not mislead	
بِهِ		وَيَقْطَعُونَ		عَهْدَ اللَّهِ	
by it		and sever		(the) Covenant (of) Allah	
مِنْ بَعْدِ		فِي الْأَرْضِ		أَنْ يُوَصَلَ	
after		in (on) the earth		[with it]	
وَيُفْسِدُونَ		أُولَئِكَ		الْخَاسِرُونَ	
and do mischief		those		(are) the losers	

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

28. How can you disbelieve in Allāh seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return? 29. He it is Who created for you all that is on earth. Then He rose over (*Istawā*) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know."

كَيْفَ تَكْفُرُونَ	بِاللَّهِ	وَكُنْتُمْ أَمْوَاتًا	فَأَحْيَاكُمْ
how (can) you disbelieve	in Allah	while you were lifeless	then He gave you life
ثُمَّ يُمِيتُكُمْ	ثُمَّ يُحْيِيكُمْ	ثُمَّ	
then He will give you death	then He will bring you to life	then	
إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾	هُوَ	الَّذِي خَلَقَ	لَكُمْ مَّا فِي الْأَرْضِ
unto Him you will be returned	He	(is) Who created	(is) in the earth
ثُمَّ أَسْتَوَىٰ	إِلَى السَّمَاءِ	فَسَوَّاهُنَّ	سَبْعَ سَمَوَاتٍ
then He turned	to the heaven	and He made them	seven heavens
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾	وَإِذْ قَالَ	رَبُّكَ	لِلْمَلَائِكَةِ
of every thing (is) All-Knower	and when said	your Lord	to the angels
إِنِّي جَاعِلٌ	فِي الْأَرْضِ	خَلِيفَةً	قَالُوا أَتَجْعَلُ
going to place	in the earth	a successor	(will) You place?
فِيهَا مَنْ يَفْسِدُ فِيهَا	وَيَسْفِكُ الدِّمَاءَ		
(those) who in it	will make mischief in it	and will shed the blood	
وَنَحْنُ نُسَبِّحُ	بِحَمْدِكَ	وَنُقَدِّسُ	لَكَ
and we glorify (You)	with Your praises (and thanks)	and we sanctify	[to] You
قَالَ	إِنِّي أَعْلَمُ	مَا لَا تَعْلَمُونَ ﴿٣٠﴾	
He said	indeed I know	what you (do) not know	

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
 الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَذَكَّرُ أُنْثَاهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ
 إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." 33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

ثُمَّ عَرَضَهُمْ	كُلَّهَا	الْأَسْمَاءَ	وَعَلَّمَ آدَمَ
then He showed (set) them	all of them	the names	and He taught Adam
عَلَى الْمَلَائِكَةِ	فَقَالَ	أَنْبِئُونِي	بِأَسْمَاءِ هَؤُلَاءِ
before the angels	then said	tell me	(of) these
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾	عَلَّمْتَنَا	لَنَا	لَا عِلْمَ
if you are truthful	You have taught us	except what	(is) for us
قَالُوا سُبْحَنَكَ	أَنْتَ الْعَلِيمُ	فَلَمَّا	أَنْبَأَهُمْ بِأَسْمَائِهِمْ
they said Glory (is) to You	no knowledge	and when	of their names
إِنَّكَ	أَنْتَ الْعَلِيمُ	فَلَمَّا	أَنْبَأَهُمْ بِأَسْمَائِهِمْ
verily [You]	You (are) the All-Knower	the All-Wise	He said O Adam
أَنْبِئُهُمْ	بِأَسْمَائِهِمْ	فَلَمَّا	أَنْبَأَهُمْ بِأَسْمَائِهِمْ
inform them	of their names	and when	he informed them
أَلَمْ أَقُلْ لَكُمْ	إِنِّي أَعْلَمُ	غَيْبَ	السَّمَوَاتِ وَالْأَرْضِ
(did) not I tell?	[to] you	that I know	unseen
وَأَعْلَمُ	مَا تُبْدُونَ	وَمَا كُنْتُمْ	تَكْتُمُونَ ﴿٣٣﴾
and I know	what you reveal	and what you have been	concealing

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَتَّادِمُ أَتَىٰ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblis* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh). 35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zālimūn* (wrongdoers)." 36. Then the *Shaitān* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

وَإِذْ قُلْنَا	لِلْمَلَائِكَةِ	اسْجُدُوا لِآدَمَ	فَسَجَدُوا	
and when We said	to the angels	prostrate to Adam	[so] they prostrated	
إِلَّا إِبْلِيسَ	أَبَىٰ	وَاسْتَكْبَرَ	وَكَانَ	مِنَ الْكَافِرِينَ ﴿٣٤﴾
except Iblis (Satan)	he refused	and was proud	and was	(one) of the disbelievers
وَقُلْنَا	يَتَّادِمُ أَتَىٰ	أَنْتَ	وَزَوْجُكَ	الْجَنَّةَ
and We said	O Adam dwell	you	and your wife	(in) the Paradise
وَكُلَا	مِنْهَا	رَغَدًا	حَيْثُ شِئْتُمَا	
and eat both of you	from it	freely	(from) wherever you both wish	
وَلَا تَقْرَبَا	هَذِهِ الشَّجَرَةَ	فَتَكُونَا	مِنَ الظَّالِمِينَ ﴿٣٥﴾	
but (do) not come near	this tree	lest you both will be	of the wrongdoers	
فَأَزَلَّهُمَا	الشَّيْطَانُ	عَنْهَا	فَأَخْرَجَهُمَا	
then made both of them slip	the Satan	from it	and he got both of them out	
مِمَّا	كَانَا فِيهِ	وَقُلْنَا	أَهْبِطُوا	بَعْضُكُمْ
from what	they both were in [it]	and We said	get you down	some of you

بَعْضُ	عَدُوٌّ	وَلَكُمْ	فِي الْأَرْضِ	مُسْنَقَرٌ
to others	(as) an enemy	and for you	in (on) the earth	(is) a dwelling place
		وَمَتَعٌ	إِلَىٰ حِينٍ	
		and a livelihood	for a (specific) time	

فَلَقَّيْنَاهُ مِنْ رَبِّهِ كَلِمَتٍ فَنَابَ عَلَيْهِ إِنَّهُ هُوَ النَّوَابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَأَرْحَبُكُمْ ﴿٤٠﴾

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: "Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) – such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

فَلَقَّيْنَاهُ	عَلَيْهِ	فَنَابَ	كَلِمَتٍ	مِنْ رَبِّهِ	فَلَقَّيْنَاهُ
then Adam received	[on] him	and He pardoned	words	from his Lord	verily [He]
هُوَ النَّوَابُ	قُلْنَا	الرَّحِيمُ	أَهْبِطُوا مِنْهَا		
He (is) the Acceptor of repentance	We said	the Most Merciful	get down from it		
جَمِيعًا	فَمَنْ تَبِعَ	هُدًى	مِنِّي	فَمَا يَأْتِيَنَّكُمْ	
all	then whoever follows	guidance	from Me	and whenever comes to you	
هُدَايَ	وَلَا هُمْ يَحْزَنُونَ	عَلَيْهِمْ	فَلَا خَوْفٌ		
My guidance	and they shall not grieve	(will be) on them	[then] no fear		

وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِآيَاتِنَا	أُولَئِكَ	أَصْحَابُ
and those who disbelieved	and denied	Our Signs	they	(are the) dwellers
النَّارِ	هُمْ	فِيهَا	خَالِدُونَ ﴿٣٩﴾	يَبْنِي
(of) the Fire	they	in it	(shall) abide forever	O Children
أَذْكُرُوا نِعْمَتِي	الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	وَأَوْفُوا	بِعَهْدِي
remember My Favour	which	I bestowed upon you	and fulfil	My Covenant
أَوْفِ بِعَهْدِكُمْ	وَإِنِّي	فَارْهَبُونِ ﴿٤٠﴾		
I shall fulfil your covenant	and Me alone	so fear [Me]		

وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْرَوْا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْفُمُوا الْحَقَّ وَأَنْتُمْ تَعْمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

41. And believe in what I have sent down (this Qur'ān), confirming that which is with you [the Taurāt (Torah) and the Injil (Gospel)], and be not the first to disbelieve therein, and buy [get (تَأْخُذُ أَجْرًا)] not with My Verses [the Taurāt (Torah) and the Injil (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad ﷺ is Allāh's Messenger and his qualities are written in your Scriptures, the Taurāt (Torah) and the Injil (Gospel)] while you know (the truth). 43. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and bow down (or submit yourselves with obedience to Allāh) along with *Ar-Rāki'ūn*. 44. Enjoin you *Al-Birr* (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurāt (Torah)]! Have you then no sense?

وَعَامِنُوا	بِمَا أَنْزَلْتُ	مُصَدِّقًا	لِمَا	مَعَكُمْ
and believe	in what I have sent down	confirming	that which	(is) with you

وَلَا تَكُونُوا	أَوَّلَ	كَافِرٍ	بِهِ	وَلَا تَشْتَرُوا	بِآيَاتِي
and (do) not be	(the) first	disbeliever	in it	and (do) not buy	with My Verses
ثَمَنًا	قَلِيلًا	وَإِنِّي	فَاتَّقُونَ	وَلَا تَلْبِسُوا الْحَقَّ	
a price	small	and Me alone	so fear [Me]	and mix not the truth	
بِالْبَاطِلِ	وَتَكْتُمُوا الْحَقَّ	وَأَنْتُمْ تَعْمَلُونَ			
with falsehood	and (do) not conceal the truth	while you know			
وَأَقِيمُوا الصَّلَاةَ	وَأَتُوا الزَّكَاةَ	وَأَزْكِعُوا	مَعَ		
and perform the prayer	and give the Zakat	and bow down	with		
الزَّكَّانِ	أَتَأْمُرُونَ النَّاسَ	بِالْبِرِّ			
those who bow down	(do) you enjoin (on the) people?	[the] piety and righteousness			
وَتَنْسَوْنَ أَنْفُسَكُمْ	وَأَنْتُمْ نَتْلُونَ	الْكِتَابَ	أَفَلَا تَعْقِلُونَ		
and you forget yourselves	while you recite	the Scripture	then (do) not you understand?		

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ يَبْنَئِ إِسْرَءِيلُ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

45. And seek help in patience and As-Salāt (the prayers) and truly, it is extremely heavy and hard except for Al-Khāshi'ūn [i.e. the true believers in Allāh – those who obey Allāh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَأَسْتَعِينُوا	بِالصَّبْرِ	وَالصَّلَاةِ	وَإِنَّهَا	لَكَبِيرَةٌ
and seek help	in patience	and prayer	and truly it	(is) surely very hard
إِلَّا	عَلَى الْخَاشِعِينَ ﴿٤٩﴾	الَّذِينَ يَظُنُّونَ	أَنَّهُمْ	مُلَاقُوا
except	on the humble ones	those who realize	that they	(are) going to meet
رَبِّهِمْ	وَأَنَّهُمْ	إِلَيْهِ	رَجِعُونَ ﴿٥٠﴾	يَبْنِي
their Lord	and that they	unto Him	(are) going to return	O Children
إِسْرَءِيلَ أَذْكُرُوا	نِعْمَتِي	الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	وَأَنِّي
(of) Israel remember	My Favour	which	I bestowed upon you	and that I
فَضَّلْتُكُمْ	عَلَى الْعَالَمِينَ ﴿٥١﴾	وَاتَّقُوا يَوْمًا	لَا تَجْزِي نَفْسٌ	
preferred you	over (all) the worlds	and fear a day (when)	shall not avail a person	
عَنْ نَفْسٍ	شَيْئًا	وَلَا يُقْبَلُ	مِنْهَا	شَفَعَةٌ
(another) person	anything	nor will be accepted	from him	any intercession
وَلَا يُؤْخَذُ	مِنْهَا	عَدْلٌ	وَلَا هُمْ يُنصَرُونَ ﴿٥٢﴾	
nor will be taken	from him	compensation (ransom)	and they will not be helped	

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea water covered them). 51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zālimūn (polytheists and wrongdoers).

وَإِذْ	نَجَّيْنَاكُمْ	مِّنْ	عَالٍ
and (remember) when	We delivered (saved) you	from	(the) people
فِرْعَوْنَ	يَسُومُونَكُمْ	سُوءَ	الْعَذَابِ
(of) Pharaoh	who were afflicting you	(with) a horrible (evil)	[the] torment
يَذِخُّونَ أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ نِسَاءَكُمْ	وَفِي ذَٰلِكُمْ	
slaughtering (killing) your sons	and letting live (sparing) your women	and in that	
بَلَاءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ	وَإِذْ فَرَقْنَا
(was) a trial	from your Lord	great	and (remember) when We separated
يَكُمُ	الْبَحْرَ	فَأَنجَيْنَاكُمْ	عَالٍ
for you	the sea	then We saved you	(the) people
فِرْعَوْنَ	وَأَنْتُمْ نَظُرُونَ	وَإِذْ وَعَدْنَا	
(of) Pharaoh	while you (were) looking	and (remember) when We appointed for	
مُوسَىٰ	أَرْبَعِينَ	لَيْلَةً	ثُمَّ اتَّخَذْتُمْ
Moses	forty	nights	the calf
	مِّن بَعْدِهِ	وَأَنْتُمْ	ظَالِمُونَ
	after him	and you	(were) wrongdoers

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقَوْمِ إِنَّا كُنَّا ظَالِمِينَ أَنفُسَكُمْ بِاتَّخَذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)] and the criterion (of right and wrong) so that you may be guided aright. 54. And (remember) when Mūsā (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among

you), that will be better for you with your Creator.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

ثُمَّ عَفَوْنَا	عَنْكُمْ	مِّنْ بَعْدِ	ذَٰلِكَ	لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
then We forgave	you	after	that	so that you may be grateful
وَإِذْ آتَيْنَا	مُوسَى	الْكِتَابَ	وَالْفُرْقَانَ	
and (remember) when We gave	Moses	the Scripture	and the criterion	
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٧﴾	وَإِذْ قَالَ	مُوسَى	لِقَوْمِهِ	
so that you may be guided aright	and (remember) when said	Moses	to his people	
يَقَوْمِ	إِنَّكُمْ ظَلَمْتُمْ	أَنْفُسَكُمْ	بِاتِّخَاذِكُمْ	
O my people	verily you have wronged	yourselves	by your taking (for worship)	
الْعِجْلِ	فَتُوبُوا	إِلَىٰ بَارِيكُمْ	فَاقْتُلُوا أَنْفُسَكُمْ	ذَٰلِكُمْ
the calf	so turn in repentance	to your Creator	and kill yourselves	that
خَيْرٌ	لَّكُمْ	عِنْدَ	بَارِيكُمْ	فَنَابَ
(is) better	for you	with	your Creator	towards you
				ثُمَّ عَفَوْنَا
				هُوَ النَّوَّابُ
				الرَّحِيمُ ﴿٥٨﴾
				He (is) the Acceptor of repentance
				the Most Merciful

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ
تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ
الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

55. And (remember) when you said: “O Mūsā (Moses)! We shall never believe in you until we see Allāh plainly.” But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you *Al-Manna* and the quails, (saying): “Eat of the good lawful things We have provided for you,” (but they rebelled). And they did

not wrong Us, but they wronged themselves.

وَاِذْ قُلْتُمْ	يَمُوسَى	لَنْ نُؤْمِنَ	لَكَ	حَتَّى
and (remember) when you said	O Moses	we shall never believe	in you	till
رَبِّ آلَ اللَّهِ جَهْرَةً	فَاَخَذَتْكُمْ	الصَّاعِقَةُ	وَأَنْتُمْ تَنْظُرُونَ	
we see Allah plainly	so seized (overtook) you	the thunderbolt	while you (were) looking	
ثُمَّ بَعَثْنَاكُمْ	مِّنْ بَعْدِ	مَوْتِكُمْ	لَعَلَّكُمْ تَشْكُرُونَ	
then We raised you up	after	your death	so that you may be grateful	
وَوَضَّلْنَا	عَلَيْكُمْ	الْغَمَامَ	وَأَنْزَلْنَا	عَلَيْكُمْ
and We shaded	[over] you	(with) clouds	and We sent down	on you
وَالسَّلَوى	كُلُوا مِنْ طَيِّبَاتِ	مَا	رَزَقْنَاكُمْ	
and the quails	eat of (the) good (pure, lawful) things	which	We have provided for you	
وَمَا ظَلَمُونَا	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ		
and they (did) not wrong Us	[and] but they were	doing wrong (to) themselves		

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُفُؤًا وَاشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from

the heaven because of their rebelling against Allāh's obedience. 60. And (remember) when Mūsā (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."

وَاِذْ قُلْنَا	ادْخُلُوا هَذِهِ	الْقَرْيَةَ	فَكُلُوا	مِنْهَا	حَيْثُ شِئْتُمْ
and (remember) when We said	enter this	town	and eat	therein	wherever you wish
رَغَدًا	وَادْخُلُوا الْبَابَ	سُجَّدًا	وَقُولُوا حِطَّةً		
abundantly	and enter the gate	in prostration	and say	forgive us	
نَغْفِرْ لَكُمْ	خَطِيئَتِكُمْ	وَسَنَزِيدُ	الْمُحْسِنِينَ		
We shall forgive you	your sins	and We shall increase	(for) the good-doers		
فَبَدَّلَ الَّذِينَ	ظَلَمُوا	قَوْلًا	غَيْرَ		
but changed those who	did wrong (change)	(the) word	(for) another (than)		
الَّذِي	قِيلَ لَهُمْ	فَاَنْزَلْنَا	عَلَى الَّذِينَ ظَلَمُوا		
that (which)	had been told to them	so We sent down	upon those who wronged		
رِجْزًا	مِّنَ السَّمَاءِ	بِمَا كَانُوا	يَفْسُقُونَ		
a punishment	from the heaven	(because) of what they used to	disobey		
وَإِذْ أَسْتَسْقَى	مُوسَىٰ	لِقَوْمِهِ	فَقُلْنَا		
and (remember) when asked for water	Moses	for his people	[so] We said		
أَضْرِبْ بِعَصَاكَ	الْحَجَرِ	فَانْفَجَرَتْ	مِنْهُ	اثْنَتَا عَشْرَةَ	عَيْنًا
strike with your stick	the stone	then gushed forth	from it	twelve	springs
قَدْ عَلِمَ	كُلُّ	أُنَاسٍ	مَشْرَبِهِمْ	كُلُوا	وَأَشْرَبُوا
indeed knew	every	people	their drinking place	eat	and drink
رَزَقِ اللَّهُ	وَلَا تَعْتَوْا	فِي الْأَرْضِ	مُفْسِدِينَ		
(the) provision (of) Allah	and (do) not act corruptly	on the earth	making mischief		

وَإِذْ قُلْتُمْ يَمْوِسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ

الْأَرْضِ مِنْ بَقْلِهَا وَقِشَآيِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ أَتَسْتَبْدِلُونَ
الَّذِي هُوَ أَذْنَبُ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَآسَأَلْتُمْ وَضُرِبَتْ
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

61. And (remember) when you said, "O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fūm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allāh. That was because they used to disbelieve the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins).

وَاِذْ قُلْتُمْ	يَمُوسَىٰ	لَنْ نَّصْبِرَ	عَلَىٰ طَعَامٍ
and (remember) when you said	O Moses	we shall never endure	[on] food
وَاحِدٍ	فَادْعُ	لَنَا	رَبَّكَ
one (one kind of)	so invoke	for us	your Lord
تُبَّتِ الْأَرْضُ	مِنْ بَقْلِهَا	وَقِشَآيِهَا	وَفُومِهَا
grows the earth	of its herbs	and its cucumbers	and its garlic
وَبَصِلِهَا	قَالَ	أَتَسْتَبْدِلُونَ	الَّذِي
and its onions	he said	(would) you exchange that?	for that
هُوَ	خَيْرٌ	أَهْبِطُوا مِصْرًا	فَإِنَّ
which	(is) better	go you down (to) any town	so indeed
لَكُمْ	لَكُمْ	عَلَيْهِمُ	الذِّلَّةُ
for you	for you	upon them	the humiliation
وَضُرِبَتْ	مَآسَأَلْتُمْ	وَبَاءُوا	وَالْمَسْكَنَةُ
and were stamped (stuck)	(is) what you have asked for	and they drew on themselves	and misery
وَضُرِبَتْ	مِنْ اللَّهِ	ذَلِكَ	
and	of Allah	(the) Wrath	that (was)

وَيَقْتُلُونَ	بِآيَاتِ اللَّهِ	يَكْفُرُونَ	بِأَنَّهُمْ كَانُوا
and kill	in (the) Signs (Verses of) Allah	disbelieve	because they used to
بِمَاعَصُوا	ذَلِكَ	الْحَقِّ	بِغَيْرِ
(because) of what they disobeyed	that (was)	just cause	without
	يَعْتَدُونَ	وَكَانُوا	
	transgress	and used to	

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ
بِقُوَّةٍ وَآذِكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. 63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqūn* (the pious). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers.

وَالصَّابِئِينَ	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	إِنَّ الَّذِينَ ءَامَنُوا
and Sabians	and Christians	and those who became Jews	verily those who believed
فَلَهُمْ	وَعَمِلَ صَالِحًا	وَالْيَوْمِ	مَنْ ءَامَنَ بِاللَّهِ
so for them	and does good deeds	the Last	and the Day
وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا	وَالَّذِينَ هَادُوا
on them	and (shall be) no fear	their Lord	with
			(is) their reward

وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾	وَإِذْ أَخَذْنَا	مِيثَاقَكُمْ
nor they shall grieve	and (remember) when We took	your covenant
وَرَفَعْنَا فَوْقَكُمْ	الطُّورَ	خُذُوا مَا آتَيْنَاكُمْ
and We raised above you	the Tur (Mount Sinai)	We have given you what hold
بِقُوَّةٍ	وَأَذْكُرُوا مَا فِيهِ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٧﴾
with strength	and remember what (is) therein	so that you may become pious
ثُمَّ تَوَلَّيْتُمْ	مِنْ بَعْدِ ذَلِكَ	فَلَوْلَا فَضْلُ اللَّهِ
then you turned away	after that	so had (it) not been for (the) Grace (of) Allah
عَلَيْكُمْ	وَرَحْمَتُهُ	لَكُنْتُمْ
upon you	and His Mercy	indeed you would have been
		مِنَ الْخَاسِرِينَ ﴿١٨﴾
		among the losers

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦﴾ وَاجْعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٧﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنُخِذْنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٨﴾

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqūn* (the pious). 67. And (remember) when Mūsā (Moses) said to his people: "Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's Refuge from being among *Al-Jāhilūn* (the ignorant or the foolish)."

وَلَقَدْ عَلِمْتُمُ	الَّذِينَ اعْتَدَوْا	مِنْكُمْ	فِي
and indeed you knew	those who transgressed	amongst you	in (the matter)
السَّبْتِ	فَقُلْنَا لَهُمْ	كُونُوا قِرَدَةً	خَاسِئِينَ ﴿١٦﴾
(of) the Sabbath (Saturday)	so We said to them	be you monkeys	despised (rejected)

فَجَعَلْنَاهَا	نَكَالًا	لِّمَا	بَيْنَ يَدَيْهَا
so We made this (punishment)	an example	for those	(in) front of them
وَمَا	خَلْفَهَا	وَمَوْعِظَةً	لِّلْمُتَّقِينَ ﴿٦٦﴾
and those	after them	and a lesson	for the pious
مُوسَىٰ	لِقَوْمِهِ	إِنَّ اللَّهَ يَأْمُرُكُمْ	أَنْ تَذَبَحُوا
Moses	to his people	verily Allah commands you	that you slaughter
بَقْرَةً	أَعُوذُ بِاللَّهِ	قَالَ	هَٰؤُلَاءِ
a cow	I take refuge with Allah	he said	fun
قَالُوا	أَنۡتَ خِدُنَا	هَٰؤُلَاءِ	قَالَ
they said	(do) you make (of) us?	fun	he said
أَنْ أَكُونَ	مِنَ الْجَاهِلِينَ ﴿٦٧﴾		
that I be	among the ignorant		

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقْعُ لَوْنَهَا تَسْرُ النَّظِيرِ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.'" 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided."

قَالُوا	ادْعُ لَنَا	رَبَّكَ	يُبَيِّنْ لَنَا	مَا هِيَ	قَالَ
they said	call upon for us	your Lord	He may make plain to us	what it (is)	he said
إِنَّهُ يَقُولُ	إِنَّهَا	بَقْرَةٌ	لَّا فَارِضٌ وَلَا بَكْرٌ	عَوَانٌ	بَيْنَ
verily He says	[verily] it	(is) a cow	neither old nor young	(but) middling	between

ذَٰلِكَ ۖ فَافْعَلُوا	مَا تَأْمُرُونَ ﴿٦٨﴾	قَالُوا	أَدْعُ لَنَا	رَبَّكَ
that	what you are commanded	they said	call upon for us	your Lord
يُبَيِّنْ لَنَا	مَا	لَوْنُهَا	قَالَ	إِنَّهُ يَقُولُ
to make plain to us	what	its colour (is)	he said	verily He says
بَقَرَةٌ	صَفْرَاءُ	فَاقِعٌ	لَوْنُهَا	تَسْرُّ النَّظِيرِينَ ﴿٦٩﴾
(is) a cow	yellow	bright	(in) its colour	pleasing the beholders
قَالُوا	رَبَّكَ	يُبَيِّنْ لَنَا	مَا	هِيَ
they said	your Lord	to make plain to us	what	it (is)
تَشَبَّهُ عَلَيْنَا	وَإِنَّا	إِنْ شَاءَ اللَّهُ	لَمُهْتَدُونَ ﴿٧٠﴾	
are alike to us	and indeed we	if Allah wills	surely (will) be guided	

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيعَةَ فِيهَا قَالُوا أَأَتْنَا بِحَقِّ قَذْبِجُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قُنُتُمْ نَفْسًا فَاذْرَءْتُمْ فِيهَا وَاللَّهُ مُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

71. He [Mūsā (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

قَالَ	إِنَّهُ يَقُولُ	إِنَّهَا	بَقَرَةٌ	لَا ذَلُولٌ	تُثِيرُ الْأَرْضَ
he said	indeed He says	[indeed] it	(is) a cow	neither trained	to till the soil
وَلَا تَسْقِي الْحَرْثَ	مُسَلَّمَةٌ	لَا شِيعَةَ	فِيهَا	قَالُوا	أَتْنَا
nor (it) waters the fields	sound	(with) no blemish	in it	they said	now

وَمَا كَادُوا		فَذَبَحُوهَا		جِئْتَ بِالْحَقِّ	
and they were not near		so they slaughtered it		you have come with the truth	
فِيهَا	فَادْرَأْتُمْ	نَفْسًا	وَإِذْ قَتَلْتُمْ	يَفْعَلُونَ	
regarding it	then you disputed	a man	and when you killed	(to) doing (it)	
أَصْرَبُوهُ	فَقُلْنَا	تَكْنُتُونَ	مَا كُنْتُمْ	وَاللَّهُ مُخْرِجٌ	
strike him	so We said	hiding	(that) which you were	but Allah brought forth	
وَيُرِيكُمْ	الْمَوْتَى	كَذَلِكَ يُحْيِي اللَّهُ	بَعْضُهَا		
and shows you	the dead	thus Allah brings to life	with a piece (of) it		
لَعَلَّكُمْ تَعْقِلُونَ			ءَايَاتِهِ		
so that you may understand			His Signs		

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَسْقُوقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ أَفَنُظْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it?

كَالْحِجَارَةِ	فَهِيَ	ذَلِكَ	مِّنْ بَعْدِ	ثُمَّ قَسَتْ قُلُوبُكُمْ
(became) as stones	so they	that	after	then your hearts were hardened

أَوْ أَشَدُّ	قَسَوَةً	وَإِنَّ	مِنَ الْحِجَارَةِ
or (even) worse	(in) hardness	and indeed	(there are) some stones
لَمَّا يَنْفَجَرُ	مِنْهُ	وَأَنَّ	مِنْهَا
certainly which gush forth	from them	and indeed	of them (stones)
لَمَّا يَشَقُّ	فَيَخْرُجُ	وَأَنَّ	مِنْهَا
certainly which split asunder	so flows	and indeed	of them
لَمَّا يَهْطُ	مِنْ خَشْيَةِ اللَّهِ	وَمَا اللَّهُ	بِغَفْلٍ
certainly which fall down	for fear (of) Allah	and Allah (is) not	unaware
أَفَنَظْمَعُونَ	أَنْ يُؤْمِنُوا	لَكُمْ	وَقَدْ كَانَ فَرِيقٌ
(do) you covet?	that they will believe	in you	while indeed a group used to
مَنْهُمْ يَسْمَعُونَ	كَالْمِ اللَّهِ	ثُمَّ يُخَرِّفُونَهُ	مِنْ بَعْدِ مَا
[of them] hear	(the) Word (of) Allah	then they change it	after
عَقَلُوهُ		وَهُمْ يَعْلَمُونَ	
they understood it		while they know	

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ ۖ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad ﷺ, which are written in the Taurāt (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? 77. Know they (Jews) not that Allāh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but

they trust upon false desires and they but guess.

وَإِذَا لَقُوا	الَّذِينَ آمَنُوا	قَالُوا	ءَامَنَّا	وَإِذَا خَلَا
and when they meet	those who believe	they say	we believe	but when meet privately
بَعْضُهُمْ	إِلَى بَعْضٍ	قَالُوا	أَتُحَدِّثُونَهُمْ	بِمَا
some of them	with some (others)	they say	(do) you talk to them?	of what
فَتَحَّ اللَّهُ عَلَيْكُمْ	لِيُحَاجُّوكُمْ	بِهِ	عِنْدَ	رَبِّكُمْ
Allah has revealed to you	so that they argue with you	therewith	before	your Lord
أَفَلَا نَعْقِلُونَ	أَوْ لَا يَعْلَمُونَ	أَنَّ اللَّهَ يَعْلَمُ	مَا	
then (do) you not understand?	and (do) they not know?	that Allah knows	what	
يُسرُّونَ	وَمَا يُعْلِنُونَ	وَمِنْهُمْ	أُمِّيُونَ	
they conceal	and what they reveal	and (there are) among them	unlettered people	
لَا يَعْلَمُونَ الْكِتَابَ	إِلَّا أَمَانِي	وَإِنْ هُمْ	إِلَّا يَظُنُّونَ	
(who) know not the Book	but false desires	and they (do) nothing	but guess	

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَسْكَامًا مَعْدُودَةً قُلْ أَتُخَذُكُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

79. Then woe to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby). 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad ﷺ to them): "Have you taken a covenant from Allāh, so that Allāh will not break His Covenant? Or is it that you say of Allāh what you know not?" 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell);

they will dwell therein forever.

فَوَيْلٌ	لِلَّذِينَ	يَكْتُوبُونَ الْكِتَابَ	بِأَيْدِيهِمْ	ثُمَّ يَقُولُونَ
then woe	to those who	write the Book	with their (own) hands	then say
هَذَا	مِنْ عِنْدِ اللَّهِ	لِيَشْتَرُوا بِهِ	ثَمَنًا قَلِيلًا	فَوَيْلٌ لَهُمْ
this	(is) from Allah	to purchase with it	little a price	so woe to them
مِمَّا كَانَتْ	أَيْدِيهِمْ	وَوَيْلٌ لَهُمْ	مِمَّا يَكْسِبُونَ	
for what have written	their hands	and woe to them	for that they earn	
وَقَالُوا	لَنْ تَمَسَّنَا	النَّارُ	إِلَّا أَيَّامًا	مَعْدُودَةً
and they say	never shall touch us	the Fire	but (for) days	(a few) numbered
قُلْ	أَتَخَذْتُمْ عِنْدَ اللَّهِ	عَهْدًا	فَلَنْ يُخْلِفَ اللَّهُ	عَهْدَهُ
say	(have) you taken from Allah?	a covenant	so Allah will never break	His Covenant
أَمْ يَقُولُونَ	عَلَى اللَّهِ	مَا لَا تَعْلَمُونَ	بَلَىٰ	مَنْ كَسَبَ سَيِّئَةً
or (do) you say	of Allah	what you know not	yes	whosoever earned evil
وَأَحْطَتْ	بِهِ	خَطِيئَتُهُ	فَأُولَٰئِكَ	أَصْحَابُ النَّارِ
and has surrounded	him	his sin	[so] those	(are) dwellers (of) the Fire
	هُمْ	فِيهَا	خَالِدُونَ	
	they	in it	(will) abide forever	

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾
 وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي
 الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
 وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

82. And those who believe (in the Oneness of Allāh – Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. 83. And (remember) when We took a covenant from the Children of Israel, (saying): "Worship none but Allāh (Alone) and be dutiful

and good to parents, and to kindred, and to orphans and *Al-Masākīn* (the needy), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity).” Then you slid back, except a few of you, while you are backsliders.

وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	أُولَئِكَ	أَصْحَابُ
and those who believe	and do good deeds	[those]	(are) dwellers
الْجَنَّةِ	هُمْ فِيهَا	خَالِدُونَ ﴿٨٢﴾	وَإِذَا أَخَذْنَا
(of) Paradise	they	(will) abide forever	and when We took
مِيثَاقَ	بَيْنَ	إِسْرَءِيلَ	وَالْوَالِدَيْنِ
a covenant	(from the) Children	(of) Israel	and to parents
لِلنَّاسِ	حُسْنًا	وَأَقِيمُوا الصَّلَاةَ	وَعَاثُوا الزَّكَاةَ
to people	good (kindly)	and perform the prayer	and give Zakat (poor-due)
ثُمَّ تَوَلَّيْتُمْ	إِلَّا قَلِيلًا	مِّنْكُمْ	وَأَنْتُمْ
then you slid back	except a few	of you	while you
مُعْرِضُونَ ﴿٨٣﴾			(were) backsliders

وَإِذَا أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَدُونَ ﴿٨٢﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلَافِ وَالْعُدُودِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تَقْدُوهُمْ وَهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٣﴾

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then,

(this) you ratified and (to this) you bear witness. 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.

وَإِذْ أَخَذْنَا		مِيثَاقَكُمْ		لَا تَسْفِكُونَ دِمَاءَكُمْ	
and (remember) when We took		your covenant		you shed not your blood	
وَلَا تُخْرِجُونَ		أَنْفُسَكُمْ		مِنْ دِيَارِكُمْ	
and you turn out not		yourselves		from your dwellings	
ثُمَّ أَنْتُمْ تَشْهَدُونَ		ثُمَّ أَنْتُمْ		ثُمَّ أَقَرَّرْتُمْ	
and you bear witness		then you		then you ratified	
وَأَنْتُمْ تَقْتُلُونَ أَنْفُسَكُمْ		هَؤُلَاءِ		تَقْتُلُونَ أَنْفُسَكُمْ	
(who) kill yourselves		(are) those		(who) kill yourselves	
وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ		مِنْ دِيَارِهِمْ		تُظَاهِرُونَ عَلَيْهِمْ	
and drive out a party		from their homes		(assist) aiding one another against them	
بِالْإِثْمِ وَالْعُدْوَانِ		وَإِنْ يَأْتُواكُمْ		تُفَدُّوهُمْ	
in sin		and if they come to you		you ransom them	
وَهُوَ مُحَرَّمٌ		عَلَيْكُمْ		أَفَتُؤْمِنُونَ	
though [this]		to you		then (do) you believe?	
بِبَعْضِ الْكِتَابِ		وَتَكْفُرُونَ		بِبَعْضِ	
(of) the Scripture		and you reject		then what	
مَنْ يَفْعَلْ		ذَلِكَ مِنْكُمْ		فَمَا جَزَاءُ	
(of those) who do		among you		(is the) recompense	
وَيَوْمَ		أَلْقِيَمَةِ		يُرَدُّونَ إِلَى	
and (on the) Day		(of) Resurrection		they will be consigned to	
الْعَذَابِ		وَمَا اللَّهُ		بِغَفْلٍ	
torment		and Allah (is) not		unaware	
عَمَّا تَعْمَلُونَ		أَفَتُؤْمِنُونَ		أَشَدَّ	
of what you do		(of) Resurrection		(the) most grievous	

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. 87. And indeed, We gave Mūsā (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isā (Jesus), the son of Maryam (Mary), clear signs and supported him with Rūh-ul-Qudus [Jibrail (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allāh's Word)." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.

أُولَئِكَ	الَّذِينَ	اشْتَرُوا الْحَيَاةَ	الدُّنْيَا	بِالْآخِرَةِ
those	(are) they who	bought the life	(of) this world	for the Hereafter
فَلَا	يُخَفَّفُ عَنْهُمْ	الْعَذَابُ	وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾	
so not	shall be lightened for them	the torment	nor they shall be helped	
وَلَقَدْ آتَيْنَا مُوسَى	الْكِتَابَ	وَقَفَّيْنَا	مِنْ بَعْدِهِ	
and indeed we gave Moses	the Book	and We followed up	after him	
بِالرُّسُلِ	وَعَايَيْنَا عِيسَى	ابْنَ	مَرْيَمَ	الْبَيِّنَاتِ
with [the] Messengers	and We gave Jesus	(the) son	(of) Mary	clear signs
وَأَيَّدْنَاهُ	بِرُوحِ الْقُدُسِ	أَفَكُلَّمَا		
and We supported him	with the holy Spirit (Gabriel)	then (is it not that) whenever?		
جَاءَكُمْ	رَسُولٌ	بِمَا	لَا تَهْوَى	أَنْفُسُكُمْ
came to you	a Messenger	with what	desired not	yourselves
			استَكْبَرْتُمْ	
			you grew arrogant	

فَفَرِيقًا كَذَّبْتُمْ	وَفَرِيقًا تَقْتُلُونَ	وَقَالُوا أَفُلَوْبَنَا	عُلِفَتْ
so a party you disbelieved	and a party you kill	and they said our hearts	(are) wrapped
بَلْ لَعَنَهُمُ اللَّهُ	يَكْفُرِهِمْ	فَقَلِيلًا	مَا يُؤْمِنُونَ
nay Allah cursed them	for their disbelief	so little	(is) that which they believe

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِسْمَا أَسْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injīl (Gospel)], although aforetime they had invoked Allāh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allāh be on the disbelievers. 90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is a disgraceful torment.

وَلَمَّا	جَاءَهُمْ	كِتَابٌ	مِّنْ عِندِ اللَّهِ	مُصَدِّقٌ	لِّمَا	مَعَهُمْ
and when	came to them	a Book	from Allah	confirming	what	(is) with them
وَكَانُوا	مِن قَبْلُ يَسْتَفْتِحُونَ	عَلَى الَّذِينَ كَفَرُوا	فَلَمَّا	وَكَانُوا	مِن قَبْلُ يَسْتَفْتِحُونَ	عَلَى الَّذِينَ كَفَرُوا
though they were	invoking for victory aforetime	over those who disbelieved	so when	though they were	invoking for victory aforetime	over those who disbelieved
جَاءَهُمْ	مَا عَرَفُوا	كَفَرُوا بِهِ	فَلَعْنَهُ اللَّهُ	جَاءَهُمْ	مَا عَرَفُوا	كَفَرُوا بِهِ
came to them	what they recognised	they disbelieved in it	so (the) Curse (of) Allah	came to them	what they recognised	they disbelieved in it
عَلَى الْكَافِرِينَ	بِسْمَا	أَسْتَرَوْا بِهِ	أَنْفُسَهُمْ	عَلَى الْكَافِرِينَ	بِسْمَا	أَسْتَرَوْا بِهِ
(be) on the disbelievers	how bad is that	for which they have sold	their own selves	(be) on the disbelievers	how bad is that	for which they have sold

أَنْ يَكْفُرُوا	بِمَا أَنْزَلَ اللَّهُ	بَغِيًّا	أَنْ يُنْزِلَ اللَّهُ
that they (should) disbelieve	in that which Allah has revealed	grudging	that Allah reveals
مِنْ فَضْلِهِ	عَلَى مَنْ يَشَاءُ	مِنْ عِبَادِهِ	فَبَاءُوا
of His Grace	unto whom He wills	of His slaves	so they have drawn (on themselves)
يَغْضِبِ	عَلَى غَضَبٍ	وَالْكَافِرِينَ	عَذَابٍ
wrath	upon wrath	and for the disbelievers	(there is) a torment
			مُهِينٌ ﴿٩١﴾
			disgracing

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوْفِنَا بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُوا بِمَا وَرَاءَهُ. وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

91. And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"
92. And indeed Mūsā (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zālimūn (polytheists and wrongdoers).

وَإِذَا قِيلَ	لَهُمْ	ءَامِنُوا بِمَا	أَنْزَلَ اللَّهُ	قَالُوا
and when it is said	to them	believe in what	Allah has sent down	they say
تُؤْمِنُ بِمَا	أَنْزَلَ عَلَيْنَا	وَيَكْفُرُونَ	بِمَا	وَرَاءَهُ
we believe in what	was sent down to us	and they disbelieve	in what (came)	after it
وَهُوَ	الْحَقُّ	مُصَدِّقًا	لِمَا	مَعَهُمْ
while it	(is) the truth	confirming	what	(is) with them
أَنْبِيَاءَ اللَّهِ	مِنْ قَبْلُ	إِنْ كُنْتُمْ مُؤْمِنِينَ	وَلَقَدْ جَاءَكُمْ	
(the) Prophets (of) Allah	aforetime	if you were (true) believers	and indeed came to you	

مُوسَى	بِالْبَيِّنَاتِ	ثُمَّ اتَّخَذْتُمْ	الْعِجْلَ	مِنْ بَعْدِهِ
Moses	with clear proofs	yet you took (for worship)	the calf	after him
		وَأَنْتُمْ	ظَلِمْتُمْ	
		and you	(were) wrongdoers	

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ
قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ
لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." 94. Say to (them): "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

وَإِذْ أَخَذْنَا	مِيثَاقَكُمْ	وَرَفَعْنَا فَوْقَكُمْ			
and (remember) when We took	your covenant	and We raised above you			
الطُّورَ	خُذُوا مَا	آتَيْنَاكُمْ	بِقُوَّةٍ	وَأَسْمَعُوا	قَالُوا
the Tur (mount Sinai)	hold what	We gave you	firmly	and hear	they said
سَمِعْنَا	وَعَصَيْنَا	وَأَشْرَبُوا	فِي قُلُوبِهِمْ	الْعِجْلَ	
we heard	and we disobeyed	and absorbed	in their hearts	(love of) the calf	
بِكُفْرِهِمْ	قُلْ	بِئْسَمَا	يَأْمُرُكُمْ	بِهِ	
because of their disbelief	say	evil is what	commands you	to it	
إِيمَانُكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾	قُلْ	إِنْ كَانَتْ	لَكُمْ	الدَّارُ
your faith	if you are believers	say	if is	for you	the home

الْآخِرَةُ	عِنْدَ اللَّهِ	خَالِصَةً	مِّنْ دُونِ	النَّاسِ
(of) the Hereafter	with Allāh	specially	excluding	(other) people
فَتَمَنَّوْا الْمَوْتَ		إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٥﴾		
then long (for) [the] death		if you are truthful		

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَنَجْذِثَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوَةٍ وَمَنْ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh [and do not believe in Resurrection-Majūs (Magians), pagans, and idolaters]. Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is All-Seer of what they do. 97. Say (O Muhammad ﷺ): "Whoever is an enemy to Jibraīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's Permission, confirming what came before it [i.e. the Taurāt (Torah) and the Injīl (Gospel)] and guidance and glad tidings for the believers.

وَلَنْ يَتَمَنَّوْهُ	أَبَدًا	بِمَا قَدَّمَتْ	أَيْدِيهِمْ
but they will never long for it	ever	(because) for what sent ahead	their hands
وَاللَّهُ	عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾	وَلَنَجْذِثَّهُمْ	أَحْرَصَ
and Allāh	(is) All-Aware of the wrongdoers	and verily you will find them	(the) greediest
النَّاسِ	عَلَى حَيَوَةٍ	وَمِنَ الَّذِينَ	أَشْرَكُوا
(of) mankind	for life	and of those who	ascribed partners (to Allāh)

يَوَدُّ أَحَدُهُمْ	لَوْ يَعْمَرُ	أَلْفَ	سَنَةٍ	وَمَا هُوَ
(each) one of them wishes	if he could be given a life	(of) a thousand	years	but not this
بِمُزَحْزِحِهِ	مِنَ الْعَذَابِ	أَنْ يَعْمَرَ	وَاللَّهُ	
would remove him away	from the punishment	that he should be given that life	and Allah	
بَصِيرًا يَمَّا يَعْمَلُونَ ﴿٩٨﴾	قُلْ	مَنْ كَانَتْ	عَدُوًّا	لِجِبْرِيلَ فَإِنَّهُ
(is) All-Seer of what they do	say	whosoever is	an enemy	to Gabriel
نَزَّلَهُ	عَلَى قَلْبِكَ	بِإِذْنِ اللَّهِ	مُصَدِّقًا	
has brought it down	to your heart	by (the) Permission (of) Allah	confirming	
لَمَّا	بَيْنَ يَدَيْهِ	وَهْدًى	وَبُشْرَى	لِلْمُؤْمِنِينَ ﴿٩٩﴾
what (came)	before it	and a guidance	and glad tiding(s)	for the believers

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ
 لِلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾
 أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا
 جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا
 الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

98. "Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrail (Gabriel) and Mikāil (Michael), then verily, Allāh is an enemy to the disbelievers." 99. And indeed We have sent down to you manifest *Ayāt* (these Verses of the Qur'ān which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fāsiqūn* (those who rebel against Allāh's Command). 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not. 101. And when there came to them a Messenger from Allāh (i.e. Muhammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!

وَرُسُلِهِ	وَمَلَائِكَتِهِ	عَدُوًّا لِلَّهِ	مَنْ كَانَ
and His Messengers	and His Angels	an enemy to Allah	whoever is
لِلْكَافِرِينَ	فَإِنَّ اللَّهَ عَدُوٌّ	وَمِيكَائِيلَ	وَجِبْرِيلَ
to the disbelievers	then verily Allah (is) an enemy	and Michael	and Gabriel
وَمَا يَكْفُرُ	بَيَّنَّتْ	إِلَيْكَ	وَلَقَدْ أَنْزَلْنَا
and none disbelieve	manifest	Ayat (Verses) to you	and indeed We sent down
كُلَّمَا	أَوْ	إِلَّا الْفَاسِقُونَ	بِهَا
whenever	and (is it not that)?	but the disobedient ones	in them
بَلْ أَكْثَرُهُمْ	مِنْهُمْ	فَرِيقٌ	عَاهَدُوا عَهْدًا
nay most of them	of them	a party	threw it away they contract a covenant
مُصَدِّقٌ	مِّنْ عِنْدِ اللَّهِ	رَسُولٌ	جَاءَهُمْ
confirming	from Allah	a Messenger	came to them
لَمَّا	مَعَهُمْ	بَذَرِيقٌ	لَا يُؤْمِنُونَ
and when	(was) with them	threw away a party	believe not
أُوتُوا الْكِتَابَ	مِنَ الَّذِينَ	بَذَرِيقٌ	لَمَّا
were given the Scripture	of those who	threw away a party	what
لَا يَعْلَمُونَ	كَأَنَّهُمْ	ظُهُورِهِمْ	وَرَاءَ
(do) not know	as if they	their backs	behind
			كِتَابَ اللَّهِ
			(the) Book (of) Allah

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَعْلَمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَكَرُوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

102. And they followed what the *Shayātīn* (devils) gave out (falsely of the magic)

in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the *Shayātīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

وَاتَّبَعُوا	مَا تَنَلُّوْا	الشَّيَاطِيْنُ	عَلَى مُلْكٍ	سُلَيْمٰنَ
and they followed	What recited (gave out)	the devils	in (the) kingdom	(of) Solomon
وَمَا كَفَرَ سُلَيْمٰنُ	وَلٰكِنَّ الشَّيَاطِيْنَ كَفَرُوْا	يُعَلِّمُوْنَ النَّاسَ		
and Solomon (did) not disbelieve	[and] but the devils disbelieved	they teach the men		
السِّحْرَ	وَمَا أُنْزِلَ	عَلَى الْمَلَكَائِيْنَ	بَابِلَ	هَارُوتَ وَمَارُوتَ
magic	and what was sent down	to the two angels	at Babylon	Harut and Marut
وَمَا يُعَلِّمَانِ	مِنْ أَحَدٍ	حَتَّى يَقُوْلَا	إِنَّمَا حُنُّ	فِتْنَةٍ
but neither (of) these two taught	anyone	till they had said	only we (are)	(for) a trial
فَلَا تَكْفُرْ	فَيَتَعَلَّمُوْنَ	مِنْهُمَا	مَا يَفْرِقُوْنَ	
so disbelieve not	but they learn	from these two (angels)	what they cause separation	
بَيْنَ الْمَرْءِ وَزَوْجِهِ	وَمَا هُمْ	بِضَارِرِيْنَ	بِهِ	
man and his wife	but not they	(could) harm	with it	
مِنْ أَحَدٍ إِلَّا	بِإِذْنِ اللَّهِ	وَيَتَعَلَّمُوْنَ مَا	يَضُرُّهُمْ	
except anyone	by (the) Permission (of) Allah	and they learn what	harms them	
وَلَا يَنْفَعُهُمْ	وَلَقَدْ عَلِمُوا	لَمَنِ	أَشْرَتْهُ	
and profits them not	and indeed they knew	(that) [certainly] whosoever	buys it	
مَا لَهُ	فِي الْآخِرَةِ	مِنْ خَلْقٍ	وَلَيْسَ مَا	
(is) for him	in the Hereafter	any share	and how bad indeed was what	
not				

يَعْلَمُونَ ﴿١٠٤﴾	لَوْ كَانُوا	أَنْفُسَهُمْ	شَرَوْا بِهِ
(to) know	if they were	their own selves	they sold for it

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾
يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا
وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ
بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew! 104. O you who believe! Say not (to the Messenger ﷺ) *Rā'ina* but say *Unzurna* (make us understand) and listen. And for the disbelievers there is a painful torment. 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikūn* (the idolaters, polytheists, disbelievers in the Oneness of Allāh, pagans) like that there should be sent down to you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.

وَلَوْ	أَنَّهُمْ	ءَامَنُوا	وَاتَّقَوْا	لَمَثُوبَةٌ
and if	[that] they	had believed	and became pious	indeed (the) reward
مِّنْ عِندِ اللَّهِ	خَيْرٌ	لَّوْكَانُوا	يَعْلَمُونَ ﴿١٠٣﴾	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا
from Allah	(is) better	if they did	know	0 (you) who believe
لَا تَقُولُوا	رَاعِنَا	وَقُولُوا	انظُرْنَا	
say not (to Prophet)	pay attention to us	but say	please look upon us	
وَاللَّكَفِرِينَ	عَذَابٌ	أَلِيمٌ ﴿١٠٤﴾	مَا يَوَدُّ الَّذِينَ	وَأَسْمَعُوا
and for the disbelievers	(is) a torment	painful	(do) not like those who	and listen
كَفَرُوا	مِنْ أَهْلِ	الْكِتَابِ	وَالْمُشْرِكِينَ	
disbelieved	among (the) People	(of) the Scripture	nor the polytheists	

أَنْ يُنْزَلَ	عَلَيْكُمْ	مِنْ خَيْرٍ	مِنْ رَبِّكُمْ	وَاللَّهُ يَخْتَرُ
that should be sent down	upon you	any good	from your Lord	but Allah chooses
بِرَحْمَتِهِ	مَنْ يَشَاءُ	وَاللَّهُ	ذُو	الْفَضْلِ
for His Mercy	whom He wills	and Allah	(is) Owner of	[the] Bounty
				Great

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِمَّا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is Able to do all things? 107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Wali (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

مَا نَنْسَخْ	مِنْ آيَةٍ	أَوْ نُنْسِهَا	نَأْتِ بِخَيْرٍ
whatever We abrogate	of a Verse	or cause it to be forgotten	We bring better
مِمَّا أَوْ مِثْلَهَا	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾
or similar (to) it	(did) not you know?	that Allah	(is) All-Powerful thing over every
أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ	لَهُ	مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
(did) not you know?	that Allah	for Him	(of) the heavens (is the) dominion
وَمَا لَكُمْ	مِنْ دُونِ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ ﴿١٠٧﴾
and (is) not	besides Allah	any protector	nor (any) helper or (do) you want
أَنْ تَسْأَلُوا رَسُولَكُمْ	كَمَا سَأَلَ مُوسَى	مِنْ قَبْلُ	وَمَنْ
that you ask your Messenger	as Moses was asked	before	and whoso

يَتَّبَدِّلُ الْكُفْرَ بِالْإِيمَانِ	فَقَدْ ضَلَّ	سَوَاءً	السَّبِيلِ
changes disbelief	so verily he went astray (from)	(the) Right	Way

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad ﷺ is Allāh's Messenger) has become manifest to them. But forgive and overlook, till Allāh brings His Command. Verily, Allāh is Able to do all things. 110. And perform As-Salāt (the prayers), and give Zakāt (obligatory charity), and whatever of good (deeds that Allāh loves) you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is All-Seer of what you do.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ	لَوْ يَرُدُّونَكُم	مِّنْ بَعْدِ	إِيمَانِكُمْ
wish many of	if they could turn you back	after	your belief (you have believed)
كُفَّارًا	حَسَدًا	مِّنْ عِنْدِ	أَنْفُسِهِمْ
(as) disbelievers	(out of) envy	from	their own selves
بَيَّنَّ	لَهُمْ	الْحَقُّ	فَاعْفُوا
had become manifest	unto them	the truth	so forgive
حَتَّى يَأْتِيَ اللَّهُ	بِأَمْرِهِ	إِنَّ اللَّهَ	عَلَى كُلِّ
till Allah brings	His Command	verily Allah	over every
قَدِيرٌ	وَأَقِيمُوا الصَّلَاةَ	وَأَتُوا الزَّكَاةَ	شَيْءٍ
(is) All-Powerful	and establish the prayer	and give (pay) Zakat (poor-due)	thing
وَمَا تُقَدِّمُوا	لِأَنْفُسِكُمْ	مِّنْ خَيْرٍ	تَجِدُوهُ
and whatever you send forth	for yourselves	of good (deeds)	you shall find it

عِنْدَ اللَّهِ	إِنَّ اللَّهَ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾
with Allah	certainly Allah	(is) All-Seer of what you do

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like to their word, said (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَقَالُوا	لَنْ يَدْخُلَ الْجَنَّةَ	إِلَّا مَنْ كَانَ	هُودًا	أَوْ نَصْرَىٰ
and they said	never will enter Paradise	except who be	a Jew	or a Christian
تِلْكَ	أَمَانِيُّهُمْ	قُلْ هَاتُوا بُرْهَانَكُمْ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾	
these	(are) their (own) desires	say	bring your proof	if your are truthful
بَلَىٰ مَنْ أَسْلَمَ	وَجْهَهُ لِلَّهِ	وَهُوَ	مُحْسِنٌ	فَلَهُ
yes whoever submitted	his face to Allah	and he	(is) a good-doer	then for him
أَجْرُهُ	عِنْدَ رَبِّهِ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾
(is) his reward	with his Lord	and (shall be) no fear	on them	nor they shall grieve

وَقَالَتِ الْيَهُودُ	لَيْسَتِ النَّصْرَى	عَلَى شَيْءٍ	وَقَالَتِ النَّصْرَى
and the Jews said	the Christians are not	on anything	and the Christians said
لَيْسَتِ الْيَهُودُ	عَلَى شَيْءٍ	وَهُمْ	يَتْلُونَ الْكِتَابَ
the Jews are not	on anything	though they	recite the Scripture
كَذَلِكَ	يَحْكُمُ بَيْنَهُمْ	فَاللَّهُ	قَوْلِهِمْ
similarly	shall judge between them	so Allah	their words
قَالَ الَّذِينَ	لَا يَعْلَمُونَ	مِثْلَ	يَوْمَ
said those who	know not	like	(on the) Day
الْقِيَمَةِ	فِي مَا كَانُوا	فِيهِ يَخْتَلِفُونَ	
(of) Resurrection	about that they have been	differing in it	

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا أَسْمُهُ، وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَشَمَّ وَجْهُ اللَّهِ إِنْكَ اللَّهُ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿١١٦﴾

114. And who are more unjust than those who forbid that Allāh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allāh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. 115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is All-Sufficient for His creatures' needs, All-Knowing. 116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

وَمَنْ	أَظْلَمُ	مِمَّنْ مَنَعَ	مَسَاجِدَ اللَّهِ
and who	(is) more unjust	than (those) who forbid	(the) mosques (of) Allah

أَنْ يُذَكَّرَ	فِيهَا	أَسْمُهُ،	وَسَعَى	فِي خَرَابِهَا	أُولَئِكَ
to be mentioned	in them	His Name	and strive	in their ruin	these (people)
مَا كَانَ	لَهُمْ	أَنْ يَدْخُلُوهَا	إِلَّا خَافِينَ	لَهُمْ	
was not	(proper) for them	that they should enter them	except in fear	for them	
فِي الدُّنْيَا	خِزْيٌ	وَلَهُمْ	فِي الْآخِرَةِ	عَذَابٌ	عَظِيمٌ
in this world	(is) disgrace	and for them	in the Hereafter	(is) a torment	great
وَلِلَّهِ الْمَشْرِقُ	وَالْمَغْرِبُ	فَإَيْنَمَا تَوَلَّوْا			
and to Allah (belongs) the east	and the west	so wherever you turn (your faces)			
فَثَمَ	وَجْهَ اللَّهِ	إِنَّ اللَّهَ	وَاسِعٌ		
[so] there	(is the) Face (of) Allah	surely Allah	(is) Ample Giving (All-Embracing)		
عَلِيمٌ	وَقَالُوا	اتَّخَذَ اللَّهُ وَلَدًا	سُبْحَنَهُ		
All-Knower	and they said	Allah has begotten a son	Glory be to Him		
بَلْ	لَهُ	مَا	فِي السَّمَوَاتِ	وَالْأَرْضِ	
nay	to Him (belongs)	(all) that	(is) in the heavens	and the earth	
كُلُّ	لَهُ	قَلِيلُونَ			
all	to Him	(are) subservient			

بَدِيعِ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ، كُنْ فَيَكُونُ ﴿١١٧﴾ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" and it is. 118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with

certainly. 119. Verily, We have sent you (O Muhammad ﷺ) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

أَمْرًا	وَإِذَا قَضَىٰ	وَالْأَرْضِ	بَدِيعُ السَّمَوَاتِ		
a matter	and when He decrees	and the earth	(the) Originator (of) the heavens		
فَإِنَّمَا	يَقُولُ لَهُ	كُنْ	فَيَكُونُ ﴿١١٩﴾	وَقَالَ الَّذِينَ	لَا يَعْلَمُونَ
[so] only	He says to it	be	and it is	and said those who	(do) not know
لَوْلَا يَكَلِّمُنَا اللَّهُ	أَوْتَاتِينَا	ءَايَةً	كَذَلِكَ		
why (does) not Allah speak to us	or come to us	a sign	thus		
قَالَ الَّذِينَ	مِنْ قَبْلِهِمْ	مِثْلَ	قَوْلِهِمْ	تَشَبَّهَتْ قُلُوبُهُمْ	
said those (people) who	(were) before them	like	their words	their hearts are alike	
قَدْ بَيَّنَّا	الْآيَاتِ	لِقَوْمٍ يُوقِنُونَ ﴿١٢٠﴾			
indeed We have made clear	the Signs/Verses	for people (who) believe with certainty			
إِنَّا	أَرْسَلْنَاكَ	بِالْحَقِّ	بَشِيرًا	وَنَذِيرًا	
verily We	have sent you	with the truth	a bearer of glad tidings	and a warner	
وَلَا تَسْأَلُ	عَنْ أَصْحَابِ	الْجَحِيمِ ﴿١٢١﴾			
and you will not be asked	about (the) dwellers	(of) the blazing Fire			

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ
وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾
الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يَبْنَىٰ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

120. Never will the Jews nor the Christians be pleased with you (O

Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allāh (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any *Walī* (protector or guardian) nor any helper. 121. Those (who embraced Islam from Banī Israel) to whom We gave the Book [the Taurāt (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ān)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ān), those are they who are the losers. 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)].

وَلَنْ تَرْضَىٰ	عَنْكَ	الْيَهُودُ	وَلَا النَّصْرَىٰ	حَقَّ تَتَّبِعَ
and never will be pleased	with you	the Jews	nor the Christians	till you follow
مِلَّتَهُمْ	قُلْ إِن	هَدَىٰ اللَّهُ	هُوَ	أُهْدَىٰ
their religion (creed)	say verily	(the) Guidance (of) Allah	that (is the only)	Guidance
وَلَيْنِ اتَّبَعَتْ	أَهْوَاءَهُمْ	بَعْدَ	الَّذِي	جَاءَكَ
and if you were to follow	their desires	after	what	has come to you
مَا	لَكَ	مِنَ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ
neither	you (would) have	against Allah	any protector	nor (any) helper
ءَاتَيْنَاهُمْ	الْكِتَابَ	يَتْلُونَهُ	حَقَّ	تِلَاوَتِهِ
(to) whom We gave	the Book	recite it	(as it has the) right	(of) its recitation
أُولَئِكَ	يُؤْمِنُونَ بِهِ	وَمَنْ يَكْفُرْ	بِهِ	فَأُولَئِكَ
those (people)	believe in it	and whoso disbelieves	in it	then those (are)
هُمْ	الْخَاسِرُونَ	يَبْنَىٰ	إِسْرَءِيلَ	أَذْكُرُوا نِعْمَتِي
they	(who are) the losers	O Children	(of) Israel	remember My Favour
الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	وَأَنِّي	فَضَّلْتُكُمْ	عَلَى الْعَالَمِينَ
which	I bestowed upon you	and that I	preferred you	over the worlds

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ أَبْتَأَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124. And (remember) when the Lord of Ibrāhīm (Abraham) [i.e., Allāh] tried him with (certain) Commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an *Imām* (a leader) for mankind (to follow you)." [Ibrāhīm (Abraham)] said, "And of my offspring (to make leaders)." (Allāh) said, "My Covenant (Prophethood) includes not *Zālimūn* (polytheists and wrongdoers)." 125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawāf* of the Ka'bah at Makkah), and We commanded Ibrāhīm (Abraham) and Ismā'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing or prostrating themselves (there, in prayer).

وَاتَّقُوا يَوْمًا	لَا تَجْزِي نَفْسٌ	عَنْ نَفْسٍ	شَيْئًا
and fear (the) Day (when)	(a) person will not avail	(another) soul	anything
وَلَا يُقْبَلُ	مِنْهَا	عَدْلٌ	وَلَا تَنْفَعُهَا
nor shall be accepted	from him	any ransom	nor shall benefit him
شَفَعَةٌ	وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾	وَإِذْ أَبْتَأَىٰ	إِبْرَاهِيمَ
any intercession	nor they shall be helped	and (remember) when tried	Abraham
رَبُّهُ	بِكَلِمَاتٍ	فَأَتَمَّهُنَّ	قَالَ إِنِّي
his Lord	with Words (Commands)	then he fulfilled them	He said verily I

جَاعِلُكَ	لِلنَّاسِ	إِمَامًا	قَالَ وَمِنْ ذُرِّيَّتِي
(am) going to make you	for mankind	a leader	he said and of my offspring
قَالَ	لَا يَنَالُ	عَهْدِي	الظَّالِمِينَ
He said	includes not	My Covenant	the wrongdoers
وَإِذْ جَعَلْنَا	وَالنَّاسِ	أَلْبَيْتَ	مَثَابَةً
and (remember) when We make	for mankind	the House (Ka'bah)	a resort
وَأَمْنًا	وَأَتَّخِذُوا	مِنْ مَقَامٍ	إِبْرَاهِمَ
and safety	and take	[from] Maqam (place of standing)	(of) Abraham
مُصَلًّى	وَعَهْدَنَا	إِلَىٰ إِبْرَاهِيمَ	وَإِسْمَاعِيلَ
(as) a place of prayer	and We covenanted	with Abraham	and Ishmael
أَنْ طَهَّرَا	بَيْتِي	لِلطَّائِفِينَ	
that [you both] purify	My House (Ka'bah)	for those who circumambulate (it)	
وَالْعَاكِفِينَ	وَالرُّكَّعَ	السُّجُودَ	
and those who stay (for l'tikāf)	and those who bow down	(and) prostrate	

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ، مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

126. And (remember) when Ibrāhīm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"
127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying),

"Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower." 128. "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manāsik* (all the ceremonies of pilgrimage – *Hajj* and *'Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

وَإِذْ قَالَ	إِبْرَاهِيمُ	رَبِّ اجْعَلْ	هَذَا	بَلَدًا	ءَامِنًا
and (remember) when said	Abraham	my Lord make	this	a city	(of) security
وَأَرْزُقْ أَهْلَهُ.	مِنَ الشَّجَرَاتِ	مَنْ ءَامَنَ	مِنْهُمْ	بِاللَّهِ	وَالْيَوْمِ
and provide its people	with fruits	who believed	of them	in Allah	and the Day
الْآخِرِ	قَالَ	وَمَنْ كَفَرَ	فَأُمِتِّعَهُ.	قَلِيلًا	
the Last	He said	and who disbelieved	[then] I shall let him enjoy	(for) a while	
ثُمَّ أَضْطَرُّهُ	إِلَىٰ عَذَابٍ	النَّارِ	وَيَسَّ الْمَصِيرُ		
then I shall compel him	to (the) torment	(of) the Fire	and worst is (the) destination		
وَإِذْ يَرْفَعُ	إِبْرَاهِيمُ	الْقَوَاعِدَ	مِنَ الْبَيْتِ		
and (remember) when were raising	Abraham	the foundations	of the House		
وَإِسْمَاعِيلُ	رَبَّنَا	نَقْبَلْ مِنَّا	إِنَّكَ	أَنْتَ السَّمِيعُ	
and Ishmael	(saying) our Lord	accept from us	verily [You]	You (are) the All-Hearer	
الْعَلِيمُ	رَبَّنَا	وَأَجْعَلْنَا	مُسْلِمِينَ	لَكَ	وَمِنْ ذُرِّيَّتِنَا
the All-Knower	our Lord	[and] make us	submissive	unto You	and of our offspring
أُمَّةً	مُسْلِمَةً	لَكَ	وَأَرْنَا	مَنَاسِكَنَا	وَتُبَّ
a nation	submissive	to You	and show us	our Manasik (rites of Hajj)	and pardon
عَلَيْنَا	إِنَّكَ	أَنْتَ التَّوَّابُ	الرَّحِيمُ		
[to] us	verily [You]	You (are) the Acceptor of repentance	the Most Merciful		

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ

رَبُّهُ أَسْلِمَ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad ﷺ), who shall recite to them Your Verses and instruct them in the Book (this Qur'ān) and *Al-Hikmah* (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet's legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise." 130. And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamīn (mankind, jinn and all that exists)."

رَبَّنَا وَأَبْعَثْ	فِيهِمْ	رَسُولًا	مِّنْهُمْ
our Lord [and] send	amongst them	a Messenger	(out) of them
يَتْلُوا عَلَيْهِمْ	ءَايَاتِكَ	وَيُعَلِّمُهُمُ	الْكِتَابَ
(who) shall recite unto them	Your Verses	and teach (instruct) them	the Book
وَالْحِكْمَةَ	وَيُزَكِّهِمْ	إِنَّكَ	أَنْتَ الْعَزِيزُ
and the Wisdom	and purify them	verily [You]	You (are) the All-Mighty
وَمَنْ يَرْغَبُ	عَنْ مِلَّةِ	إِبْرَاهِيمَ	إِلَّا مَنْ سَفِهَ
and who turns away	from (the) creed	(of) Abraham	but (he) who befooled
وَلَقَدْ أَصْطَفَيْنَاهُ	فِي الدُّنْيَا	وَإِنَّهُ	فِي الْآخِرَةِ
and truly We chose him	in the world	and verily he	in the Hereafter
لِمَنِ الصَّالِحِينَ ﴿١٣٢﴾	إِذْ	قَالَ لَهُ	رَبُّهُ أَسْلِمَ
surely (will be) among the righteous	when	said to him	his Lord
قَالَ	أَسْلَمْتُ	لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾	
he said	I have submitted	to (the) Lord (of) the worlds	

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ

مَاتَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٢﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٣﴾

132. And this (submission to Allāh, Islam) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims – Islamic Monotheism)." 133. Or were you witnesses when death approached Ya'qūb (Jacob)? When he said to his sons, "What will you worship after me?" They said, "We shall worship your *Ilāh* (God – Allāh) the *Ilāh* (God) of your fathers, Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), One *Ilāh* (God), and to Him we submit (in Islam)." 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

وَوَصَّىٰ	بِهَآ	إِبْرَاهِيمَ	بَنِيهِ	وَيَعْقُوبَ	يَبْنِي	إِنَّ اللَّهَ أَصْطَفَىٰ
and enjoined	to it	Abraham	his sons	and Jacob	O my sons	verily Allah has chosen
لَكُمْ	الَّذِينَ	فَلَا تَمُوتُنَّ		إِلَّا	وَأَنْتُمْ	
for you	the (true) religion	then die not		but	while you	
مُسْلِمُونَ ﴿١٣٣﴾	أَمْ كُنْتُمْ شُهَدَاءَ		إِذْ حَضَرَ			
(are) Muslims (submissive unto Him)	or were you witnesses		when came (approached)			
يَعْقُوبَ	الْمَوْتُ	إِذْ قَالَ	لِبَنِيهِ	مَاتَعْبُدُونَ	مِنْ بَعْدِي	
(to) Jacob	the death	when he said	to his sons	what will you worship	after me	
قَالُوا	نَعْبُدُ إِلَهَكَ	وَالِلَّهِ	ءَابَائِكَ	إِبْرَاهِيمَ		
they said	we shall worship your God	and (the) God	(of) your fathers	Abraham		
وَإِسْمَاعِيلَ	وَإِسْحَاقَ	إِلَهًا وَاحِدًا	وَنَحْنُ لَهُ	مُسْلِمُونَ ﴿١٣٤﴾	تِلْكَ	
and Ishmael	and Isaac	God	and we	(are) submissive to Him	that	
أُمَّةٌ	قَدْ خَلَتْ	لَهَا	مَا كَسَبَتْ	وَلَكُمْ		
(was) a nation	that has passed away	for them	what they earned	and for you		

يَعْمَلُونَ ﴿١٧٤﴾	عَمَّا كَانُوا	وَلَا تُسْأَلُونَ	مَا كَسَبْتُمْ
do	of what they used to	and you will not be asked	what you have earned

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٧٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٧٦﴾

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm (Abraham), Hanīf [Islamic Monotheism, i.e. to worship none but Allāh (Alone)], and he was not of Al-Mushrikūn (those who worshipped others along with Allāh)." 136. Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsā (Moses) and 'Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

وَقَالُوا	كُونُوا هُودًا	أَوْ نَصَارَى	تَهْتَدُوا	قُلْ
and they said	be Jews	or Christians	(then) you would be guided	say
بَلْ مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَمَا كَانَ	
nay (the) creed (the religion)	(of) Abraham	(the) upright	and he was not	
مِنَ الْمُشْرِكِينَ ﴿١٧٥﴾	قُولُوا	ءَامَنَّا بِاللَّهِ	وَمَا أُنْزِلَ	إِلَيْنَا
of the polytheists	say	we believe in Allah	and what has been sent down	to us
وَمَا أُنْزِلَ	إِلَىٰ إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ
and what was sent down	to Abraham	and Ishmael	and Isaac	and Jacob
وَالْأَسْبَاطِ	وَمَا أُوتِيَ	مُوسَىٰ	وَعِيسَىٰ	
and (their) descendants (the tribes)	and what was given	(to) Moses	and Jesus	

وَمَا أُوتِيَ	الَّذِينَ	مِنْ رَبِّهِمْ	لَا نَفَرُ
and what was given	(to) the Prophets	from their Lord	we make no distinction
بَيْنَ	أَحَدٍ	مِنْهُمْ	وَنَحْنُ لَهُ
between	any	of them	and we to Him
			مُسْلِمُونَ
			(are) submissive

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صَبَغَهُ اللَّهُ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صَبْغَةً وَنَحْنُ لَهُ عَبِيدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the All-Hearer, the All-Knower. 138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allāh (Islam) and which *Sibghah* (religion) can be better than Allāh's? And we are His worshippers. 139. Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

فَإِنْ ءَامَنُوا	بِمِثْلِ	مَا ءَامَنْتُمْ	بِهِ
so if they believed	in (the) like	(of) what you have believed	in it
فَقَدْ اهْتَدَوْا	وَإِنْ تَوَلَّوْا	فَإِنَّمَا	هُمْ فِي
then indeed they are guided	but if they turn away	then only	they (are) in
شِقَاقٍ	فَسَيَكْفِيكَهُمْ اللَّهُ	وَهُوَ السَّمِيعُ	
schism (opposition)	so Allah will suffice you against them	and He (is) the All-Hearer	
الْعَلِيمُ	صَبَغَهُ اللَّهُ	وَمَنْ	أَحْسَنُ
the All-Knower	(our life takes its) colour (religion from) Allah	and who	(is) better

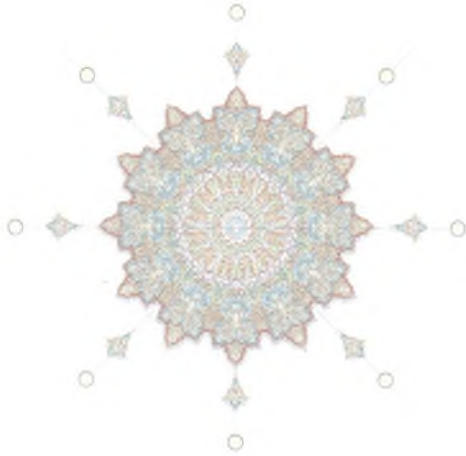
قُلْ	عَبِيدُونَ ﴿١٣٨﴾	لَهُ	وَنَحْنُ	مِنْ اللَّهِ صِبْغَةً	
say	(are) worshippers	to Him	and we	than Allah at colouring (religion)	
وَلَنَا	وَرَبُّكُمْ	رَبُّنَا	وَهُوَ	فِي اللَّهِ	أَتَحَاجُّونَنَا
and for us	and your Lord	(is) our Lord	while He	about Allah	(do) you dispute with us?
مُخْلِصُونَ ﴿١٣٩﴾	لَهُ	وَنَحْنُ	أَعْمَلُكُمْ	وَلَكُمْ	أَعْمَلْنَا
(are) sincere	to Him	and we	(are) your deeds	and for you	(are) our deeds

أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَدَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ غَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

140. Or say you that Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allāh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad ﷺ when he comes, as is written in their Books.] he has from Allāh? And Allāh is not unaware of what you do." 141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

وَيَعْقُوبَ	وَإِسْحَاقَ	وَإِسْمَاعِيلَ	إِنَّ إِبْرَاهِيمَ	أَمْ نَقُولُونَ	
and Jacob	and Isaac	and Ishmael	that Abraham	or (do) you say	
قُلْ ءَأَنْتُمْ	أَوْ نَصَارَى	كَانُوا يَهُودًا	وَالْأَسْبَاطَ		
say (do) you?	or Christians	were Jews	and (their) descendants (the tribes)		
كَتَمَ شَهَدَةً	مِمَّنْ	أَظْلَمُ	وَمَنْ	أَمِ اللَّهُ	أَعْلَمُ
concealed testimony	than (he) who	(is) more unjust	and who	or Allah	know better
تِلْكَ	عَمَّا تَعْمَلُونَ ﴿١٤٠﴾	بِغَفِلٍ	وَمَا اللَّهُ	مِنْ اللَّهِ	عِنْدَهُ
that	of what you do	unaware	and Allah (is) not	from Allah	(that is) with him

وَلَكُمْ	مَا كَسَبَتْ	لَهَا	فَدَخَلَتْ	أُمَّةٌ
and for you	what they earned	for them	[that] has passed away	(was) a nation
يَعْمَلُونَ	عَمَّا كَانُوا	وَلَا تُسْأَلُونَ	مَا كَسَبْتُمْ	
do	of what they used to	and you will not be asked	what you earned	



سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad ﷺ): "To Allāh belong the east and the west. He guides whom He wills to a Straight Way."

سَيَقُولُ السُّفَهَاءُ	مِنَ النَّاسِ	مَا	وَلَّاهُمْ
the fools will say	among the people	what	has turned them
عَنْ قِبْلَتِهِمْ	الَّتِي	كَانُوا عَلَيْهَا	
from their Qiblah (prayer direction)	that (which)	they were on it	
وَالْمَغْرِبُ	يَهْدِي	مَنْ يَشَاءُ	إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾
and the west	He guides	whom He wills	Straight to a Way

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَنِ إِيْمَانِكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾

143. Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a just (and the best) nation, that you will be witnesses over mankind and the Messenger (Muhammad ﷺ) will be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.

وَكَذَلِكَ	جَعَلْنَاكُمْ	أُمَّةً	وَسَطًا	لِنَكُونُوا شُهَدَاءَ
and thus	We have made you	a nation	just (and best)	so that you be witnesses
عَلَى النَّاسِ	وَيَكُونُ الرَّسُولُ	عَلَيْكُمْ	شَهِيدًا	
over mankind	and be the Messenger	over you	a witness	
وَمَا جَعَلْنَا الْقِبْلَةَ	الَّتِي كُنْتَ	عَلَيْهَا	إِلَّا	
and We (did) not make the Qiblah	that you were	on it	except	
لِنَعْلَمَ مَنْ	يَتَّبِعُ الرَّسُولَ	مِمَّنْ يَنْقَلِبُ		
that We might know whoso	follows the Messenger	from those who would turn		
عَلَى عَقِبَيْهِ	وَإِنْ كَانَتْ	لَكَبِيرَةً	إِلَّا	عَلَى الَّذِينَ
on their heels	and indeed it was	certainly a great (hard test)	except	for those whom
هَدَى اللَّهُ	وَمَا كَانَ اللَّهُ	لِيُضِيعَ إِيمَانَكُمْ	إِنَّ اللَّهَ	
Allah guided	and Allah was not	to let lose your faith	truly Allah	
بِالنَّاسِ	لِرَأْوْفٍ	رَحِيمٌ		
towards [the] mankind	(is) Most Compassionate	Most Merciful		

قَدْ زَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

144. Verily, We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

قَدْ زَرَى تَقَلُّبَ	وَجْهِكَ	فِي السَّمَاءِ	فَلَنُوَلِّيَنَّكَ
verily We see (the) turning	(of) your face	towards the heaven	so surely We shall turn you

قِبْلَةً	تَرْضَاهَا	فَوَلَّ وَجْهَكَ	شَطَرَ	الْمَسْجِدِ
(to) a Qiblah	you will be pleased with it	so turn your face	towards	[the] Mosque
الْحَرَامِ	وَحَيْثُ مَا	كُنْتُمْ	فَوَلُّوا وُجُوهَكُمْ	شَطْرَهُ
the Sacred	and wheresoever	you (people) are	[so] turn your faces	towards it
وَإِنَّ الَّذِينَ	أُوتُوا الْكِتَابَ	لَيَعْلَمُونَ	أَنَّهُ	
and certainly those who	were given the Scripture	surely know (well)	that it	
الْحَقُّ	مِنْ رَبِّهِمْ	وَمَا اللَّهُ	يَغْفِلُ	عَمَّا يَعْمَلُونَ
(is) the truth	from their Lord	and Allah (is) not	unaware	of what they do

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the *Zālimūn* (polytheists, wrongdoers). 146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it – [i.e. the qualities of Muhammad ﷺ which are written in the Taurāt (Torah) and the Injīl (Gospel)].

وَلَيْنَ آتَيْتَ الَّذِينَ	أُوتُوا الْكِتَابَ	بِكُلِّ	آيَةٍ	
and (even) if you were to bring to those who	were given the Scripture	all	(the) Signs	
مَا تَبِعُوا قِبْلَتَكَ	وَمَا أَنْتَ	بِتَابِعٍ	قِبْلَتَهُمْ	
they would not follow your Qiblah	nor you	(are) follower	(of) their Qiblah	

وَمَا بَعْضُهُمْ	يَتَّبِعِ	قِبْلَةَ	بَعْضٍ	وَلَكِنْ أَتَّبَعَتْ
nor some of them	(are) followers	(of the) Qiblah	(of) others	and if you followed
أَهْوَاءَهُمْ	مِنْ بَعْدِ	مَا	جَاءَكَ	مِنَ الْعِلْمِ
their desires	after	that which	came to you	of knowledge
إِذَا	لَيَنْ الظَّالِمِينَ	الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ
then (will be)	surely of the wrongdoers	those	(to) whom We gave	the Scripture
يَعْرِفُونَهُ	كَمَا	يَعْرِفُونَ أَبْنَاءَهُمْ	وَلَا فَرِيقًا	مِنْهُمْ
recognise it	as	they recognise their sons	but verily a group	of them
لَيَكُنْمُونَ الْحَقَّ		وَهُمْ يَعْلَمُونَ		
surely conceal the truth		while they know		

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيًّا فَاسْتَبِقُوا
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمَنْ
حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers).

So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.

الْحَقُّ	مِنْ رَبِّكَ	فَلَا تَكُونَنَّ	مِنَ الْمُمْتَرِينَ	وَلِكُلِّ
the truth	(is) from your Lord	so be (you) not	of those who doubt	and for everyone
وَجْهَةً	هُوَ	مُوَلِّيًّا	فَاسْتَبِقُوا	الْخَيْرَاتِ
(there is) a direction	he	turns towards it	so try to excel (in)	good works

أَيْنَ مَا تَكُونُوا	يَأْتِيَكُمْ اللَّهُ	جَمِيعًا	إِنَّ اللَّهَ
wheresoever you may be	Allah will bring you	all together	truly Allah
عَلَى كُلِّ شَيْءٍ قَدِيرٌ	وَمِنْ حَيْثُ خَرَجْتَ		
thing over every (is) All-Powerful	and from wheresoever you come forth		
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ			
[so] turn your face (in prayer) towards [the] Mosque the Sacred and indeed this			
لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ			
(is) surely the truth from your Lord and Allah (is) not unaware of what you do			

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ، لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

150. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harâm (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! – And so that I may complete My Blessings on you and that you may be guided. 151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you used not to know.

وَمِنْ حَيْثُ خَرَجْتَ	فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ		
and from wheresoever you come forth	[so] turn your face towards [the] Mosque		
وَحَيْثُ مَا كُنْتُمْ	فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ		
and wheresoever you may be	[so] turn your faces towards it		
الْحَرَامِ			
the Sacred			

حُجَّةٌ	عَلَيْكُمْ	لِلنَّاسِ	لِيَلَّا يَكُونَ
any argument	against you	for the people	so that may not be
وَأَخْشَوْنِي	فَلَا تَخْشَوْهُمْ	مِنْهُمْ	إِلَّا الَّذِينَ ظَلَمُوا
but fear Me	so fear them not	of them	except those who do injustice
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾	عَلَيْكُمْ	وَلِيَأْتِمَّ نِعْمَتِي	
and that you may be guided	upon you	[and] so that I may complete My Favours	
يَتْلُوا عَلَيْكُمْ	مِنْكُمْ	رَسُولًا	فِيكُمْ كَمَا أَرْسَلْنَا
who recites to you	from (among) you	a Messenger	among you as We have sent
الْكِتَابِ	وَيُعَلِّمُكُمْ	وَيُزَكِّيَكُمْ	ءَايَاتِنَا
the Book (Qur'ān)	and teaches you	and sanctifies you (purifies your lives)	Our Verses
تَعْلَمُونَ ﴿١٥١﴾	مَا لَمْ تَكُونُوا	وَيُعَلِّمُكُمْ	وَالْحِكْمَةَ
know	what you did not	and teaches you	and Wisdom

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. 153. O you who believe! Seek help in patience and *As-Salāt* (the prayer). Truly, Allāh is with *As-Sābirūn* (the patient). 154. And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living, but you perceive (it) not. 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sābirūn* (the patient).

لِي	وَاشْكُرُوا	أَذْكُرْكُمْ	فَاذْكُرُونِي
to Me	and be grateful	I will remember you	therefore remember Me

وَلَا تَكْفُرُونِ ﴿١٥٦﴾	يَتَأَيَّهَا	الَّذِينَ ءَامَنُوا	أَسْتَعِينُوا بِالصَّبْرِ
and (do) not be ungrateful to Me	O (you)	who believe	seek help with patience
وَالصَّلَاةَ	إِنَّ اللَّهَ	مَعَ	الصَّابِرِينَ ﴿١٥٧﴾
and the prayer	truly Allah	(is) with	the patient ones
لِمَن يُقْتَلُ	فِي سَبِيلِ اللَّهِ	أَمْوَاتٌ	بَلْ أَحْيَاءُ
of (those) who are killed	in (the) Way (of) Allah	(they are) dead	nay (they are) alive
وَلَكِن	لَا تَشْعُرُونَ ﴿١٥٨﴾	وَلَنَبْلُوَنَّكُمْ	بِشَيْءٍ
[and] but	you perceive (it) not	and surely We will test you	with something
مِنَ الْخَوْفِ	وَالْجُوعِ	وَنَقْصٍ	مِّنَ الْأَمْوَالِ
of fear	and hunger	and loss	of wealth
وَالشَّرَاتِ	وَبَشِّرِ الصَّابِرِينَ ﴿١٥٩﴾		
and fruits (crops)	but give glad tidings to the patient ones		

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوَاعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

156. Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return." 157. They are those on whom are the *Salawāt* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (As-Safā and Al-Marwah). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.

الَّذِينَ	إِذَا	أَصَابَتْهُمْ	مُصِيبَةٌ	قَالُوا إِنَّا	لِلَّهِ
those who	when	afflicts them	a calamity	they say truly we	(belong) to Allah

وَاِنَّا	اِلَيْهِ	رَجِعُونَ ﴿١٥٦﴾	اُولَئِكَ	عَلَيْهِمْ	صَلَوَاتُ
and indeed we	to Him	(shall) return	(they are) those	upon whom	(are) blessings
مِّن رَّبِّهِمْ	وَرَحْمَةً	وَاُولَئِكَ	هُمْ	الْمُهْتَدُونَ ﴿١٥٧﴾	اِنَّ الصَّافَا
from their Lord	and mercy	and those	[they]	(are) the guided ones	verily As-Safa
وَالْمَرْوَةَ			مِّنْ شَعَابِرِ اللَّهِ		
and Al-Marwah (two mountains in Makkah)			(are) of (the) Symbols (of) Allah		
فَمَنْ حَجَّ	الْبَيْتَ	اَوْ اعْتَمَرَ	فَلَا جُنَاحَ		
so whoever performed Hajj	(of) the House	or performed Umrah	so (there is) no sin		
عَلَيْهِ	اَنْ يَطْوِفَ	بِهِمَا	وَمَنْ تَطَوَّعَ		
on him	that he walks	between [both of] them	and whoever does voluntarily		
خَيْرًا	فَاِنَّ اللَّهَ	شَاكِرٌ	عَلِيمٌ ﴿١٥٨﴾		
good	then verily Allah	(is) All-Recogniser	All-Knower		

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined.

إِنَّ الَّذِينَ يَكْتُمُونَ	مَا أَنزَلْنَا	مِنَ الْبَيِّنَاتِ	وَالْهُدَىٰ
verily those who conceal	what We have sent down	of the clear proofs	and the guidance

مِنْ بَعْدِ مَا	بَيَّنَّاهُ	لِلنَّاسِ	فِي الْكِتَابِ	أُولَئِكَ
After	We have made it clear	for the people	in the Book	those
يَلْعَنُهُمُ اللَّهُ	وَيَلْعَنُهُمْ	اللَّعْنُونَ	إِلَّا الَّذِينَ تَابُوا	
Allah curses them	and curse them	the cursers	except those who repent	
وَأَصْلَحُوا	وَبَيَّنَّا	فَأُولَئِكَ	أَتُوبُ عَلَيْهِمْ	
and reform	and declare (the truth)	then those	I will accept repentance from them	
وَأَنَا التَّوَّابُ	الرَّحِيمُ	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا	
and I (am) the Oft-Returning	the Most Merciful	verily those who disbelieved	and died	
وَهُمْ	كُفَّارٌ	أُولَئِكَ	عَلَيْهِمْ	لَعْنَةُ اللَّهِ
while they	(were) disbelievers	those	on them	(is the) Curse (of) Allah
وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ		
and (of) the angels	and (of) the mankind	combined		

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾ وَإِلَهُكُمْ إِلَهٌُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. 163. And your *Ilāh* (God) is One *Ilāh* (God – Allāh), *Lā ilaha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

خَالِدِينَ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ
they (shall) abide forever	in it	neither will be lightened	from them	the punishment
وَلَا هُمْ يُنْظَرُونَ	وَإِلَهُكُمْ	إِلَهٌُ	وَاحِدٌ	لَا إِلَهَ إِلَّا هُوَ
nor they will be reprieved	and your God	(is) God	One	but He (there is) no god
الرَّحْمَنُ	الرَّحِيمُ			
the Most Beneficent	the Most Merciful			

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرَى فِي

الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayāt* (proofs, evidences, signs, etc.) for people of understanding.

إِنَّ	فِي خَلْقِ	السَّمَوَاتِ	وَالْأَرْضِ	وَاخْتَلَفِ
verily	in (the) creation	(of) the heavens	and the earth	and (in the) alternation
أَيُّلِ	وَالنَّهَارِ	وَالْفُلْكِ	الَّتِي	تَجْرَى فِي الْبَحْرِ
(of) [the] night	and [the] day	and (in) the ships	which	sail through the sea
بِمَا	يَنْفَعُ النَّاسَ	وَمَا أَنْزَلَ اللَّهُ	مِنَ السَّمَاءِ	
with that which	benefits the mankind	and what Allah sent down	from the sky (height)	
مِنْ مَّاءٍ	فَأَحْيَا	بِهِ	الْأَرْضَ	بَعْدَ مَوْتِهَا
of water (rain)	then made alive	therewith	the earth	after its death
وَبَثَّ	فِيهَا	مِنْ كُلِّ	دَابَّةٍ	وَتَصْرِيفِ
and scattered	therein	[of] all (kinds)	(of) moving creatures	and (in) veering
الرِّيْحِ	وَالسَّحَابِ	الْمُسَخَّرِ	بَيْنَ	السَّمَاءِ
(of) the winds	and the clouds	(which are) controlled	between	the sky
وَالْأَرْضِ	لَآيَاتٍ	لِقَوْمٍ يَعْقِلُونَ		
and the earth	(are) indeed proofs (signs)	for people who understand		

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ

شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ أُتْبِعُوا مِنْ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

165. And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment. 166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَمِنَ النَّاسِ	مَنْ يَتَّخِذُ	مِنْ دُونِ اللَّهِ	أَنَادَاً
and of the people	(are some) who take (others)	besides Allah	(as) rivals (to Allah)
يُحِبُّونَهُمْ	كَحُبِّ اللَّهِ	وَالَّذِينَ آمَنُوا	أَشَدُّ
they love them	like (the) love (of) Allah	and those who believed	(are) stauncher
حُبًّا لِلَّهِ	وَلَوْ يَرَى	الَّذِينَ ظَلَمُوا	إِذْ يَرَوْنَ
(in their) love for Allah	and if would see	those who did wrong	when they will see
الْعَذَابَ	أَنَّ	الْقُوَّةَ لِلَّهِ	جَمِيعًا
the torment	that	the power (belongs) to Allah	all
شَدِيدُ	الْعَذَابِ	إِذْ تَبَرَّأَ	الَّذِينَ أُتْبِعُوا
(is) Severe	(in) punishment	when will disown	those who were followed
مِنَ الَّذِينَ اتَّبَعُوا	وَرَأَوُا الْعَذَابَ	وَتَقَطَّعَتْ	
[from] those who followed (them)	and they would see the torment	and would be cut off	
بِهِمُ	الْأَسْبَابُ		
from them	the relations		

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا عَلَيْهِمُ الْعَذَابَ ۚ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ يَتَأْتِيهَا النَّاسُ كُلُّهُمْ مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٦﴾

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you an open enemy. 169. He [*Shaitān* (Satan)] commands you only what is evil and *Fahshā* (sinful), and that you should say against Allāh what you know not.

وَقَالَ	الَّذِينَ اتَّبَعُوا	لَوْ	أَنْتَ	لَنَا	كَرَّةً
and will say	those who had followed	if	[that]	for us	(were) a return
فَنَتَّبِرَآ	مِنْهُمْ	كَمَا تَبَرَّءُوا	مِنَّا	كَذَلِكَ	
then we will disown	[from] them	as they have disowned	[from] us	thus	
يُرِيهِمُ اللَّهُ	أَعْمَلَهُمْ	حَسَرَاتٍ	عَلَيْهِمْ	وَمَا هُمْ	
Allah will show them	their deeds	(as) regrets	for them	and never they	
يُخْرِجِينَ	مِنَ النَّارِ ﴿١٦٧﴾	يَتَأْتِيهَا	النَّاسُ	كُلُوا مِمَّا	فِي الْأَرْضِ
(will) get out	of the Fire	O (you)	people	eat of that which	(is) in the earth
حَلَالًا	طَيِّبًا	وَلَا تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ	إِنَّهُ
lawful	good	and follow not	(the) footsteps	(of) Satan	verily he
لَكُمْ	عَدُوٌّ	مُّبِينٌ ﴿١٦٨﴾	إِنَّمَا يَأْمُرُكُمْ	بِالسُّوءِ	
(is) for you	an enemy	open	he commands you only	of the evil	
وَالْفَحْشَاءِ	وَأَنْ تَقُولُوا	عَلَى اللَّهِ	مَا لَا نَعْلَمُونَ ﴿١٦٩﴾		
and the obscenity	and that you say	about Allah	what you know not		

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أَوْ لَوْ كَانِ
ءَابَاؤُهُمْ لَا يَعْْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ
الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَتَأْتِيهَا

الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. 172. O you who believe (in the Oneness of Allāh – Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.

وَإِذَا قِيلَ	لَهُمْ	اتَّبِعُوا	مَا أَنزَلَ اللَّهُ	قَالُوا
and when it is said	to them	follow	what Allah has sent down	they say
بَلْ نَتَّبِعُ	مَا أَلْفَيْنَا	عَلَيْهِ	ءَابَاءَنَا	أَوَلَوْ كَانَتْ ءَابَاؤُهُمْ
nay we shall follow	what we found	upon it	our fathers	though [were] their fathers?
لَا يَعْقِلُونَ	شَيْئًا	وَلَا يَهْتَدُونَ ﴿١٧١﴾	وَمَثَلُ	
(did) not understand	anything	nor (did) they find right guidance	and (the) example	
الَّذِينَ كَفَرُوا	كَمَثَلِ	الَّذِي	يَنعِقُ	
(of) those who disbelieved	(is) as (the) example	(of) he who	shouts to (those) that	
لَا يَسْمَعُ	إِلَّا دُعَاءً	وَنِدَاءً	صُمٌّ	بُكْمٌ
except calls	and cries	(they are) deaf	dumb	(and) blind
لَا يَعْقِلُونَ ﴿١٧٢﴾	يَتَأَيَّهَا	الَّذِينَ ءَامَنُوا	كُلُوا مِن طَيِّبَاتِ	مَا
understand not	O (you)	who believe	eat of (the) good (lawful) things	that
رَزَقْنَاكُمْ	وَاشْكُرُوا	لِلَّهِ	إِن كُنتُمْ	إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾
We have provided you	and be grateful	to Allah	if you	worship Him (alone)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنِزِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ
فَمَنِ اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ

يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful. 174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

وَلَحْمٌ	وَالْدَمَ	الْمَيْتَةَ	عَلَيْكُمْ	إِنَّمَا حَرَّمَ
and (the) flesh	and blood	the dead (flesh)	[on] you	only He has forbidden
لِغَيْرِ اللَّهِ	بِهِ	وَمَا أَهْلَ	الْخِنْزِيرِ	
to other than Allah	[with it]	and what has been dedicated	(of) swine	
غَيْرَ بَاطِلٍ			فَمَنْ اضْطُرَّ	
without willful disobedience			so whoso is forced by necessity	
إِنَّ اللَّهَ	عَلَيْهِ	فَلَا إِثْمَ	وَلَا عَادٍ	
indeed Allah	on him	then (there is) no sin	nor transgressing (due limits)	
مَا أَنْزَلَ اللَّهُ	إِنَّ الَّذِينَ يَكْتُمُونَ	رَحِيمٌ	عَفُورٌ	
what Allah has sent down	verily those who conceal	Most-Merciful	(is) Oft-Forgiving	
أُولَئِكَ مَا يَأْكُلُونَ	ثَمَنًا	بِهِ	وَيَشْتَرُونَ	مِنَ الْكِتَابِ
they eat not	small	a gain	and purchase	of the Book
يَوْمَ	وَلَا يُكَلِّمُهُمُ اللَّهُ	إِلَّا النَّارَ	فِي بُطُونِهِمْ	
(on the) Day	and Allah will not speak to them	but fire	into their bellies	

أَلْقِيَمَةِ	وَلَا يُزَكِّيهِمْ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ
(of) Resurrection	nor purify them	and for them	(will be) a torment	painful

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ يَأْنِ لِلَّهِ أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. 176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.

أُولَئِكَ	الَّذِينَ اشْتَرَوْا	الضَّلَالََةَ	بِالْهُدَى	وَالْعَذَابَ
those	(are) they who purchased	astraying	at the (price of) guidance	and torment
بِالْمَغْفِرَةِ	فَمَا	أَصْبَرَهُمْ	عَلَى النَّارِ	
at the (price of) forgiveness	so how	audacious they are	to the Fire	
ذَلِكَ يَأْنِ لِلَّهِ	نَزَّلَ الْكِتَابَ	بِالْحَقِّ		
that (is) because Allah	has sent down the Book	with the truth		
وَإِنَّ الَّذِينَ اخْتَلَفُوا	فِي الْكِتَابِ	لَفِي شِقَاقٍ	بَعِيدٍ	
and verily those who differed	concerning the Book	(are) surely in a schism	far	

لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينِ وَأَبْنَى السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

177. It is not Al-Birr (piety, righteousness, and every act of obedience to Allāh)

that you turn your faces towards the east and (or) the west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets; and gives wealth in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masākīn* (the needy), and to the wayfarer, and to those who ask, and to set slaves free; performs *As-Salāt* (the prayers), and gives the *Zakāt* (obligatory charity); and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqūn* (the pious).

لَيْسَ الْبِرَّ	أَنْ تَوَلُّوا وُجُوهَكُمْ	قِبَلَ	الْمَشْرِقِ	وَالْمَغْرِبِ
it is not righteousness	that you turn your faces	towards	the east	and (or) the west
وَلَكِنَّ الْبِرَّ	مَنْ ءَامَنَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَالْمَلَائِكَةِ
[and] but righteous (is)	(he) who believes in Allah	and the Day	Last	and the Angels
وَالْكِتَابِ	وَالنَّبِيِّنَ	وَعَاَى الْمَالَ	عَلَى حُبِّهِ	
and the Book	and the Prophets	and gives [the] wealth	in spite of his love (for it)	
ذَوَى الْقُرْبَى	وَالْيَتَامَى	وَالْمَسْكِينِ	وَابْنَ السَّبِيلِ	
(to) the kinsfolk	and the orphans	and the needy	and the wayfarer	
وَالسَّائِلِينَ	وَفِي	الرِّقَابِ		
and (to those) who ask (for help)	and for	the ransom of slaves		
وَأَقَامَ الصَّلَاةَ	وَعَاَى الزَّكَاةَ	وَالْمُوفُونَ	بِعَهْدِهِمْ	
and establish the prayer	and pays Zakat	and who fulfil	their promise	
إِذَا عَاهَدُوا	وَالصَّابِرِينَ	فِي الْبَاسَاءِ	وَالضَّرَاءِ	
when they promise	and who remain patient	in adversity	and affliction	
وَحِينَ	الْبَاسِ	أُولَئِكَ	الَّذِينَ صَدَقُوا	وَأُولَئِكَ
and at the time of	peril	such (are)	they who have proved true	and those
	هُمْ	الْمُنْقُونَ		
	(are) they	(who are) the pious		

يَتَائِبُهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

178. O you who believe! *Al-Qisās* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

يَتَائِبُهَا	الَّذِينَ ءَامَنُوا	كُتِبَ عَلَيْكُمُ	الْقِصَاصُ	فِي الْقَتْلِ
O (you)	who believe	is prescribed for you	retribution	in (cases of) [the] murder
الْحُرُّ	بِالْحُرِّ	وَالْعَبْدُ	بِالْعَبْدِ	وَالْأُنثَىٰ
the free	for the free	and the slave	for the slave	and the female
فَمَنْ عُفِيَ	لَهُ	مِنْ أَخِيهِ	شَيْءٌ	
but whoso is forgiven	[for him]	by his brother	something (of blood money)	
فَاتِّبَاعُ	بِالْمَعْرُوفِ	وَأَدَاءُ		
then adhering (to it)	according to usage (with fairness)	and payment (be made)		
إِلَيْهِ	بِإِحْسَنٍ	ذَلِكَ	تَخْفِيفٌ	مِّن رَّبِّكُمْ
to him	in a goodly manner	that	(is) an alleviation	from your Lord
فَمَنِ اعْتَدَىٰ	بَعْدَ	ذَلِكَ	فَلَهُ	عَذَابٌ
then whoever transgresses	after	that	then for him	(is) a torment
أَلِيمٌ				
				painful

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ أَلَا لَبِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ

اللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

179. And there is (a saving of) life for you in *Al-Qisās* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqūn* (the pious). 180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqūn* (the pious). 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.

وَلَكُمْ	فِي الْقِصَاصِ	حَيَوَةٌ	يَتَأُولِي	الْأَلْبَبِ
and for you	in the retribution	(is) life	O men	(of) understanding
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾	كُتِبَ عَلَيْكُمْ	إِذَا حَضَرَ	أَحَدَكُمْ	
so that you may become pious	it is prescribed for you	when approaches	any of you	
الْمَوْتُ	إِنْ تَرَكَ خَيْرًا	الْوَصِيَّةُ	لِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ
[the] death	if he leaves wealth	the (making of) bequest	for parents	and next of kin
بِالْمَعْرُوفِ	حَقًّا	عَلَى الْمُتَّقِينَ ﴿١٨٠﴾	فَمَنْ	
according to reasonable manners	(it is) an obligation	on the pious	then whoever	
بَدَّلَهُ	بَعْدَمَا	سَمِعَهُ	فَإِنَّمَا إِثْمُهُ	عَلَى الَّذِينَ
changes it (the will)	after	hearing it	then only its sin	(will be) upon those who
يَبْدِلُونَهُ ﴿١٨٢﴾	إِنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿١٨١﴾	
change it	verily Allah	(is) All-Hearer	All-Knower	

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful. 183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was

prescribed for those before you, that you may become *Al-Muttaqūn* (the pious).

أَوْ إِثْمًا	جَنَفًا	مِنْ مُّوَصٍّ	فَمَنْ خَافَ
or wrong-doing	partiality (some unjust act)	from a testator	but whoso fears
إِنَّ اللَّهَ	عَلَيْهِ	فَلَا إِثْمَ	فَأَصْلَحَ بَيْنَهُمْ
verily Allah	on him	then (there is) no sin	and makes peace between them (the parties)
الصِّيَامُ	كُتِبَ عَلَيْكُمُ	يَأْتِيهَا الَّذِينَ ءَامَنُوا	رَحِيمٌ
the fasting	is prescribed for you	who believe O (you)	Most Merciful (is) Oft-Forgiving
لَعَلَّكُمْ تَتَّقُونَ	مِنْ قَبْلِكُمْ	عَلَى الَّذِينَ	كَمَا كُتِبَ
so that you may become pious	before you	for those	as it was prescribed

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ
وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskīn* (needy person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

أَيَّامًا	مَّعْدُودَاتٍ	فَمَنْ كَانَ	مِنْكُمْ	مَّرِيضًا أَوْ	عَلَى سَفَرٍ
days	numbered	then whoso is	of you	sick or	on a journey
فَعِدَّةٌ	مِّنْ أَيَّامٍ	أُخَرَ	وَعَلَى الَّذِينَ		
then (the same) number	of days	other	and upon those who		
يُطِيقُونَهُ	فِدْيَةٌ	طَعَامُ	مِسْكِينٍ		
afford it (can do it with difficulty)	(is) ransom	feeding	(of) a needy person		
فَمَنْ تَطَوَّعَ	خَيْرًا	فَهُوَ	خَيْرٌ	لَّهُ	
but whoso does voluntarily (willingly)	good	then it	(is) better	for him	

وَأَنْ تَصُومُوا	خَيْرٌ	لَكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ
and that you fast	(is) better	for you	if you	know

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

185. The month of Ramadan in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr* (*Allāhu Akbar*: Allāh is the Most Great)] for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

شَهْرُ	رَمَضَانَ	الَّذِي	أُنْزِلَ فِيهِ	الْقُرْآنُ	هُدًى
(the) month	(of) Ramadan	(is) that	was revealed in it	the Qur'ān	a guidance
لِّلنَّاسِ	وَبَيِّنَاتٍ	مِّنَ الْهُدَى	وَالْفُرْقَانِ		
for mankind	and clear proofs	of the guidance	and the Criterion		
فَمَن شَهِدَ	مِنْكُمُ	الشَّهْرَ	فَلْيَصُمْهُ		
so whoever witnesses/sights	of you	the month (of Ramadan)	then he should fast it		

وَمَنْ كَانَ	مَرِيضًا أَوْ	عَلَى سَفَرٍ	فَعِدَّةٌ	مِنْ أَيَّامٍ
and whosoever is	sick	or	then (the same) number	of days
أُخْرٍ	يُرِيدُ اللَّهُ بِكُمْ	الْيُسْرَ	وَلَا يُرِيدُ	بِكُمْ
other	Allah wants for you	ease	and (does) not want	for you
وَلِتُكْمِلُوا الْعِدَّةَ	وَلِتُكَبِّرُوا اللَّهَ	عَلَى مَا		
and that you complete the number (of days)	and that you should magnify Allah	on that		
هَدَانَكُمْ	وَلَعَلَّكُمْ تَشْكُرُونَ	وَإِذَا	سَأَلْتُكَ	عِبَادِي
He guided you	so that you may be grateful (to Him)	and when	ask you	My slaves
عَنِّي	فَإِنِّي	قَرِيبٌ	أُجِيبُ دَعْوَةَ	الدَّاعِ
about Me	then indeed I am	near (to them)	I respond to (the) call	(of) the caller
دَعَانِ	فَلْيَسْتَجِيبُوا	لِي	وَلْيُؤْمِنُوا	بِي
he calls on Me	so let them respond	to Me	and believe	in Me

لَعَلَّهُمْ يَرْشُدُونَ

so that they may be led aright

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَشِّرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَشِّرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ



187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libās [i.e. body-cover, or screen, or Sakan (i.e. you enjoy the pleasure of living with them – as in Verse 7:189)] for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have

sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I' tikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqūn* (the pious).

أُحِلَّ لَكُمْ	لَيْلَةَ	الصَّيَامِ	الرَّفَثِ	إِلَى نِسَائِكُمْ
is allowed for you	(on the) night	(of) the fasts	consorting	with your women
هُنَّ	لِبَاسٌ	لَكُمْ	وَأَنْتُمْ	لِبَاسٌ
they	(are) garments	for you	and you	(are) garments
أَنْتُمْ كُنْتُمْ	تَخْتَانُونَ أَنْفُسَكُمْ	فَتَابَ	عَلَيْكُمْ	وَعَفَا
that you used to	deceive yourselves	so He turned	to you	and forgave
عَنْكُمْ	فَالْتَنَ	بَشَرُوهُمْ	وَابْتَغُوا	مَا كَتَبَ اللَّهُ
[from] you	so now	you can associate with them	and seek	what Allah has ordained
لَكُمْ	وَكُلُوا	وَأَشْرَبُوا	حَتَّى يَبَيِّنَ	لَكُمْ
for you	and eat	and drink	until becomes distinct	to you
مِنَ الْخَيْطِ	الْأَسْوَدِ	مِنَ الْفَجْرِ	ثُمَّ آتَمُوا الصَّيَامَ	إِلَى الْيَلِّ
from the thread	black	of the dawn	(your) fast	till the nightfall
وَلَا تَبَشِّرُوهُمْ	وَأَنْتُمْ	عَنْكِفُونَ		
and (do) not associate with them	while you	are confining yourselves (in I'tikāf)		
فِي الْمَسْجِدِ	تِلْكَ	حُدُودُ اللَّهِ	فَلَا تَقْرُبُوهَا	
in the mosques	these	(are the) limits (of) Allah	so approach them not	
كَذَلِكَ يُبَيِّنُ اللَّهُ	ءَايَاتِهِ	لِلنَّاسِ	لَعَلَّهُمْ يَتَّقُونَ	
thus Allah makes clear	His Signs (Verses)	to mankind	so that they may become pious	

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. 189. They ask you (O Muhammad ﷺ) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh. So, enter houses through their (proper) doors, and fear Allāh that you may be successful.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ	بَيْنَكُمْ	بِالْبَاطِلِ	وَتُدْلُوا بِهَا
and (do) not usurp your properties	among yourselves	by unjust means	it nor present
إِلَى الْحُكَّامِ	لِتَأْكُلُوا فَرِيقًا	مِّنْ أَمْوَالِ	النَّاسِ
to the authorities	so that you usurp a portion	of (the) properties	(of) the people
بِالْإِثْمِ	وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾	يَسْأَلُونَكَ	عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ
sinfully	while you know (that)	they ask you	of the new moons say they
مَوَاقِيتُ	لِلنَّاسِ	وَالْحَجِّ	
are (for the determination of) times	for people	and (for) Hajj	
وَلَيْسَ الْبِرُّ	بِأَنْ تَأْتُوا الْبُيُوتَ	مِنْ ظُهُورِهَا	
and it is not the righteousness	that you enter the houses	from their backs	
وَلَكِنَّ الْبِرَّ	مَنِ اتَّقَىٰ	وَأَتُوا الْبُيُوتَ	
[and] but the righteous (is)	(he) who fears (Allah)	and enter the houses	
مِنْ أَبْوَابِهَا	وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾	
from their gates	and fear Allah	so that you may attain success	

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَقْبِضُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ
 مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَأَقْتُلُوهُمْ
 كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

190. And fight in the way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihād*, but it was supplemented by another (V.9:36)]. 191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harām* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

وَقَاتِلُوا	فِي سَبِيلِ اللَّهِ	الَّذِينَ	يُقَاتِلُونَكُمْ
and fight	in (the) way (of) Allah	(against) those who	fight you
وَلَا تَعْتَدُوا	إِنَّ اللَّهَ	لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾	وَأَقْتُلُوهُمْ
and transgress not	verily Allah	likes not the transgressors	and kill them
حَيْثُ	تَقْبِضُوهُمْ	وَأَخْرِجُوهُمْ	مِّنْ حَيْثُ
wherever	you find them	and turn them out	from where
وَالْفِتْنَةُ	أَشَدُّ	مِنَ الْقَتْلِ	وَلَا تُقَاتِلُوهُمْ
and wrongful persecution	(is) worse	than killing	and fight them not
عِنْدَ	الْمَسْجِدِ الْحَرَامِ	حَتَّى يُقَاتِلُوكُمْ	فِيهِ
at	the Sacred	unless they fight you	therein
فَاقْتُلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ ﴿١٩١﴾
then kill them	such	(is the) reward	(of) the disbelievers

فَإِنْ أَنهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ
 أَنهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ

فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
 مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ
 يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful. 193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against *Az-Zālimūn* (the polytheists and wrongdoers). 194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisās*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with *Al-Muttaqūn* (the pious). 195. And spend in the Cause of Allāh (i.e. *Jihād* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muttaqūn* (the good-doers).

وَقَاتِلُوهُمْ	رَحِيمٌ ﴿١٩٥﴾	عَفُورٌ	فَإِنَّ اللَّهَ	فَإِنْ أَنْهَوْا
and fight them	Most Merciful	(is) Oft-Forgiving	then verily Allah	but if they desist
حَتَّىٰ	وَيَكُونَ الدِّينُ	فِتْنَةً	لَا تَكُونَ	وَاللَّهُ
until	And the religion becomes	oppression / persecution	exists not	for Allah (Alone)
فَإِنْ أَنْهَوْا	فَلَا عُدْوَانَ	إِلَّا	عَلَى الظَّالِمِينَ ﴿١٩٣﴾	
then if they desist	then (let there be) no hostility	except	against the wrongdoers	
الشَّهْرِ	الْحَرَامِ	بِالشَّهْرِ	الْحَرَامِ	وَالْحُرْمَتِ
the month	prohibited	(is) for the month	prohibited	and (for) the prohibited things
قِصَاصٌ	فَمَنْ أَعْتَدَىٰ	عَلَيْكُمْ	فَأَعْتَدُوا	
(there is) retribution	then whoever transgresses	against you	then you transgress	
عَلَيْهِ	بِمِثْلِ	مَا أَعْتَدَىٰ	وَاتَّقُوا اللَّهَ	وَاعْلَمُوا
against him	likewise	as he transgressed	and fear Allah	and know
أَنَّ اللَّهَ	مَعَ	الْمُتَّقِينَ ﴿١٩٤﴾	وَأَنْفِقُوا	فِي سَبِيلِ اللَّهِ
that Allah	(is) with	the pious (people)	and spend	in (the) Cause/Way (of) Allah

وَلَا تُتْلَفُوا	بِأَيْدِيكُمْ	إِلَى الْهَلَكَةِ	وَأَحْسِنُوا
and (do) not throw	[with your hands] (yourselves)	into destruction	and do good
إِنَّ اللَّهَ		يُحِبُّ الْمُحْسِنِينَ ﴿١١٥﴾	
verily Allah		loves the good-doers	

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ، فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ، فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ مِّن تَمَنُّعٍ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١١٦﴾

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity – feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. *Hajj-at-Tamattu'* and *Al-Qiran*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harām* (i.e. non-resident of Makkah). And fear Allāh much and know that Allāh is Severe in punishment.

وَاتِمُّوا الْحَجَّ	وَالْعُمْرَةَ	لِلَّهِ	فَإِنْ أُخْصِرْتُمْ
and complete the Hajj	and Umrah	for Allah	but if you are prevented
فَمَا اسْتَيْسَرَ		مِّنَ الْهَدْيِ	
then (send) whatever is easy to obtain (the sacrificial animal)		of offering	

وَلَا تَحْلِقُوا رُءُوسَكُمْ		حَتَّىٰ يَبْلُغَ الْهَدْيُ		مَحَلَّهُ	
and (do) not shave your heads		until the offering reaches		its (appointed) place	
فَمَنْ كَانَ	مِنْكُمْ	مَرِيضًا أَوْ	بِهِ	أَذًى	مِنْ رَأْسِهِ
and whoever is	among you	sick	or	an ailment	in his scalp
فَفِدْيَةٌ		مِنْ صِيَامٍ		أَوْ صَدَقَةٍ	
then (he must pay) ransom		of fasting		or alms-giving (charity)	
فَإِذَا أَمِنْتُمْ		فَمَنْ تَمَنَّعَ		بِالْعُمْرَةِ	
and when you become safe		then whoever took advantage		till Hajj	
فَمَا اسْتَيْسَرَ		مِنْ الْهَدْيِ		فَمَنْ	
then whatever is easy to obtain		of offering		and whoever	
فَصِيَامٌ		ثَلَاثَةَ أَيَّامٍ		فِي الْحَجِّ	
then (he should observe) fast		(for) three days		during the Hajj	
إِذَا رَجَعْتُمْ		تِلْكَ		كَامِلَةً	
when you have returned		that		in all	
لَمْ يَكُنْ أَهْلُهُ		حَاضِرٍ		وَأَتَّقُوا اللَّهَ	
whose family is not		present		and fear Allah	
أَنْ اللَّهَ		شَدِيدٌ		الْعِقَابِ	
that Allah		(is) Severe		(in) punishment	

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَكْرَدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

197. The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming *Ihrām*), then he should not have sexual

relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allāh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

الْحَجُّ	أَشْهُرٌ	مَعْلُومَتٌ	فَمَنْ فَرَضَ	فِيهِنَّ
the Hajj	(is in) months	well-known	so whoever undertook (intends)	in these (months)
الْحَجَّ	فَلَا رَفَثَ		وَلَا فُسُوقَ	
(to perform) the Hajj	then (there be) no obscenity (sexual relations)		nor wickedness	
وَلَا جِدَالَ	فِي الْحَجِّ	وَمَا تَفْعَلُوا	مِنْ خَيْرٍ	يَعْلَمُهُ اللَّهُ
nor wrangling	during the Hajj	and whatever you do	of good	Allah knows it
وَتَزَوَّدُوا	فَإِنَّ خَيْرَ	الزَّادِ	النَّقْوَى	وَاتَّقُوا
and take provision	then verily (the) best	provision	(is) piety	so fear Me
يَا أُولِي		الْأَلْبَابِ		
O men		(of) understanding		

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafat, remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at the *Mash'ar-il-Harām*. And remember Him (by invoking Allāh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

لَيْسَ عَلَيْكُمْ	جُنَاحٌ	أَنْ تَبْتَغُوا فَضْلًا	مِنْ رَبِّكُمْ
(there) is not on you	any sin	that you seek bounty	of your Lord

فَإِذَا أَفَضْتُمْ	مِنْ عَرَفَتٍ	فَاذْكُرُوا اللَّهَ	عِنْدَ	الْمَشْعَرِ
and when you return	from Arafat	then remember Allah	at	Hajj cite-Muzdalifah
الْحَرَامِ	وَادْكُرُوهُ	كَمَا هَدَيْتُكُمْ	وَإِنْ كُنْتُمْ	مِنْ قَبْلِهِ
Sacred	and remember Him	as He has directed you	and indeed you were	before this
لِمَنِ الضَّالِّينَ ﴿١٨﴾	ثُمَّ أَفِيضُوا	مِنْ حَيْثُ	أَفَاضَ النَّاسُ	
surely of those who went astray	then depart (return)	from where	the people depart	
وَأَسْتَغْفِرُوا اللَّهَ	إِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ ﴿١٩﴾	
and ask forgiveness (of) Allah	verily Allah	(is) Oft-Forgiving	Most Merciful	

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠﴾ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾

200. So when you have accomplished your *Manāsik*, remember Allāh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

فَإِذَا قَضَيْتُمْ	مَنَاسِكَكُمْ	فَاذْكُرُوا اللَّهَ		
then when you have accomplished	your Hajj rites	then remember Allah		
كَذِكْرِكُمْ	أَوْ أَشَدَّ	ذِكْرًا	عَابَاءَكُمْ	
as your remembering	or (with) far more	remembrance	(of) your forefathers	
فَمِنَ النَّاسِ	مَنْ يَقُولُ	رَبَّنَا	آتِنَا	فِي الدُّنْيَا
and of the people	(are some) who say	our Lord	give us	in the world
وَمَا	لَهُ	فِي الْآخِرَةِ	مِنْ خَلْقٍ ﴿٢٠﴾	وَمِنْهُمْ
And (there is) not	for him	in the Hereafter	any share	and of them

مَنْ يَقُولُ	رَبَّنَا	ءَاتِنَا	فِي الدُّنْيَا	حَسَنَةً
(are those) who say	our Lord	give us	in the world	good
وَفِي الْآخِرَةِ	حَسَنَةً	وَقِنَا	عَذَابَ	النَّارِ
and in the Hereafter	good	and save us	(from the) torment	(of) the Fire

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

202. Those for them there will be allotted a share for what they have earned. And Allāh is Swift at reckoning. 203. And remember Allāh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered to Him.

أُولَٰئِكَ	لَهُمْ	نَصِيبٌ	مِّمَّا كَسَبُوا	وَاللَّهُ سَرِيعٌ
those	for them	(is) a share	from what they earned	and Allah (is) Swift
الْحِسَابِ	وَأَذْكُرُوا اللَّهَ	فِي أَيَّامٍ	مَّعْدُودَاتٍ	
(at) reckoning	and remember Allah	during (the) Days	Appointed (numbered)	
فَمَنْ تَعَجَّلَ	فِي يَوْمَيْنِ	فَلَا إِثْمَ	عَلَيْهِ	
then whoever hastens (to leave)	in two days	then (there is) no sin	on him	
وَمَنْ تَأَخَّرَ	فَلَا إِثْمَ	عَلَيْهِ	لِمَنِ اتَّقَىٰ	
and whoever delays	then (there is) no sin	on him	for (him) who fears (Allah)	
وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا	أَنَّكُمْ	إِلَيْهِ تُحْشَرُونَ	
and fear Allah	and know	that you	will be gathered to Him	

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief. 206. And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ النَّاسِ	مَنْ	يُعِجِبُكَ	قَوْلُهُ	فِي الْحَيَاةِ
and of the mankind	(is one) who	fascinates you	(with) his speech	in the life
الدُّنْيَا	وَيُشْهِدُ اللَّهَ	عَلَى مَا	فِي قَلْبِهِ	وَهُوَ
(of) the world	and he calls Allah to witness	on what	(is) in his heart	and he
أَلَدُّ	الْخِصَامِ ﴿٢٠٥﴾	وَإِذَا تَوَلَّى		
(is the) most quarrelsome	(of) the opponents	and when he turns away		
سَعَى فِي الْأَرْضِ	لِيُفْسِدَ	فِيهَا	وَيُهْلِكَ الْحَرْثَ	
he strives in the land	so that he may spread mischief	in it	and destroy the crops	
وَالنَّسْلَ	وَاللَّهُ	لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾	وَإِذَا قِيلَ	
and the living beings (cattle)	and Allah	(does) not like the mischief	and when it is said	
لَهُ	أَتَقَى اللَّهَ	أَعَزَّهُ	بِالْإِثْمِ	فَحَسْبُهُ
to him	fear Allah	takes him	the arrogance	so enough for him
	جَهَنَّمُ	وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾		
	(is) Hell	and worst indeed is the resting place		

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَدْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَ تَكُمْ
الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

207. And of mankind is he who would sell himself, seeking the Pleasure of Allāh. And Allāh is full of kindness to (His) slaves. 208. O you who believe! Enter perfectly into Islam (by obeying all the rules and regulations of the religion of Islam) and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you a plain enemy. 209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ, and this Qur'an and Islam) have come to you, then know that Allāh is All-Mighty, All-Wise.

وَمِنَ النَّاسِ	مَنْ يَشْرِي	نَفْسَهُ	ابْتِغَاءَ	مَرْضَاتِ اللَّهِ
and of the mankind	(is he) who sells	himself (his life)	seeking	(the) pleasure (of) Allah
وَاللَّهُ	رءُوفٌ بِالْعِبَادِ	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	ادْخُلُوا
and Allah	(is) Most Compassionate to (His) slaves	O (you)	who believe	enter
فِي السِّلْمِ	كَافَّةً	وَلَا تَتَّبِعُوا	خُطَوَاتِ	الشَّيْطَانِ
into Islam	wholly (completely)	and follow not	(the) footsteps	(of) Satan
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ	فَإِنْ زَلَلْتُمْ
indeed he	(is) for you	an enemy	open	then if you slide back
جَاءَتْكُمْ	الْبَيِّنَاتُ	فَاعْلَمُوا	أَنَّ اللَّهَ	عَزِيزٌ
came to you	the clear signs	then know	that Allah	(is) All-Mighty
				حَكِيمٌ
				All-Wise

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٠٨﴾ سَلِّ بَنِي إِسْرَءِيلَ كَمَا ءَاتَيْنَهُمْ مِّنْ ءَايَةٍ بَيْنَهُ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٩﴾ زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٠﴾

210. Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision). 211. Ask the Children of Israel how many clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's Favour after it

has come to him, [e.g. renounces the religion of Allāh (Islam) and accepts *Kufr* (disbelief)] then surely, Allāh is Severe in punishment. 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allāh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.

هَلْ يَنْظُرُونَ		إِلَّا	أَنْ يَأْتِيَهُمُ اللَّهُ	
(do) they wait for (anything else)?		except	that Allah should come to them	
فِي ظِلِّ	مِنَ الْغَمَامِ	وَالْمَلَائِكَةُ	وَقُضِيَ الْأَمْرُ	
in (the) shadows	of the clouds	and the angels	and the matter will be decided	
وَالِلَّهِ تُرْجَعُ الْأُمُورُ		سَلِّ	بَنِي	إِسْرَءِيلَ
and to Allah return (all) the matters		ask	(the) Children	(of) Israel
كَمْ	ءَاتَيْنَاهُمْ	مِّنْ آيَةٍ بَيِّنَةٍ	وَمَنْ يَبْدَلْ	
how many	We gave them	of clear sign(s)	and whoever changes	
نِعْمَةً اللَّهُ		مِنْ بَعْدِ مَا	فَإِنَّ اللَّهَ	
(the) Favour (of) Allah		after	it has come to him	
شَدِيدُ	الْعِقَابِ	زِينِ	لِلَّذِينَ كَفَرُوا	
(is) Severe	(in) punishment	is beautified	for those who disbelieved	
الدُّنْيَا	وَيَسْخَرُونَ	مِنَ الَّذِينَ ءَامَنُوا	وَالَّذِينَ اتَّقَوْا	
(of) the world	and they scoff	at those who believed	and those who became pious	
فَوْقَهُمْ	يَوْمَ	الْقِيَمَةِ	وَاللَّهُ يُرْزِقُ	
(will be) above them	(on the) Day	(of) Resurrection	and Allah grants (provides)	
مَنْ يَشَاءُ		بِغَيْرِ	حِسَابٍ	
(to) whom He wills		without	measure	

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيَّ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ

أَوْتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا
اُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٣﴾

213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.

كَانَ النَّاسُ	أُمَّةً	وَاحِدَةً	فَبَعَثَ اللَّهُ	التَّيِّبِينَ
the mankind was	community	one	then Allah sent	the Prophets
مُبَشِّرِينَ	وَمُنْذِرِينَ	وَأَنْزَلَ مَعَهُمُ	الْكِتَابَ	
(as) heralds of glad tidings	and warners	and sent down with them	the Book	
بِالْحَقِّ	لِيَحْكُمَ	بَيْنَ	النَّاسِ	فِيمَا اُخْتَلَفُوا
with the truth	to judge	between	the people	in what they differed
وَمَا اُخْتَلَفَ	فِيهِ	إِلَّا الَّذِينَ	أَوْتُوهُ	مِنْ بَعْدِ مَا
and (did) not differ	in it	except those who	were given it (the Book)	after
جَاءَتْهُمْ	الْبَيِّنَاتُ	بَغِيًّا	بَيْنَهُمْ	فَهَدَى اللَّهُ
came to them	the clear proofs	through hatred	among them	then Allah guided
الَّذِينَ ءَامَنُوا	لِمَا اُخْتَلَفُوا	فِيهِ	مِنَ الْحَقِّ	بِإِذْنِهِ ۚ
those who believed	to what they differed	in it	of the truth	by His Leave
وَاللَّهُ يَهْدِي	مَنْ يَشَاءُ	إِلَى صِرَاطٍ	مُسْتَقِيمٍ	
and Allah guides	whom He wills	to a Path	Straight	

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ
الْأَلْبَاسُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا
إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١٢٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِللَّهِ

وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allāh?" Yes! Certainly, the Help of Allāh is near! 215. They ask you (O Muhammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masākīn* (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allāh knows it well."

أَمْ حَسِبْتُمْ	أَنْ تَدْخُلُوا الْجَنَّةَ	وَلَمَّا يَأْتِكُمْ	مَثَلٌ
or think you	that you will enter Paradise	while has not yet come to you	(the) like
الَّذِينَ	خَلَوْا مِنْ قَبْلِكُمْ	مَسَّهُمْ	الْبَاسَاءُ وَالضَّرَاءُ
(of) those who	passed away before you	befell them	adversity and affliction
وَزُلْزِلُوا	حَتَّى يَقُولَ الرَّسُولُ	وَالَّذِينَ آمَنُوا	
and they were (so) shaken	that (even) said the Messenger	and those who believed	
مَعَهُ	مَتَى	نَصْرُ اللَّهِ	إِنْ نَصَرَ اللَّهُ
with him	when	(will come the) Help (of) Allah	no doubt (the) Help (of) Allah
قَرِيبٌ	يَسْأَلُونَكَ	مَاذَا يَنْفِقُونَ	قُلْ
(is) near	they ask you	what they should spend	say
مِنْ خَيْرٍ	فَلِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ	وَالْيَتَامَى وَالْمَسْكِينِ
of good (wealth)	(is) for parents	and kindred	and the orphans and the needy
وَابْنِ السَّبِيلِ	وَمَا تَفْعَلُوا	مِنْ خَيْرٍ	فَإِنَّ اللَّهَ
and the wayfarer	and whatever you do	of good	so indeed Allah
			(is) Well-Informed of it

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

216. *Jihād* (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for

you and that you like a thing which is bad for you. Allāh knows but you do not know.

كُتِبَ عَلَيْكُمُ	الْقِتَالُ	وَهُوَ	كُرْهُ	لَكُمْ	وَعَسَىٰ
is ordained for you	the fighting	though it	(is) dislike	for you	and it may be
أَنْ تَكْرَهُهُ شَيْئًا	وَهُوَ	خَيْرٌ	لَّكُمْ	وَعَسَىٰ	أَنْ تُحِبُّوا شَيْئًا
that you dislike a thing	and it	(is) good	for you	and it may be	that you like a thing
وَهُوَ	شَرٌّ	لَكُمْ	وَاللَّهُ يَعْلَمُ	وَأَنْتُمْ	لَا تَعْلَمُونَ
and it	(is) bad	for you	and Allah knows	but you	know not

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَتِّلُونَكَ حَتَّى يَرْدُوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

يَسْأَلُونَكَ	عَنِ الشَّهْرِ الْحَرَامِ			قِتَالٍ	فِيهِ
they ask you	about the prohibited (sacred) Month			(concerning) fighting	in it
قُلْ قِتَالٌ	فِيهِ	كَبِيرٌ	وَصَدٌّ	عَنْ سَبِيلِ اللَّهِ	
say fighting	in it	(is) a great (offence)	and preventing	from (the) way (of) Allah	

وَكُفْرًا	بِهِ	وَالْمَسْجِدِ	الْحَرَامِ
and disbelieving	in Him	and (preventing access to) the Mosque	the Sacred
وَإِخْرَاجُ	أَهْلِهِ	مِنْهُ	أَكْبَرُ
and expelling	its inhabitants	from it	(is) greater (offence)
وَالْفِتْنَةُ	أَكْبَرُ	مِنَ الْقَتْلِ	وَلَا يَزَالُونَ
and persecution	(is) greater (more heinous)	than killing	and they will not cease
يُقَاتِلُونَكُمْ	حَتَّى يَرْدُّوكُمْ	عَنْ دِينِكُمْ	إِنْ أَسْتَطَاعُوا
fighting you	till they turn you back	from your religion	if they can
وَمَنْ يَرْتَدِدْ	مِنْكُمْ	عَنْ دِينِهِ	فَيَمُتْ
and whoso turns away	of you	from his religion	and dies
فَأُولَٰئِكَ	حِطَّتْ أَعْمَالُهُمْ	فِي الدُّنْيَا	وَالْآخِرَةِ
then those	are rendered vain their deeds	in this world	and the Hereafter
وَأُولَٰئِكَ	أَصْحَابُ	النَّارِ	هُمْ فِيهَا
and those	(are the) dwellers	(of) the Fire	they in it
			خَالِدُونَ ﴿٢١٧﴾
			(will) abide forever

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

218. Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful. 219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought.

إِنَّ الَّذِينَ آمَنُوا	وَالَّذِينَ هَاجَرُوا	وَجَاهَدُوا	فِي سَبِيلِ اللَّهِ
verily those who believed	and those who emigrated	and strove	in (the) way (of) Allah
أُولَئِكَ يَرْجُونَ	رَحْمَتَ اللَّهِ	وَاللَّهُ	عَفُورٌ
those hope for	(the) Mercy (of) Allah	and Allah	(is) Oft-Forgiving
يَسْأَلُونَكَ	عَنِ الْخَمْرِ	وَالْمَيْسِرِ	قُلْ فِيهِمَا
they ask you	about intoxicants	and games of chance	say in both
كَبِيرٌ	وَمَنْفَعٌ	لِلنَّاسِ	وَإِثْمُهُمَا
great	and benefits	for men	(is) greater
وَيَسْأَلُونَكَ	مَاذَا يُنْفِقُونَ	قُلِ الْعَفْوَ	مِنْ نَفْعِهِمَا
and they ask you	what (how much) they should spend	say the surplus	than their benefit
كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ
thus Allah makes clear	to you	(His) revelations	so that you may reflect

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."

فِي الدُّنْيَا	وَالْآخِرَةِ	وَيَسْأَلُونَكَ	عَنِ الْيَتَامَى
in this world	and the Hereafter	and they ask you	about the orphans
قُلْ إِصْلَاحٌ	لَهُمْ	خَيْرٌ	وَإِنْ تُخَالِطُوهُمْ
say (seeking) good	for them	(is) best	and if you intermix with them (your affairs)
فَإِخْوَانُكُمْ	وَاللَّهُ يَعْلَمُ	الْمُفْسِدَ	مِنَ الْمُصْلِحِ
then (they are) your brothers	and Allah knows	the mischievous	from the well-wisher

وَلَوْ شَاءَ اللَّهُ	لَأَعْنَتَكُمْ	إِنَّ اللَّهَ
and if Allah had willed	surely He (could have) put you in difficulties	indeed Allah
	عَزِيزٌ	حَكِيمٌ
	(is) All-Mighty	All-Wise

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمَنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْجَبَتْكُمْ وَلَا تُنْكَحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221. And do not marry *Al-Mushrikāt* (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikūn* till they believe (in Allāh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikūn*) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ	حَتَّى يُؤْمَنَّ	وَلَأَمَةٌ
and (do) not marry idolatresses	until they believe	and indeed a slave woman
مُؤْمِنَةٌ	خَيْرٌ	مِّنْ مُّشْرِكَةٍ
believing	(is) better	than an idolatress
وَلَوْ أَعْجَبَتْكُمْ	حَتَّى يُؤْمِنُوا	
even though she pleases (allures) you	until they believe	
وَلَا تُنْكَحُوا الْمُشْرِكِينَ	حَتَّى يُؤْمِنُوا	
and (do) not give in marriage (your women) to idolaters	until they believe	
وَلَعَبْدٌ	مُؤْمِنٌ	خَيْرٌ
and indeed a slave man	believing	(is) better
وَلَوْ أَعْجَبَكُمْ	أُولَئِكَ يَدْعُونَ	إِلَى النَّارِ
even though he pleases you	those invite (you)	to the Fire
	وَاللَّهُ يَدْعُو	
	and Allah invites (you)	

إِلَى الْجَنَّةِ	وَالْمَغْفِرَةِ	بِإِذْنِهِ	وَيُبَيِّنُ آيَاتِهِ
to Paradise	and (to) forgiveness	by His Leave	and He makes clear His Verses
لِلنَّاسِ		لَعَلَّهُمْ يَتَذَكَّرُونَ	
to people		so that they may remember	

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

222. They ask you concerning menstruation. Say: "That is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not into them till they are purified (from menses and have taken a bath)." And when they have purified themselves, then go into them as Allāh has ordained for you (go into them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

وَيَسْأَلُونَكَ	عَنِ الْمَحِيضِ	قُلْ هُوَ	أَذًى
and they ask you	about menstruation	say it (is)	a noxiousness (illness)
فَاعْتَزِلُوا النِّسَاءَ	فِي الْمَحِيضِ	وَلَا تَقْرَبُوهُنَّ	
so keep away (from) women	during menstruation	and approach them not	
حَتَّى يَطْهَرْنَ	فَإِذَا تَطَهَّرْنَ	فَأْتُوهُنَّ	مِنْ حَيْثُ
till they are cleansed	and when they are cleansed	then come (go) to them	from where
أَمَرَكُمُ اللَّهُ	إِنَّ اللَّهَ	يُحِبُّ التَّوَّابِينَ	
Allah has commanded you	verily Allah	loves those who repent	
وَيُحِبُّ	الْمُتَطَهِّرِينَ		
and loves	those who purify themselves		

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ شِئْتُمْ وَقَدِمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَعَلِمُوا

أَنكُمْ مُلَقُوهُ^{٢٢٣} وَبَشِّرِ الْمُؤْمِنِينَ^{٢٢٤} وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ^{٢٢٥}

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ). 224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

نِسَاؤُكُمْ	حَرْثٌ	لَكُمْ	فَاتُوا حَرْثَكُمْ	أَفَنِي شَيْئٍ
your wives	(are) a tilth	for you	so go to your tilth	as (when and how) you wish
وَقَدِّمُوا	وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا	لِأَنْفُسِكُمْ	وَأَتَّقُوا اللَّهَ
and send forth (good deeds)	and fear Allah	and know	for yourselves	and know
أَنْكُمْ	مُلَقُوهُ ^{٢٢٣}	وَبَشِّرِ الْمُؤْمِنِينَ ^{٢٢٤}		
that you	(will) meet Him	and give good tidings to the believers		
وَلَا تَجْعَلُوا اللَّهَ	عُرْضَةً	لِأَيْمَانِكُمْ		
and make not Allah (Allah's Name)	impediment (an excuse)	in your oaths		
أَنْ تَبْرُوا	وَتَتَّقُوا	وَتُصْلِحُوا بَيْنَ	النَّاسِ	
that you do good	and act piously	and reconcile among	the mankind	
وَاللَّهُ	سَمِيعٌ	عَلِيمٌ ^{٢٢٥}		
and Allah	(is) All-Hearing	All-Knowing		

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ
حَلِيمٌ^{٢٢٦} لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ^{٢٢٧} وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ^{٢٢٨}

225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most Forbearing. 226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their mind in this period), verily, Allāh is Oft-Forgiving, Most Merciful. 227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.

لَا يُؤَاخِذُكُمُ اللَّهُ		بِالْغَوِّ		فِي أَيَّمَانِكُمْ	
Allah will not blame you		for vain utterances		in your oaths	
وَلَكِنْ يُؤَاخِذُكُمُ		بِمَا	كَسَبَتْ قُلُوبُكُمْ	وَاللَّهُ	
[and] but He will call you to account		for what	your hearts earned	and Allah	
عَفُورٌ	حَلِيمٌ	لِلَّذِينَ يُؤْلُونَ		مِنْ نِسَائِهِمْ	
(is) Oft-Forgiving	All-Forbearing	for those who swear off abstinence		from their wives	
تَرْبُصُ	أَرْبَعَةَ	أَشْهُرٍ	فَإِنْ قَاءُوا	فَإِنَّ اللَّهَ	عَفُورٌ
(is) a waiting	(for) four	months	then if they return	then verily Allah	(is) Oft-Forgiving
رَحِيمٌ		وَإِنْ عَزَمُوا الطَّلَاقَ			
Most Merciful		and if they resolve on (decide upon) divorce			
		سَمِيعٌ		فَإِنَّ اللَّهَ	
		عَلِيمٌ		then indeed Allah	
		(is) All-Hearing		All-Knowing	

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards

obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ	بِأَنْفُسِهِنَّ	ثَلَاثَةَ	قُرُوءٍ
and divorced women shall wait	concerning themselves	three	menstrual periods
وَلَا يَحِلُّ	لَهُنَّ	أَنْ يَكْتُمْنَ	مَا خَلَقَ اللَّهُ
and it is not allowed (lawful)	to them	that they conceal	what Allah has created
فِي أَرْحَامِهِنَّ	إِنْ كُنَّ	يُؤْمِنَنَّ بِاللَّهِ	وَالْيَوْمِ
in their wombs	if they	believe in Allah	and the Day
أَحَقُّ	بِرِدَّتِهِنَّ	فِي ذَلِكَ	
have better right (are more entitled)	to take them back	in that (period)	
إِنْ أَرَادُوا إِصْلَاحًا	وَلَهُنَّ	مِثْلُ	الَّذِي
if they intended for reconciliation	and for them (wives)	(is the) like	(of) that which
عَلَيْهِنَّ	بِالْمَعْرُوفِ	وَالرِّجَالِ	عَلَيْهِمْ
(is) on them	to what is reasonable	and for men	over them
وَاللَّهُ	عَزِيزٌ	حَكِيمٌ	
and Allah	(is) All-Mighty	All-Wise	

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا
 ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا
 جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ
 هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the

limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the *Zālimūn* (wrongdoers).

أَوْ تَسْرِحُ	بِمَعْرُوفٍ	فَإِمْسَاكِ	مَرَّتَانِ	أَطْلَقُ
or releasing	in a reasonable manner	then retaining	(is) twice	the divorce
مِمَّا	أَنْ تَأْخُذُوا	لَكُمْ	وَلَا يَحِلُّ	بِإِحْسَنِ
of what	that you take back	for you	and it is not lawful	with kindness
أَنْ يَخَافَا	إِلَّا	شَيْئًا	ءَاتَيْتُمُوهُنَّ	
that both fear	except	anything	you had given them (wives)	
فَإِنْ خِفْتُمْ	حُدُودَ اللَّهِ	أَلَا يُقِيمَا		
and if you fear	(the) limits (of) Allāh	that they will not be able to keep		
فَلَا جُنَاحَ	حُدُودَ اللَّهِ	أَلَا يُقِيمَا		
then (there is) no sin	(the) limits (of) Allāh	that they both will not be able to keep		
حُدُودَ اللَّهِ	تِلْكَ	بِهِ	فِيمَا أَفْنَدَتْ	عَلَيْهِمَا
(are the) limits (of) Allāh	these	for that	in what she paid as ransom	on both of them
حُدُودَ اللَّهِ	وَمَنْ يَنْعَدْ	فَلَا تَعْتَدُوهَا		
(the) limits (of) Allāh	and whoever transgresses	so (do) not transgress them		
	الظَّالِمُونَ	هُمْ	فَأُولَٰئِكَ	
	(are) the wrongdoers	[they]	then those	

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

230. And if he has divorced her (the third time), then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

فَإِنْ طَلَّقَهَا	فَلَا تَحِلُّ	لَهُ	مِنْ بَعْدُ	حَتَّى تَنْكِحَ
and if he divorces her	then she is not lawful	for him	thereafter	until she marries
زَوْجًا	فَإِنْ طَلَّقَهَا	فَلَا جُنَاحَ	عَلَيْهِمَا	غَيْرُهُ
a husband	then if he divorces her	then (there is) no sin	on both of them	other than him
أَنْ يَتَرَاجَعَا	إِنْ ظَنَّا	أَنْ يُقِيمَا		
that they return to one another	if both of them think	that they would be able to keep		
حُدُودَ اللَّهِ	وَتِلْكَ	حُدُودُ اللَّهِ	يُبَيِّنُهَا	
(the) limits (of) Allah	and these	(are the) limits (of) Allah	He makes them clear	

لِقَوْمٍ يَعْلَمُونَ ﴿٣١﴾

for (the) people who know

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعَنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْنِدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٢﴾

231. And when you have divorced women and they are about to fulfil the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Qur'an) and Al-Hikmah (the Prophet's Sunnah – legal ways – Islamic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Knower of everything.

وَإِذَا	طَلَقْتُمُ النِّسَاءَ	فَلَعَنَ أَجَلَهُنَّ	فَأَمْسِكُوهُنَّ
and when	you divorce women	and they reach their (prescribed) term	then retain them
بِمَعْرُوفٍ	أَوْ سَرِّحُوهُنَّ	بِمَعْرُوفٍ	وَلَا تُمْسِكُوهُنَّ
in a fair manner	or let them go	in a fair manner	and (do) not retain them

يَفْعَلُ ذَلِكَ	وَمَنْ	لِنَعْتَدُوا ^ع	ضَرَارًا
does that	and whoso	so that you transgress	to hurt (them)
هُزُوا ^ع	وَلَا تَنْخِذُوا ^ع آيَاتِ اللَّهِ	فَقَدْ ظَلَمَ نَفْسَهُ ^ع	
(as) a jest	and (do) not take (the) Verses (of) Allah	then indeed he wrongs himself	
وَمَا أَنْزَلَ ^ع	عَلَيْكُمْ	وَاذْكُرُوا نِعْمَتَ اللَّهِ	
and that which He sent down	upon you	and remember (the) Favour (of) Allah	
بِهِ ^ع	يَعْظُمُ ^ع	وَالْحِكْمَةِ	عَلَيْكُمْ
with it	He admonishes you	and (of) the Wisdom	of the Book upon you
عَلِيمٌ ^ع	شَيْءٍ	يَكُلِّ	وَأَتَّقُوا اللَّهَ
(is) All-Knower	thing	of every	that Allah and know (well) and fear Allah

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.

وَإِذَا	طَلَقْتُمُ النِّسَاءَ	فَلَعْنَ أَجَلَهُنَّ	
and when	you divorce [the] women	and they reach their (prescribed) term	
فَلَا تَعْضُلُوهُنَّ	أَنْ يَنْكِحْنَ	أَزْوَاجَهُنَّ	
then prevent them not	that they get married	(to) their (former) husbands	
إِذَا تَرَضَوْا	بَيْنَهُنَّ	بِالْمَعْرُوفِ	ذَلِكَ يُوعَظُ بِهِ ^ع
when they agree	mutually	in a fair manner	that is admonished with it
مَنْ كَانَ	مِنْكُمْ	يُؤْمِنُ بِاللَّهِ	وَالْيَوْمِ الْآخِرِ
(he) who [is]	of you	believes in Allah	and the Day that the Last

أَزْكَى	لَكُمْ	وَأَطْهَرُ	وَاللَّهُ يَعْلَمُ	وَأَنْتُمْ	لَا تَعْلَمُونَ
(is) more virtuous	for you	and purer	and Allah knows	and you	know not

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا عَانَيْتُمْ بِالْمَعْرُوفِ وَأَنْتُمْ تَعْلَمُونَ أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.

وَالْوَالِدَاتُ يُرْضِعْنَ	أَوْلَدَهُنَّ	حَوْلَيْنِ	كَامِلَيْنِ
and the mothers shall suckle	their children	(for) two years	whole
لِمَنْ أَرَادَ	أَنْ يُتِمَّ الرَّضَاعَةَ	وَعَلَى	الْمَوْلُودِ لَهُ
for (those) who desire	to complete the suckling	and on	(him) to whom the child is born
رِزْقُهُنَّ	وَكِسْوَتُهُنَّ	بِالْمَعْرُوفِ	لَا تُكَلَّفُ نَفْسٌ
(is) their (mothers) food	and their clothing	in a fair manner	a soul is not tasked
إِلَّا وُسْعَهَا	لَا تُضَارَّ وَالِدَةٌ	بِوَلَدِهَا	
except (to) its capacity	neither the mother should be made to suffer	for her child	
وَلَا	مَوْلُودٌ لَهُ	بِوَلَدِهِ	وَعَلَى الْوَارِثِ
nor	(he) to whom the child is born	for his child	and on the heir
		مِثْلُ	
		(is the) like	

ذَٰلِكَ	فَإِنْ أَرَادَا فِصَالًا	عَنْ تَرَاضٍ	مِّنْهُمَا
(of) that	and if both decide on weaning	by mutual consent	of both of them
وَتَشَاوُرٍ	فَلَا جُنَاحَ	عَلَيْهِمَا	وَإِنْ أَرَدْتُمْ
and (after) consultation	then (there is) no sin	on them both	and if you decide
أَنْ تَسْتَزِعُوا	أَوْلَادَكُمْ	فَلَا جُنَاحَ	عَلَيْكُمْ
to ask (another woman) to suckle	your children	then (there is) no sin	on you
إِذَا سَلَّمْتُمْ	مَا آتَيْتُمْ	بِالْمَعْرُوفِ	وَاتَّقُوا اللَّهَ
when you pay	what you give	in a fair manner	and fear Allah
	أَنَّ اللَّهَ	يَعْلَمُ مَا تَعْمَلُونَ	
	that Allah	(is) All-Seer of what you do	

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do.

وَالَّذِينَ يُتَوَفَّوْنَ	مِنْكُمْ	وَيَذَرُونَ أَزْوَاجًا	يَتَرَبَّصْنَ
and those who die	of you	and leave wives behind	they (the wives) shall wait
بِأَنْفُسِهِنَّ	أَرْبَعَةَ أَشْهُرٍ	وَعَشْرًا	فَإِذَا بَلَغْنَ
with (regard to) themselves	(for) four months	and ten (days)	and when they reach
أَجَلَهُنَّ	فَلَا جُنَاحَ	عَلَيْكُمْ	فِيمَا فَعَلْنَ
their (waiting) term	then (there is) no sin	on you	in what they do
فِي أَنْفُسِهِنَّ	بِالْمَعْرُوفِ	وَاللَّهُ	يَعْلَمُ مَا تَعْمَلُونَ
concerning themselves	in a fair manner	and Allah	(is) Well-Aware of what you do

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ، وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٣٥﴾

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourselves, Allāh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying (according to the Islamic law). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.

وَلَا جُنَاحَ	عَلَيْكُمْ	فِيمَا عَرَّضْتُمْ	بِهِ	مِنْ خِطْبَةِ
and (there is) no sin	on you	in what you offered	[with it]	of marriage proposal
النِّسَاءِ	أَوْ أَكْنَنْتُمْ	فِي أَنْفُسِكُمْ	عِلْمَ اللَّهِ أَنْكُمْ	
(to such) women	or you conceal (it)	in yourselves	Allah knows that you	
سَتَذْكُرُونَهُنَّ	وَلَكِنْ	لَا تُوَاعِدُوهُنَّ		
will mention / remember them	[and] but	(do) not make a promise with them		
سِرًّا	إِلَّا	أَنْ تَقُولُوا قَوْلًا	مَعْرُوفًا	
secretly	except	that you say (something) a saying	honourable	
وَلَا تَعْزِمُوا	عُقْدَةَ	النِّكَاحِ	حَتَّى يَبْلُغَ الْكِتَابُ	
and (do) not resolve on	(the) tie	(of) marriage	until the prescribed term reaches	
أَجَلَهُ	وَاعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا	فِي أَنْفُسِكُمْ
its end	and know	that Allah knows	what	(is) in yourselves
فَاحْذَرُوهُ	وَاعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ	حَلِيمٌ
so beware of Him	and know	that Allah	(is) Oft-Forgiving	All-Forbearing

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ

عَلَى الْمَوْسِعِ قَدْرُهُ، وَعَلَى الْمُقْتِرِ قَدْرُهُ، مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

لَمْ تَمْسُوهُنَّ	مَا	إِنْ طَلَقْتُمُ النِّسَاءَ	عَلَيْكُمْ	لَا جُنَاحَ
you have not touched them	while	if you divorce women	on you	(there is) no sin
وَمِمَّا مَعَهُنَّ	فَرِيضَةً	لَهُنَّ	أَوْ تَفْرِضُوا	
and provide for them	a settled portion (dower)	for them	or you have (not) fixed	
قَدْرُهُ	وَعَلَى الْمُقْتِرِ	قَدْرُهُ	عَلَى الْمَوْسِعِ	
according to his means	and on the poor	according to his means	upon the wealthy	
عَلَى الْمُحْسِنِينَ	حَقًّا	بِالْمَعْرُوفِ	مَتَعًا	
upon the good-doers	(is) a duty	reasonable	a provision	

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوا أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqlwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.

أَنْ تَمْسُوهُنَّ	مِنْ قَبْلِ	وَإِنْ طَلَقْتُمُوهُنَّ
[that] you have touched them	before	and if you divorce them

فَرِيشَةً	هَٰؤُلَاءِ	وَقَدْ فَرَضْتُمْ	فَنِصْفُ
a settled portion (dower)	for them	and indeed you have fixed	then (pay) half
أَوْ يَعْفُوا	أَنْ يَعْفُوا	إِلَّا	مَا فَرَضْتُمْ
or (agrees to) forego	[that] they (agree to) forego (it)	unless	(of) what you have fixed
وَأَنْ تَعْفُوا	النِّكَاحِ	عُقْدَةٍ	يَدِهِ
and that you (agree to) forego	(of) marriage	(is the) knot	in whose hand
أَقْرَبُ	لِلتَّقْوَىٰ	وَلَا تَنْسُوا الْفَضْلَ	بَيْنَكُمْ
(is) closer	to piety	and (do) not forget the grace (liberality)	among yourselves
إِنَّ اللَّهَ		بِمَا تَعْمَلُونَ بَصِيرٌ	
indeed Allah		(is) All-Seer of what you do	

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يَتَّقُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

238. Guard strictly (five obligatory) As-Salawāt (the prayers) especially the middle Salāt (i.e. the best prayer - 'Asr). And stand before Allāh with obedience [and do not speak to others during the Salāt (prayers)]. 239. And if you fear (an enemy), perform Salāt (pray) on foot or riding. And when you are in safety, offer the Salāt (prayer) in the manner He has taught you, which you knew not (before). 240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allāh is All-Mighty, All-Wise.

وَقُومُوا	الْوُسْطَىٰ	وَالصَّلَاةِ	حَافِظُوا عَلَى الصَّلَوَاتِ
and stand up	[the] middle	and the prayer	be watchful over (offer regularly) the prayers

لِلَّهِ قَنِينِينَ ﴿٢٣٨﴾	فَإِنْ خِفْتُمْ	فَرِحَالًا	أَوْ رُكْبَانًا
for Allah devoutly obedient	and if you fear	then on foot	or riding
فَإِذَا أَمِنْتُمْ	فَاذْكُرُوا اللَّهَ	كَمَا عَلَّمَكُمْ	
and when you feel secured	then remember Allah	as He has taught you	
مَا لَمْ تَكُونُوا	تَعْلَمُونَ ﴿٢٣٩﴾	وَالَّذِينَ يَتَّقُونَ	مِنْكُمْ
that which you did not	know	and those who die	of you
وَصِيَّةً	لِأَزْوَاجِهِمْ	مَتَعًا	إِلَى الْهَوْلِ غَيْرَ
(should make) a bequest	for their wives	(for) maintenance	without for one year
إِخْرَاجٍ	فَإِنْ خَرَجْنَ	فَلَا جُنَاحَ	عَلَيْكُمْ
turning (them) out	but if they leave	then (there is) no sin	on you
فِي أَنْفُسِهِنَّ	مِنْ مَعْرُوفٍ	وَاللَّهُ	عَزِيزٌ
for themselves	In honourable manner	and Allah	(is) All-Mighty
			All-Wise

وَالْمُطَلَّقَاتِ مَتَّعٌ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤٠﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٢﴾

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqūn (the pious). 242. Thus Allāh makes clear His Ayāt (Laws) to you, in order that you may understand. 243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allāh said to them, "Die." And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.

وَالْمُطَلَّقَاتِ	مَتَّعٌ	بِالْمَعْرُوفِ	حَقًّا
and for divorced women	(is) a provision	on a reasonable scale	a duty
عَلَى الْمُتَّقِينَ ﴿٢٤٠﴾	كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	ءَايَاتِهِ ۚ
on the pious	thus Allah makes clear	for you	His Injunctions

لَعَلَّكُمْ تَعْقِلُونَ ﴿٢١٩﴾		أَلَمْ تَرَ		إِلَى الَّذِينَ خَرَجُوا	
so that you may understand		(have) you not looked?		to those who went forth	
مِنْ دِيَارِهِمْ	وَهُمْ	أَلُوفٌ	حَذَرَ	الْمَوْتِ	فَقَالَ
from their homes	while they	(were in) thousands	(for) fear	(of) death	and said
لَهُمْ اللَّهُ	مُوتُوا	ثُمَّ أَحْيَاهُمْ	إِنَّ اللَّهَ	لَذُو فَضْلٍ	
Allah to them	die	then He revived them	indeed Allah	(is) Bounteous/Gracious	
عَلَى النَّاسِ		وَلَكِنَّ أَكْثَرَ	النَّاسِ	لَا يَشْكُرُونَ ﴿٢٢٠﴾	
to mankind		[and] but most	(of) [the] people	(do) not give thanks	

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower. 245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and to Him you shall return.

وَقَاتِلُوا	فِي سَبِيلِ اللَّهِ	وَاعْلَمُوا	أَنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿٢٤٤﴾
and fight	in (the) way (of) Allah	and know	that Allah	(is) All-Hearer	All-Knower
مَنْ	ذَا الَّذِي	يُقْرِضُ اللَّهَ قَرْضًا	حَسَنًا	فَيُضَاعِفُهُ	
who	(is) the one who	lends Allah a loan	goodly	so (that) He will multiply it	
لَهُ	أَضْعَافًا كَثِيرَةً	وَاللَّهُ يَقْبِضُ	وَيَبْصُطُ		
for him	many times	and Allah straitens (decreases)	and amplifies (increases)		
وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾					
and to Him you will be returned					

أَلَمْ تَرَ إِلَى الَّذِينَ بَنَوْا بُيُوتًا لِتَتَنَزَّلَ فِيهَا خِزْيَانُ اللَّهِ فَذُكِّرُوا وَلَمْ يَتَنَزَّلْ فِيهَا خِزْيَانُ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا

نُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٦٦﴾

246. Have you not thought about the group of the Children of Israel after (the time of) Mūsā (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allāh's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Knower of the Zālimūn (polytheists and wrongdoers).

أَلَمْ تَرَ	إِلَى الْمَلَأِ	مِنْ بَنِي	إِسْرَءِيلَ	مِنْ بَعْدِ	مُوسَى
(have) you not seen?	[to] the Chiefs	of (the) Children	(of) Israel	after	Moses
إِذْ قَالُوا	لِنَبِيٍّ	لَّهُمْ	أَبْعَثْ لَنَا	مَلِكًا	
when they said	to a Prophet	of theirs	appoint for us	a king	
نُقَاتِلُ فِي سَبِيلِ اللَّهِ	قَالَ	هَلْ عَسَيْتُمْ	إِنْ		
we will fight in (the) way (of) Allah	he said	(is) it expected of you (would you)?	if		
كُتِبَ عَلَيْكُمُ	الْقِتَالُ	أَلَّا تُقَاتِلُوا	قَالُوا وَمَا	لَنَا	
is prescribed upon you	the fighting	that you fight not	they said and what	(is) for us	
أَلَّا نُقَاتِلَ	فِي سَبِيلِ اللَّهِ	وَقَدْ أَخْرَجَنَا			
that we shall not fight	in (the) way (of) Allah	while surely we have been driven out			
مِنْ دِيَارِنَا	وَأَبْنَائِنَا	فَلَمَّا كُتِبَ	عَلَيْهِمْ		
from our homes	and our children (families)	but when was prescribed	for them		
الْقِتَالُ	تَوَلَّوْا	إِلَّا قَلِيلًا	مِّنْهُمْ	وَاللَّهُ	
the fighting	they turned back	except a few	of them	and Allah	

عَلِيمٌ بِالظَّالِمِينَ ﴿٦٦﴾

(is) All-Knower of the wrongdoers

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ

الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ
 اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي
 مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

247. And their Prophet (Samuel ﷺ) said to them, "Indeed Allāh has appointed Tālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ	لَهُمْ	نَبِيِّهِمْ	إِنَّ اللَّهَ	قَدْ بَعَثَ	لَكُمْ	طَالُوتَ
and said	to them	their Prophet	indeed Allah	has surely appointed	for you	Talut (Saul)
مَلِكًا	قَالُوا	أَنَّى يَكُونُ	لَهُ	الْمُلْكُ	عَلَيْنَا	وَنَحْنُ
(as) a king	they said	how would be	for him	the kingship	over us	while we
أَحَقُّ	بِالْمُلْكِ	مِنْهُ	وَلَمْ يُؤْتَ	سَعَةً		
(are) more deserving	for the kingship	than he	and he has not been given	plenty		
مِنَ الْمَالِ	قَالَ	إِنَّ اللَّهَ اصْطَفَاهُ	عَلَيْكُمْ	وَزَادَهُ		
of [the] wealth	he said	indeed Allah has chosen him	over you	and has increased him		
بَسْطَةً	فِي الْعِلْمِ	وَالْجِسْمِ	وَاللَّهُ يُؤْتِي مُلْكَهُ			
abundantly	in knowledge	and physique (stature)	and Allah grants His kingdom			
مَنْ يَشَاءُ	وَاللَّهُ	وَسِعٌ	عَلِيمٌ			
(to) whom He wills	and Allah	(is) All-Sufficient	All-Knower			

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ
 مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آدَمُ وَنُوحٌ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ
 إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

248. And their Prophet (Samuel ﷺ) said to them: "Verily, the sign of His kingdom

is that there shall come to you *At-Tābūt* (a wooden box), wherein is *Sakīnah* (peace and reassurance) from your Lord and a remnant of that which the household of Mūsā (Moses) and the household of Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

وَقَالَ	لَهُمْ	نَبِيُّهُمْ	إِنَّ آيَةَ	مُلْكِهِ
and said	to them	their Prophet	indeed a sign	(of) his kingship
أَنْ يَأْتِيَكُمْ	الَّتَابُوتُ	فِيهِ	سَكِينَةٌ	مِنْ رَبِّكُمْ
(is) that (there) would come to you	the Ark	in it (lies)	peace	from your Lord
وَبَقِيَّةٌ	مِمَّا تَرَكَ	عَالُ	مُوسَى	وَعَالُ
and a remnant	of what left	(the) family	(of) Moses	(of) Aaron
تَحْمِلُهَا	الْمَلَائِكَةُ	إِنَّ فِي ذَلِكَ	لَآيَةً	لَكُمْ
will carry it	the angels	truly	in that	(is) a sign
			for you	if you are believers

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بَنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلتَقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

249. Then when Tālūt (Saul) set out with the army, he said: "Verily, Allāh will try you by a river. So, whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allāh, said: "How often a small group overcame a mighty host by Allāh's Leave?" And Allāh is with As-Sābirūn (the patient).

فَلَمَّا فَصَلَ	طَالُوتُ	بِالْجُنُودِ	قَالَ	إِنَّ اللَّهَ مُبْتَلِيكُمْ
and when set out	Talut (Saul)	with forces	he said	verily Allah will test you
بِنَهَرٍ	فَمَنْ شَرِبَ	مِنْهُ	فَلَيْسَ	مِنِّي
with a river	so whoever drinks	of it	then he is not	of me
لَمْ يَطْعَمَهُ	فَإِنَّهُ	مِنِّي	إِلَّا مَنْ أَغْرَفَ	غُرْفَةً
tastes it not	then indeed he	(is) of me	except (he) who takes	(in the) hollow
بِيَدِهِ	فَشَرَبُوا	مِنْهُ	إِلَّا قَلِيلًا	مِنْهُمْ
of his hand	then they drank	of it	except a few	of them
هُوَ	وَالَّذِينَ آمَنُوا	مَعَهُ	قَالُوا	لَا طَاقَةَ
he	and those who believed	with him	they said	(there is) no strength
الْيَوْمَ	بِجَالُوتَ	وَجُنُودِهِ	قَالَ الَّذِينَ	يَظُنُّونَ أَنَّهُمْ
today	against Jalut (Goliath)	and his forces	said those who	knew that they
مُلْكُوا اللَّهَ	كَمْ	مِنْ فِئَةٍ	قَلِيلَةٍ	غَلَبَتْ فِئَةً
would meet Allah	how often	of a group	small	overcame a group
بِإِذْنِ اللَّهِ	وَاللَّهُ	مَعَ	الصَّابِرِينَ	
by (the) Leave (of) Allah	and Allah	(is) with	the patient ones	

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." 251. So they routed them by Allāh's Leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the kingdom [after the death of Tālūt (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the 'Ālamīn (mankind, jinn and all that exists). 252. These are the Verses of Allāh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).

وَلَمَّا بَرَزُوا	لِجَالُوتَ	وَجُودِهِ	قَالُوا رَبَّنَا
and when they went forth	for Jalut (Goliath)	and his forces	they said our Lord
أَفْرِغْ عَلَيْنَا صَبْرًا	وَتَبَّتْ أَقْدَامُنَا	وَأَنْصُرْنَا	عَلَى الْقَوْمِ
pour forth on us	and make firm our steps	and grant us victory	over the people
الْكَافِرِينَ	فَهَزَمُوهُمْ	بِإِذْنِ اللَّهِ	وَقَتَلَ دَاوُدُ
the disbelieving	so they routed them	by (the) Leave (of) Allah	and David killed
جَالُوتَ	وَأَتَاهُ اللَّهُ	الْمُلْكَ	وَالْحِكْمَةَ وَعَلَّمَهُ
Goliath	and Allah gave him	the kingdom	and taught him
مِمَّا يَشَاءُ	وَلَوْلَا دَفْعُ اللَّهِ	النَّاسَ	بَعْضَهُمُ
of what He willed	and had (it) not been for Allah's repelling	the people	some of them
بِبَعْضٍ	لَفَسَدَتِ الْأَرْضُ	وَلَكِنَّ اللَّهَ	
by (some) others	the earth would surely be overlaid with mischief	[and] but Allah	
دُوَفِّلِ	عَلَى الْعَالَمِينَ	تِلْكَ	آيَاتُ اللَّهِ
(is) Bounteous	to the worlds	these	(are the) Verses (of) Allah
نَتْلُوهَا	عَلَيْكَ بِالْحَقِّ	وَإِنَّكَ	لَمِنَ الْمُرْسَلِينَ
We recite them	to you with truth	and indeed you (are)	surely of the Messengers

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to 'Isā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rūh-ul-Qudus [Jibrāil (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.

تِلْكَ	الرُّسُلُ	فَضَّلْنَا بَعْضَهُمْ	عَلَى بَعْضٍ
those	Messengers	We preferred (exalted) some of them	over (some) others
مِنْهُمْ	مَنْ كَلَّمَ اللَّهُ	وَرَفَعَ بَعْضَهُمْ	دَرَجَاتٍ
of them (are some)	(to) whom Allah spoke	and raised some of them	(in) degrees (status)
وَأَتَيْنَا	عِيسَى ابْنَ مَرْيَمَ	الْبَيِّنَاتِ	وَأَيَّدْنَاهُ
and We gave (granted)	Jesus son (of) Mary	clear signs	and We supported him
بِرُوحِ الْقُدُسِ	وَلَوْ شَاءَ اللَّهُ	مَا أَقْتَتَلُوا	
with the Holy Spirit	and if Allah had willed	would not have fought one another	
الَّذِينَ	مِنْ بَعْدِهِمْ	مِنْ بَعْدِ مَا	جَاءَتْهُمْ
those who	(came) after them (Prophets)	after	clear signs had come to them
وَلَكِنْ اخْتَلَفُوا	فَمِنْهُمْ	مَنْ ءَامَنَ	وَمِنْهُمْ
[and] but they differed	and of them (are some)	who believed	and of them (are some)
مَنْ كَفَرَ	وَلَوْ شَاءَ اللَّهُ	مَا أَقْتَتَلُوا	
who disbelieved (denied)	and if Allah had willed	they would not have fought one another	

مَا يُرِيدُ ﴿٢٥٤﴾	وَلَكِنَّ اللَّهَ يَفْعَلُ
what He likes (wants)	[and] but Allah does

يَتَّيِّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

254. O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zālimūn* (wrongdoers).

يَتَّيِّهَا	الَّذِينَ ءَامَنُوا	أَنْفِقُوا مِمَّا	رَزَقْنَاكُمْ	مِنْ قَبْلِ	أَنْ يَأْتِيَ يَوْمٌ
O (you)	who believe	spend of that	We provided you	before	[that] a Day comes
لَا بَيْعٌ			فِيهِ	وَلَا خُلَّةٌ	وَلَا شَفْعَةٌ
(there will be) no bargaining (selling)			in it	nor friendship	nor intercession
وَالْكَافِرُونَ		هُمْ	الظَّالِمُونَ ﴿٢٥٤﴾		
and (it is) the disbelievers		[they]	(who are) the wrongdoers		

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

255. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *Kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (This Verse 2:255 is called *Ayāt-ul-Kursī*)

اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	الْحَيُّ	الْقَيُّومُ
Allah	(there is) no god	but He	the Ever-Living	the Sustainer & Protector
لَا تَأْخُذُهُ سِنَةٌ	وَلَا نَوْمٌ	لَهُ مَا فِي السَّمَوَاتِ	وَمَا	فِي السَّمَوَاتِ
slumber	nor sleep	to Him (belongs)	what	(is) in the heavens
وَمَا فِي الْأَرْضِ	مَنْ	ذَا	الَّذِي	يَشْفَعُ عِنْدَهُ
(is) on the earth	who (is)	that	who	can intercede with Him
إِلَّا بِإِذْنِهِ	يَعْلَمُ مَا	بَيْنَ	أَيْدِيهِمْ	
with His Permission	He knows what	(is) between	their hands	
وَمَا خَلْفَهُمْ	وَلَا يُحِيطُونَ	بِشَيْءٍ	مِّنْ عِلْمِهِ	
(is) after them	and they never encompass	anything	of His Knowledge	
إِلَّا بِمَا شَاءَ	وَسِعَ كُرْسِيُّهُ	السَّمَوَاتِ		
[of] what He willed	extends (overspreads)	the heavens		
وَالْأَرْضِ	وَلَا يَئُودُهُ	حِفْظُهُمَا		
and the earth	and (does) not weary Him	their upholding (guarding them)		
	وَهُوَ الْعَلِيُّ	الْعَظِيمُ		
	and He (is) the Most High	the Most Great		

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

لَا إِكْرَاهَ	فِي الدِّينِ	قَدْ تَبَيَّنَ	الرُّشْدُ
(there is) no compulsion	in the religion	verily has become distinct	the Right (Path)
مِنَ الْغَيِّ	فَمَنْ يَكْفُرُ	بِالطَّاغُوتِ	
from the wrong	hence whoever disbelieves (rejects)	in false deities (evil ones)	

وَيُؤْمِنُ	بِاللَّهِ	فَقَدْ اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَى
and believes	in Allah	then indeed he took hold	of the handhold	[the] firm
لَا أَنْفِصَامَ	هَآ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ
(there is) no breakage	for it	and Allah	(is) All-Hearer	All-Knower

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٥٧﴾

257. Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Tāghūt* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

يُخْرِجُهُم	وَلِيُّ الَّذِينَ ءَامَنُوا	اللَّهُ
He brings them out	(is the) Guardian (of) those who believed	Allah
أُولِيَائِهِمْ	وَالَّذِينَ كَفَرُوا	إِلَى النُّورِ
their guardians	and those who disbelieved	to [the] light
مِّنَ الظُّلُمَاتِ	إِلَى الظُّلُمَاتِ	الطَّاغُوتُ
from [the] darkness	to [the] darkness	(are) false deities (evil ones)
يُخْرِجُونَهُمْ	مِّنَ النُّورِ	أُولَٰئِكَ
they bring them out	from [the] light	those
أَصْحَابُ	النَّارِ	هُمْ
(are the) dwellers	(of) the Fire	they
فِيهَا	خَالِدُونَ	
in it	(will) abide forever	

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ
رَبِّیَ الَّذِی یُحِیْ وَیُمِیتُ قَالَ أَنَا أُحِیْ وَأُمِیتُ قَالَ إِبْرَاهِيمُ فَإِنَّكَ اللَّهُ یَأْتِی
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِی کَفَرَ وَاللَّهُ لَا یَهْدِی
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

258. Have you not looked at him who disputed with Ibrāhīm (Abraham) about

his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm (Abraham) said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are Zālimūn (wrongdoers).

أَلَمْ تَرَ		حَاجَّ إِبْرَاهِيمَ		إِلَى الَّذِي		فِي رَبِّهِ	
(have) you not looked?		disputed with Abraham		at him who		about his Lord	
أَنْ ءَاتَهُ اللَّهُ		إِذْ		أَلْمَلِكُ		قَالَ إِبْرَاهِيمُ	
because Allah had given (granted) him		when		the kingdom		Abraham said	
الَّذِي يُحْيِي		وَيُمِيتُ		قَالَ		أَنَا أُحْيِي	
(is) He Who gives life		and causes death		he said		I give life	
قَالَ إِبْرَاهِيمُ		فَإِنَّ اللَّهَ		يَأْتِي بِالشَّمْسِ		مِنَ الْمَشْرِقِ	
Abraham said		[then] verily Allah		brings the sun		from the east	
بِهَا		فَبُهِتَ		الَّذِي كَفَرَ			
it		so was defeated (confounded)		he who had disbelieved			
وَاللَّهُ		لَا يَهْدِي الْقَوْمَ		الظَّالِمِينَ			
and Allah		(does) not guide the people		(who are) wrongdoers			

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ. قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ. قَالَ بَل لَّبِثْتُ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long

did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allāh is Able to do all things."

أَوْ	كَأَلَّذِي	مَرَّ عَلَى قَرْيَةٍ	وَهِيَ	خَاوِيَةٌ	عَلَى عُرُوشِهَا
or	like the one who	passed by a town	and it	(had) tumbled	upon its roofs
قَالَ أَنَّى	يُحْيِي هَذِهِ اللَّهُ				بَعْدَ مَوْتِهَا
he said how	will Allah bring (restore) to life this (town)				after its death
فَأَمَاتَهُ اللَّهُ	مِائَةً	عَامٍ	ثُمَّ بَعَثَهُ		
so Allah caused him to die	(for) a hundred	years	then He raised him up (to life)		
قَالَ	كَمْ لَبِثْتُ		قَالَ	لَبِثْتُ يَوْمًا	
He asked	how long (did) you remain (dead)		he said	I remained (dead for) a day	
أَوْ بَعْضَ يَوْمٍ	قَالَ	بَل لَبِثْتُ	مِائَةً	عَامٍ	
or part	He said	nay you have remained (dead)	(for) a hundred	years	
فَانْظُرْ	إِلَى طَعَامِكَ	وَشَرَابِكَ	لَمْ يَتَسَنَّهْ		
then look	at your food	and your drink	they (did) not show change (get musty)		
وَانْظُرْ	إِلَى حِمَارِكَ	وَلِنَجْعَلَكَ	ءَايَةً	لِلنَّاسِ	
and look	at your donkey	and that We have made you	a sign	for the people	
وَانْظُرْ	إِلَى الْعِظَامِ	كَيْفَ	نُنَشِّرُهَا	ثُمَّ نَكْسُوهَا	
and look	at the bones	how	We will put them together	then We will clothe them	
لَحْمًا	فَلَمَّا	تَبَيَّنَ لَهُ	قَالَ	أَعْلَمُ	أَنَّ اللَّهَ
(with) flesh	then when	it became clear to him	he said	I know	that Allah
عَلَى كُلِّ		شَيْءٍ	قَدِيرٌ		
over every		thing	(is) All-Powerful		

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمِئِنَّ قُلُوبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

260. And (remember) when Ibrāhīm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He [Ibrāhīm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."

وَإِذْ قَالَ	إِبْرَاهِيمُ	رَبِّ	أَرِنِي	كَيْفَ
and (remember) when said	Abraham	my Lord	show me	how
تُحْيِي الْمَوْتَىٰ	قَالَ	أُولِمُ تُوْمِنُ	قَالَ بَلَىٰ	وَلَٰكِن
You give life to the dead	He said	[and] (do) you not believe?	he said yes	[and] but
لِّيَطْمِئِنَّ قُلُوبِي	قَالَ	فَخُذْ	أَرْبَعَةً مِّنَ الطَّيْرِ	فَصُرْهُنَّ
to satisfy my heart	He said	then take	of the birds	and cause them to incline
إِلَيْكَ	ثُمَّ أَجْعَلْ	عَلَىٰ كُلِّ	جَبَلٍ	مِّنْهُنَّ
to yourself	then put	on every	hill	of them
يَأْتِينَكَ	سَعِيًّا	وَاعْلَمْ	أَنَّ اللَّهَ	عَزِيزٌ حَكِيمٌ
they will come to you	(in) haste (flying)	and know	that Allah	(is) All-Mighty All-Wise

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا مَتًّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

261. The likeness of those who spend their wealth in the way of Allāh, is as the

likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. 262. Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

مَثَلٌ	الَّذِينَ	يُنْفِقُونَ أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ
(the) example (likeness)	(of) those who	spend their wealth	in (the) way (of) Allah
كَمَثَلِ	حَبَّةٍ	أَنْبَتَتْ سَبْعَ	سَنَابِلَ
(is the) example	(of) a grain	it grows seven	ears
سُنْبُلَةٍ	مِائَةٍ	وَاللَّهُ يُضَاعِفُ	
ear	(is) a hundred	and Allah multiples (gives manifold increase)	
لِمَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ
to whom He wills (pleases)	and Allah	(is) Munificent	All-Knower
أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ	ثُمَّ	مَا أَنْفَقُوا
their wealth	in (the) Way (of) Allah	then	what they spent
مِنَّا	وَلَا أَذَى	لَهُمْ	
(with) reminder of generosity	and neither (by) hurting (them) injury	for them	
أَجْرُهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ
(is) their reward	with their Lord	and (shall be) no fear	on them
		وَلَا هُمْ	يَحْزَنُونَ
		nor shall they grieve	

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

263. Kind words and forgiving (of faults) are better than *Sadaqah* (charity)

followed by injury. And Allāh is Rich (Free of all needs) and He is Most Forbearing. 264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.

قَوْلٌ	مَعْرُوفٌ	وَمَغْفِرَةٌ	خَيْرٌ	مِّنْ صَدَقَةٍ
a word	kind	and forgiving (of faults)	(are) better	than Sadaqah (charity)
يَتَّبِعَهَا	أَذَى	وَاللَّهُ	غَنِيٌّ	حَلِيمٌ
which is followed	(by) hurt (injury)	and Allah	(is) All-Sufficient (Rich)	All-Forbearing
يَتَّيُّهَا	الَّذِينَ آمَنُوا	لَا تُبْطِلُوا صَدَقَتِكُمْ	بِالْمَنِّ	
O (you)	who believe	(do) not render in vain your charities	with reminders (of it)	
وَالْأَذَى	كَالَّذِي	يُنْفِقُ مَالَهُ	رِثَاءَ	النَّاسِ
and causing hurt (injury)	like the one who	spends his wealth	to be seen	(of) men
وَلَا يُؤْمِنُ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	فَمَثَلُهُ
and (does) not believe	in Allah	and the Day	the Last	then his example (likeness)
كَمَثَلِ	صَفْوَانٍ	عَلَيْهِ تَرَابٌ	فَأَصَابَهُ	وَابِلٌ فَتَرَكَهُ
(is the) likeness	(of) a smooth rock	over it (is) dust	then fell on it	heavy rain then left it
صَلْدًا	لَّا يَقْدِرُونَ	عَلَى شَيْءٍ	مِّمَّا كَسَبُوا	وَاللَّهُ
bare	they have no control	over anything	of what they earned	and Allah
لَا يَهْدِي الْقَوْمَ		الْكَافِرِينَ		
(does) not guide the people		[the] deniers (disbelievers)		

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتُبَيْتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَكَانَتْ أَكْطَلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

265. And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.

وَمَثَلُ	الَّذِينَ	يُنْفِقُونَ أَمْوَالَهُمْ	ابْتِغَاءَ
and (the) likeness (example)	(of) those who	spend their wealth	seeking
مَرْضَاتِ اللَّهِ	وَتَثْبِيْتًا	مِّنْ أَنْفُسِهِمْ	كَمَثَلِ
(the) Pleasure (of) Allah	and (for) strengthening	of their souls	(is) like (the) example
جَنَّتُمْ	بِرَبْوَةٍ	أَصَابَهَا	وَإِلَّ
(of) a garden	on a hill	fell on it	heavy rain
لَمْ يَصِبْهَا	وَإِلَّ	فَطَلَّ	وَاللَّهُ
(did) not fall on it	heavy rain	then light rain	and Allah
يَمَّا تَعْمَلُونَ بَصِيرَةً			
(is) All-Seer of what you do			

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses) to you that you may give thought.

أَيُّودُ أَحَدُكُمْ	أَنْ تَكُونَ	لَهُ	جَنَّةٌ	مِّنْ نَّخِيلٍ	وَأَعْنَابٍ
(would) any of you wish?	that it be	for him	a garden	of date-palms	and grapes
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	لَهُ	فِيهَا	مِنْ كُلِّ	الثَّمَرَاتِ
flowing underneath it	rivers(streams)	for him	in it	(are) of all kinds (sorts)	(of) fruits

وَأَصَابَهُ	الْكِبَرُ	وَلَهُ	ذُرِّيَّةٌ	ضُعْفَاءُ
and has stricken (over taken) him	old age	and he has	children	weak
فَأَصَابَهَا	إِعْصَارٌ	فِيهِ	نَارٌ	فَأَحْتَرَقَتْ
then it is struck	(by) a whirlwind	in which (there is)	fire	then it is burnt
كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ	
thus Allah makes clear	to you	the Signs	so that you may give thought (reflect)	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِتَّائِذِينَ إِلَّا أَنْ تُمْضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٦٧﴾

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it except if you close your eyes and tolerate therein. And know that Allāh is Rich (Free of all needs), and Worthy of all praise.

يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	أَنْفِقُوا مِنْ طَيِّبَاتِ	مَا كَسَبْتُمْ	
O (you)	who believe	spend of (the) good things	which you have earned	
وَمِمَّا	أَخْرَجْنَا لَكُمْ	مِنَ الْأَرْضِ	وَلَا تَيَمَّمُوا الْخَبِيثَ	
and of what	We have produced for you	from the earth	and aim not at bad things	
مِنْهُ تُنْفِقُونَ	وَلَسْتُمْ	بِتَّائِذِينَ	إِلَّا أَنْ تُمْضُوا فِيهِ	
you spend of it	and you would not	take it	except in it that you overlook (defects)	
وَاعْلَمُوا	أَنَّ اللَّهَ	غَنِيٌّ	حَمِيدٌ	
and know	that Allah	(is) Most Sufficient	Most Praise-Worthy	

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٦٨﴾ يُوتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٦٩﴾ وَمَا أَنْفَقْتُمْ مِنْ

نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

268. *Shaitān* (Satan) threatens you with poverty and orders you to commit *Fahshā* (evil deeds, illegal sexual intercourse, sins); whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower. 269. He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in *Sadaqah* – charity for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all. And for the *Zālimūn* (wrongdoers) there are no helpers.

الشَّيْطَانُ	يَعِدُّكُمْ	الْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ
Satan	promises you	(of) poverty	and orders you	(of) indecency
وَاللَّهُ يَعِدُّكُمْ	مَغْفِرَةً	مِنْهُ	وَفَضْلًا	وَاللَّهُ
whereas Allah promises you	forgiveness	from Him	and bounty	and Allah
وَاسِعٌ	عَلِيمٌ	يُؤْتِي الْحِكْمَةَ	مَنْ يَشَاءُ	وَمَنْ
(is) All-Generous	All-Knowing	He grants the Wisdom	(to) whom He wills	and who
يُؤْتِي الْحِكْمَةَ	فَقَدْ أُوتِيَ خَيْرًا	كَثِيرًا	وَمَا يَذْكُرُ	
is granted the Wisdom	then indeed he is granted good	abundantly	but none remember	
إِلَّا أُولَؤُلَآءِ	الْأَلْبَابِ	وَمَا أَنْفَقْتُمْ	مِنْ نَفَقَةٍ	
except (the) people	(of) understanding	and whatever you spend	of (your) spendings	
أَوْ نَذَرْتُمْ	مِنْ نَذْرٍ	فَإِنَّ اللَّهَ يَعْلَمُهُ		
or you vow (to spend)	of (your) vows (to spend)	then indeed Allah knows that		
وَمَا	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ		
and (there are) not	for the wrongdoers	any helpers		

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ

فَلَا نَفْسِكُمْ وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٧٦﴾

271. If you disclose your *Sadaqāt* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do. 272. Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

إِنْ تَبْدُوا الصَّدَقَاتِ	فَنِعِمَّا	هِيَ	وَأِنْ تَخْفَوْهَا	وَتُؤْتُوهَا
if you declare (your) charity	then well	it (is)	but if you conceal it	and give it
الْفُقَرَاءَ	فَهُوَ	خَيْرٌ	لَكُمْ	وَيُكَفِّرُ
(to) the poor	then that	(is) better	for you	and He would atone
مِنْ سَيِّئَاتِكُمْ	وَاللَّهُ	بِمَا تَعْمَلُونَ خَيْرٌ	لَيْسَ عَلَيْكَ	
(some) of your bad deeds	and Allah	(is) Well-Aware of what you do	not upon you is	
هُدَاهُمْ	وَلَكِنَّ اللَّهَ يَهْدِي	مَنْ يَشَاءُ	وَمَا تُنْفِقُوا	
their guidance	[and] but Allah guides	whom He wills	and whatever you spend	
مِنْ خَيْرٍ	فَلَا نَفْسِكُمْ	وَمَا تُنْفِقُونَ	إِلَّا ابْتِغَاءَ	
of wealth	(it is) for yourselves	and you spend not	but seeking	
وَجْهِ اللَّهِ	وَمَا تُنْفِقُوا	مِنْ خَيْرٍ	يُؤَفَّ إِلَيْكُمْ	
(the) Face (of) Allah	and whatever you spend	of wealth	it will be repaid in full to you	
	وَأَنْتُمْ	لَا تُظْلَمُونَ		
	and you	will not be wronged		

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ

عَلَيْهِمُ ۖ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٣﴾

273. (Charity is) for *Fuqarā* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allāh knows it well. 274. Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

لِلْفُقَرَاءِ	الَّذِينَ أَحْصَرُوا	فِي سَبِيلِ اللَّهِ	لَا يَسْتَطِيعُونَ
for the poor	who are wrapped up	in (the) Way (of) Allah	they are not able
ضَرْبًا	فِي الْأَرْضِ	يَحْسَبُهُمْ	الْجَاهِلُ
(to) move about	in the earth	supposes (thinks) them	the unaware (the ignorant man)
أَغْنِيَاءَ	مِنَ التَّعَفُّفِ	تَعْرِفُهُمْ	بِسِيمَتِهِمْ
wealthy	because of modesty	you know them	by their mark
النَّاسِ	إِلْحَاقًا	وَمَا تُنْفِقُوا	مِنْ خَيْرٍ
(the) people	with importunity	and whatever you spend	of wealth
فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ	الَّذِينَ يُنْفِقُونَ	أَمْوَالَهُمْ
then indeed Allah	(is) All-Knower about that	those who spend	their wealth
بِاللَّيْلِ	وَالنَّهَارِ	سِرًّا	وَعَلَانِيَةً
by night	and (by) day	secretly	and openly
عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ
with	and (shall be) no fear	on them	nor shall they grieve

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبَطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

275. Those who eat *Ribā* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitān* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribā*," whereas Allāh has permitted trading and forbidden *Ribā*. So, whosoever receives an admonition from his Lord and stops eating *Ribā*, shall not be punished for the past; his case is for Allāh (to judge); but whoever returns (to *Ribā*), such are the dwellers of the Fire – they will abide therein forever.

الَّذِينَ	يَأْكُلُونَ الرِّبَا	لَا يَقُومُونَ	إِلَّا	كَمَا	يَقُومُ
those who	devour interest (usury)	they will not stand	except	like	stands
الَّذِي	يَتَخَبَّطُهُ	الشَّيْطَانُ	مِنَ الْمَسِّ	ذَلِكَ	بِأَنَّهُمْ قَالُوا
he whom	confounded [him]	Satan	with (his) touch	that (is)	because they said
إِنَّمَا الْبَيْعُ	مِثْلُ	الرِّبَا	وَأَحَلَّ اللَّهُ الْبَيْعَ		
only the trade	(is) like	the interest	while Allah made lawful the trade		
وَحَرَّمَ الرِّبَا	فَمَنْ	جَاءَهُ	مَوْعِظَةٌ	مِّن رَّبِّهِ	
and made unlawful the interest	so whoever	received	an admonition	from his Lord	
فَأَنهَى	فَلَهُ	مَاسَلَفَ	وَأَمْرُهُ		
and he refrained	then for him (is)	what is (in the) past	and his case (is left)		
إِلَى اللَّهِ	وَمَنْ عَادَ	فَأُولَئِكَ	أَصْحَابُ	النَّارِ	
to Allah	but whoever repeated	then those	(are the) dwellers	(of) the Fire	
هُمْ		فِيهَا	خَالِدُونَ ﴿٢٧٦﴾		
they		in it	(will) abide forever		

يَمَحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

276. Allāh will destroy *Ribā* and will give increase for *Sadaqāt* (deeds of charity,

alms). And Allāh likes not the disbelievers, sinners. 277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

وَاللَّهُ	وَيَرْبِي الصَّدَقَاتِ	يَمْحَقُ اللَّهُ الرِّبَا		
and Allah	and gives increase to (deeds of) charity	Allah destroys the interest		
إِنَّ الَّذِينَ ءَامَنُوا	أَتِمْ	كَفَّارٍ	لَا يُحِبُّ كُلَّ	
indeed those who believed	sinners	ungrateful	(does) not like all	
وَأَتَوْا الزَّكَاةَ	وَأَقَامُوا الصَّلَاةَ	وَعَمِلُوا الصَّالِحَاتِ		
and gave (paid) Zakat	and established (Salat) the prayer	and did righteous deeds		
وَلَا خَوْفٌ	رَبِّهِمْ	عِنْدَ	أَجْرُهُمْ	لَهُمْ
and (shall be) no fear	their Lord	with	(is) their reward	for them
	وَلَا هُمْ يَحْزَنُونَ	عَلَيْهِمْ		
	nor shall they grieve	on them		

يَتَّيِّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٨١﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٨٢﴾ وَإِن كَانِ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٣﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨٤﴾

278. O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Ribā* (from now onward), if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allāh and His Messenger (ﷺ) but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). 280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. 281.

And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	اتَّقُوا اللَّهَ	وَذَرُوا	مَا بَقِيَ	مِنَ الرِّبَا
O (you)	who believe	fear Allah	and give up	what remained	of interest
إِنْ كُنْتُمْ مُؤْمِنِينَ	فَإِنْ	لَّمْ تَفْعَلُوا	فَإِذْنُوا	يَحْرِبِ	
if you are believers	but if	you (do) not do (it)	then be warned (permitted)	of war	
مِّنَ اللَّهِ	وَرَسُولِهِ	وَإِنْ تُبْتَئُوا	فَلََكُمْ		
from Allah	and His Messenger	and if you repent	then for you (you shall have)		
رءُوسُ أَمْوَالِكُمْ	لَا تَظْلِمُونَ	وَلَا تُظْلَمُونَ			
(are) your capital sums	you do not wrong	and you will not be wronged			
وَإِنْ كَانَتْ ذُو عُسْرَةٍ	فَنَظِرَةٌ	إِلَىٰ مِيسْرَةٍ	وَأَنْ تَصَدَّقُوا		
and if (debtor) is in difficulty	then delay	until (his) ease	and that you give Charity		
خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ	وَأَتَّقُوا يَوْمًا	
(is) better	for you	if you did	know	and fear the Day	
تُرْجَعُونَ	فِيهِ	إِلَى اللَّهِ	ثُمَّ تُوفَّىٰ	كُلُّ	
you shall be brought back	wherein	to Allah	then shall be paid in full	every	
نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	لَا يُظْلَمُونَ		
soul	what it earned	and they	shall not be wronged		

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاسْكُتُوا وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِّجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا

يَا بَشَرُ الشُّهَادَةِ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ
 ذَلِكَمُ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً
 حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا
 تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا
 اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, except when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allāh; and Allāh teaches you. And Allāh is All-Knower of everything.

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	إِذَا تَدَايَنْتُمْ	بِدَيْنٍ	إِلَى أَجَلٍ
O (you)	who believe	when you contract from one another	a debt	for a period
مُسَمًّى	فَاكْتُبُوهُ	وَلْيَكْتُبْ بَيْنَكُمْ	كَاتِبٌ	بِالْمَعْدِلِ
fixed	so write it down	and let write (it) down between you	a scribe	in justice
وَلَا يَأْبَ كَاتِبٌ	أَنْ يَكْتُبَ	كَمَا عَلَّمَهُ اللَّهُ		
and a scribe should not refuse	to write (it) down	as Allah has taught him		

فَلْيَكْتُبْ	وَلْيُمْلِلِ الَّذِي عَلَيْهِ	الْحَقُّ	وَلْيَتَّقِ اللَّهَ
so let him write	and let dictate the one	on whom	(is) the liability
رَبَّهُ،	وَلَا يَبْخَسْ	مِنْهُ	شَيْئًا
his Lord	and diminish not	of it	anything
أَلْحَقُّ	سَفِيهًا	أَوْ ضَعِيفًا	أَوْ لَا يَسْتَطِيعُ
(is) the liability	(of) low understanding	or weak	or not capable
فَلْيُمْلِلِ وَلِيُّهُ،	بِالْعَدْلِ	وَأَسْتَشْهِدُوا شَهِيدَيْنِ	
then let his guardian dictate	in justice	and call two witnesses for evidence	
مِنْ رِّجَالِكُمْ	فَإِنْ	لَمْ يَكُنَا رَجُلَيْنِ	فَرَجُلٌ
of your men	and if	two men not be available	then a man
مِمَّنْ تَرْضَوْنَ	مِنَ الشُّهَدَاءِ	أَنْ تَضِلَّ إِحْدَاهُمَا	
of those you agree	of witnesses	(so) that (if) one of the two (women) errs	
فَتُذَكَّرُ إِحْدَاهُمَا	الْأُخْرَى	وَلَا يَأْبَ الشُّهَدَاءُ	
then reminds one of them (two women)	other	and the witnesses should not refuse	
إِذَا مَدَّعَوْا	وَلَا تَسْمَوُا	أَنْ تَكُنُبُوهُ	صَغِيرًا
when they are called	and (do) not become weary	that you write it down	small
أَوْ كَبِيرًا	إِلَى أَجَلِهِ	ذَلِكَ	أَقْسَطُ
or large	for its period	that	(is) more just (fairest)
وَأَقْوَمُ	لِلشَّهَادَةِ	وَأَدْنَى	إِلَّا
and more reliable	for evidence	and nearer (to)	except
أَنْ تَكُونَ تِجَارَةً	حَاضِرَةً	تُدِيرُونَهَا	بَيْنَكُمْ
that it be a trade	present	you carry it out	among yourselves
عَلَيْكُمْ	جُنَاحٌ	أَلَّا تَكُنُبُوا	وَأَشْهَدُوا
on you	any sin	that you (do) not write it down	but take witnesses
إِذَا تَبَايَعْتُمْ	وَلَا يُضَارَّ كَاتِبٌ	وَلَا شَهِيدٌ	
when you trade with one another	let neither (the) scribe suffer harm	nor witness	

وَأَتَّقُوا اللَّهَ	بِكُمْ	فُسُوقٌ	فَإِنَّهُ	وَإِنْ تَفْعَلُوا
and fear Allah	on your part	(is) wickedness	then indeed it	and if you do (it)
وَيَعْلَمُكُمْ اللَّهُ	بِكُلِّ شَيْءٍ	وَاللَّهُ	عَلِيمٌ	
and Allah teaches you	of every thing	and Allah	(is) All-Knower	

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَتَى مِنْ بَعْضِكُمْ بَعْضًا فليؤدِّ الَّذِي أَوْثَمَ أَمَنَتَهُ، وَلْيَتَّقِ اللَّهَ رَبَّهُ، وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ عَنِ اللَّهِ قَلْبُهُ، وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوُهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allāh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do. 284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.

وَإِنْ كُنْتُمْ	عَلَى سَفَرٍ	وَلَمْ تَجِدُوا كَاتِبًا	فَرِهَنْ	مَقْبُوضَةً
and if you are	on a journey	and you (did) not find a scribe	then a pledge	in hand
فَإِنْ أَتَى مِنْ بَعْضِكُمْ	بَعْضًا	فليؤدِّ	الَّذِي أَوْثَمَ	أَمَنَتَهُ
but if any of you trusted	another	then let fulfil	one who is trusted	his trust
وَلْيَتَّقِ اللَّهَ	رَبَّهُ	وَلَا تَكْتُمُوا الشَّهَادَةَ	وَمَنْ	
and let him fear Allah	his Lord	and conceal not the evidence	and who	
يَكْتُمْهَا	عَنِ اللَّهِ	وَاللَّهُ	بِمَا تَعْمَلُونَ	عَلِيمٌ
then surely [he] conceals it	(is) sinful	and Allah his heart	(is) All-knower of what you do	

وَأِنْ تَبَدُّوا	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	لِلَّهِ مَا					
and if you declare	(is) in the earth	and what	(is) in the heavens	for Allah (is) what					
يُحَاسِبُكُمْ بِهِ اللَّهُ	أَوْ تَخْفَوْهُ	فِي أَنْفُسِكُمْ	مَا						
Allah	for it	will call you to account	or you conceal it	(is) in your own selves	what				
وَاللَّهُ	مَنْ يَشَاءُ	وَيُعَذِّبُ	لِمَنْ يَشَاءُ	فَيَغْفِرُ					
and Allah	whom He wills	and will punish	[to] whom He wills	then He will forgive					
<table><tr><td>عَلَى كُلِّ شَيْءٍ قَدِيرٌ</td></tr><tr><td>(is) All-Powerful</td><td>thing</td><td>over every</td></tr></table>						عَلَى كُلِّ شَيْءٍ قَدِيرٌ	(is) All-Powerful	thing	over every
عَلَى كُلِّ شَيْءٍ قَدِيرٌ									
(is) All-Powerful	thing	over every							

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نَفَرَقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

285. The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) “We make no distinction between one and another of His Messengers” – and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”

ءَامَنَ الرَّسُولُ	بِمَا أُنزِلَ	إِلَيْهِ	مِنْ رَبِّهِ	وَالْمُؤْمِنُونَ
the Messenger believed	in what was sent down	to him	from his Lord	and the believers
كُلُّ ءَامَنَ بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ	وَرُسُلِهِ	
all believed in Allāh	and His Angels	and His Books	and His Messengers	
لَا نَفَرَقَ بَيْنَ	أَحَدٍ	مِنْ رُسُلِهِ	وَقَالُوا	
we (do) not make distinction between	anyone	of His Messengers	and they said	
سَمِعْنَا وَأَطَعْنَا	غُفْرَانَكَ	رَبَّنَا	وَإِلَيْكَ	الْمَصِيرُ
and we obeyed	we heard	(we seek) Your forgiveness	our Lord	and to You (is) the return

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا

لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِيصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maulā (Patron, Supporter and Protector) and give us victory over the disbelieving people.

لَا يُكَلِّفُ اللَّهُ نَفْسًا		إِلَّا أَوْسَعَهَا		لَهَا		مَا كَسَبَتْ	
Allah (does) not burden any soul		but (to) its capacity		for it		(is) what it earned (good)	
وَعَلَيْهَا		مَا أَكْتَسَبَتْ		رَبَّنَا		لَا تُؤَاخِذْنَا	
and against it		(is) what it earned (evil)		our Lord		punish us not	
إِنْ نَسِينَا		أَوْ أَخْطَأْنَا		رَبَّنَا		وَلَا تَحْمِلْ عَلَيْنَا	
if we forgot		or we committed mistakes		our Lord		and (do) not lay on us	
كَمَا حَمَلْتَهُ		عَلَى الَّذِينَ		مِنْ قَبْلِنَا		رَبَّنَا	
as which You laid		on those who		(were) before us		our Lord	
وَلَا تُحَمِّلْنَا		مَا		لَا طَاقَةَ		لَنَا	
and (do) not lay on us (burdens)		(of) which		no power		we have	
وَاعْفُ		عَنَّا		وَأَعْفِرْ		لَنَا	
and pardon		[from] us		and forgive		[for] us	
مَوْلَانَا		فَانصُرْنَا		عَلَى الْقَوْمِ		الْكَافِرِينَ	
our Protector		so grant us victory		over the people		disbelieving	

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ ۝ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۝ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۝ وَاللَّهُ عَزِيزٌ ذُو انْقِصَامٍ ۝ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝

Sūrah Al 'Imrān (The Family of 'Imrān) 3

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. Allāh! *Lā ilāha illa Hurva* (none has the right to be worshipped but He), *Al-Hayyuul-Qayyūm* (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur'ān) to you (Muhammad ﷺ) with truth, confirming what came before it. And He sent down the Taurāt (Torah) and the Injil (Gospel), 4. Aforetime, as a guidance to mankind. And He sent down the Criterion [of judgement between right and wrong (this Qur'ān)]. Truly, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, for them there is a severe torment; and Allāh is All-Mighty, All-Able of Retribution. 5. Truly, nothing is hidden from Allāh, in the earth or in the heaven.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		الْكَتَابِ		الْقَيُّومِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْعَمَّ	اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	الْحَيُّ	الْقَيُّومُ
Alif-Lam-Mim	Allah	(there is) no god	but He	the Ever-Living	the Sustainer
نَزَلَ عَلَيْكَ		الْكِتَابَ	بِالْحَقِّ	مُصَدِّقًا	لِّمَا
He sent down to you		the Book	with truth	confirming	what
(is) before it					

هَدًى	مِنْ قَبْلُ	وَالْإِنْجِيلَ	وَأَنْزَلَ التَّوْرَةَ
(as) a guidance	before (this)	and the Gospel	and He sent down the Torah
إِنَّ الَّذِينَ كَفَرُوا	وَأَنْزَلَ الْفُرْقَانَ		لِلنَّاسِ
indeed those who disbelieved	and He sent down the Criterion (the Qur'ān)		for mankind
عَزِيزٌ	وَاللَّهُ	شَدِيدٌ	عَذَابٌ
(is) All-Mighty	and Allah	severe	(is) a torment
لَهُمْ	بِآيَاتِ اللَّهِ	فِي الْوُرُودِ	لَهُمْ
for them	in (the) Verses (of) Allah	for them	for them
دُونِ أَنْقَامٍ	إِنَّ اللَّهَ	لَا يَخْفَى	عَلَيْهِ شَيْءٌ
All-Able of Retribution	indeed Allah	is not hidden	anything
فِي الْأَرْضِ		وَلَا	فِي السَّمَاءِ
in the earth		and not	in the heaven

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۖ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَّهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۚ

6. He it is Who shapes you in the wombs as He wills. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. 7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkām* (commandments), *Al-Farā'id* (obligatory duties) and *Al-Hudūd* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.

هُوَ	الَّذِي	يُصَوِّرُكُمْ	فِي الْأَرْحَامِ	كَيْفَ يَشَاءُ	لَا إِلَهَ
He (it is)	Who	shapes you	in the wombs	how He wills	(there is) no god
إِلَّا هُوَ	الْعَزِيزُ	الْحَكِيمُ	هُوَ	الَّذِي	أَنْزَلَ عَلَيْكَ
but He	the All-Mighty	the All-Wise	(it is) He	Who	sent down to you
الْكِتَابِ	مِنْهُ	ءَايَاتٍ	مُحْكَمَاتٍ	هُنَّ	أُمُّ
the Book	of it	(are) Verses	absolutely clear	which (are)	(the) basis
وَأُخَرُ	مُتَشَبِهَاتٍ	فَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	زَيْغٌ	
and others	(are) not clear	so as for those	in whose hearts	(is) perversity	
فَيَتَّبِعُونَ	مَا تَشَبَّهَ	مِنْهُ	ابْتِغَاءَ	الْفِتْنَةِ	وَابْتِغَاءَ
[so] they follow	what is unclear	of it	seeking	[the] mischief	and seeking
تَأْوِيلِهِ	وَمَا يَعْلَمُ تَأْوِيلَهُ	إِلَّا اللَّهُ			
its (real) meaning	and (does) not know its (real) meaning	except Allah			
وَالرَّاسِخُونَ	فِي الْعِلْمِ	يَقُولُونَ	ءَأَمَّا بِهِ	كُلُّ	
and those who are firmly rooted	in knowledge	they say	we believe in it	all	
مِّنْ عِنْدِ	رَبِّنَا	وَمَا يَذْكُرُ	إِلَّا	أُولَئِكَ	الْأَلْبَابِ
(is) from	our Lord	but (do) not heed	except	men	(of) understanding

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." 9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise." 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.

رَبَّنَا	لَا تُغَيِّرْ قُلُوبَنَا	بَعْدَ	إِذَا	هَدَيْتَنَا	وَهَبْ
our Lord	(do) not deviate our hearts	after	[when]	You have guided us	and grant
لَنَا	مِنْ لَدُنْكَ	رَحْمَةً	إِنَّكَ	أَنْتَ الْوَهَّابُ	رَبَّنَا
[to] us	from Yourself	mercy	indeed You	[You] (are) the Bestower	our Lord
إِنَّكَ	جَامِعٌ	النَّاسِ	لِيَوْمٍ	لَا رَيْبَ	فِيهِ
surely You	(will) gather	mankind	on a Day	(there is) no doubt	in it
لَا يُخْلِفُ	الْمِيعَادَ	إِنَّ الَّذِينَ كَفَرُوا			
(does) not break	(His) Promise	indeed those who disbelieved			
عَنْهُمْ	أَمْوَالُهُمْ	وَلَا أَوْلَادُهُمْ	مِنْ اللَّهِ شَيْئًا	وَأُولَئِكَ	
[for] them	their wealth	and not their offspring	anything from Allah	and those	
هُمْ	وَقُودُ	النَّارِ			
[they]	(are) fuel	(of) the Fire			

كَذَابِ ۖ آلِ فِرْعَوْنَ ۚ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ اللَّتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ ۖ يَرَوْنَهُمْ مِثْلِهِمْ رَأَىٰ الْعَيْنُ ۖ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ ۖ مَنْ يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allāh seized (destroyed) them for their sins. And Allāh is Severe in punishment. 12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allāh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their

number (although they were thrice their number). And Allāh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand.

كَذَابٍ	ءَالٍ	فِرْعَوْنَ	وَالَّذِينَ	مِنْ قَبْلِهِمْ
like (the) behaviour	(of the) people	(of) Pharaoh	and those	before them
كَذَّبُوا بِآيَاتِنَا	فَأَخَذَهُمُ اللَّهُ	يَذُنُّهُمْ	وَاللَّهُ	
they belied Our Verses (revelation)	so Allah seized them	for their sins	and Allah	
شَدِيدٌ	أَلْعَابِ	قُلْ	لِلَّذِينَ كَفَرُوا	سَتُغْلَبُونَ
(is) Severe	(in) punishment	say	to those who disbelieved	you shall be over powered
وَتُحْشَرُونَ	إِلَىٰ جَهَنَّمَ	وَيَسِّرَ الْيَمَّادُ	قَدْ كَانَ	لَكُمْ
and gathered	to Hell	and (that) is an evil resting place	indeed was	for you
ءَايَةٌ	فِي فِتْنَتَيْنِ	الَّتَقَتَا	فِيهِ تَقْتُلُ	
a sign	in two groups which met (in combat)		one group was fighting	
فِي سَبِيلِ اللَّهِ	وَأُخْرَىٰ	كَافِرَةٌ	يَرَوْنَهُمْ	
in (the) Way (of) Allah	and the other	(was of) disbelievers	they were seeing them	
مَثَلَيْهِمْ	رَأَىٰ أَلْعَيْنِ	وَاللَّهُ يُؤَيِّدُ	بِنَصْرِهِ	مَنْ يَشَاءُ
twice of them	(with) their own eyes	and Allah supports	with His Victory	whom He wills
إِنَّ فِي ذَلِكَ	لَعِبْرَةً	لِّأُولِي	الْأَبْصَارِ	
indeed	surely (is) a lesson	for those who have	(understanding) eyes (to see)	

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْأَفْئِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١٦﴾ قُلْ أُوْنِيْكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا
عِندَ رَبِّهِمْ جَنَّتْ جَنَّتْ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٧﴾

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqūn* (the pious) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwājun Mutahharatun* (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves."

زَيْنَ النَّاسِ	حُبُّ	الشَّهَوَاتِ	مِنَ النِّسَاءِ	وَالْبَنِينَ
beautified for people is	(the) love	(of) things they covet	from women	and children
وَالْقَنْطِيرِ	الْمُقَنْطَرَةِ	مِنَ الذَّهَبِ	وَالْفِضَّةِ	وَالْحَيْلِ
and heaps	stored up	of gold	and silver	and horses
وَالْأَنْعَمِ	وَالْحَرْثِ	ذَلِكَ	مَتَعُ	الْحَيَاةِ
and cattle	and tilled land	that (are)	possessions	(of) the life
وَاللَّهِ	عِنْدَهُ	حُسْنٌ	الْمَأْتَابِ	قُلْ
but Allah	with Him	(is the) excellent	abode to return	say
بِخَيْرٍ	مِّنْ ذَلِكَ	لِلَّذِينَ اتَّقَوْا	عِنْدَ	رَبِّهِمْ
of better	than that	for those who fear	with	their Lord
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَأَزْوَاجٌ
flow beneath which	[the] rivers	they (will) abide forever	therein	and spouses
مُطَهَّرَةٌ	وَرِضْوَانٌ	مِّنَ اللَّهِ	وَاللَّهُ	بَصِيرٌ
pure	and Pleasure	of Allah	and Allah	(is) All-Seer of (His) slaves

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ
وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ
اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allāh. Those who spend (give the *Zakāt* and alms in the way of Allāh) and those who pray and beg Allāh's Pardon in the last hours of the night. 18. Allāh bears witness that *Lā ilāha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

الَّذِينَ يَقُولُونَ رَبَّنَا	إِنَّا آمَنَّا	فَاغْفِرْ	لَنَا	ذُنُوبَنَا
those who say	indeed we have believed	so forgive	[for] us	our sins
وَقِنَا	عَذَابَ	النَّارِ	الصَّابِرِينَ	وَالصَّادِقِينَ
and save us	(from the) punishment	(of) the Fire	the patient	and the truthful
وَالْقَانِتِينَ	وَالْمُنْفِقِينَ	وَالْمُسْتَغْفِرِينَ		
and the obedient	and those who spend	and those who pray for forgiveness		
بِالْأَسْحَارِ	شَهِدَ اللَّهُ أَنَّهُ	لَا إِلَهَ	إِلَّا هُوَ	
in the early morning	Allah bears witness that	(there is) no god	but He	
وَالْمَلَائِكَةُ	وَأُولُوا	الْعِلْمِ	قَائِمًا	بِالْقِسْطِ
and the angels	and men	(of) knowledge	standing firm	on justice
لَا إِلَهَ	إِلَّا هُوَ	الْعَزِيزُ	الْحَكِيمُ	
(that there is) no god	but He	the All-Mighty	the All-Wise	

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بَيَّاتٍ اللَّهُ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

19. Truly, the religion with Allāh is Islam. Those who were given the Scripture (Jews and Christians) did not differ except out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, then surely, Allāh is Swift in calling to account. 20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allāh (in Islam), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) slaves.

إِنَّ الدِّينَ	عِنْدَ اللَّهِ	الْإِسْلَامَ	وَمَا اخْتَلَفَ	الَّذِينَ أُوتُوا
truly the religion	with Allah	(is) Islam	and (did) not differ	those who were given
الْكِتَابَ	إِلَّا	مِنْ بَعْدِهَا	جَاءَهُمْ	الْعِلْمَ
the Scripture	except	after	had come to them	[the] knowledge
بَغْيًا	بَيْنَهُمْ	وَمَنْ يَكْفُرْ	بَيَّاتِ اللَّهِ	
(through) transgression	among themselves	and who disbelieves	in (the) Signs (of) Allah	
فَإِنَّ اللَّهَ	سَرِيعٌ	الْحِسَابِ	فَإِنْ حَاجُّوكَ	فَقُلْ
then verily Allah	(is) Swift	(in) reckoning	so if they argued with you	then say
أَسَلَّمْتُ وَجْهِي	لِلَّهِ	وَمَنْ	اتَّبَعَنِي	وَقُلْ
I have submitted my face	to Allah	and who	followed me	and say
لِلَّذِينَ أُوتُوا	الْكِتَابَ	وَالْأُمِّيِّينَ	ءَأَسَلَّمْتُ	
to those who were given	the Scripture	and illiterates	(do) you submit yourselves?	
فَإِنْ أَسَلَّمُوا	فَقَدْ أَهْتَدَوْا	وَإِنْ تَوَلَّوْا	فَإِنَّمَا	
so if they submit	then indeed they are rightly guided	but if they turn away	then only	
عَلَيْكَ	أَبْلَغُ	وَاللَّهُ	بَصِيرٌ بِالْعِبَادِ	
upon you	(is) to convey	and Allah	(is) All-Seer of (His) slaves	

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ

الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾
 الَّذِينَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾
 أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ
 يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

21. Verily, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and kill the Prophets without right, and kill those men who order just dealings,... then announce to them a painful torment.
 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ		بَيِّنَاتٍ مِّنَ اللَّهِ		إِنَّ الَّذِينَ يَكْفُرُونَ	
without		and slay the Prophets		in (the) Verses (of) Allāh	
verily those who disbelieve		حَقِّ		وَيَقْتُلُونَ الَّذِينَ	
right		and slay those who		of the people	
فَبَشِّرْهُمْ		بِعَذَابٍ أَلِيمٍ ﴿٢١﴾		أُولَئِكَ	
then give them tidings		of a torment		they	
أُولَئِكَ		أَلِيمٍ ﴿٢١﴾		أُولَئِكَ	
painful		they		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
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they		أُولَئِكَ		أُولَئِكَ	
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they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
they		أُولَئِكَ		أُولَئِكَ	

يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. 25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. 26. Say (O Muhammad ﷺ): "O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

ذَٰلِكَ	بِأَنَّهُمْ قَالُوا	لَن تَمَسَّنَا	النَّارُ	إِلَّا أَيَّامًا	مَّعْدُودَاتٍ
this	(is) because they say	will never touch us	the Fire	but (for) days	numbered
وَعَرَّهُمْ	فِي دِينِهِمْ	مَا كَانُوا	يَفْتَرُونَ ﴿٢٤﴾	كَيْفَ	
and deceived them	in their religion	what they used to	invent	then how	
إِذَا	جَمَعْنَاهُمْ	لِيَوْمٍ	لَّا رَيْبَ	فِيهِ	
when	We shall gather them	on a Day	(there is) no doubt	about which	
وُفِّيَتْ	كُلُّ	نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	
and would be paid in full	every	person	what he has earned	and they	
لَا يُظْلَمُونَ ﴿٢٥﴾	قُلِ اللَّهُمَّ	مَلِكُ	الْمُلْكِ	تُؤْتِي الْمُلْكَ	
would not be wronged	say O Allah	Lord	(of) the dominion	You give the dominion	
مَنْ تَشَاءُ	وَتَنْزِعُ الْمُلْكَ	مِمَّن تَشَاءُ	وَتُعِزُّ		
(to) whom You will	and take away the dominion	from whom You will	and You exalt		
مَنْ تَشَاءُ	وَتُذِلُّ	مَنْ تَشَاءُ	بِيَدِكَ	الْخَيْرُ	
whom You will	and You humiliate	whom You will	in Your Hand	(is) the good	

إِنَّكَ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ	
verily You	over every thing	All-Powerful (are)	

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً ۚ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). 28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment), and to Allāh is the final return.

تُولِجُ اللَّيْلَ	فِي النَّهَارِ	وَتُولِجُ النَّهَارَ	فِي اللَّيْلِ
You enter the night	into the day	and You enter the day	into the night
وَتُخْرِجُ الْحَيَّ	مِنَ الْمَيِّتِ	وَتُخْرِجُ الْمَيِّتَ	مِنَ الْحَيِّ
and You bring the living	out of the dead	and You bring the dead	out of the living
وَتَرْزُقُ	مَنْ تَشَاءُ	بِغَيْرِ	حِسَابٍ ﴿٢٧﴾
and You give sustenance	(to) whom You will	without	measure (account)
لَا يَتَّخِذِ الْمُؤْمِنُونَ	الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ الْمُؤْمِنِينَ
let not the believers take	the disbelievers	(as their) allies	(of) the believers instead
وَمَنْ	يَفْعَلْ ذَلِكَ	فَلَيْسَ	مِنَ اللَّهِ
and whoever	does that	then he is not	from Allah
إِلَّا	فِي شَيْءٍ	إِلَّا	أَنْ تَتَّقُوا مِنْهُمْ تُقَةً ۚ
except	in anything	except	that you fear from them
وَيُحَذِّرُكُمُ اللَّهُ	نَفْسَهُ ۚ	وَيُحَذِّرُكُمُ اللَّهُ	نَفْسَهُ ۚ
and Allah warns you	(for) protection	and Allah warns you	(of) Himself

وَالِىَّ اللَّهُ الْمَصِيرُ ﴿٢٩﴾

and to Allah (is) the final return

قُلْ إِنْ تَخْشَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْشِرُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾

29. Say (O Muhammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is Able to do all things." 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself (His punishment) and Allāh is full of kindness to (His) slaves.

قُلْ	إِنْ تَخْشَوْنَ	مَا	فِي صُدُورِكُمْ	أَوْ تُبْشِرُوهُ	يَعْلَمُهُ اللَّهُ
say	whether you conceal	what	(is) in your breasts	or you reveal it	Allah knows it
وَيَعْلَمُ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَاللَّهُ	
and He knows what	(is) in the heavens	and what	(is) in the earth	and Allah	
عَلَى كُلِّ شَيْءٍ	قَدِيرٌ ﴿٣٠﴾	يَوْمَ	تَجِدُ كُلُّ	نَفْسٍ	
thing over every	(is) All-Powerful	(on the) Day (when)	shall find every	soul	
مَّا عَمِلَتْ	مِنْ خَيْرٍ	مُحْضَرًا	وَمَا عَمِلَتْ	مِنْ سُوءٍ	
what it has done	of good	confronted	and what it has done	of evil	
تَوَدُّ لَوْ	أَنَّ بَيْنَهَا	وَبَيْنَهُ	أَمَدًا	بَعِيدًا	
it will wish [if]	that (there were) between it	and between that	a distance	great	
وَيُحَذِّرُكُمُ اللَّهُ	نَفْسَهُ	وَاللَّهُ	رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾		
and Allah warns you	(of) Himself	and Allah	(is) Very Kind to (His) slaves		

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣١﴾ إِنَّ اللَّهَ أَصْطَفَىٰ
 ءَادَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ ʿIMRĀNَ عَلَى الْعَالَمِينَ ﴿٣٢﴾ ذُرِّيَّةٌ مِّنْ بَعْضِ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٣﴾

31. Say (O Muhammad ﷺ to mankind): "If you (really) love Allāh, then follow me (i.e. accept Islamic Monotheism, follow the Qur'ān and the *Sunnah*), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful." 32. Say (O Muhammad ﷺ): "Obey Allāh and the Messenger (Muhammad ﷺ)." But if they turn away, then Allāh does not like the disbelievers. 33. Allāh chose Adam, Nūh (Noah), the family of Ibrāhīm (Abraham) and the family of ʿImrān above the ʿĀlamīn (mankind and jinn) (of their times). 34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.

قُلْ	إِنْ كُنْتُمْ	تُحِبُّونَ اللَّهَ	فَاتَّبِعُونِي	يُحِبِّكُمْ اللَّهُ	وَيَغْفِرَ	لَكُمْ
say	if you	love Allah	then follow me	Allah would love you	and forgive	[for] you
ذُنُوبَكُمْ	وَاللَّهُ	عَفُورٌ	رَّحِيمٌ ﴿٣١﴾	قُلْ	أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ	
your sins	and Allah	(is) All-Forgiving	Most Merciful	say	obey Allah and the Messenger	
فَإِنْ تَوَلَّوْا	فَإِنَّ اللَّهَ	لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾				
and if they turn away	then indeed Allah	(does) not like the disbelievers				
إِنَّ اللَّهَ أَصْطَفَىٰ ءَادَمَ	وَنُوحًا	وَآلَ إِبْرَاهِيمَ	وَآلَ ʿIMRĀNَ			
truly Allah chose Adam	and Noah	and (the) family	(of) Abraham			
عِمْرَانَ	عَلَى الْعَالَمِينَ ﴿٣٣﴾	ذُرِّيَّةٌ	بَعْضُهَا	مِنْ بَعْضٍ ۚ		
(of) Imran	above the mankind	offspring	some of them	from (the) others		
وَاللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٣٤﴾				
and Allah	(is) All-Hearing	All-Knowing				

إِذْ قَالَتِ امْرَأَتُ ʿIMRĀNَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ
 الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ

الَّذِكْرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٥﴾

35. (Remember) when the wife of ʿImrān said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.” 36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I have given birth to a female child,” – and Allāh knew better what she brought forth, – “And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allāh) for her and for her offspring from Shaitān (Satan), the outcast.”

إِذْ قَالَتْ	أَمْرَأْتُ	عِمْرَانَ	رَبِّ	إِنِّي نَذَرْتُ	لَكَ
when said	(the) woman (wife)	(of) Imran	my Lord	indeed I have vowed	to You
مَا فِي	بَطْنِي	مُحَرَّرًا	فَتَقَبَّلْ	مِنْ	إِنَّكَ
what (is) in	my womb	(to be) dedicated	so accept	from me	indeed You
أَنْتَ السَّمِيعُ	الْعَلِيمُ ﴿٣٦﴾	فَلَمَّا	وَضَعْتُهَا	قَالَتْ رَبِّ	
[You] (are) All-Hearing	All-Knowing	then when	she delivered her	she said my Lord	
إِنِّي	وَضَعْتُهَا	أُنْثَىٰ	وَاللَّهُ أَعْلَمُ	بِمَا وَضَعْتُ	
indeed I	have delivered	a female	and Allah knows better	[of] what she delivered	
وَلَيْسَ الذَّكَرُ	كَالْأُنْثَىٰ	وَإِنِّي	سَمَّيْتُهَا	مَرْيَمَ	وَإِنِّي
and the male is not	like the female	and indeed I	have named her	Mary	and indeed I
أُعِيذُهَا	بِكَ	وَذُرِّيَّتَهَا	مِنَ الشَّيْطَانِ	الرَّجِيمِ ﴿٣٧﴾	
seek refuge for her	with You	and her offspring	from Satan	the rejected	

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا أَنَّىٰ لَكَ هَٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

37. So, her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā (Zechariah). Every time he entered *Al-Mihrāb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyā (Zechariah) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

فَتَقَبَّلَهَا	رَبُّهَا	بِقَبُولٍ	حَسَنٍ	وَأَنْبَتَهَا	نَبَاتًا
so accepted her	her Lord	with acceptance	good	and made her grow	growth
حَسَنًا	وَكَفَّلَهَا	زَكَرِيَّا	كُلَّمَا	دَخَلَ عَلَيْهَا	زَكَرِيَّا
good	and put her in (the) care of	Zachariah	whenever	entered (to see) her	Zachariah
الْمِحْرَابِ	وَجَدَ عِنْدَهَا	رِزْقًا	قَالَ يَمْرُومُ		
(at her) praying place	he found her (provided) with	food	he said O Mary		
أَنِّي	لَكَ هَذَا	قَالَتْ هُوَ	مِنْ عِنْدِ اللَّهِ	إِنَّ اللَّهَ يَرْزُقُ	
from where	you get	this	(is) from Allah	she said this	verily Allah provides sustenance
مَنْ يَشَاءُ	بِغَيْرِ	حِسَابٍ	هُنَالِكَ	دَعَا زَكَرِيَّا	
(to) whom He wills	without	measure	there	Zachariah invoked	
رَبِّهِ	قَالَ رَبِّ	هَبْ لِي	مِنْ لَدُنْكَ	ذُرِّيَّةَ	طَيِّبَةً
his Lord	he said my Lord	grant me	from Yourself	offspring	good
إِنَّكَ		سَمِيعُ الدُّعَاءِ			
indeed You		(are) All-Hearer (of) invocation			

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٨﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٣٩﴾

39. Then the angels called him, while he was standing in prayer in *Al-Mihrāb* (a praying place or a private room), (saying): "Allāh gives you glad tidings of

Yahyā (John), confirming (believing in) the Word from Allāh [i.e. the creation of ‘Isā (Jesus), the Word from Allāh (“Be!” – and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.” 40. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” (Allāh) said: “Thus Allāh does what He wills.”

فَنَادَتْهُ	الْمَلَكَةُ	وَهُوَ	قَائِمٌ	يُصَلِّي فِي الْمَحَرَابِ
then called him	the angels	while he	(was) standing	praying in the prayer place
أَنَّ اللَّهَ يَبْشِرُكَ	بِخَبْرٍ	مُصَدِّقًا	بِكَلِمَةٍ	مِّنَ اللَّهِ
that Allah gives you glad tidings	of John	confirming	[of] the Word	from Allah
وَسَيِّدًا	وَحَصُورًا	وَنَبِيًّا	مِّنَ الصَّالِحِينَ	قَالَ رَبِّ
and noble	and chaste	and a Prophet	from (among) the righteous	he said my Lord
أَنِّي يَكُونُ	لِي	عَلَمٌ	وَقَدْ بَلَغَنِي	الْكِبَرُ
how is it	I have	a son	when has overtaken me	the old age
عَاقِرٌ	قَالَ	كَذَلِكَ اللَّهُ يَفْعَلُ	مَا يَشَاءُ	
(is) barren	He said	thus Allah does	what He wills	

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادَّكَّرَ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرِيمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَمْرِيمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

41. He said: “O my Lord! Make a sign for me.” (Allāh) said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.” 42. And (remember) when the angels said: “O Maryam (Mary)! Verily, Allāh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Ālamīn (mankind and jinn) (of her lifetime).” 43. “O Maryam (Mary)! Submit yourself with obedience to your Lord (Allāh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Rākī‘ūn (those

who bow down).”

قَالَ رَبِّ	أَجْعَلْ لِّي	ءَايَةً	قَالَ ءَايَتَكَ
he said my Lord	make for me	a sign	He said your sign
وَأَذْكُرْ رَبَّكَ	كَثِيرًا	وَسَبِّحْ	بِالْعَشِيِّ
and remember your Lord	much	and glorify (Him)	in the evening
وَإِذْ	قَالَتِ الْمَلَائِكَةُ	يَمْرِي	إِنَّ اللَّهَ اصْطَفَاكِ
and when	the angels said	O Mary	verily Allah has chosen you
وَأَصْطَفَاكِ	عَلَى نِسَاءٍ	الْعَالَمِينَ	يَمْرِي
and chosen you	above (the) women	(of) the world	O Mary
لِرَبِّكَ	وَأَسْجُدِي	وَأَرْكَعِي مَعَ	الرَّكَعِينَ
to your Lord	and prostrate (yourself)	and bow down with	those who bow down

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِي إِنَّ اللَّهَ يَبْشُرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهَاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ الْمُقَرَّبِينَ ﴿٤٥﴾

44. This is (a part) of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. 45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [“Be!” – and he was! i.e. ‘Īsā (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Īsā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh.”

ذَٰلِكَ	مِنْ أَنْبَاءٍ	الْغَيْبِ	نُوحِيهِ	إِلَيْكَ
this	(is) from (the) news	(of) Unseen	We inspire (reveal) it	to you
وَمَا كُنْتَ لَدَيْهِمْ	إِذْ يُلْقُونَ	أَقْلَمَهُمْ		
and you were not with them	when they threw	their pens		
أَيُّهُمْ يَكْفُلُ	مَرِيَمَ	وَمَا كُنْتَ لَدَيْهِمْ		
(as to) which of them takes care of	Mary	and you were not with them		
إِذْ يَخْتَصِمُونَ ﴿٤٦﴾	إِذْ	قَالَتِ الْمَلٰٓئِكَةُ	يَمْرِيْمَ	إِنَّ اللَّهَ يُبَشِّرُكَ
when they disputed	when	the angels said	O Mary	verily Allah gives you glad tidings
بِكَلِمَةٍ	مِّنْهُ	أَسْمُهُ	الْمَسِيحُ	عِيسَى ابْنُ مَرْيَمَ
of a Word	from Him	his name	(is) Messiah	son (of) Mary
وَجِيهًا				honnoured
فِي الدُّنْيَا	وَالْآخِرَةِ	وَمِنَ الْمُقَرَّبِينَ ﴿٤٧﴾		
in this world	and (in) the Hereafter	and of those who are near (to Allah)		

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّٰلِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَٰلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: "Be!" – and it is. 48. And He (Allāh) will teach him [‘Isā (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurāt (Torah) and the Injil (Gospel).

وَيُكَلِّمُ النَّاسَ	فِي الْمَهْدِ	وَكَهْلًا		
and he will speak to the people	in the cradle	and (in) maturity		
وَمِنَ الصَّٰلِحِينَ ﴿٤٦﴾	قَالَتْ رَبِّ	أَنَّى يَكُونُ	لِي	وَلَدٌ
and (he will be) of the righteous	she said my Lord	how is it	I have	a son

وَلَمْ يَمَسِّنِي	بَشَرٌ	قَالَ	كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ
when (did) not touch me	any man	He said	thus Allah creates whatever He wills
إِذَا قَضَىٰ	أَمْرًا	فَإِنَّمَا يَقُولُ	لَهُ كُنْ فَيَكُونُ
when He decrees	a thing	then only He says	to it be and it is
وَيُعَلِّمُهُ	الْكِتَابَ	وَالْحِكْمَةَ	وَالْتَّوْرَةَ وَالْإِنْجِيلَ
and He will teach him	the Book	and the Wisdom	and the Torah and the Gospel

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

49. And will make him [‘Isā (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.

وَرَسُولًا	إِلَىٰ بَنِي إِسْرَءِيلَ	أَنِّي	قَدْ جِئْتُكُمْ
and a Messenger	to (the) Children	that I	surely have come to you
بِآيَةٍ	مِّن رَّبِّكُمْ	أَنِّي أَخْلُقُ	لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ
with a sign	from your Lord	that I will make	for you from clay like (the) figure
الطَّيْرِ	فَأَنْفُخُ فِيهِ	فَيَكُونُ طَيْرًا	بِإِذْنِ اللَّهِ
(of) a bird	then I will breathe into it	and it would become a bird	by (the) Leave (of) Allah
وَأُبْرِئُ الْأَكْمَهَ	وَالْأَبْرَصَ	وَأُحْيِي الْمَوْتَىٰ	
and I will heal the born blind	and the leper	and I will bring to life the dead	
بِإِذْنِ اللَّهِ	وَأُنَبِّئُكُمْ	بِمَا تَأْكُلُونَ	وَمَا تَدْخِرُونَ
by (the) Leave (of) Allah	and I will inform you	of what you eat	and what you store

فِي بُيُوتِكُمْ	إِنَّ	فِي ذَلِكَ	لَآيَةً	لَّكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٩﴾
in your houses	surely	in this	(is) indeed a sign	for you	if you are believers

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

50. "And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me. 51. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path." 52. Then when 'Īsā (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allāh's Cause?" Al-Hawāriyyūn (the disciples) said: "We are the helpers of Allāh (i.e., we will strive in His Cause!); we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)."

وَمُصَدِّقًا	لِّمَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ	وَلِأُحِلَّ
and confirming	that which	(was) before me	of the Torah	and to make lawful
لَكُمْ	بَعْضَ	الَّذِي	حُرِّمَ عَلَيْكُمْ	وَجِئْتُكُمْ
to you	part	(of) what	was forbidden to you	and I have come to you
مِّن رَّبِّكُمْ	فَاتَّقُوا اللَّهَ	وَأَطِيعُوا ۖ	إِنَّ اللَّهَ	رَبِّي وَرَبُّكُمْ
from your Lord	so fear Allah	and obey me	verily Allah	(is) my Lord
فَأَعْبُدُوهُ	هَذَا	صِرَاطٌ	مُسْتَقِيمٌ ﴿٥١﴾	فَلَمَّا أَحَسَّ
so worship Him	this	(is) a Path	Straight	but when became conscious
عِيسَىٰ	مِنْهُمْ	الْكُفْرَ	قَالَ مَنْ	أَنْصَارِي
Jesus	of their	disbelief	he said who (will be)	my helpers
قَالَ	الْحَوَارِيُّونَ	نَحْنُ	أَنْصَارُ اللَّهِ	ءَامَنَّا بِاللَّهِ
the disciples said	we (are)	(the) helpers (of) Allah	we believe in Allah	

وَأَشْهَدُ	يَا نَا	مُسْلِمُونَ ﴿٥٣﴾
and bear witness	that we	(are) Muslims

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾ وَمَكْرُؤًا وَمَكْرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ كَفَرُوا وَارْفَعُكَ إِلَى وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

53. "Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Isā (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lā ilāha illallāh* – none has the right to be worshipped but Allāh)."

54. And they (disbelievers) plotted [to kill ‘Isā (Jesus ﷺ)], and Allāh planned too. And Allāh is the Best of those who plan. 55. And (remember) when Allāh said: "O ‘Isā (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that ‘Isā (Jesus) is Allāh’s son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, ‘Isā (Jesus), Mūsā (Moses), or in His Holy Books, e.g. the Taurāt (Torah), the Injil (Gospel), the Qur’ān] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ		وَاتَّبَعْنَا الرَّسُولَ	
our Lord we believe		and we follow the Messenger	
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾		وَمَكْرُؤًا وَمَكْرَ اللَّهُ	
with so write us		and they planned and Allah planned	
وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾		إِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ	
and Allah (is the) Best		when Allah said	
وَرَفَعُكَ إِلَىٰ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا		مُتَوَفِّيكَ	
and raise you to Myself		and (will) purify you	
وَرَفَعُكَ إِلَىٰ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا		مُتَوَفِّيكَ	
and raise you		(will) take you	
to Myself		of those who disbelieve	

وَجَاعِلٌ	الَّذِينَ	اتَّبِعُوكَ	فَوْقَ	الَّذِينَ كَفَرُوا
and I (will) make	those who	follow you	superior (to)	those who disbelieve
إِلَى يَوْمٍ	الْقِيَمَةِ	ثُمَّ	إِلَى	مَرْجِعُكُمْ
till (the) Day	(of) Resurrection	then	to Me	(is) your return
فَأَحْكُمُ بَيْنَكُمْ	فِي مَا كُنْتُمْ	فِيهِ	تَخْلِفُونَ	
and I shall judge between you	in which you used to	[in it]	differ	

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾
وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى
عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." 57. And as for those who believe (in the Oneness of Allāh) and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the Zālimūn (polytheists and wrongdoers). 58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ān). 59. Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" – and he was.

فَأَمَّا الَّذِينَ كَفَرُوا	فَأَعَذِّبُهُمْ	عَذَابًا	شَدِيدًا	
then as to those who disbelieve	[then] I shall punish them	(with) a torment	severe	
فِي الدُّنْيَا	وَالْآخِرَةِ	وَمَا	لَهُمْ	مِنْ نَاصِرِينَ ﴿٥٦﴾
in this world	and (in) the Hereafter	and not	they (will) have	any helpers
وَأَمَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَيُوَفِّيهِمْ		
and as to those who believe	and do righteous deeds	then He will grant them in full		
أُجُورَهُمْ	وَاللَّهُ	لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾	ذَلِكَ	
their reward	and Allah	(does) not love the wrongdoers	this	

نَتْلُوهُ	عَلَيْكَ	مِنَ الْآيَاتِ	وَالذِّكْرِ	الْحَكِيمِ
(is what) We recite [it]	to you	of the Verses	and the Reminder	Wise
إِنَّمِثَلْ	عِيسَى	عِنْدَ اللَّهِ	كَمَثَلِ	ءَادَمَ
indeed (the) similitude	(of) Jesus	before Allah	(is) like (the) similitude	(of) Adam
خَلَقَهُ	مِنْ تُرَابٍ	ثُمَّ	قَالَ لَهُ	كُنْ
He created him	from dust	then	He said to him	be
فَيَكُونُ				
				and he was

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْفَقْصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Īsā (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Īsā (Jesus) being a slave of Allāh, and having no share in Divinity], say (O Muhammad ﷺ): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allāh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Īsā (Jesus)], and *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.

الْحَقُّ	مِنْ رَبِّكَ	فَلَا تَكُنْ	مِنَ الْمُمْتَرِينَ	فَمَنْ
(this is) the truth	from your Lord	so be not	of the doubters	and whoever
حَاجَّكَ	فِيهِ	مِنْ بَعْدِ	مَا	جَاءَكَ
disputes with you	in it	after	what	has come to you
فَقُلْ	تَعَالَوْا	نَدْعُ أَبْنَاءَنَا	وَأَبْنَاءَكُمْ	وَنِسَاءَكُمْ
come	let us call our sons	and your sons	and our women	and your women
ثُمَّ نَبْتَهِلْ				
then say				

وَأَنفُسَنَا	وَأَنفُسَكُمْ	ثُمَّ نَبْتَهِلُ	فَنَجْعَلُ لَعْنَتَ اللَّهِ
and ourselves	and yourselves	then we pray humbly	and we invoke (the) Curse (of) Allah
عَلَى الْكَذِبِينَ ﴿٦٣﴾	إِنَّ هَذَا	لَهُوَ	أَلْقَصَصُ
on the liars	verily this	[surely] it	(is) the story
وَمَا مِنْ إِلَهٍ	أَلْحَقُّ	وَمَا مِنْ إِلَهٍ	أَلْحَقُّ
and (there is) no god	true	and (there is) no god	true
إِلَّا اللَّهُ	وَإِنَّ اللَّهَ	لَهُوَ الْعَزِيزُ	أَلْحَكِيمُ ﴿٦٤﴾
but Allah	and indeed Allah	surely He (is) the All-Mighty	the All-Wise

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾ قُلْ يَٰأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allāh is All-Aware of those who do mischief. 64. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."

فَإِنْ تَوَلَّوْا	فَإِنَّ اللَّهَ	عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾	قُلْ يَٰأَهْلَ
and if they turn away	then surely Allah	(is) All-Aware of mischief-makers	say O people
أَلَّا نَعْبُدَ	إِلَّا اللَّهَ	وَلَا نُشْرِكَ بِهِ شَيْئًا	وَبَيْنَكُمْ
that we worship not	but Allah	and we associate not	and between you
وَلَا يَتَّخِذَ	بَعْضُنَا	بَعْضًا	أَرْبَابًا
and shall not take	some of us	others	(as) lords
فَقُولُوا	أَشْهَدُوا بِأَنَّا	مُسْلِمُونَ ﴿٦٤﴾	
then tell (them)	bear witness that we	(are) Muslims	

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآأَنْتُمْ هَآؤَآَاءَ حَآَجَّجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآْجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm (Abraham), while the Taurāt (Torah) and the Injil (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not. 67. Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanīfa* (Islamic Monotheism – to worship none but Allāh Alone) and he was not of *Al-Mushrikūn*.

يَا أَهْلَ	الْكِتَابِ	لِمَ تُحَاجُّونَ	فِي إِبْرَاهِيمَ	وَمَا أُنْزِلَتِ
O people	(of) the Scripture	why do you dispute	about Abraham	while were not sent down
التَّوْرَةَ	وَالْإِنْجِيلُ	إِلَّا	مِنْ بَعْدِهِ	هَآأَنْتُمْ
the Torah	and the Gospel	but	after him	Lo you (are) then (do) you not understand?
هَآؤَآَاءَ	حَآَجَّجْتُمْ فِيمَا	لَكُمْ	بِهِ	عِلْمٌ فَلِمَ تُحَآْجُّونَ
those who	have disputed about that	you have	of which	knowledge why then you dispute
فِيمَا	لَيْسَ لَكُمْ	بِهِ	عِلْمٌ	وَاللَّهُ يَعْلَمُ
about that	you (do) not have	of which	knowledge	and Allah knows
وَأَنْتُمْ	لَا تَعْلَمُونَ ﴿٦٦﴾	مَا كَانَ إِبْرَاهِيمَ	يَهُودِيًّا	وَلَا نَصْرَانِيًّا
and you	know not	Abraham was neither	a Jew	nor a Christian
وَلَكِنْ كَانَ حَنِيفًا	مُّسْلِمًا	وَمَا كَانَ	مِنَ الْمُشْرِكِينَ ﴿٦٧﴾	
[and] but he was a wholly devoted	Muslim	and he was not	of the polytheists	

إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَآِئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ

وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾
يَٰٓأَهْلَ الْكِتَابِ لِمَ تَلْسُونَهُ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

68. Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allāh is the *Walī* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Ayāt* of Allāh, [the Verses about Prophet Muhammad ﷺ present in the Taurāt (Torah) and the Injil (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

إِبْرَاهِيمَ	النَّاسِ	لِلَّذِينَ	
(are) those who	(of) the people	(to claim relationship) with Abraham	
اتَّبَعُوهُ	وَهَذَا	وَالَّذِينَ ءَامَنُوا	وَاللَّهُ
followed him	and this	and those who have believed (in him)	and Allah
وَلِيُّ الْمُؤْمِنِينَ	وَدَّتْ طَائِفَةٌ	مِّنْ أَهْلِ	الْكِتَابِ
(is the) Guardian (of) the believers	wish a party	of (the) People	(of) the Scripture
لَوْ يَضِلُّونَكُمْ	وَمَا يَضِلُّونَ	إِلَّا أَنْفُسَهُمْ	
if they could lead you astray	and they shall not lead astray	but themselves	
وَمَا يَشْعُرُونَ	يَٰٓأَهْلَ	الْكِتَابِ	لِمَ تَكْفُرُونَ
and they perceive not	O people	(of) the Scripture	why (do) you disbelieve
بِآيَاتِ اللَّهِ	وَأَنْتُمْ تَشْهَدُونَ	يَٰٓأَهْلَ	الْكِتَابِ
in (the) Verses (of) Allāh	while you bear witness	O people	(of) the Scripture
لِمَ تَلْسُونَهُ الْحَقَّ	بِالْبَاطِلِ	وَتَكْتُمُونَ الْحَقَّ	وَأَنْتُمْ تَعْلَمُونَ
why (do) you mix the truth	with falsehood	and conceal the truth	while you know

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ

وَكَفَرُوا بآخِرِهِ، لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَوَمَّنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى
هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

72. And a party of the people of the Scripture say: “Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, 73. And believe no one except the one who follows your religion. Say (O Muhammad ﷺ): “Verily, right guidance is the Guidance of Allāh” and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.” Say (O Muhammad ﷺ): “All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.”

وَقَالَتْ طَائِفَةٌ	مِّنْ أَهْلِ	الْكِتَابِ	ءَامِنُوا بِالَّذِي	أُنْزِلَ عَلَى
and said a party	of (the) people	(of) the Scripture	believe in that which	was sent down to
الَّذِينَ ءَامَنُوا	وَجَّهَ	النَّهَارِ	وَكَفَرُوا بآخِرِهِ،	
those who believe	(in the) early part	(of) the day	and reject (it at the) end of it	
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾	وَلَا تَوَمَّنُوا	إِلَّا لِمَنْ		
so that they may turn back	and (do) not believe	but (the one) who		
تَبِعَ دِينَكُمْ	قُلْ إِنَّ الْهُدَى	هُدَى اللَّهِ		
followed your religion	say indeed the (true) guidance	(is the) Guidance (of) Allāh		
أَنْ يُؤْتَى أَحَدٌ	مِّثْلَ	مَا أُوتِيتُمْ	أَوْ يُحَاجُّوكُمْ	
that someone is given	like	what you have been given	or they may argue with you	
عِنْدَ رَبِّكُمْ	قُلْ إِنَّ الْفَضْلَ	بِيَدِ اللَّهِ	يُؤْتِيهِ	
your Lord	say surely the bounty	(is) in (the) Hand (of) Allāh	He gives it	
مَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ ﴿٧٣﴾	
(to) whom He wills	and Allah	(is) All-Generous	All-Knowing	

يَخْنُصُ بِرَحْمَتِهِ، مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾ وَمِنْ أَهْلِ الْكِتَابِ مَنْ

إِنْ تَأْمَنَّهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

74. He selects for His Mercy (Islam and the Qur'ān with Prophethood) whom He wills and Allāh is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintār* (a great amount of wealth), will readily pay it back to you; and among them there is he who, if entrusted with a single *Dinār* (a golden coin), will not repay it to you unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allāh while they know it.

يَخْتَصُّ بِرَحْمَتِهِ	مَنْ يَشَاءُ ^ق	وَاللَّهُ	ذُو	الْفَضْلِ
He selects for His Mercy	whom He wills	and Allah	(is) the Owner	(of) the Bounty
الْعَظِيمِ ﴿٧٥﴾	وَمِنْ أَهْلِ	الْكِتَابِ	مَنْ	إِنْ تَأْمَنَّهُ
Great	and of (the) people	(of) the Scripture	(is he) who	if you entrust him
بِقِنْطَارٍ	يُؤَدِّهِ ^ق	إِلَيْكَ	وَمِنْهُمْ	مَنْ
with a heap of wealth	will pay it back	to you	and of them	(there is he) who
إِنْ تَأْمَنَّهُ	بِدِينَارٍ	لَا يُؤَدِّهِ ^ق	إِلَيْكَ	إِلَّا
if you entrust him	with one Dinar (coin)	will not pay it back	to you	unless
مَا دُمْتَ	عَلَيْهِ	قَائِمًا ^ق	ذَلِكَ	بِأَنَّهُمْ قَالُوا
you keep constantly	over him	standing	that	(is) because they say
لَيْسَ عَلَيْنَا	فِي الْأُمِّيِّينَ	سَبِيلٌ	وَيَقُولُونَ	
(there) is not on us	as to the unlettered people	way (of accountability)	and they tell	
عَلَى اللَّهِ الْكَذِبَ	وَهُمْ يَعْلَمُونَ ^ق			
a lie against Allah	while they know (it)			

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ

وَأَيْمَنِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

76. Yes, whoever fulfils his pledge and fears Allāh much; then verily Allāh loves those who are *Al-Muttaqūn* (the pious). 77. Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

فَإِنَّ اللَّهَ		وَأَتَقَى		بِعَهْدِهِ		بَلَىٰ مَنْ أَوْفَىٰ	
then indeed Allah		and fears (Allah)		his covenant		yes whoever fulfils	
بِعَهْدِ اللَّهِ		إِنَّ الَّذِينَ يَشْتَرُونَ			يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾		
for (the) Covenant (of) Allah		verily those who purchase			loves those who fear (Him)		
لَهُمْ	لَا خَلَاقَ	أُولَٰئِكَ	قَلِيلًا	ثَمَنًا	وَأَيْمَنِهِمْ		
for them	(have) no share	those	small	a price (gain)	and their oaths		
يَوْمَ	يَنْظُرُ إِلَيْهِمْ	وَلَا	وَلَا يُكَلِّمُهُمُ اللَّهُ			فِي الْآخِرَةِ	
(on the) Day	look at them	nor	neither will Allah speak to them			in the Hereafter	
أَلِيمٌ ﴿٧٧﴾	عَذَابٌ	وَلَهُمْ	وَلَا يُزَكِّيهِمْ			الْقِيَمَةِ	
painful	(will be) a torment	and for them	nor will He purify them			(of) Resurrection	

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.

وَأِنَّ	مِنْهُمْ	لَفَرِيقًا	يَلْوُنَ أَلْسِنَتَهُم	بِالْكِتَابِ
and verily	of them	surely (is) a party	they twist their tongues	in (reciting) the Book

لِتَحْسَبُوهُ	مِنَ الْكِتَابِ	وَمَا هُوَ	مِنَ الْكِتَابِ
so that you think it	(is) from the Book	but not it	(is) from the Book
وَيَقُولُونَ هُوَ	مِنَ عِنْدِ اللَّهِ	وَمَا هُوَ	مِنَ عِنْدِ اللَّهِ
and they say it	(is) from Allah	but not it	(is) from Allah
وَهُمْ يَعْلَمُونَ		عَلَى اللَّهِ الْكَذِبَ	
while they know (it)		a lie against Allah	

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۚ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

79. It is not (possible) for any human being to whom Allāh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you *Rabbāniyyūn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." 80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allāh's Will?

مَا كَانَ	لِبَشَرٍ	أَنْ يُؤْتِيَهُ اللَّهُ	الْكِتَابَ	وَالْحُكْمَ
it is not	for a human being	that Allah gives him	the Book	and the Judgement
وَالنُّبُوَّةَ	ثُمَّ يَقُولُ	لِلنَّاسِ	كُونُوا عِبَادًا	لِّي
and the Prophethood	then he says	to the people	become slaves (worshippers)	to me
مِنْ دُونِ اللَّهِ	وَلَكِنْ كُونُوا رَبَّيِّنَ	بِمَا كُنْتُمْ	تَدْرُسُونَ	وَلَا يَأْمُرُكُمْ
rather than Allah	[and] but become men of the Lord	because you have been	studying (it)	nor he will command you
تُعَلِّمُونَ الْكِتَابَ	وَبِمَا كُنْتُمْ	تَدْرُسُونَ	وَلَا يَأْمُرُكُمْ	تَدْرُسُونَ
teaching the Book	and because you have been	studying (it)	nor he will command you	studying (it)

أَنْ تَتَّخِذُوا الْمَلَائِكَةَ	وَالنَّبِيِّنَ	أَرْبَابًا	أَيَأْمُرُكُمْ
that you take the angels	and the Prophets	(for your) lords	(will) he command you?
بِالْكُفْرِ	بَعْدَ	إِذْ	أَنْتُمْ
to disbelief	after	[when]	you (have become)
			مُسْلِمُونَ
			Muslims

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّنَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَلَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

81. And (remember) when Allāh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.” Allāh said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).” 82. Then whoever turns away after this, they are the *Fāsiqūn* (rebellious: those who turn away from Allāh’s obedience).

وَإِذْ أَخَذَ اللَّهُ	مِيثَاقَ	النَّبِيِّنَ	لَمَا
and when Allah took	(the) Covenant	(of) the Prophets	certainly whatever
آتَيْتُكُمْ	مِنْ كِتَابٍ	وَحِكْمَةٍ	ثُمَّ جَاءَكُمْ
I gave you	of (the) Book	and Wisdom	then came to you
لِمَا	مَعَكُمْ	لَتُؤْمِنُنَّ بِهِ	وَلَتَنْصُرُنَّهُ
what	(is) with you	you must believe in him	and you must help him
أَقْرَرْتُمْ	وَأَخَذْتُمْ	عَلَىٰ ذَٰلِكُمْ	إِصْرِي
(do) you agree?	and (do) you take	on that	My Covenant
قَالَ	فَاشْهَدُوا	وَأَنَا	مَعَكُمْ
He (Allah) said	then bear witness	and I am	with you
			مِنَ الشَّاهِدِينَ ﴿٨١﴾
			of the witnesses

فَمَنْ تَوَلَّى	بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ	الْفَاسِقُونَ ﴿٨٣﴾
then whoever will turn away	after this then those [they]	(are) the transgressors

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾

83. Do they seek other than the religion of Allāh (the true Islamic Monotheism worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 84. Say (O Muhammad ﷺ): "We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)] and what was given to Mūsā (Moses), 'Īsā (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted (in Islam)."

أَفَغَيْرَ	دِينِ اللَّهِ	يَبْغُونَ	وَلَهُ أَسْلَمَ
[so] (do) other than?	(the) religion (of) Allah	they seek	while to Him submitted
مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ	طَوْعًا وَكَرْهًا
(all) who	(are) in the heavens	and the earth	willingly or unwillingly
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾	قُلْ	ءَامَنَّا بِاللَّهِ	وَمَا أُنْزِلَ
and to Him they will be returned	say	we believe in Allah	and (in) what has been sent down
عَلَيْنَا	وَمَا أُنْزِلَ	عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ	
to us	and what was sent down	to Abraham and Isaac and Ishmael and Jacob	
وَالْأَسْبَاطِ	وَمَا أُوتِيَ	مُوسَىٰ وَعِيسَىٰ	
and the offspring (the tribes)	and what was given	(to) Moses and Jesus	
وَالنَّبِيُّونَ	مِنْ رَبِّهِمْ	لَا نُفَرِّقُ بَيْنَ	أَحَدٍ
and the Prophets	from their Lord	we (do) not make distinction between	anyone

مَنْهُمْ	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿٨٦﴾
of them	and we	to Him	(have) submitted (in Islam)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾
 كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ
 الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ
 اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

85. And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. 86. How shall Allāh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come to them? And Allāh guides not the people who are *Zālimūn* (polytheists and wrongdoers). 87. They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels and of all mankind.

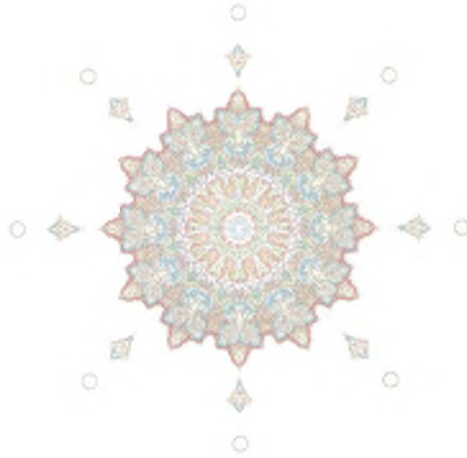
وَمَنْ يَبْتَغِ	غَيْرَ	الْإِسْلَامِ	دِينًا	فَلَنْ يُقْبَلَ
and whoever seeks	other than	Islam	a religion	then it will never be accepted
مِنْهُ	وَهُوَ	فِي الْآخِرَةِ	مِنَ الْخَاسِرِينَ ﴿٨٥﴾	كَيْفَ يَهْدِي اللَّهُ
of him	and he	in the Hereafter	(will be) of the losers	how shall Allah guide
قَوْمًا كَفَرُوا	بَعْدَ	إِيمَانِهِمْ	وَشَهِدُوا	أَنَّ الرَّسُولَ
a people who disbelieved	after	their Belief	and bore witness	that the Messenger
حَقٌّ	وَجَاءَهُمْ	الْبَيِّنَاتُ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ
(is) true	and had come to them	the clear proofs	and Allah	(does) not guide the people
الظَّالِمِينَ ﴿٨٦﴾	أُولَئِكَ	جَزَاءُهُمْ أَنَّ	عَلَيْهِمْ	
[the] wrongdoers	those	recompense of them (is) that	on them (rests)	
لَعْنَةَ اللَّهِ	وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ ﴿٨٧﴾	
(the) Curse (of) Allah	and (of) the angels	and (of) the mankind	all	

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۚ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur’ān and in Prophet Muhammad ﷺ) – never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

خَالِدِينَ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ
they (will) abide forever	in it	neither will be lightened	from them	the torment
وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾	إِلَّا الَّذِينَ تَابُوا	مِنْ بَعْدِ ذَلِكَ	وَأَصْلَحُوا	
nor they would be reprieved	except those who repent	that	and make amends	
فَإِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ ﴿٨٩﴾	إِنَّ الَّذِينَ كَفَرُوا	بَعْدَ
for indeed Allah	(is) All-Forgiving	Most Merciful	verily those who disbelieved	after
إِيمَانِهِمْ	ثُمَّ أَزْدَادُوا كُفْرًا	لَنْ تُقْبَلَ تَوْبَتُهُمْ		
their Belief	then grew (in their) disbelief	never will their repentance be accepted		
وَأُولَئِكَ هُمُ	الضَّالُّونَ ﴿٩٠﴾	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا	وَهُمْ
[they] and those	(are) the astray	verily those who disbelieved	and died	while they
كُفَّارٌ	فَلَنْ يُقْبَلَ	مِنْ أَحَدِهِمْ	مِلْءُ	الْأَرْضِ
(were) disbelievers	then will never be accepted	from anyone of them	fill	(of) the earth

ذَهَبًا	وَلَوْ أَفْتَدَى	بِهِ	أُولَئِكَ	لَهُمْ	عَذَابٌ
(of) gold	even if he offered as ransom	[by] it	those	for them	(is) a torment
أَلِيمٌ	وَمَا	لَهُمْ	مِّن نَّصِيرِينَ		
painful	and not	(will be) for them	any helpers		



لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾
 كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ
 أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ أَفْتَرَى
 عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

92. By no means shall you attain *Al-Birr* (piety, righteousness – here it means Allāh's reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurāt (Torah) was revealed. Say (O Muhammad ﷺ): "Bring here the Taurāt (Torah) and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allāh, such shall indeed be the *Zālimūn* (disbelievers).

لَنْ نَنَالُوا الْبِرَّ		حَتَّى تُنْفِقُوا		مِمَّا تُحِبُّونَ		وَمَا تُنْفِقُوا	
never will you attain piety		unless you spend		of what you love		and whatever you spend	
مِنْ شَيْءٍ	فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ ﴿٩٢﴾	كُلُّ	الطَّعَامِ	مِنْ شَيْءٍ	فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ ﴿٩٢﴾
of a thing	then verily Allah	(is) All-Knowing about it	all	food	of a thing	then verily Allah	(is) All-Knowing about it
كَانَ حَلَالًا	لِّبَنِي	إِسْرَءِيلَ	إِلَّا مَا حَرَّمَ	إِسْرَءِيلُ	كَانَ حَلَالًا	لِّبَنِي	إِسْرَءِيلَ
was lawful	to (the) Children	(of) Israel	except what made unlawful	Israel	was lawful	to (the) Children	(of) Israel
عَلَى نَفْسِهِ	مِنْ قَبْلِ	أَنْ تُنَزَّلَ التَّوْرَةُ	قُلْ	فَأْتُوا	عَلَى نَفْسِهِ	مِنْ قَبْلِ	أَنْ تُنَزَّلَ التَّوْرَةُ
for himself	before	[that] the Torah was revealed	say	so bring	for himself	before	[that] the Torah was revealed
فَاتْلُوهَا	إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾	فَمَنْ أَفْتَرَى	عَلَى اللَّهِ الْكَذِبَ	فَاتْلُوهَا	إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾	فَمَنْ أَفْتَرَى	عَلَى اللَّهِ الْكَذِبَ
and recite it	if you are truthful	then whosoever invented	a lie against Allah	and recite it	if you are truthful	then whosoever invented	a lie against Allah
مِنْ بَعْدِ	ذَلِكَ	فَأُولَٰئِكَ	هُمْ	الظَّالِمُونَ ﴿٩٤﴾	مِنْ بَعْدِ	ذَلِكَ	فَأُولَٰئِكَ
after	that	then those	[they]	(are) the wrongdoers	after	that	then those

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ
 لِلنَّاسِ لِلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ

دَخَلَهُ. كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ
اللَّهَ عَنِّي الْعَلِيمِينَ ﴿٩٧﴾

95. Say (O Muhammad ﷺ): "Allāh has spoken the truth; follow the religion of Ibrāhīm (Abraham) *Hanīfa* (Islamic Monotheism, i.e. he used to worship Allāh Alone), and he was not of *Al-Mushrikūn*." 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Ālamīn* (mankind and jinn). 97. In it are manifest signs, (for example) the *Maqām* (place) of Ibrāhīm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of *Al-'Ālamīn* (mankind, jinn and all that exists).

قُلْ	صَدَقَ اللَّهُ	فَاتَّبِعُوا مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا
say	Allah has spoken the truth	so follow (the) creed	(of) Abraham	upright
وَمَا كَانَ	مِنَ الْمُشْرِكِينَ	إِنَّ أَوَّلَ	بَيْتٍ	وَضَعَ لِلنَّاسِ
and he was not	of the polytheists	verily (the) first	House	set up for mankind
لِّلَّذِي	بِكَاةٍ	مُبَارَكًا	وَهْدًى	لِّلْعَالَمِينَ
surely which	(was) at Bakkah	full of blessing	and a guidance	for the worlds
ءَايَاتٍ	بَيِّنَاتٍ	مَّقَامٌ	إِبْرَاهِيمَ	وَمَنْ
(are) signs	manifest	(like) standing place	(of) Abraham	and whoever
كَانَ ءَامِنًا	وَلِلَّهِ	عَلَى النَّاسِ	حِجُّ	
he becomes secure	and Allah has (a right)	on the people	(to perform) pilgrimage	
الْبَيْتِ	مَنِ اسْتَطَاعَ	إِلَيْهِ	سَبِيلًا	وَمَنْ كَفَرَ
(to) the House	who is able	to it	a journey	and who denies (the Hajj)
فَإِنَّ اللَّهَ		عَنِّي الْعَلِيمِينَ		
then verily Allah		stands not in need of the worlds		

قُلْ يَٰٓأَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ

الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفَرِينَ ﴿١٠٠﴾

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayāt* of Allāh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allāh is Witness to what you do?" 99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allāh and Islam (Allāh's religion, i.e. to worship none but Him Alone)]? And Allāh is not unaware of what you do." 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

قُلْ	يَا أَهْلَ	الْكِتَابِ	لِمَ تَكْفُرُونَ	بِآيَاتِ اللَّهِ
say	O people	(of) the Scripture	why (do) you disbelieve	in (the) Signs (of) Allāh
وَاللَّهُ	شَهِيدٌ	عَلَىٰ مَا تَعْمَلُونَ ﴿٩٩﴾	قُلْ	يَا أَهْلَ
while Allāh	(is) Witness	to what you do	say	O people
لِمَ تَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	مَنْ ءَامَنَ		
why (do) you stop	from (the) way (of) Allāh	(those) who have believed		
تَبْغُونَهَا	عِوَجًا	وَأَنْتُمْ	شُهَدَاءُ	
seeking (to make) it (the way)	crooked	while you	(are) witnesses	
وَمَا اللَّهُ	بِغَافِلٍ	عَمَّا تَعْمَلُونَ ﴿٩٩﴾	يَأَيُّهَا	الَّذِينَ ءَامَنُوا
and Allāh (is) not	unaware	of what you do	O (you)	who believe
إِنْ تَطِيعُوا فَرِيقًا	مِنَ الَّذِينَ أُوتُوا	الْكِتَابَ	يَرُدُّوكُمْ	
if you obey a party	of those who were given	the Scripture	they would render you	
بَعْدَ	إِيمَانِكُمْ	كُفَرِينَ ﴿١٠٠﴾		
after	your belief	(as) disbelievers		

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾ يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

101. And how would you disbelieve, while to you are recited the Verses of Allāh, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allāh, (i.e. practically follows Islam – Allāh's religion, and obeys all that Allāh has ordered), then he is indeed guided to a Right Path. 102. O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allāh)].

وَكَيْفَ تَكْفُرُونَ	وَأَنْتُمْ تُتْلَىٰ	عَلَيْكُمْ	آيَاتُ اللَّهِ
and how would you disbelieve	while [you] are recited	to you	(the) Verses (of) Allah
وَفِيكُمْ	رَسُولُهُ ۚ	وَمَنْ يَعْتَصِم	بِاللَّهِ
and among you	(is) His Messenger	and whoever holds fast	to Allah
فَقَدْ هُدِيَ	إِلَىٰ صِرَاطٍ	مُسْتَقِيمٍ ﴿١٠١﴾	يَتَّيِّبُهَا
then indeed he is guided	to a Way	Straight	who believe O (you)
حَقَّ	تَقَاتِهِ ۚ	وَلَا تَمُوتُنَّ	إِلَّا
(as is His) right	(that) He (should) be feared	and you die not	except
		وَأَنْتُمْ	مُسْلِمُونَ ﴿١٠٢﴾
		while you	(are) Muslims

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

103. And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves, and remember Allāh's Favour on you,

for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

وَأَعْتَصِمُوا	يُحْبِلِ اللَّهُ	جَمِيعًا	وَلَا تَفْرَقُوا
and hold fast	to (the) Rope (of) Allah	all together	and be not divided
وَأَذْكُرُوا نِعْمَتَ اللَّهِ	عَلَيْكُمْ	إِذْ كُنْتُمْ	أَعْدَاءَ
and remember (the) Favour (of) Allah	on you	when you were	enemies
فَالْفَ بَيْنَ	قُلُوبِكُمْ	فَأَصْبَحْتُمْ	بِنِعْمَتِهِ
then he made friendship between	your hearts	and you became	by His Grace
إِخْوَانًا	وَكُنْتُمْ	عَلَى شَفَا	حُفْرَةٍ
brethren	and you were	on (the) brink	(of) pit
مِنْهَا	كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	آيَاتِهِ
from it	thus Allah makes clear	to you	His Signs
			لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٦﴾
			so that you may be guided

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. 105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. 106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them

will be said): ``Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

وَلَتَكُنَّ	مِّنْكُمْ	أُمَّةٌ	يَدْعُونَ إِلَى الْخَيْرِ
and (there) must be	out of you	a group of people	who invite to the good
وَيَأْمُرُونَ	بِالْمَعْرُوفِ	وَيَنْهَوْنَ	عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
and command	the right	and forbid	[from] the wrong and those (are)
الْمُفْلِحُونَ ﴿١٠٦﴾	وَلَا تَكُونُوا	كَالَّذِينَ تَفَرَّقُوا	وَاخْتَلَفُوا مِنْ بَعْدِ مَا
the successful	and be not	like those who divided	after and disputed
جَاءَهُمْ	الْبَيِّنَاتُ	وَأُولَئِكَ هُمُ	عَذَابٌ عَظِيمٌ ﴿١٠٧﴾
had come to them	the clear signs	for them and those	(is) a torment awful
يَوْمَ	تَبْيَضُّ وُجُوهٌ	وَتَسْوَدُّ	
(on the) Day (when)	(some) faces would be brightened	and would be blackened	
وُجُوهٌ	فَأَمَّا الَّذِينَ	أَسْوَدَّتْ وُجُوهُهُمْ	أَكْفَرْتُمْ بَعْدَ
(some) faces	so as for those	whose faces blackened	(did) you disbelieve? after
إِيمَانِكُمْ	فَذُوقُوا الْعَذَابَ	بِمَا كُنْتُمْ	تَكْفُرُونَ ﴿١٠٨﴾
your Faith	then taste the torment	for [that] you used to	disbelieve

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

107. And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allāh. We recite them to you (O Muhammad ﷺ) in truth, and Allāh wills no injustice to the 'Ālamīn (mankind, jinn and all that exists). 109. And to Allāh belongs all

that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh. 110. You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allāh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fāsiqūn* (disobedient to Allāh and rebellious against Allāh's Command).

وَأَمَّا الَّذِينَ		أَبْيَضَتْ وَجُوهُهُمْ		فَفِي رَحْمَةِ اللَّهِ	
and as for those		brightened their faces		then (they will be) in (the) Mercy (of) Allah	
هُمْ	فِيهَا	خَالِدُونَ	تِلْكَ	آيَاتُ اللَّهِ	نَتْلُوهَا
they	in it	(will) abide forever	these	(are the) Verses (of) Allah	We recite them
عَلَيْكَ	بِالْحَقِّ	وَمَا اللَّهُ	يُرِيدُ ظُلْمًا	لِّلْعَالَمِينَ	
to you	in truth	and Allah (does) not	desire injustice	to the worlds	
وَلِلَّهِ مَا	فِي السَّمَاوَاتِ	وَمَا	فِي الْأَرْضِ	وَإِلَى اللَّهِ	
and for Allah (is) what	(is) in the heavens	and what	(is) in the earth	and to Allah	
تَرْجِعُ الْأُمُورَ	كُنْتُمْ خَيْرَ	أُمَّةٍ	أُخْرِجَتْ لِلنَّاسِ		
the matters go back	you are (the) best	(of) people	raised up for mankind		
تَأْمُرُونَ بِالْمَعْرُوفِ	وَتَنْهَوْنَ	عَنِ الْمُنْكَرِ	وَتُؤْمِنُونَ		
you command the good	and forbid	[from] the wrong (evil)	and you believe		
بِاللَّهِ	وَلَوْ آمَنَ	أَهْلُ	الْكِتَابِ	لَكَانَ خَيْرًا	
in Allah	and had believed	(the) people	(of) the Scripture	surely it was better	
لَهُمْ	مِنْهُمْ	الْمُؤْمِنُونَ	وَأَكْثَرُهُمْ	الْفَاسِقُونَ	
for them	(some) of them	(are) believers	but most of them	(are) transgressors	

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقْتَلُوا يَكْفُرُوا يَوْمَئِذٍ يَخْلَعُونَ أَلْبَسَهُمْ لِبَاسًا ظَاهِرًا وَمَا بَدَنُهُمْ لَكُم مِّن بَاطِنٍ إِنَّ الَّذِينَ يَكْفُرُونَ بِالْحَقِّ هُمْ كَبِدُ عَذَابٍ مُّتَسَاوِينَ أُولَئِكَ يَكُونُ لَكَ يَوْمَئِذٍ عَيْنٌ مُّضَاعَةٌ أُولَئِكَ الَّذِينَ كَذَبُوا وَعَصَوْا وَأُولَئِكَ هُمُ السَّيِّئُونَ

مَنْ اللَّهُ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. 112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the Wrath of Allāh, and destitution is put over them. This is because they disbelieved in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress beyond bounds (in Allāh's disobedience, crimes and sins).

لَنْ يَضُرُّوكُمْ	وَإِنْ يُقَاتِلُواكُمْ	إِلَّا أَذًى	يُؤَلُّوْكُمْ
they will never harm you	and if they fight you	except a (little) hurt	they will turn to you
الْأَذْبَارَ	ثُمَّ	لَا يُنصَرُونَ	ضُرِبَتْ عَلَيْهِمُ
the backs	then	they will not be helped	was stamped upon them
الذِّلَّةَ			
disgrace			
أَيْنَ مَا تُقِفُوا	إِلَّا	بِحَبْلِ	مِّنَ اللَّهِ
wherever they are found	except	with a rope (covenant)	from Allah
وَحَبْلٍ	مِّنَ النَّاسِ	وَبَاءُوا	بِعِصْيٍ
and a rope (covenant)	from men	and they have incurred	wrath
وَضُرِبَتْ	عَلَيْهِمْ	الْمَسْكَنَةُ	ذَٰلِكَ
and was stamped	upon them	the humiliation	that
يَكْفُرُونَ بِآيَاتِ اللَّهِ	وَيَقْتُلُونَ الْأَنْبِيَاءَ		
reject (the) Verses (of) Allah	and (used to) kill the Prophets		
ذَٰلِكَ بِمَا عَصَوْا	وَكَانُوا		
that (is) because they disobeyed	and they used to		
يَعْتَدُونَ			
transgress			

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night, prostrating themselves in prayer. 114. They believe in Allāh and the Last Day; they enjoin *Al-Ma'rūf* (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. 115. And whatever good they do, nothing will be rejected of them; for Allāh knows well those who are *Al-Muttaqūn* (the pious).

لَيْسُوا سَوَاءً	مِنَ أَهْلِ	الْكِتَابِ	أُمَّةٌ	قَائِمَةٌ
they are not (all) alike	of (the) people	(of) the Scripture	a people	upright
يَتْلُونَ آيَاتِ اللَّهِ	ءَانَاءَ	أَيْلِ	وَهُمْ يَسْجُدُونَ	﴿١١٣﴾
they recite (the) Verses (of) Allah	(during the) hours	(of) the night	and they prostrate	
يُؤْمِنُونَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَيَأْمُرُونَ	
they believe in Allah	and the Day	the Last	and they command	
بِالْمَعْرُوفِ وَيَنْهَوْنَ	عَنِ الْمُنْكَرِ	وَيُسْرِعُونَ	فِي الْخَيْرَاتِ	
the good and forbid	[from] the wrong	and they hasten	in (doing) good deeds	
وَأُولَئِكَ	مِنَ الصَّالِحِينَ	﴿١١٤﴾	وَمَا يَفْعَلُوا	مِنْ خَيْرٍ
and they (are)	of the righteous		and whatever they do	of good
فَلَنْ يُكْفَرُوهُ	وَاللَّهُ	عَلِيمٌ بِالْمُتَّقِينَ	﴿١١٥﴾	
then they will never be denied [it] (its reward)	and Allah	(is) Ever-Knowing of the pious		

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

116. Surely, those who reject Faith (disbelieve in Allāh and in Muhammad ﷺ as being Allāh's Messenger and in all that which he has brought from Allāh), neither their properties nor their offspring will avail them aught against Allāh. They are the dwellers of the Fire, therein they will abide. 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allāh, including the Christ and Muhammad ﷺ). Allāh wronged them not, but they wronged themselves.

إِنَّ الَّذِينَ كَفَرُوا	لَنْ تُغْنِيَ	عَنْهُمْ	أَمْوَالُهُمْ
indeed those who disbelieved	will never avail	[for] them	their wealth
وَلَا أَوْلَادُهُمْ	مِّنْ اللَّهِ شَيْئًا	وَأُولَئِكَ	أَصْحَابُ النَّارِ
nor their offspring	anything from Allah	and those	(are the) dwellers (of) the Fire
هُمْ	فِيهَا	خَالِدُونَ	مَثَلُ مَا يَنْفِقُونَ
they	in it (therein)	(will) abide forever	(of) what they spend (the) example
فِي هَذِهِ	الْحَيَاةِ	الدُّنْيَا	كَمَثَلِ رِيحٍ
in this	life	(of) the world	(is) like (the) example (of) a wind in it
صَرٌّ	أَصَابَتْ حَرْثَ	قَوْمٍ	ظَلَمُوا أَنْفُسَهُمْ
(is) severe cold	it struck (the) harvest	(of) a people	who wronged themselves
فَاهْلَكَتْهُ	وَمَا ظَلَمَهُمُ اللَّهُ	وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ	
and destroyed it	and Allah wronged them not	[and] but they did wrong themselves	

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
 ۞ إِن كُنْتُمْ تَعْقِلُونَ ۞

118. O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt

you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayāt* (proofs, verses, evidences) if you understand.

يَتَأْتِيهَا	الَّذِينَ آمَنُوا	لَا تَتَّخِذُوا بَطَانَةً	مِّن دُونِكُمْ
0 (you)	who believe	take not (as) friends	[from] out of you (your religion)
لَا يَأْتِي لُونَكُمْ	خَبَالًا	وَدُّوا	مَا عَنِتُّمْ
they (do) not spare effort to make you	corrupt	they desire	whatever distresses you
قَدْ بَدَتِ الْبَغْضَاءُ	مِّنْ أَفْوَاهِهِمْ		
indeed (their) hatred has become apparent	from (the utterances of) their mouths		
وَمَا تَخْفَى	صُدُورُهُمْ	أَكْبَرُ	قَدْ بَيَّنَّا
and what conceal	their breasts	(is even) greater	verily We have made plain
لَكُمْ	الْآيَاتِ	إِنْ كُنْتُمْ	تَعْقِلُونَ
to you	the Verses	if you did	understand

هَآئِنْتُمْ أُولَآءِ مُجِبُونَهُمْ وَلَا يُجِبُونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَعْضُكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِنْ تَسْسِكُمْ حَسَنَةً تَّسَوُّهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurāt (Torah) and the Injil (Gospel), while they disbelieve in your Book, the Qur'ān]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)." 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqūn* (the pious), not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.

هَآأَنَآمُ	أُولَآءِ	تُحِبُّونَهُمُ	وَلَا تُحِبُّونَكُمُ	وَتُؤْمِنُونَ
lo you (are)	those	that love them	but they (do) not love you	and you believe
بِآلِكَتِّبِ	كُلِّهٖ	وَإِذَا	لَقُّوْكُمْ	قَالُوا
in the Scripture	all of it	and when	they meet you	they say
وَأِذَا خَلَوْا	عَصَوْا عَلَيْكُمْ	أَلَّا نَمِلَ	مِنَ الْغَيْظِ	
but when they go apart	they bite at you	(tips of their) fingers	in rage	
قُلْ	مُوتُوا بِغَيْظِكُمْ	إِنَّ اللَّهَ	عَلِيمٌ بِذَاتِ	
say	perish in your rage	certainly Allah	(is) All-Knower of what (is in)	
الصُّدُورِ	إِنْ تَمَسَّسَكُمْ	حَسَنَةً	نَّسُوهُمْ	وَإِنْ تُصِيبَكُمْ
(their) breasts	if befalls you	a good	it grieves them	and if overtakes you
سَيِّئَةٍ	يَفْرَحُوا بِهَا	وَإِنْ تَصْبِرُوا		
a misfortune	they rejoice at it	but if you remain steadfast		
وَتَتَّقُوا	لَا يَضُرُّكُمْ	كَيْدُهُمْ	شَيْئًا	إِنَّ اللَّهَ
and become pious (fear Allah)	would not harm you	their plot	at all	indeed Allah
بِمَا يَعْمَلُونَ مُحِيطٌ				
(is) All-Encompassing of what they do				

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعَدَ الْبَقَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

121. And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allāh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector). And in Allāh should the believers put their trust. 123. And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much that you may be grateful.

وَاِذْ عَدَوْتَ		مِنْ اَهْلِكَ		تُبَوِّئُ الْمُؤْمِنِينَ	
and when you left early morning		[from] your household		to post the believers	
مَقْعِدَ	لِلْقِتَالِ	وَاللّٰهُ	سَمِيعٌ	عَلِيمٌ	
at (their) stations	for the battle	and Allah	(is) All-Hearer	All-Knower	
اِذْ هَمَّتْ طَآئِفَتَانِ		مِنْكُمْ		اَنْ تَفْشَلَا	
(remember) when inclined two groups		of you		to show weakness	
وَلِيَّهُمَا		وَعَلَى اللّٰهِ		فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	
(was) their Protector		and in Allah		[so] should the believers put (their) trust	
وَلَقَدْ نَصَرَكُمُ اللّٰهُ		بِءَدْرِ		وَاَنْتُمْ	
and certainly Allah helped you		at Badr		when you	
فَاتَّقُوا اللّٰهَ		لَعَلَّكُمْ تَشْكُرُونَ		اَذِلَّةٌ	
so fear Allah		so that you may be grateful		(were) utterly weak	

اِذْ تَقُولُ لِلْمُؤْمِنِينَ اَلَنْ يَكْفِيَكُمْ اَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ اَلْفٍ مِّنَ الْمَلَائِكَةِ مُزْلِينَ ﴿١٢٤﴾ بَلَىٰ اِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فَوْرِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ اَلْفٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

124. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?" 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.

اِذْ		تَقُولُ لِلْمُؤْمِنِينَ		اَلَنْ يَكْفِيَكُمْ		اَنْ يُمَدِّدَ رَبُّكُمْ	
when		you said to the believers		will (it) not suffice you?		that helps you	
ثَلَاثَةِ	اَلْفِ	مِّنَ الْمَلَائِكَةِ	مُزْلِينَ	بَلَىٰ	اِنْ تَصْبِرُوا		
with three	thousands	[of] angels	sent down	yes	if you are steadfast		

وَتَتَّقُوا	وَيَأْتُواكُمْ	مِّنْ فَوْرِهِمْ	هَذَا	يُمِدُّكُمْ
and fear (Allah)	and they (the enemy) come to you	rushingly	[this]	will help you
رَبُّكُمْ	خَمْسَةَ	ءَالْفٍ	مِّنَ الْمَلَائِكَةِ	مُسَوِّمِينَ
your Lord	with five	thousands	[of] angels	marked
إِلَّا بُشْرَىٰ	لَكُمْ	وَلِنُطْمِئِنَّ قُلُوبُكُمْ	بِهِ	وَمَا النَّصْرُ
but glad tiding	for you	and to assure your hearts	with it	and (there is) no help
إِلَّا	مِّنْ عِنْدِ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ	
except	from Allah	the All-Mighty	the All-Wise	

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zālimūn* (polytheists, wrongdoers and the disobedients). 129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

لَيَقْطَعَ طَرَفًا	مِّنَ الَّذِينَ كَفَرُوا	أَوْ يَكْبِتُهُمْ	
that He may cut off a part (group)	of those who disbelieved	or subdue them	
فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٢٧﴾	لَيْسَ لَكَ	مِنَ الْأَمْرِ	شَيْءٌ
so (that) they return frustrated	(there) is not for you	the decision	at all
أَوْ يَتُوبَ	عَلَيْهِمْ	أَوْ يُعَذِّبُهُمْ	فَإِنَّهُمْ
whether He turns (in mercy)	to them	or He punishes them	verily they
ظَالِمُونَ ﴿١٢٨﴾	وَلِلَّهِ مَا	فِي السَّمَاوَاتِ	وَمَا
(are) wrongdoers	and for Allah (is) what	(is) in the heavens	and what

فِي الْأَرْضِ	يَغْفِرُ	لِمَنْ يَشَاءُ	وَيُعَذِّبُ	مَنْ يَشَاءُ
(is) in the earth	He forgives	[to] whom He wills	and punishes	whom He wills
	وَاللَّهُ	عَفُورٌ	رَّحِيمٌ	
	and Allah	(is) All-Forgiving	Most Merciful	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

130. O you who believe! Eat not *Ribā* (usury) doubled and multiplied, but fear Allāh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allāh and the Messenger (Muhammad ﷺ) that you may obtain mercy. 133. And march forth in the way (which leads) to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqīn* (the pious).

يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَأْكُلُوا الرِّبَا	أَضْعَافًا	مُّضَاعَفَةً
O (you)	who believe	devour (eat) not interest	doubled	(and) redoubled
وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ	وَاتَّقُوا النَّارَ	الَّتِي أُعِدَّتْ	
and fear Allah	that you may achieve success	and fear the Fire	which is prepared	
لِلْكَافِرِينَ	وَأَطِيعُوا اللَّهَ	وَالرَّسُولَ	لَعَلَّكُمْ تُرْحَمُونَ	
for the disbelievers	and obey Allah	and the Messenger	that you may be shown mercy	
وَسَارِعُوا	إِلَى مَغْفِرَةٍ	مِّن رَّبِّكُمْ	وَجَنَّةٍ	عَرْضُهَا
and hasten	to forgiveness	of your Lord	and Paradise	whose width (is like that of)
السَّمَوَاتُ	وَالْأَرْضُ	أُعِدَّتْ لِلْمُتَّقِينَ		
the heavens	and the earth	which is prepared for the pious		

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

134. Those who spend (in Allāh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves *Al-Muhsinūn* (the good-doers). 135. And those who, when they have committed *Fāhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; – and none can forgive sins but Allāh—and do not persist in what (wrong) they have done, while they know.

الَّذِينَ يُنْفِقُونَ	فِي السَّرَّاءِ	وَالضَّرَّاءِ	وَالْكَاظِمِينَ	الْعِظَ
those who spend	in prosperity	and (in) adversity	and who control	(their) rage
وَالْعَافِينَ	عَنِ النَّاسِ	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾	وَالَّذِينَ	
and who forgive	the people	and Allah loves the good-doers	and those who	
إِذَا فَعَلُوا	فَحِشَةً	أَوْ ظَلَمُوا أَنْفُسَهُمْ	ذَكَرُوا اللَّهَ	
when they do	(something) indecent	or they wrong themselves	they remember Allah	
فَاسْتَغْفَرُوا	لِذُنُوبِهِمْ	وَمَنْ يَغْفِرُ	الذُّنُوبَ	إِلَّا اللَّهَ
and ask forgiveness	for their sins	and who can forgive	the sins	but Allah
وَلَمْ يُصِرُّوا	عَلَى مَا فَعَلُوا	وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾		
and they (do) not persist	in what they did	while they know		

أُولَئِكَ جَزَاءُهم مَغْفِرَةٌ مِّن رَّبِّهم وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعَمَ أَجْرًا لِّلْعَمَلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh's Orders). 137. Many similar ways (and mishaps of life) were faced by

nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allāh, and disobeyed Him and His Messengers). 138. This (the Qur'ān) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqūn* (the pious).

أُولَٰئِكَ	جَزَاءُهُمْ	مَغْفِرَةٌ	مِّن رَّبِّهِمْ	وَجَنَّاتٌ
those	their reward	(is) forgiveness	from their Lord	and Gardens
تَجْرَىٰ مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَنِعْمَ أَجْرُ
flow under which	the rivers	they (will) abide forever	therein	and how excellent reward
الْعَمِلِينَ	قَدْ خَلَتْ	مِنْ قَبْلِكُمْ	سُنَنٌ	
(for) those who do (good deeds)	verily passed	before you	(many such) situations	
فَسِيرُوا	فِي الْأَرْضِ	فَانظُرُوا	كَيْفَ كَانَ	عَاقِبَةُ
so travel	through the earth	and see	how was	(the) end
الْمُكَذِّبِينَ	هَٰذَا	بَيَانٌ	لِّلنَّاسِ	وَهُدًى
(of) the deniers (of truth)	this	(is) a declaration	for mankind	and a guidance
وَمَوْعِظَةٌ		لِّلْمُتَّقِينَ		
and admonition		for the pious		

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

139. So, do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (or killing) has touched you, be assured a similar wound (or killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zālimūn* (polytheists

and wrongdoers). 141. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.

وَلَا تَهِنُوا	وَلَا تَحْزَنُوا	وَأَنْتُمْ	الْأَعْلَوْنَ
and (do) not become weak	nor be grieved	and you	(will be) upper-handed
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٤١﴾	إِنْ يَمَسُّكُمْ	قَرْحٌ	
if you are (true) believers	if has touched you	a wound	
فَقَدْ مَسَّ الْقَوْمَ	قَرْحٌ	مِثْلُهُ	وَتِلْكَ
so certainly has touched the (disbelieving) people	a wound	similar to that	and these
أَلَيَّامُ	نُدَاوِلُهَا	بَيْنَ	النَّاسِ
days	We turn them	among	[the] people
الَّذِينَ آمَنُوا	وَيَتَّخِذَ	مِنْكُمْ	شُهَدَاءَ
those who (really) believe	and (that) He may take	from (among) you	martyrs
وَاللَّهُ	لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٢﴾	وَلِيُمَحِّصَ اللَّهُ	
and Allah	(does) not like the wrongdoers	[and] that Allah may purge	
الَّذِينَ آمَنُوا	وَيَمْحَقَ الْكَافِرِينَ ﴿١٤٣﴾		
those who believed	and may destroy the disbelievers		

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

142. Or do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sābirūn* (the patient)? 143. And you had indeed longed for death (*Ash-Shahādah*-martyrdom) before you met it. Now you have seen it openly with

your own eyes. 144. And Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.

وَلَمَّا يَعْلَمِ اللَّهُ		أَنْ تَدْخُلُوا الْجَنَّةَ		أَمْ حَسِبْتُمْ
while Allah has not yet tried (known)		that you would enter Paradise		or (did) you think
وَيَعْلَمُ الصَّابِرِينَ		مِنْكُمْ	الَّذِينَ جَاهَدُوا	
and (has not) tried the steadfast		of you	those who strove hard	
وَلَقَدْ كُنْتُمْ	تَمَنُّونَ الْمَوْتَ	مِنْ قَبْلِ	أَنْ تَلْقَوْهُ	
and indeed you used to	long for [the] death	before	[that] you met it	
فَقَدْ رَأَيْتُمُوهُ	وَأَنْتُمْ نَظُرُونَ	وَمَا مُحَمَّدٌ		
so verily you have faced it	and you were observing (it)	and Muhammad (is) not		
إِلَّا رَسُولٌ	قَدْ خَلَتْ	مِنْ قَبْلِهِ	الرُّسُلُ	أَفَايُنْ مَاتَ
but a Messenger	[indeed] passed away	before him	Messengers	then if he died?
أَوْ قُتِلَ	أَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ	وَمَنْ يَنْقَلِبْ	عَلَى عَقْبَيْهِ	
or is killed	(will) you turn back on your heels?	and who turns back	on his heels	
فَلَنْ يَضُرَّ اللَّهَ	شَيْئًا	وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ		
then he will never harm Allah	at all	and Allah will give reward to the grateful		

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَلًّا وَمَنْ يَرِدْ ثَوَابَ الدُّنْيَا نَوْتِهِ مِنْهَا وَمَنْ يَرِدْ ثَوَابَ الْآخِرَةِ نَوْتِهِ مِنْهَا وَسَيَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَأَيِّنْ مِنْ نَبِيِّ قَتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

145. And no person can ever die except by Allāh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it;

and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's way, nor did they weaken nor degrade themselves. And Allāh loves *As-Sābirūn* (the patient).

وَمَا كَانَ	لِنَفْسٍ	أَنْ تَمُوتَ	إِلَّا	بِإِذْنِ اللَّهِ
and it is not	for a person	that he dies	but	by (the) Leave (of) Allah
كِتَابًا	مُّوَجَّلًا	وَمَنْ يُرِدْ	ثَوَابَ	الدُّنْيَا
a term	appointed	and whoever desires	a reward	(of) the world
نُؤْتِيهِ	مِنْهَا	وَمَنْ يُرِدْ	ثَوَابَ	الْآخِرَةِ
We shall give him	of it	and whoever desires	a reward	(of) the Hereafter
نُؤْتِيهِ	مِنْهَا	وَسَنَجْزِي الشَّاكِرِينَ	وَكَاثِرِينَ	
We shall give him	of it	and We shall reward the grateful	and many	
مِنْ نَبِيِّ	قَاتَلَ مَعَهُ	رَبِّيُونَ	كَثِيرٌ	فَمَا وَهَنُوا
[of] a Prophet	fought with him	godly men	numerous	but they neither lost heart
لِمَا	أَصَابَهُمْ	فِي سَبِيلِ اللَّهِ	وَمَا ضَعُفُوا	
for what	befell them	in (the) way (of) Allah	nor (did) they weaken	
وَمَا اسْتَكَانُوا		وَاللَّهُ يُحِبُّ الصَّابِرِينَ		
nor they abased themselves		and Allah loves the steadfast		

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَكَانَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and

give us victory over the disbelieving folk." 148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves Al-Muhsinūn (the good-doers). 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

وَمَا كَانَ قَوْلُهُمْ	إِلَّا	أَنْ قَالُوا رَبَّنَا	أَغْفِرْ لَنَا	ذُنُوبَنَا
and their saying was not	except	that they said our Lord	forgive [for] us	our sins
وَإِسْرَافَنَا	فِي أَمْرِنَا	وَتَبَّتْ أَقْدَامَنَا	وَأَنْصُرْنَا	
and our excesses (transgressions)	in our affairs	and set firmly our feet	and help us	
عَلَى الْقَوْمِ	الْكَافِرِينَ	فَكَانَهُمُ اللَّهُ	ثَوَابِ	الدُّنْيَا
against the people	[the] disbelieving	so Allah gave them	(the) reward	(of) this world
وَحُسْنِ	ثَوَابِ	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ	يَا أَيُّهَا	
and excellent	reward	and Allah loves the good-doers	O (you)	
الَّذِينَ آمَنُوا	إِنْ تَطِيعُوا	الَّذِينَ كَفَرُوا	يُرْدُّكُمْ	
who believe	if you obey	those who disbelieve	they will drive you back	
عَلَى أَعْقَابِكُمْ	فَتَنْقَلِبُوا خَاسِرِينَ			
on your heels	and you will turn back (from Faith as) losers			

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانٌ وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

150. Nay, Allāh is your Maulā (Patron, Lord, Helper, Protector), and He is the Best of helpers. 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zālimūn (polytheists and wrongdoers).

بَلِ اللَّهُ	مَوْلَاكُمْ	وَهُوَ	خَيْرُ	الَّنَّاصِرِينَ	سَنُلْقِي
but Allah	(is) your Protector	and He	(is the) Best	(of) the helpers	We shall cast

بِمَا أَشْرَكُوا	الرُّعْبَ	الَّذِينَ كَفَرُوا	فِي قُلُوبٍ
(because) of what they associated	terror	(of) those who disbelieved	into (the) hearts
وَمَاؤُنْهُمْ	سُلْطَانًا	بِهِ	مَا لَمْ يَنْزِلْ
and their abode	any sanction	with it	that which He did not send
الظَّالِمِينَ ﴿١٥١﴾	وَبِئْسَ مَثْوَى	النَّارِ	with Allāh
(of) the wrongdoers	[and] how bad is (the) abode	(is) the Fire	

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

152. And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.

تَحُسُّونَهُم	إِذْ	وَعْدَهُ	وَلَقَدْ صَدَقَكُمُ اللَّهُ
you were destroying them	when	His Promise	and indeed Allāh fulfilled to you
وَتَنَزَّعْتُمْ	حَتَّىٰ إِذَا فَشِلْتُمْ		بِإِذْنِهِ
and you fell to disputing	until when you showed weakness		with His Leave
أَرَاكُمْ	مِّنْ بَعْدِ مَا	وَعَصَيْتُمْ	فِي الْأَمْرِ
He showed you	after	and you disobeyed	about the order
وَمِنْكُمْ	الدُّنْيَا	مَّنْ يُرِيدُ	مَّا تُحِبُّونَ
and of you (some)	this world	who desire	of you (are some) what you love
لِيَبْتَلِيَكُمْ	عَنْهُمْ	ثُمَّ صَرَفَكُمْ	الْآخِرَةَ
that He may test you	from them	then He made you flee	the Hereafter who desire

وَلَقَدْ عَفَا	عَنْكُمْ	وَاللَّهُ	ذُو فَضْلٍ	عَلَى الْمُؤْمِنِينَ
and indeed He forgave	you	and Allah	(is) Most Gracious	to the believers

إِذْ تَصْعَدُونَ وَلَا تَكْلُوتُ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَبِكُمْ فَأَتْبَعَكُمْ غَمًّا بِغَمٍّ لِّكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in the rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do.

إِذْ تَصْعَدُونَ		وَلَا تَكْلُوتُ		
(and remember) when you were climbing (the hill)		and you were not paying a heed		
عَلَى أَحَدٍ	وَالرَّسُولُ	يَدْعُوكُمْ	فِي أُخْرَبِكُمْ	فَأَتْبَعَكُمْ
to anyone	and the Messenger	was calling you	in your rear	then He rewarded you
غَمًّا	بِغَمٍّ	لِّكَيْلًا	تَحْزَنُوا	عَلَى مَا فَاتَكُمْ
grief	for grief	so that you may neither grieve	for that which	escaped you
وَلَا مَا	أَصَابَكُمْ	وَاللَّهُ	خَيْرٌ بِمَا تَعْمَلُونَ	
nor (for) that which	befell you	and Allah	(is) Well-Aware of what you do	

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ
أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ
الْأَمْرِ شَيْءٌ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ
مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

154. Then after the distress, He sent down security upon you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allāh—the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad ﷺ): "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in (your) breasts.

ثُمَّ أَنْزَلَ	عَلَيْكُمْ	مِّنْ بَعْدِ	الْغَمِ	أَمَنَةً
then He sent down	upon you	after	the grief (distress)	an inner peace
نُعَاسًا	يَغْشَى طَائِفَةً	مِّنْكُمْ	وَطَائِفَةٌ	
slumber	overtakes a group	of you	and (members of another) group	
قَدْ أَهَمَّتْهُمْ	أَنْفُسُهُمْ	يُظَنُّونَ بِاللَّهِ	غَيْرَ الْحَقِّ	ظَنَّ
certainly were concerned (about)	themselves	thinking of Allah	wrongly	thought
الْجَهْلِيَّةِ	يَقُولُونَ هَلْ	لَنَا	مِنَ الْأَمْرِ	مِنْ شَيْءٍ
(of) ignorance	they say (is there)?	for us	from the affair	anything
قُلْ إِنَّ الْأَمْرَ	كُلَّهُ	لِلَّهِ	يُخْفُونَ فِي أَنْفُسِهِمْ	مَا
say indeed the affair	all of it	(is) for Allah	they hide within themselves	what
لَا يُبْدُونَ	لَكَ	يَقُولُونَ	لَوْ كَانَ	لَنَا
they (do) not reveal	to you	they say	if (there) was	from the affair
مَا قَتَلْنَا هَهُنَا	قُلْ	لَوْ كُنْتُمْ	فِي بُيُوتِكُمْ	
we were not killed here	say	(even) if you had been	in your houses	
لَبَرَزَ الَّذِينَ	كُتِبَ عَلَيْهِمُ	الْقَتْلُ		
surely would have gone forth those	for whom was decreed	the death		
إِلَى مَضَاجِعِهِمْ	وَلِيَبْتَلِيَ اللَّهُ	مَا فِي	صُدُورِكُمْ	
to the places of their death	and that Allah may test	what (is) in	your breasts	

وَلِيْمَحْصَ	مَا فِي	قُلُوبِكُمْ	وَاللّٰهُ	عَلِيْمٌ
and that He may purge	what (is) in	your hearts	and Allah	(is) All-Knower
		بِذَاتِ	الْصُّدُورِ	
		of what (is) in	the breasts	

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَتَأَيَّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَّوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.

إِنَّ الَّذِينَ تَوَلَّوْا	مِنْكُمْ	يَوْمَ	الَّتَقَى الْجَمْعَانِ	
surely those who turned their backs	of you	(on the) day	the two hosts met	
إِنَّمَا اسْتَزَلَّهُمُ	الشَّيْطَانُ	بِبَعْضِ	مَا كَسَبُوا	
only made them slip	Satan	for some	(of) what they had earned	
وَلَقَدْ عَفَا اللَّهُ	عَنْهُمْ	إِنَّ اللَّهَ	غَفُورٌ	حَلِيمٌ
but indeed Allah forgave	them	verily Allah	(is) All-Forgiving	All-Forbearing
يَتَأَيَّهَا	الَّذِينَ آمَنُوا	لَا تَكُونُوا	كَالَّذِينَ كَفَرُوا	وَقَالُوا
O (you)	who believe	be not	like those who disbelieved	and said

لَا خُونَهُمْ	إِذَا	ضَرَبُوا فِي الْأَرْضِ	أَوْ كَانُوا عُزَىٰ
to their brethren	when	they were travelling through the earth	or they were fighting
لَوْ كَانُوا عِنْدَنَا	مَمَاتُوا	وَمَا قَتَلُوا	
if they had been with us	they would neither have died	nor they would have been killed	
لِيَجْعَلَ اللَّهُ ذَلِكَ	حَسْرَةً	فِي قُلُوبِهِمْ	وَاللَّهُ يَحْيِ
so that Allah makes it	a cause of regret	in their hearts	and Allah gives life
وَيُمِيتُ	وَاللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ	
and causes death	and Allah	(is) All-Seer of what you do	

وَلَيْن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾
 وَلَيْن مُّتُّمْ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فِيمَا رَحْمَةً مِّنَ اللَّهِ لَئِنْ لَّهُمْ وَلَوْ كُنْتَ
 فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ
 فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, to Allāh you shall be gathered. 159. And by the Mercy of Allāh, you (Muhammad ﷺ) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).

وَلَيْن قُتِلْتُمْ	فِي سَبِيلِ اللَّهِ	أَوْ مُتُّمْ	لَمَغْفِرَةٌ
and if [indeed] you are killed	in (the) way (of) Allah	or die	surely forgiveness
مِّنَ اللَّهِ	وَرَحْمَةٌ	خَيْرٌ	مِّمَّا يَجْمَعُونَ
from Allah	and mercy	(are) better	than what they amass
أَوْ قُتِلْتُمْ	إِلَى اللَّهِ تُحْشَرُونَ	فِيمَا	رَحْمَةً مِّنَ اللَّهِ
or are killed	surely you will be gathered to Allah	and by	(the) Mercy of Allah

لَئِنْ لَّهُمْ	وَلَوْ كُنْتَ فَظًّا	غَلِيظًا	أَلْقَلْبِ
you dealt gently with them	and had you been rough	(and) fierce	(of) heart
لَا نَفَضُوا	مِنْ حَوْلِكَ	فَاعْفُ	عَنْهُمْ
surely they would have broken away	from about you	so pardon	them
وَأَسْتَغْفِرْ	لَهُمْ	وَشَاوِرْهُمْ	فِي الْأَمْرِ
and ask forgiveness	for them	and consult them	in the (public) matters
فَإِذَا عَزَمْتَ	فَتَوَكَّلْ	عَلَى اللَّهِ	إِنَّ اللَّهَ
but when you have resolved	then put your trust	in Allah	verily Allah

يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

loves those who put their trust (in Him)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمِنْ أَتْبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allāh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allāh (by taking a part of the booty illegally – Ghulul)? – his abode is Hell, and worst indeed is that destination!

إِنْ يَنْصُرْكُمُ اللَّهُ	فَلَا غَالِبَ	لَكُمْ	وَإِنْ يَخْذُلْكُمْ	فَمَنْ
if Allah helps you	then none (can) overcome	you	and if He forsakes you	then who
ذَا الَّذِي	يَنْصُرُكُمْ	مِنْ بَعْدِهِ ۗ	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾
(is there) that	can help you	after Him	and in Allah	let the believers put (their) trust

وَمَا كَانَ	لِنَبِيِّ	أَنْ يَغْلُفَ	وَمَنْ يَغْلُلْ	يَأْتِ
and it was not	for a Prophet	that he defrauds	and whosoever defrauds	will bring forth
بِمَا غُلِّ	يَوْمَ	الْقِيَمَةِ	ثُمَّ تَوْفَىٰ	
what he had defrauded	(on the) Day	(of) Resurrection	then shall be fully recompensed	
كُلِّ	نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	لَا يُظْلَمُونَ
every	person	what he has earned	and they	shall not be wronged
أَفَمِنْ أَتَبَعٍ	رِضْوَانِ اللَّهِ	كَمَنْ بَاءَ		
(is) then (one) who followed?	(the) good Pleasure (of) Allah	like (the one) who is laden		
بِسَخَطٍ	مِّنَ اللَّهِ	وَمَأْوَاهُ	جَهَنَّمَ	وَيَسَّ الْمَصِيرُ
with Wrath	of Allah	and his abode	(is) Hell	and worst is the destination

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ أَوَلَمَّْا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do. 164. Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allāh has power over all things.

هُمْ	دَرَجَاتٍ	عِنْدَ اللَّهِ	وَاللَّهُ	بَصِيرٌ بِمَا يَعْمَلُونَ
they	(have different) grades	with Allah	and Allah	(is) All-Seer of what they do

لَقَدْ مَنَّ اللَّهُ	عَلَى الْمُؤْمِنِينَ	إِذْ بَعَثَ	فِيهِمْ	رَسُولًا
indeed Allah conferred a favour	on the believers	when He sent	in them	a Messenger
مِّنْ أَنْفُسِهِمْ	يَتْلُوا عَلَيْهِمْ	ءَايَاتِهِ	وَيُزَكِّيهِمْ	
from (among) themselves	who recites unto them	His Verses	and purifies them	
وَيُعَلِّمُهُمُ	الْكِتَابَ وَالْحِكْمَةَ	وَإِنْ كَانُوا	مِن قَبْلُ	
and teaches them	the Book and the Wisdom	and indeed they were	before (that)	
لَفِي ضَلَالٍ	مُّبِينٍ ﴿١٦٦﴾	أَوْ لَمَّا	أَصَابَتْكُمْ	مُصِيبَةٌ قَدْ
[certainly] in error	manifest	or when?	has befallen you	[indeed] a calamity
أَصَبْتُمْ مِّثْلَهَا	قُلْتُمْ أَنِّي	هَذَا		
you have (already) inflicted (to them) twice to that	you say from where	(is) this		
قُلْ هُوَ	مِنْ عِنْدِ	أَنْفُسِكُمْ	إِنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٧﴾
say it (is)	from	yourselves	indeed Allah	(is) All-Powerful thing over every

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْ قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَكُم هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَنِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allāh, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.

وَمَا	أَصَابَكُمْ	يَوْمَ التَّقَى	الْجَمْعَانِ
and what	befell you	(on the) day (when) met	two hosts (armies)

وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾		فَبِإِذْنِ اللَّهِ	
[and] that He might know (test) the (true) believers		(was) by (the) Leave (of) Allah	
وَقِيلَ لَهُمْ	الَّذِينَ نَافَقُوا	وَلِيَعْلَمَ	
to them	and it was said	those who were tainted with hypocrisy and that He might know	
لَوْ نَعْلَمُ	قَالُوا	أَوْ ادْفَعُوا	فَقَاتِلُوا فِي سَبِيلِ اللَّهِ
had we known	they said	or defend (yourselves)	fight in (the) way (of) Allah
لَا تَتَّبِعَنَّكُمْ	هُمْ	قَاتِلَا	
to disbelief	they	certainly we would have followed you	
يَوْمَئِذٍ	أَقْرَبُ	مِنْهُمْ	لِلْإِيْمَنِ
with their mouths	they say	(than) to Faith	[from them] (were) nearer
مَا لَيْسَ	فِي قُلُوبِهِمْ	وَاللَّهُ أَعْلَمُ	بِمَا يَكْتُمُونَ ﴿١٦٧﴾
of what they conceal	and Allah has full knowledge	in their hearts	what is not

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمْ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."

169. Think not of those who are killed in the way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

لَوْ أَطَاعُونَا	وَقَعَدُوا	لِإِخْوَانِهِمْ	الَّذِينَ قَالُوا
had they followed us	while they sat (at home)	to their brethren	those who said

مَا قُتِلُوا	قُلْ	فَادْرَأُوا	عَنْ أَنْفُسِكُمْ	أَلَمَوْتَ
they would not have been killed	say	then avert	from your own selves	the death
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧٨﴾	وَلَا تَحْسَبَنَّ	الَّذِينَ قُتِلُوا		
if you are truthful	and you think not	those who are killed		
فِي سَبِيلِ اللَّهِ	أَمْوَاتًا	بَلْ أَحْيَاءٌ	عِنْدَ	رَبِّهِمْ
in (the) way (of) Allah	(as) dead	nay (they are) alive	with	their Lord
يُرْزَقُونَ ﴿١٧٩﴾	فَرِحِينَ	يَمَّا	ءَاتَاهُمُ اللَّهُ	
they are well-provided	jubilant	for what	Allah has bestowed upon them	
مِنْ فَضْلِهِ	وَيَسْتَبْشِرُونَ	بِالَّذِينَ	لَمْ يَلْحَقُوا	بِهِمْ
of His bounty	and they rejoice	for those who	have not (yet) joined	them
مَنْ خَلْفَهُمْ	أَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿١٨٠﴾	
[of] left behind	that no fear	(shall be) on them	nor they will grieve	

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٩﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٨٠﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٨١﴾

171. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers. 172. Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. 173. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

يَسْتَبْشِرُونَ بِنِعْمَةٍ	مِّنَ اللَّهِ	وَفَضْلٍ	وَأَنَّ اللَّهَ
they rejoice in favour	of Allah	and (His) bounty	and that Allah

لَا يُضِيعُ أَجْرَ		الْمُؤْمِنِينَ ﴿١٧١﴾		الَّذِينَ اسْتَجَابُوا لِلَّهِ	
will not waste (the) reward		(of) the believers		those who responded to Allah	
وَالرَّسُولِ	مِنْ بَعْدِ مَا	أَصَابَهُمْ		الْقَرْحُ	
and the Messenger	after	befell them (they had received)		the injury	
لِلَّذِينَ أَحْسَنُوا		مِنْهُمْ	وَاتَّقُوا	أَجْرٌ	عَظِيمٌ ﴿١٧٢﴾
for those who did good		of them	and feared (Allah)	(is) a reward	great
الَّذِينَ	قَالَ لَهُمْ	النَّاسُ	إِنَّ النَّاسَ	قَدْ جَعَلُوا	
those	said to them	the people	verily the people	certainly have gathered	
لَكُمْ	فَاخْشَوْهُمْ	فَزَادَهُمْ		إِيْمَانًا	
against you	so fear them	but it increased them		(in) Faith	
وَقَالُوا حَسْبُنَا اللَّهُ			وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾		
and they said Allah (is) sufficient for us			and He is Excellent Guardian		

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ. فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْعًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزَابًا فِي الْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

174. So, they returned with grace and bounty from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty. 175. It is only *Shaitān* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allāh and in His Messenger, Muhammad ﷺ)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's Will to give them no portion in the Hereafter. For them there is a great torment.

فَانْقَلَبُوا	بِنِعْمَةٍ	مِّنَ اللَّهِ	وَفَضْلٍ	لَّمْ يَمَسَّسْهُمْ	سُوءٌ
so they returned	with favour	of Allah	and bounty	touched them not	any harm

وَاتَّبَعُوا رِضْوَانَ اللَّهِ	وَاللَّهُ	ذُو فَضْلٍ
and they followed (the) good Pleasure (of) Allah	and Allah	(is) Owner (of) Bounty
عَظِيمٍ ﴿١٧٤﴾	إِنَّمَا ذَلِكَ كُمْ	الشَّيْطَانُ
Great	(it is) only that	Satan
فَلَا تَخَافُوهُمْ	وَخَافُونَ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾
so fear them not	but fear Me	if you are (true) believers
الَّذِينَ يُسْرِعُونَ	فِي الْكُفْرِ	إِنَّهُمْ
those who rush	towards disbelief	verily they
يُرِيدُ اللَّهُ	أَلَّا يَجْعَلَ	لَهُمْ
Allah wills	that He will not give	to them
	عَظِيمٍ ﴿١٧٦﴾	حَظًّا
	great	any portion
	وَلَهُمْ	عَذَابٌ
	and for them	(is) a torment

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾
وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَزدَادُوا إِثْمًا
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allāh. For them, there is a painful torment. 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

إِنَّ الَّذِينَ اشْتَرُوا	الْكَفْرَ	بِالْإِيمَانِ	لَنْ يَضُرُّوا اللَّهَ
indeed those who have purchased	disbelief	at the price of Faith	they will never harm Allah
وَلَهُمْ	عَذَابٌ	أَلِيمٌ ﴿١٧٧﴾	وَلَا يَحْسَبَنَّ
and for them	(is) a torment	painful	and let not think
الَّذِينَ كَفَرُوا	أَنَّمَا نُمَلِّ لَهُمْ	خَيْرٌ لِّأَنفُسِهِمْ	إِنَّمَا نُمَلِّ لَهُمْ
those who disbelieved	that We give respite	for themselves	only We give respite
لَهُمْ	لِيَزدَادُوا	إِثْمًا	لَهُمْ
to them	(is) good	that We give respite	to them

لِيَزِدَادُوا	إِثْمًا	وَلَهُمْ	عَذَابٌ	مُّهِينٌ
so that they may grow	(in) sinfulness	and for them	(is) a torment	humiliating

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the *Ghaib* (Unseen), but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and fear Allāh, then for you there is a great reward.

مَا كَانَ اللَّهُ	لِيَذَرَ الْمُؤْمِنِينَ	عَلَى مَا	أَنْتُمْ	عَلَيْهِ
Allah is not	that He leaves the believers	on what	you	(are) on it
حَتَّى يَمِيزَ الْخَبِيثَ	مِنْ الطَّيِّبِ	وَمَا كَانَ اللَّهُ	لِيُطْلِعَكُمْ	
till He distinguishes the wicked	from the good	and Allah is not	(going) to inform you	
عَلَى الْغَيْبِ	وَلَكِنَّ اللَّهَ	يَجْتَبِي مِنْ رُسُلِهِ	مَنْ يَشَاءُ	
about the Unseen	[and] but Allah	chooses of His Messengers	whom He wills	
فَأَمِنُوا	بِاللَّهِ	وَرُسُلِهِ	وَإِنْ تَوَمَّنُوا	وَتَتَّقُوا
so believe	in Allah	and His Messengers	and if you believe	and fear (Allah)
فَلَكُمْ	أَجْرٌ	عَظِيمٌ		
then for you	(is) a reward	great		

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

180. And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakāt*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth; and Allāh is Well-Acquainted with all that you do. 181. Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

وَلَا يَحْسَبَنَّ	الَّذِينَ يَبْخُلُونَ	بِمَا	ءَاتَاهُمُ اللَّهُ
and (do) not think	those who covetously withhold	of what	Allah has granted them
مِنْ فَضْلِهِ	هُوَ	خَيْرًا	لَهُمْ
of His bounty	(that) it	(is) good	for them
سَيُطَوَّقُونَ	مَا بَخَلُوا	بِهِ	يَوْمَ
will be hung about their necks	what they covetously withheld	[of it]	(on the) Day
الْقِيَمَةِ	وَلِلَّهِ مِيرَاثُ	السَّمَوَاتِ	وَالْأَرْضِ
(of) Resurrection	and for Allah (is the) heritage	(of) the heavens	and the earth
وَاللَّهُ	يَعْمَلُونَ خَيْرًا	لَقَدْ سَمِعَ اللَّهُ	قَوْلَ
and Allah	(is) Well-Acquainted with what you do	indeed Allah has heard	(the) saying
الَّذِينَ قَالُوا	إِنَّ اللَّهَ فَقِيرٌ	وَنَحْنُ	أَغْنِيَاءُ
(of) those who said	verily Allah (is) poor	and we	(are) rich
مَا قَالُوا	وَقَتْلَهُمْ	الْأَنْبِيَاءَ	بِعِزِّ
what they have said	and their killing	(of) the Prophets	in defiance
وَنَقُولُ	ذُوقُوا عَذَابَ	الْحَرِيقِ	
and We shall say	taste (the) torment	(of) burning Fire	

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ ۖ الَّذِينَ قَالُوا إِنَّ اللَّهَ عِهْدٌ إِلَيْنَا أَلَا نُؤْمِنُ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ

قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِ يَابِلَيْنَتٍ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٢﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا يَابِلَيْنَتٍ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٣﴾

182. This is because of that (evil) which your hands have sent before you. And certainly, Allāh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they deny you (O Muhammad ﷺ), so were Messengers denied before you, who came with *Al-Baiyyināt* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

ذَٰلِكَ	بِمَا قَدَّمْتُمُ أَيَّدِيكُمْ	وَأَنَّ اللَّهَ لَيْسَ	بِظَلَامٍ
that	(is because) of what your hands sent before	and that Allah is never	unjust
لِّلْعِبَادِ ﴿١٨٢﴾	الَّذِينَ قَالُوا	إِنَّ اللَّهَ	عَهْدًا إِنَّا
to (His) slaves	those who said	verily Allah	has taken our promise
أَلَّا نُؤْمِنَ	لِرَسُولٍ	حَتَّىٰ يَأْتِيَنَا	بِقُرْبَانٍ تَأْكُلُهُ
that we shall not believe	in any Messenger	until he brings to us	an offering devours it
الَّتَارُ	قُلْ	قَدْ جَاءَكُمْ	رُسُلٌ
the fire	say	verily came to you	Messengers
وَبِالَّذِي قُلْتُمْ	فَلِمَ قَتَلْتُمُوهُمْ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾	
and with what you speak of	then why (did) you kill them	if you are truthful	
فَإِنْ كَذَّبُوكَ	فَقَدْ كَذَّبَ رَسُولٌ	مِّن قَبْلِكَ	
then if they have rejected you	so indeed were Messengers rejected	before you	
جَاءُوا يَابِلَيْنَتٍ	وَالزُّبُرِ	وَالْكِتَابِ	الْمُنِيرِ ﴿١٨٤﴾
who had come with clear signs	and the Scripture	and the Book	(the) illuminating

كُلِّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن زُحِرَ

عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾
 تَبْلُوكَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلِتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا
 الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا
 وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh; but if you persevere patiently, and become *Al-Muttaqūn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

كُلُّ	نَفْسٍ	ذَائِقُهُ	الْمَوْتِ	وَأِنَّمَا تُوفَّوْنَ أَجُورَكُمْ	يَوْمَ
every	person	(shall) taste	death	and only you shall be paid your rewards	(on the) Day
الْقِيَمَةِ	فَمَنْ رُحِّحَ	عَنِ النَّارِ	وَأَدْخَلَ الْجَنَّةَ		
(of) Resurrection	then who was drawn away	from the Fire	and was admitted to Paradise		
فَقَدْ فَازَ	وَمَا الْحَيَوةُ	الدُّنْيَا	إِلَّا مَتَعُ		
then indeed he is successful	and (is) nothing the life	(of) this world	except (the) enjoyment		
الْغُرُورِ	تَبْلُوكَ فِي أَمْوَالِكُمْ	وَأَنْفُسِكُمْ			
(of) illusory (deception)	you would certainly be put to test in your wealth	and your lives			
وَلِتَسْمَعَنَّ	مِنَ الَّذِينَ	أُوتُوا الْكِتَابَ	مِنْ قَبْلِكُمْ		
and you shall certainly hear	from those who	have been given the Book	before you		
وَمِنَ الَّذِينَ أَشْرَكُوا	أَذًى	كَثِيرًا	وَإِنْ تَصْبِرُوا		
and from those who practiced polytheism	and from those who	hurtful things	and if you remain patient		
وَتَتَّقُوا	فَإِنَّ ذَلِكَ	مِنْ عَزْمِ	الْأُمُورِ		
and become pious	then indeed that	(is) from great	matters		

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ
وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ
يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

187. (And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from the torment, and for them is a painful torment.

وَأِذْ أَخَذَ اللَّهُ		مِيثَاقَ	الَّذِينَ	أُوتُوا الْكِتَابَ	
and (remember) when Allah took		a covenant	(of) those who	were given the Scripture	
لَتُبَيِّنُنَّهُ		لِلنَّاسِ	وَلَا تَكْتُمُونَهُ	فَنَبَذُوهُ	
(that) you certainly explain it		to people	and you hide it not	but they threw it away	
وَرَاءَ	ظُهُورِهِمْ	وَأَشْرَوْا	بِهِ	ثَمَنًا	قَلِيلًا
behind	their backs	and bought	with it	a gain	little
مَآ يَشْتَرُونَ ﴿١٨٧﴾		لَا تَحْسَبَنَّ الَّذِينَ		يَفْرَحُونَ	
what they buy		you think not (that) those who		rejoice	
بِمَا أَتَوْا		وَيُحِبُّونَ	أَنْ يُحْمَدُوا	بِمَا	
in what they have brought (done)		and they love	that they are praised	for what	
لَمْ يَفْعَلُوا		فَلَا تَحْسَبَنَّهُمْ		بِمَفَازَةٍ	
they (did) not do		so you think not (that) they		(will) escape	
وَلَهُمْ		عَذَابٌ	أَلِيمٌ ﴿١٨٨﴾	مِنَ الْعَذَابِ	
and for them		(is) a torment	painful	from the torment	

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

وَلِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَاللَّهُ	عَلَىٰ كُلِّ
and for Allah (is the) dominion	(of) the heavens	and the earth	and Allah	over every
شَيْءٍ	قَدِيرٌ ﴿١٨٩﴾	إِنَّ	فِي خَلْقِ	السَّمَوَاتِ
thing	(is) All-Powerful	indeed	in (the) creation	(of) the heavens
وَاخْتِلَافِ	اللَّيْلِ	وَالنَّهَارِ	لَآيَاتٍ	لِّأُولِي
and (in the) alternation	(of) night	and day	(are) verily signs	for men
الَّذِينَ يَذْكُرُونَ اللَّهَ	قِيَمًا	وَقُعُودًا	وَعَلَىٰ جُنُوبِهِمْ	وَيَتَفَكَّرُونَ
those who remember Allah	standing	and sitting	and (lying) on their sides	and they reflect
فِي خَلْقِ	السَّمَوَاتِ	وَالْأَرْضِ	رَبَّنَا	مَا خَلَقْتَ هَذَا
on (the) creation	(of) the heavens	and the earth	our Lord	You (did) not create this
بَطْلًا	سُبْحَنَكَ	فَقِنَا	عَذَابَ	النَّارِ ﴿١٩١﴾
(in) vain	Glory be to You	then save us	(from the) torment	(of) the Fire

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَأَمَّا رَبَّنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا

وَكَفَّرَ عَنَّْا سَيِّئَاتِنَا وَتَوَقَّفْنَا مَعَ الْآبِرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاثِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zālimūn* (polytheists and wrongdoers) find any helpers. 193. "Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrār* (the pious believers of Islamic Monotheism). 194. "Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

رَبَّنَا	إِنَّكَ	مَنْ	تُدْخِلُ النَّارَ	فَقَدْ أَخْزَيْتَهُ
our Lord	verily [You]	whom	You admit to the Fire	then surely You disgraced him
وَمَا	لِظَالِمِينَ	مِنْ أَنْصَارٍ ﴿١٩٣﴾	رَبَّنَا	إِنَّا سَمِعْنَا
and (there will be) not	for the wrongdoers	any helpers	our Lord	indeed we heard
مُنَادِيًا	يُنَادِي لِلْإِيمَنِ	أَنْءَامِنُوا	بِرَبِّكُمْ	فَأَمَنَّا
a crier	calling to the Faith	that believe	in your Lord	so we have believed
رَبَّنَا فَاعْفُ	لَنَا	ذُنُوبَنَا	وَكَفِّرْ	عَنَّا
our Lord so forgive	[for] us	our sins	and expiate	from us
وَتَوَقَّفْنَا	مَعَ	الْآبِرَارِ ﴿١٩٣﴾	رَبَّنَا	وَءَاثِنَا
and make us die	with	the truly virtuous	our Lord	what [and] grant us
وَعَدْتَنَا	عَلَى رُسُلِكَ	وَلَا تُخْزِنَا	يَوْمَ	
You promised us	through Your Messengers	and (do) not disgrace us	(on the) Day	
الْقِيَمَةِ	إِنَّكَ	لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾		
(of) Resurrection	indeed You	never violate (Your) promise		

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنْتُمْ بُعِثْتُمْ مِّنْ بَعْضِ الْآلِذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا

لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخَلْنَاهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

195. So, their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be they male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ	فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ	فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ	فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ
(of) a worker	(do) not let go to waste labour	that I	their Lord [to] them so answered
مِنْكُمْ مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ	مِنْكُمْ مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ	مِنْكُمْ مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ	مِنْكُمْ مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ
so those who emigrated	(is) from (the) other	each of you	or female from male of you
وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا	وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا	وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا	وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا
in My Cause	and were persecuted	from their homes	and were driven out
وَقَاتِلُوا فِي سَبِيلِي	وَقَاتِلُوا فِي سَبِيلِي	وَقَاتِلُوا فِي سَبِيلِي	وَقَاتِلُوا فِي سَبِيلِي
their evil deeds	surely I will remit from them	and were killed	and who fought
وَلَا أَذْخَلْنَاهُمْ	وَلَا أَذْخَلْنَاهُمْ	وَلَا أَذْخَلْنَاهُمْ	وَلَا أَذْخَلْنَاهُمْ
a reward [the] rivers	flow under them	(to) Gardens	and would certainly admit them
مِّنْ عِنْدِ اللَّهِ	مِّنْ عِنْدِ اللَّهِ	مِّنْ عِنْدِ اللَّهِ	مِّنْ عِنْدِ اللَّهِ
(of) rewards	(is the) best	with Him	and Allah from (the) Presence (of) Allah

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then their ultimate abode is Hell; and

worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise) ; therein are they to dwell for ever, an entertainment from Allāh; and that which is with Allāh is the best for Al-Abrār (the pious believers of Islamic Monotheism).

لَا يَغُرَّتْكَ		تَقَلُّبُ		الَّذِينَ كَفَرُوا	
let not deceive you		(the) fluctuation (free disposal)		(of) those who disbelieved	
فِي الْبَلَدِ ﴿١٩٦﴾	مَتَعُ	قَلِيلٌ	ثُمَّ مَا وَنَهُمْ	جَهَنَّمَ	
in the land	an enjoyment	brief	then their destination	(is) Hell	
وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾	لَكِنَّ الَّذِينَ	اتَّقُوا رَبَّهُمْ	لَهُمْ	جَنَّاتُ	
and worst is the resting place	but those who	fear their Lord	for them	(are) Gardens	
تَجْرَى مِنْ تَحْتِهَا	أَلَّا نَهْرُ	خَالِدِينَ	فِيهَا	نُزُلًا	
flowing under them	the rivers	they (would) dwell forever	therein	a hospitality	
مِّنْ عِنْدِ اللَّهِ	وَمَا	عِنْدَ اللَّهِ	خَيْرٌ	لِّلْأَبْرَارِ ﴿١٩٨﴾	
from (the) Presence (of) Allah	and that which	(is) with Allah	(is) best	for the righteous	

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward with their Lord. Surely, Allāh is Swift in account. 200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.

وَإِنَّ	مِنْ أَهْلِ	الْكِتَابِ	لَمَنْ
and certainly	among (the) people	(of) the Scripture	surely (there are those) who

وَمَا أُنْزِلَ		إِلَيْكُمْ	وَمَا أُنْزِلَ		يُؤْمِنُ بِاللَّهِ
and what has been revealed		to you	and what has been revealed		believe in Allah
بِعَايَاتِ اللَّهِ		لَا يَشْتَرُونَ	خَاشِعِينَ لِلَّهِ		إِلَيْهِمْ
(the) Verses (of) Allah		they (do) not sell	they bow to Allah in humility		to them
ثَمَنًا	قَلِيلًا	أُولَئِكَ لَهُمْ	أَجْرُهُمْ	عِنْدَ رَبِّهِمْ	إِنَّ اللَّهَ
(at) a price	little	those	for them	(is) their reward with	indeed Allah
سَرِيعٌ	الْحِسَابِ	يَتَأَيَّهَا	الَّذِينَ ءَامَنُوا	أَصْبِرُوا	وَصَابِرُوا
(is) Swift	(to take) account	O (you)	who believe	be steadfast	and [be] patient
وَرَابِطُوا		وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تَفْلِحُونَ		
and stand firm as guards		and fear Allah	so that you may be successful		

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأَيَّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَءَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْطِّيبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

Sūrah An-Nisā' (The Women) 4

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you. 2. And give to the

orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

الْزَّكِي		الزَّكِي		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَحَلَقَ	وَلَحْدَةٍ	نَفْسٍ	وَلَحْدَةٍ	أَتَقُوا رَبَّكُمْ	الَّذِي
and created	single	a person	created you from	Who	fear your Lord
مِنْهَا	زَوْجَهَا	وَبَتَّ	مِنْهَا	رِجَالًا	كَثِيرًا
from him	his mate	and spread	from them both	men	many
وَأَتَقُوا اللَّهَ	الَّذِي تَسَاءَلُونَ	بِهِ	وَالْأَرْحَامَ	إِنَّ اللَّهَ كَانَ	
and fear Allah	Whom you demand	through Him	and the wombs	indeed Allah is	
عَلَيْكُمْ	رَقِيبًا	وَأَتُوا الْيَتَامَى	أَمْوَالَهُمْ	وَلَا تَبَدَّلُوا الْخَيْرَ	
over you	Watchful	and give unto the orphans	their wealth	and (do) not exchange bad	
بِالطَّيِّبِ	وَلَا تَأْكُلُوا أَمْوَالَهُمْ	إِلَى أَمْوَالِكُمْ			
for good	and devour not their wealth	(by adding it) to your wealth			
	إِنَّهُ كَانَ	حُوبًا	كَبِيرًا		
	indeed this is	a sin	great		

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا ﴿٢﴾ وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٣﴾

3. And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) 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 (slaves) that your right hands possess. That is nearer to prevent you from doing injustice. 4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you,

take it, and enjoy it without fear of any harm (as Allāh has made it lawful).

وَأِنْ خِفْتُمْ	أَلَّا تُقْسِطُوا	فِي الْيَتَامَى	فَأَنْكِحُوا
and if you fear	that you will not be able to do justice	with the orphan (girls)	then marry
مَا طَابَ	لَكُمْ	مِنْ النِّسَاءِ	مِثْنَى
what seems good	to you	of [the] women	two
أَلَّا تَعْدِلُوا	فَوَاحِدَةً	أَوْ مَا	مَلَكَتْ أَيْمَانُكُمْ
that you can not do justice	then one	or what	your right hands possess
أَدْنَى	أَلَّا تَعْوِلُوا	وَأَنْتُمْ النِّسَاءِ	صَدَقْتِهِنَّ
(is) nearer	that you will not oppress	and give to the women	their dower
فَإِنْ طِبْنَ	لَكُمْ	عَنْ شَيْءٍ	مِنْهُ
but if they willingly remit	to you	any part	of it
فَكُلُوهُ	نَفْسًا	فَكُلُوهُ	فَكُلُوهُ
then you eat it	(on their) own	of it	any part
	هَيِّئًا	مَرِيئًا	
	(with) wholesomeness	easy digestion	

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٦﴾ وَابْنِلُوا الْيَتَامَى حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللهِ حَسِيبًا ﴿٧﴾

5. And give not to the foolish your property which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. 6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to

them, take witness in their presence; and Allāh is All-Sufficient in taking account.

وَلَا تُؤْتُوا السُّفَهَاءَ		أَمْوَالَكُمْ	الَّتِي	جَعَلَ اللَّهُ
and give not to the weak of understanding		your wealth	which	Allah has made
لَكُمْ	قِيَمًا	وَأَرْزُقُوهُمْ	فِيهَا	وَأَكْسُوهُمْ
for you	means of support	but feed them	from it	and clothe them
وَقُولُوا	لَهُمْ	قَوْلًا	مَعْرُوفًا	وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا
and speak	to them	words	(of) good	until when
بَلَغُوا النِّكَاحَ		فَإِنْ أُنْتَبِهُوا	مِنْهُمْ	رُشْدًا
they reach (the age of) marriage		then if you perceive	[of] them	mature minded
فَادْفَعُوا	إِلَيْهِمْ	أَمْوَالَهُمْ	وَلَا تَأْكُلُوهَا	إِسْرَافًا
then deliver	to them	their wealth	but you eat it not	wastefully
وَبِدَارًا	أَنْ يَكْبُرُوا		وَمَنْ كَانَ	غَنِيًّا
and hastily	(fearing) that they would grow up		and who is	rich
فَلْيَسْتَعْفِفْ		وَمَنْ كَانَ	فَقِيرًا	
then he should abstain entirely (from taking wages)		and who is	poor	
فَلْيَأْكُلْ	بِالْمَعْرُوفِ	فَإِذَا دَفَعْتُمْ	إِلَيْهِمْ	أَمْوَالَهُمْ
then let him eat (of it)	fairly	and when you deliver	to them	their wealth
فَأَشْهَدُوا	عَلَيْهِمْ	وَكَفَىٰ	بِاللَّهِ	حَسِيبًا
then take witnesses	on them	and sufficient is	Allah	(as) a Reckoner

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾ وَلَا يَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ

وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٦﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٧﴾

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share. 8. And when the relatives and the orphans and *Al-Masakin* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them fear Allāh and speak right words. 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

لِّلرِّجَالِ	نَصِيبٌ	مِّمَّا	تَرَكَ الْوَالِدَانِ	وَالْأَقْرَبُونَ
for men	(there is) a share	from what	is left (by) parents	and near relatives
وَلِلنِّسَاءِ	نَصِيبٌ	مِّمَّا	تَرَكَ الْوَالِدَانِ	وَالْأَقْرَبُونَ
and for women	(there is) a share	from what	is left (by) parents	and near relatives
مِّمَّا	قَلَّ مِنْهُ	أَوْ كَثُرَ	نَصِيبًا	مَّفْرُوضًا ﴿٧﴾
from what	is little of it	or much	a share	ordained (by Allah)
أَلْقِسْمَةِ	أُولُو الْقُرْبَىٰ	وَالْيَتَامَىٰ	وَالْمَسْكِينِ	فَارْزُقُوهُمْ
(at the time of) division	the relatives	and the orphans	and the needy	then feed them
مِّنْهُ	وَقُولُوا	هُم	قَوْلًا	مَّعْرُوفًا ﴿٨﴾
out of it	and say	to them	words	(of) kindness
لَوْ تَرَكُوا	مِنْ خَلْفِهِمْ	ذُرِّيَّةً	ضَعْفًا	خَافُوا عَلَيْهِمْ
if they left	after them	offspring	weak	they would have feared about them
فَلْيَتَّقُوا اللَّهَ	وَلْيَقُولُوا قَوْلًا	سَدِيدًا ﴿٩﴾		
so let them fear Allah	and let them speak words	well-directed (right and fair)		
إِنَّ الَّذِينَ يَأْكُلُونَ	أَمْوَالَ	الْيَتَامَىٰ	ظُلْمًا	إِنَّمَا يَأْكُلُونَ
indeed those who eat up	(the) wealth	(of) orphans	wrongfully	only they eat up

وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾	نَارًا	فِي بُطُونِهِمْ
and they will be burnt in blazing Fire	fire	in their bellies

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

11. Allāh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) women (only daughters), two or more, their share is two-thirds of the inheritance; if only one (daughter), her share is a half. For parents, a sixth share of 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 he may have bequeathed or debt. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise.

يُوصِيكُمُ اللَّهُ	فِي أَوْلَادِكُمْ	لِلَّذِ كَرِ	مِثْلُ	حَظِّ	الْأُنثَيَيْنِ
Allah enjoins you	in your children	for the male	equal to	share	(of) two females
فَإِنْ كُنَّ نِسَاءً	فَوْقَ	اثْنَتَيْنِ	فَلَهُنَّ	ثُلُثَا	
but if (there) are women	more (than)	two	then for them	(is) two-thirds	
مَّا تَرَكَ	وَإِنْ كَانَتْ وَاحِدَةً	فَلَهَا	النِّصْفُ		
(of) what he left	and if (there) is (only) one	then for her	(is) the half		
وَلِأَبَوَيْهِ	لِكُلِّ وَاحِدٍ مِّنْهُمَا	السُّدُسُ	مِمَّا تَرَكَ	إِنْ	كَانَ لَهُ
and for parents	for each	one	of them	a sixth	of what he left
وَلَدٌ	فَإِنْ	لَمْ	يَكُنْ لَهُ	وَلَدٌ	وَوَرِثَهُ
a child	and if	not	for him is	a child	and inherit him
أَبَوَاهُ					his parents

فَلِأُمِّهِ	الْثُلُثُ	فَإِنْ	كَانَ لَهُ	إِخْوَةٌ	فَلِأُمِّهِ	السُّدُسُ
then for his mother	a third	and if	for him is	brothers	then for his mother	a sixth
مِنْ بَعْدِ	وَصِيَّةٍ	يُوصِي بِهَا	أَوْ دَيْنٍ	ءَابَاؤُكُمْ	نَفَعًا	وَأَبْنَاؤُكُمْ
after	(payment of) bequest	[of which] he bequeathed	or (any) debt	your parents	(in) benefit	and your children
فَرِيزَةً مِنَ اللَّهِ	إِنَّ اللَّهَ	كَانَ عَلِيمًا	حَكِيمًا	أَقْرَبُ	لَكُمْ	تَفَعًا
prescribed by Allah	indeed Allah	is All-Knowing	All-Wise	(is) nearer	to you	(in) benefit

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debt. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debt. 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 he (or she) may have bequeathed or debt, so that no loss is caused (to anyone). This is a Commandment from Allāh; and

Allāh is Ever All-Knowing, Most Forbearing.

وَلَكُمْ	نِصْفُ	مَا	تَرَكَ أَزْوَاجُكُمْ	إِنْ	لَمْ	يَكُنْ لَهُنَّ
and for you	(is) half	(of) what	left your wives	if	not	for them is
وَلَدٌ	فَإِنْ	كَانَ لَهُنَّ	وَلَدٌ	فَلَكُمْ	الرُّبْعُ	مِمَّا تَرَكَنَّ
a child	and if	for them is	a child	then for you	a fourth	of what they left
مِنْ بَعْدِ	وَصِيَّةٍ	يُوصِيَنَّ بِهَا	أَوْ دَيْنٍ	وَلَهُنَّ		
after	(payment of) bequest	[of which] they bequeath	or debt	and for them		
الرُّبْعُ	مِمَّا تَرَكَتُمْ	إِنْ	لَمْ	يَكُنْ لَكُمْ	وَلَدٌ	فَإِنْ
a fourth	of what you have left	if	not	for you is	a child	and if
كَانَ لَكُمْ	وَلَدٌ	فَلَهُنَّ	الْثُّمْنُ	مِمَّا تَرَكَتُمْ		
for you is	a child	then for them	(is) an eighth	of what you have left behind		
مِنْ بَعْدِ	وَصِيَّةٍ	تُوصُونَ بِهَا	أَوْ دَيْنٍ			
after	(payment of) bequest	[of which] you bequeath	or debt			
وَإِنْ كَانَتْ رَجُلٌ	يُورَثُ كَلَلَةً	أَوْ امْرَأَةً	وَلَهُ			
and if man is	testator having no parents and children	or woman	but he has			
أَخٌ	أَوْ أُخْتُ	فَلِكُلِّ	وَاحِدٍ	مِنْهُمَا	الْسُّدُسُ	
a brother	or a sister	then for each	one	of two	(is) a sixth	
فَإِنْ كَانُوا أَكْثَرَ	مِنْ ذَلِكَ	فَهُمْ	شُرَكَاءُ	فِي الثُّلُثِ	مِنْ بَعْدِ	
but if they are more	than that	then they	(are) partners	in a third	after	
وَصِيَّةٍ	يُوصَى بِهَا	أَوْ دَيْنٍ	غَيْرِ	مُضَارٍّ		
bequest	[of which] was bequeathed	or debt	without	being harmful		
وَصِيَّةٍ مِنَ اللَّهِ	وَاللَّهُ	عَلِيمٌ	حَلِيمٌ			
(this is) a Commandment from Allah	and Allah	(is) All-Knowing	All-Forbearing			

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي

مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾
وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ، يُدْخِلْهُ نَارًا خَالِدًا فِيهَا
وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

13. These are the limits (set by) Allāh (or ordinances as regards laws of inheritance), and whosoever obeys Allāh and His Messenger (Muhammad ﷺ), will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. 14. And whosoever disobeys Allāh and His Messenger (Muhammad ﷺ), and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

تِلْكَ	حُدُودُ اللَّهِ	وَمَنْ يُطِيعِ اللَّهَ	وَرَسُولَهُ
these	(are the) limits (set by) Allah	and whosoever obeys Allah	and His Messenger
يُدْخِلْهُ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	خَالِدِينَ
He will admit him	(to) Gardens	flow under them	(to) abide forever
فِيهَا وَذَٰلِكَ	الْفَوْزُ	الْعَظِيمُ ﴿١٣﴾	وَمَنْ يَعِصِ اللَّهَ
and that therein	(would be) the success	great	and whosoever disobeys Allah
وَرَسُولَهُ	وَيَتَعَدَّ حُدُودَهُ	يُدْخِلْهُ	نَارًا
and His Messenger	and transgresses His limits	He would admit him	(to) Fire
خَالِدًا	فِيهَا	وَلَهُ	عَذَابٌ مُّهِينٌ ﴿١٤﴾
he (would) abide forever	therein	and he (will) have	a disgraceful torment

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّهِنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذَاهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way. 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allāh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. 17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (i.e., afterwards); it is they whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.

وَالَّذِي يَأْتِيكَ	الْفَحِشَةَ	مِنْ نِّسَائِكُمْ	فَاسْتَشْهِدُوا	عَلَيْهِنَّ
and those who commit	lewdness	of your women	so call to witness	against them
أَرْبَعَةً مِنْكُمْ	فَإِنْ شَهِدُوا	فَأَمْسِكُوهُمْ	فِي الْبُيُوتِ	
of you	and if they bear witness	then confine them	to (their) houses	four
حَتَّى يَتَوَفَّيَهُنَّ	الْمَوْتُ	أَوْ يَجْعَلَ اللَّهُ	هُنَّ سَبِيلًا	وَالَّذَانِ
until comes to them	[the] death	or Allah makes	for them	and those two who
يَأْتِيَنِيهَا مِنْكُمْ	فَعَاذُوهُمَا	فَإِنْ تَابَا	وَأَصْلَحَا	
of you	then punish them both	then if they repent	and mend their ways	commit that
فَاعْرِضْهُمَا	عَنْهُمَا	إِنَّ اللَّهَ	كَانَ تَوَّابًا	
then turn away	from both of them	indeed Allah	is Acceptor of the repentance	
رَحِيمًا	إِنَّمَا التَّوْبَةُ	عَلَى اللَّهِ	لِلَّذِينَ	
Most Merciful	only (acceptance of) the repentance	upon Allah	(is) for those who	
يَعْمَلُونَ السُّوءَ	بِجَهْلَةٍ	ثُمَّ يَتُوبُونَ	مِنْ قَرِيبٍ	فَأُولَٰئِكَ
do evil	in ignorance	then they repent	soon	then those
يَتُوبُ اللَّهُ عَلَيْهِمْ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا	
Allah accepts repentance of theirs	and Allah is	All-Knowing	All-Wise	

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ

قَالَ إِنِّي تَبْتُ الْكُفْرَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ﴿١٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا
وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ
اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open *Fāhishah* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing through which Allāh brings a great deal of good.

وَلَيْسَتْ التَّوْبَةُ		لِلَّذِينَ		يَعْمَلُونَ السَّيِّئَاتِ		حَتَّىٰ إِذَا حَضَرَ	
and the repentance is not		for those who		do evil deeds		until when faces	
أَحَدَهُمْ	الْمَوْتُ	قَالَ	إِنِّي تَبْتُ	الْكُفْرَ	وَالَّذِينَ يَمُوتُونَ	وَهُمْ	
one of them	[the] death	he says	verily I repent	now	nor(for) those who die	while they	
كُفَّارٌ	أُولَئِكَ	أَعْتَدْنَا لَهُمْ		عَذَابًا	أَلِيمًا ﴿١٨﴾	يَأْتِيهَا	
(are) disbelievers	those	We have prepared for them		a torment	painful	O (you)	
الَّذِينَ ءَامَنُوا	لَا يَحِلُّ	لَكُمْ	أَنْ تَرِثُوا النِّسَاءَ		كَرْهًا		
who believe	it is not lawful	for you	that you inherit [the] women		by force		
وَلَا تَعْضُلُوهُنَّ		لِتَذْهَبُوا		بِبَعْضِ	مَا		
and (do) not put constraints upon them		that you take away		a part	(of) what		
ءَاتَيْتُمُوهُنَّ	إِلَّا	أَنْ يَأْتِيَنَّ	بِفَحِشَةٍ مُّبَيِّنَةٍ	وَعَاشِرُوهُنَّ			
you have given them	except	that they commit	open	and live with them			

بِالْمَعْرُوفِ	فَإِنْ كَرِهْتُمُوهُنَّ	فَعَسَىٰ	أَنْ تَكْرَهُوا شَيْئًا
in a good manner	and if you dislike them	then it may be	that you dislike a thing
وَيَجْعَلُ اللَّهُ	فِيهِ	خَيْرًا	كَثِيرًا ﴿١٩﴾
and Allah has placed	in it	good	much

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَآتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

20. But if you intend to replace a wife by another and you have given one of them a *Qintār* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? 21. And how could you take it (back) while you have gone in to each other, and they have taken from you a firm and strong covenant? 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ	زَوْجٍ	مَّكَاتٍ	زَوْجٍ
and if you intend giving up	(your) wife	(and in her) place	(have a new) wife
وَأَتَيْتُمْ إِحْدَهُنَّ	قِنْطَارًا	فَلَا تَأْخُذُوا	مِنْهُ
and you have given one of them	a heap of gold	so (do) not take away	from it
شَيْئًا	أَتَأْخُذُونَهُ	بُهْتَنًا	وَإِثْمًا
anything	(would) you take it?	by slander	and wrong
تَأْخُذُونَهُ	وَقَدْ أَفْضَى بَعْضُكُمْ	إِلَى بَعْضٍ	
you could take it	when surely has gone one of you	(in) to another	
وَأَخَذْتُ	مِنْكُمْ	مِيثَاقًا	غَلِيظًا ﴿٢١﴾
and they have taken	from you	a covenant	strong
	وَلَا تَنْكِحُوا		
	and marry not		

مَا	نَكَحَ آبَاؤُكُمْ	مِنَ النِّسَاءِ	إِلَّا	مَا قَدْ سَلَفَ
whom	your fathers married	of [the] women	except	what has happened before
إِنَّهُ كَانَ	فَلَحِشَةً	وَمَقْتًا	وَسَاءَ سَبِيلًا	
indeed it was	lewdness	and abomination	and an evil way	

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ أَلَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرِّضْعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبُكُمْ أَلَّتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ الَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِّنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in – but there is no sin on you if you have not gone into them (to marry their daughters), – the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمْ	أُمَّهَاتُكُمْ	وَبَنَاتُكُمْ	وَأَخَوَاتُكُمْ
forbidden to you are	your mothers	and your daughters	and your sisters
وَعَمَّاتُكُمْ	وَخَالَاتُكُمْ	وَبَنَاتُ	الْأَخِ
and your father's sisters	and your mother's sisters	and daughters	(of) brother
وَبَنَاتُ	وَأُمَّهَاتُكُمْ	الَّتِي	أَرْضَعْنَكُمْ
and daughters	and your (foster) mothers	who	gave you suck
الْأُخْتِ			
(of) sister			

وَأَخَوَاتُكُمْ	مِّنَ الرِّضْعَةِ	وَأُمَّهَاتُ	نِسَائِكُمْ
and your sisters	from milk suckling	and mothers	(of) your wives
وَرَبَائِبُكُمْ	الَّتِي	فِي حُجُورِكُمْ	مِّن نِّسَائِكُمْ
and your step-daughters	who (are)	in your guardianship	from your wives
الَّتِي	دَخَلْتُمُوهِنَّ	فَإِنْ لَّمْ تَكُونُوا	دَخَلْتُمُوهِنَّ
whom	you had gone in them	but if you have not	gone in them
فَلَا جُنَاحَ	عَلَيْكُمْ	وَحَلَائِدُ	أَبْنَائِكُمْ
then (there is) no sin	on you	and wives	(of) your sons
مِّنْ أَصْلَابِكُمْ	وَأَنْ تَجْمَعُوا	بَيْنَ	الْأُخْتَيْنِ إِلَّا
from your (own) loins	and that you gather together	[between]	two sisters except
مَا قَدْ سَلَفَ	إِنَّ اللَّهَ	كَانَ غَفُورًا	رَّحِيمًا
what has happened before	indeed Allah	is All-Forgiving	Most Merciful



وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَنُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ
مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ
مِنْهُنَّ فَعَاتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ
بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.

وَالْمُحْصَنَاتُ	مِنَ النِّسَاءِ	إِلَّا مَا	مَلَكَتْ أَيْمَنُكُمْ
and married	[of] women	except (those) whom	your right hands possess
كَتَبَ اللَّهُ	عَلَيْكُمْ	وَأُحِلَّ	لَكُمْ
a decree (of) Allah	(binding) upon you	and have been made lawful	for you
مَا	وَرَاءَ	ذَلِكَ	بِأَمْوَالِكُمْ
(those) who	(are) beyond	these (limits)	by your wealth
مُحْصِنِينَ	غَيْرَ مُسْفِحِينَ	فَمَا اسْتَمْتَعْتُمْ بِهِ	
desiring wedlock chastity	not (to be) lustful	for what you benefit	[of it]
مِنْهُنَّ	فَعَاتُوهُنَّ	أُجُورَهُنَّ	فَرِيضَةً وَلَا جُنَاحَ
from them	so you give them	their bridal-due	(as) a duty and (there is) no sin
عَلَيْكُمْ	فِيمَا تَرَضَيْتُمْ بِهِ	مِنْ بَعْدِ	الْفَرِيضَةِ إِنَّ اللَّهَ
on you	for what you agree mutually	after	(its) prescription indeed Allah
كَانَ عَلِيمًا		حَكِيمًا	
is All-Knowing		All-Wise	

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا
 مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَنَيْتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِّنْ
 بَعْضٍ فَإِنْ كُفَّوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
 مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
 نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ
 وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾

25. And whoever of you has not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allāh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit adultery, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft-Forgiving, Most Merciful.

وَمَنْ	لَمْ يَسْتَطِعْ	مِنْكُمْ	طَوْلًا	أَنْ يَنْكِحَ	الْمُحْصَنَاتِ
and who	is not able	of you	to afford	that he marries	free chaste
الْمُؤْمِنَاتِ	فَمِنْ مَّا	مَلَكَتْ أَيْمَانُكُمْ	مِّنْ فَنَيْتِكُمُ		
believing women	then from (those) whom	your right hands possess	of your girls		
الْمُؤْمِنَاتِ	وَاللَّهُ أَعْلَمُ	بِإِيمَانِكُمْ	بَعْضُكُمْ	مِّنْ بَعْضٍ	
believing	and Allah knows all	about your Faith	you (are) one	from another	
فَإِنْ كُفَّوهُنَّ	بِإِذْنِ	أَهْلِهِنَّ	وَأَتَوْهُنَّ		
then marry them	with (the) permission	(of) their guardians	and give them		
أَجُورَهُنَّ	بِالْمَعْرُوفِ	مُحْصَنَاتٍ	غَيْرَ	مُسَفِّحَاتٍ	
their bridal-due	in a fair manner	(they should be) chaste (in wedlock)	not	adulterous	

وَلَا مُتَّخِذَاتِ	أَخْدَانٍ	فَإِذَا أُحْصِنَ	فَإِنْ أَتَيْنَ
nor those who take	secret love affairs	and when they are married	and if they commit
بِفَحِشَةٍ	فَعَلَيْهِنَّ	نِصْفُ	مَا
lewdness	then upon them	(is) half	(of) what
مِنْ الْعَذَابِ	ذَلِكَ	لِمَنْ خَشِيَ	الْعَنَتِ
of the punishment	this (is)	for (those) who fear	(falling into) sin
وَأَنْ تَصْبِرُوا	خَيْرٌ	لَكُمْ	وَاللَّهُ
but that you persevere	(is) better	for you	and Allah
			رَحِيمٌ
			Most Merciful
			(is) All-Forgiving

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise. 27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). 28. Allāh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).

يُرِيدُ اللَّهُ	لِيُبَيِّنَ	لَكُمْ	وَيَهْدِيَكُمْ	سُنَنَ	الَّذِينَ
Allah wishes	to make clear	to you	and (to) guide you	(to the) ways	(of) those who
مِنْ قَبْلِكُمْ	وَيَتُوبَ	عَلَيْكُمْ	وَاللَّهُ	عَلِيمٌ	
(were) before you	and (to) accept repentance	of you	and Allah	(is) All-Knowing	
حَكِيمٌ	وَاللَّهُ يُرِيدُ	أَنْ يَتُوبَ	عَلَيْكُمْ		
All-Wise	and Allah wishes	that He accepts repentance	of you		

وَيُرِيدُ الَّذِينَ	يَتَّبِعُونَ الشَّهَوَاتِ	أَنْ تَمِيلُوا	مِيلًا	عَظِيمًا ﴿٢٧﴾
and wish those who	follow (their) lusts	that you deviate	(into) deviation	tremendous
يُرِيدُ اللَّهُ	أَنْ يُخَفِّفَ	عَنْكُمْ	وَخَلَقَ الْإِنْسَانَ	ضَعِيفًا ﴿٢٨﴾
Allah wishes	that He lightens (the burden)	for you	and man was created	weak

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you. 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh. 31. If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

يَتَّيِّهَا	الَّذِينَ ءَامَنُوا	لَا تَأْكُلُوا	أَمْوَالَكُمْ	بَيْنَكُمْ
O (you)	who believe	you eat not up	your wealth	between you
بِالْبَاطِلِ	إِلَّا	أَنْ تَكُونَ تِجَارَةً	عَنْ تَرَاضٍ	مِّنْكُمْ
unjustly	except	that it be a trade	by mutual consent	among you
وَلَا تَقْتُلُوا أَنْفُسَكُمْ	إِنَّ اللَّهَ	كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾	وَمَنْ يَفْعَلْ	
and you kill not yourselves	indeed Allah	is Most Merciful to you	and whoever does	
ذَلِكَ	عُدْوَانًا	وَظُلْمًا	فَسَوْفَ	نُصْلِيهِ
that	(through) aggression	and injustice	then soon	We shall cast him
نَارًا	وَكَانَ ذَلِكَ	عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾	إِنْ تَجْتَنِبُوا كَبَائِرَ	
(into) Fire	and that is	easy for Allah	if you avoid major sins	

مَا نُهَوْنَ	عَنْهُ	نُكَفِّرْ عَنْكُمْ	سَيِّئَاتِكُمْ
that you have been forbidden	from it	We shall remit from you	your (minor) offences
وَنُدْخِلْكُمْ	مُدْخَلًا	كَرِيمًا ﴿٢١﴾	
and We would admit you	(to) an Entrance	Noble	

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَأَتَوْهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٢٣﴾

32. And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His bounty. Surely, Allāh is Ever All-Knower of everything. 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya – will). Truly, Allāh is Ever a Witness over all things.

وَلَا تَتَمَنَّوْا	مَا فَضَّلَ اللَّهُ	بِهِ	بَعْضَكُمْ
and you covet not	what Allah conferred abundantly	[of it]	(on) some of you
عَلَى بَعْضٍ	لِلرِّجَالِ	نَصِيبٌ	مِّمَّا اكْتَسَبُوا
over others	for men	(is) a share	and for women
نَصِيبٌ	مِّمَّا اكْتَسَبْنَ	وَسَأَلُوا اللَّهَ	مِنْ فَضْلِهِ
(is) a share	from what they earned	and ask Allah	of His bounty
بِكُلِّ	شَيْءٍ	عَلِيمًا ﴿٢٣﴾	وَلِكُلِّ جَعَلْنَا
of every	thing	All-Knowing	and to everyone We have appointed
مِمَّا	تَرَكَ الْوَالِدَانِ	وَالَّذِينَ	
of that	left by parents	and relatives	and (to) those whom

عَقَدَتْ أَيْمَنُكُمْ	فَعَاثُوهُمْ	نَصِيبَهُمْ	إِنَّ اللَّهَ كَانَ
your right hands made covenant	then give them	their share	indeed Allah is
عَلَى كُلِّ شَيْءٍ	شَهِيدًا		
over every thing	a Witness		

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

34. Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.

الرِّجَالُ	قَوَّامُونَ	عَلَى النِّسَاءِ	بِمَا	فَضَّلَ اللَّهُ
[the] men	(are) protectors	of women	(because) of what	Allah conferred abundantly
بَعْضَهُمْ	عَلَى بَعْضٍ	وَبِمَا أَنْفَقُوا		
(on) some of them	over others	and (because) of what they spend		
مِنْ أَمْوَالِهِمْ	فَالصَّالِحَاتُ	قَانِتَاتٌ		
(out) of their wealth	then the righteous women	(are) devoutly obedient		
حَافِظَاتٌ	لِّلْغَيْبِ	بِمَا حَفِظَ اللَّهُ		
(who) guard	in (husband's) absence	that which Allah (orders them to) guard		
وَاللَّاتِي	تَخَافُونَ نُشُوزَهُنَّ	فَعِظُوهُنَّ	وَأَهْجُرُوهُنَّ	
but those whom	you fear their rebellion	then admonish them	and leave them (alone)	

فَلَا تَبْعُوا	فَإِنْ أَطَعَنَّكُمْ	وَأَضْرِبُوهُنَّ	فِي الْمَضَاجِعِ
then (do) not seek	then if they obey you	and beat them	in the beds
كَبِيرًا	عَلِيًّا	سَبِيلًا	عَلَيْهِنَّ
Most Great	Most High	indeed Allah is	a way
			against them

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things. 36. Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masakīn* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.

وَأِنْ خِفْتُمْ شِقَاقَ	بَيْنِهِمَا	فَابْعَثُوا حَكَمًا	مِّنْ أَهْلِهِ
and if you fear a breach	between the two	then appoint an arbitrator	from his family
وَحَكَمًا	مِّنْ أَهْلِهَا	إِنْ يُرِيدَا إِصْلَاحًا	
and an arbitrator	from her family	if they both wish to set things right	
يُوفِّقِ اللَّهُ بَيْنَهُمَا	إِنَّ اللَّهَ كَانَ	عَلِيمًا	
Allah will bring reconciliation between them	indeed Allah is	All-Knower	
خَبِيرًا	وَاعْبُدُوا اللَّهَ	وَلَا تَشْرِكُوا	
All-Aware (of every thing)	and you serve (worship) Allah	and (do) not associate	

وَالْيَتَامَىٰ	وَبِذَى الْقُرْبَىٰ	إِحْسَنًا	وَالْوَالِدَيْنِ	شَيْئًا	بِهِ
and orphans	and relatives	(do) good	and to parents	anything	with Him
وَالْجَارِ	ذِي الْقُرْبَىٰ	وَالْجَارِ	وَالْمَسْكِينِ		
and the neighbour	(who is) relative	and the neighbour	and the needy		
وَابْنِ السَّبِيلِ	بِالْجَنبِ	وَالصَّاحِبِ	الْجُنُبِ		
and the wayfarer	by (your) side	and (to) the companion	(who is) a stranger		
لَا يُحِبُّ	إِنَّ اللَّهَ	مَلَكَتْ أَيْمَانُكُمْ	وَمَا		
(dose) not love	indeed Allah	your right hands possessed	and those		
	فَخُورًا ﴿٣٦﴾	مَنْ كَانَ مُخْتَالًا			
	(and) boastful	proud	(one) who is		

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ أَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

37. Those who are miserly and enjoin miserliness on other men and hide what Allāh has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment. 38. And (also) those who spend of their substance to be seen of men, and believe not in Allāh and the Last Day [they are the friends of *Shaitān* (Satan)], and whoever takes *Shaitān* (Satan) as an intimate; then what a dreadful intimate he has! 39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has provided them? And Allāh is Ever All-Knower of them.

وَيَكْتُمُونَ	بِالْبُخْلِ	وَيَأْمُرُونَ النَّاسَ	الَّذِينَ يَبْخُلُونَ		
and (who) hide	with stinginess	and command the people	those who are stingy		
لِلْكَافِرِينَ	وَأَعْتَدْنَا	مِنْ فَضْلِهِ	ءَاتَاهُمْ اللَّهُ	مَا	
for the disbelievers	and We have prepared	of His bounty	Allah gave them	what	

عَذَابًا	مُهِينًا ﴿٧٧﴾	وَالَّذِينَ	يُنْفِقُونَ أَمْوَالَهُمْ	رِثَاءَ	النَّاسِ
a torment	humiliating	and those who	spend their wealth	to be seen	(of) men
وَلَا يُؤْمِنُونَ	بِاللَّهِ	وَلَا	بِالْيَوْمِ	الْآخِرِ	وَمَنْ
and neither they believe	in Allah	nor	in the Day	the Last	and whoever
لَهُ	قَرِينًا	فَسَاءَ قَرِينًا ﴿٧٨﴾	وَمَاذَا		
for him	(as) a companion	then what a bad companion (he is)	and what (harm)		
عَلَيْهِمْ	لَوْ ءَامَنُوا	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَأَنْفَقُوا
they (would) have	if they had believed	in Allah	and the Day	the Last	and spent
مِمَّا	رَزَقَهُمُ اللَّهُ	وَكَانَ اللَّهُ	بِهِمْ عَلِيمًا ﴿٧٩﴾		
out of what	Allah gave them for sustenance	and Allah is	All-Knower of them		

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرُّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

40. Surely, Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people? 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.

إِنَّ اللَّهَ	لَا يَظْلِمُ مِثْقَالَ	ذَرَّةٍ	وَإِنْ تَكَ حَسَنَةً		
indeed Allah	wrongs not (even of the) weight	(of) an atom	and if (there) is a good		
يُضْعِفْهَا	وَيُؤْتِ	مِنْ لَدُنْهُ	أَجْرًا	عَظِيمًا ﴿٤٠﴾	فَكَيْفَ
He doubles it	and gives	from Himself	a reward	great	how then

إِذَا جِئْنَا	مِنْ كُلِّ	أُمَّةٍ	بِشَهِيدٍ	وَجِئْنَا	بِكَ
when We bring	from each	community	a witness	and We bring	you
عَلَى هَؤُلَاءِ	شَهِيدًا	يَوْمَئِذٍ	يَوَدُّ	الَّذِينَ كَفَرُوا	
against these people	(as) a witness	(on) that Day	would wish	those who disbelieved	
وَعَصَوْا الرَّسُولَ	لَوْ سَوَّيْتُ	لَهُمُ	الْأَرْضُ		
and disobeyed the Messenger	if was levelled	with them	the earth		
وَلَا يَكْتُمُونَ	اللَّهِ	حَدِيثًا			
but they would not (be able to) hide	(from) Allah	(any) matter			

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

43. O you who believe! Approach not *As-Salāt* (the prayers) when you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of *Janāba* (i.e. in a state of sexual impurity and have not yet taken a bath), except while travelling on the road (without enough water, or just passing through a mosque), until you wash your whole body (*Ghusl*). And if you are ill, or on a journey, or one of you comes from the *Ghā'it* (toilet), or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.

يَتَأَيَّهَا	الَّذِينَ ءَامَنُوا	لَا تَقْرَبُوا الصَّلَاةَ	وَأَنْتُمْ	سُكَرَى	
O (you)	who believe	(do) not draw near (to) the prayer	while you	(are) intoxicated	
حَتَّى تَعْلَمُوا	مَا تَقُولُونَ	وَلَا جُنْبًا			
until you know	what you utter	nor (while you are) in a state of sexual impurity			
إِلَّا عَابِرِي سَبِيلٍ	حَتَّى تَغْتَسِلُوا	وَأِنْ كُنْتُمْ مَرْضَىٰ			
except (when) passing	(on) a way	and if you are ill	until you wash yourselves		

أَوْ	عَلَى سَفَرٍ	أَوْ جَاءَ أَحَدٌ	مِّنْكُمْ	مِّنَ الْغَائِطِ
or	on a journey	or came one	of you	from the toilet
أَوْ لَمَسْتُمُ النِّسَاءَ		فَلَمْ تَجِدُوا مَاءً		
or you had a sexual contact (with) women		but you (did) not find water		
فَتَيَمَّمُوا صَعِيدًا	طَيِّبًا	فَأَمْسَحُوا	بِوُجُوهِكُمْ	
then do Tayammum (with) earth	clean	and rub (therewith)	your faces	
وَأَيْدِيكُمْ	إِنَّ اللَّهَ كَانَ	عَفُوًّا	عَفُورًا	
and your hands	indeed Allah is	Oft-Pardoning	All-Forgiving	

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. 45. Allāh has full knowledge of your enemies, and Allāh is Sufficient as a *Walī* (Protector), and Allāh is Sufficient as a Helper. 46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And *Rā'ina* with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.

أَلَمْ تَرَ	إِلَى الَّذِينَ	أُوتُوا نَصِيبًا	مِّنَ الْكِتَابِ	
(have) you not seen?	[to] those who	were given a portion	of the Book	
يَشْتَرُونَ الضَّلَالَةَ	وَيُرِيدُونَ	أَن تَضِلُّوا السَّبِيلَ	وَاللَّهُ أَعْلَمُ	
they purchase error	and they wish	that you lose the (Right) Path	but Allah knows well	

بِأَعْدَائِكُمْ	وَكَفَى	بِاللَّهِ	وَلِيًّا	وَكَفَى	بِاللَّهِ	نَصِيرًا ﴿٤٥﴾
your enemies	and suffices	Allah	(as) a Protector	and suffices	Allah	(as) a Helper
مِّنَ الَّذِينَ هَادُواْ	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَّوَاضِعِهِ	وَيَقُولُونَ			
of those who are Jews	they change the words	from their places	and they say			
سَمِعْنَا	وَعَصَيْنَا	وَأَسْمَعُ	غَيْرَ	مُسْمِعَ		
we heard	and we disobeyed	and hear (us)	without	hearkening		
وَرَاعِنَا	لِيَّا	بِأَلْسِنَتِهِمْ	وَطَعْنَا			
and (Râ'ina) hearken to us	(by) twisting	their tongues	and slandering			
فِي الدِّينِ	وَلَوْ	أَنَّهُمْ قَالُواْ	سَمِعْنَا	وَأَطَعْنَا		
[in] the (true) religion	and if	[that] they had said	we heard	and we obeyed		
وَأَسْمَعُ	وَأَنْظُرْنَا	لَكَانَ خَيْرًا	لَّهُمْ			
and hear (us)	and look at us	surely it would have been better	for them			
وَأَقْوَمَ	وَلَكِنْ لَعَنَهُمُ اللَّهُ	يَكْفُرِهِمْ				
and more proper	[and] but Allah cursed them	due to their disbelief				
		فَلَا يُؤْمِنُونَ	إِلَّا قَلِيلًا ﴿٤٦﴾			
		so they believe not	except a few			

يَا أَيُّهَا الَّذِينَ آوَوْا الْكِنْدَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ
وُجُوهًا فَتَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن
يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allāh is always executed. 48.

Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.

يَتَّيِّهَا	الَّذِينَ	أُوتُوا الْكِتَابَ	ءَامِنُوا بِمَا	نَزَّلْنَا
0 (you)	who	have been given the Scripture	believe in what	We have sent down
مُصَدِّقًا	لِّمَا	مَعَكُمْ	مِّن قَبْلِ	أَن نَّطْمِسَ وُجُوهًا
confirming	what (is)	with you	before	that We efface faces
عَلَىٰ أَدْبَارِهِمْ	أَوْ نَلْعَنَهُمْ	كَمَا لَعَنَّا أَصْحَابَ	السَّبْتِ	
to their backs	or We curse them	as We cursed (the) People	(of) Sabbath	
وَكَانَ أَمْرُ اللَّهِ	مَفْعُولًا	إِنَّ اللَّهَ	لَا يَغْفِرُ	أَن
and (the) Commandment (of) Allah is	executed	indeed Allah	forgives not	that
يُشْرَكَ بِهِ	وَيَغْفِرُ مَا دُونَ	ذَلِكَ	لِمَن يَشَاءُ	
a partner is ascribed to Him	and He forgives other than	that	to whom He wills	
وَمَن يُشْرِكْ	بِاللَّهِ	فَقَدْ أَفْرَىٰ	إِثْمًا	عَظِيمًا
and whoever associates (anyone)	with Allah	then indeed he has devised a sin	tremendous	

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ أَنْظُرْ
 كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا
 نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا
 هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatīlā* (a scallish thread in the long slit of a date stone). 50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin. 51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *At-Tāghūt* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

يُزَكُّونَ أَنْفُسَهُمْ		إِلَى الَّذِينَ		أَلَمْ تَرَ	
claim purity (for) themselves		[to] those who		(have) you not seen?	
وَلَا يَظْلُمُونَ		مَنْ يَشَاءُ		بَلِ اللَّهُ يُزَكِّي	
and they will not be wronged		whom He wills		nay (it is) Allah Who purifies	
وَكَفَى		عَلَى اللَّهِ الْكَذِبُ		كَيْفَ يَقْتَرُونَ	
and suffices		a lie against Allah		how they invent	
فَتِيلًا		أَنْظُرْ		مُبِينًا	
the least		see		manifest	
إِنَّمَا		أَلَمْ تَرَ		إِلَى الَّذِينَ	
(to be) a sin		(have) you not seen?		[to] those who	
أَوْتُوا نَصِيبًا		مِنْ الْكِتَابِ		يُؤْمِنُونَ بِالْجِبْتِ	
were given a portion		of the Book		they believe in baseless superstitions	
وَالطَّاغُوتِ		وَيَقُولُونَ		لِلَّذِينَ كَفَرُوا	
and false deities		and they say		(that) they	
أَهْدَى		مِنَ الَّذِينَ ءَامَنُوا		سَبِيلًا	
(are) better guided		than those who believed		(to the Right) Path	

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

52. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper, 53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqira* (speck on the back of a date stone). 54. Or do they envy men (Muhammad ﷺ and his followers) for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah*— Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَلَنْ		وَمَنْ يَلْعَنِ اللَّهُ		لَعَنَهُمُ اللَّهُ	
then never		and (he) whom Allah curses		whom Allah cursed	
أُولَئِكَ		الَّذِينَ		(are) those	
they					

تَجِدْ لَهُ	نَصِيرًا ﴿٥٢﴾	أَمْ	هَمْ	نَصِيبٌ	مِّنَ الْمَلِكِ
you will find for him	(any) helper	or	have they	a share	in the dominion(?)
فَإِذَا	لَا يُؤْتُونَ النَّاسَ	نَقِيرًا ﴿٥٣﴾			
[so] then	they would not give people	(even) a speck on the back of a date-stone			
أَمْ يَحْسَدُونَ النَّاسَ	عَلَى مَا	ءَاتَاهُمُ اللَّهُ		مِنْ فَضْلِهِ	
or (do) they envy people	on what	Allah gave them		of His bounty	
فَقَدْ ءَاتَيْنَا	ءَالَ	إِبْرَاهِيمَ	الْكِتَابَ	وَالْحِكْمَةَ	
then indeed We gave	(the) family	(of) Abraham	the Book	and the Wisdom	
وَءَاتَيْنَهُمْ		مُلْكًا	عَظِيمًا ﴿٥٤﴾		
and We gave them		a kingdom	great		

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمَا تَضَجَّتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them). 56. Surely, those who disbelieved in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise. 57. But those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwājun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

فَمِنْهُمْ	مَّنْ ءَامَنَ	بِهِ	وَمِنْهُمْ
then of them (the Jews)	(were some)who believed	in him	and of them

مَنْ صَدَّ	عَنْهُ	وَكُفَى	بِجَهَنَّمَ	سَعِيرًا ﴿٥٥﴾
(were some) who turned away	from him	and suffices	Hell	(as) a blazing Fire
إِنَّ الَّذِينَ كَفَرُوا	بِآيَاتِنَا	سَوْفَ نُصَلِّيهِمْ	نَارًا	
indeed those who rejected	Our Signs	soon We shall cast them	(in) Fire	
كَلَّمَآ	نُضِجَتْ جُلُودُهُمْ	بَدَلْنَاهُمْ	جُلُودًا	
as often as	their skins are burnt out	We shall change them	skins	
غَيْرَهَا	لِيَذُوقُوا الْعَذَابَ	إِنَّ اللَّهَ كَانَ	عَزِيزًا	
other (than) that	that they may taste the punishment	indeed Allah is	All-Mighty	
حَكِيمًا ﴿٥٦﴾	وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	سَنُدْخِلُهُمْ	
All-Wise	and those who believed	and did good deeds	We shall admit them	
جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا	الْأَنْهَارُ خَالِدِينَ	فِيهَا أَبَدًا	هُمْ فِيهَا
(to) Gardens	under which flow	rivers	abiding therein	for them in it
أَزْوَاجٌ	مُطَهَّرَةٌ	وَنُدْخِلُهُمْ	ظِلًّا	ظَلِيلًا ﴿٥٧﴾
(are) spouses	pure	and We shall admit them	(to) a shelter	with plenteous shade

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer. 59. O you who believe! Obey Allāh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.

إِنَّ اللَّهَ يَأْمُرُكُمْ		أَنْ تُوَدُّوا أَلَا مَنَّتِ	
verily Allah commands you		that you deliver the trusts	
إِلَىٰ أَهْلِهَا		وَإِذَا حَكَمْتُمْ	بَيْنَ
to (those who are) worthy of them (their owners)		and when you judge	between
النَّاسِ	أَنْ	تَحْكُمُوا بِالْعَدْلِ	إِنَّ اللَّهَ نِعِمَّا
[the] people	that	you should judge with justice	indeed Allah excellently
يَعْظُمُ	بِهِ	إِنَّ اللَّهَ كَانَ	سَمِيعًا
admonishes you	of it	verily Allah is	All-Hearing
أَطِيعُوا اللَّهَ	وَأَطِيعُوا الرَّسُولَ	وَأُولِي الْأَمْرِ	مِنْكُمْ
obey Allah	and obey the Messenger	and those having authority	among you
فَإِنْ نَزَعْتُمْ		فِي شَيْءٍ	فَرُدُّوهُ
then if you dispute (among yourselves)		in anything	so refer it
وَالرَّسُولِ	إِنْ كُنْتُمْ	تُؤْمِنُونَ بِاللَّهِ	وَالْيَوْمِ
and the Messenger	if you	believe in Allah	and the Day
وَأَحْسَنُ		تَأْوِيلًا	
and more suitable		(for final) interpretation	

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أُنزِلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tāghūt* (false judges) while they have been ordered to reject them. But *Shaitān* (Satan) wishes to lead them far astray. 61. And when it is said to them: "Come to what Allāh has sent down and to the Messenger (Muhammad ﷺ)," you

(Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.

إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا	بِمَا أُنْزِلَ	أَلَمْ تَرَ	
that they believe	in what has been sent down	(have) you not seen?	
وَمَا أُنْزِلَ	إِلَيْكَ	وَمِمَّا أُنْزِلَ	وَمِمَّا أُنْزِلَ
and what was sent down	to you	and what was sent down	to you
وَقَدْ أُمِرُوا	أَنْ يَكْفُرُوا	إِلَى الطَّاغُوتِ	
while surely they had been ordered	that they should reject	to Taghut (fake judges)	
وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ	ضَلَالًا	بَعِيدًا	وَإِذَا قِيلَ
to mislead them	misleading	far away	and when it is said
تَعَالَوْا	إِلَى مَا أَنْزَلَ اللَّهُ	وَالرَّسُولِ	وَالرَّسُولِ
come	to what Allah has sent down	and to the Messenger	and to the Messenger
رَأَيْتَ الْمُنَافِقِينَ	يَصُدُّونَ عَنْكَ	صُدُّوًا	
you see the hypocrites	turn away from you	(with) aversion	

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٣﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٤﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٥﴾

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, “We meant no more than goodwill and conciliation!” 63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their inner selves. 64.

We sent no Messenger, but to be obeyed by Allāh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allāh's forgiveness, and the Messenger (ﷺ) had begged forgiveness for them, indeed, they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

فَكَيْفَ	إِذَا	أَصَابَتْهُمْ	مُصِيبَةٌ	بِمَا	قَدَمَتْ	أَيْدِيهِمْ
how then	when	befalls them	a calamity	for what	sent forth	their hands
ثُمَّ جَاءُوكَ	يَحْلِفُونَ بِاللَّهِ	إِنْ أَرَدْنَا	إِلَّا إِحْسَنًا			
then they came to you	swearing by Allah	verily We wanted	only goodwill			
وَتَوْفِيقًا ﴿٦٦﴾	أُولَئِكَ	الَّذِينَ يَعْلَمُ اللَّهُ	مَا	فِي قُلُوبِهِمْ		
and reconciliation	they (are)	those (of) whom Allah knows	what	(is) in their hearts		
فَاعْرِضْ	عَنْهُمْ	وَعِظْهُمْ	وَقُلْ	لَهُمْ	فِي أَنْفُسِهِمْ	
so turn away	from them	and admonish them	and say	to them	about themselves	
قَوْلًا	بَلِيغًا ﴿٦٧﴾	وَمَا أَرْسَلْنَا	مِنْ رَسُولٍ	إِلَّا	لِيُطَاعَ	
words	penetrating	and never We sent	a Messenger	but	that he is obeyed	
بِإِذْنِ اللَّهِ	وَلَوْ	أَنَّهُمْ	إِذْ ظَلَمُوا	أَنْفُسَهُمْ		
by (the) Leave (of) Allah	and if	[that] they	when [they] wronged	themselves		
جَاءُوكَ	فَاسْتَغْفِرُوا اللَّهَ	وَأَسْتَغْفِرَ لَهُمْ				
had come to you	and asked forgiveness (of) Allah	and asked forgiveness	for them			
الرَّسُولُ	لَوْجَدُوا اللَّهَ	تَوَابًا	رَّحِيمًا ﴿٦٨﴾			
the Messenger	surely they would have found Allah	All-Forgiving	Most Merciful			

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٩﴾ وَلَوْ أَنَا كُنْبَنَا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٧٠﴾

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. 66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

فَلَا	وَرَبِّكَ	لَا يُؤْمِنُونَ	حَتَّىٰ يُحَكِّمُوكَ	فِيمَا
but no	by your Lord	they believe not	until they make you judge	in what
شَجَرَ بَيْنَهُمْ	ثُمَّ	لَا يَجِدُوا	فِي أَنْفُسِهِمْ	حَرْجًا
rose (disputes) between them	then	they find not	in themselves	anguish
مِمَّا قَضَيْتَ	وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾			وَلَوْ
on what you have decided	and submit (accept with full) submission			and if
أَنَا كُنْزْنَا	عَلَيْهِمْ	أَنْ أَقْتُلُوا أَنْفُسَكُمْ	أَوْ أَخْرَجُوا	
[that] We had enjoined	upon them	that kill yourselves	or leave	
مِنْ دِيَارِهِمْ	مَا فَعَلُوهُ	إِلَّا قَلِيلٌ	مِنْهُمْ	
[from] your homes	they would not have done it	except very few	of them	
وَلَوْ	أَتَيْتُمْ فَعَلُوا	مَا يُوعَظُونَ	بِهِ	
and if	[that] they had done	what they were admonished	of it	
لَكَانَ خَيْرًا	لَهُمْ	وَأَشَدَّ	تَثْبِيثًا ﴿٦٦﴾	
surely it would have been better	for them	and (would have) added	(to their) firmness	

وَإِذَا لَا تَأْتِيَنَّهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهْدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

67. And indeed We should then have bestowed upon them a great reward

from Ourselves. 68. And indeed We should have guided them to the Straight Way. 69. And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are! 70. Such is the bounty from Allāh, and Allāh is Sufficient as All-Knower.

وَإِذَا	لَا تَنْتَهُم	مِّن لَّدُنَّا	أَجْرًا	عَظِيمًا
and then	surely We would have given them	from Ourselves	a reward	great
وَلَهْدَيْنَهُم	صِرَاطًا	مُسْتَقِيمًا		
and surely We would have guided them	(to the) Way	Straight		
وَمَن يُطِيعِ اللَّهَ	وَالرَّسُولَ	فَأُولَٰئِكَ	مَعَ	الَّذِينَ
and whoso obeys Allah	and the Messenger	then they	(will be) with	those
أَنعَمَ اللَّهُ عَلَيْهِم	مِّنَ النَّبِيِّينَ	وَالصَّادِقِينَ		
Allah has bestowed (His) Blessings upon them	of the Prophets	and the truthful		
وَالشُّهَدَاءَ	وَالصَّالِحِينَ	وَحَسَنَ أُولَٰئِكَ	رَفِيقًا	
and the martyrs	and the righteous	and how excellent (are) those	companions	
ذَٰلِكَ	الْفَضْلُ مِنَ اللَّهِ	وَكَفَىٰ	بِاللَّهِ	عَلِيمًا
that	(is) the bounty from Allah	and suffices	Allah	(as) All-Knower

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَن لَّيْطِئَنَّ فَإِنْ أَصَابَتْكُمْ مُّصِيبَةٌ قَالْ قَدْ اَنعَمَ اللَّهُ عَلَيَّ اِذْ لَمْ اَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَاَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَّلِيَّتَنِي كُنْتُ مَعَهُمْ فَافُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. 72. There is certainly among you he who would linger behind (from fighting in Allāh's Cause). If a misfortune befalls you, he says, "Indeed Allāh has favoured me in that I was not present

among them.” 73. But if a bounty (victory and booty) comes to you from Allāh, he would surely say – as if there had never been ties of affection between you and him – “Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty).”

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	خُذُوا حِذْرَكُمْ	فَأَنْفِرُوا ثُبَاتٍ
0 (you)	who believe	take your precautions	and advance in groups
أَوْ أَنْفِرُوا جَمِيعًا	وَإِنَّ	مِنْكُمْ	لَمَنْ لَيُبَطِّئَنَّ
or advance all together	and indeed	among you (is)	surely (he) who lags behind
فَإِنْ أَصَبَتْكُمْ	مُصِيبَةٌ	قَالَ قَدْ	أَنْعَمَ اللَّهُ عَلَيَّ
then if befell you	a calamity	he said indeed	Allah bestowed (His) Blessings upon me
إِذْ لَمْ أَكُنْ	مَعَهُمْ	شَهِيدًا	وَلَئِنْ أَصَبَكُمْ
when I was not	with them	present	and if befell you
فَضْلٌ مِنَ اللَّهِ	لَيَقُولَنَّ	كَأَنَّ	لَمْ تَكُنْ بَيْنَكُمْ
(the) bounty from Allah	he would surely say	as if	there had not been between you
وَبَيْنَهُ	مَوَدَّةٌ	يَلَيْتَنِي كُنْتُ	مَعَهُمْ
and between him	an affection	would that I had been	with them
فَأَفُوزَ فَوْزًا		عَظِيمًا	
then I should have achieved a success		great	

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allāh; and whoso fights in the Cause of Allāh, and is killed or gets

victory, We shall bestow on him a great reward. 75. And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among 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."

فَلْيُقَاتِلْ	فِي سَبِيلِ اللَّهِ	الَّذِينَ يَشْرُونَ	الْحَيَاةَ	الدُّنْيَا
so let fight	in (the) Way (of) Allah	those who sell	the life	(of) this world
بِالْآخِرَةِ	وَمَنْ يُقَاتِلْ	فِي سَبِيلِ اللَّهِ	فَيُقَاتِلْ	
in exchange of the Hereafter	and whoever fights	in (the) Way (of) Allah	and is killed	
أَوْ يَغْلِبْ	فَسَوْفَ نُؤْتِيهِ	أَجْرًا	عَظِيمًا	
or gets victory	then soon We shall grant him	a reward	great	
وَمَا	لَكُمْ	لَا تُقَاتِلُونَ	فِي سَبِيلِ اللَّهِ	
and what	(is wrong) with you	(that) you fight not	in (the) Way (of) Allah	
وَالْمُسْتَضْعَفِينَ	مِنَ الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	الَّذِينَ يَقُولُونَ
and (for) weak (and oppressed)	among men	and women	and children	who say
رَبَّنَا	أَخْرِجْنَا	مِنْ هَذِهِ الْقَرْيَةِ	الظَّالِمِ	أَهْلُهَا
our Lord	bring us out	of this	(are) oppressors	whose people
لَنَا	مِن لَّدُنكَ	وَلِيًّا	وَأَجْعَلْ	لَنَا
for us	from Yourself	a protector	and appoint	from Yourself
				نَصِيرًا
				a helper

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُنَبْ عَلَيْهِمُ الْفِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كُنَبْتَ عَلَيْنَا الْفِتَالُ لَوْلَا أَخَرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

76. Those who believe, fight in the Cause of Allāh, and those who disbelieve,

fight in the cause of *Tāghūt* (Satan). So fight you against the friends of *Shaitān* (Satan); ever feeble indeed is the plot of *Shaitān* (Satan). 77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: "Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the *Fatila* (a scallish thread in the long slit of a date stone).

وَالَّذِينَ كَفَرُوا		يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ		الَّذِينَ آمَنُوا	
and those who disbelieve		fight in (the) Way (of) Allah		those who believe	
الشَّيْطَانِ		فَقَاتِلُوا أَوْلِيَاءَ		يُقَاتِلُونَ فِي سَبِيلِ	
(of) Satan		so fight you (against the) friends		(of) Taghut (Satan)	
إِلَى الَّذِينَ		كَانَ ضَعِيفًا		إِنَّ كَيْدَ	
[to] those		(have) you not seen?		(of) Satan	
وَأَقِيمُوا الصَّلَاةَ		كُفُّوا أَيْدِيَكُمْ		قِيلَ لَهُمْ	
and establish the prayer		hold back your hands		(when) it was said to them	
وَأَتُوا الزَّكَاةَ		كُنِبَ عَلَيْهِمْ		فَلَمَّا	
a group		then		and pay the Zakat	
وَقَالُوا رَبَّنَا		أَوْ أَشَدَّ		يَخْشَوْنَ النَّاسَ	
and they said our Lord		fear		as (they) fear Allah	
لِمَ كُنِبَتْ		لَوْلَا أَخَّرْنَا		لِمَ كُنِبَتْ	
why (did) not you defer (it for) us		the fighting		on us	
إِلَى أَجَلٍ		قَلِيلٌ		قَرِيبٌ	
and the Hereafter		(is) little		(of) this world	
خَيْرٌ		لَمَنْ أَنْتَقَى		لَمَنْ أَنْتَقَى	
(is far) better		for whoever fears (Allah)		and you shall not be wronged	

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you (O Muhammad ﷺ)." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word? 79. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allāh is Sufficient as a Witness.

أَيْنَمَا تَكُونُوا	يُدْرِكَكُمُ	الْمَوْتُ	وَلَوْ كُنْتُمْ	فِي بُرُوجٍ	مُشِيدَةٍ
wherever you may be	will overtake you	death	even if you are	in towers	built up lofty
وَأِنْ تُصِبْهُمْ	حَسَنَةٌ	يَقُولُوا هَذِهِ	مِنْ عِنْدِ اللَّهِ	وَإِنْ تُصِبْهُمْ	سَيِّئَةٌ
and if happens to them	a good	they say this	(is) from Allah	and if befalls them	
يَقُولُوا هَذِهِ	مِنْ عِنْدِكَ	قُلْ كُلُّ	مِنْ عِنْدِ اللَّهِ	فَمَالِ هَؤُلَاءِ	سَيِّئَةٌ
they say this	(is) from you	say all	(is) from Allah	so what (is wrong) with these	an evil
لَا يَكَادُونَ	يَفْقَهُونَ حَدِيثًا	مَا	أَصَابَكَ	أَصَابَكَ	الْقَوْمِ
they (do) not seem	to understand any word	whatever	happened to you	people	
مِنْ حَسَنَةٍ	فَمِنَ اللَّهِ	وَمَا	أَصَابَكَ	مِنْ سَيِّئَةٍ	فَمِنَ نَفْسِكَ
of good	(so) (is) from Allah	and whatever	befell you	of evil	[so] (is) from yourself
وَأَرْسَلْنَاكَ	لِلنَّاسِ	رَسُولًا	وَكَفَى	بِاللَّهِ	شَهِيدًا
and We have sent you	for mankind	(as) a Messenger	and suffices	Allah	(as) a Witness

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ وَيَقُولُوا طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allāh, but he who turns away, then We have not sent you (O Muhammad ﷺ) as a watcher over them. 81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spends all night in planning other than what you say. But Allāh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs. 82. Do they not then consider the Qur'ān (Allāh's Book) carefully? Had it been from other than Allāh, they would surely have found therein much contradiction.

وَمَنْ تَوَلَّى	فَقَدْ أَطَاعَ اللَّهَ	الرَّسُولَ	مَنْ يُطِيعُ
and who turned away	so indeed has obeyed Allah	the Messenger	(he) who obeys
وَيَقُولُونَ طَاعَةٌ	حَفِظًا	عَلَيْهِمْ	فَمَا أَرْسَلْنَاكَ
and they say (we pledge) obedience	(as) a keeper	over them	then We have not sent you
غَيْرَ	مِنْهُمْ	بَيْنَ طَائِفَةٍ	فَإِذَا بَرَزُوا
other than	of them	a group plan by night	but when they leave
عَنْهُمْ	فَاعْرِضْ	مَا يُبَيِّتُونَ	وَاللَّهُ يَكْتُبُ
from them	so turn away	what they plan by night	and Allah records
وَكَيْلًا	بِاللَّهِ	وَكَفَى	عَلَى اللَّهِ
(as) a Trustee	Allah	and suffices	in Allah
غَيْرِ اللَّهِ	مِنْ عِنْدِ	وَلَوْ كَانَ	أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ
other than Allah	from	and had it been	(do) they not then ponder over the Quran?
كَثِيرًا	اخْتِلَافًا	فِيهِ	لَوَجَدُوا
many	contradictions	in it	certainly they would have found

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

لَا تَبْعَتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٢﴾ فَقَنِلْ فِي سَبِيلِ اللَّهِ لَا تَكْلَفُ إِلَّا نَفْسَكَ وَحَرَضَ
 الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفَ بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٣﴾

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (ﷺ) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allāh upon you, you would have followed *Shaitān* (Satan), except a few of you. 84. Then fight (O Muhammad ﷺ) in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.

وَإِذَا	جَاءَهُمْ	أَمْرٌ	مِّنَ الْأَمْنِ	أَوِ الْخَوْفِ	أَذَاعُوا بِهِ
and whenever	comes to them	a matter	of peace	or fear	they spread it
وَلَوْ رَدُّوهُ	إِلَى الرَّسُولِ	وَإِلَىٰ أُولِي الْأَمْرِ	مِنْهُمْ		
but had they referred it	to the Messenger	and to those having authority	among them		
لَعَلَّمَهُ	الَّذِينَ	يَسْتَنْبِطُونَهُ			
it would certainly have been known	(by) those who	may infer it (right conclusions)			
مِنْهُمْ	وَلَوْ لَا فَضْلُ اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ		
from them	and had not (there) been (the) Bounty (of) Allah	on you	and His Mercy		
لَا تَبْعَتُمُ الشَّيْطَانَ	إِلَّا قَلِيلًا ﴿٨٢﴾	فَقَنِلْ	فِي سَبِيلِ اللَّهِ		
certainly you would have followed Satan	but a few	so fight	in (the) Way (of) Allah		
لَا تَكْلَفُ	إِلَّا نَفْسَكَ	وَحَرَضَ الْمُؤْمِنِينَ	عَسَى اللَّهُ أَنْ		
you are not accountable	but (for) yourself	and rouse the believers	it may be that Allah		
يَكْفَ بِأَسِ	الَّذِينَ كَفَرُوا	وَاللَّهُ أَشَدُّ	بَأْسًا		
restrain (the) evil	(of) those who disbelieved	and Allah (is) Stronger	(in) might		
	وَأَشَدُّ	تَنكِيلًا ﴿٨٣﴾			
	and Stronger	(in) punishing			

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِينًا ﴿٨٥﴾ وَإِذَا حُيِّتُمْ بِنَحِيَةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything. 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things. 87. Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?

مَنْ يَشْفَعْ	شَفْعَةً	حَسَنَةً	يَكُنْ لَهُ
whosoever intercedes	an intercession	(for) a good	he shall have [for him]
نَصِيبٌ	مِّنْهَا	وَمَنْ يَشْفَعْ	سَيِّئَةً
a share	of it	and whosoever intercedes	(for) an evil
يَكُنْ لَهُ	كِفْلٌ	مِّنْهَا	وَكَانَ اللَّهُ
he shall have [for him]	a burden	of it	and Allah is
مُقِينًا ﴿٨٥﴾	وَإِذَا حُيِّتُمْ	بِنَحِيَةٍ	فَحَيُّوا
Reckoner	and when you are greeted	with a greeting	then you greet
مِنْهَا	أَوْ رُدُّوهَا	إِنَّ اللَّهَ كَانَ	عَلَى كُلِّ شَيْءٍ
than that	or return it (equally)	indeed Allah is	over every thing
اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	لِيَجْمَعَنَّكُمْ
Allah	(there is) no god	but He	He would certainly gather you together
إِلَى يَوْمِ	الْقِيَمَةِ	لَا رَيْبَ	فِيهِ
to (the) Day	(of) Resurrection	(there is) no doubt	in it (about which)
وَمَنْ	أَصْدَقُ	مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾	
and who	(is) truer	(in) statement than Allah	

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him any way (of guidance). 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliyā'* (protectors or friends) from them, till they emigrate in the way of Allāh (to Muhammad ﷺ). But if they turn back (from Islam), take (hold of) them and kill them wherever you find them, and take neither *Auliyā'* (protectors or friends) nor helpers from them.

فَمَا لَكُمْ		فِي الْمُنَافِقِينَ	
then what (is the matter)		regarding the hypocrites	
فِتْنَتَيْنِ		وَاللَّهُ أَرْكَسَهُمْ	
(that you have become) two parties		for what they earned while Allah cast them back	
أَتُرِيدُونَ		أَنْ تَهْدُوا	
(do) you want?		that you guide whom Allah has let go astray	
وَمَنْ يُضِلِلِ اللَّهُ		فَلَنْ تَجِدَ لَهُ سَبِيلًا	
and whom Allah lets go astray		then you will never find a way for him	
وَدُّوا		لَوْ تَكْفُرُونَ	
they wish		if you disbelieve as they disbelieve	
فَلَا تَتَّخِذُوا		مِنْهُمْ أَوْلِيَاءَ	
so you take not		from them friends	
فَإِنْ تَوَلَّوْا		فَخُذُوهُمْ	
but if they turn back		then seize them and kill them	
وَأَقْتُلُوهُمْ		حَيْثُ وَجَدْتُمُوهُمْ	
wherever you find them		and kill them	

وَلَا تَنْخِذُوا	مِنْهُمْ	وَلِيًّا	وَلَا نَصِيرًا
and you take neither	from them	a friend	nor a helper

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يَقْتُلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يَقْتُلُوكُمْ وَالْقَوَاءُ إِيَّكُمْ أَلْسَلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allāh has opened no way for you against them.

إِلَّا الَّذِينَ يَصِلُونَ	إِلَى قَوْمٍ	بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ
except those who join	[to] a group	between you	and between them	(is) a treaty
أَوْ جَاءُوكُمْ	حَصِرَتْ صُدُورُهُمْ	أَنْ يَقْتُلُوكُمْ		
or (those who) come to you	restraining their breasts	that they fight you		
أَوْ يَقْتُلُوا قَوْمَهُمْ	وَلَوْ شَاءَ اللَّهُ	لَسَلَّطَهُمْ		
or they fight their people	and had Allah willed	indeed He would have given them power		
عَلَيْكُمْ	فَلَقَاتِلُوكُمْ	فَإِنْ اعْتَزَلُوكُمْ		
over you	and indeed they would have fought you	so if they withdraw from you		
فَلَمْ يَقْتُلُوكُمْ	وَالْقَوَاءُ	إِلَيْكُمْ	أَلْسَلَمَ	فَمَا جَعَلَ اللَّهُ
and fight not against you	and offer	[to] you	peace	then Allah has not made
لَكُمْ	عَلَيْهِمْ	سَبِيلًا		
for you	against them	a way		

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَارَدُوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ أَلْسَلَمَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْلُبُوا

حَيْثُ تَقَفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

سَتَجِدُونَ آخَرِينَ		يُرِيدُونَ		أَنْ يَأْمَنُوكُمْ	
you will find others		who wish		that they be secure from you	
وَيَأْمَنُوا قَوْمَهُمْ		كُلَّمَا		رُدُّوْا إِلَى الْفِتْنَةِ	
and they be secure from their people		whenever		they are returned to a temptation	
أَرْكَسُوا فِيهَا فَإِنِ		لَمْ يَعتَزلُوكُمْ		وَيُلْقُوا إِلَيْكُمُ السَّلَامَ	
so if they plunge into it		they withdraw not from you		and offer (not) [to] you peace	
وَيَكْفُوا أَيْدِيَهُمْ		فَخَذُّوهُمْ		حَيْثُ تَقَفْتُمُوهُمْ	
and they hold (not) their hands		then seize them		wherever you find them	
وَأُولَئِكَ		جَعَلْنَا لَكُمْ		سُلْطَانًا مُبِينًا ﴿٩١﴾	
and those (people)		We have made for you		a sanction against them	
				clear	

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the

deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money – *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.

وَمَا كَانَتْ	لِمُؤْمِنٍ	أَنْ يَقْتُلَ مُؤْمِنًا	إِلَّا خَطَاً
and it is not	for a believer	that he kills a believer	except (by) mistake
وَمَنْ قَتَلَ	مُؤْمِنًا	خَطَاً	فَتَحْرِيرُ
and whosoever kills	a believer	(by) mistake	then (upon him) freedom
رَقَبَةً	مُؤْمِنَةً	وَدِيَّةً	مُسْلِمَةً إِلَىٰ أَهْلِهِ ۖ
(of) a slave	believing	and blood-money	to his family
أَنْ يَصَدَّقُوا	فَإِنْ كَانَتْ	مِنْ قَوْمٍ	عَدُوٍّ لَّكُمْ وَهُوَ
that they remit (it) as a charity	and if he is	from people	and he to you enemy
مُؤْمِنٌ	فَتَحْرِيرُ	رَقَبَةً	مُؤْمِنَةً وَإِنْ كَانَتْ
(is) a believer	then freedom	(of) a slave	believing and if he is
بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَّةً
between you	and between them	(is) a covenant	then blood-money
إِلَىٰ أَهْلِهِ ۖ	وَتَحْرِيرُ	رَقَبَةً	مُؤْمِنَةً
to his family	and freedom	(of) a slave	believing
فَصِيَامٌ	شَهْرَيْنِ	مُتَتَابِعَيْنِ	تَوْبَةً
then fasting (he should fast)	(for) two months	consecutive	(seeking) repentance
مِّنَ اللَّهِ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا
from Allah	and Allah is	All-Knowing	All-Wise

وَمَنْ يَقْتُلَ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٦﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ

فِي سَبِيلِ اللَّهِ فَبَيَّنُّوْا وَلَا تَقُولُوْا لِمَنْ أَلْفَقَىٰ إِلَيْكُمْ االسَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيْرَةٌ ۚ كَذٰلِكَ كُنْتُمْ مِّنۢ قَبْلُ ۚ فَمَنْ أَكَلَّ اللَّهُ عَلَيْكُمْ فَبَيَّنُّوْا ۖ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿٩٤﴾

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him. 94. O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islam): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allāh is Ever Well-Acquainted with what you do.

وَمَنْ يَقْتُلْ	مُؤْمِنًا	مُتَعَمِّدًا	فَجَزَاؤُهُ	جَهَنَّمَ
and whosoever kills	a believer	intentionally	then his reward	(is) Hell
خَالِدًا	فِيهَا	وَعَضِبَ اللَّهُ	عَلَيْهِ	وَلَعَنَهُ
to abide forever	in it (therein)	and Allah became angry	with him	and cursed him
وَأَعَدَّ	لَهُ	عَذَابًا	عَظِيمًا ﴿٩٣﴾	يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
and He has prepared	for him	a punishment	great (severe)	who believe
إِذَا ضَرَبْتُمْ	فِي سَبِيلِ اللَّهِ	فَبَيَّنُّوْا	وَلَا تَقُولُوْا	
when you go forth (to fight)	in (the) Way (of) Allah	so discern	and (do) not say	
لِمَنْ أَلْفَقَىٰ	إِلَيْكُمْ	االسَّلَامَ	لَسْتَ مُؤْمِنًا	
to whoever offers	[to] you	greetings of peace	you are not a believer	
تَبْتَغُوْنَ عَرَضَ	الْحَيٰوةِ	الدُّنْيَا	فَعِنْدَ اللَّهِ	مَغَانِمُ كَثِيْرَةٌ ۚ
seeking advantage	(of) the life	(of) this world	then Allah has	abundant
كَذٰلِكَ	كُنْتُمْ مِّنۢ قَبْلُ	فَمَنْ أَكَلَّ اللَّهُ	عَلَيْكُمْ	فَبَيَّنُّوْا
thus	you were before	then Allah graded	upon you	so discern

إِنَّ اللَّهَ كَانَ	بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾
certainly Allah is	Well-Aware of what you do

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

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.

لَا يَسْتَوِي الْقَاعِدُونَ	مِنَ الْمُؤْمِنِينَ	غَيْرُ	أُولِي الضَّرَرِ
not equal are those who sit	of the believers	except	those who are (disabled) handicapped
وَالْمُجَاهِدُونَ	فِي سَبِيلِ اللَّهِ	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ
and those who strive	in (the) Way (of) Allah	with their wealth	and their lives
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	
Allah has preferred those who strive	with their wealth	and their lives	
عَلَى الْقَاعِدِينَ	دَرَجَةً	وَكُلًّا	وَعَدَ اللَّهُ الْحُسْنَىٰ
over those who sit	(in) rank	and (unto) each	Allah has promised good
وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ	عَلَى الْقَاعِدِينَ	أَجْرًا	عَظِيمًا ﴿٩٦﴾
and Allah has preferred those who strive	over those who sit	(by) a reward	great

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَاُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful. 97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell – what an evil destination! 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

دَرَجَاتٍ	مِّنْهُ	وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ اللَّهُ	عَفُورًا
ranks	from Him	and forgiveness	and mercy	and Allah is	All-Forgiving
رَحِيمًا ﴿٩٦﴾	إِنَّ الَّذِينَ	تَوَفَّاهُمْ	الْمَلَائِكَةُ	ظَالِمِينَ	
Most Merciful	verily those	whom caused death	the angels	(while) they are wronging	
أَنفُسِهِمْ	قَالُوا	فِيمَ كُنْتُمْ	قَالُوا	كُنَّا مُسْتَظْعَفِينَ	
themselves	they said	in what (condition) were you?	they said	we were oppressed	
فِي الْأَرْضِ	قَالُوا	أَلَمْ تَكُنْ أَرْضُ اللَّهِ	وَأَسِعَةً		
in the land	they said	was not (the) land (of) Allah?	spacious (enough)		
فَنَهَجُوا	فِيهَا	فَأُولَٰئِكَ	مَأْوَاهُمْ	جَهَنَّمَ	
so you emigrate	in it	so those (people)	their abode	(is) Hell	
وَسَاءَتْ مَصِيرًا ﴿٩٧﴾	إِلَّا الْمُسْتَظْعَفِينَ	مِنَ الرِّجَالِ	وَالنِّسَاءِ		
and what an evil destination (it is)	except the oppressed ones	from men	and women		
وَالْوِلْدَانَ	لَا يَسْتَطِيعُونَ	حِيلَةً	وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾		
and children	who can not devise	a plan	and they (can) not direct (their) way		

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا ﴿٩٦﴾ وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٧﴾ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ إِن خِفْتُمْ أَن يَفْنِيَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا

لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

99. These are they whom Allāh is likely to forgive, and Allāh is Ever Oft-Pardoning, Oft-Forgiving. 100. He who emigrates (from his home) in the Cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allāh and His Messenger (ﷺ), and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful. 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salāt (the prayers) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever to you open enemies.

فَأُولَٰئِكَ	عَسَىٰ اللَّهُ	أَنْ يَّعْفُوَ	عَنْهُمْ	وَكَانَ اللَّهُ	عَفُوًّا
then these (people)	may be Allah	that He pardons	them	and Allah is	All-Pardoning
عَفُورًا ﴿٩٩﴾	وَمَنْ يَّهَاجِرْ	فِي سَبِيلِ اللَّهِ	يَجِدْ فِي الْأَرْضِ		
All-Forgiving	and (he) who emigrates	in (the) Way (of) Allah	will find in the land		
مُرَاعِمًا	كَثِيرًا	وَسَعَةً	وَمَنْ يَخْرُجْ	مِنْ بَيْتِهِ	
places of refuge	many	and abundant resources	and who leaves	[from] his home	
مُهَاجِرًا إِلَى اللَّهِ	وَرَسُولِهِ	ثُمَّ يَدْرِكُهُ	الْمَوْتُ		
(as) an emigrant to Allah	and His Messenger	then overtakes him	death		
فَقَدْ وَقَعَ أَجْرُهُ	عَلَى اللَّهِ	وَكَانَ اللَّهُ	عَفُورًا		
his reward then certainly became incumbent	on Allah	and Allah is	All-Forgiving		
رَحِيمًا ﴿١٠٠﴾	وَإِذَا ضَرَبْتُمْ	فِي الْأَرْضِ	فَلَيْسَ	عَلَيْكُمْ	جُنَاحٌ
Most Merciful	and when you travel	in the land	then (there) is not	on you	sin
أَنْ نَّقْصُرُوا	مِنَ الصَّلَاةِ	إِنْ خِفْتُمْ	أَنْ يَفْتِنَكُمْ	الَّذِينَ كَفَرُوا	
that you shorten	the prayer	if you fear	that will harm you	those who have disbelieved	
إِنَّ الْكَافِرِينَ	كَانُوا لَكُمْ	عَدُوًّا	مُبِينًا ﴿١٠١﴾		
indeed the disbelievers	are for you	enemy	open		

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا

أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى
لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠١﴾

102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salāt* (the prayers), let one party of them stand up [in *Salāt* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin 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. Verily, Allāh has prepared a humiliating torment for the disbelievers.

وإِذَا كُنْتَ	فِيهِمْ	فَأَقَمْتَ	لَهُمْ	الصَّلَاةَ	فَلَنْتُمْ طَائِفَةً
and when you are	among them	and you lead	them	(in) prayer	so let stand a group
مَنْهُمْ	مَعَكَ	وَلْيَأْخُذُوا أَسْلِحَتَهُمْ	فَإِذَا سَجَدُوا		
of them	with you	and let them take their arms	and when they have prostrated		
فَلْيَكُونُوا	مِنْ وَرَائِكُمْ	وَلْتَأْتِ طَائِفَةٌ	أُخْرَى		
then let them be	in your rear	and let come up a group	other		
لَمْ يُصَلُّوا	فَلْيُصَلُّوا مَعَكَ	وَلْيَأْخُذُوا حِذْرَهُمْ			
who has not (yet) prayed	and let them pray with you	and let them take their precaution			
وَأَسْلِحَتَهُمْ	وَدَّ	الَّذِينَ كَفَرُوا	لَوْ تَغْفُلُونَ	عَنْ أَسْلِحَتِكُمْ	
and their arms	wish	those who disbelieve	if you neglect	your arms	
وَأَمْتِعَتِكُمْ	فَيَمِيلُونَ	عَلَيْكُمْ	مَيْلَةً	وَاحِدَةً	
and your baggage	then they swoop	upon you	(in) a rush	single	

وَلَا جُنَاحَ	عَلَيْكُمْ	إِنْ	كَانَ بِكُمْ	أَذَى	مِّنْ مَّطَرٍ
but (there is) no blame	on you	if	was with you	inconvenience	due to rain
أَوْ كُنْتُمْ مَّرْضَىٰ	أَنْ تَضَعُوا أَسْلِحَتَكُمْ	وَأَخْذُوا	حِذْرَكُمْ		
or you are sick	that you lay aside your arms	but take	precaution for yourselves		
إِنَّ اللَّهَ	أَعَدَّ لِلْكَافِرِينَ	عَذَابًا	مُّهِينًا		
verily Allah	has prepared for the disbelievers	a torment	humiliating		

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

103. When you have finished As-Salāt (the congregational prayer), remember Allāh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salāt (the prayers). Verily, As-Salāt (the prayer) is enjoined on the believers at fixed hours. 104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.

فَإِذَا قَضَيْتُمُ	الصَّلَاةَ	فَادْكُرُوا اللَّهَ قِيَمًا	وَقُعُودًا
and when you have finished	the prayer	then remember Allah standing	and sitting
وَعَلَىٰ جُنُوبِكُمْ	فَإِذَا اطْمَأْنَنْتُمْ	فَأَقِيمُوا الصَّلَاةَ	
and (lying) on your sides	and when you are secure	then offer the prayer	
إِنَّ الصَّلَاةَ	كَانَتْ عَلَى الْمُؤْمِنِينَ	كِتَابًا	مَّوْقُوتًا ﴿١٠٣﴾
verily the prayer	is on the believers	enjoined	at fixed times
فِي ابْتِغَاءِ	الْقَوْمِ	إِنْ تَكُونُوا	تَأْلَمُونَ
in pursuit	(of these) people (the enemy)	if you are	suffering

فَإِنَّهُمْ يَأْلَمُونَ	كَمَا تَأْلَمُونَ	وَتَرْجُونَ	مِنْ اللَّهِ
then surely they (too) are suffering	as you are suffering	while you hope	from Allah
مَا لَا يَرْجُونَ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا
what they hope not	and Allah is	All-Knowing	All-Wise

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِنِينَ خَصِيمًا ﴿١٠٥﴾ وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا تَجِدُ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth that you might judge between men by that which Allāh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. 106. And seek the forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful. 107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner. 108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do.

إِنَّا أَنْزَلْنَا	إِلَيْكَ	الْكِتَابَ	بِالْحَقِّ
surely We have sent down	to you	the Book	with the truth
لِتَحْكُمَ بَيْنَ	النَّاسِ	بِمَا	أَرَبَكَ اللَّهُ
so that you may judge between	the people	with what	Allah has shown you
وَلَا تَكُنَ	لِلْخَائِنِينَ	خَصِيمًا	وَاسْتَغْفِرِ اللَّهَ
and [you] be not	for the treacherous	a pleader	and seek forgiveness (of) Allah
إِنَّ اللَّهَ كَانَ	غَفُورًا	رَحِيمًا	وَلَا تَجِدُ
indeed Allah is	All-Forgiving	Most Merciful	and argue not

عَنِ الَّذِينَ يَخْتَانُونَ	أَنْفُسَهُمْ	إِنَّ اللَّهَ	لَا يُحِبُّ مَنْ
for those who deceive	themselves	indeed Allah	(does) not like (anyone) who
كَانَ خَوَّانًا	أَشِيمًا ﴿١٠٧﴾	يَسْتَخْفُونَ مِنَ النَّاسِ	وَلَا يَسْتَخْفُونَ
is treacherous	(and) sinful	they may hide from people	but they (can) not hide
مِنْ اللَّهِ	وَهُوَ	إِذْ يُبَيِّتُونَ	مَا لَا يَرْضَى
from Allah	as He	when they plot by night	what He (does) not approve
مِنَ الْقَوْلِ	وَكَانَ اللَّهُ	بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾	
of words	and Allah is	Encompasser of what they do	

هَآأَنُتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَدِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender? 110. And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful. 111. And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.

هَآأَنُتُمْ	هَؤُلَاءِ جَدَلْتُمْ	عَنْهُمْ	فِي الْحَيَوةِ	الدُّنْيَا
Lo! you	(are) those who argued	for them	in the life	(of) this world
فَمَنْ يُجَدِلُ اللَّهَ	عَنْهُمْ	يَوْمَ	الْقِيَمَةِ	
but who shall argue (with) Allah	for them	(on the) Day	(of) Resurrection	
أَمْ مَنْ يَكُونُ	عَلَيْهِمْ	وَكِيلًا ﴿١٠٩﴾	وَمَنْ يَعْمَلْ	سُوءًا
or who will be	over them	(their) defender	and whoever does	evil
أَوْ يَظْلِمُ نَفْسَهُ	ثُمَّ يَسْتَغْفِرِ اللَّهَ	يَجِدِ اللَّهَ	غَفُورًا	
or wrongs himself	then he seeks forgiveness (of) Allah	he will find Allah	All-Forgiving	

رَحِيمًا ﴿١١٢﴾	وَمَنْ يَكْسِبْ	إِثْمًا	فَإِنَّمَا يَكْسِبُهُ،
Most Merciful	and whoever earns (commits)	a sin	then only he earns it
عَلَى نَفْسِهِ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا ﴿١١٣﴾
against himself	and Allah is	All-Knowing	All-Wise

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ
 وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allāh and His Mercy been upon you (O Muhammad ﷺ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allāh has sent down to you the Book (the Qur'ān), and *Al-Hikmah* (Islamic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* – legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allāh to you (O Muhammad ﷺ).

وَمَنْ يَكْسِبْ	خَطِيئَةً	أَوْ إِثْمًا	ثُمَّ يَرْمِ بِهِ	بَرِيئًا
and whoever earns	a fault	or a sin	then throws it	(to) an innocent (person)
فَقَدِ احْتَمَلَ بُهْتَانًا	وَإِثْمًا	مُّبِينًا ﴿١١٢﴾		
then indeed he burdened (himself) with false charge	and a sin	manifest		
وَلَوْلَا فَضْلُ اللَّهِ	عَلَيْكَ	وَرَحْمَتُهُ		
and had (it) not been for (the) Grace (of) Allah	upon you	and His Mercy		
لَهَمَّتْ طَائِفَةٌ مِنْهُمْ	أَنْ يُضِلُّوكَ	وَمَا يُضِلُّونَ		
certainly had decided a group	of them that they will mislead you	but they mislead not		
إِلَّا أَنْفُسَهُمْ	وَمَا يَضُرُّونَكَ	مِنْ شَيْءٍ	وَأَنْزَلَ اللَّهُ	
except themselves	and they (do) not harm you	in the least	and Allah has sent down	

عَلَيْكَ	الْكِتَابَ	وَالْحِكْمَةَ	وَعَلَّمَكَ	مَا لَمْ تَكُنْ	تَعْلَمُ
to you	the Book	and the Wisdom	and taught you	what you not	knew
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا					
and (the) Grace (of) Allah is upon you great					

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

114. There is no good in most of their secret talks except (in) him who orders *Sadaqah* (charity in Allāh's Cause), or *Ma'rūf* (Islamic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward. 115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination! 116. Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.

لَا خَيْرَ	فِي كَثِيرٍ	مِّنْ نَّجْوَاهُمْ	إِلَّا مَنْ أَمَرَ		
(there is) no good	in most	of their secret talks	except (he) who commanded		
بِصَدَقَةٍ	أَوْ مَعْرُوفٍ	أَوْ إِصْلَاحٍ	بَيْنَ النَّاسِ	وَمَن يَفْعَلْ	
[in] charity	or good deeds	or conciliation	between [the] people	and who does	
ذَلِكَ	ابْتِغَاءَ	مَرْضَاتِ اللَّهِ	فَسَوْفَ نُؤْتِيهِ	أَجْرًا	
this	seeking	(the) Pleasure (of) Allah	then soon We shall give him	a reward	
عَظِيمًا	وَمَن	يُشَاقِقِ الرَّسُولَ	مِنْ بَعْدِ مَا		
great	and whosoever	opposes the Messenger	after		

سَبِيلِ	وَيَتَّبِعْ غَيْرَ	الْهُدَى	نَبِينَ لَهُ
(the) way	and follows other than	the guidance	had become clear to him
وَنُصْلِهِ	مَا تَوَلَّى	تَوَلَّاهُ	الْمُؤْمِنِينَ
and We will burn him	what he has turned	We will turn him to	(of) the believers
لَا يَغْفِرُ	إِنَّ اللَّهَ	وَسَاءَتْ مَصِيرًا ﴿١١٥﴾	جَهَنَّمَ
(does) not forgive	verily Allah	and what an evil destination (it is)	(in) Hell
دُونَ	مَا	وَيَغْفِرُ بِهِ	أَنْ يُشْرَكَ
(is) other than	what	but He forgives with Him	that partners be associated
بِاللَّهِ	وَمَنْ يُشْرِكْ	لِمَنْ يَشَاءُ	ذَلِكَ
with Allah	and who associates others	to whom He wills	that
فَقَدْ ضَلَّ			
بَعِيدًا ضَلَالًا			
far away straying then indeed he has strayed			

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾ وَلَا ضَلَالَهُمْ وَلَا مُنِينَهُمْ وَلَا مَرْنَهُمْ فَلْيُبْتِئَنَّ أَذَانُكَ الْأَنْعَمِ وَلَا مَرْنَهُمْ فَلْيَغْيِرْ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾

117. They (all those who worship others than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but *Shaitān* (Satan), a persistent rebel! 118. Allāh cursed him. And he [*Shaitān* (Satan)] said: "I will take an appointed portion of your slaves. 119. "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes *Shaitān* (Satan) as a *Walī* (protector or helper) instead of Allāh, has surely suffered a manifest loss.

وَأِنْ يَدْعُونَ	إِلَّا إِنثًا	مِنْ دُونِهِ	إِنْ يَدْعُونَ
and they (do) not invoke	but female (deities)	besides Him	they (do) not invoke

لَا أَخْذَنَّ مِنْ عِبَادِكَ	وَقَالَ	لَعَنَهُ اللَّهُ	مَرِيدًا ﴿١١٧﴾	إِلَّا الشَّيْطَانَا
I will surely take of Your slaves	and he said	Allah cursed him	rebellious	but Satan
وَلَا أَضِلُّنَّهُمْ		مَفْرُوضًا ﴿١١٨﴾	نَصِيبًا	
and verily I will mislead them		appointed	a portion	
وَلَا أُمِرْتُهُمْ		وَلَا أُمْنِيَهُمْ		
and certainly I will order them		and surely I will arouse (in) them false desires		
وَلَا أُمِرْتُهُمْ	الْأَنْعَامِ	فَلْيَبْتِكُنَّ ءَاذَانَ		
and indeed I will order them	(of) the cattle	so they will surely cut off (the) ears		
الشَّيْطَانِ	وَمَنْ يَتَّخِذِ	فَلْيُغَيِّرِ خَلْقَ اللَّهِ		
Satan	and whoever takes	so they will surely change (the) creation (of) Allah		
مُبِينًا ﴿١١٩﴾	فَقَدْ خَسِرَ خُسْرَانًا	مِنْ دُونِ اللَّهِ	وَلِيًّا	
manifest	then certainly he has suffered a suffering	besides Allah	(as) a guardian	

يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَٰئِكَ مَاؤُهُمْ جَهَنَّمُ وَلَا يَخْرُجُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

120. He [Shaitān (Satan)] makes promises to them, and arouses in them false desires; and Shaitān's (Satan) promises are nothing but deceptions. 121. The dwelling of such (people) is Hell, and they will find no way of escape from it. 122. But those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's Promise is the Truth; and whose words can be truer than those of Allāh? (Of course, none.)

وَيُمْنِيهِمْ	يَعِدُّهُمْ
and arouses (in) them false desires	he makes promises (to) them

وَمَا يَعِدُهُمْ	الشَّيْطَانُ	إِلَّا غُرُورًا ﴿١٢٣﴾	أُولَئِكَ	مَأْوَنَهُمْ
and (does) not promise them	Satan	but deception	these (people)	their abode
جَهَنَّمَ	وَلَا يَجِدُونَ	عَنْهَا	مَحِيصًا ﴿١٢٤﴾	وَالَّذِينَ ءَامَنُوا
(is) Hell	and they will not find	from it	an escape	but those who believed
وَعَمِلُوا الصَّالِحَاتِ	سَنُدْخِلُهُمْ	جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا	
and did good deeds	We shall admit them	(to) Gardens	flowing under which	
أَلَّا نَهْنُرَ	خَالِدِينَ	فِيهَا	أَبَدًا	وَعَدَ اللَّهُ
streams	they (will) abide	therein	forever	Promise (of) Allah
	وَمَنْ	أَصْدَقُ مِنَ اللَّهِ	قِيلًا ﴿١٢٥﴾	حَقًّا
	and who	(is) truer than Allah	(in) utterance	(is) truth

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزِيهِ، وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh. 124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqira* (speck on the back of a date-stone), will be done to them. 125. And who can be better in religion than one who submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic Monotheism); and he is a *Muhsin* (a good-doer). And follows the religion of Ibrāhīm (Abraham) *Hanīf* (Islamic Monotheism – to worship none but Allāh Alone). And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)!

لَيْسَ بِأَمَانِيكُمْ	وَلَا أَمَانِي	أَهْلِ	الْكِتَابِ
neither by your desires	nor (by the) desires	(of the) people	(of) the Scripture

مَنْ يَعْمَلْ	سُوءًا	يُجْزَى بِهِ	وَلَا يَجِدْ	لَهُ	مِنْ دُونِ اللَّهِ
whoever does	evil	shall be requited for it	and he will not find	for him	besides Allah
وَلِيًّا	وَلَا نَصِيرًا	وَمَنْ يَعْمَلْ	مِنْ الصَّالِحَاتِ		
any protector	and not any helper	and whoever does	[of the] good deeds		
مِنْ ذَكَرٍ	أَوْ أُنْثَى	وَهُوَ	مُؤْمِنٌ	فَأُولَٰئِكَ يَدْخُلُونَ	
from male	or female	and he	(is) a believer	would enter	then these (people)
الْجَنَّةِ	وَلَا يُظْلَمُونَ	نَقِيرًا			
Paradise	and they would not be wronged	(even) a speck on the back of a date-stone			
وَمَنْ	أَحْسَنُ	دِينًا	مِمَّنْ أَسْلَمَ	وَجْهَهُ لِلَّهِ	
and who	(can be) better	(in) religion	than (he) who submitted	his face to Allah	
وَهُوَ	مُحْسِنٌ	وَاتَّبَعَ مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	
and he	(is) righteous	and followed (the) religion	(of) Abraham	(the) upright	
		وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ	خَلِيلًا		
		and Allah took Abraham	(as) a friend		

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۖ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ ۚ وَالْمُسْتَضْعَفِينَ مِنَ الْوُلَدِ وَأَن تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝

126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things. 127. They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good

you do, Allāh is Ever All-Knower of it.

وَلِلَّهِ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَكَانَ اللَّهُ
and for Allah (is) what	(is) in the heavens	and what	(is) in the earth	and Allah is
يَكُلُّ شَيْءٍ	مُحِيطًا	وَيَسْتَفْتُونَكَ	فِي النِّسَاءِ	قُلْ
thing of every	Ever-Encompassing	and they ask you	about women	say
اللَّهُ يَفْتِيكُمْ	فِيهِنَّ	وَمَا يَتْلَى	عَلَيْكُمْ	فِي الْكِتَابِ
Allah instructs you	about them	and what is recited	to you	in the Book
فِي يَتَمَى	النِّسَاءِ	الَّتِي	لَا تُؤْتُونَهُنَّ	مَا كُنَّ
about orphan	girls	whom	you give [them] not	what was ordained
لَهُنَّ	وَتَرْغَبُونَ	أَنْ تَنْكِحُوهُنَّ	وَالْمُسْتَضْعَفِينَ	مِنَ الْوِلْدَانِ
for them	and you desire	that you marry them	and weak (and helpless)	among children
وَأَنْ تَقُومُوا	لِيَتَمَى	بِالْقِسْطِ	وَمَا تَفْعَلُوا	مِنْ خَيْرٍ
and that you stand	for orphans	with justice	and whatever you do	of good
فَإِنَّ اللَّهَ كَانَ		بِهِ عَالِمًا		
then indeed Allah is		All-Knowing of it		

وَإِنْ أُمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do. 129. You will never be able to do perfect justice between

wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave (the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allāh (by keeping away from all that is wrong), then Allāh is Ever Oft-Forgiving, Most Merciful.

وَأِنْ أُمْرَأَةٌ خَافَتْ	مِنْ بَعْلِهَا	نُشُوزًا	أَوْ إِعْرَاضًا	فَلَا جُنَاحَ
and if a woman fears	of her husband	cruelty	or desertion	then (there is) no sin
عَلَيْهِمَا	أَنْ يُصْلِحَا بَيْنَهُمَا			صُلْحًا
on both of them	that they reconcile between themselves			a reconciliation
وَالصُّلْحُ	خَيْرٌ	وَأُحْضِرَتِ الْأَنفُسُ	الشَّحْ	
and the reconciliation	(is) better	and the souls are swayed	(by) greed	
وَأِنْ تَحْسَبُوا	وَتَتَّقُوا	فَإِنَّ اللَّهَ كَانَ		
but if you do good	and fear (Allah)	then verily Allah is		
بِمَا تَعْمَلُونَ خَيْرًا	وَلَنْ تَسْتَطِيعُوا	أَنْ تَعْدِلُوا		
Well-Acquainted with what you do	and you will never be able	to do justice		
بَيْنَ	النِّسَاءِ	وَلَوْ حَرَصْتُمْ	فَلَا تَمِيلُوا	كُلَّ
between	wives	even if you ardently desire	so you incline not	the whole
الْمِيلَ	فَتَذَرُوهَا	كَالْمُعَلَّقَةِ	وَأِنْ تَصْلِحُوا	وَتَتَّقُوا
inclination	and leave her	as hanging	but if you act rightly	and fear (Allah)
	فَإِنَّ اللَّهَ كَانَ	غَفُورًا	رَحِيمًا	
	then indeed Allah is	All-Forgiving	Most Merciful	

وَأِنْ يَنْفَرَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise. 131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh, and keep your duty to Him. But if you disbelieve, then to Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (Free of all wants), Worthy of all praise.

وَأِنْ يَفْرَقَا	يُعِينُ اللَّهُ كُلًّا	مِّنْ سَعَتِهِ	وَكَانَ اللَّهُ
and if they (two) separate	Allah will make independent all	from His bounty	and Allah is
وَسِعًا	حَكِيمًا	وَلِلَّهِ مَا	فِي السَّمَوَاتِ
All-Bounteous	All-Wise	and to Allah (belongs) whatever	(is) in the heavens
وَمَا	فِي الْأَرْضِ	وَلَقَدْ وَصَّيْنَا الَّذِينَ	
and whatever	(is) in the earth	and verily We had advised those who	
أُوتُوا الْكِتَابَ	مِنْ قَبْلِكُمْ	وَإِيَّاكُمْ	أَنْ اتَّقُوا اللَّهَ
were given the Scripture	before you	and (to) you	that you fear Allah
وَأِنْ تَكْفُرُوا	فَإِنَّ	لِلَّهِ مَا	فِي السَّمَوَاتِ
and if you disbelieve	then verily	to Allah (belongs) what	(is) in the heavens
وَمَا	فِي الْأَرْضِ	وَكَانَ اللَّهُ	حَمِيدًا
and what	(is) in the earth	and Allah is	Most Praise-Worthy
	Ever Rich		

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٠﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣١﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٢﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs. 133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that. 134. Whoever desires a reward in this life of the world, then with Allāh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allāh is Ever All-Hearer, All-Seer. 135. O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do.

وَلِلَّهِ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَكَفَى
and to Allah (belongs) what	(is) in the heavens	and what	(is) in the earth	and suffices
بِاللَّهِ	وَكَيْلًا	إِنْ يَشَاءُ	يَذْهَبُكُمْ	أَيُّهَا
Allah	(as) Disposer of affairs	if He wills	He can take you away	0
النَّاسِ	وَيَأْتِ	بِآخَرِينَ	وَكَانَ اللَّهُ	عَلَى ذَلِكَ قَدِيرًا
people	and bring	others	and Allah is	All-Potent over that
ثَوَابُ	الدُّنْيَا	فَعِنْدَ اللَّهِ	ثَوَابُ	الدُّنْيَا
(the) reward	(of) this world	then with Allah	(is the) reward	(of) this world
وَالْآخِرَةِ	وَكَانَ اللَّهُ	سَمِيعًا	بَصِيرًا	يَتَأَيُّهَا
and (of) the Hereafter	and Allah is	All-Hearing	All-Seeing	0 (you)
كُونُوا قَوَّامِينَ	بِالْقِسْطِ	شُهَدَاءَ لِلَّهِ	وَلَوْ	عَلَى أَنْفُسِكُمْ
be upholder	of justice	(as) witnesses to Allah	though (it be)	against yourselves
أَوِ الْوَالِدَيْنِ	وَالْأَقْرَبِينَ	إِنْ يَكُنْ غَنِيًّا	أَوْ فَقِيرًا	فَاللَّهُ أَوْلَى
or parents	and relatives	if he be rich	or poor	then Allah (has) more right
بِهِمَا	فَلَا تَتَّبِعُوا الْهَوَى	أَنْ تَعْدِلُوا		
than both of them	so you follow not (your) desires	that you do justice		
وَإِنْ تَلَوُا	أَوْ تَعْرِضُوا	فَإِنَّ اللَّهَ كَانَ	بِمَا تَعْمَلُونَ خَبِيرًا	
and if you distort	or refrain	then indeed Allah is	Well-Aware of what you do	

يَأْتِيهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ؕ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ؕ
وَالْكِتَابِ الَّذِي نَزَّلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا
ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

136. O you who believe! Believe in Allāh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. 137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (right) way.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	ءَامِنُوا بِاللّٰهِ	وَرَسُولِهِ	وَالْكِتَابِ
0 (you)	who believe	believe in Allah	and His Messenger	and the Book
الَّذِي نَزَّلَ	عَلَىٰ رَسُولِهِ	وَالْكِتَابِ	الَّذِي نَزَّلَ	
which He has sent down	to His Messenger	and the Scripture	which He sent down	
مِن قَبْلُ	وَمَن يَكْفُرْ	بِاللّٰهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ
before (him)	and whosoever disbelieves	in Allah	and His Angels	and His Books
وَرُسُلِهِ	وَالْيَوْمِ	الْآخِرِ	فَقَدْ ضَلَّ	ضَلَالًا
and His Messengers	and the Day	the Last	then indeed he has strayed	straying
بَعِيدًا ﴿١٣٦﴾	إِنَّ الَّذِينَ ءَامَنُوا	ثُمَّ كَفَرُوا	ثُمَّ ءَامَنُوا	ثُمَّ كَفَرُوا
far away	verily those who believe	then disbelieve	then believe	then disbelieve
ثُمَّ ءَزَادُوا كُفْرًا	لَّمْ يَكُنِ اللّٰهُ	لِيَغْفِرَ	لَهُمْ	وَلَا
then increase (in their) disbelief	Allah will neither	forgive	them	nor
	لِيَهْدِيَهُمْ	سَبِيلًا ﴿١٣٧﴾		
	will guide them	(on the right) way		

بَشِيرِ الْمُتَنَفِّينَ بِأَنَّهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ

الْمُؤْمِنِينَ أَيْبَنُغُوتَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلَهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

138. Give to the hypocrites the tidings that there is for them a painful torment.

139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allāh belongs all honour, power and glory. 140. And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.

بَشِّرِ الْمُنَافِقِينَ		بِأَنَّ لَهُمْ	عَذَابًا	أَلِيمًا ﴿١٣٩﴾	الَّذِينَ يَتَّخِذُونَ
give to the hypocrites tidings		that for them	(is) a torment	painful	those who take
الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَيْبَنُغُوتَ عِنْدَهُمْ	
the disbelievers	(as) allies	instead of	the believers	(do) they seek with them?	
الْعِزَّةَ	فَإِنَّ الْعِزَّةَ	لِلَّهِ	جَمِيعًا ﴿١٤٠﴾		
the honour	but verily the honour	(is) for Allah	all (together)		
وَقَدْ نَزَّلَ	عَلَيْكُمْ	فِي الْكِتَابِ	أَنْ إِذَا سَمِعْتُمْ		
and indeed He has sent down	to you	in the Scripture	that when you hear		
ءَايَاتِ اللَّهِ	يُكْفَرُ بِهَا	وَيُسْتَهْزَأُ بِهَا			
(the) Verses (of) Allah	being rejected [these]	and being mocked at	[these]		
فَلَا تَقْعُدُوا مَعَهُمْ	حَتَّى يَخُوضُوا	فِي حَدِيثٍ	غَيْرِهِ ۚ		
then (do) not you sit with them	until they engage	in a talk	other than that		
إِنَّكُمْ إِذَا	مِثْلَهُمْ ۚ	إِنَّ اللَّهَ جَامِعُ			
indeed you	(would be) like them	certainly Allah (would) collect			
الْمُنَافِقِينَ	وَالْكَافِرِينَ	فِي جَهَنَّمَ	جَمِيعًا ﴿١٤٠﴾		
the hypocrites	and the disbelievers	in Hell	all together		

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ إِنَّ الْمُنَافِقِينَ
يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ
وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers. 142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for As-Salāt (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little.

لَكُمْ	فَإِنْ كَانَ	بِكُمْ	الَّذِينَ يَتَّبِعُونَ
for you	then if (there) was	to you	those who watch closely
لِلْكَافِرِينَ	وَإِنْ كَانَ	أَلَمْ نَكُن مَّعَكُمْ	فَتَحٌ مِّنَ اللَّهِ
for disbelievers	and if (there) was	were we not with you?	they said a victory from Allah
وَنَمْنَعُكُمْ	عَلَيْكُمْ	أَلَمْ نَسْتَحِذْ	قَالُوا نَصِيبٌ
and (did not) we protect you	over you	(did) not we have mastery?	they said a chance
الْقِيَمَةِ	يَوْمَ	فَاللَّهُ يَحْكُمُ بَيْنَكُمْ	مِّنَ الْمُؤْمِنِينَ
(of) Resurrection	(on the) Day	and Allah will judge between you	from the believers
سَبِيلًا ﴿١٤١﴾	عَلَى الْمُؤْمِنِينَ	لِلْكَافِرِينَ	وَلَن يَجْعَلَ اللَّهُ
a way	over the believers	for the disbelievers	and Allah will never make
خَدِيعُهُمْ	وَهُوَ	يُخَدِّعُونَ اللَّهَ	إِنَّ الْمُنَافِقِينَ
(Who) deceives them	but (it is) He	seek to deceive Allah	indeed the hypocrites
يُرَاءُونَ النَّاسَ	قَامُوا كُسَالَى	إِلَى الصَّلَاةِ	وَإِذَا قَامُوا
to be seen (of) men	they stand (with) laziness	for [the] prayer	and when they stand up

وَلَا يَذْكُرُونَ اللَّهَ	إِلَّا قَلِيلًا
and they (do) not remember Allah	but little

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾
يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ
تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way (to the truth— Islam). 144. O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves? 145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

مُذَبِّدِينَ	بَيْنَ	ذَلِكَ	لَا	إِلَى هَؤُلَاءِ	وَلَا	إِلَى هَؤُلَاءِ
swaying	between	(this and) that	neither	to these	nor	to those
وَمَنْ يُضِلِلِ اللَّهُ	فَلَنْ تَجِدَ لَهُ	سَبِيلًا	يَأْتِيهَا	وَمَنْ يُضِلِلِ اللَّهُ	فَلَنْ تَجِدَ لَهُ	سَبِيلًا
and whom Allah sends astray	then you will never find	for him	O (you)	and whom Allah sends astray	then you will never find	for him
الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا الْكَافِرِينَ
who believe	take not the disbelievers	(as) allies	instead of	the believers	who believe	take not the disbelievers
أُرِيدُونَ	أَنْ تَجْعَلُوا	لِلَّهِ	عَلَيْكُمْ	سُلْطَانًا	أُرِيدُونَ	أَنْ تَجْعَلُوا
(do) you wish?	that you give	to Allah	against yourselves	a proof	(do) you wish?	that you give
مُبِينًا	إِنَّ الْمُنَافِقِينَ	فِي الدَّرَكِ	الْأَسْفَلِ	مِنْ النَّارِ	مُبِينًا	إِنَّ الْمُنَافِقِينَ
clear	verily the hypocrites	(will be) in depth	the lowest	of the Fire	clear	verily the hypocrites
وَلَنْ تَجِدَ لَهُمْ	نَصِيرًا	لَهُمْ	وَلَنْ تَجِدَ لَهُمْ	نَصِيرًا	وَلَنْ تَجِدَ لَهُمْ	نَصِيرًا
and you will never find	for them	any helper	and you will never find	for them	and you will never find	for them

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ

مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshipping none but Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward. 147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.

إِلَّا الَّذِينَ تَابُوا	وَأَصْلَحُوا	وَأَعْتَصَمُوا	بِاللَّهِ
except those who repented	and mended (their ways)	and held fast	to Allah
وَأَخْلَصُوا دِينَهُمْ	لِلَّهِ	فَأُولَٰئِكَ	مَعَ
and purified their religion	for Allah	then they	(will be) with
وَسَوْفَ يُؤْتِي اللَّهُ	الْمُؤْمِنِينَ	أَجْرًا	عَظِيمًا ﴿١٤٦﴾
and soon Allah shall grant	the believers	a reward	great
مَا يَفْعَلُ اللَّهُ	بِعَذَابِكُمْ	إِن شَكَرْتُمْ	وَأَمَنْتُمْ
what would Allah do	by your punishment	if you have thanked	and have believed
وَكَانَ اللَّهُ	شَاكِرًا	عَلِيمًا ﴿١٤٧﴾	
and Allah is	All-Appreciative	All-Knowing	

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾
 تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ الَّذِينَ
 يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ ۖ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ ۖ وَيَقُولُونَ
 نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾
 أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

148. Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower. 149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,... verily, Allāh is Ever Oft-Pardoning, All-Powerful. 150. Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

لَا يُحِبُّ اللَّهُ	الْجَهْرَ	بِالسُّوءِ	مِنَ الْقَوْلِ
Allah (does) not like	(that should be) uttered publicly	the evil	of words
إِلَّا مَنْ ظَلَمَ	وَكَانَ اللَّهُ	سَمِيعًا	عَلِيمًا ﴿١٤٨﴾
except (by him) who has been wronged	and Allah is	All-Hearing	All-Knowing
إِنْ تُبْدُوا خَيْرًا	أَوْ تُخْفُوهُ	أَوْ تَعْفُوا	عَنْ سُوءٍ فَإِنَّ اللَّهَ
if you disclose a good	or keep it secret	or pardon	an evil then indeed Allah
كَانَ عَفُوًّا	قَدِيرًا ﴿١٤٩﴾	إِنَّ الَّذِينَ يَكْفُرُونَ	بِاللَّهِ وَرُسُلِهِ
is All-Pardoning	All-Powerful	verily those who disbelieve	in Allah and His Messengers
وَيُرِيدُونَ	أَنْ يُفَرِّقُوا	بَيْنَ اللَّهِ	وَرُسُلِهِ ۖ وَيَقُولُونَ
and they wish	that they differentiate	between Allah	and His Messengers and they say
نُؤْمِنُ بِبَعْضٍ	وَنَكْفُرُ	بِبَعْضٍ	وَيُرِيدُونَ أَنْ يَتَّخِذُوا
we believe in some	and we disbelieve	in others	that they take and they wish

بَيْنَ	ذَلِكَ	سَبِيلًا ﴿١٥٠﴾	أُولَئِكَ هُمْ	الْكَافِرُونَ	حَقًّا
between	that	a way	those [they]	(are) the disbelievers	(in) truth
وَأَعْتَدْنَا		لِلْكَافِرِينَ		عَذَابًا	مُّهِينًا ﴿١٥١﴾
and We have prepared		for the disbelievers		a torment	humiliating

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

152. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Oft-Forgiving, Most Merciful. 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: "Show us Allāh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mūsā (Moses) a clear proof of authority.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ		وَلَمْ يُفَرِّقُوا	
and those who believe		and they differentiate not	
بَيْنَ	أَحَدٍ	مِّنْهُمْ	أُولَئِكَ
between	(any) one	of them	those
سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ		soon He (Allah) shall give them	
their rewards		their rewards	
وَكَانَ اللَّهُ	غَفُورًا	رَّحِيمًا ﴿١٥٢﴾	يَسْأَلُكَ
and Allah is	All-Forgiving	Most Merciful	ask you
أَنْ تُنَزِّلَ	كِتَابًا	مِّنَ السَّمَاءِ	عَلَيْهِمْ
that you cause to descend	a book	from the heaven	upon them

فَقَالُوا	مِنْ ذَلِكَ	أَكْبَرَ	فَقَدْ سَأَلُوا مُوسَى
so they had said	than that	(for) greater	then verily they had asked Moses
يُظْلِمُهُمْ	الصَّاعِقَةُ	فَأَخَذَتْهُمْ	جَهْرَةً
for their wickedness	a thunderbolt	so they were struck with	(in) public
أَرِنَا اللَّهَ	ثُمَّ اتَّخَذُوا الْعِجْلَ	مِنْ بَعْدِ مَا	جَاءَتْهُمْ
show us Allah	then they took the calf (to worship)	after	had come to them
أَلَبَّيْنَتْ	مُيِّنًا	وَأَتَيْنَا مُوسَى	عَنْ ذَلِكَ
clear signs	manifest	and We gave Moses	for that
فَعَفَوْنَا	سُلْطَنَا	وَأَتَيْنَا مُوسَى	عَنْ ذَلِكَ
so We forgave (them)	an authority	and We gave Moses	for that

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾ فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَكَفَرُوا بِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾

154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant. 155. Because of their breaking the covenant, and of their rejecting the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" – nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

وَرَفَعْنَا فَوْقَهُمُ	الطُّورَ	بِمِيثَاقِهِمْ	وَقُلْنَا	لَهُمْ
and We raised over them	the Mount	for their covenant	and We said	to them
أَدْخُلُوا الْبَابَ	سُجَّدًا	وَقُلْنَا	لَهُمْ	لَا تَعْدُوا
enter the gate	prostrating (or bowing)	and We said	to them	violate not

فِيمَا	غَلِيظًا ﴿١٥٦﴾	مِيثَقًا	مِنْهُمْ	وَأَخَذْنَا	فِي السَّبْتِ
then because of	firm	a covenant	from them	and We took	[in] the Sabbath
وَقَتْلِهِمْ	بَيِّنَاتِ اللَّهِ	وَكُفْرِهِمْ	مِيثَقَهُمْ	نَقَضِهِمْ	
and their killing	(the) Signs (of) Allah	and their rejecting	their covenant	their breaking	
عُلْفٌ	قُلُوبَنَا	وَقَوْلِهِمْ	حَقٍّ	بِغَيْرِ	الْأَنْبِيَاءِ
(are) wrapped	our hearts	and their saying	right	without	the Prophets
يَكْفُرِهِمْ	عَلَيْهَا	بَلْ طَبَعَ اللَّهُ			
due to their disbelief	upon them (their hearts)	nay Allah has set a seal			
وَقَوْلِهِمْ	وَيَكْفُرِهِمْ	إِلَّا قَلِيلًا ﴿١٥٧﴾	فَلَا يُؤْمِنُونَ		
and their uttering	and due to their disbelief	but a few	so they believe not		
	عَظِيمًا ﴿١٥٨﴾	بِهْتَنًا	عَلَى مَرْيَمَ		
	mighty	a slander	against Mary		

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا ابْتِغَاءَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾
 بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

157. And because of their saying (in boast), "We killed Messiah 'isā (Jesus), son of Maryam (Mary), the Messenger of Allah," – but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Īsā (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. 'Īsā (Jesus), son of Maryam (Mary ۱۵۷)]: 158. But Allāh raised him ['Īsā (Jesus)] up (with his body and soul) to Himself (and he ۱۵۸ is in the heavens). And Allāh is Ever All-Powerful, All-Wise.

وَقَوْلِهِمْ	إِنَّا قَتَلْنَا	الْمَسِيحَ	عِيسَى	ابْنَ
and (due to) their saying	that we have killed	Messiah	Jesus	son
مَرْيَمَ	رَسُولَ اللَّهِ	وَمَا قَتَلُوهُ	وَمَا صَلَبُوهُ	
(of) Mary	(the) Messenger (of) Allah	and they killed him not	nor they crucified him	

فِيهِ	وَالَّذِينَ اخْتَلَفُوا	لَهُمْ	وَلَكِنْ شِئَةٍ
in it	and verily those who differed	for them	[and] but it was made to resemble
مِنْ عِلْمٍ	بِهِ	لَهُمْ	مَا
any knowledge	about it	they have	(do) not
يَقِينًا	وَمَا قَتَلُوهُ	الظَّنِّ	إِلَّا أَنْبَاعَ
(for) surely	and they (did) not kill him	the conjecture	except following
حَكِيمًا	عَزِيزًا	وَكَانَ اللَّهُ	إِلَيْهِ
All-Wise	All-Powerful	and Allah is	to Himself
			نَايَ اللَّهُ رَفَعَهُ اللَّهُ
			may Allah raised him up

وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۚ فَيُظْلَمُونَ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۚ وَأَخْذُهُمْ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلُهُمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Īsā (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being] before his ['Īsā (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Īsā (Jesus)] will be a witness against them. 160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allāh's way; 161. And their taking of Ribā (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

وَأِنْ	مِنْ أَهْلِ	الْكِتَابِ	إِلَّا	لَيُؤْمِنَنَّ	بِهِ
and none	of (the) people	(of) the Scripture	but	surely he would believe	in him
قَبْلَ	مَوْتِهِ	وَيَوْمَ	الْقِيَمَةِ	يَكُونُ عَلَيْهِمْ	
before	his death	and (on the) Day	(of) Resurrection	he would be against them	
شَهِيدًا	فِي ظُلْمٍ	مِنَ الَّذِينَ هَادُوا			
a witness	then due to wrongdoing	of those who became Jews			

أُحِلَّتْ لَهُمْ		طَيِّبَاتٍ	حَرَّمْنَا عَلَيْهِمْ	
(which) had been made lawful for them		good things	We made unlawful for them	
وَأَخَذَهُمْ	كَثِيرًا ﴿١٦٦﴾	عَنْ سَبِيلِ اللَّهِ	وَبَصَدَّهُمْ	
and (for) their taking	many	from (the) way (of) Allah	and for their hindering	
وَأَكَلَهُمْ	عَنْهُ	وَقَدْ نُهُوا	الرِّبَا	
and (for) their devouring	from (taking) it	though they were forbidden	(of) interest	
لِلْكَافِرِينَ	وَأَعَدْنَا	بِالْبَاطِلِ	النَّاسِ	أَمْوَالِ
for the disbelievers	and We have prepared	wrongfully	(of) people	(the) wealth
	أَلِيمًا ﴿١٦٧﴾	عَذَابًا	مِنْهُمْ	
	painful	a torment	among them	

لَكِنَّ الرَّاْسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٩﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُوشَعَ وَهَارُونَ وَسُلَيْمَانَ وَعَاْتَيْنَا دَاوُدَ زَبُورًا ﴿١٧٢﴾

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad ﷺ) and what was sent down before you; and those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward. 163. Verily, We have sent the Revelation to you (O Muhammad ﷺ) as We sent the Revelation to Nūh (Noah) and the Prophets after him; We (also) sent the Revelation to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)], 'Isā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the Zabūr (Psalms).

لَكِنَّ الرَّاْسِخُوْنَ	فِي الْعِلْمِ	مِنْهُمْ	وَالْمُؤْمِنُونَ	يُؤْمِنُونَ بِمَا
but the firmly rooted	in knowledge	among them	and the believers	believe in what

أَنْزَلَ إِلَيْكَ		وَمَا أُنْزِلَ		مِنْ قَبْلِكَ		وَالْمُقِيمِينَ	
has been sent down to you		and what was sent down		before you		and those who offer	
الصَّلَاةَ	وَالْمُؤْتُونَ	الزَّكَاةَ	وَالْمُؤْمِنُونَ	بِاللَّهِ	وَالْيَوْمِ		
the prayer	and who pay	Zakat	and who believe	in Allah	and (in) the Day		
الْآخِرِ	أُولَئِكَ	سَنُؤْتِيهِمْ		أَجْرًا	عَظِيمًا		
the Last	(it is) they	(to) whom We shall give		a reward	great		
إِنَّا أَوْحَيْنَا		إِلَيْكَ		كَمَا أَوْحَيْنَا		وَالنَّبِيِّنَ	
verily We have revealed		to you		as We had revealed		and the Prophets	
مِنْ بَعْدِهِ	وَأَوْحَيْنَا	إِلَى إِبْرَاهِيمَ		وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ	
after him	and We revealed	to Abraham		and Ishmael	and Isaac	and Jacob	
وَالْأَسْبَاطِ	وَعِيسَى	وَأَيُّوبَ	وَيُوسُفَ	وَهَارُونَ			
and (his) offspring	and Jesus	and Job	and Jonah	and Aaron			
وَسُلَيْمَنَ		وَعَاثَيْنَا دَاوُدَ		زَبُورًا			
and Solomon		and (to) David We gave		the Psalms			

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾ رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, – and to Mūsā (Moses) Allāh spoke directly. 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise. 166. But Allāh bears witness to that which He has sent down (the Qur’ān) to you (O Muhammad ﷺ); He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.

وَرُسُلًا	قَدْ قَصَصْنَاهُمْ	عَلَيْكَ	مِنْ قَبْلُ	وَرُسُلًا
and Messengers	surely We have mentioned them	to you	before	and Messengers
لَمْ نَقْصُصْهُمْ	عَلَيْكَ	وَكَلَّمَ اللَّهُ مُوسَى	تَكْلِيمًا	
We (did) not mention them	to you	and Allah spoke to Moses	(direct) speech	
رُسُلًا	مُبَشِّرِينَ	وَمُنْذِرِينَ	لِتَلَا	يَكُونُ لِلنَّاسِ
Messengers	bearers of glad tidings	and warners	so that not	(there) is for the people
عَلَى اللَّهِ حُجَّةٌ	بَعْدَ	الرُّسُلِ	وَكَانَ اللَّهُ	عَزِيزًا
any plea against Allah	after	the Messengers	and Allah is	All-Powerful
لَكِنَّ اللَّهَ يَشْهَدُ	بِمَا	أَنْزَلَ إِلَيْكَ	أَنْزَلَهُ	
but Allah bears witness	to that which	He has sent down to you	He has sent it down	
يَعْلَمُهُ	وَالْمَلَائِكَةُ يَشْهَدُونَ	وَكَفَى	بِاللَّهِ	شَهِيدًا
with His Knowledge	and the angels bear witness (too)	and suffices	Allah	(as) a Witness

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Taurāt (Torah) and the Injīl (Gospel) with them] and prevent (mankind) from the path of Allāh (Islamic Monotheism); they have certainly strayed far away.

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Taurāt (Torah) and the Injīl (Gospel) with them]; Allāh will not forgive them, nor will He guide them to any way – 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allāh. 170. O mankind! Verily, there has come to you the Messenger (Muhammad ﷺ) with the truth from your

Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.

عَنْ سَبِيلِ اللَّهِ		وَصَدُّوا		إِنَّ الَّذِينَ كَفَرُوا	
from (the) way (of) Allah		and prevented (people)		verily those who disbelieved	
إِنَّ الَّذِينَ كَفَرُوا		بَعِيدًا	ضَلَلًا	قَدْ ضَلُّوا	
verily those who disbelieved		far away	straying	certainly they strayed	
وَيَهْدِيهِمْ	وَلَا	لَهُمْ	لِيَغْفِرَ	لَمْ يَكُنِ اللَّهُ	وَزَلَمُوا
He will guide them	nor	them	forgive	Allah will not	and did wrong
فِيهَا	خَالِدِينَ	جَهَنَّمَ	إِلَّا طَرِيقَ	طَرِيقًا	
in it (therein)	abiding	(of) Hell	except (the) way	(to) any way	
قَدْ جَاءَكُمْ	النَّاسُ	يَأْتِيهَا	عَلَى اللَّهِ يَسِيرًا	وَكَانَ ذَلِكَ	أَبَدًا
verily has come to you	mankind	O	easy for Allah	and that is	forever
خَيْرًا	فَقَامُوا	مِنْ رَبِّكُمْ	بِالْحَقِّ	الرَّسُولُ	
(it is) better	so believe (in him)	from your Lord	with the truth	the Messenger	
فِي السَّمَوَاتِ	لِلَّهِ مَا	فَإِنَّ	وَإِنْ تَكْفُرُوا	لَكُمْ	
(is) in the heavens	for Allah (is) what	then indeed	but if you disbelieve	for you	
حَكِيمًا	عَلِيمًا	وَكَانَ اللَّهُ	وَالْأَرْضُ		
All-Wise	All-Knowing	and Allah is	and the earth		

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقِيَتْهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth. The Messiah ʿĪsā (Jesus), son of

Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" – and he was) which He bestowed on Maryam (Mary) and a spirit (Rūh) created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One Ilah (God), Glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.

يَا أَهْلَ	الْكِتَابِ	لَا تَقْلُوبُوا	فِي دِينِكُمْ
O people	(of) the Scripture	(do) not exceed the limits	in your religion
وَلَا تَقُولُوا	عَلَى اللَّهِ	إِنَّمَا الْمَسِيحُ	عِيسَى ابْنُ
and (do) not say	of Allah	only the Messiah	son
مَرِيَمَ	رَسُولَ اللَّهِ	وَكَلِمَتُهُ	إِلَى مَرِيَمَ
(of) Mary	(was) a Messenger (of) Allah	and His Word	to Mary
وَرُوحٌ	مِّنْهُ	فَاعْمِنُوا	بِاللَّهِ
and a soul	from Him	so believe	in Allah
وَلَا تَقُولُوا ثَلَاثَةٌ	أَنْتَهُمْ خَيْرٌ	لَّكُمْ	إِنَّمَا اللَّهُ
and (do) not say three	give up (it is) better	for you	only Allah
وَاحِدٌ	سُبْحَانَهُ	أَنْ	يَكُونَ لَهُ
One	Glory be to Him	that	He (should) have for Him
فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَكُفَى
(is) in the heavens	and what	(is) in the earth	and suffices
وَكَيْلًا	بِاللَّهِ		
(as) a Guardian	Allah		

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

172. The Messiah will never be proud to reject to be a slave of Allāh, nor the

angels who are the near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself. 173. So, as for those who believed (in the Oneness of Allāh – Islamic Monotheism) and did deeds of righteousness, He will give them their (due) rewards – and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ	أَنْ يَكُونَ عَبْدًا	لِلَّهِ	وَلَا الْمَلَائِكَةُ
the Messiah will never disdain	that he be a slave	of Allah	nor the angels
الْمُقَرَّبُونَ	وَمَنْ يَسْتَنْكِفُ	عَنْ عِبَادَتِهِ	وَيَسْتَكْبِرُ
the near (to Him)	and whoever disdains	from His worship	and shows arrogance
فَسَيَحْشُرُهُمْ	إِلَيْهِ	جَمِيعًا	فَأَمَّا الَّذِينَ
then He will certainly gather them	unto Himself	all together	then as for those who
ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَيُوفِّيهِمْ	أُجُورَهُمْ
believed	and did good deeds	then He would give them	their rewards
وَيَزِيدُهُمْ	مِنْ فَضْلِهِ	وَأَمَّا الَّذِينَ	أَسْتَنْكَفُوا
and give them more	out of His bounty	but as for those who disdained	
وَأَسْتَكْبَرُوا	فَيُعَذِّبُهُمْ	عَذَابًا	أَلِيمًا
and showed arrogance	then He will punish them	(with) a torment	painful
وَلَا يَجِدُونَ	لَهُمْ	مِنْ دُونِ اللَّهِ	وَلَا نَصِيرًا
and they will not find	for them	besides Allah	nor any helper
	وَلِيًّا		

يَأْتِيهَا النَّاسُ فَدَجَّاءُكُمْ بُرْهَنٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ، فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ

أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad ﷺ) from your Lord; and We sent down to you a manifest light (this Qur'ān). 175. So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path. 176. They ask you for a legal verdict. Say: "Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor 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; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything."

يَتَأْتِيهَا	النَّاسُ	فَدَجَاءَكُمْ	بُرْهَنٌ	مِّن رَّبِّكُمْ
0	mankind	verily has come to you	a convincing proof	from your Lord
وَأَنْزَلْنَا	إِلَيْكُمْ	نُورًا	مُّبِينًا ﴿١٧٥﴾	فَأَمَّا الَّذِينَ ءَامَنُوا
and We have sent down	to you	a light	clear	so as for those who believed
بِاللَّهِ	وَأَعْتَصَمُوا	بِهِ	فَسَيُدْخِلُهُمْ	فِي رَحْمَةٍ مِّنْهُ
in Allah	and held fast	to Him	then He will admit them	in (to) Mercy
وَفَضَّلِ	وَيَهْدِيهِمْ	إِلَيْهِ	صِرَاطًا	مُّسْتَقِيمًا ﴿١٧٦﴾
and Bounty	and guide them	to Himself	(by) a Way	Straight
يَسْتَفْتُونَكَ	قُلْ	اللَّهُ يُفْتِيكُمْ		
they ask you to pronounce a ruling	say	Allah pronounces for you a ruling		
فِي الْكَلَالَةِ	إِنْ أَمْرٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ			
about Kalala (who leaves behind no lineal heirs)	if a man died he had not a child			
وَلَهُ	أُخْتُ	فَلَهَا	نِصْفٌ	مَا تَرَكَ
and he had	a sister	then for her	(is) half	(of) what he left
وَهُوَ	يَرِثُهَا			
and he	will inherit her			
إِنْ لَّمْ يَكُنْ	لَهَا	وَلَدٌ	فَإِنْ كَانَتَا اثْنَتَيْنِ	
if	she have	a child	and if (there) were two (sisters)	
فَلَهُمَا	then for them			

الْثُّلَاثَانِ	مِمَّا تَرَكَ	وَإِنْ كَانُوا	إِخْوَةً	رَجَالًا
(are) two thirds	of what he left	and if they were	(many) brothers (and sisters)	male
وَنِسَاءً	فَلْيَذْكُرْ	مِثْلُ	حَظِّ	الْأُنثَيْنِ
and female	then the male (shall) have	like	(the) share	(of) the two females
يُبَيِّنُ اللَّهُ لَكُمْ	أَنْ تَضِلُّوا	وَاللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ
Allah makes clear to you	lest you go astray	and Allah	of every thing	(is) All-Knower

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعْبِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَبْغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حُلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَتَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Sūrah Al-Mā'idah (The Table spread with Food) 5

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrām* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allāh commands that which He wills. 2. O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harām* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwā* (virtue,

righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
بِهَيْمَةٍ	أُحِلَّتْ لَكُمْ	أَوْفُوا بِالْعُقُودِ	الَّذِينَ ءَامَنُوا	يَتَأَيُّهَا	
(the) beasts	are made lawful to you	fulfil the obligations	who believe	O (you)	
الصَّيْدِ	مُحِلِّي	عَلَيْكُمْ	إِلَّا مَا يَتَلَى	الْأَنْعَمِ	
(to) hunt	(you) are allowed	not to you	except what is recited	(of) cattle	
يَتَأَيُّهَا	مَا يَرِيدُ	إِنَّ اللَّهَ يَحْكُمُ	حَرَمٌ	وَأَنْتُمْ	
O (you)	what He wills	verily Allah decrees	(are in) state of Ihram	while you	
الْحَرَامِ	وَلَا الشَّهْرِ	لَا تُحِلُّوا شَعَائِرَ اللَّهِ	الَّذِينَ ءَامَنُوا		
Sacred	nor (of) the Month	violate not (the) Symbols (of) Allah	who believe		
وَلَا ءَامِينَ	وَلَا الْقَلْبَدِ	وَلَا الْهَدَى			
nor the people coming	nor (of) the garlanded	nor (of) the sacrificial animals			
وَرِضْوَانًا	مِنْ رَبِّهِمْ	يَبْتَغُونَ فَضْلًا	الْحَرَامِ	الْبَيْتِ	
and good pleasure	of their Lord	seeking (the) bounty	Sacred	(to) the House	
وَلَا يَجْرِمَنَّكُمْ	فَاصْطَادُوا	وَإِذَا حَلَلْتُمْ			
and let not lead you to transgression	then you may hunt	and when you finish the Ihram			
الْحَرَامِ	عَنِ الْمَسْجِدِ	أَنْ صَدُّوكُمْ	قَوْمٍ	شَنَآنُ	
Sacred	from the Mosque	that they stopped you	(of some) people	(the) hatred	
وَالْتَقَوُيْ	عَلَى الْبِرِّ	وَتَعَاوَنُوا	أَنْ تَعْتَدُوا		
and piety	in righteousness	and help you one another	that you transgress		
وَاتَّقُوا اللَّهَ	وَالْعُدُونِ	عَلَى الْإِثْمِ	وَلَا تَعَاوَنُوا		
and fear Allah	and transgression	in sin	and (do) not help one another		
الْعِقَابِ		إِنَّ اللَّهَ شَدِيدُ			
(in) punishment		verily Allah (is) Severe			

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فَسُقُ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on *An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمْ	الْمَيْتَةُ	وَالْدَّمُ	وَلَحْمُ	الْخِنْزِيرِ	وَمَا
are forbidden to you	the carrion	and blood	and (the) flesh	(of) swine	and what
أَهْلَ	لِغَيْرِ اللَّهِ	بِهِ	وَالْمُنْخَنِقَةُ		
has been slaughtered as a sacrifice	to other than Allah	[which]	and (killed by) strangling		
وَالْمَوْقُوذَةُ	وَالْمُتَرَدِّيَةُ	وَالنَّطِيحَةُ	وَمَا		
and (by) a violent blow	and (by) a headlong fall	and (by) the goring of horns	and that		
أَكَلَ السَّبْعُ	إِلَّا مَا ذَكَّيْتُمْ	وَمَا ذُبِحَ			
devoured (by) a wild animal	except that slaughtered by you	and what is slaughtered			

تَعْلَمُونَهُنَّ	مِمَّا	عَلَّمَكُمُ اللَّهُ	فَكُلُوا	مِمَّا أَمْسَكْنَ
you teach them	of what	Allah has taught you	so you may eat	of what they catch
عَلَيْكُمْ	وَأَذْكُرُوا اسْمَ اللَّهِ	عَلَيْهِ	وَأَتَّقُوا اللَّهَ	
for you	but invoke (the) Name (of) Allah	on it	and fear Allah	
	إِنَّ اللَّهَ سَرِيعٌ	الْحِسَابِ		
	indeed Allah (is) Swift	(in) reckoning		

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفَحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

5. Made lawful to you this day are *At-Tayyibāt* [all kinds of *Halāl* (lawful) foods, which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allāh and in all the other Articles of Faith, i.e. His (Allāh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

الْيَوْمَ أُحِلَّ	لَكُمْ	الطَّيِّبَاتُ	وَطَعَامُ	
this Day are made lawful	to you	the good things	and (the) food	
الَّذِينَ أُوتُوا	الْكِتَابَ	حِلٌّ	لَكُمْ	وَطَعَامُكُمْ
(of) those who have been given	the Scripture	(is) lawful	to you	and your food

وَالْمُحْصَنَاتُ	مِنَ الْمُؤْمِنَاتِ	وَالْمُحْصَنَاتُ	هُنَّ	حُلٌّ
and chaste women	from believing women	and chaste women	to them	(is) lawful
ءَاتَيْتُمُوهُنَّ	إِذَا	أَوْتُوا الْكِتَابَ	مِنَ الَّذِينَ	
you have given them	when	before you have been given the Scripture	from those who	
أَخْدَانٍ	وَلَا تَتَّخِذُوا	غَيْرَ مُسْفَحِينَ	مُحْصِنِينَ	أُجُورَهُنَّ
(as) secret companions	nor taking (them)	lewdness	not desiring chastity	their bridal due
وَهُوَ	فَقَدْ حَبِطَ عَمَلُهُ	بِالْإِيمَانِ	وَمَنْ يَكْفُرْ	
and he	then indeed went to waste his work	in Faith	and who disbelieves	
مِنَ الْخَاسِرِينَ		فِي الْآخِرَةِ		
(will be) among the losers		in the Hereafter		

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَن يُرِيدِ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِّنْ حَرْجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٦﴾

6. O you who believe! When you intend to offer *As-Salāt* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janāba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Ghā'it* (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	إِذَا قُمْتُمْ	إِلَى الصَّلَاةِ
O (you)	who believe	when you stand up	for the prayer

فَاغْسِلُوا وُجُوهَكُمْ	وَأَيْدِيَكُمْ	إِلَى الْمَرَافِقِ	وَأَمْسَحُوا
then wash your faces	and your hands	upto the elbows	and wipe
بُرُءُوسِكُمْ	وَأَرْجُلَكُمْ	إِلَى الْكَعْبَيْنِ	وَإِنْ كُنْتُمْ
your heads	and (wash) your feet	upto the ankles	but if you are (in a state of)
جُنُبًا	فَاطْهَرُوا	وَإِنْ كُنْتُمْ مَرْضَىٰ	أَوْ
Janaba (ritual impurity)	then purify yourself	and if you are ill	on a journey or
أَوْ جَاءَ أَحَدٌ مِّنْكُم	مِّنَ الْغَائِطِ	أَوْ لَمَسْتُمُ النِّسَاءَ	
or has come one of you	from the toilet	or you have been in sexual contact (with) women	
فَلَمْ يَجِدُوا مَاءً	فَتَيَمَّمُوا صَعِيدًا	طَيِّبًا	فَأَمْسَحُوا
and you (did) not find water	then make Tayammum (with) earth	clean	then wipe
بُجُوهَكُمْ	وَأَيْدِيَكُمْ	مِنْهُ	لِيَجْعَلَ
your faces	and your hands	with it	to lay
عَلَيْكُمْ	مِنْ حَرَجٍ	وَلَكِنْ يُرِيدُ	لِيُطَهِّرَكُمْ
upon you	any hardship	[and] but He wants	to purify you
		وَلِيُتِمَّ نِعْمَتَهُ	وَلِيُتِمَّ نِعْمَتَهُ
		and to complete His Favour	and to complete His Favour
عَلَيْكُمْ	لَعَلَّكُمْ تَشْكُرُونَ		
upon you	so that you may give thanks		

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

7. And remember Allāh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allāh. Verily, Allāh is All-Knower of that which is in the (secrets of your) breasts. 8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ	عَلَيْكُمْ	وَمِيثَاقَهُ	الَّذِي
and remember (the) Favour (of) Allah	upon you	and His Covenant	that
وَأَتَقَّكُمْ	إِذْ قُلْتُمْ	سَمِعْنَا	وَأَطَعْنَا
He bound you	when you said	we have heard	and we have obeyed
وَأَتَّقُوا اللَّهَ	عَلِيمُ ذَاتِ	الْصُّدُورِ	يَتَّيْهَا
and fear Allah	(is) All-Knower of what (is in)	the breasts	O (you)
الَّذِينَ ءَامَنُوا	لِلَّهِ شُهَدَاءَ	بِالْقِسْطِ	وَلَا يَجْرِمَنَّكُمْ
who believe	for Allah (as) witnesses	in equity	and may not drive you
شَتَانُ	قَوْمٍ عَلَى	أَلَّا تَعْدِلُوا	أَعْدِلُوا
(the) enmity	(of) a people to	that you (do) not do justice	deal justly
أَقْرَبُ	لِلتَّقْوَى	وَأَتَّقُوا اللَّهَ	إِنَّ اللَّهَ
(is) nearer	to piety	and fear Allah	indeed Allah
		خَيْرٌ لِّمَا تَعْمَلُونَ	(is) Well-Aware of what you do

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾ يَتَّيْهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

9. Allāh has promised those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allāh to you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So fear Allāh. And in Allāh let the believers put their trust.

وَعَدَ اللَّهُ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	لَهُمْ
Allah has promised	those who believed	and did good deeds	for them

وَالَّذِينَ كَفَرُوا	عَظِيمٌ	وَأَجْرٌ	مَغْفِرَةٌ
and those who disbelieved	great	and a reward	(there is) forgiveness
يَأْتِيهَا	الْجَحِيمُ	أَصْحَابُ	يَأْتَيْنَا
O (you)	(of) the Hell-fire	(will be the) dwellers	they
وَكَذَّبُوا	أَلَّذِينَ ءَامَنُوا	أَذْكُرُوا نِعْمَتَ اللَّهِ	عَلَيْكُمْ
and denied	who believe	remember (the) Favour (of) Allah	upon you
قَوْمٌ	أَن يَبْسُطُوا	إِلَيْكُمْ	أَيْدِيَهُمْ
a people	that they stretch	to you	their hands
عَنْكُمْ	وَأَتَقُوا اللَّهَ	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
from you	and fear Allah	and in Allah	so let the believers put their trust

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform As-Salāt (the prayers) and give Zakāt (obligatory charity) and believe in My Messengers; honour and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

وَلَقَدْ أَخَذَ اللَّهُ	مِيثَاقَ	بَنِي	إِسْرَءِيلَ	وَبَعَثْنَا
and verily Allah took	a covenant	(from the) Children	(of) Israel	and We appointed
مِنْهُمْ	اثْنَيْ عَشَرَ	نَقِيبًا	وَقَالَ اللَّهُ	إِنِّي
among them	twelve	leaders	and Allah said	certainly I am
مَعَكُمْ				with you

لَئِنْ أَقَمْتُمُ الصَّلَاةَ	وَأَتَيْتُمُ الزَّكَاةَ	وَأَمَنْتُمْ	بُرْسُلِي
if you established the prayer	and you paid Zakat	and you believed	in My Messengers
وَعَزَّزْتُمُوهُمْ	وَأَقْرَضْتُمُ اللَّهَ قَرْضًا	حَسَنًا	
and you assisted them	and you lent a loan (to) Allah	good	
لَأَكْفِرَنَّ عَنْكُمْ	سَيِّئَاتِكُمْ	وَلَأَدْخِلَنَّكُمْ	
I would certainly efface from you	your evil deeds	and would surely admit you	
جَنَّتِ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	فَمَنْ كَفَرَ
(to) Gardens	flowing under them	the rivers	but who disbelieved
مِنْكُمْ	فَقَدْ ضَلَّ	سَوَاءَ	السَّبِيلِ ﴿١٣﴾
among you	then indeed he has gone astray	(from the) Right	Way

فِيمَا نَقَضِهِمْ مِيثَقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا نَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves Al-Muhsinūn (good-doers).
14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience); and Allāh will inform them of what they used to do.

فِيمَا نَقَضِهِمْ	مِيثَقَهُمْ	لَعْنَهُمْ	وَجَعَلْنَا قُلُوبَهُمْ
then for their breach	(of) their covenant	We cursed them	and We made their hearts

فَقَسِيَةً	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَوَاضِعِهِ	وَنَسُوا حَظًّا
hard	they change the words	from their context	and they forgot a part
مِمَّا ذُكِّرُوا	بِهِ	وَلَا تَزَالُ	تَطَّلِعُ عَلَى خَائِنَةٍ
of what they were admonished	of it	and you will not cease	to discover
مِنْهُمْ	إِلَّا قَلِيلًا	مَنْهُمْ	فَاعْفُ عَنْهُمْ
from them	except a few	of them	but forgive them
يُحِبُّ الْمُحْسِنِينَ ﴿١٦﴾	وَمِنَ الَّذِينَ قَالُوا	إِنَّا	نَصْرَىٰ
loves the good-doers	and from those who said	indeed we	(are) Christians
أَخَذْنَا مِيثَقَهُمْ	فَنَسُوا حَظًّا	مِمَّا ذُكِّرُوا	بِهِ
We took their covenant	but they forgot a (good) part	of that they were admonished	of it
فَأَغْرَيْنَا بَيْنَهُمُ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	إِلَى يَوْمِ الْقِيَمَةِ
so We aroused among them	the enmity	and the hatred	(of) Resurrection till (the) Day
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ	بِمَا كَانُوا	يَصْنَعُونَ ﴿١٧﴾	
and soon Allah shall inform them	of what they had been	doing	

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ān). 16. Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a

straight way (Islamic Monotheism).

يَا أَهْلَ	الْكِتَابِ	قَدْ جَاءَكُمْ	رَسُولُنَا
O People	(of) the Scripture	indeed has come to you	Our Messenger
يُبَيِّنُ لَكُمْ	كَثِيرًا	مِمَّا كُنْتُمْ	تُخْفُونَ مِنَ الْكِتَابِ
he makes clear to you	much	of that you used to	conceal from the Scripture
وَيَعْقُوبُ	عَنْ كَثِيرٍ	قَدْ جَاءَكُمْ	مِنْ اللَّهِ نُورٌ وَكِتَابٌ
and passes	over much	surely has come to you	from Allah a light and a Book
مُبِينٌ	يَهْدِي بِهِ اللَّهُ	مَنْ اتَّبَعَ	رِضْوَانَهُ
clear	Allah guides with it	(those) who sought	His Good Pleasure
سُبُلَ	السَّلَامِ	وَيُخْرِجُهُم	مِنَ الظُّلُمَاتِ إِلَى النُّورِ
(to the) ways	(of) peace	and He brings them out	from the darkness to the light
بِإِذْنِهِ	وَيَهْدِيهِمْ	إِلَى صِرَاطٍ	مُسْتَقِيمٍ
by His Will	and He guides them	to a way	straight

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ، وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary). Say (O Muhammad ﷺ): "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is Able to do all things.

لَقَدْ كَفَرَ الَّذِينَ	قَالُوا إِنَّ اللَّهَ	هُوَ	الْمَسِيحُ	ابْنُ
indeed those who disbelieved	said verily Allah	[He]	(is) the Messiah	son

مَرِيَمَ	قُلْ	فَمَنْ يَمْلِكُ	مِنْ اللَّهِ شَيْئًا	إِنْ أَرَادَ
(of) Mary	say	who then has power	the least against Allah	if He decided
أَنْ يُهْلِكَ الْمَسِيحَ	أَبْنِ	مَرِيَمَ	وَأُمُّهُ	وَمَنْ
that He were to destroy the Messiah	son	(of) Mary	and his mother	and (those) who
فِي الْأَرْضِ	جَمِيعًا	وَلِلَّهِ	مُلْكُ	السَّمَوَاتِ
(are) on the earth	all	and to Allah (belongs)	(the) dominion	(of) the heavens
وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	يَخْلُقُ	مَا يَشَاءُ
and the earth	and what	(is) between them	He creates	what He wills
				وَاللَّهُ
				and Allah
	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	
	over every	thing	(is) All-Powerful	

وَقَالَتِ الْيَهُودُ وَالنَّصْرَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّوهُ، قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يَأْتِلُ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

18. And (both) the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear to you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come to you a bringer of glad tidings and a warner. And Allāh is Able to do all things.

وَقَالَتِ الْيَهُودُ	وَالنَّصْرَى	نَحْنُ	أَبْنَاءُ اللَّهِ	وَأَحِبَّوهُ
and said the Jews	and the Christians	we (are)	(the) children (of) Allah	and His beloved

قُلْ	فَلِمَ يَعَذِّبُكُمْ	يَذُنُوبِكُمْ	بَلْ أَنْتُمْ	بَشَرٌ
say	why then He punishes you	for your sins	nay you (are but)	human beings
مِمَّنْ خَلَقَ	يَغْفِرُ	لِمَنْ يَشَاءُ	وَيُعَذِّبُ	
from those He has created	He forgives	[to] whom He wills	and He punishes	
مَنْ يَشَاءُ	وَلِلَّهِ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
whom He wills	and to Allah (belongs)	(the) dominion	(of) the heavens	and the earth
وَمَا	بَيْنَهُمَا	وَالِيهِ	الْمَصِيرُ	يَتَأَهَّلُ
and what	(is) between them	and to Him	(is) the (eventual) return	0 people
الْكِتَابِ	فَدَجَاءَكُمْ	رَسُولُنَا	يُبَيِّنُ لَكُمْ	
(of) the Scripture	surely has come to you	Our Messenger	he makes clear to you	
عَلَىٰ فِتْرَةٍ	مِّنَ الرُّسُلِ	أَنْ تَقُولُوا	مَا جَاءَنَا	
[on] (after) an interval	of the Messengers	lest you say	has not come to us	
مِّنْ بَشِيرٍ	وَلَا نَذِيرٍ	فَقَدْ جَاءَكُمْ		
any bearer of glad tidings	and not a warner	but surely (now) has come to you		
بَشِيرٌ	وَنَذِيرٌ	وَاللَّهُ	عَلَىٰ كُلِّ شَيْءٍ	قَدِيرٌ
a bearer of glad tidings	and a warner	and Allah	over every	(is) All-Powerful

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَنْقُومِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنَنْدَحُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

20. And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the Favour of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Ālamīn (mankind and jinn of your time-period, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allāh has assigned to you and turn not back (in fight); for then you will be returned as losers." 22. They said:

“O Mūsā (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter.”

وَإِذْ قَالَ	مُوسَىٰ	لِقَوْمِهِ	يَقُومِ
and (remember) when said	Moses	to his people	O my people
أَذْكُرُوا نِعْمَةَ اللَّهِ	عَلَيْكُمْ	إِذْ جَعَلَ	فِيكُمْ
remember (the) Favour (of) Allah	upon you	when He made	among you
أَنْبِيََاءَ	وَجَعَلَكُمْ	مُلُوكًا	وَمَا أَعْطَاكُمْ
Prophets	and made you	kings	what He had not given
أَحَدًا	مِّنَ الْعَالَمِينَ	يَقُومِ	أَدْخُلُوا الْأَرْضَ
(to) anyone	of the worlds	O my people	holy
الَّتِي كَتَبَ اللَّهُ	لَكُمْ	وَلَا تَرْتَدُّوا	عَلَىٰ أَدْبَارِكُمْ
which Allah has ordained	for you	and turn not	on your backs
فَنَنْقَلِبُوا	خَاسِرِينَ	قَالُوا يَمُوسَىٰ	إِنَّ فِيهَا
then you will turn about	losers	they said O Moses	in it
قَوْمًا	جَبَّارِينَ	وَأِنَّا	حَتَّىٰ يَخْرُجُوا
(are) a people	ferocious	and indeed we	until they depart
مِنْهَا	فَإِنْ يَخْرُجُوا	مِنْهَا	فَإِنَّا
from it	but if they depart	from it	then certainly We
			(would) enter (it)

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مَّؤْمِنِينَ ﴿٢٣﴾ قَالُوا يَمُوسَىٰ إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هُنَا قَاعِدُونَ ﴿٢٤﴾

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were يوشع وکلاب Yūsha' and Kālab) said: “Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allāh if you are believers indeed.” 24. They said: “O Mūsā (Moses)! We shall never enter it as long as they are there. So, go you and your Lord and fight you two,

we are sitting right here."

قَالَ رَجُلَانِ		مِنَ الَّذِينَ يَخَافُونَ		أَنْعَمَ اللَّهُ عَلَيْهِمَا	
said two men		of those who were frightened		Allah had favoured on whom	
أَدْخُلُوا عَلَيْهِمُ	الْبَابَ	فَإِذَا	دَخَلْتُمُوهُ	فَإِنَّكُمْ	
enter upon them	(through) the gate	and when	you entered it	then indeed you	
غَالِبُونَ	وَعَلَى اللَّهِ	فَتَوَكَّلُوا	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧﴾	قَالُوا يَا مُوسَى	
(will be) victors	and in Allah	so put your trust	if you are believers	they said O Moses	
إِنَّا	لَنْ نَدْخُلَهَا	أَبَدًا	مَا دَامُوا	فِيهَا	فَاذْهَبْ أَنْتَ
indeed we	shall never enter it	ever	as long as they are	in it	so go you
وَرَبُّكَ	فَقَاتِلَا	إِنَّا	هَهُنَا	قَلْعُدُونَ ﴿٢٨﴾	
and your Lord	and fight you two	indeed we (are)	(right) here	sitting	

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾
 قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
 الْفَاسِقِينَ ﴿٢٦﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا
 وَلَمْ يُنْقَبَلْ مِنَ الْآخَرِ قَالَ لَا قُتِلْنَاكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

25. He [Mūsā (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)!" 26. (Allāh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)." 27. And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam (Hābil and Qābil – Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allāh accepts only from those who are *Al-Muttaqūn* (the pious)."

قَالَ رَبِّ	إِنِّي	لَا أَمْلِكُ	إِلَّا نَفْسِي
he said O my Lord	indeed I	(do) not have control	except (on) myself

وَأَخِي	فَأَفَرِّقْ بَيْنَنَا	وَبَيْنَ	الْقَوْمِ	الْفَاسِقِينَ ﴿٢٥﴾
and my brother	so distinguish between us	and between	the people	[the] transgressors
قَالَ فَإِنَّهَا	مُحَرَّمَةٌ	عَلَيْهِمْ	أَرْبَعِينَ	سَنَةً
He said then indeed it	(will be) forbidden	to them	(for) forty	years
يَتِيهُونَ فِي الْأَرْضِ	فَلَا تَأْسَ	عَلَى الْقَوْمِ		
they will wander (in distraction) in the earth	so (do) not grieve	over the people		
وَأَتْلُ	عَلَيْهِمْ	نَبَأًا	أَبْنَى	ءَادَمَ
and recite	to them	(the) story	(of) two sons	(of) Adam
إِذْ قَرَّبَا	قُرْبَانًا	فَنُقِبِلَ	مِنْ أَحَدِهِمَا	بِالْحَقِّ
when both offered	a sacrifice	and it was accepted	from one of them	in truth
وَلَمْ يُنْقَبَلْ	مِنَ الْآخَرِ	قَالَ	لَأَقْتُلَنَّكَ	قَالَ
but was not accepted	from the other	he said	surely I will kill you	he said
إِنَّمَا يَتَقَبَّلُ اللَّهُ		مِنَ الْمُتَّقِينَ ﴿٢٧﴾		
verily Allah accepts		from the pious		

لِنْ بَسَطَ إِلَى يَدِكَ لِنَقْلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
 الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِنَّمَا فَتْكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاؤُ
 الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ، فَاصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾ فَبَعَثَ
 اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ، كَيْفَ يُؤَرِّى سَوْءَةَ أَخِيهِ قَالَ يُؤِيلَتَى أَعْجَزْتُ أَنْ
 أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَرِّى سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists)." 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zālimūn (wrongdoers)." 30. So, the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. 31. Then Allāh sent

a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

لَئِنْ بَسَطْتَ	إِلَيَّ	يَدَكَ	لِنَقُولَنَّ	مَا أَنَا	بِبَاسِطٍ
if you stretched	against me	your hand	so that you kill me	I (shall) not	stretch
يَدِي	إِلَيْكَ	لَأَقْتُلَنَّكَ	إِنِّي أَخَافُ اللَّهَ	رَبِّ الْعَالَمِينَ	
my hand	against you	so that I kill you	(for) indeed I fear Allah	(the) Lord (of) the worlds	
إِنِّي أُرِيدُ	أَنْ تَبُوءَ	بِإِثْمِي	وَأِثْمِكَ	فَتَكُونُ	
verily I desire	that you be laden	with my sin	and your sin	so you become	
مِنْ أَصْحَابِ	النَّارِ	وَذَلِكَ	جَزَاؤُا	الظَّالِمِينَ	
of (the) dwellers	(of) the Fire	and that	(is the) reward	(of) the wrongdoers	
فَطَوَّعَتْ	لَهُ،	نَفْسُهُ،	قَتَلَ	أَخِيهِ	فَقَتَلَهُ،
then prompted	him	his (evil) soul	killing	(of) his brother	so he killed him
فَأَصْبَحَ	مِنَ الْخَاسِرِينَ	فَبَعَثَ اللَّهُ غُرَابًا	يَبْحَثُ فِي الْأَرْضِ		
and became	(one) of the losers	then Allah sent a crow	scratching [in] the earth		
لِيُرِيَهُ،	كَيْفَ يُورِي	سَوْءَةَ	أَخِيهِ	قَالَ يَوَيْلَیَّ	
to show him	how he may hide	(the) dead body	(of) his brother	he said woe to me	
أَعَجَزْتُ	أَنْ أَكُونَ مِثْلَ	هَذَا الْغُرَابِ	فَأُورِي سَوْءَةَ		
(am) I not able?	that I could be like	this crow	and could hide (the) dead body		
أَخِي	فَأَصْبَحَ	مِنَ النَّادِمِينَ			
(of) my brother	then he became	from those who regretted			

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!

مَنْ قَتَلَ	أَنَّهُ	إِسْرَءِيلَ	عَلَى بَنِي	ذَلِكَ كَتَبْنَا	مِنْ أَجْلِ
who killed	that	(of) Israel	for (the) Children	that We ordained	because of
فِي الْأَرْضِ	أَوْ فسادٍ	نَفْسٍ	بِغَيْرِ	نَفْسًا	
in the earth	or (for) mischief	a person	without (he having killed)	a person	
أَحْيَاهَا	وَمَنْ	جَمِيعًا	فَكَأَنَّمَا قَتَلَ النَّاسَ		
saved its life	and who	all	then (it would be) as if he killed mankind		
وَلَقَدْ	جَمِيعًا	فَكَأَنَّمَا أَحْيَا النَّاسَ			
and verily	all	then (it would be) as if he had saved life (of) mankind			
مَنْهُمْ	إِنَّ كَثِيرًا	ثُمَّ	بِالْبَيِّنَاتِ	رُسلْنَا	جَاءَتْهُمْ
of them	indeed many	yet	with clear signs	Our Messengers	came to them
	لَمُسْرِفُونَ		فِي الْأَرْضِ	بَعْدَ	ذَلِكَ
	(are) surely those who committed excesses		in the earth	that	after

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٢﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

33. The recompense of those who wage war against Allāh and His Messenger (ﷺ) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the

Hereafter. 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.

إِنَّمَا جَزَاءُ		الَّذِينَ يُحَارِبُونَ		اللَّهِ وَرَسُولَهُ	
only (the) reward		(of) those who wage war		(against) Allah and His Messenger	
وَيَسْعَوْنَ	فِي الْأَرْضِ	فَسَادًا	أَن يُقْتَلُوا	أَوْ يُصَلَّبُوا	
and spread	in the earth	mischief	(is) that they are killed	or they are crucified	
أَوْ تُقَطَّعَ أَيْدِيهِمْ	وَأَرْجُلُهُمْ	مِّنْ خَلْفٍ	أَوْ يُنْفَوْا	مِنَ الْأَرْضِ	
or cut off their hands	and their feet	from opposite (sides)	or be exiled	from the land	
ذَٰلِكَ	لَهُمْ	خِزْيٌ	فِي الدُّنْيَا	وَلَهُمْ	فِي الْآخِرَةِ
that	for them	(is) disgrace	in this world	and for them	in the Hereafter
عَذَابٌ	عَظِيمٌ	إِلَّا الَّذِينَ تَابُوا	مِنْ قَبْلِ	أَن تَقْدَرُوا	
(is) a torment	great	except those who repented	before	[that] you have power	
عَلَيْهِمْ	فَاعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ	
over them	so you (should) know	that Allah	(is) All-Forgiving	Most Merciful	

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ ۚ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا نُقِيلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

35. O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

يَتَأْتِيهَا	الَّذِينَ آمَنُوا	اتَّقُوا اللَّهَ	وَابْتَغُوا	إِلَيْهِ	الْوَسِيلَةَ
O (you)	who believe	fear Allah	and seek	to Him	approach
وَجَاهِدُوا	فِي سَبِيلِهِ	لَعَلَّكُمْ تُفْلِحُونَ	إِنَّ الَّذِينَ كَفَرُوا		
and strive hard	in His Way	so that you may succeed	verily those who disbelieved		
لَوْ أَنَّهُمْ	لَهُمْ	مَا	فِي الْأَرْضِ	جَمِيعًا	وَمِثْلَهُ
if	they had	what	(is) in the earth	all	and like of it
لَيَفْتَدُوا	بِهِ	مِنْ عَذَابٍ	يَوْمَ	الْقِيَمَةِ	مَا
that they ransom	with it	from (the) torment	(of the) Day	(of) Resurrection	not
نُقْبِلَ مِنْهُمْ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ	يُرِيدُونَ	
will be accepted from them	and for them	(is) a torment	painful	they would wish	
أَن يَخْرُجُوا	مِنَ النَّارِ	وَمَا هُمْ	بِخَارِجِينَ	مِنْهَا	وَلَهُمْ
that they come out	of the Fire	but not they	will come out	of it	and for them
		عَذَابٌ	مُّقِيمٌ		
		(is) a torment	lasting		

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ
 حَكِيمٌ ﴿٢٨﴾ فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ
 رَّحِيمٌ ﴿٢٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن
 يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him (accept his repentance). Verily, Allāh is Oft-Forgiving, Most Merciful. 40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allāh is Able to do all things.

وَالسَّارِقُ	وَالسَّارِقَةُ	فَأَقْطَعُوا أَيْدِيَهُمَا	جَزَاءُ
and male thief	and female thief	so cut off their hands	(as) a recompense
بِمَا كَسَبَ	نَكَالًا مِّنَ اللَّهِ	وَاللَّهُ	
for what they have earned	an exemplary punishment from Allah	and Allah	
عَزِيزٌ	حَكِيمٌ	فَن تَابَ	مِّن بَعْدِ
(is) All-Mighty	All-Wise	but whoever repented	after
وَأَصْلَحَ	فَإِنَّ اللَّهَ	يَتُوبُ عَلَيْهِ	إِنَّ اللَّهَ
and mended (his ways)	then surely Allah	would relent towards him	indeed Allah
غَفُورٌ	رَّحِيمٌ	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ
(is) All-Forgiving	Most Merciful	(do) you not know?	that Allah
مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	يُعَذِّبُ
(the) dominion	(of) the heavens	and the earth	He punishes
وَيَغْفِرُ	لِمَن يَشَاءُ	وَاللَّهُ	عَلَىٰ كُلِّ شَيْءٍ
and He forgives	[to] whom He wills	and Allah	is All-Powerful

يَتَّيِّهَا الرِّسُولُ لَا يَحْزَنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
 ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ
 سَمَّعُونَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ
 إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ
 مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

41. O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies – listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then

beware!" And whomsoever Allāh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

يَتَأْتِيهَا	الرَّسُولُ	لَا يَحْزَنُكَ	الَّذِينَ يُسْكِرُونَ	فِي الْكُفْرِ
0	Messenger	let not grieve you	those who race each other	into disbelief
مِنَ الَّذِينَ قَالُوا	ءَامَنَّا	بِأَفْوَاهِهِمْ	وَلَمْ تُؤْمِن قُلُوبُهُمْ	
of those who said	we believed	with their mouths	but their hearts (did) not believe	
وَمِنَ الَّذِينَ هَادُوا	سَمِعُونَ	لِالْكُذِبِ	سَمِعُونَ	
and of those who have become jews	(are) listeners	to falsehood	listeners	
لِقَوْمٍ	ءَاخَرِينَ	لَمْ يَأْتَوْكَ	يُحَرِّفُونَ الْكَلِمَ	مِنْ بَعْدِ
to people	others	(who) have not come to you	they change the words	after
مَوَاضِعَهُ	يَقُولُونَ	إِنْ أُوتِيتُمْ هَذَا	فَاخْذُوهُ	
their context (has been determined)	they say	if you are given this	[so] you take it	
وَإِنْ	لَمْ تُؤْتَوْهُ	فَاَحْذَرُوا	وَمَنْ	يُرِدُ اللَّهَ فِتْنَتَهُ
but if	you are not given this	then beware	and whom	Allah wills to put [him] into error
فَلَنْ تَمْلِكَ	لَهُ	مِنْ اللَّهِ شَيْئًا	أُولَئِكَ	
then you shall never be able (to do)	for him	anything against Allah	those	
الَّذِينَ	لَمْ يُرِدِ اللَّهُ	أَنْ يُطَهِّرَ قُلُوبَهُمْ	لَهُمْ	
(are) the ones whom	Allah (did) not want	that He purifies their hearts	for them	
فِي الدُّنْيَا	خِزْيٌ	وَلَهُمْ	فِي الْآخِرَةِ	عَذَابٌ عَظِيمٌ
in this world	(is) disgrace	and for them	(is) a torment	great

سَمِعُونَ لِلْكَذِبِ أَكَلُونَ لِلشَّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ

يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٢﴾

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly. 43. But how do they come to you for decision while they have the Taurāt (Torah), in which is the (plain) Decision of Allāh; yet even after that, they turn away. For they are not (really) believers.

سَمْعُونَ	لِلْكَذِبِ	أَكَلُونَ	لِلشَّحَةِ	فَإِنْ جَاءُوكَ
listeners	to falsehood	devourers	of forbidden earnings	so if they come to you
فَأَحْكَمْ بَيْنَهُمْ	أَوْ أَعْرِضْ	عَنْهُمْ	وَإِنْ تَعْرِضْ	
then (either) judge between them	or turn away	from them	and if you turn away	
عَنْهُمْ	فَلَنْ يَضُرَّوكَ	شَيْئًا	وَإِنْ حَكَمْتَ	
from them	then they shall never harm you	(in) anything	and if you (decide to) judge	
فَأَحْكَمْ بَيْنَهُمْ	بِالْقِسْطِ	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٣﴾		
then judge between them	with justice	verily Allah loves the just ones		
وَكَيْفَ	يُحْكِمُونَكَ	وَعِنْدَهُمْ	الْتَّوْرَةَ	
and how	they appoint you a judge	while (they have) with them	the Torah	
فِيهَا	حُكْمُ اللَّهِ	ثُمَّ يَتَوَلَّوْنَ	مِنْ بَعْدِ	ذَلِكَ
wherein	(is the) Decision (of) Allah	yet they turn away	(even) after	that
	وَمَا أُولَئِكَ	بِالْمُؤْمِنِينَ ﴿٤٤﴾		
	and those (are) not	the believers		

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوُا اللَّهَ وَلَا تَشْتَرُوا بِإِيمَانِكُمْ قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

44. Verily, We did send down the Taurāt (Torah) [to Mūsā (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews. And the rabbis and the priests [also judged for the Jews by the Taurāt (Torah) after those Prophets], for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn* (i.e. disbelievers – of a lesser degree as they do not act on Allāh's Laws).

وَنُورٌ	هُدًى	فِيهَا	التَّوْرَةَ	إِنَّا أَنْزَلْنَاهَا
and light	(was) guidance	wherein	the Torah	verily We have sent down
لِلَّذِينَ هَادُوا	الَّذِينَ أَسْلَمُوا	النَّبِيِّينَ	يَحْكُمُ بِهَا	
for those who became Jews	who had submitted	the Prophets	(used to) judge with it	
بِمَا أَسْتَحْفِظُوا	وَالرَّبَّانِيُونَ	وَالْأَحْبَارُ		
for what they were entrusted protection	and the scholars	and the rabbis		
شُهَدَاءَ	عَلَيْهِ	وَكَانُوا	مِنْ كِتَابِ اللَّهِ	
witnesses	to it	and they were	of (the) Book (of) Allah	
ثَمَنًا	بِأَيِّ	وَلَا تَشْتَرُوا	وَإِخْشَونَ	فَلَا تَخْشَوْا النَّاسَ
(for) a price	My Verses	and sell not	but fear Me	so fear not the people
بِمَا أَنْزَلَ اللَّهُ	لَمْ يَحْكَمْ	وَمَنْ	قَلِيلًا	
by what Allah has sent down	(does) not judge	and whoever	little	
الْكَافِرُونَ	هُمْ	فَأُولَئِكَ		
(are) the disbelievers	[they]	then those		

وَكُنَّا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ. وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٥﴾ وَفَقِينَا عَلَىٰ أَنَّا نَشْرِيهِمْ بِعِيسَى ابْنِ مَرْيَمَ مِثْلَ مِثْلَيْنِ يَدِيهِ مِنَ التَّوْرَةِ وَءَاتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمِثْلًا

لَمَّا بَيْنَ يَدَيْهِ مِنَ التَّورَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the *Zālimūn* (polytheists and wrongdoers – of a lesser degree). 46. And in their footsteps, We sent 'Īsā (Jesus), son of Maryam (Mary), confirming the Taurāt (Torah) that had come before him, and We gave him the Injīl (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqūn* (the pious).

وَكُنَّا	عَلَيْهِمْ	فِيهَا	أَنَّ النَّفْسَ	بِالنَّفْسِ	وَالْعَيْنَ
and We ordained	for them	in it (therein)	that life	for life	and eye
بِالْعَيْنِ	وَالْأَنْفَ	بِالْأَنْفِ	وَالْأُذُنَ	بِالْأُذُنِ	وَاللِّسَنَ
for eye	and nose	for nose	and ear	for ear	and tooth
وَالْجُرُوحَ	قِصَاصٌ	فَمَن تَصَدَّقَ	بِهِ	فَهُوَ	
and (for) wounds	(is) retribution	so whoever forgoes	it	then it (will be)	
كَفَّارَةٌ	لَّهُ	وَمَن	لَّمْ يَحْكَمْ	بِمَا أُنْزَلَ اللَّهُ	
an expiation	for him	and whoever	(did) not judge	by what Allah has sent down	
فَأُولَٰئِكَ	هُمْ	الظَّالِمُونَ ﴿٦٧﴾	وَقَفَيْنَا	عَلَىٰ أَثَرِهِمْ	
then those (are)	they	(who are) the wrongdoers	and We sent	in their footsteps	
يَعِيسَى	أَبْنِ	مَرْيَمَ	مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ
Jesus	son	(of) Mary	confirming	what	(had come) before him
وَأَتَيْنَاهُ	الْإِنْجِيلَ	فِيهِ	هُدًى	وَنُورٌ	
and We gave him	the Gospel	in which	(was) guidance	and light	
وَمُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	مِنَ التَّورَةِ	وَهُدًى	
and confirming	what	(had come) before him	of the Torah	and a guidance	
			لِّلْمُتَّقِينَ ﴿٦٨﴾	وَمَوْعِظَةً	
			for the pious	and an admonition	

وَلِيَحْكُمُ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
 الْفَاسِقُونَ ﴿٤٧﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ
 وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ
 لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ
 فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
 تَخْلَفُونَ ﴿٤٨﴾

47. Let the people of the Injil (Gospel) judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed (then) such (people) are the *Fāsiqūn* [the rebellious i.e. disobedient (of a lesser degree) to Allāh]. 48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth, confirming the Scripture (Books) that came before it and *Muhaiminan* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.

وَلِيَحْكُمُ	أَهْلُ	الْإِنْجِيلِ	بِمَا أَنْزَلَ اللَّهُ	فِيهِ
and let judge	(the) people	(of) the Gospel	by what Allah has sent down	in it
وَمَنْ	لَمْ يَحْكَمْ	بِمَا أَنْزَلَ اللَّهُ	فَأُولَٰئِكَ	
and whoever	(did) not judge	by what Allah has sent down	then those (are)	
هُمْ	الْفَاسِقُونَ ﴿٤٧﴾	وَأَنْزَلْنَا	إِلَيْكَ	الْكِتَابَ بِالْحَقِّ
they	(who are) the transgressors	and We have sent down	to you	in truth the Book
مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	مِنْ الْكِتَابِ	وَمُهَيِّمًا عَلَيْهِ
confirming	what	(had come) before it	of the Book	and a watcher over it
فَاحْكُم	بَيْنَهُمْ	بِمَا أَنْزَلَ اللَّهُ	وَلَا تَتَّبِعْ	
so judge	between them	by what Allah has sent down	and follow not	

أَهْوَاءَهُمْ	عَمَّا	جَاءَكَ	مِنَ الْحَقِّ	لِكُلِّ جَعَلْنَا
their vain desires	against what	has come to you	of the truth	for each We have prescribed
مِنْكُمْ	شِرْعَةً	وَمِنْهَا جَاءَ	وَلَوْ شَاءَ اللَّهُ	لَجَعَلَكُمْ
of you	a law	and a clear way	and if Allah willed	surely He would have made you
أُمَّةً	وَاحِدَةً	وَلَكِنْ	لِيَبْلُوَكُمْ	فِي مَا
community	one	[and] but	to test you	in what
فَاسْتَبِقُوا الْخَيْرَاتِ	إِلَى اللَّهِ مَرْجِعُكُمْ	جَمِيعًا	فَيُنَبِّئُكُمْ	
so compete in good works	to Allah (is) your return	all	then He will inform you	
بِمَا كُنتُمْ		فِيهِ تَخْتَلِفُونَ		
of what you were		differing concerning it		

وَأَن أُحْكَمَ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

49. And so judge (you O Muhammad ﷺ) among them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's Will is to punish them for some sins of theirs. And truly, most of men are *Fāsiqūn* (rebellious and disobedient to Allāh). 50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allāh for a people who have firm Faith.

وَأَن أُحْكَمَ بَيْنَهُمْ		بِمَا أَنزَلَ اللَّهُ	
and that you judge between them		by what Allah has sent down	
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ		وَاحْذَرْهُمْ	
and follow not their vain desires		lest they tempt you away	
عَنْ بَعْضِ		إِلَيْكَ	
from some		to you	
مَا أَنزَلَ اللَّهُ		(of) what Allah has sent down	

فَاعْلَمْ	أَنَّهُ يَرْيُدُ اللَّهُ	أَن يُصِيبَهُمْ	بِبَعْضٍ	ذُنُوبِهِمْ
then know	only Allah wills	that He punishes them	for some	(of) their sins
وَأِنَّ كَثِيرًا	مِّنَ النَّاسِ	لَفَاسِقُونَ ﴿٥١﴾	أَفَحُكَمَ	
and indeed many	of the people	(are) surely transgressors	then (do) the judgement?	
الْجَهْلِيَّةِ	يَبْغُونَ	وَمَنْ	أَحْسَنُ مِنَ اللَّهِ	حُكْمًا
(of) ignorance	they seek	and who	(is) better than Allah	(in) judgement
	لِقَوْمٍ	يُوقِنُونَ ﴿٥٢﴾		
	for a people	having firm Faith		

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشِيَ أَنْ تَصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ تَدْمِينًا ﴿٥٢﴾

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them as *Auliya'*, then surely, he is one of them. Verily, Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers and unjust).
 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا الْيَهُودَ	وَالنَّصَرَىٰ	أَوْلِيَآءَ
O (you)	who believe	take not the Jews	and the Christians	(as) allies
بَعْضُهُمْ	أَوْلِيَآءَ	بَعْضٍ	وَمَنْ	يَتَوَلَّهُمْ
some of them	(are) allies	(of) others	and who	takes them as allies
فَإِنَّهُ	مِنْهُمْ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ	
then indeed he	(is one) of them	verily Allah	(does) not guide the people	

الظَّالِمِينَ ﴿٥١﴾	فَرَى الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	يُسْرِعُونَ فِيهِمْ
wrongdoers	and you see those	in whose hearts	(is) disease	they hurry to them
يَقُولُونَ	نَحْشَى	أَنْ تُصِيبَنَا	دَائِرَةٌ	فَعَسَى اللَّهُ
they say	we fear	that may befall us	a misfortune	but perhaps Allah
يَأْتِي بِالْفَتْحِ	أَوْ أَمْرٍ	مِّنْ عِنْدِهِ	فَيُصِيبُحُوا	
He brings victory	or a decision	from His Presence	then they will become	
	عَلَى مَا أَسْرَوْا	فِي أَنْفُسِهِمْ	نَدِيمِينَ ﴿٥٢﴾	
	for what they concealed	in themselves	regretful	

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islam), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fear the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

وَيَقُولُ	الَّذِينَ ءَامَنُوا	أَهَؤُلَاءِ	الَّذِينَ أَقْسَمُوا بِاللَّهِ
and will say	those who believed	(are) these?	the ones who swore by Allah
جَهْدَ	أَيْمَانِهِمْ	إِنَّهُمْ	لَمَعَكُمْ
strongest	(of) their oaths	that they	certainly (are) with you
حَبِطَتْ أَعْمَالُهُمْ	فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾	يَتَأْتِيهَا	
their deeds have gone to waste	and they have become (the) losers	O (you)	

الَّذِينَ ءَامَنُوا	مَنْ يَرْتَدَّ	مِنْكُمْ	عَنْ دِينِهِ	فَسَوْفَ يَأْتِي اللَّهُ
who believe	whoever turns back	of you	from his religion	then soon Allah shall bring
يَقَوْمٍ	يُحِبُّهُمْ	وَيُحِبُّونَهُ	أَذِلَّةٍ	عَلَى الْمُؤْمِنِينَ
a people	whom He loves	and who love Him	humble	towards the believers
عَلَى الْكَافِرِينَ	يُجَاهِدُونَ	فِي سَبِيلِ اللَّهِ	وَلَا	
towards the disbelievers	they fight	in (the) way (of) Allah	and (do) not	
يَخَافُونَ لَوْمَةً	لَا يَمِيزُ	ذَلِكَ	فَضْلُ اللَّهِ	يُؤْتِيهِ
they fear (the) blame	(of) a blamer	that	(is the) Grace (of) Allah	He grants [it]
مَنْ يَشَاءُ	وَاللَّهُ	وَسِعَ	عَلِيمٌ	
(to) whom He wills	and Allah	(is) Vast in resources	All-Knowing	

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٧﴾

55. Verily, your *Walī* (Protector or Helper) is none other than Allāh, His Messenger (ﷺ), and the believers, – those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and they are *Rāki'ūn* (those who bow down or submit themselves with obedience to Allāh in prayer). 56. And whosoever takes Allāh, His Messenger (ﷺ), and those who have believed, as Protectors, then the party of Allāh will be the victorious. 57. O you who believe! Take not as *Auliya'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allāh if you indeed are true believers.

إِنَّمَا وَلِيُّكُمُ اللَّهُ	وَرَسُولُهُ	وَالَّذِينَ ءَامَنُوا	الَّذِينَ
your friend (is) only Allah	and His Messenger	and those who believe	those who
يُقِيمُونَ الصَّلَاةَ	وَيُؤْتُونَ الزَّكَاةَ	وَهُمْ	رَاكِعُونَ
establish the prayer	and give Zakat	and they	(are) those who bow down

وَمَنْ يَتَوَلَّ اللَّهَ		وَرَسُولَهُ		وَالَّذِينَ آمَنُوا	
and whoever takes Allah as friends		and His Messenger		and those who believe	
فَإِنَّ حِزْبَ اللَّهِ		هُمْ	الْغَالِبُونَ ﴿٥٨﴾	يَتَأْتِيهَا	الَّذِينَ آمَنُوا
then indeed (the) party (of) Allah		[they]	(will be) the victorious	O (you)	who believe
لَا تَتَّخِذُوا	الَّذِينَ اتَّخَذُوا	دِينَكُمْ	هُزُوءًا	وَلَعِبًا	
take not	those who take	your religion	(as) a mockery	and fun	
مِنَ الَّذِينَ	أُوتُوا الْكِتَابَ	مِنْ قَبْلِكُمْ	وَالْكَافِرَ		
from those who	have been given the Scripture	before you	and the disbelievers		
أَوْلِيَاءَ		وَاتَّقُوا اللَّهَ		إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٩﴾	
(as) allies		and fear Allah		if you are (true) believers	

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَتَاهَل الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفُرْدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾

58. And when you proclaim the call for *As-Salāt* [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allāh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fāsiqūn* [rebellious and disobedient (to Allāh)]?" 60. Say (O Muhammad ﷺ to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allāh: those (Jews) who incurred the Curse of Allāh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tāghūt* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَاِذَا نَادَيْتُمْ	إِلَى الصَّلَاةِ	اتَّخَذُوهَا	هُزُؤًا	وَلَعِبًا	ذَلِكَ
and when you call	for the prayer	they take it	(as) a mockery	and fun	this
بِأَنَّهُمْ	قَوْمٌ لَا يَعْقِلُونَ	قُلْ يَٰٓأَهْلَ	الْكِتَابِ		
(is) because they	(are) a people (who do) not understand	say O people	(of) the Scripture		
هَلْ تَقْتُمُونَ	مِنَّا إِلَّا	أَنۢءَاْمَنَّا	بِٱللَّهِ	وَمَا أُنزِلَ	
(do) you oppose?	[of] us	that we believe	in Allah	and what has been sent	
إِلَيْنَا	وَمَا أُنزِلَ	مِن قَبْلُ	وَأَنۢ أَكْثَرُكُمْ	فَنَسِيْقُونَ	
to us	and what was sent	before (us)	and indeed most of you	(are) transgressors	
قُلْ	هَلْ أُنَبِّئُكُمْ	بِشَرِّ	مِّنْ ذَٰلِكَ	مُثَوِّبَةً	عِنْدَ ٱللَّهِ
say	(shall) I inform you?	of worse	than that	(regarding) recompense	with Allah
مَنْ	لَّعَنَهُ ٱللَّهُ	وَعَصِبَ	عَلَيْهِ	وَجَعَلَ	
whom	Allah cursed	and He became angry	with him	and He transformed	
مِنْهُمْ	ٱلْقِرَدَّةَ	وَالْخَنَازِيرَ	وَعِبَدَ ٱلطَّاغُوتِ		
(some) of them	(to) monkeys	and swines	and (who) worshipped the false deities		
أُولَٰئِكَ	شَرُّ	مَكَانًا	وَأَضَلُّ	عَنْ سَوَاءٍ	ٱلسَّبِيلِ
those	(are) worse	(in) rank	and more astray	from (the) Right	Way

وَإِذَا جَاءُوكُمْ قَالُواْ ءَاْمَنَّا وَقَدْ دَخَلُواْ بِٱلْكَفْرِ وَهُمْ قَدْ خَرَجُواْ بِهِۦ وَٱللَّهُ أَعْلَمُ بِمَا كَانُواْ يَكْتُمُونَ ﴿٦١﴾ وَتَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي ٱلْإِثْمِ وَٱلْعُدْوَانِ وَٱكْلِهِمُ ٱلسُّحْتَ لَيْسَ مَا كَانُواْ يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَاهُمُ ٱلرَّبَّانِيُّونَ وَٱلْأَحْبَارُ عَنْ قَوْلِهِمُ ٱلْإِثْمَ وَٱكْلِهِمُ ٱلسُّحْتَ لَيْسَ مَا كَانُواْ يَصْنَعُونَ ﴿٦٣﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allāh knows all what they were hiding. 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribā* (usury)]. Evil indeed is that which they have been doing. 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَإِذَا	جَاءُوكُمْ	قَالُوا	ءَامَنَّا	وَقَدْ دَخَلُوا
and when	they come to you	they say	we believed	and verily they entered
بِالْكَفْرِ	وَهُمْ	قَدْ خَرَجُوا	بِهِ	وَاللَّهُ أَعْلَمُ
with disbelief	and they	verily went out	with it	and Allah knows
بِمَا كَانُوا	يَكْتُمُونَ	وَتَرَى كَثِيرًا	مِّنْهُمْ	يُسْرِعُونَ فِي الْإِثْمِ
[of] (all) what they were	hiding	and you see many	of them	hurrying in sin
وَالْعُدُونَ	وَأَكْلِهِمْ	السُّحْتِ	لَيْسَ	
and transgression	and devouring	the forbidden earnings	evil indeed is	
مَا كَانُوا	يَعْمَلُونَ	لَوْلَا يَنْهَاهُمْ	الرَّبَّيْنِ	وَالْأَحْبَارُ
what they have been	doing	why not forbid them	the rabbis	and the scholars
عَنْ قَوْلِهِمْ	الْإِثْمَ	وَأَكْلِهِمْ	السُّحْتِ	
from their uttering	sinful (words)	and their devouring	the forbidden earnings	
لَيْسَ	مَا كَانُوا	يَصْنَعُونَ		
evil indeed is	what they have been	contriving		

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعُدَاةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

64. The Jews say: "Allāh's Hand is tied up (i.e. He does not give and spend of His bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allāh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the *Mufsidūn* (mischief-makers).

وَقَالَتِ الْيَهُودُ	يَدُ اللَّهِ	مَغْلُولَةٌ	غُلَّتْ أَيْدِيهِمْ
and the Jews said	Hand (of) Allah	(is) fettered	their hands are fettered
وَلُعِنُوا	بِمَا قَالُوا	بِلِ يَدَاهُ	مَبْسُوطَتَانِ
and they have been cursed	for what they have said	by His Hands	(are) outspread
يُنْفِقُ	كَيْفَ يَشَاءُ	وَلَيَزِيدَنَّ كَثِيرًا	مِنْهُمْ
He spends	as He wills	and definitely increases many	of them
مَا أُنْزِلَ	إِلَيْكَ	مِنْ رَبِّكَ	طُغْيَانًا
what has been sent down	to you	from your Lord	(in their) rebellion
وَالْقَيْنَا بَيْنَهُمُ	الْعَدُوَّةَ	وَالْبَغْضَاءَ	إِلَى يَوْمِ
and We have cast among them	enmity	and hatred	till (the) Day
كُلَّمَا	أَوْقَدُوا نَارًا	لِلْحَرْبِ	أُطْفِئَهَا اللَّهُ
whenever	they kindled fire	of war	Allah extinguished it
فِي الْأَرْضِ	فَسَادًا	وَاللَّهُ	لَا يُحِبُّ الْمُفْسِدِينَ
on the earth	(to spread) mischief	and Allah	(does) not like the mischief-makers

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآ دَخَلَتْهُمْ جَنَّتِ
 النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ
 فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil (sin, ascribing partners to Allāh) and had become *Al-Muttaqūn* (the pious), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the *Taurāt* (Torah), the *Injil* (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad ﷺ as 'Abdullāh bin Salām ؑ), but many of them do evil deeds.

وَلَوْ	أَنَّ أَهْلَ	الْكِتَابِ	ءَامَنُوا	وَأَتَّقُوا
and if	[that] (the) people	(of) the Scripture	believed	and feared (Allah)
لَكَفَرْنَا	عَنْهُمْ	سَيِّئَاتِهِمْ	وَلَا دَخَلْنَاهُمْ	
We would have surely effaced	from them	their evils	and would have surely admitted	them
جَنَّاتٍ	النَّعِيمِ	وَلَوْ	أَنَّهُمْ	أَقَامُوا التَّوْرَةَ
(to) Gardens	(of) bliss	and if	[that] they	had observed the Torah
وَالْإِنْجِيلَ	وَمَا أُنْزِلَ	إِلَيْهِمْ	مِنْ رَبِّهِمْ	
and the Gospel	and what had been sent	to them	from their Lord	
لَاكُلُوا	مِنْ فَوْقِهِمْ	وَمِنْ تَحْتِ	أَرْجُلِهِمْ	
they would surely have gotten provision	from above them	and from beneath	their feet	
مِنْهُمْ	أُمَّةٌ	مُقْتَصِدَةٌ	وَكَثِيرٌ	مِنْهُمْ
among them	(are) a people	moderate	and many	of them
		سَاءَ	مَا يَعْمَلُونَ	
		evil is	what they are doing	

يَأْتِيهَا الرِّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَٰ أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve. 68. Say: (O Muhammad ﷺ) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injīl (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ān)." Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

يَأْتِيهَا	الرَّسُولُ	بَلِّغْ	مَا أُنْزِلَ	إِلَيْكَ	مِنْ رَبِّكَ
O	Messenger	convey	what has been sent down	to you	from your Lord

وَأَنْ لَّمْ تَفْعَلْ		فَمَا بَلَغَتْ رِسَالَتَهُ	
and if		then you have not conveyed His Message	
وَاللَّهُ يَعْصِمُكَ	مِنَ النَّاسِ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ
and Allah will protect you	from the people	indeed Allah	(does) not guide the people
الْكَافِرِينَ ﴿٦٧﴾	قُلْ	يَا أَهْلَ	لَسْتُمْ عَلَى شَيْءٍ
disbelievers	say	O people	you are not on anything
حَتَّى تَقِيمُوا التَّوْرَةَ		وَمَا أُنْزِلَ	
till you observe the Torah		and what has been sent down	
مِنْ رَبِّكُمْ	وَلَيَزِيدَنَّ	كَثِيرًا مِّنْهُمْ	مَا أُنْزِلَ
from your Lord	and would certainly increase	of them many	what has been sent down
إِلَيْكَ	مِنْ رَبِّكَ	طُغَيْنَا	فَلَا تَأْسَ
to you	from your Lord	(in) rebellion	and disbelief
عَلَى الْقَوْمِ		الْكَافِرِينَ ﴿٦٨﴾	
over the people		disbelievers	

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصْرِيُّ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي
إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفِرَيقًا يَقْتُلُونَ ﴿٧٠﴾

69. Surely, those who believe (in the Oneness of Allāh, in His Messenger Muhammad ﷺ and all that was revealed to him from Allāh), and those who are the Jews and the Sabians and the Christians, - whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.

وَالَّذِينَ هَادُوا	وَالصَّابِئُونَ	وَالنَّصَارَى	إِنَّ الَّذِينَ آمَنُوا
and those who became Jews	and Sabians	and Christians	indeed those who believed
وَالْيَوْمِ	وَعَمِلَ صَالِحًا	وَالْآخِرِ	مَنْ آمَنَ بِاللَّهِ
and the Day	and did good deeds	the Last	whoever believed in Allah
وَلَا هُمْ يَحْزَنُونَ ﴿٦٦﴾	لَقَدْ أَخَذْنَا مِيثَاقَ	عَلَيْهِمْ	فَلَا خَوْفٌ
nor they shall grieve	verily We took (the) covenant	on them	then (shall be) no fear
وَأَرْسَلْنَا	إِلَيْهِمْ	إِسْرَءِيلَ	بَنِي
and We sent	to them	(of) Israel	(of the) Children
رَسُولٌ	بِمَا	جَاءَهُمْ	كُلَّمَا
a Messenger	with what	came to them	whenever
وَفَرِيقًا يَقْتُلُونَ ﴿٧١﴾	فَرِيقًا كَذَّبُوا		
and a group (of them) they kill	a group (of them) they denied		

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٦٦﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنَىٰ إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is All-Seer of what they do.
72. Surely, they have disbelieved who say: "Allāh is the Messiah [ʿĪsā (Jesus)], son of Maryam (Mary)." But the Messiah [ʿĪsā (Jesus)] said: "O Children of Israel! Worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zālimūn* (polytheists and wrongdoers) there are no helpers.

وَصَمُوا	فَعَمُوا	أَلَّا تَكُونَ فِتْنَةً	وَحَسِبُوا
and they became deaf	so they became blind	that (there) will not be a trial	and they thought

ثُمَّ تَابَ اللَّهُ		عَلَيْهِمْ		ثُمَّ عَمُوا	
then Allah turned		to them (with forgiveness)		but (again) became blind	
وَصَمُّوا	كَثِيرٌ	مِّنْهُمْ	وَاللَّهُ	بَصِيرٌ	بِمَا يَعْمَلُونَ ﴿٧٦﴾
and became deaf	many	of them	and Allah	(is) All-Seer of what they do	
لَقَدْ كَفَرَ		الَّذِينَ قَالُوا		إِنَّ اللَّهَ هُوَ	
surely disbelieved		those who said		indeed Allah (is) He (Who is)	
ابْنُ	مَرْيَمَ	وَقَالَ الْمَسِيحُ	يَبْنَىٰ	إِسْرَءِيلَ	أَعْبُدُوا اللَّهَ
son	(of) Mary	but the Messiah said	O Children	(of) Israel	worship Allah
رَبِّي	وَرَبَّكُمْ	إِنَّهُ	مَنْ يُشْرِكْ بِاللَّهِ		
my Lord	and your Lord	verily [he]	whoever sets partners with Allah		
فَقَدْ حَرَّمَ اللَّهُ		عَلَيْهِ	الْجَنَّةَ	وَمَا وَهُ	النَّارُ
then indeed Allah has forbidden		to him	Paradise	and his abode	(will be) the Fire
وَمَا		لِلظَّالِمِينَ		مِنْ أَنْصَارٍ	
and (there are) not		for the wrongdoers		any helpers	

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِدٌ وَإِنْ لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ، وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٨﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ أَنْظِرْ كَيْفَ بُيِّنَ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ ﴿٧٩﴾

73. Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." But there is no *Ilāh* (god) (none who has the right to be worshipped) but One *Ilāh* (God – Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful. 75. The Messiah [‘Isā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that

passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the Words of Allāh and His Books]. They both used to eat food (as any other human being, while Allāh does not eat). Look how We make the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

لَقَدْ كَفَرَ	الَّذِينَ قَالُوا	إِنَّ اللَّهَ ثَالِثٌ	ثَلَاثَةٌ
verily disbelieved	those who said	indeed Allah (is the) third	(of the) three
وَمَا	مِنْ إِلَهِ	إِلَّا إِلَهُ	وَاحِدٌ وَإِنْ
and (there is) no	[of] Ilah (god)	except Ilah (God)	One and if
عَمَّا يَقُولُونَ	لَيَمَسَنَّ الَّذِينَ	كَفَرُوا مِنْهُمْ	
from what they are saying	certainly shall befall on those who	disbelieved among them	
عَذَابٌ	أَلِيمٌ	أَفَلَا يَتُوبُونَ	إِلَى اللَّهِ
a torment	painful	(will) they not then turn (in repentance)?	to Allah
وَيَسْتَغْفِرُونَ	وَاللَّهُ	عَفُورٌ	رَحِيمٌ
and ask for His forgiveness	and Allah	(is) All-Forgiving	Most Merciful
مَا الْمَسِيحُ	أَبْنُ مَرْيَمَ	إِلَّا رَسُولٌ	قَدْ خَلَتْ
(was) not the Messiah	son (of) Mary	except a Messenger	certainly have passed away
مِنْ قَبْلِهِ	الرُّسُلُ	وَأُمُّهُ	صِدِّيقَةٌ
before him	the Messengers	and his mother	(was) a woman of truth
كَانَا	يَأْكُلَانِ الطَّعَامَ	أَنْظُرْ	كَيْفَ بَيِّنْ لَهُمُ
they both used to	eat the food	see	how We make clear
الْآيَاتِ	ثُمَّ أَنْظُرْ	أَنِّي يُؤْفَكُونَ	
the signs	and see	how they are deluded away	

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾ قُلْ يَٰٓأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

76. Say (O Muhammad ﷺ to mankind): "How do you worship besides Allāh something which has no power either to harm or benefit you? But it is Allāh Who is the All-Hearer, the All-Knower." 77. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

قُلْ	أَتَعْبُدُونَ	مِنْ دُونِ اللَّهِ	مَا لَا يَمْلِكُ	لَكُمْ
say	(do) you worship?	besides Allah	something which neither has power	for you
ضَرًّا	وَلَا نَفْعًا	وَاللَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ
(to) harm	nor (to) benefit	and Allah	[He] (is) All-Hearing	All-Knowing
أَلِكْتَبِ	لَا تَغْلُوا	فِي دِينِكُمْ	غَيْرَ	الْحَقِّ
(of) the Scripture	exceed not (the) limits	in your religion	other than	the truth
وَلَا تَتَّبِعُوا أَهْوَاءَ	قَوْمٍ	قَدْ ضَلُّوا	مِنْ قَبْلُ	
and (do) not follow (the) desires	(of) a people	certainly who went astray	before	
وَأَضَلُّوا كَثِيرًا	وَضَلُّوا	عَنْ سَوَاءٍ	السَّبِيلِ	
and they misled many	and strayed	from (the) Right	Path	

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from *Al-Munkar* (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which

their own selves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide.

لُعِنَ	الَّذِينَ كَفَرُوا	مِنْ بَنِي	إِسْرَءِيلَ	عَلَى لِسَانِ
were cursed	those who disbelieved	of (the) Children	(of) Israel	by (the) tongue
دَاوُدَ	وَعِيسَى	ابْنِ مَرْيَمَ	ذَلِكَ	بِمَا عَصَوْا
(of) David	and Jesus	son (of) Mary	that (was)	(because) of what they disobeyed
وَكَانُوا	يَعْتَدُونَ	كَانُوا لَا	يَتَنَاهَوْنَ	عَنْ مُنْكَرٍ
and they were	transgressing	they did not	forbid each other from	wrong deeds
فَعَلُوهُ	لَيْسَ	مَا كَانُوا	يَفْعَلُونَ	
which they committed	evil indeed was	what they used to	do	
تَرَى كَثِيرًا	مِنْهُمْ	يَتَوَلَّوْنَ	الَّذِينَ كَفَرُوا	
you see many	of them	they make friends (with)	those who disbelieved	
لَيْسَ	مَا قَدَّمَتْ	هُمْ	أَنْفُسَهُمْ	أَنْ سَخَطَ اللَّهُ
evil indeed is	what has been sent forth	for them	themselves	(for) that Allah became angry
عَلَيْهِمْ	وَفِي الْعَذَابِ	هُمْ	خَالِدُونَ	
with them	and in the torment	they	(shall) abide forever	

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ ذَلِكَ بَأَنَّ مِنْهُمْ قِسِيَّيْنَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allāh, and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikūn*, and you will find the nearest in love to the believers (Muslims)

those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

وَمَا أُنزِلَ	وَالنَّبِيِّ	يُؤْمِنُونَ بِاللَّهِ	وَلَوْ كَانُوا
and what has been sent down	and the Prophet	believed in Allah	and if they had
مِنْهُمْ	وَلَكِنْ كَثِيرًا	أَوْلِيَاءَ	إِلَيْهِ
of them	[and] but many	(as) friends	they would have not taken them to him
النَّاسِ	لَتَجِدَنَّ أَشَدَّ	فَسِيفُونَ	
(among) the people	verily you will find most hostile	(are) disobedient (to Allah)	
وَالَّذِينَ أَشْرَكُوا	الْيَهُودَ	لِلَّذِينَ آمَنُوا	عَدَاوَةً
and those who set partners (with Allah)	the Jews	to those who have believed	(in) enmity
لِلَّذِينَ آمَنُوا	مَوَدَّةً	وَلَتَجِدَنَّ أَقْرَبَهُمْ	
to those who have believed	(in) love	and verily you will find nearest of them	
قَسِيسِينَ	مِنْهُمْ	ذَٰلِكَ بِأَنَّ	نَصَرَى
(are) priests	among them	that (is) because	(are) Christians
	وَرُهْبَانًا	وَأَنَّهُمْ	لَا يَسْتَكْبِرُونَ
	and monks	and that they	are not arrogant

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. 84. "And why should we not believe in Allāh and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad ﷺ and his Companions ﷺ)."'

وَإِذَا سَمِعُوا	مَا أُنزِلَ	إِلَى الرَّسُولِ	تَرَى أَعْيُنُهُمْ
and when they hear	what has been sent down	to the Messenger	you see their eyes
تَفِيضُ مِنَ الدَّمْعِ	مِمَّا عَرَفُوا	مِنَ الْحَقِّ	يَقُولُونَ
overflow with tears	of what they have recognised	of the truth	they say
رَبَّنَا ءَامَنَّا	فَاكْتُبْنَا	مَعَ الشَّاهِدِينَ ﴿٨٣﴾	وَمَا لَنَا
our Lord we have believed	so write us down	with the witnesses	and what
لَا نُؤْمِنُ بِاللَّهِ	وَمَا	جَاءَنَا	مِنَ الْحَقِّ وَنَطْمَعُ
we believe not in Allah	and (in) that which	has come to us	of the truth and we wish
أَنْ يُدْخِلَنَا	رَبُّنَا	مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾	
that will admit us (in Paradise)	our Lord	with the people	[the] righteous

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

85. So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinūn (the good-doers). 86. But those who disbelieved and denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the Tayyibāt (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.

فَأَنْبَهُهُمُ اللَّهُ	بِمَا قَالُوا	جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا
so Allah rewarded them	for what they said	Gardens	flowing under them
الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَذَلِكَ
the rivers (streams)	they (would) abide forever	in it (therein)	and that
جَزَاءُ	الْمُحْسِنِينَ	وَالَّذِينَ كَفَرُوا	وَكَذَبُوا
(is the) reward	(of) the good-doers	and those who disbelieved	and denied
أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ	يَأْتِيهَا
those	(are the) dwellers	(of) the Fire	O (you)
طَيِّبَاتٍ	مَا أَحَلَّ اللَّهُ	لَكُمْ	وَلَا تَعْتَدُوا
(the) good things	which Allah has made lawful	to you	and transgress not
إِنَّ اللَّهَ	لَا يُحِبُّ	الْمُعْتَدِينَ	
indeed Allah	(does) not like	the transgressors	

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُهَا إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا نَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّرةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٦﴾

88. And eat of the things which Allāh has provided for you, lawful and good,

and fear Allāh in Whom you believe. 89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masākīn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allāh makes clear to you His *Ayāt* (evidences, proofs, verses, lessons, signs, revelations, etc.) that you may be grateful.

وَكُلُوا	مِمَّا	رَزَقَكُمُ اللَّهُ	حَلَالًا طَيِّبًا	وَاتَّقُوا اللَّهَ	الَّذِي
and eat	of what	Allah has provided you	good lawful	and fear Allah	Whom
أَنْتُمْ	بِهِ	مُؤْمِنُونَ	لَا يُؤَاخِذُكُمُ اللَّهُ	بِالْغَوْرِ	
you	in Him	(are) believers	Allah will not call you to account	of futile	
فِي أَيْمَانِكُمْ	وَلَكِنْ يُؤَاخِذُكُمْ	بِمَا			
in your oaths	[and] but He will call you to account	for what			
عَقَّدْتُمُ الْأَيْمَانَ	فَكَفَّرْتُمُوهَا	إِطْعَامُ	عَشْرَةَ	مَسْكِينٍ	
you earnestly swore (in) oaths	so its expiation	(is) feeding	ten	needy persons	
مِنْ أَوْسَطٍ	مَا	تُطْعَمُونَ أَهْلِيكُمْ	أَوْ كَسَوْتُهُمْ	أَوْ تَحْرِيرُ	
of average	(of) what	you feed your families	or clothing them	or freeing	
رَقَبَةٍ	فَمَنْ	لَمْ يَجِدْ	فَصِيَامُ	ثَلَاثَةَ	أَيَّامٍ ذَلِكَ
(of) a slave	but who	(did) not find (that)	then fasting	(of) three	days that
كَفَّرَ	أَيْمَانَكُمْ	إِذَا حَلَفْتُمْ	وَاحْفَظُوا أَيْمَانَكُمْ		
(is the) expiation	(of) your oaths	when you have sworn	and keep your oaths		
كَذَلِكَ يَبَيِّنُ اللَّهُ	لَكُمْ	آيَاتِهِ	لَعَلَّكُمْ تَشْكُرُونَ		
thus Allah makes clear	to you	His Signs	so that you may give thanks		

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩٠﴾

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansāb*, and *Al-Azlām* (arrows for seeking luck or decision) are abominations of *Shaitān's* (Satan's) handiwork. So avoid (strictly all) that (abominations) in order that you may be successful. 91. *Shaitān* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *As-Salāt* (the prayer). So, will you not then abstain?

يَأْتِيهَا	الَّذِينَ آمَنُوا	إِنَّمَا الْخَمْرُ	وَالْمَيْسِرُ
O (you)	who believe	verily the intoxicants	and game of chance (gambling)
وَالْأَنْصَابُ	وَالْأَزْلَمُ	رِجْسٌ	مِنْ عَمَلٍ
and sacrifices at altars	and divining arrows	(are) abominations	of handiwork
الشَّيْطَانِ	فَاجْتَنِبُوهُ	لَعَلَّكُمْ تَفْلِحُونَ ﴿٩١﴾	إِنَّمَا يَرِيدُ الشَّيْطَانُ
(of) Satan	so avoid it	so that you may attain success	Satan wants only
أَنْ يُوقِعَ بَيْنَكُمْ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	فِي الْخَمْرِ
that he excites between you	enmity	and hatred	with intoxicants
وَالْمَيْسِرِ	وَيُصَدِّكُمْ	عَنْ ذِكْرِ اللَّهِ	
and games of chance (gambling)	and hinder you	from (the) remembrance (of) Allāh	
وَعَنِ الصَّلَاةِ	فَهَلْ أَنْتُمْ	مُنْتَهُونَ ﴿٩٢﴾	
and from the prayer	so (will) you?	(be of those) who abstain	

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾
لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

92. And obey Allāh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansāb*, or *Al-Azlām*) and fear Allāh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. 93. Those who believe and do

righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from things forbidden by Him), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with *Ihsān* (perfection). And Allāh loves the good-doers.

وَأَطِيعُوا اللَّهَ		وَأَطِيعُوا الرَّسُولَ		وَأَحْذَرُوا ^{٥٤}		فَإِنْ تَوَلَّيْتُمْ	
and obey Allah		and obey the Messenger		and beware		but if you turn away	
فَاعْلَمُوا أَنَّمَا		عَلَى رَسُولِنَا		الْبَلَّغُ		الْمُيِّنُ ^{٥٥} لَيْسَ	
only then know		upon Our Messenger		(is) the conveyance		(there) is not plain	
عَلَى الَّذِينَ ءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		جُنَاحٌ		فِيمَا طَعِمُوا	
on those who believed		and did righteous deeds		any sin		for what they ate	
إِذَا مَا اتَّقَوْا		وَوَءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		ثُمَّ اتَّقَوْا	
when they fear (Allah)		and believe		and do righteous deeds		then they fear (Allah)	
وَوَءَامَنُوا		ثُمَّ اتَّقَوْا		وَأَحْسَنُوا ^{٥٦}		وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ^{٥٧}	
and believe		then they fear (Allah)		and do good		and Allah loves the good-doers	

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَكُمْ اللَّهُ شَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٥٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْنَلُوا الصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهُ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَن عَادَ فَيَنْقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٥٥﴾

94. O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allāh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of *Ihrām* [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, camel) equivalent to the

one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masākīn* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is All-Mighty, All-Able of Retribution.

يَتَّيَّهَا	الَّذِينَ ءَامَنُوا	لِيَبْلُوَكُمْ اللَّهُ	بِشَيْءٍ	مِّنَ الصَّيْدِ
0 (you)	who believe	surely Allah will try you	with something	of the game
تَنَالُهُ	أَيْدِيكُمْ	وَرِمَاحُكُمْ	لِيَعْلَمَ اللَّهُ	مَنْ
which can be taken	(by) your hands	and your lances	so that Allah knows	who
يَخَافُهُ	بِالْغَيْبِ	فَمَنْ أَعْتَدَى	بَعْدَ ذَلِكَ	فَلَهُ
fears Him	in the unseen	then whoever transgressed	after	then for him
عَذَابٌ	أَلِيمٌ	يَتَّيَّهَا	الَّذِينَ ءَامَنُوا	لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ
(is) a torment	painful	0 (you)	who believe	when you kill not the game
حَرَمٌ	وَمَنْ	قَتَلَهُ	مِنْكُمْ	مُتَعَمِّدًا
(are) in (a state of) Ihram	and whosoever	killed it	of you	intentionally
مِثْلُ	مَا قَتَلَ	مِنَ النَّعَمِ	يَحْكُمُ بِهِ	ذَوَا عَدْلٍ
(is) like	what he killed	of the cattle	judged by	among you
هَدْيًا	بَلَغَ	الْكَعْبَةَ	أَوْ كَفَّرَهُ	طَعَامًا
an offering	brought	(to) the Ka'bah	or expiation	feeding
أَوْ عَدَلٌ	ذَلِكَ	صِيَامًا	لِيَذُوقَ وَبَالَ	أَمْرِهِ
or equivalent	(to) that	fasting	so that he tastes	heaviness
عَفَا اللَّهُ	عَمَّا سَلَفَ	وَمَنْ عَادَ	فَيَنْقِمُ اللَّهُ	
Allah pardoned	what has passed	but who repeated (it)	then Allah will take retribution	
مِنْهُ	وَاللَّهُ	عَزِيزٌ	ذُو أَنْتِقَامٍ	
from him	and Allah	(is) All-Mighty	Lord of Retribution	

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ، مَتَّعَالِكُمْ وَلِلسَّيَّارَةِ وَحَرَّمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ

حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٧﴾

96. Lawful to you is (the pursuit of) water game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrām* (for *Hajj* or '*Umrah*'). And fear Allāh to Whom you shall be gathered back. 97. Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g., *Hajj* and '*Umrah*') for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals, marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is All-Knower of each and everything.

أَحِلَّ لَكُمْ	صَيْدُ	الْبَحْرِ	وَطَعَامُهُ.	مَتَاعًا	لَكُمْ
lawful to you is	game	(of) water (sea)	and its eating	(as) provision	for you
وَاللَّسِيَّارَةَ	وَحَرَمٌ	عَلَيْكُمْ	صَيْدُ	الْبَرِّ	مَا دُمْتُمْ
and for the travellers	but is forbidden	to you	hunting	(on) land	while you are
حُرْمًا	وَاتَّقُوا اللَّهَ	الَّذِي	إِلَيْهِ تُحْشَرُونَ ﴿٦٦﴾		
in (a state of) Ihram	and fear Allah	(to) Whom	[to Him] you shall be gathered		
جَعَلَ اللَّهُ الْكَعْبَةَ	الْبَيْتَ	الْحَرَامَ	قِيَمًا	لِلنَّاسِ	
Allah has made the Ka'bah	the House	Sacred	an establishment	for people	
وَالشَّهْرَ	الْحَرَامَ	وَالْهَدْيَ	وَالْقَلَائِدَ	ذَلِكَ	
and the Month	Sacred	and the animals of offerings	and the garlanded	this (is)	
لِتَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا	فِي السَّمَوَاتِ	وَمَا	
so that you may know	that Allah knows	what	(is) in the heavens	and what	
فِي الْأَرْضِ	وَأَنَّ اللَّهَ	بِكُلِّ	شَيْءٍ	عَلِيمٌ ﴿٦٧﴾	
(is) in the earth	and that Allah	of every	thing	(is) All-Knower	

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا أَلْبَلِغُ
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَيْرِ فَاتَّقُوا اللَّهَ يَتَأُولَىٰ الْأَلْبَبِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

98. Know that Allāh is Severe in punishment and that Allāh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger [i.e. Our Messenger Muhammad ﷺ whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allāh knows all that you reveal and all that you conceal. 100. Say (O Muhammad ﷺ): "Not equal are *Al-Khabīth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabīth* may please you." So fear Allāh, O men of understanding in order that you may be successful.

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ	الْعِقَابِ	وَأَنَّ اللَّهَ	غَفُورٌ
know that Allah (is) Severe	(in) punishment	and that Allah	(is) All-Forgiving
رَحِيمٌ ﴿٩٨﴾ مَا	عَلَى الرَّسُولِ	إِلَّا أَلْبَلِغُ	وَاللَّهُ يَعْلَمُ
Most Merciful	not	but to convey (the message)	and Allah knows
وَمَا تَكْتُمُونَ ﴿٩٩﴾	قُلْ	لَا يَسْتَوِي الْخَيْرُ	وَالْطَّيِّبُ
and what you conceal	say	not equal are bad [things]	and good [things]
وَلَوْ أَعْجَبَكَ	كَثْرَةُ	الْخَيْرِ	فَاتَّقُوا اللَّهَ
even though fascinates you	(the) abundance	(of) bad [things]	so fear Allah
يَتَأُولَىٰ	الْأَلْبَبِ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾	
O men	(of) understanding	so that you may succeed	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَلْ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ
يُنْزِلُ الْقُرْءَانَ تُبَدَلْ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّنْ
قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding.

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	لَا تَسْأَلُوا	عَنْ أَشْيَاءَ	إِنْ بُدِّ
0 (you)	who believe	ask not	about the things	if they are made clear
لَكُمْ	تَسْؤُكُمْ	وَإِنْ تَسْأَلُوا	عَنْهَا	حِينَ
to you	they would trouble you	and if you will ask	about these	while
يُنَزَّلُ الْقُرْآنُ	تُبَدِّلُكُمْ	عَفَا اللَّهُ عَنْهَا		
the Quran is being revealed	they would be made clear to you	Allah has forgiven that		
وَاللَّهُ	غَفُورٌ	حَلِيمٌ	قَدْ سَأَلَهَا	قَوْمٌ
and Allah	(is) All-Forgiving	All-Forbearing	indeed asked such (questions)	a people
مِّن قَبْلِكُمْ	ثُمَّ أَصْبَحُوا	بِهَا	كَافِرِينَ	
before you	then they became	on [it] (that account)	disbelievers	
مَا جَعَلَ اللَّهُ	مِنْ بَحِيرَةٍ	وَلَا سَائِبَةٍ	وَلَا وَصِيلَةٍ	
neither Allah has instituted	of (things like) a Bahira	nor a Saibah	nor a Wasilah	
وَلَا حَامٍ	وَلَكِنَّ الَّذِينَ كَفَرُوا	يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ		
nor a Ham	[and] but those who disbelieve	invent a lie against Allah		
وَأَكْثَرُهُمْ		لَا يَعْقِلُونَ		
but most of them		(do) not understand		

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ
أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَتَأَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا

يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٤﴾

104. And when it is said to them: "Come to what Allāh has revealed and to the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that which you used to do.

وإِذَا قِيلَ	لَهُمْ	تَعَالَوْا	إِلَى مَا أَنْزَلَ اللَّهُ	وَالِى الرُّسُولِ
and when it is said	to them	come	to what Allah has revealed	and to the Messenger
قَالُوا حَسْبُنَا	مَا وَجَدْنَا	عَلَيْهِ	ءَابَاءُنَا	
they say suffices us	what we found	upon it	our forefathers	
أَوْ لَوْ كَانَ ءَابَاؤُهُمْ	لَا يَعْلَمُونَ شَيْئًا	وَلَا يَهْتَدُونَ ﴿١٠٥﴾		
even though their forefathers were?	not knowing anything	nor they had guidance		
يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	عَلَيْكُمْ	أَنْفُسَكُمْ	
O (you)	who believe	on you	(is to take care of) your own selves	
لَا يَضُرُّكُمْ	مَنْ ضَلَّ	إِذَا اهْتَدَيْتُمْ	إِلَى اللَّهِ مَرْجِعُكُمْ	
will not harm you	who goes astray	when you are guided	to Allah (is) return of you	
جَمِيعًا	فَيُنَبِّئُكُمْ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿١٠٥﴾	
all	then He will inform you	of what you had been	doing	

يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ أَشْنَانٌ ذَوَاعِدِلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَبْتَكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَنْتَظِرُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لِّمِنَ الْآثِمِينَ ﴿١٠٦﴾

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you don't find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salāt* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e., ordained by) Allāh, for then indeed we should be of the sinful."

يَتَأَيَّهَا	الَّذِينَ آمَنُوا	شَهَدَةُ	بَيْنَكُمْ	إِذَا	حَضَرَ أَحَدَكُمْ
O (you)	who believe	(take) witness	between you	when	approaches any of you
الْمَوْتُ	حِينَ	الْوَصِيَّةِ	اِثْنَانِ	ذَوَا عَدْلٍ	مِّنْكُمْ
the death	while	(making) a will	two	just men	among you
مِنْ غَيْرِكُمْ	إِنْ أَنْتُمْ ضَرَبْتُمْ	فِي الْأَرْضِ	فَأَصْبَحْتُمْ		
from (among) other than you	if you are travelling	through the land	and befalls you		
مُصِيبَةٌ	الْمَوْتُ	تَحْبِسُونَهُمَا	مِنْ بَعْدِ	الصَّلَاةِ	
calamity	(of) the death	you detain them both	after	the prayer	
فَيَقْسِمَانِ	بِاللَّهِ	إِنْ أَرَبْتُمْ	لَا نَشْتَرِي	بِهِ	
and let them both swear	by Allah	if you doubt (them)	we will not sell	it for	
ثَمَنًا	وَلَوْ كَانَ ذَا قُرْبَىٰ	وَلَا نَكْتُمُ	شَهَادَةَ اللَّهِ		
a price	even if he is a near relative	and we will not conceal	(the) Testimony (of) Allah		
إِنَّا	إِذَا	لَمِنَ الْأَثِمِينَ			
indeed we	then	surely (will be) among the sinners			

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَاخْرَأْ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَٰئِينَ فَيَقْسِمَانِ بِاللَّهِ لَشَهِدْنَا أَحَقُّ مِنْ شَهِدَتِهِمَا وَمَا أَعْتَدْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَنُ بَعْدَ أَيْمَنِهِمْ وَاتَّقُوا اللَّهَ وَاسْمِعُوا لِلَّهِ يُهْدِيَ الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers." 108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious and disobedient).

فَإِنْ	عُثِرَ عَلَىٰ	أَنَّهُمَا اسْتَحَقَّا	إِثْمًا	فَأَخْرَانِ يَقُومَانِ
then if	it is discovered	that the two were guilty	(of) sin	then two others shall stand
مَقَامَهُمَا	مِنَ الَّذِينَ	اسْتَحَقَّ عَلَيْهِمْ	الْأَوْلَىٰ	
(in) their place	from (among) those who	have a lawful right over them	the nearest in kin	
فَيُقْسِمَانِ	بِاللَّهِ	لَشَهِدْنَا	أَحَقُّ	
and let them both swear	by Allah	surely our testimony	(is) truer	
مِنْ شَهَادَتِهِمَا	وَمَا اعْتَدَيْنَا	إِنَّا		
than (the) testimony of the (other) two	and we have not transgressed	indeed we		
إِذَا	لَمِنَ الظَّالِمِينَ	ذَلِكَ	أَدْنَىٰ	أَن يَأْتُوا
then	surely (will be) among the wrongdoers	that	(is) closer	that they give
بِالشَّهَادَةِ	عَلَىٰ وَجْهِهَا	أَوْ يَخَافُوا	أَن تُرَدَّ	أَيْمَنُ
evidence	in its (true) form	or they fear	that will be refuted	(their) oaths
بَعْدَ	أَيْمَنِهِمْ	وَاتَّقُوا اللَّهَ	وَأَسْمِعُوا	وَاللَّهُ
after	their (others) oaths	so fear Allah	and listen	and Allah
لَا يَهْدِي الْقَوْمَ		الْفَاسِقِينَ		
(does) not guide the people		(who are) the transgressors		

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ﴾
 إِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ

الْقُدُسُ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ
طَيْرًا بِإِذْنِي وَتَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ
كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا
إِلَّا سِحْرٌ مُبِينٌ ﴿١٠٩﴾

109. On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." 110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Isā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Ruh-ul-Qudus* [Jibrāil (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the *Taurāt* (Torah) and the *Injil* (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

يَوْمَ		يَجْمَعُ اللَّهُ الرُّسُلَ		فَيَقُولُ	
(on the) Day (when)		Allah will gather the Messengers		and will say	
مَاذَا أُجِبْتُمْ		قَالُوا لَا عِلْمَ		إِنَّا لَنَاقِلُ	
what answer you were given		they said no knowledge		we have	
عَلَّمُ الْغُيُوبِ ﴿١١٠﴾		إِذْ قَالَ اللَّهُ		يَعِيسَى ابْنِ	
(are) All-Knower (of) the hidden things		(remember) when Allah said		O Jesus son	
مَرْيَمَ		عَلَيْكَ		وَعَلَى وَلَدَتِكَ	
(of) Mary		upon you		and upon your mother	
أَذْكُرْ نِعْمَتِي		إِذْ			
remember My Favour		when			

أَيَّدْتُكَ	بِرُوحِ الْقُدُسِ	تُكَلِّمُ النَّاسَ	فِي الْمَهْدِ
I strengthened you	with the Holy Spirit	you speak to the people	in the cradle
وَكَهْلًا	وَإِذَا	عَلَّمْتُكَ	أَلَكْتُبَ
and (in) maturity	and when	I taught you	the Book
وَالْإِنْجِيلَ	وَإِذَا تَخَلَّقُ	مِنَ الطِّينِ	كَهَيْئَةِ
and the Gospel	and when you make	from the clay	like (the) figure
بِإِذْنِي	فَتَنْفُخُ	فِيهَا	فَتَكُونُ طَيْرًا
by My Leave	and you breathe	into it	and it becomes a bird
وَتُبْرِئُ الْأَكْمَهَ	وَالْأَبْرَصَ	بِإِذْنِي	وَإِذَا تَخْرِجُ
and you heal the born blind	and the leper	by My Leave	and when you raise
الْمَوْتَى	بِإِذْنِي	وَإِذَا كَفَفْتُ	بَنِي إِسْرَءِيلَ عَنْكَ
the dead	by My Leave	and when I restrained	(of) Israel (the) Children from you
إِذَا	جِئْتَهُمْ	بِالْبَيِّنَاتِ	فَقَالَ
when	you came to them	with clear proofs	and said
مِنْهُمْ	إِنْ هَذَا	إِلَّا سِحْرٌ	مُّبِينٌ
among them	this (is) not	but a magic	clear

وَإِذَا أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

111. And when I (Allāh) inspired Al-Hawāriyyūn [the disciples of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." 112. (Remember) when Al-Hawāriyyūn (the disciples) said: "O 'Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Īsā (Jesus) said: "Fear Allāh, if you are

indeed believers.” 113. They said: “We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.”

وَإِذْ أَوْحَيْتُ	إِلَى الْحَوَارِيِّينَ	أَنْ آمِنُوا	بِي	وَبِرَسُولِي	قَالُوا
and when I inspired	to the disciples	to believe	in Me	and in My Messenger	they said
ءَامَنَّا	وَأَشْهَدُ	بِأَنَّا	مُسْلِمُونَ	إِذْ قَالَ	الْحَوَارِيُّونَ
we believed	and bear witness	that indeed we	(are) Muslims	when said	the disciples
يَعِيسَى	ابْنُ	مَرْيَمَ	هَلْ يَسْتَطِيعُ رَبُّكَ	أَنْ يُنْزِلَ	عَلَيْنَا
O Jesus	son	(of) Mary	(does) your Lord have power?	to send down	to us
مَائِدَةً	مِّنَ السَّمَاءِ	قَالَ	اتَّقُوا اللَّهَ	إِنْ كُنْتُمْ مُّؤْمِنِينَ	قَالُوا
a table spread	from the heaven	he said	fear Allah	if you are believers	they said
نُرِيدُ	أَنْ نَّأْكُلَ	مِنْهَا	وَتَطْمَئِنَّ قُلُوبُنَا	وَنَعْلَمَ	أَنْ
we wish	that we eat	of it	and our hearts be satisfied	and we know	that
قَدْ صَدَقْتَ	مِنَ الشَّاهِدِينَ	وَنَكُونُ	عَلَيْهَا		
indeed you have told us the truth	among the witnesses	and we be	on that		

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

114. 'Īsā (Jesus), son of Maryam (Mary), said: “O Allāh, our Lord! Send us from the heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers.” 115. Allāh said: “I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamīn (mankind and jinn).”

قَالَ	عِيسَى	ابْنُ	مَرْيَمَ	اللَّهُمَّ	رَبَّنَا	أَنْزِلْ عَلَيْنَا
said	Jesus	son	(of) Mary	O Allah	our Lord	send down upon us

مَايِدَةً	مِّنَ السَّمَاءِ	تَكُونُ لَنَا	عِيدًا	لَّأَوَّلِنَا
a table spread	from the heaven	which will be for us	a festival	for first of us
وَأَخِرِنَا	وَأَيَّةً	مِّنكَ	وَأَرْزُقْنَا	وَأَنْتَ
and last of us	and a sign	from You	and provide us (sustenance)	and You
خَيْرٌ	الرَّازِقِينَ	قَالَ اللَّهُ	إِنِّي	مُنْزِلَهَا
(are the) Best	(of) the sustainers	Allah said	verily I	(will) send it down
عَلَيْكُمْ	فَمَن يَكْفُرْ	بَعْدَ	مِنْكُمْ	فَإِنِّي
to you	but whoever disbelieves	after (that)	among you	then verily I
أَعَذِّبُهُ	عَذَابًا	لَّا أَعَذِّبُهُ	أَحَدًا	مِّنَ الْعَالَمِينَ
will punish him	(with) a torment	I have not punished	anyone	of the worlds

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَْلَمُ الْغُيُوبِ ﴿١١٦﴾

116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā (Jesus), son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

وَإِذْ قَالَ اللَّهُ	يَعْيسَى ابْنَ مَرْيَمَ	ءَأَنْتَ قُلْتَ	لِلنَّاسِ
and (remember) when Allah said	O Jesus son	(did) you say?	to the people
اتَّخِذُونِي وَأُمِّيَ	إِلَهَيْنِ	مِن دُونِ اللَّهِ	قَالَ سُبْحَنَكَ
take me	(as) two gods	besides Allah	he will say Glory be to You
مَا يَكُونُ لِي	أَنْ أَقُولَ	مَا لَيْسَ لِي بِحَقِّ	إِنْ كُنْتُ قُلْتُهُ
it was not	for me	that I say	said it
لِي	أَنْ أَقُولَ	مَا لَيْسَ لِي بِحَقِّ	إِنْ كُنْتُ قُلْتُهُ
for me	that I say	I had not	if I had

فَقَدْ عَلِمْتَهُ	تَعْلَمُ مَا	فِي نَفْسِي	وَلَا أَعْلَمُ
then surely You would have known it	You know what	(is) in my soul	and I (do) not know
مَا فِي	نَفْسِكَ	إِنَّكَ	أَنْتَ
what (is) in	Your Soul	indeed [You]	You
		عَلَّمَ الْغُيُوبِ	(are) All-Knower (of) the hidden things

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۖ إِنَّ تَعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

117. "Never did I say to them aught except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise."

مَا قُلْتُ	هُمْ	إِلَّا مَا	أَمَرْتَنِي	بِهِ	أَنْ أَعْبُدُوا اللَّهَ
I (did) not say	to them	except what	You commanded me	[of it]	that you worship Allah
رَبِّي	وَرَبَّكُمْ	وَكُنْتُ	عَلَيْهِمْ	شَهِيدًا	مَا دُمْتُ
my Lord	and your Lord	and I was	over them	a witness	till I remained
فَلَمَّا	تَوَفَّيْتَنِي	كُنْتَ	أَنْتَ	الرَّقِيبَ	عَلَيْهِمْ
but when	You recalled me	You were	[You]	the Watcher	over them
وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ
and You	and You	and You	and You	and You	and You
عَبَادُكَ	فَإِنَّهُمْ	إِنْ تَعَذِّبَهُمْ	شَهِيدٌ	عَلَيْهِمْ	فَإِنَّهُمْ
(are) Your slaves	then verily they	if You punish them	(are) a Witness	thing	over every
وَأِنْ تَغْفِرَ لَهُمْ	فَإِنَّكَ	أَنْتَ الْعَزِيزُ	الْحَكِيمُ		
and if You forgive	then verily You	[You] (are) the All-Mighty	the All-Wise		

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

119. Allāh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

قَالَ اللَّهُ	هَذَا	يَوْمٌ	يَنْفَعُ الصَّادِقِينَ	صَدَقْتُهُمْ	لَهُمْ
Allah said	this	Day	the truthful shall profit	(from) their truth	for them
جَنَّاتٌ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ فِيهَا	أَبَدًا	
(are) Gardens	flowing under them	the rivers	they (will) abide in it	forever	
رَضِيَ اللَّهُ عَنْهُمْ	وَرَضُوا	عَنْهُ	ذَلِكَ	الْفَوْزُ	
Allah is pleased with them	and they are pleased	with Him	that	(is) the success	
الْعَظِيمُ	لِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	
great	for Allah (is the) dominion	(of) the heavens	and the earth	and what	
فِيهِنَّ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	
(is) in them	and He	over every	thing	(is) All-Powerful	

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَاتَانِ فِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

Sūrah Al-An'ām (The Cattle) 6

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allāh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an *Ayah* (sign) comes to them from the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالْأَرْضَ		خَلَقَ السَّمَوَاتِ		الْحَمْدُ لِلَّهِ	
and the earth		created the heavens		Who all the praise (be) to Allah	
بِرَبِّهِمْ		ثُمَّ الَّذِينَ كَفَرُوا		وَجَعَلَ الظُّلُمَاتِ	
in their Lord		yet those who disbelieved		and the light and made the darknesses	
ثُمَّ قَضَىٰ أَجَلًا		مِّن طِينٍ		يَعْدِلُونَ ﴿١﴾	
then decreed a term		from clay created you		Who He (it is) they hold (others) as equal	
فِي السَّمَوَاتِ		وَهُوَ اللَّهُ		ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾	
in the heavens		and He (is) Allah		yet you doubt with Him	
وَيَعْلَمُ		وَجَهْرَكُمْ		يَعْلَمُ سِرَّكُمْ	
and He knows		and your open (deeds)		He knows your secret	
رَبِّهِمْ		مِّنْ آيَةٍ		وَمَا تَأْتِيهِمْ	
(of) their Lord		from (the) Signs a sign		and never comes to them	
مُعْرِضِينَ ﴿٣﴾		عَنْهَا		إِلَّا كَانُوا	
turning away		from it		but they are	

فَقَدْ كَذَبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَتُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَى مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٧﴾

5. Indeed, they rejected the truth (the Qur'ān and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

فَقَدْ كَذَبُوا	بِالْحَقِّ	لَمَّا	جَاءَهُمْ
then indeed they rejected	the truth	when	it came to them
فَسَوْفَ يَأْتِيهِمْ	أَنْبَتُ مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٦﴾	
but soon will come to them	(the) news	(of) that they used to	mock at it
أَلَمْ يَرَوْا	كَمْ أَهْلَكْنَا	مِنْ قَبْلِهِمْ	مِنْ قَرْنٍ
(did) not they see?	how many We destroyed	before them	a generation
مَكَّنَّاهُمْ	فِي الْأَرْضِ	مَا لَمْ نُمْكِنْ	لَكُمْ
We had established them	in the earth	such as We have not established	[for] you
وَأَرْسَلْنَا السَّمَاءَ	عَلَيْهِمْ	مِدْرَارًا	وَجَعَلْنَا الْأَنْهَارَ
and We sent (rain from) the sky	on them	abundantly	and We made the rivers
تَجْرَى مِنْ تَحْتِهِمْ	فَأَهْلَكْنَاهُمْ	بِذُنُوبِهِمْ	وَأَنْشَأْنَا
flow under them	then We destroyed them	for their sins	and We raised (created)
مِنْ بَعْدِهِمْ	قَرْنًا	آخَرِينَ ﴿٧﴾	
after them	generations	other	

وَلَوْ نَزَّلْنَاهُ عَلَىٰ كُلِّ كَنْبَأٍ فِي قُرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٨﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلِيْسُونَ ﴿٩﴾ وَلَقَدْ أَسْنَهَزَيْ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

7. And even if We had sent down to you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad ﷺ). 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

وَلَوْ أَنزَلْنَا		عَلَيْكَ	كِتَابًا	فِي قِرْطَاسٍ	فَلَمَّسُوهُ
and if We had sent down		to you	a Book	(written) on paper	and they would have touched it
بِأَيْدِيهِمْ		لَقَالَ		الَّذِينَ كَفَرُوا	إِنْ هَذَا
with their hands		surely would have said		those who disbelieved	this (is) not
إِلَّا سِحْرٌ	مُّبِينٌ ﴿٧﴾	وَقَالُوا	لَوْلَا أُنزِلَ	عَلَيْهِ	مَلَكٌ
but a magic	manifest	and they said	why has not been sent down	to him	an angel
وَلَوْ أَنزَلْنَا مَلَكًا		لَقُضِيَ الْأَمْرُ		ثُمَّ	
and had We sent down an angel		surely the matter would have been decided		then	
لَا يُنْظَرُونَ ﴿٨﴾		وَلَوْ جَعَلْنَاهُ		مَلَكًا	
no respite would be granted to them		and had We appointed him		an angel	
لَجَعَلْنَاهُ		رَجُلًا	وَلَلْبَسْنَا		
indeed We would have made him		a man	and We would have certainly caused confusion		
عَلَيْهِمْ	مَا يَلِيْسُونَ ﴿٩﴾	وَلَقَدْ أَسْنَهَزَيْ		بِرُسُلٍ	
to them	(in) what they are (already) confused	and indeed were mocked		Messengers	

مِّن قَبْلِكَ	فَحَاقَ	بِالَّذِينَ سَخِرُوا مِنْهُمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿١١﴾
before you	but surrounded	of them those who scoffed	what they used to	mock at [it]

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾ قُلْ لِّمَن مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُنَّ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

11. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those who rejected truth." 12. Say (O Muhammad ﷺ): "To whom belongs all that is in the heavens and the earth?" Say: "To Allāh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allāh as being the only *Ilāh* (God), and Muhammad ﷺ as being one of His Messengers, and in Resurrection]. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

قُلْ	سِيرُوا فِي الْأَرْضِ	ثُمَّ أَنْظِرُوا	كَيْفَ كَانَتْ	عَاقِبَةُ	الْمُكَذِّبِينَ ﴿١١﴾
say	travel in the land	and see	how was	(the) end	(of) the rejectors
قُلْ لِّمَن	مَا	فِي السَّمَوَاتِ	وَالْأَرْضِ	قُلْ لِلَّهِ	
say to whom (belongs)	what	(is) in the heavens	and the earth	say to Allah	
كُنَّ عَلَى نَفْسِهِ	الرَّحْمَةُ	لِيَجْمَعَنَّكُمْ			
He has prescribed for Himself	the Mercy	indeed He will gather you together			
إِلَى يَوْمِ	الْقِيَمَةِ	لَا رَيْبَ	فِيهِ	الَّذِينَ خَسِرُوا	
on (the) Day	(of) Resurrection	(there is) no doubt	in it	those who have ruined (destroyed)	
أَنْفُسَهُمْ	فَهُمْ	لَا يُؤْمِنُونَ ﴿١٢﴾	وَلَهُ	مَا	
themselves	then they	will not believe	and to Him (belongs)	that	
سَكَنَ فِي اللَّيْلِ	وَالنَّهَارِ	وَهُوَ السَّمِيعُ	الْعَلِيمُ ﴿١٣﴾		
existed in the night	and the day	and He (is) All-Hearing	All-Knowing		

قُلْ أَغَيْرَ اللَّهِ اتَّخِذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَن يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

14. Say (O Muhammad ﷺ): "Shall I take as a *Wali* (Helper, Protector, Lord or God) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims)." And be not you (O Muhammad ﷺ) of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh). 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day." 16. Who is averted from (such a torment) on that Day, (Allāh) has surely, been Merciful to him. And that would be the obvious success.

قُلْ	أَغَيْرَ اللَّهِ	اتَّخِذُ وَلِيًّا	فَاطِرَ
say	(should) other than Allah?	I take (as) a guardian	(the) Creator
السَّمَوَاتِ	وَالْأَرْضِ	وَهُوَ يُطْعِمُهُ	وَلَا يُطْعَمُ
(of) the heavens	and the earth	and (it is) He Who feeds	and He is not fed
قُلْ	إِنِّي أُمِرْتُ	أَنْ أَكُونَ أَوَّلَ	مَنْ أَسْلَمَ
say	verily I have been commanded	that I should be (the) first	who submitted (to Allah)
وَلَا تَكُونَنَّ	مِنَ الْمُشْرِكِينَ ﴿١٤﴾	قُلْ	إِنِّي أَخَافُ
and you should not be	of (among) the polytheists	say	surely I fear
إِنْ عَصَيْتُ رَبِّي	عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿١٥﴾
if I disobeyed my Lord	(the) torment	(of) a Day	Mighty (Awful)
مَنْ يُصْرِفْ عَنْهُ	يَوْمَئِذٍ	فَقَدْ رَحِمَهُ ۚ	وَذَلِكَ
from it	who is averted	then surely He had mercy on him	and that
الْمُبِينُ ﴿١٦﴾	الْفَوْزُ	قُلْ	أَكْبَرُ شَهَادَةً قُلْ اللَّهُ
manifest	(is) the success	say	that Day

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ

شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, the Well-Acquainted (with all things). 19. Say (O Muhammad ﷺ): "What thing is the most great as witness?" Say: "Allāh (the Most Great!) is Witness between me and you; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allāh there are other *alihā* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allāh) is the only one *Ilāh* (God). And truly, I am innocent of what you join in worship with Him."

وَأِنْ يَمَسَّكَ اللَّهُ	بِضُرٍّ	فَلَا كَاشِفَ	لَهُ ۖ	إِلَّا هُوَ
and if Allah touches you	with affliction	then none can relieve	it	but He
وَأِنْ يَمَسَّكَ	بِخَيْرٍ	فَهُوَ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ ﴿١٧﴾
and if He touches you	with good	then He	over every thing	(is) All-Powerful
وَهُوَ الْقَاهِرُ	فَوْقَ	عِبَادِهِ ۚ	وَهُوَ الْحَكِيمُ	الْخَبِيرُ ﴿١٨﴾
and He (is) the Omnipotent	over	His slaves	and He (is) All-Wise	All-Aware
أَيُّ شَيْءٍ أَكْبَرُ	شَهَدَةٍ	قُلِ اللَّهُ	شَهِيدٌ بَيْنِي	
(is) greatest thing what	(in) evidence	say Allah	(is) a Witness between me	
وَبَيْنَكُمْ	وَأُوحِيَ	إِلَيَّ	هَذَا الْقُرْآنُ	لِأُنذِرَكُمْ
and between you	and has been revealed	to me	Qur'an this	that I may warn you
يَهُ ۥ	وَمَنْ بَلَغَ	أَئِنَّكُمْ	لَتَشْهَدُونَ	أَنَّ مَعَ اللَّهِ
with it	and whomsoever it may reach	(do) you?	verily bear witness	that with Allah
إِلَهَةٌ أُخْرَى قُلْ	لَا أَشْهَدُ	قُلْ إِنَّمَا هُوَ	إِلَهُ	
(there are) gods other	say	I (do) not bear (such) a witness	say only He	(is) God
وَإِنِّي	بَرِيءٌ	مِمَّا تُشْرِكُونَ ﴿١٩﴾		
and indeed I am	exonerated (innocent)	of what you associate (with Him)		One

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

20. Those to whom We have given the Scripture (Jews and Christians) recognize him [i.e. Muhammad ﷺ as a Messenger of Allāh, and they also know that there is no *Ilāh* (God) but Allāh and Islam is Allāh's religion], as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. 21. And who does more aggression and wrong than he who invents a lie against Allāh or rejects His *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the *Zālimūn* (polytheists and wrongdoers) shall never be successful. 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?"

الَّذِينَ	آتَيْنَهُمُ	الْكِتَابَ	يَعْرِفُونَهُ
those whom	We have given [them]	the Scripture	they recognise him
كَمَا يَعْرِفُونَ	أَبْنَاءَهُمْ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ
as they recognise	their sons	(but) those who lost	themselves
ثُمَّ	فَهُمْ	لَا يُؤْمِنُونَ	وَمَنْ
then they	then they	will not believe	and who
مِمَّنِ افْتَرَى	أَظْلَمُ	وَمَنْ	لَا يُؤْمِنُونَ
than (he) who invented	(is) greater wrongdoer	and who	will not believe
لَا يُفْلِحُ	الظَّالِمُونَ	أَوْ كَذَّبَ	بِآيَاتِهِ
the wrongdoers will not attain success	indeed	or rejected	His Signs
ثُمَّ نَقُولُ	جَمِيعًا	نَحْشُرُهُمْ	وَيَوْمَ
then We will say	all	We shall gather them together	and (on the) Day (when)
شُرَكَائِكُمْ	أَيْنَ	لِلَّذِينَ أَشْرَكُوا	
(are) your associates	where	to those who associated others (with Allah)	
	تَزْعُمُونَ	الَّذِينَ كُنْتُمْ	
	assert	whom you used to	

ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلَاءِ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh." 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them. 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

ثُمَّ	لَمْ تَكُنْ فِتْنَتَهُمْ	إِلَّا	أَنْ قَالُوا	وَاللَّهِ	رَبِّنَا
then	will not be their mischief	but	that they said (will say)	by Allah	our Lord
مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾	أَنْظِرْ	كَيْفَ كَذَبُوا	عَلَى أَنْفُسِهِمْ		
we were not polytheists	look	how they have lied	against themselves		
وَضَلَّ عَنْهُمْ	مَا كَانُوا	يَفْتَرُونَ ﴿٢٤﴾	وَمِنْهُمْ		
and have forsaken	what they used to	invent	and among them		
مَنْ يَسْتَمِعُ	إِلَيْكَ	وَجَعَلْنَا	عَلَى قُلُوبِهِمْ	أَكِنَّةً	
(are those) who listen	to you	but We have cast	over their hearts	veils	
وَفِي آذَانِهِمْ	وَقْرًا	وَأِنْ يَرَوْا	أَنْ يَفْقَهُوهُ		
and in their ears	(is) heaviness (deafness)	and if they see	that they could understand it		
كُلِّ آيَةٍ	لَا يُؤْمِنُوا	بِهَا	حَتَّى إِذَا	جَاءُوكَ	
sign	they will not believe	in it	until when	they come to you	
يَقُولُ	الَّذِينَ كَفَرُوا	إِنْ هَذَا	إِلَّا أَسَاطِيرُ	الْأَوَّلِينَ ﴿٢٥﴾	
say	those who disbelieve	this (is) not	but (the) tales	(of) the ancients	

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٦﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيِّنَا نَرُدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾ بَلْ بَدَاهُم مَّا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ وَلَوْ رَدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٦٨﴾

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!" 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَهُمْ يَنْهَوْنَ عَنْهُ	وَيَنْتَوْنَ عَنْهُ	عَنْهُ	وَهُمْ يَنْهَوْنَ عَنْهُ
and they forbid (others)	and they (themselves) keep away	from him	from him
وَأِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ	وَمَا يَشْعُرُونَ ﴿٦٦﴾	وَلَوْ تَرَىٰ	وَأِنْ يُهْلِكُونَ
and they destroy not	and they perceive not	and if you (could) see	but their ownelves
إِذْ وَقَفُوا عَلَى النَّارِ	فَقَالُوا	يَلَيِّنَا نَرُدُّ	وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا
when they were held	by the Fire	would that we were sent back	then they said
وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا	وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾	بَلْ بَدَاهُمْ مَّا كَانُوا يَخْفَوْنَ	وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا
then we will not deny	(of) our Lord	and we would be	(the) Signs
لِمَا نُهُوا عَنْهُ	وَأِنَّهُمْ لَكَاذِبُونَ ﴿٦٨﴾	وَلَوْ رَدُّوا لَعَادُوا	يُخْفَوْنَ مِنْ قَبْلُ
to what they were forbidden	and indeed they	and if they were sent back	conceal before
وَلَوْ رَدُّوا لَعَادُوا	وَأِنَّهُمْ لَكَاذِبُونَ ﴿٦٨﴾	وَلَوْ رَدُّوا	وَلَوْ رَدُّوا
and if they were sent back	and indeed they	and if they were sent back	and if they were sent back
وَلَوْ رَدُّوا	وَلَوْ رَدُّوا	وَلَوْ رَدُّوا	وَلَوْ رَدُّوا
وَلَوْ رَدُّوا	وَلَوْ رَدُّوا	وَلَوْ رَدُّوا	وَلَوْ رَدُّوا

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٦٩﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ

أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٩﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣٠﴾

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)." 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." 31. They indeed are losers who denied their Meeting with Allāh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَقَالُوا	إِن هِيَ	إِلَّا حَيَاتُنَا	الدُّنْيَا	وَمَا نَحْنُ
and they said	this (is) not	but our life	(of) the world	and not we
بِمَبْعُوثِينَ ﴿٣١﴾	وَلَوْ تَرَىٰ	إِذْ وَقَفُوا	عَلَىٰ رَبِّهِمْ	
(will be) resurrected	and if you (could) see	when they were stood	before their Lord	
قَالَ	أَلَيْسَ هَذَا	بِالْحَقِّ	قَالُوا بَلَىٰ	وَرَبِّنَا
He said	is not this?	the truth	they said yes	by our Lord
قَالَ	أَلَيْسَ هَذَا	بِالْحَقِّ	قَالُوا بَلَىٰ	وَرَبِّنَا
He said	is not this?	the truth	they said yes	by our Lord
فَذُوقُوا الْعَذَابَ	بِمَا كُنْتُمْ	تَكْفُرُونَ ﴿٣٠﴾	قَدْ خَسِرَ	
then taste the torment	for what you used to	disbelieve	indeed suffered loss	
الَّذِينَ كَذَّبُوا	بِلِقَاءِ اللَّهِ	حَتَّىٰ إِذَا	جَاءَتْهُمْ	
those who denied	(their) Meeting (with) Allāh	until when	came to them	
السَّاعَةُ	بَغْتَةً	قَالُوا يَحْسِرُنَا	عَلَىٰ مَا فَرَطْنَا	فِيهَا
the Hour	suddenly	they said alas for us	over what we neglected	[in] it
وَهُمْ	يَحْمِلُونَ أَوْزَارَهُمْ	عَلَىٰ ظُهُورِهِمْ	أَلَا سَاءَ	مَا يَزِرُونَ ﴿٣١﴾
and they	will bear their burdens	on their backs	[beware] how evil is	what they bear

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُ لِيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَآوَدُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَإِ الْمُرْسَلِينَ ﴿٣٤﴾

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqūn* (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'ān) of Allāh that the *Zālimūn* (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you).

وَمَا الْحَيَوةُ	الدُّنْيَا	إِلَّا لَعِبٌ	وَلَهْوٌ
and nothing (is) the life	(of) the world	but a play	and a pastime (amusement)
وَلِلْآخِرَةِ	خَيْرٌ	لِّلَّذِينَ يَتَّقُونَ	قَدْ نَعْلَمُ إِنَّهُ
and indeed the abode	(of) the Hereafter	(is) better	for those who fear (Allah)
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾	لِيَحْزُنُكَ	لَكِنَّ الظَّالِمِينَ	يَجْحَدُونَ ﴿٣٣﴾
(will) you not then understand?	surely grieves you	that it	indeed We know
الَّذِي يَقُولُونَ	فَإِنَّهُمْ	لَا يُكَذِّبُونَكَ	وَلَكِنَّ الظَّالِمِينَ
what they say	and verily they	reject you not	[and] but the wrongdoers
بِآيَاتِ اللَّهِ	يَجْحَدُونَ ﴿٣٣﴾	وَلَقَدْ كَذَّبَتْ رُسُلٌ	
[in] (the) Verses (of) Allah	they reject (deny)	and indeed Messengers were rejected	
مِّن قَبْلِكَ	فَصَبَرُوا	عَلَىٰ	وَأُوذُوا
before you	but they were patient	over	and they were hurt
حَتَّىٰ أَنَّهُمْ	نَصَرْنَا	وَلَا مَبْدَلَ	لِكَلِمَاتِ اللَّهِ
till reached them	Our Help	and (there is) none who can alter	(the) Words (of) Allah

وَلَقَدْ جَاءَكَ	مِنْ نَّبَأٍ	الْمُرْسَلِينَ ﴿٣٥﴾
and surely has come to you	(the) news	(of) the Messengers

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْتَطْعَتَ أَنْ تَبْنِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

35. If their aversion (from you, O Muhammad ﷺ, and from that with which you have been sent) is hard for you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allāh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jāhilūn* (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense). 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh is certainly Able to send down a sign, but most of them know not."

وَأِنْ كَانَ	كَبُرَ عَلَيْكَ	إِعْرَاضُهُمْ	فَإِنْ أُسْتَطْعَتَ	أَنْ تَبْنِيَ نَفَقًا
and if is	hard on you	their aversion	then if you were able	to seek a tunnel
فِي الْأَرْضِ	أَوْ سُلَّمًا	فِي السَّمَاءِ	فَتَأْتِيَهُمْ	بِآيَةٍ
in the ground	or a ladder	to the sky	so that you bring them	a sign
وَلَوْ شَاءَ اللَّهُ	لَجَمَعَهُمْ	عَلَى الْهُدَى		
and had Allah willed	surely He would have gathered them	on the guidance		
فَلَا تَكُونَنَّ	مِنَ الْجَاهِلِينَ ﴿٣٥﴾	إِنَّمَا يَسْتَجِيبُ	الَّذِينَ يَسْمَعُونَ	وَالْمَوْتَى
so be not you	from the ignorant	only respond	those who listen	and the dead
يَبْعَثُهُمُ اللَّهُ	ثُمَّ	إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾	وَقَالُوا	
Allah will raise them	then	to Him they will be returned	and they said	

لَوْلَا نَزَّلَ	عَلَيْهِ	ءَايَةً	مِّن رَّبِّهِ	قُلْ إِنَّا لِلَّهِ
why has not been sent down	to him	a sign	from his Lord	say indeed Allah
قَادِرٌ عَلَىٰ	أَن يُنَزِّلَ ءَايَةً	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ	
has Power over	that He sends down a sign	[and] but most of them	know not	

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered. 39. Those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allāh sends astray whom He wills and He guides on a Straight Path whom He wills. 40. Say (O Muhammad ﷺ): "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"

وَمَا	مِنْ دَابَّةٍ	فِي الْأَرْضِ	وَلَا طَيْرٍ	
and (there is) not	[of] an animal	on the earth	and not a bird	
يَطِيرُ بِجَنَاحَيْهِ	إِلَّا أُمَمٌ	أَمْثَالُكُمْ	مَا فَرَّطْنَا	
that flies with its two wings	but (are) communities	like you	We (did) not neglect	
فِي الْكِتَابِ	ثُمَّ	إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾		
in the Book	[of] anything	then	to their Lord they shall be gathered	
وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا	صُمٌّ	وَبُكْمٌ	فِي الظُّلُمَاتِ
and those who rejected	Our Signs	(are) deaf	and dumb	in the darkness
مَنْ يَشَاءُ اللَّهُ	يُضِلُّهُ	وَمَنْ يَشَاءُ	يُجْعَلْهُ	
whom Allah wills	He lets him go astray	and whom He wills	sets him	

عَلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٣٨﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَتَاكُمْ
on the Path	Straight	say	(have) you seen?	if comes to you
عَذَابُ اللَّهِ	أَوْ أَتَاكُمْ	السَّاعَةُ		
(the) torment (of) Allah	or came to you	the (last) Hour		
أَغَيْرَ اللَّهِ تَدْعُونَ ﴿٣٩﴾		إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾		
(do) you call other than Allah?		if you are truthful		

بَلْ إِلَآهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! 42. Verily, We sent (Messengers) to many nations before you (O Muhammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). 43. When Our torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitān* (Satan) made fair-seeming to them that which they used to do.

بَلْ إِلَآهُ تَدْعُونَ	فَيَكْشِفُ	مَا تَدْعُونَ		
nay (to) Him Alone you call	and He removes	(the distress) that you had called (upon Him)		
إِلَيْهِ	إِنْ شَاءَ	وَتَنْسَوْنَ	مَا تُشْرِكُونَ ﴿٤١﴾	
for which	if He willed	and you forget	whatever you had associated (with Allah)	
وَلَقَدْ أَرْسَلْنَا	إِلَى أُمَمٍ	مِّن قَبْلِكَ	فَآخَذْنَاهُمْ	
and verily We sent (Messengers)	to nations	before you	and We seized them	
بِالْبَأْسَاءِ	وَالضَّرَّاءِ	لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾	فَلَوْلَا	
with misfortune	and hardship	so that they may humble themselves	then why not	
إِذْ	جَاءَهُمْ	بَأْسُنَا	تَضَرَّعُوا	
when	came to them	Our disaster (torment)	they humbled themselves	

لَهُمْ	وَزَيْنَ	وَلَكِنْ قَسَتْ قُلُوبُهُمْ
to them	and made fair-seeming	[and] but their hearts became hardened
	يَعْمَلُونَ ﴿٤٣﴾	الشَّيْطَانُ
do	what they used to	Satan

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقُطِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذَفُونَ ﴿٤٦﴾

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. 45. So the root of the people who did wrong was cut off. And all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn, and all that exists). 46. Say (to the disbelievers): "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, who is there – an *ilāh* (a god) other than Allāh who could restore them to you?" See how variously We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

فَلَمَّا نَسُوا	مَا ذُكِّرُوا	بِهِ	فَتَحْنَا عَلَيْهِمْ
so when they forgot	what they had been reminded	therewith	We opened to them
أَبْوَابَ	كُلِّ شَيْءٍ	حَتَّى إِذَا فَرِحُوا	بِمَا أُوتُوا
(the) gates	(of) every thing	until when they rejoice	in what they had been granted
أَخَذْنَاهُمْ	بَغْتَةً	فَإِذَا هُمْ	مُبْلِسُونَ ﴿٤٤﴾
We seized them	suddenly	and then they	(were) plunged in despair
فَقُطِعَ دَائِرُ	الْقَوْمِ	الَّذِينَ ظَلَمُوا	وَالْحَمْدُ
so was cut off (the) last remnant	(of) the people	who did wrong	and all praise

لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿١٥﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَخَذَ اللَّهُ
(be) to Allah	(the) Lord (of) the worlds	say	(have) you seen?	if Allah took away
سَمْعَكُمْ	وَأَبْصَرَكُمْ	وَحَمَّ	عَلَى قُلُوبِكُمْ	مَنْ
your hearing	and your sight	and sealed	up your hearts	who (is there)
إِلَهُ	غَيْرُ اللَّهِ	يَأْتِيكُمْ	بِهِ	أَنْظُرْ
god	other than Allah	who could restore to you	these	see
كَيْفَ نَصَرَفْ				
أَلَايَتِ				
ثُمَّ هُمْ يَصْدِفُونَ ﴿١٦﴾				
yet they turn away				
the signs				
how variously We present				

قُلْ أَرَأَيْتَكُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿١٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ أَمِنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿١٩﴾

47. Say: "Tell me, if the punishment of Allāh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zālimūn* (polytheists and wrongdoing) people?" 48. And We send not the Messengers but as givers of glad tidings and as warners. So, whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad ﷺ).

قُلْ	أَرَأَيْتَكُمْ	إِنْ أَنْتُمْ	عَذَابُ اللَّهِ	بَغْتَةً
say	(have) you seen?	if came to you	(the) torment (of) Allah	suddenly
أَوْ جَهْرَةً	هَلْ يُهْلَكُ	إِلَّا الْقَوْمُ	الظَّالِمُونَ ﴿١٧﴾	
or openly	(shall any) be destroyed?	except the people	wrongdoers	
وَمَا نُرْسِلُ الْمُرْسَلِينَ	إِلَّا مُبَشِّرِينَ	وَمُنذِرِينَ		
and We send not the Messengers	but (as) bearers of glad tidings	and warners		
فَمَنْ أَمِنَ	وَأَصْلَحَ	فَلَا خَوْفٌ	عَلَيْهِمْ	
so who believed	and mended (his life)	then (shall be) no fear	upon them	

وَلَا هُمْ يَحْزَنُونَ ﴿٥٨﴾	وَالَّذِينَ كَذَبُوا	بَيَّاتِنَا	يَمَسُّهُمْ
nor they shall grieve	but those who rejected	Our Signs	shall touch them
الْعَذَابِ	بِمَا كَانُوا	يَفْسُقُونَ ﴿٥٩﴾	
the torment	for what they used to	transgress	

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٩﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥٩﴾

50. Say (O Muhammad ﷺ): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" 51. And warn therewith (the Qur'ān) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allāh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ	قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ
nor I know the Unseen	(the) treasures (of) Allah	I have	to you	I (do) not say	say	nor I know the Unseen	(the) treasures (of) Allah
وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ	إِنِّي مَلَكٌ	إِنِّي مَلَكٌ	إِنِّي مَلَكٌ	إِنِّي مَلَكٌ	إِنِّي مَلَكٌ	إِنِّي مَلَكٌ	إِنِّي مَلَكٌ
to me	but what is revealed	I follow not	an angel	that I am	to you	nor I say	nor I say
قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٩﴾ وَأَنْذِرْ بِهِ	قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٩﴾ وَأَنْذِرْ بِهِ	قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٩﴾ وَأَنْذِرْ بِهِ	قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٩﴾ وَأَنْذِرْ بِهِ	قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٩﴾ وَأَنْذِرْ بِهِ	قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٩﴾ وَأَنْذِرْ بِهِ	قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٩﴾ وَأَنْذِرْ بِهِ	قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٩﴾ وَأَنْذِرْ بِهِ
and warn	(will) you not then reflect?	and the seeing	(can) be equal the blind?	say	say	say	say
لَيْسَ لَهُمْ	إِلَىٰ رَبِّهِمْ	أَنْ يُحْشَرُوا	أَنْ يُحْشَرُوا	أَنْ يُحْشَرُوا	أَنْ يُحْشَرُوا	أَنْ يُحْشَرُوا	أَنْ يُحْشَرُوا
will not be for them	to their Lord	that they shall be gathered	those who fear	with it	with it	with it	with it
لَعَلَّهُمْ يَتَّقُونَ ﴿٥٩﴾	لَعَلَّهُمْ يَتَّقُونَ ﴿٥٩﴾	لَعَلَّهُمْ يَتَّقُونَ ﴿٥٩﴾	لَعَلَّهُمْ يَتَّقُونَ ﴿٥٩﴾	لَعَلَّهُمْ يَتَّقُونَ ﴿٥٩﴾	لَعَلَّهُمْ يَتَّقُونَ ﴿٥٩﴾	لَعَلَّهُمْ يَتَّقُونَ ﴿٥٩﴾	لَعَلَّهُمْ يَتَّقُونَ ﴿٥٩﴾
so that they may fear (Allah)	nor an intercessor	a protector	besides Him	besides Him	besides Him	besides Him	besides Him

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ
 مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾
 وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ
 بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are not accountable for them in anything, and they are not accountable for you in anything, that you may turn them away, and thus become of the *Zālimūn* (unjust). 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allāh has favoured from amongst us?" Does not Allāh know best those who are grateful?

وَلَا تَطْرُدِ الَّذِينَ	يَدْعُونَ رَبَّهُمْ	بِالْغَدَاةِ	وَالْعَشِيِّ
and turn not away those who	invoke their Lord	in the morning	and the evening
يُرِيدُونَ وَجْهَهُ ۖ	مَا	عَلَيْكَ	مِنْ حِسَابِهِمْ
seeking His Face	(there is) not	on you	from their account
وَمَا	مِنْ حِسَابِكَ	عَلَيْهِمْ	مِنْ شَيْءٍ
and (there is) not	from your account	on them	anything
فَتَطْرُدَهُمْ	فَتَنَّا بَعْضَهُمْ	وَكَذَلِكَ	مِنْ الظَّالِمِينَ ﴿٥٢﴾
that you may turn them away	We tried some of them	and thus	of the wrongdoers
بَعْضٍ	لِيَقُولُوا	أَهَؤُلَاءِ مَنَّ اللَّهُ	
with others	that they (should) say	(are) these the ones Allah has favoured?	
عَلَيْهِمْ	مَنْ بَيْنَنَا ۖ	أَلَيْسَ	اللَّهُ بِأَعْلَمَ
upon them	from amongst us	(does) not?	Allah knows best
		بِالشَّاكِرِينَ ﴿٥٣﴾	
		the thankful ones	

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِعَايَتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ
 الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ

رَحِيمٌ ﴿٥١﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبَدَ
الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْبِئُكُمْ بِأَهْوَاءِكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ
الْمُهْتَدِينَ ﴿٥٣﴾

54. When those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: “*Salāmun ‘Alaikum*” (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allāh), then surely, He is Oft-Forgiving, Most Merciful. 55. And thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimūn* (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad ﷺ): “I have been forbidden to worship those whom you invoke (worship) besides Allāh.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”

وإِذَا	جَاءَكَ	الَّذِينَ يُؤْمِنُونَ	بِعَايِنَتْنَا	فَقُلْ سَلَامٌ	عَلَيْكُمْ
and when	come to you	those who believe	in Our Signs	then say peace	(be) upon you
كُتِبَ رَبُّكُمْ	عَلَى نَفْسِهِ	الرَّحْمَةُ	أَنَّهُ	مَنْ عَمِلَ	
your Lord has made incumbent	upon Himself	the Mercy	that [he]	(anyone) who does	
مِنْكُمْ سَوْءًا	بِجَهْلَةٍ	ثُمَّ تَابَ	مِنْ بَعْدِهِ	وَأَصْلَحَ	
evil of you	in ignorance	then repents	after that	and mends (his ways)	
فَإِنَّهُ غَفُورٌ	رَحِيمٌ ﴿٥١﴾	وَكَذَلِكَ	نُفَصِّلُ الْآيَاتِ		
then surely He (is) All-Forgiving	Most Merciful	and thus	We explain in detail the Signs		
وَلَتَسْتَبِينَ سَبِيلُ	الْمُجْرِمِينَ ﴿٥٢﴾	قُلْ	إِنِّي نُهَيْتُ	أَنْ أُعْبَدَ	
so that becomes distinct (the) way	(of) the sinners	say	indeed I am forbidden	that I worship	
الَّذِينَ تَدْعُونَ	مِنْ دُونِ اللَّهِ	قُلْ	لَأَنْبِئُكُمْ بِأَهْوَاءِكُمْ		
those whom you call upon	besides (instead of) Allah	say	I will not follow your (vain) desires		
قَدْ ضَلَلْتُ	إِذَا	وَمَا أَنَا	مِنَ الْمُهْتَدِينَ ﴿٥٣﴾		
indeed I would go astray	then	and I (will) not (be)	of the guided		

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

57. Say (O Muhammad ﷺ): "I am on clear proof from my Lord (Islamic Monotheism), but you deny it (the truth that has come to me from Allāh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allāh, He declares the truth, and He is the Best of judges."

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allāh knows best the Zālimūn (polytheists and wrongdoers)."

قُلْ إِنِّي	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّي	وَكَذَّبْتُم بِهِ ۚ	مَا عِندِي
[with] it	but you have rejected	from my Lord	on a clear proof	say indeed I am
مَا عِندِي	مَا تَسْتَعْجِلُونَ	بِهِ ۚ	إِنِ الْحُكْمُ	إِلَّا لِلَّهِ
I (do) not have	that you are demanding hastily	[of it]	the decision (is) not	for Allah but
يَقْضُ الْحَقُّ	وَهُوَ	خَيْرُ	الْفَاصِلِينَ ﴿٥٧﴾	قُلْ لَّوْ أَنَّ عِندِي
He declares the truth	and He	(is the) Best	(of) the judges	[that] I had if say
مَا تَسْتَعْجِلُونَ	بِهِ ۚ	لَفُضِيَ الْأَمْرُ		
what you are demanding hastily	[of it]	surely the matter would have been decided		
بَيْنِي	وَبَيْنَكُمْ	وَاللَّهُ أَعْلَمُ	بِالظَّالِمِينَ ﴿٥٨﴾	
between me	and between you	and Allah knows best	the wrongdoers	

﴿٥٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦٠﴾ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦١﴾

59. And with Him are the keys of the Ghaib (all that is hidden), none knows

them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

وَعِنْدَهُ،	مَفَاتِيحُ	الْغَيْبِ	لَا يَعْلَمُهَا	إِلَّا هُوَ	وَيَعْلَمُ مَا
and He has	(the) keys	(of) the unseen	none knows them	but He	and He knows what
فِي الْبَرِّ	وَالْبَحْرِ	وَمَا تَسْقُطُ	مِنْ وَرَقَةٍ	إِلَّا يَعْلَمُهَا	
(is) in the land	and the sea	and (does) not fall	a leaf	but He knows it	
وَلَا حَبَّةٍ	فِي ظُلُمَاتٍ	الْأَرْضِ	وَلَا رَطْبٍ	وَلَا يَابِسٍ	
and not a grain	in (the) darkness	(of) the earth	nor (anything) wet (fresh)	nor dry	
إِلَّا	فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾	وَهُوَ	الَّذِي	يَتَوَفَّاكُمْ	
but (is written)	in a Book	and (it is) He	Who	recalls you (your souls)	
بِالَّيْلِ	وَيَعْلَمُ مَا	جَرَحْتُمْ بِالنَّهَارِ	ثُمَّ يَبْعَثُكُمْ فِيهِ		
by the night	and He knows what	you did by the day	then He raises you again	in it	
لِيُقِضَ أَجَلٌ	مُّسَمًّى	ثُمَّ	إِلَيْهِ	مَرْجِعُكُمْ	
so that (the) term is fulfilled	appointed	then	unto Him	(will be) your return	
	ثُمَّ يَنْبِئُكُمْ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٦٠﴾		
	then He will inform you	of what you used to	do		

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾ قُلْ مَنْ يَنْجِيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيِّنَ أَنْجَانًا مِّنْ هَٰذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

61. He is the Irresistible (Supreme) over His slaves, and He sends guardians

(angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allāh, their True *Maulā* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad ﷺ): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allāh) only saves us from this (danger), we shall truly, be grateful."

وَهُوَ الْقَاهِرُ	فَوْقَ	عِبَادِهِ	وَيُرْسِلُ	عَلَيْكُمْ	حَفَظَةً
and He (is) the Omnipotent	over	His slaves	and He sends	over you	guardians (angels)
حَتَّىٰ إِذَا	جَاءَ أَحَدَكُمْ	الْمَوْتُ	تَوَفَّتْهُ		
until when	approaches one of you	death	cause him to die (take his soul)		
رُسُلَنَا	وَهُمْ	لَا يُفْرِطُونَ	ثُمَّ رُدُّوا		
Our messengers (angels)	and they	(do) not neglect (their duty)	then they are returned		
إِلَى اللَّهِ	مَوْلَاهُمْ	الْحَقِّ	أَلَا	لَهُ	الْحُكْمُ
to Allah	their Lord	the Just	no doubt	for Him	(is) the judgement
وَهُوَ	أَسْرَعُ	الْحَسِيبِينَ	قُلْ	مَنْ	يُنَجِّيكُمْ
and He	(is the) Swiftest	(of) reckoners	say	who	saves you
الْبَرِّ	وَالْبَحْرِ	تَدْعُونَهُ	تَضَرَّعًا	وَحَفِيَّةً	لِّئِنْ أَنْجَا
(of) the land	and the sea	you call Him	humbly	and secretly	if He saved us
مِنْ هَذِهِ		لَتَكُونَنَّ مِنَ الشَّاكِرِينَ			
from this		surely we shall be among the thankful			

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿٦٢﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٣﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٤﴾

64. Say (O Muhammad ﷺ): "Allāh rescues you from this and from all (other)

distresses, and yet you worship others besides Allāh.” 65. Say: “He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.” See how variously We explain the *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand. 66. But your people (O Muhammad ﷺ) have denied it (the Qur’ān) though it is the truth. Say: “I am not a *Wakīl* (guardian) over you.”

قُلْ	اللَّهُ يَنْجِيكُمْ	مِنْهَا	وَمِنْ كُلِّ	كَرْبٍ
say	Allah saves you	from this	and from every	distress
ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٥﴾	قُلْ هُوَ الْقَادِرُ	عَلَىٰ	أَنْ يَبْعَثَ	
yet you associate partners (with Allah)	say He (is) the Powerful	on	that He sends	
عَلَيْكُمْ	عَذَابًا	مِّنْ فَوْقِكُمْ	أَوْ	مِنْ تَحْتِ
upon you	torment	from above you	or	from beneath
أَوْ يَلْبِسَكُمْ	شَيْعًا	وَيَذِيقُ بَعْضَكُمْ	بَأْسَ	
or confounds you with	mutual party discord	and lets taste some of you	(the) violence	
بَعْضُ	أَنْظُرْ	كَيْفَ نَصْرَفُ	الْآيَاتِ	لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٦﴾
(of) others	see	how variously We explain	the Signs	so that they may understand
وَكَذَّبَ	بِهِ	قَوْمَكَ	وَهُوَ	الْحَقُّ
and have denied	it	your people	and it	(is) the truth
	لَسْتُ عَلَيْكُمْ	بِوَكِيلٍ ﴿٦٧﴾		
	I am not over you	a supervisor		

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيءِ آيِنِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْقُوتُ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَنْقُوتُونَ ﴿٦٩﴾

67. For every news there is a reality and you will come to know. 68. And when

you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if *Shaitān* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zālimūn* (polytheists and wrongdoers). 69. Those who fear Allāh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allāh (and refrain from mocking at the Qur'ān). [The provision of this Verse was abrogated by the Verse 4:140]

لِكُلِّ	نَبَأٍ	مُسْتَقَرٍّ	وَسَوْفَ تَعْلَمُونَ	وَإِذَا رَأَيْتَ
for every	news	(is) a fixed time	and soon you shall know (it)	and when you see
الَّذِينَ يَخُوضُونَ	فِيءَايَاتِنَا	فَاعْرِضْ	عَنْهُمْ	حَتَّى يَخُوضُوا
those who engage	in Our Signs	then turn away	from them	until they engage
فِي حَدِيثٍ	غَيْرِهِ	وَأَمَّا يُنْسِيَنَّكَ	الشَّيْطَانُ	فَلَا تَقْعُدْ
in a talk	other than that	and if causes you to forget	Satan	then you sit not
بَعْدَ	الذِّكْرِ	مَعَ	الظَّالِمِينَ	وَمَا
after	the remembrance	with	wrongdoers	and (there is) not
عَلَى الَّذِينَ	يَنْقُوتَ	مِنْ حِسَابِهِمْ	مِنْ شَيْءٍ	
on those who	fear (Allah)	from their account	[of] anything	
وَلَكِنْ ذِكْرِي		لَعَلَّهُمْ يَنْقُوتَ		
[and] but remembrance		so that they may fear (Allah)		

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the

Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

وَلَهُوَ	لَعِبًا	أَتَّخَذُوا دِينَهُمْ	وَذَرَّ الَّذِينَ
and pastime	(as) a play	took their religion	and leave (alone) those who
بِهِ	وَذَكَرَ	الدُّنْيَا	الْحَيَاةِ
with it	but remind (them)	(of) this world	the life
وَعَرَّتْهُمْ	وَذَكَرَ	بِمَا كَسَبَتْ	أَنْ تُبْسَلَ نَفْسٌ
and beguiled (deceived) them		for what it has earned	lest a soul is caught
مِنْ دُونِ اللَّهِ	لَيْسَ لَهَا	وَلَا شَفِيعٌ	وَلِيٌّ
besides Allah	neither will be for it	nor an intercessor	a protector
كُلِّ	وَأِنْ تَعَدَّلَ	لَا يُؤْخَذُ	مِنْهَا
ransom	and (even) if it offers ransom	it will not be accepted	from it
الَّذِينَ أُبْسِلُوا	أُولَئِكَ	لَهُمْ	بِمَا كَسَبُوا
(are) those who are caught	these	for them	for what they earned
وَعَذَابٌ	مِنْ حَمِيمٍ	شَرَابٌ	أَلِيمٌ
and a torment	of boiling water	(is) a drink	painful
يَكْفُرُونَ	بِمَا كَانُوا		
disbelieve	(because) of what they used to		

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتُنَادِي قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا لِّلْإِسْلَامِ رَبِّ الْعَالَمِينَ ﴿٧١﴾

71. Say (O Muhammad ﷺ): "Shall we invoke others besides Allāh (false deities), that can do us neither good nor can harm us, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? – like one whom the *Shayātīn* (devils) have made to go astray in the land in confusion, his

companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allāh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Ālamīn (mankind, jinn and all that exists);

قُلْ	أَنْدَعُوا	مِنْ دُونِ اللَّهِ مَا	لَا يَنْفَعُنَا	وَلَا يَضُرُّنَا
say	(shall) we invoke?	that besides Allah	neither can benefit us	nor can harm us
وَنُرِدُّ	عَلَى أَعْقَابِنَا	بَعْدَ	إِذْ	هَدَانَا اللَّهُ
and shall we turn back	on our heels	after	when	Allah has guided us
أَسْتَهْوَتْهُ	الشَّيَاطِينُ	فِي الْأَرْضِ	حَيْرَانَ	لَهُ
whom misled	the devils	in the earth	confused	he has
إِلَى الْهُدَى	أَتَيْنَا	قُلْ	إِن يَهْدِيَ اللَّهُ	هُوَ
to the guidance	come to us	say	indeed (the) guidance (of) Allah	it
وَأَمَرْنَا	لِنُسَلِّمَ	لِرَبِّ الْعَالَمِينَ		
and we have been commanded	that we submit	to (the) Lord (of) the worlds		

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

72. And to perform As-Salāt (the prayers), and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered. 73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!" – and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

وَأَنْ أَقِيمُوا الصَّلَاةَ	وَاتَّقُوا اللَّهَ	وَهُوَ	الَّذِي
and that offer the prayer	and fear Him	and He	(is) the One
إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾	وَهُوَ	الَّذِي	خَلَقَ السَّمَوَاتِ
to Whom you shall be gathered	and (it is) He	Who	created the heavens

وَالْأَرْضُ	بِالْحَقِّ	وَيَوْمَ يَقُولُ	كُنْ
and the earth	in truth	and (on the) Day (of Resurrection) He will say	be
فَيَكُونُ	قَوْلُهُ	الْحَقُّ	وَلَهُ
and it shall become	His Word	(is) the truth	and for Him (will be)
يَوْمَ يُنْفَخُ	فِي الصُّورِ	عَلِيمُ الْغَيْبِ	
(on the) Day (when) will be blown	[in] the trumpet	All-Knower (of) the invisible	
وَالشَّهَادَةُ	وَهُوَ الْحَكِيمُ	الْخَبِيرُ	
and the visible	and He (is) the All-Wise	the All-Aware	

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ ءَازَرَ اتَّخِذْ أَصْنَامًا ءَالِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

74. And (remember) when Ibrāhīm (Abraham) said to his father Āzar: "Do you take idols as ālihā (gods)? Verily, I see you and your people in manifest error." 75. Thus did we show Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

وَإِذْ قَالَ	إِبْرَاهِيمُ	لَأَبِيهِ	ءَازَرَ	اتَّخِذْ أَصْنَامًا
and (remember) when said	Abraham	to his father	Azar	(do) you take idols?
ءَالِهَةً	إِنِّي	أَرَاكَ	وَقَوْمَكَ	فِي ضَلَالٍ مُبِينٍ ﴿٧٤﴾
(as) gods	verily I	[I] see you	and your people	in error
إِبْرَاهِيمَ	مَلَكُوتَ	السَّمَوَاتِ	وَالْأَرْضِ	وَلِيَكُونَ
Abraham	(the) kingdom	(of) the heavens	and the earth	and so that he becomes
مِنَ الْمُوقِنِينَ ﴿٧٥﴾	فَلَمَّا	جَنَّ عَلَيْهِ	أَلَيْلُ	رَأَى كَوْكَبًا
of the firm believers	so when	outspread over him	the night	he saw a star
قَالَ هَذَا	رَبِّي	فَلَمَّا أَفَلَ	قَالَ	لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾
he said this	(is) my lord	but when it set	he said	I (do) not love those who set

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allāh). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanīfa* (Islamic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*."

فَلَمَّا رَأَى	الْقَمَرَ	بَازِغًا	قَالَ هَذَا	رَبِّي	فَلَمَّا أَفَلَ
and when he saw	the moon	rising	he said this	(is) my lord	but when it set
قَالَ	لَئِنْ	لَمْ يَهْدِنِي	رَبِّي	لَأَكُونَنَّ	
he said	if	(did) not guide me	my Lord	surely I would have become	
مِنَ الْقَوْمِ	الضَّالِّينَ ﴿٧٧﴾	فَلَمَّا	رَأَى الشَّمْسُ	بَازِغَةً	قَالَ هَذَا
among the people	who go astray	and when	he saw the sun	rising	he said this
رَبِّي	هَذَا	أَكْبَرُ	فَلَمَّا أَفَلَتْ	قَالَ يَقَوْمِ	إِنِّي
(is) my lord	this	(is) the largest	but when it set	he said O my people	verily I am
بَرِيءٌ	مِمَّا تُشْرِكُونَ ﴿٧٨﴾	إِنِّي وَجَّهْتُ	وَجْهِيَ	لِلَّذِي	
free	from what you associate (with Allah)	verily I have turned	my face	to Him Who	
فَطَرَ السَّمَوَاتِ	وَالْأَرْضَ	حَنِيفًا	وَمَا أَنَا	مِنَ الْمُشْرِكِينَ ﴿٧٩﴾	
originated the heavens	and the earth	upright	and I (am) not	of the polytheists	

وَحَاجَّهُ قَوْمُهُ، قَالَ أَتُحِبُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ

أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْهِمْ
سُلْطَانًا فَآيُ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

80. His people disputed with him. He said: "Do you dispute with me concerning Allāh while He has guided me, and I fear not those whom you associate with Him (Allāh) in worship. (Nothing can happen to me) except when my Lord (Allāh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. "And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

وَحَاجَّهُ	قَوْمَهُ	قَالَ	أَتُحْجُّونِي	فِي اللَّهِ
and disputed with him	his people	he said	(do) you dispute with me?	about Allah
وَقَدْ هَدَانِي	وَلَا أَخَافُ	مَا تُشْرِكُونَ	بِهِ	
while certainly He has guided me	and I (do) not fear	what you associate	with Him	
إِلَّا	أَنْ يَشَاءَ رَبِّي	شَيْئًا	وَسِعَ رَبِّي	كُلَّ شَيْءٍ
except	that my Lord wills	anything	my Lord comprehends	every thing
عِلْمًا	أَفَلَا تَتَذَكَّرُونَ	وَكَيْفَ أَخَافُ		
(in His) Knowledge	(will) you not then remember?	and how I should fear		
مَا أَشْرَكْتُمْ	وَلَا تَخَافُونَ	أَنْتُمْ أَشْرَكْتُمْ	بِاللَّهِ	
what you associate (with Allah)	and you fear not	that you associate	with Allah	
مَا لَمْ يُنَزَّلْ	عَلَيْكُمْ	سُلْطَانًا	فَآيُ	
what He (did) not send down	to you	any authority	then which	
الْفَرِيقَيْنِ	أَحَقُّ	بِالْأَمْنِ	إِنْ كُنْتُمْ	تَعْلَمُونَ
(of) the two parties	has more right	to security	if you	know

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ
حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ
دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

82. It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided. 83. And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishāq (Isaac) and Ya'qūb (Jacob), each of them We guided, and before him, We guided Nūh (Noah), and among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyūb (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward *Al-Muhsinūn* (the good-doers).

الَّذِينَ ءَامَنُوا		وَلَمْ يَلْبِسُوا إِيمَانَهُمْ		بِظُلْمٍ	
those who believed		and (did) not obscure (confuse) their Belief		with wrongdoing	
أُولَئِكَ	هُمْ	الْأَمْنُ	وَهُمْ	مُهْتَدُونَ ﴿٨٣﴾	وَتِلْكَ
those	for them	(is) the security	and they	(are the) guided	and that
حُجَّتِنَا		ءَاتَيْنَاهَا		عَلَى قَوْمِهِ	
(was) Our Argument		which We gave		(to) Abraham	
نَرَفَعُ دَرَجَاتٍ		مَنْ نَشَاءُ ﴿٨٤﴾		إِنْ رَبَّكَ	
We raise (in) ranks		whom We will		(is) All-Wise	
وَوَهَبْنَا		لَهُ		وَنُوحًا	
and We bestowed		to him		Isaac	
وَيَعْقُوبَ		وَمِنْ ذُرِّيَّتِهِ		دَاوُدَ	
and Jacob		and among his progeny		and Solomon	
وَيُوسُفَ		وَمُوسَى		وَأَيُّوبَ	
and Joseph		and Moses		and Job	
وَهَارُونَ		وَكَذَلِكَ نَجْزِي		الْمُحْسِنِينَ ﴿٨٤﴾	
and Aaron		and thus We reward		the good-doers	

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ

وَلَوْطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

85. And Zakariyyā (Zechariah), and Yahyā (John) and 'Īsā (Jesus) and Ilyās (Elias), each one of them was of the righteous. 86. And Ismā'il (Ishmael) and Al-Yasaa' (Elisha), and Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred to the 'Ālamīn [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path. 88. This is the Guidance of Allāh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

وَزَكَرِيَّا	وَيَحْيَىٰ	وَعِيسَىٰ	وَإِلْيَاسَ	كُلُّ	مِنَ الصَّالِحِينَ ﴿٨٥﴾
and Zechariah	and John	and Jesus	and Elias	all (were)	of the righteous
وَإِسْمَاعِيلَ	وَالْيَسَعَ	وَيُونُسَ	وَلُوطًا	وَكُلًّا	فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾
and Ishmael	and Elisha	and Jonah	and Lot	and all	We preferred over the worlds
وَمِنْ آبَائِهِمْ	وَذُرِّيَّتِهِمْ	وَإِخْوَانِهِمْ	وَاجْتَبَيْنَاهُمْ		
and from their forefathers	and their progeny	and their brethren	and We chose them		
وَهَدَيْنَاهُمْ	إِلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٨٧﴾	ذَلِكَ	هُدَى اللَّهِ	
and We guided them	to the Way	Straight	that	(is the) guidance (of) Allah	
يَهْدِي بِهِ	مَنْ يَشَاءُ	مِنْ عِبَادِهِ	وَلَوْ أَشْرَكُوا		
He guides with it	whom He wills	of His slaves	and if they associated others (with Allah)		
لَحِطَ	عَنْهُمْ	مَا كَانُوا	يَعْمَلُونَ ﴿٨٨﴾		
surely would have rendered vain	from them	what they used to	do		

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فِيمُهَدَاهُمْ أَقْتَدَهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ

أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad ﷺ) who are not disbelievers therein. 90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and jinn)."

أُولَئِكَ	الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	وَالْحُكْمَ
they	(are) those whom	We gave [them]	the Book	and (the) Judgement
وَالنُّبُوَّةَ	فَإِنْ يَكْفُرْ	بِهَا	هَؤُلَاءِ	فَقَدْ وَكَّلْنَا
and Prophethood	but if disbelieve	in it (therein)	these	then indeed We have entrusted
بِهَا	قَوْمًا	لَيْسُوا بِهَا	يَكْفُرِينَ ﴿٩١﴾	أُولَئِكَ
it	(to) a people	who are not in it	disbelievers	they
الَّذِينَ هَدَى اللَّهُ	فِيهِدَهُمْ أَقْدِمَةً	قُلْ	لَا أَسْأَلُكُمْ	
(are) those whom Allah guided	so you follow their guidance	say	I (do) not ask you	
عَلَيْهِ	أَجْرًا	إِنْ هُوَ	إِلَّا ذِكْرٌ	لِلْعَالَمِينَ ﴿٩٠﴾
on it	a reward	this (is) not	but an admonition	for the worlds

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُّونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْمَلُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَن حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by Revelation)." Say (O Muhammad ﷺ): "Who then sent down

the Book which Mūsā (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allāh and His Messenger Muhammad ﷺ) were taught (through the Qur'ān) that which neither you nor your fathers knew." Say: "Allāh (sent it down)." Then leave them to play in their vain discussions. 92. And this (the Qur'ān) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ān), and they are constant in guarding their *Salāt* (prayers).

وَإِذْ قَالُوا	قَدَرَهُ	حَقَّ	وَمَا قَدَرُوا اللَّهَ
when they said	appraisal to Him	(with) due	and they (did) not appraise Allah
مَا أَنْزَلَ اللَّهُ	عَلَى بَشَرٍ	مِنْ شَيْءٍ قُلْ	مَنْ أَنْزَلَ
Allah (did) not send down	to human being	anything say	who sent down
الَّذِي جَاءَ بِهِ	مُوسَى	نُورًا	وَهْدًى
which brought	Moses	(as) a light	and a guidance
لِلنَّاسِ	وَتَخْفُونَ	كَثِيرًا	تَجْعَلُونَهُ
for people	and you conceal	most (of it)	you disclose (some of) it
وَعَلَّمْتُمْ	مَا	لَمْ تَعْلَمُوا أَنْتُمْ	وَلَاءَ آبَاؤُكُمْ
though you were taught	what	neither you knew	nor your forefathers
قُلِ اللَّهُ	كَتَبَ	وَهَذَا	ثُمَّ ذَرَهُمْ
say Allah	(is) a Book	and this	to play in their argumentation
أَنْزَلْنَاهُ	مُبَارَكٌ	مُصَدِّقٌ	الَّذِي
which We have sent down	blessed	confirming	which
وَلِنُنْذِرَ أُمَّ الْقُرَىٰ	وَمَنْ	حَوْلَهَا	
and so that you may warn	and those	around it	
وَالَّذِينَ يُؤْمِنُونَ	بِالْآخِرَةِ	يُؤْمِنُونَ بِهِ	وَهُمْ
and those who believe	in the Hereafter	they believe in it	and they
عَلَى صَلَاتِهِمْ يُحَافِظُونَ			
guard [over] their prayers			

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ
 مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ
 أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
 وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٣﴾

93. And who can be more unjust than he who invents a lie against Allāh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the *Zālimūn* (polytheists and wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"

وَمَنْ	أَظْلَمُ	مِمَّنِ افْتَرَىٰ	عَلَى اللَّهِ كَذِبًا	أَوْ قَالَ
and who	(is) more unjust	than (he) who invented	a lie against Allah	or said
أُوحِيَ إِلَيَّ	وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ	وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ	إِلَيْهِ	شَيْءٌ
revelation was sent down to me	while was not revealed	anything	to him	anything
وَمَنْ قَالَ	سَأُنْزِلُ مِثْلَ	مَا أَنْزَلَ اللَّهُ	وَلَوْ تَرَىٰ	إِذِ
and who said	I would reveal like	what Allah has revealed	and if you (could) see	when
الظَّالِمُونَ	فِي غَمَرَاتِ	الْمَوْتِ	وَالْمَلَائِكَةُ	
the wrongdoers	(are) in (the) agonies	(of) the death	and the angels	
بَاسِطُوا	أَيْدِيَهُمْ	أَخْرِجُوا أَنْفُسَكُمْ	الْيَوْمَ	تُجْزَوْنَ
(are) stretching out	their hands	deliver your souls	this Day	you will be recompensed
عَذَابَ	الْهُونِ	بِمَا كُنْتُمْ	تَقُولُونَ عَلَى اللَّهِ	
(with the) torment	(of) humiliation	(because) of what you used to	utter against Allah	
غَيْرَ	الْحَقِّ	وَكُنْتُمْ	عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٣﴾	
other than	the truth	and you used to	be arrogant concerning His Signs	

وَلَقَدْ جِئْتُمُونَا فِرَادَىٰ كَمَا خَلَقْتَكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ
مَعَكُمْ شُفْعَاءَ كُفٍّ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۖ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۚ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ ۚ ذَٰلِكُمْ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾

94. And truly, you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allāh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?

وَلَقَدْ جِئْتُمُونَا	فِرَادَىٰ	كَمَا خَلَقْتَكُمْ	أَوَّلَ	مَرَّةٍ
and verily you have come to Us	(all) alone	as We had created you	(the) first	time
وَتَرَكْتُمْ مَا	خَوَّلْنَاكُمْ	وَرَاءَ	ظُهُورِكُمْ	
and you have left what	We had bestowed on you	behind	your backs	
وَمَا نَرَىٰ مَعَكُمْ	شُفْعَاءَ كُفٍّ	الَّذِينَ زَعَمْتُمْ		
and We (do) not see with you	your intercessors	those whom you claimed		
أَنَّهُمْ	فِيكُمْ	شُرَكَاءُ		
that they (were)	in your (matters)	partners (with Allāh)		
لَقَدْ تَقَطَّعَ بَيْنَكُمْ	وَضَلَّ	عَنْكُمْ		
indeed bonds have been severed between you	and have forsaken	you		
مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾	إِنَّ اللَّهَ فَالِقُ	الْحَبِّ		
claim	indeed (it is) Allāh (Who) causes to split	the grain		
وَالنَّوَىٰ ۚ	يُخْرِجُ الْحَيَّ	مِنَ الْمَيِّتِ	وَيُخْرِجُ	
and the fruit-kernel	He brings forth the living	from the dead	and brings forth	

فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾	ذَلِكُمْ اللَّهُ ﷻ	مِنَ الْحَيِّ	الْمَيِّتِ
then how are you being misled (from the truth)	such (is) Allah	from the living	the dead

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾
 وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
 يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ
 لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. 97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who know. 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our Revelations (this Qur'ān) for a people who understand.

وَجَعَلَ اللَّيْلَ		الْإِصْبَاحَ		فَالِقٌ	
and He has made the night		the daybreak		(He it is who) Cleaves out	
ذَلِكَ	حُسْبَانًا	وَالْقَمَرَ	وَالشَّمْسَ	سَكَنًا	
this	(for) reckoning (time)	and the moon	and the sun	(for) stillness (resting)	
الَّذِي جَعَلَ	وَهُوَ	الْعَلِيمِ ﴿٩٦﴾	تَقْدِيرُ الْعَزِيزِ		
Who made	and (it is) He	the All-Knowing	(is the) measuring (of) the All-Mighty		
فِي ظُلُمَاتٍ	بِهَا	لِتَهْتَدُوا		النُّجُومَ	لَكُمْ
in (the) darkness	by them	so that you may guide yourselves		the stars	for you
لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾	قَدْ فَصَّلْنَا الْآيَاتِ			وَالْبَحْرَ	الْبَرِّ
for a people who know	certainly	We have made clear the signs		and the sea	(of) the land

وَهُوَ	الَّذِي	أَنْشَأَكُمْ	مِنْ نَفْسٍ	وَاحِدَةٍ	فَمُسْتَقَرٍّ
and (it is) He	Who	created you	from a person	single	so (there is) a time-limit
وَمُسْتَوْدَعٌ	قَدْ فَصَّلْنَا الْآيَاتِ	لِقَوْمٍ يَفْقَهُونَ			
and a resting place	the signs	We have made clear	certainly	for a people	who understand

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.

وَهُوَ	الَّذِي أَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجْنَا	
and (it is) He	Who has sent down	from the heaven	water	and We have brought forth	
بِهِ	نَبَاتَ	كُلِّ	شَيْءٍ	فَأَخْرَجْنَا	مِنْهُ
thereby	vegetation	(of) every	thing (kind)	and We have brought forth	thereby
خَضِرًا	نُخْرِجُ مِنْهُ	حَبًّا	مُتَرَاكِبًا	وَمِنَ النَّخْلِ	
green stalks	We bring forth from it	grain	thick-clustered	and from date-palm	
مِنْ طَلْعِهَا	قِنْوَانٌ	دَانِيَةٌ	وَجَنَّاتٍ	مِّنْ أَعْنَابٍ	وَالزَّيْتُونَ
from its sprout	clusters of dates	hanging low (near)	and gardens	of grapes	and olives
وَالرُّمَّانَ	مُشْتَبِهًا	وَعَيْرَ مُتَشَبِهٍ	انْظُرُوا إِلَى ثَمَرِهِ	إِذَا أَثْمَرَ	
and pomegranates	resembling	and (yet) different	look at its fruit	when it bears fruit	
وَيَنْعِهِ	إِنَّ	فِي ذَٰلِكُمْ	لَآيَاتٍ	لِّقَوْمٍ يُؤْمِنُونَ	
and its ripeness	certainly	in (all) this	surely (are) signs	for a people	who believe

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ، بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ، وَتَعَالَى
عَمَّا يَصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ، وَلَدٌ وَلَمْ تَكُنْ لَهُ، صَاحِبَةٌ
وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَلِكَُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ
شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

100. Yet, they join the jinn as partners in worship with Allāh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allāh, your Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakīl* (Trustee, Disposer of affairs or Guardian) over all things.

وَجَعَلُوا	لِلَّهِ	شُرَكَاءَ	الْجِنَّ	وَخَلَقَهُمْ
and they have made	with Allah	(as) associates	the jinns	though He has created them
وَخَرَقُوا	لَهُ،	بَنِينَ	وَبَنَاتٍ	بِغَيْرِ عِلْمٍ
and they falsely attributed	to Him	sons	and daughters	without knowledge
سُبْحَنَهُ، وَتَعَالَى	عَمَّا يَصِفُونَ ﴿١٠٠﴾	بَدِيعُ		
Glorified is He and Exalted	from what they attribute	(He is the) Originator		
السَّمَوَاتِ	وَالْأَرْضِ	أَنَّى	يَكُونُ لَهُ،	وَلَدٌ
(of) the heavens	and the earth	how	can He have	a son
لَهُ،	صَاحِبَةٌ	وَخَلَقَ كُلَّ	شَيْءٍ	وَهُوَ
for Him	a mate	and He has created every	thing	and He
عَلِيمٌ ﴿١٠١﴾	ذَلِكَُمُ اللَّهُ	رَبُّكُمْ	لَا إِلَهَ	إِلَّا هُوَ
(is) All-Knower	such (is) Allah	your Lord	(there is) no god	but He
شَيْءٍ	فَاعْبُدُوهُ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ
thing	so worship Him	and He	over every	thing
		وَكِيلٌ ﴿١٠٢﴾		
		(is) a Guardian		

لَا تَدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِظٍ ﴿١٠٤﴾ وَكَذَلِكَ نَصْرِفُ الْآيَاتِ لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), the Well-Acquainted (with all things). 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you. 105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'an from that)" and that We may make the matter clear for a people who have knowledge.

وَهُوَ اللَّطِيفُ	الْبَصَرَ	وَهُوَ يُدْرِكُ	الْبَصَرَ	لَا تَدْرِكُهُ
and He (is) the All-Subtle	the vision	but He grasps	the vision	can not grasp Him
مِنْ رَبِّكُمْ	بَصَائِرُ	قَدْ جَاءَكُمْ	الْخَبِيرُ	
from your Lord	proofs	verily have come to you	the All-Aware	
وَمَنْ عَمِيَ		فَلِنَفْسِهِ	فَمَنْ أَبْصَرَ	
and who remained blind		then (he did this) for his ownself	so who saw	
بِحَفِظٍ	عَلَيْكُمْ	وَمَا أَنَا	فَعَلَيْهَا	
a keeper	over you	and I (am) not	then (he did this) against himself	
دَرَسْتَ	وَلِيَقُولُوا	نُصْرِفُ الْآيَاتِ	وَكَذَلِكَ	
you have learned	and that they may say	We diversely explain the Signs	and thus	
	لِقَوْمٍ يَعْلَمُونَ	وَلِنُبَيِّنَهُ		
	for a people who have knowledge	and that We may make it clear		

أَتَبِعَ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا الَّذِينَ

يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

106. Follow what has been revealed to you (O Muhammad ﷺ) from your Lord, *Lā ilāha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikūn*. 107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakīl* (disposer of affairs, guardian or trustee) over them. 108. And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

أَتَّبِعْ	مَا أَوْحَىٰ	إِلَيْكَ	مِنْ رَبِّكَ	لَا إِلَهَ
follow	what has been revealed	to you	from your Lord	(there is) no god
إِلَّا هُوَ	وَأَعْرِضْ	عَنِ الْمُشْرِكِينَ	وَلَوْ شَاءَ اللَّهُ	
but He	and turn away	from the polytheists	and had Allah willed	
مَا أَشْرَكُوا		وَمَا جَعَلْنَاكَ		
they would not have associated others (with Him)		and We have not made you		
عَلَيْهِمْ	حَفِظًا	وَمَا أَنْتَ	عَلَيْهِمْ	بَوَكِيلٍ
over them	a watcher	and you (are) not	over them	a guardian
الَّذِينَ يَدْعُونَ	مِنْ دُونِ اللَّهِ	فَيَسْبُوا اللَّهَ عَدُوًّا		
those whom they invoke	other than Allah	lest they revile Allah out of spite		
بِغَيْرِ عِلْمٍ	كَذَلِكَ	زَيَّنَّا لِكُلِّ أُمَّةٍ		
without knowledge	thus	We have made fair-seeming to every nation		
عَمَلَهُمْ	ثُمَّ	إِلَىٰ رَبِّهِمْ	مَرْجِعُهُمْ	فَيُنَبِّئُهُمْ
their deeds	then	to their Lord	(is) their return	and He will inform them
بِمَا كَانُوا		يَعْمَلُونَ		
of what they used to do		do		

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنَقَلْبُ أَفْعَدْتُهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ ۖ أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

109. And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allāh and what would make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?" 110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

وَأَقْسَمُوا	بِاللَّهِ	جَهْدَ	أَيْمَانِهِمْ	لَئِنْ جَاءَتْهُمْ	آيَةٌ
and they swore	by Allah	strongest	(of) their oaths	that if came to them	a sign
لَيُؤْمِنُنَّ بِهَا	قُلْ إِنَّمَا الْآيَاتُ	عِنْدَ اللَّهِ	وَمَا		
they would certainly believe in it	say only the signs	(are) with Allah	and what		
يُشْعِرُكُمْ	أَنَّهَا	إِذَا جَاءَتْ	لَا يُؤْمِنُونَ ﴿١٠٩﴾		
will make you realize	that	when come (those signs)	they will not believe		
وَنَقَلْبُ أَفْعَدْتُهُمْ	وَأَبْصَرَهُمْ	كَمَا	لَمْ يُؤْمِنُوا	بِهِ ۖ	
and We shall turn their hearts	and their eyes	as	they (did) not believe	in it	
أَوَّلَ	مَرَّةٍ	وَنَذَرَهُمْ	فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾		
(the) first	time	and We shall leave them	in their tyranny to wander blindly		

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا
 لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
 عَدُوًّا شَيْطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ
 رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴿١١٢﴾

111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly. 112. And so We have appointed for every Prophet enemies – *Shayātīn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلَوْ	أَنَّا نَزَّلْنَا	إِلَيْهِمُ	الْمَلَائِكَةَ	وَكَلَّمَهُمُ
and (even) if	We had sent down [that]	to them	the angels	and had spoken to them
الْمَوْتَى	وَحَشَرْنَا	عَلَيْهِمْ	كُلَّ شَيْءٍ قُبُلًا	مَا كَانُوا
the dead	and We had gathered	before them	every thing open	they were not
لِيُؤْمِنُوا	إِلَّا	أَنْ يَشَاءَ اللَّهُ	وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾	
to believe	unless	[that] Allah wills	[and] but most of them are ignorant	
وَكَذَلِكَ جَعَلْنَا	لِكُلِّ نَبِيٍّ	عَدُوًّا	شَيْطِينَ الْإِنْسِ	
and thus We have made	for every Prophet	an enemy	devils (of) humans	
وَالْجِنِّ	يُوحِي بَعْضُهُمْ	إِلَى بَعْضٍ	زُخْرَفَ الْقَوْلِ	
and the jinn	inspiring some of them	to others	adorned speech	
غُرُورًا	وَلَوْ شَاءَ رَبُّكَ	مَا فَعَلُوهُ		
(as) a delusion	and if your Lord had willed	they would not have done it		
فَذَرَّهُمْ	وَمَا يُفْتَرُونَ ﴿١١٢﴾			
so leave them	and what they fabricate			

وَلِنَصْغَىٰ إِلَيْهِ أَفْعَدُهُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ اللَّهِ أَتَبْغَىٰ حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds). 114. [Say (O Muhammad ﷺ):] "Shall I seek a judge other than Allāh while it is He Who has sent down to you the Book (the Qur'ān), explained in detail." Those to whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَلِنَصْغَىٰ	إِلَيْهِ	أَفْعَدُهُ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ
and that incline	to it	(the) hearts	(of) those who (do) not believe	in the Hereafter
وَلِيَقْتَرِفُوا	مَا	هُمْ	وَلِيَقْتَرِفُوا	وَلِيَقْتَرِفُوا
and that they may be pleased with it	what	they	and that they commit	and that they may be pleased with it
مُّقْتَرِفُونَ ﴿١١٣﴾	أَفَغَيْرَ اللَّهِ أَتَبْغَىٰ	حَكَمًا	وَهُوَ	وَهُوَ
(are) committing	then (shall) I seek other than Allah?	a judge	and (it is) He	and (it is) He
الَّذِي أَنْزَلَ	إِلَيْكُمْ	الْكِتَابَ	مُفَصَّلًا	وَالَّذِينَ
Who has sent down	to you	the Book	explained in detail	and those
ءَاتَيْنَاهُمْ	الْكِتَابَ	يَعْلَمُونَ أَنَّهُ	مُنْزَلٌ	مُنْزَلٌ
(to) whom We have given (previously)	the Scripture	they know that it	(is) sent down	(is) sent down
مِّن رَّبِّكَ	بِالْحَقِّ	فَلَا تَكُونَنَّ	مِنَ الْمُتَمَرِّينَ ﴿١١٤﴾	مِنَ الْمُتَمَرِّينَ ﴿١١٤﴾
from your Lord	in truth	so be not you	of the doubters	of the doubters

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾ وَإِنْ تَطَعْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. 116. And if you obey most of those on the earth, they will mislead you far away from Allāh's path. They follow nothing but conjectures, and they do nothing but lie. 117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided. 118. So eat of that (meat) on which Allāh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

وَتَمَّتْ كَلِمَتُ	رَبِّكَ	صِدْقًا	وَعَدَلًا	لَا مُبَدِّلَ
and has been perfected (the) Word	(of) your Lord	(in) truth	and justice	none can change
لِكَلِمَتِهِ	وَهُوَ السَّمِيعُ	الْعَلِيمُ ﴿١١٥﴾	وَإِنْ تَطِيعَ أَكْثَرَ	
His Words	and He (is) the All-Hearing	the All-Knowing	and if you obey most	
مَنْ	فِي الْأَرْضِ	يُضِلُّوكَ	عَنْ سَبِيلِ اللَّهِ	إِنْ يَتَّبِعُونَ
(of) those	on the earth	they will mislead you	from (the) way (of) Allah	they follow not
إِلَّا الظَّنَّ	وَإِنْ هُمْ	إِلَّا يَخْرُصُونَ ﴿١١٦﴾	إِنَّ رَبَّكَ	
but the conjecture	and they (do) nothing	but guessing	indeed your Lord	
هُوَ	أَعْلَمُ	مَنْ يَضِلُّ	عَنْ سَبِيلِهِ	وَهُوَ
(is) He (Who)	knows best	who strays	from His way	and He
بِالْمُهْتَدِينَ ﴿١١٧﴾	فَكُلُوا	مِمَّا	ذُكِرَ اسْمُ اللَّهِ	
the guided ones	so eat	of what	(the) Name (of) Allah has been pronounced	
	عَلَيْهِ	إِنْ كُنْتُمْ	بِآيَاتِهِ	مُؤْمِنِينَ ﴿١١٨﴾
	on which	if you are	in His Signs	believers

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنْ كَثِيرَ لَيُضِلُّونَ بِأَهْوَايِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾ وَذَرُوا ظَاهِرَ الْآثَمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْآثَمَ سَيُجْزَوْنَ بِمَا كَانُوا

يَقْتَرِفُونَ ﴿١٢٠﴾

119. And why should you not eat of that (meat) on which Allāh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.
120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَمَا	لَكُمْ	أَلَا تَأْكُلُوا	مِمَّا
and what (happened)	to you	that you (do) not eat	of what
ذَكَرَ اسْمُ اللَّهِ	عَلَيْهِ	وَقَدْ فَصَّلَ	
(the) Name (of) Allah has been pronounced	on which	while indeed He has explained	
لَكُمْ	مَا	حَرَّمَ عَلَيْكُمْ	إِلَّا مَا اضْطُرَرْتُمْ
to you	what	He has forbidden to you	unless that you are constrained
إِلَيْهِ	وَأِنْ كَثِيرًا	لَيُضِلُّونَ	بِأَهْوَاءِهِمْ
to it	and surely many	lead astray	by their (vain) desires
عِلْمُهُ	إِنَّ رَبَّكَ	هُوَ	أَعْلَمُ
knowledge	certainly your Lord	(is) He (Who)	knows best
وَذَرُوا ظَهْرَ	الْإِثْمِ	وَبَاطِنَهُ	إِنَّ الَّذِينَ يَكْسِبُونَ
and forsake outwardness	(of) sin	and inwardness thereof	indeed those who earn
الْإِثْمِ	سَيَجْزَوْنَ	بِمَا كَانُوا	يَقْتَرِفُونَ ﴿١٢٠﴾
sin	soon they shall be requited	for what they have	committed

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجِدُوا لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوْ مِنْ كَانَ مِيتًا فَأَحْيَيْنَاهُ وَجَعَلْنَاهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

121. Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allāh). And certainly, the *Shayāṭin* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikūn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allāh is polytheism]. 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men – like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

عَلَيْهِ	لَمْ يُذَكَّرْ اسْمُ اللَّهِ	مِمَّا	وَلَا تَأْكُلُوا
on it	(the) Name (of) Allah has not been pronounced	of that	and eat not
إِلَىٰ أَوْلِيَائِهِمْ	لِيُوحُونَ	وَأِنَّ الشَّيَاطِينَ	لَفِسْقٌ
[to] their friends	do inspire	and indeed the devils	(is) a transgression
لَيُجَادِلُوكُمْ	وَإِنْ أَطَعْتُمُوهُمْ	إِنَّكُمْ	لَمُشْرِكُونَ
so that they dispute with you	and if you obeyed them	surely you	(would) be polytheists
أَوْ مَن	كَانَ مَيِّتًا	فَأَحْيَيْنَاهُ	وَجَعَلْنَا
is (he) who	was dead	and We gave him life	and We made
نُورًا	يَمْشِي بِهِ	فِي النَّاسِ	كَمَن
a light	he (can) walk by it	among men	like (the one) who
فِي الظُّلُمَاتِ	لَيْسَ بِخَارِجٍ	مِنْهَا	كَذَلِكَ زُيِّنَ
(is) in the darknesses	he (can) not come out	of it	thus was made fair-seeming
لِلْكَافِرِينَ	مَا كَانُوا	يَعْمَلُونَ	
to the disbelievers	what they used to	do	

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ

إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownelves, and they perceive (it) not. 124. And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

وَكَذَلِكَ جَعَلْنَا	فِي كُلِّ	قَرْيَةٍ	أَكْبَرِ	مُجْرِمِيهَا
and thus We have made	in every	town	leaders	(of) its wicked ones
لِيَمْكُرُوا	فِيهَا	وَمَا يَمْكُرُونَ	إِلَّا	بِأَنْفُسِهِمْ
to plot	therein	but they plot not	except	against themselves
وَمَا يَشْعُرُونَ ﴿١٢٣﴾	وَإِذَا	جَاءَتْهُمْ	آيَةٌ	قَالُوا لَنْ
and they perceive (it) not	and when	comes to them	a sign	they say never
نُؤْمِنَ	حَتَّى نُؤْتَىٰ مِثْلَ	مَا أُوتِيَ	رُسُلُ اللَّهِ	
we shall believe	until we are given like	what was given	(of) Messengers (to the) Allah	
اللَّهُ أَعْلَمُ	حَيْثُ يَجْعَلُ	رِسَالَتَهُ	سَيُصِيبُ	
Allah knows best	where to place	His Message	will meet	
الَّذِينَ أَجْرَمُوا	صَغَارٌ	عِنْدَ اللَّهِ	وَعَذَابٌ	
(with) those who have committed crimes	humiliation	from Allah	and a torment	
شَدِيدٌ	بِمَا كَانُوا	يَمْكُرُونَ ﴿١٢٤﴾		
severe	for what they used to	plot		

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَشْرَحْ صَدْرَهُ، لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ

لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٢٦﴾

125. And whomsoever Allāh wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not. 126. And this is the path of your Lord (the Qur'ān and Islam) leading straight. We have detailed Our Revelations for a people who take heed.

فَمَنْ يُرِدِ اللَّهُ	أَنْ يَهْدِيَهُ	يُشْرَحَ صَدْرُهُ	لِلْإِسْلَامِ
and whomsoever Allah wills	that He guides him	He opens his breast	for Islam
وَمَنْ يُرِدْ	أَنْ يُضِلَّهُ	يَجْعَلَ صَدْرُهُ	ضَيِّقًا
and whomsoever He wills	that He lets him go astray	He makes his breast	closed
حَرَجًا	كَأَنَّمَا يَصْعَدُ	فِي السَّمَاءِ	كَذَلِكَ
constricted	as if he is climbing	to the heaven	thus
يَجْعَلُ اللَّهُ الرِّجْسَ	يَجْعَلُ اللَّهُ الرِّجْسَ	يَجْعَلُ اللَّهُ الرِّجْسَ	يَجْعَلُ اللَّهُ الرِّجْسَ
Allah sets the impurity	Allah sets the impurity	Allah sets the impurity	Allah sets the impurity
عَلَى الَّذِينَ	لَا يُؤْمِنُونَ ﴿١٢٥﴾	وَهَذَا	صِرَاطُ رَبِّكَ
over those who	(do) not believe	and this	(of) your Lord
مُسْتَقِيمًا	قَدْ فَصَّلْنَا الْآيَاتِ	لِقَوْمٍ يَذْكُرُونَ ﴿١٢٦﴾	
straight	surely We have detailed the Signs	for a people who take heed	

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَمْعَشَرُ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِّنَ الْإِنسِ وَقَالَ أَوْلِيَاؤُهُمْ مِّنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوٍ لَّكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

127. For them will be the home of peace (Paradise) with their Lord. And He will be their Walī (Helper and Protector) because of what they used to do. 128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliya' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us."

He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing."

لَهُمْ	دَارُ	السَّلَامِ	عِنْدَ رَبِّهِمْ	وَهُوَ	وَلِيُّهُمْ
for them	(is the) abode	(of) peace	with	and He	(is) their Protector
بِمَا كَانُوا	يَعْمَلُونَ ﴿١٢٧﴾	وَيَوْمَ	يَحْشُرُهُمْ		
for what they used to	do	and (on the) Day (when)	He will gather them together		
جَمِيعًا	يَمْعَشَرُ	الْجِنِّ	قَدْ اسْتَكْثَرْتُمْ		
all	O (you) assembly	(of) the jinn	surely you have taken a lot to mislead		
مِنَ الْإِنْسِ	وَقَالَ أَوْلِيَاؤُهُمْ	مِنَ الْإِنْسِ	رَبَّنَا		
from humans	and said (will say) their friends	among the humans	our Lord		
اسْتَمْتَعَ بَعْضُنَا	بِبَعْضٍ	وَبَلَّغْنَا أَجَلَنَا	الَّذِي		
benefited some of us	from others	and we have reached our term	which		
أَجَلَتْ لَنَا	قَالَ النَّارُ	مَثَوْنَكُمْ	خَالِدِينَ		
You had appointed for us	He said the Fire	(is) your abode	to abide forever		
فِيهَا	إِلَّا مَا شَاءَ اللَّهُ	إِنَّ رَبَّكَ	حَكِيمٌ	عَلِيمٌ ﴿١٢٨﴾	
therein	except what Allah willed	indeed your Lord	(is) All-Wise	All-Knowing	

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشَرُ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

129. And thus We do make the *Zālimūn* (polytheists and wrongdoers) *Auliya'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. 130. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting to you My Verses and warning you of the Meeting of this Day of yours?" They will say:

“We bear witness against ourselves.” It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

وَكَذَلِكَ نُؤَيِّ	بَعْضَ	الظَّالِمِينَ	بَعْضًا	بِمَا كَانُوا
some and thus We make friends	some	(of) the wrongdoers	(to) others	for what they used to
يَكْسِبُونَ ﴿١٢٩﴾	يَمْعَشَرُ	الْجِنِّ	وَالْإِنْسِ	أَلَمْ يَأْتِكُمْ
earn	O assembly	(of) the jinn	and humans	(did) not come to you?
رُسُلٌ	مِّنْكُمْ	يَقْضُونَ عَلَيْكُمْ	ءَايَاتِي	وَيُنذِرُونَكُمْ
Messengers	from (among) you	reciting to you	My Verses	and warning you
لِقَاءَ	يَوْمِكُمْ	هَذَا	قَالُوا	شَهِدْنَا عَلَى أَنْفُسِنَا
(of the) Meeting	(of) your Day	this	they said	we bear witness against ourselves
وَعَرَّيْنَاهُمْ	الْحَيَاةَ	الدُّنْيَا	وَشَهِدُوا	
and deluded them	the life	(of) the world	and they did bear witness	
عَلَى أَنْفُسِهِمْ	أَنَّهُمْ	كَانُوا كَافِرِينَ ﴿١٣٠﴾		
against themselves	that they	were disbelievers		

ذَلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾ وَلِكُلِّ دَرَجَةٍ مَّمَّا عَمِلُوا وَمَا رَّبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَسْتَخْلَفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allāh) while their people were unaware (so the Messengers were sent). 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do. 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

الْقَرْىَ	مُهْلِكٌ	لَمْ يَكُنْ رَبُّكَ	ذَلِكَ أَنْ
the towns	one who destroys	your Lord was not	this (is) because
وَلِكُلِّ	غَفِلُونَ ﴿١٣١﴾	وَأَهْلَهَا	بُظْلِمٍ
and for everyone	(were) unaware	while their people	unjustly
بِغَفْلٍ	وَمَا رَبُّكَ	مِمَّا عَمِلُوا ٤	دَرَجَتٌ
unaware	and your Lord (is) not	for what they did	(there are) ranks
ذُو الرَّحْمَةِ ٥	الْغَنِيِّ	وَرَبُّكَ	عَمَّا يَعْمَلُونَ ﴿١٣٢﴾
Full of Mercy	(is) the Self-Sufficient	and your Lord	of what they do
مِنْ بَعْدِكُمْ	وَيَسْتَخْلِفُ	يُذْهِبُكُمْ	إِنْ يَشَاءُ
after you	and lets succeed	He takes you away	if He wills
ءَاخِرِينَ ﴿١٣٣﴾	قَوْمٍ	مِنْ ذُرِّيَّتِهِ	كَمَا أَنْشَأَكُمْ
other	(of) people	from offspring	as He raised you
			whom He wills

إِنَّ مَا تُوْعَدُونَ لَأَتِي وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَقَوْمِ اعْمَلُوا عَلَى مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

134. Surely, that which you are promised, will verily come to pass, and you cannot escape (from the punishment of Allāh). 135. Say (O Muhammad ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zālimūn* (polytheists and wrongdoers) will not be successful." 136. And they assign to Allāh a share of the tilth and cattle which He has created, and they say: "This is for Allāh" according to their claim, "and this is for our (Allāh's so-called) partners." But the share of their (Allāh's so-

called) "partners" reaches not Allāh, while the share of Allāh reaches their (Allāh's so-called) "partners"! Evil is the way they judge!

وَمَا أَنْتُمْ		لَا تِ		إِنْ مَا تُوعَدُونَ	
and you (can) not		(will) verily come to pass		certainly what you are promised	
عَامِلٌ	إِنِّي	أَعْمَلُوا عَلَى مَكَاتِبِكُمْ		قُلْ يَقَوْمِ	يُفْلِكُونَ
(am) at work	verily I (too)	work in your place		say O my people	escape (from Allah)
الدَّارِ		عَقِبَةُ	لَهُ	مَنْ تَكُونُ	فَسَوْفَ تَعْلَمُونَ
(of) the House (Paradise)		(the) reward	for him	whom will be	and soon you will know
مِمَّا	لِلَّهِ	وَجَعَلُوا		لَا يُفْلِحُ الظَّالِمُونَ	إِنَّهُ
of what	to Allah	and they assigned		the wrongdoers will not succeed	indeed
هَذَا لِلَّهِ	فَقَالُوا	نَصِيبًا	وَالْأَنْعَمِ	ذَرَأٍ مِنَ الْحَرْثِ	
this (is) for Allah	and they said	a share	and the cattle	He has created of the tilth	
فَمَا كَانَتْ		لِشْرَكَائِنَا		وَهَذَا	بِرِزْعِهِمْ
but what is		(is) for our partners		and this	(as) they presume
لِلَّهِ	وَمَا كَانَتْ	يَصِلُ إِلَى اللَّهِ		فَلَا	لِشْرَكَائِهِمْ
for Allah	and what is	reach [to] Allah		(does) not	for their partners (of Allah)
مَا يَحْكُمُونَ	سَاءَ	يَصِلُ إِلَى شُرَكَائِهِمْ		فَهُوَ	
what they judge	evil is	reaches [to] their partners (of Allah)		then that	

وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ
شُرَكَاءُهُمْ لِيُرْذَوْهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَذِهِ أَنْعَمُ وَحَرَّتْ حِجْرٌ لَا يَطْعَمُهَا إِلَّا
مَنْ نَشَاءُ بِرِزْعِهِمْ وَأَنْعَمُ حَرِّمَتْ ظُهُورُهَا وَأَنْعَمُ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً
عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

137. And so to many of the *Mushrikūn* (polytheists) their (Allāh's so-called)

“partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications. 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying against Him (Allāh). He will recompense them for what they used to fabricate.

وَكَذَلِكَ	زَيَّنَ لِكَثِيرٍ	مِّنَ الْمُشْرِكِينَ	قَتَلَ
and likewise	made fair-seeming to many	of the polytheists	(the) killing
أَوْلَادِهِمْ	شُرَكَاءُ هُمْ	لِيُرُدَّهُمْ	
(of) their children	their partners (of Allah)	so that they ruin them	
وَلْيَلْسُوا	عَلَيْهِمْ	دِينَهُمْ	وَلَوْ شَاءَ اللَّهُ
and that they confound	[to] them	their religion	and if Allah had willed
مَا فَعَلُوهُ	فَذَرَّهُمْ	وَمَا يَفْتَرُونَ	وَقَالُوا هَذِهِ
they would not have done it	so leave them	and what they fabricate	and they said these
أَنْعَمٌ	وَحَرَّتْ	حَجَرٌ	لَّا يَطْعَمُهَا
cattle	and crops	(are) forbidden	none should eat them
بِرَعْمِهِمْ	وَأَنْعَمٌ حَرِّمَتْ	ظُهُورُهَا	وَأَنْعَمٌ
(as) they presume	and cattle are forbidden	their backs	and cattle
لَّا يَذْكُرُونَ	أَسْمَ اللَّهِ	عَلَيْهَا	أَفْتِرَاءً
they (do) not pronounce	(the) Name (of) Allah	on it	false fabrication
عَلَيْهِ	سَيَجْزِيهِمْ	بِمَا كَانُوا	يَفْتَرُونَ
against Him (Allah)	He will recompense them	for what they used to	fabricate

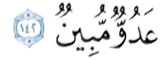
وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّثَّةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ

عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower. 140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.

وَقَالُوا	مَا فِي	بُطُونِ	هَذِهِ	الْأَنْعَامِ	خَالِصَةً	لِّذُكُورِنَا
and they said	what (is) in	(the) bellies	(of) these	cattle	(is) exclusively	for our males
وَمُحَرَّمٌ	عَلَىٰ أَزْوَاجِنَا	وَإِنْ يَكُنْ مَيِّتَةً	فَهُمْ	فِيهِ		
and forbidden	to our females	but if it is (born) dead	then they	(are) in it (therein)		
شُرَكَاءَ	سَيَجْزِيهِمْ	وَصَفَّهُمْ	إِنَّهُ حَكِيمٌ			
partners	He will recompense them	(for) their attribution	indeed He (is) All-Wise			
عَلِيمٌ ﴿١٣٩﴾	قَدْ خَسِرَ الَّذِينَ	قَتَلُوا أَوْلَادَهُمْ	سَفَهًا			
All-Knowing	certainly suffered loss those who	killed their children	foolishly			
بِغَيْرِ	عِلْمٍ	وَحَرَّمُوا مَا	رَزَقَهُمُ اللَّهُ			
without	knowledge	and they made unlawful what	Allah has provided them			
أَفْتِرَاءً عَلَى اللَّهِ	قَدْ ضَلُّوا	وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾				
inventing a lie against Allah	surely they have gone astray	and they are not guided ones				

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ. وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ. يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاءٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ



141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakāt*, according to Allāh's Orders, 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifūn* (those who waste by extravagance), 142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allāh has provided for you, and follow not the footsteps of *Shaitān* (Satan). Surely, he is to you an open enemy.

وَهُوَ	الَّذِي أَنْشَأَ	جَنَّاتٍ	مَّعْرُوشَتٍ	وَعَيْرَ	مَّعْرُوشَتٍ
and (it is) He	Who brought into being	gardens	trellised	and not	trellised
وَالنَّخْلَ	وَالزَّرْعَ	مُخْتَلِفًا	أُكْلُهُ	وَالزَّيْتُونَ	
and the date-palms	and crops	(of) varying	its taste	and the olives	
وَالرُّمَّانَ	مُتَشَبِّهًا	وَعَيْرَ	مُتَشَبِّهٍ	كُلُوا مِنْ ثَمَرِهِ	
and pomegranates	resembling	and not	resembling	eat of its fruit	
إِذَا أَثْمَرَ	وَعَاثُوا حَقَّهُ	يَوْمَ	حَصَادِهِ		
when it bears fruit	and give its due	(on the) day	(of) its harvest		
وَلَا تُسْرِفُوا	إِنَّهُ	لَا يُحِبُّ الْمُسْرِفِينَ			
and (do) not exceed the limits	indeed He	(does) not like those who exceed limits			
وَمِنْ الْأَنْعَامِ	حَمُولَةً	وَفَرَشَاتٍ			
and of the cattle	(some are for) burden	and (some) to be laid on ground (small)			
كُلُوا مِمَّا	رَزَقَكُمُ اللَّهُ	وَلَا تَتَّبِعُوا خُطَوَاتِ	الشَّيْطَانِ		
eat of what	Allah has provided you	and follow not (the) footsteps	(of) Satan		
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ		
indeed he	to you	(is) an enemy	open		

ثَمَنِيَّةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالَّذِكْرَيْنِ حَرَّمَ أَمِ
 الْأُنثَيَيْنِ أَمْ أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾
 وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالَّذِكْرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمْ
 أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّكُمْ اللَّهُ بِهَذَا
 فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

143. Eight mates: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." 144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are Zālimūn (polytheists and wrongdoers)."

ثَمَنِيَّةَ	أَزْوَاجٍ	مِّنَ الضَّأْنِ	اثْنَيْنِ	وَمِنَ الْمَعْزِ	اثْنَيْنِ	قُلْ
eight	(in) pairs	of the sheep	two	and of the goats	two	say
ءَالَّذِكْرَيْنِ حَرَّمَ	أَمْ الْأُنثَيَيْنِ	أَمْ أَشْتَمَلَتْ	عَلَيْهِ			
(has) He forbidden the two males?	or the two females	or contain	that which			
أَرْحَامُ	الْأُنثَيَيْنِ	نَبِّئُونِي	بِعِلْمٍ	إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾		
(the) wombs	(of) the two females	tell me	with knowledge	if you are truthful		
وَمِنَ الْإِبِلِ	اثْنَيْنِ	وَمِنَ الْبَقَرِ	اثْنَيْنِ	قُلْ	ءَالَّذِكْرَيْنِ	
and of the camels	two	and of the cows	two	say	(is it) the two males?	
حَرَّمَ	أَمْ الْأُنثَيَيْنِ	أَمْ أَشْتَمَلَتْ	عَلَيْهِ	أَرْحَامُ		
He has forbidden	or the two females	or contain	that which	(the) wombs		

وَصَدَّكُمْ اللَّهُ	إِذْ	أَمْ كُنْتُمْ شُهَدَاءَ	الْأُنثَيْنِ
Allah ordered you	when	or were you witnesses?	(of) the two females
عَلَى اللَّهِ كَذِبًا	مِمَّنْ افْتَرَى	أَظْلَمُ	فَمَنْ
a lie against Allah	than (one) who fabricated	(is) more unjust	then who
إِنَّ اللَّهَ	عِلْمٍ	بِغَيْرِ	لَيُضِلَّ النَّاسَ
indeed Allah	knowledge	without	so that he may mislead the people
الْظَّالِمِينَ		لَا يَهْدِي الْقَوْمَ	
(who are) wrongdoers		(does) not guide the people	

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعُمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

145. Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, or on which Allāh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

قُلْ	لَا أَجِدُ	فِي مَا أُوحِيَ	إِلَيَّ	مُحَرَّمًا
say	I (do) not find	in what has been revealed	to me	(anything) prohibited
عَلَى طَاعِمٍ	يَطْعُمُهُ	إِلَّا	أَنْ يَكُونَ مَيْتَةً	أَوْ دَمًا
to an eater	who intends to eat it	except	that it be carrion	poured forth or blood
أَوْ لَحْمَ	خَنزِيرٍ	فَإِنَّهُ	رِجْسٌ	أَوْ فِسْقًا
or (the) flesh	(of) swine	for certainly it	(is) unclean	or abomination

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

148. Those who took partners (in worship) with Allāh will say: "If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise denied those who were before them, (they argued falsely with Allāh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but conjecture and you do nothing but lie."

سَيَقُولُ	الَّذِينَ أَشْرَكُوا	لَوْ شَاءَ اللَّهُ
will say	those who made partners (with Allah)	if Allah had willed
مَا أَشْرَكْنَا		
neither we would have made partners (with Allah)		
وَلَا حَرَمْنَا		
nor we would have prohibited		
وَلَا حَرَمْنَا	مِنْ شَيْءٍ	كَذَبَ الَّذِينَ
nor we would have prohibited	anything	denied those who
مِنْ قَبْلِهِمْ	حَتَّى ذَاقُوا بَأْسَنَا	هَلْ عِنْدَكُمْ
(were) before them	until they tasted Our punishment	(is there) with you?
مِنْ قَبْلِهِمْ	قُلْ	هَلْ عِنْدَكُمْ
(were) before them	say	(is there) with you?
فَتُخْرِجُوهُ	لَنَا	إِلَّا الظَّنَّ
then produce it	for us	but [the] conjecture
وَأَنْتُمْ	إِلَّا تَخْرُصُونَ ﴿١٤٨﴾	
and you (do) nothing	but guessing	

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ شُهِدَآءُكُمْ الَّذِينَ يَشْهَدُونَ
أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا
بَيِّنَاتٍ وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

149. Say: ``With Allāh is the perfect proof and argument, (i.e. the Oneness of Allāh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all.'' 150. Say: ``Bring forward your witnesses, who can testify that Allāh has forbidden this.'' Then if they testify, testify not you (O Muhammad ﷺ) with them. And you should not follow the vain desires of such as treat Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

فَلَوْ شَاءَ		الْبَلَاغَةُ		قُلْ فَلِلَّهِ الْحُجَّةُ	
and had He willed		conclusive		say with Allah (is) the argument	
شُهَدَاءُكُمْ	هَلُمَّ	قُلْ	أَجْمَعِينَ	لَهْدَنكُمْ	
your witnesses	bring	say	all	surely He would have guided you	
فَإِنْ شَهِدُوا		هَذَا	أَنَّ اللَّهَ حَرَّمَ		الَّذِينَ يَشْهَدُونَ
then if they testify		this	that Allah has prohibited		who testify
وَلَا تَتَّبِعْ أَهْوَاءَ				فَلَا تَشْهَدْ مَعَهُمْ	
and you should not follow (the) vain desires				so you testify not with them	
لَا يُؤْمِنُونَ	وَالَّذِينَ		بِآيَاتِنَا	الَّذِينَ كَذَبُوا	
(do) not believe	and those who		Our Signs	(of) those who have rejected	
بِرَبِّهِمْ يَعْدِلُونَ			وَهُمْ	بِالْآخِرَةِ	
set up equals with their Lord			and they	in the Hereafter	

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

151. Say (O Muhammad ﷺ): ``Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty'' – We

provide sustenance for you and for them – “Come not near to *Al-Fawāhish* (great sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.”

قُلْ	تَعَالَوْا	أَتْلُ مَا	حَرَّمَ رَبُّكُمْ	عَلَيْكُمْ
say	come	I shall recite what	your Lord has prohibited	to you
أَلَا تَشْكُرُوا	بِهِ	شَيْئًا	وَبِالْوَالِدَيْنِ	إِحْسَنًا
that you associate not	with Him	anything	and with the parents	(be) good
وَلَا تَقْتُلُوا أَوْلَادَكُمْ	مِنْ إِمْلَاقٍ	تَخُنْ	نَرْزُقُكُمْ	
and kill not your children	(for fear) of poverty	We	provide sustenance for you	
وَأَيَّاهُمْ	وَلَا تَقْرَبُوا الْفَوَاحِشَ	مَا ظَهَرَ	مِنْهَا	
and (for) them	and come not near shameful deeds	that committed openly	of these	
وَمَا بَطْنٌ	وَلَا تَقْتُلُوا النَّفْسَ	الَّتِي حَرَّمَ اللَّهُ	إِلَّا	
or that committed secretly	and kill not a life	which Allah has forbidden	except	
بِالْحَقِّ	ذَلِكَ	وَصْنَكُمْ	لَعَلَّكُمْ تَعْقِلُونَ	
in a just cause	this	He has commanded you	[of it]	so that you may understand

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكِلْ فَنَفسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٦﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٧﴾

152. “And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice” – We burden not any person, but that which he can bear – “And whenever you give your word (i.e. judge between men or give evidence), say

the truth even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you, that you may remember." 153. "And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqūn* (the pious)."

وَلَا تَقْرَبُوا مَالَ	الْيَتِيمِ	إِلَّا	بِالَّتِي	هِيَ	أَحْسَنُ
and come not near (the) wealth	(of) the orphan	except	with that	which	(is) better
حَتَّى يَبْلُغَ أَشُدَّهُ	وَأَوْفُوا الْكَيْلَ	وَالْمِيزَانَ	بِالْقِسْطِ		
until he reaches his maturity	and give full measure	and weight	with justice		
لَا نُكَلِّفُ نَفْسًا	إِلَّا وُسْعَهَا	وَإِذَا قُلْتُمْ	فَاعْدِلُوا		
We burden not anyone	but (to) his capacity	and when you speak	then be just		
وَلَوْ كَانَ ذَا قُرْبَىٰ	وَبِعَهْدِ اللَّهِ أَوْفُوا	ذَلِكَ			
even if he is a near relative	and fulfil (the) Covenant (of) Allah	this			
وَصَنَّكُمْ	بِهِ	لَعَلَّكُمْ تَذَكَّرُونَ	وَأَنَّ هَذَا	صِرَاطِي	
He has commanded you	[of it]	so that you may take heed	and that this	(is) my way	
مُسْتَقِيمًا	فَاتَّبِعُوهُ	وَلَا تَتَّبِعُوا السُّبُلَ	فَنَفَرَقَ	بِكُمْ	
straight	so follow it	and follow not (other) paths	lest they scatter	you	
عَنْ سَبِيلِهِ	ذَلِكَ	وَصَنَّكُمْ	بِهِ	لَعَلَّكُمْ تَتَّقُونَ	
from His path	this	He has commanded you	[of it]	so that you may become pious	

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٢﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٣﴾

154. Then, We gave Mūsā (Moses) the Book [the Taurāt (Torah)], to complete

(Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. 155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). 156. Lest you (pagan Arabs) should say: ``The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied.''

ثُمَّ آتَيْنَا مُوسَى	الْكِتَابَ	تَمَامًا	عَلَى الَّذِي أَحْسَنَ
then We gave Moses	the Book	to complete (Our Favour)	upon him who did good
وَتَقْصِيلًا	لِكُلِّ	شَيْءٍ	وَهْدًى
and explaining	[for] every	thing	and a guidance
وَرَحْمَةً	وَلَعَلَّهُمْ		
and a mercy	so that they may		
يَلْقَاءَ	رَبَّهُمْ يُؤْمِنُونَ ﴿١٥٤﴾	وَهَذَا	كِتَابٌ
in (the) Meeting	(with) their Lord believe	and this	(is) a Book
أَنْزَلْنَاهُ	مُبَارَكٌ	فَاتَّبِعُوهُ	وَاتَّقُوا
which We have sent down	blessed	so follow it	and fear (Allah)
لَعَلَّكُمْ تَرْحَمُونَ ﴿١٥٥﴾	أَنْ تَقُولُوا	إِنَّمَا أَنْزَلَ الْكِتَابَ	
so that you may be shown mercy	lest you say	the Book was sent down only	
عَلَى طَائِفَتَيْنِ	مِنْ قَبْلِنَا	وَإِنْ كُنَّا	عَنْ دِرَاسَتِهِمْ
to two groups	before us	and indeed we were	about their study
			لَغَفْلِينَ ﴿١٥٦﴾
			[indeed] unaware

أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْ عَلَيْنَا الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَ كُمْ بَيْنَهُ مِنْ رَبِّكُمْ وَهْدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنًا مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا إِنَّا مُنْظِرُونَ ﴿١٥٨﴾

157. Or lest you (pagan Arabs) should say: ``If only the Book had been sent down to us, we would surely have been better guided than they (Jews and

Christians).'' So, now has come to you a clear proof (the Qur'ān) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and turns away therefrom? We shall requite those who turn away from Our *Ayāt* with an evil torment, because of their turning away (from them). 158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: ``Wait you! we (too) are waiting.''

أَوْ تَقُولُوا	لَوْ	أَنَّا	أُنزِلَ عَلَيْنَا	الْكِتَابُ
or you say	if	verily [we]	was sent down to us	the Book
لَكُنَّا أَهْدَىٰ		مِنْهُمْ	فَقَدْ جَاءَكُمْ	
surely we would have been better guided		than they	so surely has come to you	
بَيِّنَةٍ	مِّن رَّبِّكُمْ	وَهْدًى	وَرَحْمَةً	فَمَنْ أَظْلَمُ
clear proof	from your Lord	and a guidance	and a mercy	(is) more unjust
مِمَّنْ كَذَبَ		بِآيَاتِ اللَّهِ	وَصَدَفَ	عَنْهَا
than (he) who rejected		[with] (the) Signs (of) Allah	and turned away	from them
سَنَجْزِي	الَّذِينَ يَصْدِفُونَ	عَنْ آيَاتِنَا	سُوءَ	الْعَذَابِ
We shall requite	those who turn away	from Our Signs	(with) evil	torment
بِمَا كَانُوا	يَصْدِفُونَ	هَلْ يَنْظُرُونَ	إِلَّا	أَن تَأْتِيَهُمْ
for what they used to	turn away	(are) they waiting?	except	that come to them
الْمَلَائِكَةُ	أَوْ يَأْتِي رَبُّكَ	أَوْ يَأْتِ بَعْضُ	آيَاتِ	رَبِّكَ
the angels	or your Lord comes	or come some	(of the) Signs	(of) your Lord
يَوْمَ	يَأْتِ بَعْضُ	آيَاتِ	رَبِّكَ	لَا يَنْفَعُ نَفْسًا
(the) day (when)	come some	(of the) Signs	(of) your Lord	will not benefit a soul

إِيمَانُهَا	لَمْ تَكُنْ	ءَامَنَتْ مِنْ قَبْلُ	أَوْ كَسَبَتْ	فِي إِيْمَانِهَا	خَيْرًا
its belief	(if) it had not	believed before	or earned	through its Faith	good
قُلْ	أَنْتَظِرُوا	إِنَّا	مُنْتَظِرُونَ		
say	you wait	indeed we (too)	(are) waiting		

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنِّي هَدَىٰ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do. 160. Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allāh and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allāh and His Messenger) shall have only the recompense of the like thereof, and they will not be wronged. 161. Say (O Muhammad ﷺ): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm (Abraham), *Hanīfa* [i.e. the true Islamic Monotheism – to believe in One God (Allāh, i.e. to worship none but Allāh, Alone)] and he was not of *Al-Mushrikūn*."

وَكَانُوا شِيَعًا		دِينَهُمْ		إِنَّ الَّذِينَ فَرَّقُوا	
and became factions		their religion		indeed those who split up	
إِلَى اللَّهِ	إِنَّمَا أَمْرُهُمْ	فِي شَيْءٍ	لَسْتَ مِنْهُمْ		
(is) with Allāh	only their case	in the least	you have no concern with them		
جَاءَ بِالْحَسَنَةِ	مَنْ	يَفْعَلُونَ	بِمَا كَانُوا	ثُمَّ يُنَبِّئُهُمْ	
came with a good deed	who	do	what they used to	then He will tell them	
جَاءَ بِالسَّيِّئَةِ	وَمَنْ	أَمْثَالِهَا	عَشْرُ	فَلَهُ	
came with an evil deed	and who	the like thereof	ten (times)	then he (will) have	

فَلَا يُجْزَى		إِلَّا مِثْلَهَا		وَهُمْ		لَا يُظْلَمُونَ ﴿١٦١﴾	
so he will not be rewarded		but the like thereof		and they		will not be wronged	
قُلْ إِنِّي		هَدَنِي		رَبِّي		إِلَى صِرَاطٍ مُسْتَقِيمٍ	
say indeed (as for) me		has guided me		my Lord		to a Way Straight	
قِيمًا		إِبْرَاهِيمَ		حَنِيفًا		وَمَا كَانَ	
(the) religion right		(of) Abraham upright		and he was not		of the polytheists	
مِلَّةَ		مِنَ الْمُشْرِكِينَ ﴿١٦٢﴾				دِينًا	
						a religion	

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ. وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغَيْرَ اللَّهِ أَبْغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِّلُ وَازِرَةً وَزَرَ أُخْرَى ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾

162. Say (O Muhammad ﷺ): "Verily, my *Salāt* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists). 163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims." 164. Say: "Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing."

قُلْ إِنَّ صَلَاتِي		وَنُسُكِي		وَمَحْيَايَ		وَمَمَاتِي		لِلَّهِ	
say surely my prayer		and my sacrifice		and my living		and my dying		(are) for Allah	
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾		لَا شَرِيكَ		لَهُ		وَبِذَلِكَ أُمِرْتُ			
(the) Lord (of) the worlds		no partner		He has		and of this I have been commanded			
وَأَنَا		أَوَّلُ		الْمُسْلِمِينَ ﴿١٦٣﴾		قُلْ أَغَيْرَ اللَّهِ		أَبْغَى رَبًّا	
and I am		(the) first		(of) those who surrender		say (shall) other than Allah?		I seek a lord	
وَهُوَ رَبُّ		كُلِّ شَيْءٍ		وَلَا تَكْسِبُ		كُلُّ نَفْسٍ إِلَّا		عَلَيْهَا	
and He (is the) Lord		(of) every		and (does) not earn		but soul every		against itself	
وَلَا نُزِّلُ وَازِرَةً		وَزَرَ		أُخْرَى		ثُمَّ		إِلَىٰ رَبِّكُمْ	
and a bearer of burdens will not bear		(the) burden		(of) another		then		to your Lord	

مَرَجِعُكُمْ	فَيُنَبِّئُكُمْ	بِمَا كُنْتُمْ	فِيهِ	تَخْلِفُونَ ﴿١٦٤﴾
(is) your return	and He will tell you	what you had been	wherein	differing

وَهُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

وَهُوَ	الَّذِي	جَعَلَ لَكُمُ	خَلَائِفَ	الْأَرْضِ
and (it is) He	Who	has made you	inheritors	(of) the earth
وَرَفَعَ بَعْضَكُمْ	فَوْقَ	بَعْضٍ	دَرَجَاتٍ	لِّيَبْلُوكُمْ
and exalted some of you	over	others	(in) ranks	that He may try you
فِي مَا	آتَاكُمْ	إِنَّ رَبَّكَ	سَرِيعُ	الْعِقَابِ
in what	He has given you	indeed your Lord	(is) Swift	(in) retribution
وَإِنَّهُ	لَغَفُورٌ	رَحِيمٌ ﴿١٦٥﴾		
and certainly He	(is) All-Forgiving	Most Merciful		

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَصَّ ﴿١﴾ كَتَبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِيُنْذِرَ بِهِ وَيَذَكِّرَ
لِلْمُؤْمِنِينَ ﴿٢﴾ أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا
تَذَكَّرُونَ ﴿٣﴾ وَكُم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ﴿٤﴾

Sūrah Al-A'raf [The Heights (or The Wall with Elevations)] 7

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm-Sād. [These letters are one of the miracles of the Qur'ān and

none but Allāh (Alone) knows their meanings.] 2. (This is a) Book (the Qur'ān) sent down to you (O Muhammad ﷺ), so let not your breast be narrow therefrom, that you warn thereby; and a reminder to the believers. 3. [Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur'ān and Prophet Muhammad's *Sunnah*), and follow not any *Auliya'* (protectors and helpers who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember! 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي صَدْرِكَ	فَلَا يَكُنْ	أُنْزِلَ إِلَيْكَ	كِتَابٌ	الْمِصَّ	١
in your breast	so let not (there) be	sent down to you	a Book	Alif-Lam-Mim-Sad	
بِهِ	لِتُنْذِرَ	مِّنْهُ	حَرَجٌ		
with it	that you may warn	from it	a heaviness/narrowness		
مَا أُنْزِلَ	اتَّبِعُوا	لِلْمُؤْمِنِينَ	وَذِكْرَى		
what has been sent down	follow	to the believers	and (that it be) an admonition		
قَلِيلًا	أَوْلِيَاءَ	مِنْ دُونِهِ	وَلَا تَتَّبِعُوا	مِّن رَّبِّكُمْ	إِلَيْكُمْ
little	(any) protectors	besides Him	and follow not	from your Lord	to you
أَهْلَكْنَاهَا	مِّن قَرْيَةٍ	وَكَمْ	مَا تَذَكَّرُونَ		
We destroyed [them]	of towns	and how many	(is) what you remember		
قَالُوا	أَوْهُمْ	بَيِّنَاتٍ	بِأَسْنَا	فَجَاءَهَا	
slept at noon	or (when) they	(by) night	Our torment	and came to them	

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بِأَسْنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٥ فَلَنَسَّكُنَّ الَّذِينَ
أُرْسِلَ إِلَيْهِمْ وَلَنَسَّكُنَّ الْمُرْسَلِينَ ٦ فَلَنَقْصُصَنَّ عَلَيْهِمْ بِعِلْمِهِ مَا كُنَّا غَائِبِينَ ٧ وَالْوَزْنَ
يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٨

5. No cry did they utter when Our torment came upon them but this: "Verily, we were *Zālimūn* (polytheists and wrongdoers)." 6. Then surely We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. 7. Then surely We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent. 8. And the weighing on that day (Day of Resurrection) will be the true (weighing). So, as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

فَمَا كَانَ دَعْوَانَهُمْ	إِذْ	جَاءَهُمْ	بِأَسْنَا	إِلَّا	أَنْ قَالُوا
then their plea was not	when	came to them	Our punishment	but	that they said
إِنَّا	كُنَّا ظَالِمِينَ	فَلَنَسْأَلَنَّ الَّذِينَ			
indeed we	were wrongdoers	then We shall certainly question those			
أُرْسِلَ إِلَيْهِمْ	وَلَنَسْأَلَنَّ الْمُرْسَلِينَ				
to whom (Our Message) was sent down	and We shall certainly question the Messengers				
فَلَنَقْصِّنَ	عَلَيْهِمْ	بِعِلْمٍ	وَمَا كُنَّا غَائِبِينَ		
then surely We shall narrate	to them	with knowledge	and We were not absent		
وَالْوِزْنَ	يَوْمَئِذٍ	الْحَقُّ		فَمَنْ	
and the weighing	that day	(will be) the true (weighing)		so whose	
ثَقُلَتْ مَوَازِينُهُ	فَأُولَئِكَ		هُمْ	الْمُفْلِحُونَ	
[his] Scale (of good) became heavy	then those		[they]	(will be) the successful	

وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿١٠﴾ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً قَلِيلًا مَا تَشْكُرُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١٢﴾

9. And as for those whose Scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayāt*

(proofs, evidences, verses, lessons, signs, revelations, etc.). 10. And surely We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam," and they prostrated themselves, except *Iblīs* (Satan), he refused to be of those who prostrated themselves.

وَمَنْ	خَفَّتْ مَوَازِينُهُ،	فَأُولَٰئِكَ	الَّذِينَ
and whose	[his] Scale (of good) became light	then those	(are) who
خَسِرُوا أَنْفُسَهُمْ	بِمَا كَانُوا	بِعَايَتِنَا يَظْلِمُونَ ﴿٩﴾	
incurred loss upon themselves	for what they used to	be unjust with Our Signs	
وَلَقَدْ مَكَّنَّاكُمْ	فِي الْأَرْضِ	وَجَعَلْنَا	لَكُمْ فِيهَا مَعِيشَةً
and surely We established you	on the earth	and We made	a livelihood in it for you
قَلِيلًا	مَا تَشْكُرُونَ ﴿١٠﴾	وَلَقَدْ خَلَقْنَاكُمْ	ثُمَّ صَوَّرْنَاكُمْ
little	(is) that you give thanks	and surely We created you	then We gave you shape
ثُمَّ قُلْنَا	لِلْمَلَائِكَةِ	أَسْجُدُوا لِآدَمَ	فَسَجَدُوا إِلَّا إِبْلِيسَ
then We said	to the angels	prostrate to Adam	except Iblīs and they prostrated
	لَمْ يَكُنْ	مِنَ السَّاجِدِينَ ﴿١١﴾	
	he was not	of those who prostrated	

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

12. (Allāh) said: "What prevented you (O *Iblīs*) that you did not prostrate yourself, when I commanded you?" *Iblīs* said: "I am better than him (Adam), You created me from fire, and him You created from clay." 13. (Allāh) said: "(O *Iblīs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." 14. (*Iblīs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." 15.

(Allāh) said: "You are of those respited."

قَالَ مَا	مَنْعَكَ	أَلَّا تَسْجُدَ	إِذَا
He (Allah) said what	prevented you	that you (did) not prostrate	when
أَمْرُكَ	قَالَ أَنَا	خَيْرٌ مِنْهُ	خَلَقَنِي مِنْ نَارٍ
I commanded you	he said I am	better than him	from fire
وَخَلَقْتَهُ	مِنْ طِينٍ	قَالَ	فَأَهْبِطْ مِنْهَا
and You created him	from clay	He said	then get down from this
فَمَا يَكُونُ لَكَ	أَنْ تَتَكَبَّرَ	فِيهَا	إِنَّكَ
for you it is not	that you show arrogance	in this	indeed you
مِنَ الصَّغِيرِينَ	قَالَ	أَنْظِرْنِي إِلَى يَوْمٍ	يُبْعَثُونَ
(are) of the disgraced ones	he said	reprieve me till (the) Day	they are raised up
قَالَ إِنَّكَ	مِنَ الْمُنْظَرِينَ		
He said indeed you	(are) of the reprieved ones		

قَالَ فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ أَخْرُجْ مِنْهَا مَذْهُومًا مُدْحَوْرًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

16. (Iblīs) said: "Because You have sent me astray, surely, I will lie in wait against them (human beings) on Your straight path. 17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." 18. (Allāh) said (to Iblīs): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

قَالَ	فِيمَا أَغْوَيْتَنِي	لَأَقْعُدَنَّ لَهُمْ	
he said	because [that] You have sent me astray	I would surely sit (in ambush) for them	
صِرَاطَكَ	الْمُسْتَقِيمَ	ثُمَّ لَآتِيَنَّهُمْ	مِنْ
(on) Your way	straight	then surely I shall come to them	from

وَعَنْ شَمَائِلِهِمْ	وَعَنْ أَيْمَنِهِمْ	وَمِنْ خَلْفِهِمْ	بَيْنَ أَيْدِيهِمْ
and from their left	and from their right	and from behind them	before them
مَذْءُومًا	أَخْرَجَ مِنْهَا	قَالَ	وَلَا تَجِدُ أَكْثَرَهُمْ
disgraced	get out from this	He said	and You will not find most of them
أَجْمَعِينَ	مِنْكُمْ	لَأَمْلَأَنَّ جَهَنَّمَ	تَبِعَكَ
all	with you	indeed I would fill Hell	of them followed you
			certainly whoever expelled

وَيَتَّعِدُمْ أَسْكُنَ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لِنَاصِحٍ ﴿٢١﴾

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zālimūn* (unjust and wrongdoers)." 20. Then *Shaitān* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree except that you should become angels or become of the immortals." 21. And he [*Shaitān* (Satan)] swore by Allāh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

وَيَتَّعِدُمْ أَسْكُنَ	أَنْتَ	وَزَوْجُكَ	الْجَنَّةَ	فَكُلَا
and O Adam dwell	you	and your wife	(in) Paradise	and eat (you both)
مِنْ حَيْثُ شِئْتُمَا	وَلَا تَقْرَبَا	هَذِهِ	الشَّجَرَةَ	tree
from wherever you wish	and (do) not approach (you both)	this		
فَتَكُونَا	مِنَ الظَّالِمِينَ	فَوَسَّوَسَ	لَهُمَا	to them both
or you (both) will be	of the wrongdoers	then whispered suggestions		
الشَّيْطَانُ	لِيُبْدِيَ	لَهُمَا	عَنْهُمَا	to them (both)
Satan	to expose	to them (both)	what was concealed	

مِنْ سَوْءَ تَيْهَمَا	وَقَالَ	مَا نَهَيْكُمَا	رَبُّكُمَا	عَنْ هَذِهِ
from their private parts	and he said	(did) not forbid you	your Lord	from this
الشَّجَرَةَ إِلَّا	أَنْ تَكُونَا مَلَائِكِينَ	أَوْ تَكُونَا	مِنَ الْخَالِدِينَ ﴿٦٠﴾	
save tree	that you two become angels	or you two become	of the immortals	
وَقَاسَمَهُمَا	إِنِّي	لَكُمْ	لِمَنِ النَّاصِحِينَ ﴿٦١﴾	
and he swore to them both	indeed I am	to you (both)	of the sincere advisors	

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٦٢﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٣﴾

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, *Shaitān* (Satan) is an open enemy to you?" 23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

فَدَلَّاهُمَا	بِغُرُورٍ	فَلَمَّا	ذَاقَا الشَّجَرَةَ	
so he led them (both)	with deceit	but when	they both tasted the tree	
بَدَتْ لَهُمَا	سَوْءَتُهُمَا	وَطَفِقَا		
become apparent to them (both)	their private parts	and they began		
يَخْصِفَانِ عَلَيْهِمَا	مِنْ وَرَقِ	الْجَنَّةِ	وَنَادَاهُمَا	رَبُّهُمَا
(to) covering themselves	with (the) leaves	(of) Paradise	and called out to them	their Lord
أَلَمْ أَنْهَكُمَا	عَنْ تِلْكَ الشَّجَرَةِ	وَأَقُلَّ	لَكُمَا	إِنَّ الشَّيْطَانَ
(did) I not forbid you both?	[from] that	and tell	tree	verily Satan
لَكُمَا	عَدُوٌّ	مُبِينٌ ﴿٦٢﴾	قَالَا رَبَّنَا	ظَلَمْنَا أَنْفُسَنَا
to you both	(is) an enemy	open	they both said our Lord	we have wronged ourselves

وَأِنْ	لَمْ تَغْفِرْ	لَنَا	وَتَرْحَمَنَا	لَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾
and if	You (do) not forgive	us	and have (no) Mercy on us	we would certainly be of the losers

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعَ إِلَى حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَبْنَىٰ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِي سَوَاءَ تَكُمُ وَرِيشًا وَلِبَاسُ النَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَةِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

24. (Allāh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwā' (Eve), and *Shaitān* (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time." 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." 26. O Children of Adam! We have bestowed raiment upon you to cover your private parts, and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e. leave falsehood and follow truth).

قَالَ	أَهْبِطُوا	بَعْضُكُمْ	لِبَعْضٍ	عَدُوٌّ	وَلَكُمْ
He said	get down	some of you	to others	an enemy	and for you
فِي الْأَرْضِ	مُسْتَقَرٌّ	وَمَتَعَ	إِلَى حِينٍ ﴿٢٤﴾	قَالَ	
on the earth	(is) a dwelling place	and a livelihood	for a time	He said	
فِيهَا تَحْيَوْنَ	وَفِيهَا تَمُوتُونَ	وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾	يَبْنَىٰ		
in it you shall live	and in it you shall die	and from it you shall be taken out	O Children		
ءَادَمَ	قَدْ أَنْزَلْنَا	عَلَيْكُمْ	لِبَاسًا	يُورِي سَوَاءَ تَكُمُ	
(of) Adam	verily We have sent down	to you	clothing	which covers your private parts	
وَرِيشًا	وَلِبَاسٌ	النَّقْوَىٰ	ذَٰلِكَ	خَيْرٌ	ذَٰلِكَ
and (as) an adornment	and (the) garment	(of) piety	that	(is) better	this
مِنْ ءَايَةِ اللَّهِ		لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾			
(is) from (the) Signs (of) Allah		so that they may remember			

يَبْنَىٰ ءَادَمَ لَا يَفْنَىٰكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

لِيُرِيَهُمَا سَوْءَ تِهْمَاهُمَا إِنَّهُ يَرَبُّكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّا أَلَّهُ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

27. O Children of Adam! Let not *Shaitān* (Satan) deceive you, as he got your parents [Adam and Hawwā' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhū* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayātīn* (devils) *Auliya'* (protectors and helpers) for those who believe not. 28. And when they commit a *Fāhisha* (evil deed, going round the Ka'bah in naked state, great sins and unlawful sexual intercourse), they say: "We found our fathers doing it, and Allāh has commanded it on us." Say: "Nay, Allāh never commands *Fāhisha*. Do you say of Allāh what you know not?"

يَبْنَىٰ	ءَادَمَ	لَا يَفْنَنَنَّكُمْ	الشَّيْطَانُ	كَمَا أَخْرَجَ آبَايَكُم
O Children	(of) Adam	let not seduce you	Satan	as he drove out your parents
مِّنَ الْجَنَّةِ	يَنْزِعُ عَنْهُمَا	لِبَاسَهُمَا	لِيُرِيَهُمَا	سَوْءَ تِهْمَاهُمَا
from Paradise	stripping them of	their garments	to expose to them	their private parts
إِنَّهُ	يَرَبُّكُمْ	هُوَ	وَقَبِيلُهُ	مِنْ حَيْثُ لَا تَرَوْنَهُمْ
indeed [he]	does see you	he	and his host	you (do) not see them from where
إِنَّا	جَعَلْنَا الشَّيَاطِينَ	أَوْلِيَاءَ	لِلَّذِينَ	لَا يُؤْمِنُونَ ﴿٢٧﴾
verily We	have made the devils	guardians	of those who	(do) not believe
وَإِذَا فَعَلُوا	فَحِشَةً	قَالُوا	وَجَدْنَا عَلَيْهَا	ءَابَاءَنَا
and when they do	(some) lewdness	they say	we found on it	our fathers
وَاللَّهُ أَمَرَنَا	بِهَا	قُلْ إِنَّا	أَلَّهُ	لَا يَأْمُرُ
and Allah has commanded us	of it	say certainly Allah	(does) not command	
بِالْفَحْشَاءِ	أَتَقُولُونَ	عَلَى اللَّهِ	مَا لَا تَعْلَمُونَ ﴿٢٨﴾	
[of] lewdness	(do) you say?	of Allah	what you know not	

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ
 الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا
 الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾ يَبْنِيٰٓ عَادَمَ خُذُوا
 زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allāh and face the Qiblah, i.e. the Ka'bah at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allāh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)]. 30. A group He has guided, and a group deserved to be in error; (because) surely, they took the *Shayātīn* (devils) as *Auliya'* (protectors and helpers) instead of Allāh, and think that they are guided. 31. O Children of Adam! Take your adornment (by wearing your clean clothes) while praying [and going round (the *Tawāf* of) the Ka'bah], and eat and drink but waste not by extravagance, certainly He (Allāh) likes not *Al-Musrifūn* (those who waste by extravagance).

قُلْ	أَمَرَ رَبِّي	بِالْقِسْطِ	وَأَقِيمُوا وُجُوهَكُمْ	عِنْدَ
say	my Lord has commanded	[of] justice	and keep straight your faces (to Him)	at
كُلِّ	مَسْجِدٍ	وَادْعُوهُ	مُخْلِصِينَ لَهُ	الدِّينَ
every	prayer place/mosque	and invoke Him	(making) sincere	faith to Him
كَمَا بَدَأَكُمْ	تَعُودُونَ ﴿٢٩﴾	فَرِيقًا هَدَىٰ	وَفَرِيقًا حَقَّ	
as He created you	(so) shall you return	a group He has guided	and a group deserved	
عَلَيْهِمْ	الضَّلَالَةَ	إِنَّهُمْ اتَّخَذُوا	الشَّيَاطِينَ	أَوْلِيَاءَ
[on them]	the error	verily they took	the devils	(as) guardians
وَيَحْسَبُونَ	أَنَّهُمْ	مُّهْتَدُونَ ﴿٣٠﴾	يَبْنِيٰٓ	عَادَمَ
and they consider	that they	(are) guided	O Children	(of) Adam

وَأَشْرَبُوا	وَكُلُوا	مَسْجِدٍ	كُلِّ	عِنْدَ	خُذُوا زِينَتَكُمْ
and drink	and eat	prayer place/mosque	every	at	take your adornment
لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾		إِنَّهُ	وَلَا تُسْرِفُوا		
(does) not like the wasters		indeed He	but waste not by extravagance		

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ، وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾

32. Say (O Muhammad ﷺ): "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His slaves, and *At-Tayyibāt* [all kinds of *Halāl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayāt* (Islamic laws) in detail for a people who have knowledge. 33. Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."

قُلْ	مَنْ حَرَّمَ	زِينَةَ اللَّهِ	الَّتِي	أَخْرَجَ لِعِبَادِهِ
say	who has forbidden	(the) adornment (of) Allāh	which	He has produced for His slaves
وَالطَّيِّبَاتِ	مِنَ الرِّزْقِ	قُلْ هِيَ	لِلَّذِينَ آمَنُوا	فِي الْحَيَاةِ
and good things	of the sustenance	say these	(are) for those who believe	in the life
الدُّنْيَا	خَالِصَةٌ	يَوْمَ	الْقِيَمَةِ	كَذَلِكَ نَفْصِلُ
(of) this world	exclusively	(on the) Day	(of) Resurrection	thus We explain in detail
الْآيَاتِ	لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾	قُلْ	إِنَّمَا حَرَّمَ رَبِّي	الْفَوَاحِشَ
the Signs	for a people who know	say	my Lord has only forbidden	shameful deeds

وَمَا بَطَّنَ		مِنْهَا		مَا ظَهَرَ	
and which were committed secretly		of them		which were committed openly	
وَأَنَّ	الْحَقِّ	بِغَيْرِ	وَالْبَغَى	وَالْإِثْمَ	
and that	[the] right	without	and transgression	and sins	
وَأَنْ تَقُولُوا	سُلْطَنَا	بِهِ	مَا لَمْ يُزَلَّ	تَشْرِكُوا بِاللَّهِ	
and that you say	any authority	for it	what He has not sent	you associate with Allah	
		مَا لَا نَعْلَمُونَ		عَلَى اللَّهِ	
		what you (do) not know		of Allah	

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْقَدِّمُونَ ﴿٣٤﴾ يَبْنِيٰٓءَ آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقْضُونَ عَلَيْكُمْ ءَايَاتِي فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

وَلِكُلِّ	أُمَّةٍ	أَجَلٌ	فَإِذَا	جَاءَ أَجْلُهُمْ
and for every	people	(is) a fixed term	and when	their term approached
لَا يَسْتَأْخِرُونَ		سَاعَةً	وَلَا يَسْقَدِّمُونَ	
they will not be able to delay (it)		an hour	nor they will be able to bring (it) earlier	
يَبْنِيٰٓءَ	آدَمَ	رُسُلٌ	مِّنكُمْ	يَقْضُونَ عَلَيْكُمْ
O Children	(of) Adam	Messengers	from (among) you	reciting to you

ءَايَاتِي	فَمَنْ اتَّقَى	وَأَصْلَحَ	فَلَاخَوْفٌ
My Verses	then who feared (Allah)	and mended himself	(will be) no fear
عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿٢٥﴾	وَالَّذِينَ كَذَبُوا	بِآيَاتِنَا
upon them	and they will not grieve	and those who rejected	Our Signs
وَأَسْتَكَبرُوا	عَنْهَا	أُولَئِكَ	أَصْحَابُ النَّارِ هُمْ
and treated with arrogance	them	those	(are the) dwellers (of) the Fire they
	فِيهَا	خَالِدُونَ ﴿٢٦﴾	
	therein	(would) abide forever	

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٢٧﴾

37. Who is more unjust than one who invents a lie against Allāh or rejects His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

فَمَنْ	أَظْلَمُ	مِمَّنْ افْتَرَى	عَلَى اللَّهِ كَذِبًا	أَوْ كَذَّبَ
then who	(is) more unjust	than (one) who invented	a lie against Allah	or rejected
بِآيَاتِهِ ۚ	أُولَئِكَ	يَنَالُهُمْ	نَصِيبُهُمْ	مِّنَ الْكِتَابِ
His Verses	(they are) those	will reach them	their share	from the Book (of Decrees)
حَتَّىٰ إِذَا	جَاءَتْهُمْ	رُسُلُنَا	يَتَوَفَّوْنَهُمْ	
until when	come to them	Our messengers (angels)	causing them to die	
قَالُوا أَيْنَ	مَا كُنْتُمْ	تَدْعُونَ مِنْ دُونِ اللَّهِ		
they ask where	(are) those (whom) you used to	invoke other than Allah		

قَالُوا	ضَلُّوا عَنَّا	وَشَهِدُوا	عَلَىٰ أَنْفُسِهِمْ
they say	they have forsaken us	and they testify	against themselves
		كَافِرِينَ	أَنَّهُمْ كَانُوا
		disbelievers	that they were

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَبْتُمْ لَا وَلَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَتَاتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾

38. (Allāh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

قَالَ	ادْخُلُوا فِي أُمَمٍ	قَدْ خَلَتْ	مِنْ قَبْلِكُمْ	مِنَ الْجِنَّ
He said	enter you among nations	[indeed] who passed away	before you	of the jinn
وَالْإِنْسِ	فِي النَّارِ	كُلَّمَا	دَخَلَتْ أُمَّةٌ	لَعَنَتْ أُخْتَهَا
and humans	in the Fire	every time	a nation entered	it cursed its sister (nation)
حَتَّىٰ إِذَا دَارَكُوا	فِيهَا	جَمِيعًا	قَالَتْ أُخْرَبْتُمْ	
until when they will gather	in it (therein)	all	(the) last of them will say	
لَا وَلَهُمْ	رَبَّنَا	هَؤُلَاءِ	أَضَلُّونَا	فَتَاتِهِمْ
to (the) first of them	our Lord	these	misled us	so give them
مِنَ النَّارِ	قَالَ لِكُلِّ	ضِعْفٌ	وَلَكِنْ	لَا تَعْلَمُونَ
of the Fire	He will say for everyone	(is) double (torment)	[and] but	you know not

وَقَالَتْ أُولَئِكَ لَئِنْ كُنَّا مِنْ فَضْلِ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتِّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا

يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." 40. Verily, those who deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimūn* (criminals, polytheists, sinners). 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zālimūn* (polytheists and wrongdoers).

وَقَالَتْ أُولَئِهِمْ		لَا تُخْرَجُهُمْ		فَمَا كَانَتْ لَكُمْ		عَلَيْنَا	
and (the) first of them will say		to (the) last of them		is for you		upon us	
مِنْ فَضْلٍ		فَذُوقُوا الْعَذَابَ		يَمَا كُنْتُمْ		تَكْسِبُونَ ﴿٣٩﴾	
any superiority		so taste the torment		for what you used to		earn	
إِنَّ الَّذِينَ كَذَبُوا		بِآيَاتِنَا		وَأَسْتَكْبَرُوا		عَنْهَا	
indeed those who rejected		Our Signs		and showed arrogance		to them	
لَا تُفْتَحُ		لَهُمْ		أَبْوَابُ		وَلَا يَدْخُلُونَ الْجَنَّةَ	
will not be opened		for them		(the) gates		(of) heaven	
حَتَّى يَلِجَ الْجَمَلُ		فِي سَمِّ		الْخِيَاطِ		وَكَذَلِكَ	
until the camel passes		through (the) eye		(of) the needle		and thus	
نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾		لَهُمْ		مِنْ جَهَنَّمَ		وَمِنْ فَوْقِهِمْ	
We recompense the criminals		for them (will be)		of Hell		a bed	
غَوَاشٍ ۚ		وَكَذَلِكَ		نَجْزِي الظَّالِمِينَ ﴿٤١﴾			
(its) covering		and thus		do We recompense the wrongdoers			

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

42. But those who believed (in the Oneness of Allāh – Islamic Monotheism), and worked righteousness – We tax not any person beyond his scope – such are the dwellers of Paradise. They will abide therein forever. 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All praise and thanks are Allāh's, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

وَالَّذِينَ ءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		لَا نُكَلِّفُ نَفْسًا	
but those who believed		and did righteous deeds		We (do) not burden any person	
إِلَّا وَسْعَهَا	أُولَئِكَ	أَصْحَابُ	الْجَنَّةِ	هُمْ	فِيهَا
but (to) his capacity	those	(are the) dwellers	(of) Paradise	they	in it
خَالِدُونَ ﴿٤٣﴾		وَنَزَعْنَا مَا		فِي صُدُورِهِمْ	
(will) abide forever		and We removed what		(is) in their breasts	
تَجْرِي مِنْ تَحْتِهِمْ	الْأَنْهَارُ	وَقَالُوا	الْحَمْدُ لِلَّهِ	الَّذِي	
flow under them	[the] rivers	and they will say	all the praise (be) to Allah	Who	
هَدَانَا	لِهَذَا	وَمَا كُنَّا	لِنَهْتَدِيَ	لَوْلَا	
guided us	to this	and never We were	to find guidance	if not	
أَنْ هَدَانَا اللَّهُ		لَقَدْ جَاءَتْ رُسُلُ		رَبِّنَا	
[that] Allah had guided us		indeed came (the) Messengers		(of) our Lord	
وَنُودُوا		أَنْ تِلْكَمُ	الْجَنَّةُ	أُورِثْتُمُوهَا	
and it will be cried out to them		that this	(is) the Paradise	which you have inherited	
		بِمَا كُنْتُمْ		تَعْمَلُونَ ﴿٤٣﴾	
		for what you used to		do	

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۖ فَاذْنُ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allāh is on the Zālimūn (polytheists and wrongdoers)." 45. Those who hindered (men) from the path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

وَنَادَى أَصْحَابُ	الْجَنَّةِ	أَصْحَابَ	النَّارِ	أَنْ
and will call out (the) dwellers	(of) Paradise	(to the) dwellers	(of) the Fire	that
قَدْ وَجَدْنَا مَا	وَعَدَنَا	رَبَّنَا	حَقًّا	فَهَلْ وَجَدْتُمْ
verily we have found what	had promised (to) us	our Lord	true	so (have) you found?
مَّا وَعَدَ	رَبُّكُمْ	حَقًّا	قَالُوا نَعَمْ	فَإِذْنُ مُؤَذِّنٌ
what had promised	your Lord	true	they will say yes	then a herald cried out
بَيْنَهُمْ	أَنْ لَعْنَةُ اللَّهِ	عَلَى الظَّالِمِينَ ﴿٤٤﴾		
between them	that (the) Curse (of) Allah	(be) upon the wrongdoers		
الَّذِينَ يَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَيَبْغُونَهَا	عِوَجًا	
those who hinder (men)	from (the) path (of) Allah	and seek to make it	crooked	
وَهُمْ	بِالْآخِرَةِ	كَافِرُونَ ﴿٤٥﴾		
and they	in the Hereafter	(are) disbelievers		

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا

كُنْتُمْ تَسْتَكْبِرُونَ ﴿١٨﴾

46. And between them will be a (barrier) screen and on Al-A 'rāf (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, " *Salāmun 'Alāikum* " (peace be on you), and at that time they (men on Al-A 'rāf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zālimūn* (polytheists and wrongdoers)." 48. And the men on Al-A 'rāf (the wall) will call to the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

وَبَيْنَهُمَا	حِجَابٌ	وَعَلَى الْأَعْرَافِ	رِجَالٌ
and between them	(will be) a barrier	and on Al-Araf (heights)	(will be) men
يَعْرِفُونَ كُلًّا	يَسْمِعُهُمْ	وَنَادَوْا	
who would recognise everyone	by their marks	and they will call out to	
أَصْحَابَ	الْجَنَّةِ	أَنْ سَلِمَ	عَلَيْكُمْ
(the) people (dwellers)	(of) Paradise	that peace	(be) on you
وَهُمْ يَطْمَعُونَ ﴿١٦﴾	وَإِذَا	صُرِفَتْ أَبْصَرُهُمْ	نِلْقَاءَ
but they would long (to do so)	and when	their eyes will turn	towards
النَّارِ	قَالُوا رَبَّنَا	لَا تَجْعَلْنَا	مَعَ
(of) the Fire	they will say our Lord	(do) not place us	with
الظَّالِمِينَ ﴿١٧﴾	وَنَادَىٰ أَصْحَابُ	الْأَعْرَافِ	رِجَالًا
(who are) the wrongdoers	and will call out (the) dwellers	(of) Al-Araf (heights)	men
يَعْرِفُونَهُمْ	يَسْمِعُهُمْ	قَالُوا	مَا أَغْنَىٰ
whom they would recognise	by their marks	saying	(did) not avail
جَمْعُكُمْ	وَمَا كُنْتُمْ	تَسْتَكْبِرُونَ ﴿١٨﴾	
your number	and what you used to	show arrogance	

أَهْوَلَاءَ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾ وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَ مَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيِنِنَا يَجْحَدُونَ ﴿٥١﴾

49. Are they those, of whom you swore that Allāh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden to the disbelievers." 51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our *Ayāt* (proofs, signs, evidences, verses, lessons, revelations, etc.).

أَهْوَلَاءَ	الَّذِينَ أَقْسَمْتُمْ	لَا يَنَالُهُمُ اللَّهُ	بِرَحْمَةٍ
(are) they?	those (of) whom you swore	(that) Allah will not grant them	mercy
أَدْخُلُوا الْجَنَّةَ	لَا خَوْفٌ	عَلَيْكُمْ	وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾
enter Paradise	no fear	(shall be) on you	Nor shall you grieve
وَنَادَىٰ أَصْحَابُ	النَّارِ	أَصْحَابَ	الْجَنَّةِ
and will cry out (the) dwellers	(of) the Fire	(to the) dwellers	(of) Paradise
أَفِضُوا عَلَيْنَا	مِنَ الْمَاءِ	أَوْ	مِمَّا رَزَقَكُمُ اللَّهُ
pour on us	some water	or	of what
إِنَّ اللَّهَ حَرَّمَ	مَا عَلَى الْكَافِرِينَ ﴿٥٠﴾	الَّذِينَ اتَّخَذُوا	دِينَهُمْ
indeed Allah has forbidden both	to the disbelievers	those who took	their religion
لَهُمْ	وَلَعِبًا	وَعَرَّتْهُمْ	الْحَيَاةُ
(as) amusement	and play	and deceived them	the life
			(of) the world

هَذَا	يَوْمِهِمْ	كَمَا نَسُوا لِقَاءَ	نَسْنَهُمْ	فَالْيَوْمَ
this	(of) their Day	as they forgot (the) Meeting	We will forget them	so today
بِعَايِنَتِنَا يَجْحَدُونَ ﴿٥١﴾		وَمَا كَانُوا		
reject Our Signs		and (because of) what they used to		

وَلَقَدْ جِئْنَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ، يَوْمَ يَأْتِي تَأْوِيلُهُ، يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

52. Certainly, We have brought to them a Book (the Qur'ān) which We have explained in detail with knowledge, – a guidance and a mercy to a people who believe. 53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allāh) has gone away from them.

وَلَقَدْ جِئْنَهُمْ	بِكِتَابٍ	فَصَّلْنَاهُ	عَلَىٰ عِلْمٍ
and verily We have brought to them	a Book	which We have expounded	with knowledge
هُدًى	وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾	هَلْ يَنْظُرُونَ
a guidance	and a mercy	to a people who believe	(are) they waiting?
إِلَّا تَأْوِيلَهُ،	يَوْمَ	يَأْتِي تَأْوِيلُهُ،	يَقُولُ الَّذِينَ
but (for) its fulfillment	(the) Day	(when) its fulfillment will come	will say those who
نَسُوهُ	مِنْ قَبْلُ	قَدْ جَاءَتْ رُسُلُ	رَبِّنَا
had forgot it	before	verily had come (the) Messengers	(of) our Lord
			بِالْحَقِّ
			with the truth

فَهَلْ	لَنَا	مِنْ شُفَعَاءَ	فَيَشْفَعُوا	لَنَا	أَوْ نُرَدُّ
so (do)?	we have	any intercessors	so (that) they intercede	for us	or we are sent back
فَنَعْمَلْ غَيْرَ	الَّذِي كُنَّا	نَعْمَلُ	قَدْ خَسِرُوا		
so (that) we do (deeds) other than	that which we used to	do	verily they have lost		
أَنْفُسَهُمْ	وَضَلَّ	عَنْهُمْ	مَا كَانُوا	يَفْتَرُونَ	
themselves	and has forsaken	them	what they used to	fabricate	

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawā*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)! 55. Invoke your Lord with humility and in secret. He likes not the aggressors.

إِنَّ رَبَّكُمْ	اللَّهُ	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	
indeed your Lord	(is) Allah	Who	created the heavens	and the earth	
فِي سِتَّةِ	أَيَّامٍ	ثُمَّ اسْتَوَى	عَلَى الْعَرْشِ	يُغْشِي اللَّيْلَ	
in Six	Days	then He ascended	on the Throne	He lets cover the night	
النَّهَارَ	يَطْلُبُهُ	حَثِيثًا	وَالشَّمْسَ	وَالْقَمَرَ	وَالنُّجُومَ
(over) the day	which seeks it	swiftly	and the sun	and the moon	and the stars
مُسَخَّرَاتٍ	بِأَمْرِهِ ۗ	أَلَا	لَهُ	الْخَلْقُ	وَالْأَمْرُ ۗ
(are) subjected	to His Command	beware	for Him	(is) the creation	and the command

تَضَرُّعًا	أَدْعُوا رَبَّكُمْ	رَبُّ الْعَالَمِينَ	تَبَارَكَ اللَّهُ
humbly	call upon your Lord	(the) Lord (of) the worlds	blessed is Allah
	لَا يُحِبُّ الْمُعْتَدِينَ	إِنَّهُ	وَحْفِيَّةً
	likes not the transgressors	indeed He	and (in) secret

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
 مِنَ الْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا
 أَقْلَتِ سَحَابًا ثِقَالًا سَقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ
 كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's Mercy is (ever) near to the good-doers. 57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried heavy-laden clouds, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَأَدْعُوهُ	إِصْلَاحِهَا	بَعْدَ	فِي الْأَرْضِ	وَلَا تُفْسِدُوا
and call Him	its being set in order	after	on the earth	and (do) not make mischief
قَرِيبٌ	مِنْ الْمُحْسِنِينَ	إِنَّ رَحْمَتَ اللَّهِ	وَطَمَعًا	خَوْفًا
to the good-doers	(is) close	indeed (the) Mercy (of) Allah	and longing	(with) fear
رَحْمَتِهِ	بَيْنَ يَدَيْ	بُشْرًا	يُرْسِلُ الرِّيحَ	الَّذِي
His Mercy	before	(as) glad tidings	sends the winds	Who
مَيِّتٍ	لِبَلَدٍ	سَقْنَاهُ	ثِقَالًا	سَحَابًا
dead	to a land	We drive it	heavy-laden	a cloud
فَإَنْزَلْنَا	فَأَخْرَجْنَا	الْمَاءَ	بِهِ	حَتَّىٰ إِذَا أَقْلَتِ
then We sent down	then We brought forth	water (rain)	from it	until when they carry

مِنْ كُلِّ	الشَّمَرَاتِ	كَذَلِكَ	نُخْرِجُ الْمَوْتَى	لَعَلَّكُمْ تَذَكَّرُونَ
every (kind)	(of) fruit	thus	We will raise up the dead	so that you may take heed

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ، وَيَاذِنُ رَبِّهِ، وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا كَذَلِكَ
نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ
إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾ قَالَ يَتَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ
الْعَالَمِينَ ﴿٦١﴾

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks. 59. Indeed, We sent Nūh (Noah) to his people and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Certainly, I fear for you the torment of a Great Day!" 60. The leaders of his people said: "Verily, we see you in plain error." 61. [Nūh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"

وَالْبَلَدُ	الطَّيِّبُ	يَخْرِجُ نَبَاتَهُ	يَاذِنُ	رَبِّهِ	وَالَّذِي
and land	good	its vegetation comes forth	by (the) Order	(of) its Lord	and that which
خَبثَ	لَا يَخْرِجُ	إِلَّا نَكِدًا	كَذَلِكَ	نُصَرِّفُ الْآيَاتِ	
is bad	(does) not come forth	but little	thus	We diversely expound the signs	
لِقَوْمٍ يَشْكُرُونَ	لَقَدْ أَرْسَلْنَا نُوحًا	إِلَى قَوْمِهِ	فَقَالَ		
for a people who give thanks	verily We sent Noah	to his people	and he said		
يَتَقَوْمِ	اعْبُدُوا اللَّهَ	مَا	لَكُمْ	مِّنْ إِلَهٍ	غَيْرُهُ
O my people	worship Allah	(do) not	you have	any god	other than Him
إِنِّي	أَخَافُ عَلَيْكُمْ	عَذَابَ	يَوْمٍ	عَظِيمٍ	قَالَ الْمَلَأُ
certainly I	fear for you	(the) torment	(of) a Day	Great (awful)	said the leaders

مِنْ قَوْمِهِ ۚ	إِنَّا	لَنَرَاكَ	فِي ضَلَالٍ	مُبِينٍ ﴿٦١﴾	قَالَ يَقَوْمِ
of his people	verily we	see you	in error	plain	he said O my people
لَيْسَ بِي	ضَلَالَةٌ	وَلَكِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ ﴿٦٢﴾	
(there) is not in me	an error	[and] but I am	a Messenger	from (the) Lord (of) the worlds	

أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٣﴾ أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٤﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٥﴾

62. "I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not. 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allāh and that you may receive (His) Mercy?" 64. But they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

أُبَلِّغُكُمْ	رِسَالَتِ	رَبِّي	وَأَنْصَحُ	لَكُمْ	وَأَعْلَمُ
I convey to you	(the) Messages	(of) my Lord	and give advice	to you	and I know
مِّنَ اللَّهِ	مَا لَا تَعْلَمُونَ ﴿٦٣﴾	أَوْ عَجِبْتُمْ	أَنْ جَاءَكُمْ		
from Allāh	that you (do) not know	(do) you wonder?	that has come to you		
ذِكْرٌ	مِّن رَّبِّكُمْ	عَلَى رَجُلٍ	مِّنكُمْ	لِيُنذِرَكُمْ	
a Reminder	from your Lord	upon a man	among you	that he may warn you	
وَلِتَتَّقُوا	وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٤﴾	فَكَذَّبُوهُ			
and so that you may fear (Allāh)	and that you may be shown Mercy	but they denied him			
فَأَنْجَيْنَاهُ	وَالَّذِينَ	مَعَهُ	فِي الْفُلِكِ	وَأَغْرَقْنَا الَّذِينَ	
and We saved him	and those	with him	in the ship	and We drowned those who	

عَمِينَ ﴿٦٥﴾	قَوْمًا	إِنَّهُمْ كَانُوا	كَذَّبُوا بِآيَاتِنَا
blind	a people	indeed they were	denied Our Signs

وَالِإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ
الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ ۖ إِنَّا لَنَرُوكَ فِي سَفَاهَةٍ ۖ وَإِنَّا لَنُظُنُّكَ مِنَ
الْكَاذِبِينَ ﴿٦٦﴾ قَالَ يَنْقُومِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾
أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

65. And to 'Ād (people, We sent) their brother Hūd. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Will you not fear (Allāh)?" 66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars." 67. (Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists)! 68. "I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

وَالِإِلَىٰ عَادٍ	أَخَاهُمْ	هُودًا	قَالَ	يَنْقُومِ اعْبُدُوا اللَّهَ
and to 'Ad (We sent)	their brother	Hud	he said	O my people worship Allah
مَا	لَكُمْ	مِّنْ إِلَهِ	غَيْرُهُ ۖ	أَفَلَا تَتَّقُونَ ﴿٦٥﴾
(do) not	you have	any god	other than Him	then (will) you not fear (Allah)?
قَالَ الْمَلَأُ	الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ ۖ	إِنَّا	
said the leaders	(of) those who had disbelieved	of his people	verily we	
لَنَرُوكَ	فِي سَفَاهَةٍ	وَإِنَّا	لَنُظُنُّكَ	
[verily] see you	in folly	and verily we	[verily] consider you	
مِنَ الْكَاذِبِينَ ﴿٦٦﴾	قَالَ	يَنْقُومِ لَيْسَ	بِي	سَفَاهَةٌ
of the liars	he said	O my people (there) is not	in me	folly
وَلَكِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾	أُبَلِّغُكُمْ	
[and] but I am	a Messenger	from (the) Lord (of) the worlds	I convey to you	

رِسَالَتٍ	رَبِّي	وَأَنَا	لَكُمْ	نَاصِحٌ	أَمِينٌ ﴿٧٨﴾
(the) Messages	(of) my Lord	and I am	to you	an advisor	trustworthy

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصَاطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٩﴾ قَالُوا أَاجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأِنَّا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٨٠﴾

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nūh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful." 70. They said: "Have you come to us that we should worship Allāh Alone and forsake that which our fathers used to worship? So bring us that wherewith you have threatened us if you are of the truthful."

أَوْ عَجِبْتُمْ	أَنْ جَاءَكُمْ	ذِكْرٌ	مِّن رَّبِّكُمْ	عَلَى رَجُلٍ	
(do) you wonder?	that has come to you	a Reminder	from your Lord	upon a man	
مِّنكُمْ	لِيُنذِرَكُمْ	وَأَذْكُرُوا	إِذْ	جَعَلَكُمْ	خُلَفَاءَ
from (among) you	that he may warn you	and remember	when	He made you	successors
مِن بَعْدِ	قَوْمِ	نُوحٍ	وَزَادَكُمْ	فِي الْخَلْقِ	بَصَاطَةً فَأَذْكُرُوا
after	(the) people	(of) Noah	and increased you	in stature	so remember
آلَاءَ اللَّهِ	لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٩﴾	قَالُوا	أَجِئْتَنَا		
(the) bounties (of) Allāh	so that you may succeed	they said	(have) you come to us?		
لِنَعْبُدَ اللَّهَ وَحْدَهُ	وَنَذَرَ	مَا كَانَ	يَعْبُدُ	آبَاؤُنَا	
that we worship Allāh Alone	and forsake	what used to	worship our forefathers		
فَأِنَّا	يَعِدُنَا	إِنْ كُنْتَ	مِن الصَّادِقِينَ ﴿٨٠﴾		
so bring to us	[of] what	you promise us	if you are	of the truthful	

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

71. (Hūd) said: "torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named – you and your fathers – with no authority from Allāh? Then wait, I am with you among those who wait." 72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

قَالَ قَدْ	وَقَعَ عَلَيْكُمْ	مِنْ رَبِّكُمْ	رِجْسٌ	وَعَضَبٌ
he said verily	has fallen upon you	from your Lord	punishment	and anger
أَتُجَادِلُونَنِي		فِي أَسْمَاءٍ		سَمَّيْتُمُوهَا
(do) you dispute with me?		about (mere) names		which you have named (assigned)
أَنْتُمْ	وَأَبَاؤُكُمْ	مَا نَزَّلَ اللَّهُ	بِهَا	مِنْ سُلْطَانٍ
you	and your fathers	Allah has not sent down	for which	any sanction
فَانْظُرُوا	إِنِّي	مَعَكُمْ	مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾	فَأَنجَيْنَاهُ
then wait you	verily I am	with you	of those who wait	then We saved him
وَالَّذِينَ	مَعَهُ	بِرَحْمَةٍ	مِّنَّا	وَقَطَعْنَا دَابِرَ
and those	with him	by a mercy	from Us	and We cut (the) last remnant
الَّذِينَ كَذَبُوا		بِآيَاتِنَا		وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾
(of) those who belied		Our Signs		and they were not believers

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُورِمْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَ تَكْمِمْ بَيْنَهُ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابُ أَلِيمٍ ﴿٧٣﴾ وَاذْكُرُوا إِذْ جَعَلَكُمْ

خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّاءَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَنَجْحُونَ الْجِبَالَ يُوْتُوا فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٦﴾

73. And to Thamūd (people, We sent) their brother Sālih. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allāh is a sign to you; so you leave her to graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you. 74. And remember when He made you successors after 'Ād (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth."

وَالِىَ ثَمُودَ	أَخَاهُمْ	صَلِيحًا	قَالَ يَقَوْمُ
and to Thamud (We sent)	their brother	Salih	he said O my people
أَعْبُدُوا اللَّهَ	مَا	لَكُمْ	مِنْ إِلَهٍ
worship Allah	(do) not	you have	any god
بَيِّنَةً	مِنْ رَبِّكُمْ	هَذِهِ	نَاقَةُ اللَّهِ
a clear proof	from your Lord	this	she-camel (of) Allah
فَذَرُوهَا	تَأْكُلْ	فِي أَرْضِ اللَّهِ	وَلَا تَمَسُّهَا
so you leave her	to graze	in (the) earth (of) Allah	and (do) not touch her
فَيَأْخُذَكُمْ	عَذَابٌ	أَلِيمٌ	وَأَذْكُرُوا إِذْ
lest should seize you	a torment	painful	He made you
خُلَفَاءَ مِنْ بَعْدِ عَادٍ	وَبَوَّاءَكُمْ	فِي الْأَرْضِ	تَتَّخِذُونَ مِنْ سُهُولِهَا
successors	Ad	after	you take in its plains
قُصُورًا	وَنَجْحُونَ الْجِبَالَ	يُوْتُوا	فَاذْكُرُوا
palaces	and you carve out the mountains	(as) homes	so remember
ءَالَاءَ اللَّهِ	وَلَا تَعْتَوْا	فِي الْأَرْضِ	مُفْسِدِينَ
(the) bounties (of) Allah	and (do) not go about	in the land	(as) mischief-makers

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾
 قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾ فَعَقَرُوا النَّاقَةَ
 وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ أَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

75. The leaders of those who were arrogant among his people said to those who were counted weak – to such of them as believed: “Know you that Sālih is one sent from his Lord.” They said: “We indeed believe in that with which he has been sent.” 76. Those who were arrogant said: “Verily, we disbelieve in that which you believe in.” 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: “O Sālih! Bring about your threats if you are indeed one of the Messengers (of Allāh).”

قَالَ الْمَلَأُ		الَّذِينَ اسْتَكْبَرُوا		مِنْ قَوْمِهِ	
said the leaders		(of) those who behaved arrogantly		of his people	
لِلَّذِينَ اسْتُضْعِفُوا		لِمَنْ ءَامَنَ		مِنْهُمْ	
to those who were oppressed		to (those) who had believed		among them	
أَنَّ صَالِحًا مُرْسَلٌ		قَالُوا إِنَّا		بِمَا	
that Salih		they said indeed we		in what	
(is) one sent		from his Lord		he has been sent	
بِهِ		مُؤْمِنُونَ ﴿٧٥﴾		قَالَ	
with [it]		(are) believers		said	
بِالَّذِي ءَامَنْتُمْ		كَافِرُونَ ﴿٧٦﴾		فَعَقَرُوا النَّاقَةَ	
in that which you believe		[in it] (are) disbelievers		then they hamstringed the she-camel	
وَعَتَوْا		عَنْ أَمْرِ رَبِّهِمْ		وَقَالُوا	
and insolently defied		(of) their Lord (the) Order		and they said	
بِمَا		تَعِدُنَا		مِنَ الْمُرْسَلِينَ ﴿٧٧﴾	
what		you have been promising us		(one) of the Messengers	
فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٧٨﴾		فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ			

أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٧٨﴾ وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٧٩﴾

78. So the earthquake seized them, and they lay (dead), prostrate in their homes. 79. Then he (Sālih) turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers." 80. And (remember) Lūt (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Ālamīn (mankind and jinn)?"

فَاخَذَتْهُمْ	الرَّجْفَةُ	فَأَصْبَحُوا	فِي دَارِهِمْ	جَثْمِينَ
so took them	an earthquake	and they became	in their homes	lay (dead) on their faces
فَتَوَلَّى	عَنْهُمْ	وَقَالَ	يَقَوْمِ	لَقَدْ أَبْلَغْتُكُمْ
then he turned away	from them	and said	O my people	verily I have conveyed to you
رِسَالَةَ	رَبِّي	وَنَصَحْتُ	لَكُمْ	وَلَكِنْ
(the) Message	(of) my Lord	and gave good advice	to you	[and] but
لَا تُحِبُّونَ النَّصِيحِينَ	وَلَوْ طَآ	إِذْ	قَالَ لِقَوْمِهِ	
you (do) not like the advisers	and Lot	when	he said to his people	
أَتَأْتُونَ الْفَحِشَةَ	مَا سَبَقَكُمْ	بِهَا	مِنْ أَحَدٍ	مِنَ الْعَالَمِينَ
(do) you commit lewdness?	has not preceded you	therein	anyone	of the worlds

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٠﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ ۚ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَنْطَهُرُونَ ﴿٨١﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ ۖ إِلَّا أَمْرَأَتَهُ ۚ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرِكُمْ كَيْفَ كَانَ عَقِبَةُ الْمُجْرِمِينَ ﴿٨٣﴾

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" 83. Then We

saved him and his family, except his wife; she was of those who remained behind (in the torment). 84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimūn* (criminals, polytheists and sinners).

إِنَّكُمْ	لَتَأْتُونَ الرِّجَالَ	شَهْوَةً	مِّن دُونِ	النِّسَاءِ	بَلْ أَنْتُمْ
verily you	approach men	lustfully	instead of	the women	nay you
قَوْمٌ	مُّسْرِفُونَ	وَمَا كَانَتْ	جَوَابَ	قَوْمِهِ	إِلَّا
(are) a people	(who) exceed limits	and was not (the) answer		(of) his people	but
أَنْ قَالُوا	أَخْرِجُوهُمْ	مِّن قَرْيَتِكُمْ	إِنَّهُمْ		
that they said	drive them out	of your town	verily they		
أُنَاسٌ يَّتَطَهَّرُونَ	فَأَنجَيْنَاهُ	وَأَهْلَهُ	إِلَّا أَمْرَاتَهُ		
(are) people wanting to be pure	then We delivered him	and his family	except his wife		
كَانَتْ مِنَ الْغَابِرِينَ	وَأَمْطَرْنَا	عَلَيْهِمْ	مَطَرًا		
she was among those who stayed behind	and We rained	on them	a rain		
فَانْظُرْ كَيْفَ	كَانَتْ عَاقِبَةُ	الْمُجْرِمِينَ			
so observe how	was (the) end	(of) the evildoers			

وَالِإِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ قَدْ جَاءَ تَكْثِيرُكُمْ بَيْنَهُ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخُسُوا الْتَّاسَ أَشْيَاءَهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh).] Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers."

وَالِى مَدْيَنَ	أَخَاهُمْ	شُعَيْبًا	قَالَ	يَقَوْمِ اعْبُدُوا اللَّهَ
and to Midian (We sent)	their brother	Shuaib	he said	O my people worship Allah
مَا لَكُمْ مِّنْ إِلَهِ	غَيْرُهُ	قَدْ جَاءَكُمْ	بَيِّنَةٌ	
any god	other than Him	verily has come to you	a clear proof	
مِّنْ رَبِّكُمْ	فَأَوْفُوا الْكَيْلَ	وَالْمِيزَانَ	وَلَا تَبْخَسُوا النَّاسَ	
from your Lord	so give full measure	and weight	and (do) not deprive the people	
أَشْيَاءَهُمْ	وَلَا تُفْسِدُوا	فِي الْأَرْضِ	بَعْدَ	إِصْلَاحِهَا
(of) their things	and (do) not do mischief	on the earth	after	its being set in order
ذَٰلِكُمْ	خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ مُّؤْمِنِينَ	
that	(is) good	for you	if you are believers	

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنۢ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۖ وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمۡ ۖ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِآلِزَىٰ أَرْسَلْتُ إِلَيْهِۦ وَطَائِفَةٌ لَّمۡ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

86. "And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidūn* (mischief-makers, corrupters, liars). 87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allāh judges between us, and He is the Best of judges."

وَلَا تَقْعُدُوا	بِكُلِّ صِرَاطٍ	تُوعِدُونَ	وَتَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ
and (do) not sit	on every	road	threatening	and hindering
مَنۢ ءَامَنَ	بِهِۦ	وَتَبْغُونَهَا	عِوَجًا	وَأَذْكُرُوا
(those) who believe	in Him	and seeking to make it	crooked	and remember

إِذْ كُنْتُمْ قَلِيلًا	فَكَثَّرَكُمُ	وَأَنْظُرُوا كَيْفَ	كَانَ عَاقِبَةُ
when you were a few	and He multiplied you	and see how	was (the) end
الْمُفْسِدِينَ ﴿٨٦﴾	وَإِنْ كَانَ طَائِفَةٌ	مِّنْكُمْ ءَامَنُوا	بِالَّذِي
(of) the mischief-makers	and if (there) is a party	of you who believed	in that which
أُرْسِلْتُ بِهِ	وَطَائِفَةٌ	لَّمْ يُؤْمِنُوا	فَاصْبِرُوا
I have been sent with [it]	and a party	who (did) not believe	then have patience
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا	وَهُوَ	خَيْرُ	الْحَاكِمِينَ ﴿٨٧﴾
till Allah shall judge between us	and He	(is the) Best	(of) the judges



قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾ قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاحِشِينَ ﴿٨٩﴾

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?" 89. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgement."

قَالَ الْمَلَأُ		الَّذِينَ اسْتَكْبَرُوا		مِنْ قَوْمِهِ	
said the chiefs		(of) those who puffed up with pride		of his people	
لَنُخْرِجَنَّكَ		يَشْعِيبُ		وَالَّذِينَ ءَامَنُوا	
We shall certainly banish you		O Shuaib		and those who have believed	
مِنْ قَرْيَتِنَا		أَوْ لَتَعُودَنَّ		قَالَ أَوَلَوْ	
from our town		or you shall return		he said even though	
كُنَّا كَارِهِينَ ﴿٨٨﴾		قَدْ افْتَرَيْنَا		عَلَى اللَّهِ كَذِبًا	
we are (who) hate (that)		verily we would be fabricating		a lie against Allah	
فِي مِلَّتِكُمْ		بَعْدَ إِذْ		بَخَّسَنَا اللَّهُ	
to your religion (faith)		when after		Allah has rescued us	
أَنْ نَعُودَ		فِيهَا إِلَّا		أَنْ يَشَاءَ اللَّهُ	
that we return		except to it		that wills	
شَيْءٍ		عِلْمًا		وَسِعَ رَبُّنَا	
thing		(in His) knowledge		our Lord comprehends	
أَفْتَحْ بَيْنَنَا		رَبَّنَا		عَلَى اللَّهِ تَوَكَّلْنَا	
judge between us		our Lord		in Allah we put our trust	

وَبَيْنَ	قَوْمَنَا	يَا لِحَقِّ	وَأَنْتَ	خَيْرُ	الْفَاضِلِينَ ﴿٨٩﴾
and between	our people	in truth	and You	(are the) Best	(of) the judges

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا الْخَسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٩١﴾ الَّذِينَ كَذَبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَنَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers. 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

وَقَالَ الْمَلَأُ	الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ	لَئِنْ أَتَبَعْتُمْ شُعَيْبًا
and said the chiefs	(of) those who disbelieved	among his people	if you followed Shuaib
إِنَّكُمْ	إِذَا	لَخَسِرُونَ ﴿٩٠﴾	فَأَخَذَتْهُمُ
indeed you	then	(will be) certainly the losers	then took them
الرَّجْفَةُ	الَّذِينَ كَذَبُوا شُعَيْبًا	جِثْمِينَ ﴿٩١﴾	فَأَصْبَحُوا
the earthquake	denied Shuaib	those who prostrate	and they became
كَانَ	لَمْ يَغْنَوْا	فِيهَا	الَّذِينَ كَذَبُوا
(were) as if	they lived not	therein	those who denied
هُمُ	الْخَاسِرِينَ ﴿٩٢﴾	فَنَوَلَّى	عَنْهُمْ
[they]	the losers	so he turned	from them
لَقَدْ أَبْلَغْتُكُمْ	رَسُولَاتِ رَبِّي	وَنَصَحْتُ	وَقَالَ
indeed I (have) conveyed to you	(the) Messages	(of) my Lord	and gave good advice

لَكُمْ	فَكَيْفَ ءَاسَى	عَلَى قَوْمٍ	كَافِرِينَ
to you	then how (can) I mourn	for a people	disbelievers

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
يَضُرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ
ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَى
ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا
فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humble themselves (and repent to Allāh). 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So, We seized them all of a sudden while they were unaware. 96. And if the people of the towns had believed and had the *Taqwā* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So, We took them (with punishment) for what they used to earn (polytheism and crimes).

وَمَا أَرْسَلْنَا	فِي قَرْيَةٍ	مِّن نَّبِيٍّ	إِلَّا أَخَذْنَا أَهْلَهَا	بِالْبَأْسَاءِ
and We sent not	to a town	any Prophet	but We took up its people	with adversity
وَالضَّرَّاءِ	لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾	ثُمَّ بَدَّلْنَا	مَكَانَ	السَّيِّئَةِ
and calamity	so that they may grow humble	then We changed	(in the) place	(of) the evil
الْحَسَنَةَ	حَتَّى عَفَوْا	وَقَالُوا	قَدْ مَسَّ ءَابَاءَنَا	الضَّرَّاءِ
the good	until they throve	and said	verily had touched our forefathers	calamity
وَالسَّرَّاءِ	فَأَخَذْنَاهُمْ	بَغْنَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿٩٥﴾
and affluence	so We seized them	suddenly	while they	(did) not perceive (it)
وَلَوْ	أَنَّ أَهْلَ	الْقُرَى	ءَامَنُوا	وَاتَّقَوْا
and if	[that] (the) people	(of) the towns	had believed	and feared (Allah)

وَالْأَرْضِ	مِّنَ السَّمَاءِ	بَرَكَاتٍ	عَلَيْهِمْ	لَفَنَحْنَا
and the earth	from the heaven	blessings	to them	certainly We would have opened
يَكْسِبُونَ ﴿٩٦﴾	بِمَا كَانُوا	فَأَخَذْنَاهُمْ	وَلَكِن كَذَّبُوا	
earn	for what they used to	so We seized them	[and] but they denied	

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَّتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحَىٰ وَهُمْ يُلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allāh? None feels secure from the Plan of Allāh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

أَفَأَمِنَ	أَهْلُ	الْقُرَىٰ	أَن يَأْتِيَهُمْ	
(did) then feel secure?	(the) people	(of) the towns	that comes to them	
بَأْسُنَا	بَيَّتًا	وَهُمْ	نَائِمُونَ ﴿٩٧﴾	أَوْ آمِنَ
Our punishment	(by) night	while they	(are) asleep	or (did) feel secure?
أَهْلُ	الْقُرَىٰ	أَن يَأْتِيَهُمْ	بَأْسُنَا	ضُحَىٰ
(the) people	(of) the towns	that comes to them	Our punishment	(by) daylight
وَهُمْ يُلْعَبُونَ ﴿٩٨﴾	أَفَأَمِنُوا مَكْرَ اللَّهِ			
and they are playing	(did) they then feel secure (against the) Plan (of) Allah?			
فَلَا يَأْمَنُ مَكْرَ اللَّهِ	إِلَّا الْقَوْمُ	الْخَاسِرُونَ ﴿٩٩﴾		
but (do) not feel secure (from the) Plan (of) Allah	except the people	(who are) the losers		

أَوَلَمْ يَهْدِ	لِلَّذِينَ	يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ	أَهْلِهَا	أَن
and (did) it not indicate?	to those who	inherit the land	after	that its people
لَوْ نَشَاءُ	أَصَبْنَاهُمْ	يَذْنُوبِهِمْ	وَنَطْبَعُ	عَلَى قُلُوبِهِمْ
if We willed	We had punished them	for their sins	and We seal	up their hearts
فَهُمْ		لَا يَسْمَعُونَ		
so (that) they		hear not		

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

101. Those were the towns whose story We relate to you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allāh does seal up the hearts of the disbelievers (from every kind of religious guidance). 102. And most of them We found not true to their covenant, but most of them We found indeed *Fāsiqūn* (rebellious, disobedient to Allāh). 103. Then after them We sent Mūsā (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So, see how was the end of the *Mufsidūn* (mischief-makers, corrupters).

تِلْكَ	الْقُرَى	نَقُصُّ عَلَيْكَ	مِنْ أَنْبَاءِهَا	وَلَقَدْ جَاءَتْهُمْ
those	towns	We relate to you	of their stories	and verily came to them
رُسُلُهُمْ	بِالْبَيِّنَاتِ	فَمَا كَانُوا	لِيُؤْمِنُوا	
their Messengers	with clear proofs	but they were not	to believe	
بِمَا كَذَبُوا	مِنْ قَبْلُ	كَذَلِكَ	يَطْبَعُ اللَّهُ عَلَى قُلُوبِ	
in what they had denied	before	thus	Allah seals up (the) hearts	

الْكَافِرِينَ ﴿١٠٣﴾	وَمَا وَجَدْنَا	لَا أَكْثَرَهُمْ	مِّنْ عَهْدٍ
(of) the disbelievers	and We (did) not find	in most of them	any covenant
وَإِنْ وَجَدْنَا أَكْثَرَهُمْ	لَفَسِيقِينَ ﴿١٠٤﴾	ثُمَّ بَعَثْنَا	مِّنْ بَعْدِهِمْ مُوسَى
but We found most of them	indeed transgressors	then We sent	Moses
بِآيَاتِنَا	إِلَىٰ فِرْعَوْنَ	وَمَلَائِيهِ	فَظَلَمُوا
with Our Signs	to Pharaoh	and his chiefs	but they dealt unjustly
فَانْظُرْ	كَيْفَ كَانَتْ	عَاقِبَةُ	الْمُفْسِدِينَ ﴿١٠٥﴾
so observe	how was	(the) end	(of) the mischief-makers

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَيَّ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

104. And Mūsā (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists). 105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me." 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth." 107. Then [Mūsā (Moses)] threw his stick and behold! it was a serpent, manifest!

وَقَالَ مُوسَىٰ	يَفِرْعَوْنُ	إِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾
and Moses said	O Pharaoh	verily I (am)	a Messenger	from (the) Lord (of) the worlds
حَقِيقٌ عَلَيَّ	أَن	لَّا أَقُولُ	عَلَى اللَّهِ	إِلَّا الْحَقَّ
(it is) incumbent upon (me)	that	I (do) not say	about Allah	but the truth
قَدْ جِئْتُكُمْ	بِبَيِّنَةٍ	مِّن رَّبِّكُمْ	فَأَرْسِلْ مَعِيَ	
verily I have come to you	with a clear proof	from your Lord	so send with me	
بَنِي إِسْرَءِيلَ ﴿١٠٥﴾	قَالَ	إِنْ كُنْتَ	جِئْتَ	بِآيَةٍ
(of) Israel	he said	if you have	come	with a sign
(the) Children				

فَإِذَا	فَأَلْقَى عَصَاهُ	مِنَ الصَّادِقِينَ ﴿١٠٨﴾	إِنْ كُنْتَ	بِهَا	فَأْتِ
then behold	then he threw his staff	of the truthful	if you are	it	then bring
	مُبِينٌ ﴿١٠٧﴾	تُعْبَانُ	هِيَ		
	manifest	(was) a serpent	it		

وَنَزَعَ يَدَهُ، فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحَرُ
 عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ
 فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَأْتُوكَ بِكُلِّ سَحَرٍ عَلِيمٍ ﴿١١٢﴾ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا
 إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer; 110. "He wants to get you out of your land, so what do you advise?" 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect – 112. "That they bring to you all well-versed sorcerers." 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

وَنَزَعَ يَدَهُ،	فَإِذَا	هِيَ	بَيْضَاءُ	لِلنَّاظِرِينَ ﴿١٠٨﴾
and he drew out his hand	and behold	it	(was) white (luminous)	for the beholders
قَالَ الْمَلَأُ	مِنْ قَوْمِ	فِرْعَوْنَ	إِنَّ هَذَا	لَسَّحَرٌ
said the chiefs	of (the) people	(of) Pharaoh	indeed this	(is) [indeed] a sorcerer
عَلِيمٌ ﴿١٠٩﴾	يُرِيدُ	أَنْ يُخْرِجَكُمْ	مِنْ أَرْضِكُمْ	
well-versed	he wants	that he drives you out	from your land	
فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾	قَالُوا	أَرْجِهْ	وَأَخَاهُ	
so what (do) you recommend	they said	keep him in suspense	and his brother	
وَأَرْسِلْ	فِي الْمَدَائِنِ	حَاشِرِينَ ﴿١١١﴾	يَأْتُوكَ	بِكُلِّ سَحَرٍ
and send	to the cities	heralds	they bring you	[with] every sorcerer

عَلِيمٍ ﴿١١٢﴾	وَجَاءَ السَّحَرَةُ	فِرْعَوْنَ	قَالُوا	إِنَّ	لَنَا
knowing	and the sorcerers came	(to) Pharaoh	they said	indeed	for us
لَأَجْرًا					
[indeed] (would be) a reward					
إِنْ كُنَّا					
if we are					
نَحْنُ الْغَالِبِينَ ﴿١١٣﴾					
[we] the winners					

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَّعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)." 115. They said: "O Mūsā (Moses)! Either you throw (first), or shall we have the (first) throw?" 116. He [Mūsā (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mūsā (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

قَالَ نَعَمْ	وَإِنَّكُمْ	لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾	قَالُوا يَمُوسَى
he said yes	and indeed you	surely (will be) of the nearest (to me)	they said O Moses
إِمَّا	أَنْ تُلْقَى	وَإِمَّا	أَنْ نَكُونَ
either	[that] you throw (first)	or	[that] we will be
أَلْقُوا	فَلَمَّا أَلْقَوْا	سَحَرُوا أَعْيُنَ	النَّاسِ
you throw	so when they threw	they enchanted (the) eyes	(of) the people
وَاسْتَرْهَبُوهُمْ	وَجَاءُوا	بِسِحْرِ عَظِيمٍ ﴿١١٦﴾	وَأَوْحَيْنَا
and overawed them	and came up	with a magic	great and We inspired
إِلَى مُوسَى	أَنْ أَلْقِ عَصَاكَ	فَإِذَا	هِيَ تَلْقَفُ
to Moses	that throw your staff	and behold	it swallowed
مَا يَأْفِكُونَ ﴿١١٧﴾			
what they had made			

يَعْمَلُونَ ﴿١١٨﴾	مَا كَانُوا	وَبَطَلَ	فَوَقَعَ الْحَقُّ
do	what they used to	and proved vain	thus the truth was established

فَعُلبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾ وَأَلْقَى السَّحَرَةُ سِحْدِينَ ﴿١٢٠﴾ قَالُوا ءَامَنَّا بِرَبِّ
 الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ
 هَذَا لَمَكْرٌ مَكْرَتُمُوهُ فِي الْمَدِينَةِ لِخُرجِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْمَلُونَ ﴿١٢٣﴾ لَأَقْطَعَنَّ
 أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ ثُمَّ لَأَضِلَّيَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: "We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists). 122. "The Lord of Mūsā (Moses) and Hārūn (Aaron)." 123. Fir'aun (Pharaoh) said: "You have believed in him [Mūsā (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

وَأَنقَلَبُوا صَغِيرِينَ ﴿١١٩﴾	وَأَلْقَى السَّحَرَةُ	فَعُلبُوا هُنَالِكَ
and returned disgraced	and the sorcerers fell down	so they were defeated there
سَاحِدِينَ ﴿١٢٠﴾	قَالُوا	ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾
prostrate	they said	we believed in (the) Lord (of) the worlds
رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾	قَالَ فِرْعَوْنُ	ءَامَنْتُمْ بِهِ
and Aaron	Pharaoh said	you believed in him
إِنَّ هَذَا	لَمَكْرٌ	مَكْرَتُمُوهُ
certainly this	(is) surely a plot	which you have plotted
مِنْهَا	أَهْلَهَا	فَسَوْفَ تَعْمَلُونَ ﴿١٢٣﴾
from it	its people	but soon you shall know
وَأَرْجُلَكُمْ	مِنْ خَلْفٍ	ثُمَّ لَأَضِلَّيَنَّكُمْ
and your feet	from opposite sides	then I will surely crucify you
أَجْمَعِينَ ﴿١٢٤﴾	all	

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا نَنقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتُنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ قَالَ سَنُقْلِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

125. They said: "Verily, we are returning to our Lord. 126. "And you take vengeance on us only because we believed in the *Ayāt* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims." 127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mūsā (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

قَالُوا	إِنَّا	إِلَىٰ رَبِّنَا	مُنْقَلِبُونَ ﴿١٢٥﴾	وَمَا نَنقِمُ
they said	indeed we	to our Lord	(will be) returning	and you (do) not take vengeance
مِنَّا	إِلَّا	أَنْ ءَامَنَّا	بِآيَاتِ رَبِّنَا	لَمَّا جَاءَتُنَا
on us	but	that we believed	in (the) Signs	when they came to us
رَبَّنَا	أَفْرِغْ عَلَيْنَا	صَبْرًا	وَتَوَفَّنَا	مُسْلِمِينَ ﴿١٢٦﴾
our Lord	pour out on us	patience	and cause us to die	(as) Muslims
وَقَالَ الْمَلَأُ	مِنْ قَوْمِ	فِرْعَوْنَ	أَتَذَرُ مُوسَىٰ	
and said the chiefs	of (the) people	(of) Pharaoh	(will) you leave Moses?	
وَقَوْمَهُ	لِيُفْسِدُوا	فِي الْأَرْضِ	وَيَذَرَكَ	وَأِلِهَتَكَ
and his people	to spread mischief	in the land	and they forsake you	and your gods
قَالَ	سَنُقْلِلُ أَبْنَاءَهُمْ	وَنَسْتَحْيِي نِسَاءَهُمْ	وَإِنَّا	
he said	we will kill their sons	and we will let live their women	and certainly we	
فَوْقَهُمْ	قَاهِرُونَ ﴿١٢٧﴾			
over them	(are) dominant powers			

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلَفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾

128. Mūsā (Moses) said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqūn* (the pious)." 129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?" 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

قَالَ مُوسَى	لِقَوْمِهِ	اسْتَعِينُوا بِاللَّهِ	وَأَصْبِرُوا ۚ	إِنَّ الْأَرْضَ
Moses said	to his people	seek help from Allah	and be patient	indeed the earth
لِلَّهِ	يُورِثُهَا	مَنْ يَشَاءُ	مِنْ عِبَادِهِ ۗ	
(belongs) to Allah	He gives it as a heritage	(to) whom He wills	of His slaves	
وَالْعَاقِبَةُ	لِلْمُتَّقِينَ ﴿١٢٨﴾	قَالُوا	أُوذِينَا مِنْ قَبْلِ	أَنْ تَأْتِيَنَا
and (the) end	(is) for the pious	they said	we suffered hurt before	[that] you came to us
وَمِنْ بَعْدِ مَا	جِئْتَنَا	قَالَ	عَسَى رَبُّكُمْ	
and after	you came to us	he said	(it) may be your Lord	
أَنْ يُهْلِكَ عَدُوَّكُمْ	وَيَسْتَخْلَفَكُمْ	فِي الْأَرْضِ	فَيَنْظُرَ	
that He will destroy your enemy	and make you successors	in the land	so (that) He may see	
كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾	وَلَقَدْ أَخَذْنَا	آلَ	فِرْعَوْنَ	
how you act	and verily We afflicted	(the) people	(of) Pharaoh	
بِالسِّنِينَ	وَنَقْصٍ	مِنْ الثَّمَرَاتِ	لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾	
with years (of drought)	and shortness	of fruits	so that they may receive admonition	

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَطَّيِّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۖ أَلَا إِنَّمَا طَّيَّرْتَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۖ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh but most of them know not. 132. They said [to Mūsā (Moses)]: "Whatever *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you." 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimūn* (criminals, polytheists and sinners).

فَإِذَا	جَاءَتْهُمْ	الْحَسَنَةُ	قَالُوا لَنَا	هَذِهِ	وَإِنْ تُصِيبْهُمْ
but when	came to them	the good	they said for us	this (is)	and if afflicted them
سَيِّئَةٌ	يَطَّيِّرُوا بِمُوسَىٰ	وَمَنْ	مَعَهُ ۖ	أَلَا	
evil	they ascribed evil omens to Moses	and those	with him	behold	
إِنَّمَا طَّيَّرْتَهُمْ	عِنْدَ اللَّهِ	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿١٣١﴾		
only their evil omens	(are) with Allah	[and] but most of them	know not		
وَقَالُوا مَهْمَا	تَأْتِنَا	بِهِ	مِنْ آيَةٍ	لِّتَسْحَرَنَا	بِهَا
and they said whatever	you bring us	therewith	of a sign	to enchant us	with it
فَمَا نَحْنُ	لَكَ	بِمُؤْمِنِينَ ﴿١٣٢﴾	فَأَرْسَلْنَا	عَلَيْهِمُ	الطُّوفَانَ
then not we	(shall be) in you	believers	so We sent	on them	the flood
وَالْجَرَادَ	وَالْقُمَّلَ	وَالضَّفَادِعَ	وَالْدَّمَ	ءَايَاتٍ	مُّفَصَّلَاتٍ
and the locusts	and the lice	and the frogs	and the blood	(as) signs	manifest
فَاسْتَكْبَرُوا	وَكَانُوا قَوْمًا	مُجْرِمِينَ ﴿١٣٣﴾			
but they showed arrogance	and they were a people	criminals			

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمْوَسَىٰ اٰدُعْ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيْلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ اِلَىٰ اَجَلٍ هُمْ بَلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ ﴿١٣٥﴾ فَانْقَمْنَا مِنْهُمْ فَاَغْرَقْنَاهُمْ فِي الْيَمِّ بِاَنَّهُمْ كَذَّبُوْا بِآيَاتِنَا وَكَانُوْا عَنْهَا غَافِلِيْنَ ﴿١٣٦﴾

134. And when the punishment fell on them, they said: "O Mūsā (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

وَلَمَّا وَقَعَ	عَلَيْهِمُ	الرِّجْزُ	قَالُوا يَمْوَسَىٰ	اٰدُعْ لَنَا
and when fell	on them	the penalty	they said O Moses	invoke for us
رَبَّكَ	بِمَا عَهِدَ	عِنْدَكَ	لَئِنْ كَشَفْتَ	عَنَّا
your Lord	(because) of what He promised	to you	if you removed	from us
الرِّجْزَ	لَنُؤْمِنَنَّ لَكَ	وَلَنُرْسِلَنَّ مَعَكَ		
the penalty	we shall certainly believe in you	and surely we shall send with you		
بَنِي	إِسْرَءِيْلَ ﴿١٣٤﴾	فَلَمَّا كَشَفْنَا	عَنْهُمْ	الرِّجْزَ
(the) Children	(of) Israel	but when We removed	from them	the penalty
إِلَىٰ اَجَلٍ	هُمْ	بَلِغُوْهُ	اِذَا	هُمْ يَنْكُثُوْنَ ﴿١٣٥﴾
to a (fixed) term	they	had to reach it	then	they broke the promise
فَاَنْقَمْنَا	مِنْهُمْ	فَاَغْرَقْنَاهُمْ	فِي الْيَمِّ	
so We took retribution	from them	and We drowned them	in the sea	
بِاَنَّهُمْ كَذَّبُوْا	بِآيَاتِنَا	وَكَانُوْا	عَنْهَا	غَافِلِيْنَ ﴿١٣٦﴾
because they belied	Our Signs	and they were	of them	heedless

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾ وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mūsā (Moses)! Make for us an *ilāh* (a god) as they have *ālihah* (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allāh and what is obligatory upon you, i.e. to worship none but Allāh Alone, the One and the Only God of all that exists)."

وَأَوْرَثْنَا الْقَوْمَ	الَّذِينَ كَانُوا يُسْتَضْعَفُونَ	مَشْرِقَ
and We let inherit the people	who were considered weak	(the) eastern (parts)
وَمَغْرِبَهَا	الَّتِي بَرَكْنَا فِيهَا	وَتَمَّتْ
and its western (parts)	which We sent our blessings wherein	and were fulfilled
كَلِمَتُ رَبِّكَ	الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ	
(of) your Lord	the fair to (the) Children (of) Israel	
بِمَا صَبَرُوا	وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ	
(because) of what they endured	and We destroyed what used to manufacture Pharaoh	
وَقَوْمَهُ	وَمَا كَانُوا يَعْرِشُونَ	وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ
and his people	and what they used to erect	(the) Children and We led across
إِسْرَءِيلَ	فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ	
(of) Israel	then they came upon a people devoted to idols	

لَهُمْ	قَالُوا يَمُوسَى	أَجْعَلْ لَنَا	إِلَهًا كَمَا	هُمْ	إِلَهَةٌ
they had	they said O Moses	make for us	a god	as	they have
قَالَ إِنَّكُمْ		قَوْمٌ يَجْهَلُونَ ﴿١٣٨﴾			
he said verily you		(are) a people (who) know nothing			

إِنَّ هَؤُلَاءِ مُتَّبَرُّ مَا هُمْ فِيهِ وَيَبْطُلُ مَا كَانُوا يَعْمَلُونَ ﴿١٣٨﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضْلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

139. [Mūsā (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain." 140. He said: "Shall I seek for you an *ilāh* (a god) other than Allāh, while He has given you superiority over the 'Ālamīn (mankind and jinn of your time)." 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

إِنَّ هَؤُلَاءِ	مُتَّبَرُّ	مَا	هُمْ	فِيهِ
certainly these (people)	(are) to be destroyed	(for) that which	they	(are) in it
وَيَبْطُلُ	مَا كَانُوا	يَعْمَلُونَ ﴿١٣٨﴾	قَالَ	أَغَيْرَ اللَّهِ
and (is in) vain	what they are	doing	he said	(should) other than Allah?
أَبْغِيكُمْ	إِلَهًا	وَهُوَ	فَضْلَكُمْ	عَلَى الْعَالَمِينَ ﴿١٤٠﴾
I seek for you	a god	while He	has exalted you	above the worlds
وَإِذْ	أَنْجَيْنَاكُمْ	مِنْ آلِ	فِرْعَوْنَ	
and (remember) when	We saved you	from (the) people	(of) Pharaoh	
يَسُومُونَكُمْ	سُوءَ	الْعَذَابِ	يُقْتُلُونَ أَبْنَاءَكُمْ	
who afflicted you	(with the) worst	torment	killing your sons	

وَيَسْتَحْيُونَ نِسَاءَكُمْ	وَفِي ذَٰلِكُمْ	بَلَاءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ
and letting your women live	and in that	(was) a trial	from your Lord	great

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِّمَقْتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ، قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرَنِي فَلَمَّا تَبَحَّلَ رَبُّهُ، لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ تُبَّتْ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

142. And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the *Mufsidūn* (mischiefmakers)." 143. And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā (Moses) fell down unconscious. Then when he recovered his senses he said: "Glorified are You, I turn to You in repentance and I am the first of the believers."

وَوَاعَدْنَا مُوسَى	ثَلَاثِينَ	لَيْلَةً	وَأَتَمَمْنَاهَا	
and We appointed (for) Moses	thirty	nights	and We completed them	
بِعَشْرِ	فِتْمٍ	مِيقَاتٍ	رَبِّهِ	أَرْبَعِينَ لَيْلَةً
with ten (more)	then was completed	(the) set term	(of) his Lord	(of) forty nights
وَقَالَ مُوسَى	لِأَخِيهِ	هَارُونَ	أَخْلُفْنِي	فِي قَوْمِي وَأَصْلِحْ
and Moses said	to his brother	Aaron	take my place	in my people and do right

وَلَا تَتَّبِعْ	سَكِيلَ	الْمُفْسِدِينَ ﴿١٤٢﴾	وَلَمَّا	جَاءَ مُوسَىٰ
and follow not	(the) way	(of) the mischief-makers	and when	Moses came
لِمِيقَاتِنَا	وَكَلَّمَهُ،	رَبُّهُ،	قَالَ رَبِّ	أَرِنِي
at Our appointment	and spoke to him	his Lord	he said O my Lord	show me (Yourself)
أَنْظُرْ إِلَيْكَ	قَالَ	لَنْ تَرِنِي	وَلَكِنْ أَنْظُرْ	
(that) I may look upon You	He said	you will never (be able to) see Me	[and] but look	
إِلَى الْجَبَلِ	فَإِنْ أَسْتَقَرَّ مَكَانَهُ،	فَسَوْفَ تَرِنِي		
at the mountain	[then] if it remained firm (in) its place	then you might see me		
فَلَمَّا	تَجَلَّىٰ رَبُّهُ،	لِلْجَبَلِ	جَعَلَهُ،	دَكًّا
and when	his Lord revealed (His) Glory	to the mountain	He made it	(as) dust
وَاخْرَجَ مُوسَىٰ	صَعِقًا	فَلَمَّا أَفَاقَ	قَالَ سُبْحَنَكَ	
and fell down Moses	unconscious	and when he recovered	he said Glory be to You	
بَبْتُ إِلَيْكَ	وَأَنَا	أَوَّلُ	الْمُؤْمِنِينَ ﴿١٤٣﴾	
I return to You in repentance	and I am	(the) first	(of) the believers	

قَالَ يَمُوسَىٰ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

144. (Allāh) said: "O Mūsā (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold to these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fāsiqūn (the rebellious, disobedient to Allāh)."

قَالَ يَمُوسَىٰ	إِنِّي	أَصْطَفَيْتُكَ	عَلَى النَّاسِ	بِرِسَالَتِي
He said O Moses	indeed I	have chosen you	above (all) people	by My Messages

وَبِكَلِمَى	فَخُذْ مَا	ءَاتَيْتَكَ	وَكُنْ	مِنَ الشَّاكِرِينَ ﴿١٤٤﴾
and by My speaking (to you)	so hold what	I have given you	and be	of the grateful
وَكَتَبْنَا	لَهُ	فِي الْأَلْوَاكِ	مِنْ كُلِّ	شَيْءٍ مَّوْعِظَةً
and We ordained	for him	in the Tablets	from every	admonition thing
وَتَفْصِيلًا	لِكُلِّ	شَيْءٍ	فَخُذْهَا	بِقُوَّةٍ وَأْمُرْ قَوْمَكَ
and explanation	for every	thing	so hold these	and enjoin your people with firmness
يَأْخُذُوا بِأَحْسَنِهَا	سَأُفْرِكُكُمْ	دَارَ	الْفَاسِقِينَ ﴿١٤٥﴾	
to take (the) best of it	I shall show you	(the) home	(of) the transgressors	

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

146. I shall turn away from My *Ayāt* (Verses of the Qur'ān) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them. 147. Those who deny Our *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection), vain are their deeds. Are they requited with anything except what they used to do?

سَأَصْرِفُ	عَنْ آيَاتِي	الَّذِينَ يَتَكَبَّرُونَ	فِي الْأَرْضِ	بِغَيْرِ
I shall turn away	from My Signs	those who behave arrogantly	in the earth	without
الْحَقِّ	وَإِنْ يَرَوْا	كُلَّ	آيَةٍ	لَا يُؤْمِنُوا بِهَا
(any) right	and if they see	every	sign	they believe not in them

وَأِنْ يَرَوْا سَبِيلَ	الرُّشْدِ	لَا يَتَّخِذُوهُ	سَبِيلًا
and if they see (the) way	(of) righteousness	they will not take it	(as their) way
وَأِنْ يَكُونُوا سَابِقِينَ	الْعَيِّ	يَتَّخِذُوهُ	سَبِيلًا
but if they see (the) way	(of) error	they will take it	(as their) way
بِآيَاتِنَا كَذَّبُوا	بِآيَاتِنَا	وَكَانُوا	عَنْهَا
(is) because they rejected	Our Signs	and they were	from them
وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا	وَلِقَاءَ	الْآخِرَةِ
and those who rejected	Our Signs	and (the) Meeting	(in) the Hereafter
أَعْمَلُهُمْ	هَلْ يُجْزَوْنَ	إِلَّا مَا كَانُوا	يَعْمَلُونَ
their deeds	(will) they be rewarded?	except (for) what they used to	do

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

148. And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zālimūn* (wrongdoers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

وَاتَّخَذَ قَوْمُ	مُوسَىٰ	مِنْ بَعْدِهِ	مِنْ حُلِيِّهِمْ
and took (the) people	(of) Moses	after him	out of their ornaments
عِجْلًا	لَهُ	خُورٌ	أَلَمْ يَرَوْا
a calf	which had	a (lowing) sound	(did) they not see?
جَسَدًا	أَنَّهُ		that it
(the) body			

لَا يَكْلَمُهُمْ	وَلَا يَهْدِيهِمْ	سَبِيلًا	اتَّخَذُوهُ
can not speak to them	neither it can guide them	(to the) way	they took it (for worship)
وَكَانُوا ظَالِمِينَ	وَلَمَّا	سُقِطَ فِي أَيْدِيهِمْ	وَرَأَوْا
and they were the wrongdoers	and when	they felt regretted	and saw (realized)
أَنَّهُمْ	قَدَضَلُوا	قَالُوا	لَم يَرْحَمْنَا
that they	indeed had gone astray	they said	(did) not have mercy on us
رَبَّنَا	وَيَغْفِرْ	لَنَا	لَنَكُونَنَّ مِنَ الْخَاسِرِينَ
our Lord	and forgive	[for] us	we shall certainly be among the losers

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

150. And when Mūsā (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hārūn (Aaron)] said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zālimūn (wrongdoers)."

وَلَمَّا رَجَعَ	مُوسَىٰ	إِلَىٰ قَوْمِهِ	غَضِبَنَ	أَسِفًا	قَالَ
and when returned	Moses	to his people	angry	(and) grieved	he said
بِئْسَمَا	خَلَفْتُمُونِي	مِنْ بَعْدِي	أَعَجِلْتُمْ		
an evil thing is that	you have done (in) my place	after me	(did) you hasten?		
أَمْرَ	رَبِّكُمْ	وَأَلْقَى الْأَلْوَاحَ	وَأَخَذَ	بِرَأْسِ	
(the) decree	(of) your Lord	and he threw down the Tablets	and seized	by head	

أَخِيهِ	يَجْرُهُ	إِلَيْهِ	قَالَ	ابْنَ	أُمَّ
his brother	dragging him	to himself	he said	O son	(of) my mother
إِنَّ الْقَوْمَ	أَسْتَضَعُّونِي	وَكَاذِبًا	يَقْتُلُونَنِي	فَلَا تُشْمِتْ	
indeed the people	judged me weak	and were about	to kill me	so let not gloat	
فِي	الْأَعْدَاءِ	وَلَا تَجْعَلَنِي	مَعَ الْقَوْمِ	الظَّالِمِينَ	
over me	the enemies	and place me not	with the people	(who are) wrongdoers	

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾
 إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَاهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا
 وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا
 وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾

151. Mūsā (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

قَالَ	رَبِّ اغْفِرْ	لِي	وَلِإِخِي	وَأَدْخِلْنَا	فِي رَحْمَتِكَ
he said	O my Lord forgive	me	and my brother	and admit us	into Your Mercy
وَأَنْتَ	أَرْحَمُ	الرَّاحِمِينَ	إِنَّ الَّذِينَ اتَّخَذُوا		
for You	(are the) Most Merciful	(of) the merciful	indeed those who took		
الْعِجْلَ	سَيَنَاهُمْ	غَضَبٌ	مِنْ رَبِّهِمْ	وَذِلَّةٌ	
the calf (for worship)	will overtake them	wrath	from their Lord	and humiliation	
فِي الْحَيَاةِ	الدُّنْيَا	وَكَذَلِكَ نَجْزِي	الْمُفْتَرِينَ		
in the life	(of) the world	and thus do We recompense	those who fabricate lies		

وَالَّذِينَ	عَمِلُوا السَّيِّئَاتِ	ثُمَّ تَابُوا	مِنْ بَعْدِهَا	وَعَامَنُوا
but those who	did evil (deeds)	then repented	after that	and believed
إِنَّ رَبَّكَ	مِنْ بَعْدِهَا	لَغَفُورٌ	رَحِيمٌ	
verily your Lord	after that	(is) indeed All-Forgiving	Most Merciful	

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۚ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۖ إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

154. And when the anger of Mūsā (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Wali* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

وَلَمَّا سَكَتَ	عَنْ مُوسَى	الْغَضَبُ	أَخَذَ الْأَلْوَاحَ	
and when calmed down	from Moses	the anger	he took up the Tablets	
وَفِي نُسْخَتِهَا	هُدًى	وَرَحْمَةٌ	لِلَّذِينَ	هُمْ
and in their inscription	(was) guidance	and mercy	for those who	[they]
يَرْهَبُونَ ﴿١٥٤﴾	وَأَخَارَ مُوسَى	قَوْمَهُ	سَبْعِينَ رَجُلًا	لِّمِيقَتِنَا
fear	and Moses chose	(of) his people	seventy	men
فَلَمَّا	أَخَذَتْهُمُ	الرَّجْفَةُ	قَالَ رَبِّ	لَوْ شِئْتَ
and when	seized them	a violent earthquake	he said O my Lord	had You willed

أَهْلَكْتَهُمْ	مِنْ قَبْلُ	وَإِنِّي	أَتِهْلِكُنَا	بِمَا	
You would have destroyed them	before	and me	would You destroy us?	for what	
فَعَلَ السُّفَهَاءُ	مِنَّا	إِنْ هِيَ	إِلَّا فِتْنَتُكَ	تُضِلُّ بِهَا	مَنْ تَشَاءُ
the fools did	among us	it (is) not	but Your trial	You mislead with it	whom You will
وَتَهْدِي	مَنْ تَشَاءُ	أَنْتَ	وَلِينَا	فَاعْفِرْ	لَنَا
and You guide	whom You will	You	(are) our Guardian	so forgive	us
وَارْحَمْنَا	وَأَنْتَ	خَيْرُ	الْغَافِرِينَ		
and have mercy on us	and You	(are the) Best	(of) those who forgive		

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابِي أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqūn* (the pious), and give *Zakāt* (obligatory charity); and those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs and revelations, etc.);

وَأَكْتُبْ	لَنَا	فِي هَذِهِ	الدُّنْيَا	حَسَنَةً	وَفِي الْآخِرَةِ
and ordain	for us	in this	world	good	and in the Hereafter
إِنَّا هُنَا	إِلَيْكَ	قَالَ عَذَابِي	أَصِيبُ بِهِ		
indeed we have turned	to You	He said (as to) My punishment	I afflict		
مَنْ أَشَاءُ	وَرَحْمَتِي وَسِعَتْ	كُلَّ	شَيْءٍ	فَسَأَكْتُبُهَا	
whom I will	and My Mercy encompasses	every	thing	so I shall ordain that	
لِلَّذِينَ يَتَّقُونَ	وَيُؤْتُونَ الزَّكَاةَ	وَالَّذِينَ	هُمْ	بِآيَاتِنَا يُؤْمِنُونَ	
for those who do right	and pay Zakat	and those who	[they]	believe in Our Signs	

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي

التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurāt (Torah) (Deut, xviii 15) and the Injil (Gospel) (John, xiv 16) with them, – he commands them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful *At-Tayyibāt* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabā'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allāh's Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be the successful.

الَّذِينَ يَتَّبِعُونَ	الرَّسُولَ	النَّبِيَّ	الْأُمِّيَّ	الَّذِي
those who follow	the Messenger	the Prophet	the Ummi (unlettered)	whom
يَجِدُونَهُ	مَكْتُوبًا	عِنْدَهُمْ	فِي التَّوْرَةِ	وَالْإِنْجِيلِ
they find [him]	written	with them	in the Torah	and the Gospel
يَأْمُرُهُم	بِالْمَعْرُوفِ	وَيَنْهَاهُمْ	عَنِ الْمُنْكَرِ	وَيُحِلُّ
he commands them	to good	and forbids them	from the evil	and he makes lawful
لَهُمُ	الطَّيِّبَاتِ	وَيُحَرِّمُ	الْخَبَائِثَ	وَيَضَعُ
to them	the pure things	and prohibits	the impure things	and he removes
عَنْهُمْ	إِصْرَهُمْ	وَالْأَغْلَالَ	الَّتِي كَانَتْ	عَلَيْهِمْ
from them	their burdens	and the fetters	which were	upon them
فَالَّذِينَ آمَنُوا	بِهِ	وَعَزَّرُوهُ	وَنَصَرُوهُ	وَاتَّبَعُوا النُّورَ
so those who believed	in him	and supported him	and helped him	and followed the light

الَّذِي	أُنْزِلَ مَعَهُ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ ﴿١٥٧﴾
which	has been sent down with him	those	[they]	(are) the successful

قُلْ يَتَايَهُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِنْ قَوْمِ
مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

158. Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh – to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allāh and His Words [(this Qur'ān), the Taurat (Torah) and the Injil (Gospel) and also Allāh's Word: "Be!" – and he was, i.e. 'Īsā (Jesus) son of Maryam (Mary), ﷺ], and follow him so that you may be guided." 159. And of the people of Mūsā (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

قُلْ	يَتَايَهُهَا	النَّاسُ	إِنِّي	رَسُولُ اللَّهِ	إِلَيْكُمْ	جَمِيعًا
say	0	mankind	verily I am	(the) Messenger (of) Allah	to you	all
الَّذِي	لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ		
Who	to Whom (belongs)	(the) dominion	(of) the heavens	and the earth		
لَا إِلَهَ	إِلَّا هُوَ	يُحْيِي	وَيُمِيتُ	فَآمِنُوا	بِاللَّهِ	
(there is) no god	but He	He gives life	and causes death	so believe	in Allah	
وَرَسُولِهِ	النَّبِيِّ	الْأُمِّيِّ	الَّذِي	يُؤْمِنُ	بِاللَّهِ	
and His Messenger	the Prophet	the Ummi (unlettered)	who believes in Allah			
وَكَلِمَتِهِ	وَاتَّبِعُوهُ	لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾	وَمِنْ قَوْمِ			
and His Words	and follow him	so that you may find guidance	and from (the) people			

يَعْدِلُونَ ﴿١٥٩﴾	وَبِهِ	يَهْدُونَ بِالْحَقِّ	أُمَّةٌ	مُوسَى
establish justice	and with it	who guide with truth	(there is) a party	(of) Moses

وَقَطَعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ ۖ
 أَنْبِضْ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ
 كُلُّ أُنَاسٍ مَشْرِبَهُمْ ۖ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ ۖ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوىٰ
 كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا
 أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

وَقَطَعْنَاهُمْ	اثْنَتَى عَشْرَةَ	أَسْبَاطًا	أُمَمًا	وَأَوْحَيْنَا
and We divided them	(into) twelve	tribes	(as) communities	and We inspired
إِلَى مُوسَى إِذِ	اسْتَسْقَاهُ قَوْمُهُ ۖ	أَنْبِضْ بِعَصَاكَ الْحَجَرَ	أَنْبِضْ بِعَصَاكَ الْحَجَرَ	أَنْبِضْ بِعَصَاكَ الْحَجَرَ
to Moses when	asked him for water	his people	that strike	with your staff
فَانْبَجَسَتْ مِنْهُ	اثْنَتَا عَشْرَةَ عَيْنًا	قَدْ عَلِمَ كُلُّ	أُنَاسٍ	فَانْبَجَسَتْ مِنْهُ
and gushed forth	out of it	twelve	people (group)	certainly knew each
مَشْرِبَهُمْ ۖ وَظَلَّلْنَا	عَلَيْهِمُ الْغَمَمَ	وَأَنْزَلْنَا	وَأَنْزَلْنَا	وَأَنْزَلْنَا
their drinking place	and We provided shades	on them	(of) clouds	and We sent down
عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوىٰ	كُلُوا مِنْ طَيِّبَاتِ مَا	رَزَقْنَاكُمْ	رَزَقْنَاكُمْ	رَزَقْنَاكُمْ
and quails	eat of (the) good things	which	We have provided you	which
وَمَا ظَلَمُونَا	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾	وَلَكِنْ كَانُوا	وَلَكِنْ كَانُوا
and they wrong Us not	[and] but they were	(to) themselves doing wrong	[and] but they were	(to) themselves doing wrong

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers."

162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَإِذْ قِيلَ	لَهُمْ	اسْكُنُوا هَذِهِ	الْقَرْيَةَ
and (remember) when it was said	to them	dwelt (in) this	town
وَكُلُوا	مِنْهَا	حَيْثُ شِئْتُمْ	وَقُولُوا حِطَّةٌ
and eat	therefrom	wherever you wish	and say repentance
وَادْخُلُوا الْبَابَ	سُجَّدًا	نَغْفِرْ لَكُمْ	خَطِيئَتَكُمْ
and enter the gate	in prostration	We shall forgive [for] you	your sins
سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾	فَبَدَّلَ الَّذِينَ	ظَلَمُوا	
We shall increase (the reward of) the good-doers	but changed those who	did wrong	
مِنْهُمْ	قَوْلًا	غَيْرَ الَّذِي	قِيلَ لَهُمْ
amongst them	word	other than	(that) which was said to them
عَلَيْهِمْ	رِجْزًا	مِنَ السَّمَاءِ	بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾
upon them	a scourge	from the heaven	(because) of what they used to do wrong

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ

لَا تَأْتِيهِمْ كَذَلِكَ نَبَلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذَرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

163. And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allāh's Command (disobey Allāh). 164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."

وَسَأَلَهُمْ	عَنِ الْقَرْيَةِ	الَّتِي كَانَتْ	حَاصِرَةً	الْبَحْرِ
and ask them	about the town	which was	situated	(by) the sea
إِذْ عَصَوْا	فِي السَّبْتِ			إِذْ
when they transgressed	in (the matter of) the Sabbath (Saturday)			when
حَيْثَانَهُمْ	يَوْمَ	سَبْتِهِمْ	شُرْعًا	وَيَوْمَ
their fish	(on the) day	(of) their Sabbath	visibly	and (on the) day
لَا يَسْبِطُونَ	لَا تَأْتِيهِمْ		كَذَلِكَ	نَبَلُوهُمْ
they (did) not have Sabbath	(did) not come to them		thus	We did test them
بِمَا كَانُوا	يَفْسُقُونَ ﴿١٦٣﴾	وَإِذْ	قَالَتْ أُمَّةٌ	
(because) of what they used to	disobey	and (remember) when	said a group	
مِّنْهُمْ	لِمَ تَعِظُونَ قَوْمًا		اللَّهُ مُهْلِكُهُمْ	
of them	why (do) you admonish a people		Allah (is about) to destroy them	
أَوْ مُعَذِّبُهُمْ	عَذَابًا	شَدِيدًا	قَالُوا مَعذَرَةٌ	
or punish them	(with) a punishment	severe	they said to offer an excuse	
وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾				إِلَىٰ رَبِّكُمْ
and that they may refrain from disobedience				to your Lord

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿١٦٦﴾ وَإِذْ تَأَذَّتْ رَبُّكَ لِبَعْثِنَ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَمَةِ مَنْ يَسُومُهُمْ سُوءَ
الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allāh's Command (disobey Allāh). 166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allāh's forgiveness).

فَلَمَّا نَسُوا	يَهُ	مَازُكِّرُوا	أَنجَيْنَا
so when they forgot	with [it]	what they had been reminded	We delivered
الَّذِينَ يَنْهَوْنَ	عَنِ السُّوءِ	وَأَخَذْنَا	الَّذِينَ ظَلَمُوا
those who forbade	from evil	but We afflicted	those who did wrong
بِعَذَابٍ	بَئِيسٍ	بِمَا كَانُوا	يَفْسُقُونَ ﴿١٦٥﴾
with a torment	severe	(because) of what they used to	transgress
فَلَمَّا عَتَوْا	عَنْ مَا	نُهُوا عَنْهُ	قُلْنَا لَهُمْ
so when they persistently did	[from] what	they were forbidden from [it]	We said to them
كُونُوا قِرَدَةً	خَاسِيَةً ﴿١٦٦﴾	وَإِذْ	تَأَذَّتْ رَبُّكَ
be you monkeys	despised	and (remember) when	your Lord declared
لِبَعْثِنَ عَلَيْهِمْ	إِلَى يَوْمِ	الْقِيَمَةِ	مَنْ
(that) He will certainly send upon them	till (the) Day	(of) Resurrection	(those) who
يَسُومُهُمْ	سُوءَ	الْعَذَابِ	إِنَّ رَبَّكَ
would afflict them	(with) a grievous	torment	(is) verily Swift

رَّحِيمٌ ﴿١٦٧﴾	لَغُفُورٌ ﴿١٦٨﴾	وَإِنَّهُ:	الْعِقَابِ
Most Merciful	(is) indeed All-Forgiving	and certainly He	(in) Persecution

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَىٰ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh's obedience). 169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqūn* (the pious). Do you not then understand?

مِّنْهُمْ	أُمَمًا	فِي الْأَرْضِ	وَقَطَعْنَاهُمْ
among them	(as separate) communities	in the land	and We dispersed them
وَبَلَوْنَاهُمْ	ذَلِكَ	دُونَ	الصَّالِحُونَ
and We tested them	that	(are) other than	(are) the righteous
فَخَلَفَ	لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾	وَالسَّيِّئَاتِ	بِالْحَسَنَاتِ
then succeeded	so that they may turn (to Us)	and evil (calamities)	with good (blessings)
هَذَا	يَأْخُذُونَ عَرَضَ	وَرِثُوا الْكِتَابَ	خَلَفَ
(of) this	they grasp (the) goods	who inherited the Book	(evil) successors
			after them

عَرَضُ	وَأِنْ يَأْتِهِمْ	سَيَغْفِرُنَا	وَيَقُولُونَ	الْأَدْنَى
(offer of) good	and if comes to them	we shall be forgiven	and they say	low life
مِيثَاقُ	عَلَيْهِمْ	الَّذِي تَوَخَّذَ	يَأْخُذُوهُ	مِثْلُهُ
(the) covenant	from them	was not taken?	they would seize it	of the like
إِلَّا الْحَقَّ	عَلَى اللَّهِ	لَا يَقُولُوا	أَنْ	الْكِتَابِ
but the truth	about Allah	they will not say	that	(of) the Book
الْآخِرَةِ	وَالدَّارِ	فِيهِ	وَدَرَسُوا مَا	
(of) the Hereafter	and the abode	(is) in it	and they have studied what	
	أَفَلَا تَعْقِلُونَ ﴿١٧١﴾	لِلَّذِينَ يَتَّقُونَ	خَيْرٌ	
	(do) you not then understand?	for those who fear (Allah)	(is) better	

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ وَإِذْ نُنَقِّنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salāt* (the prayers), certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the *Taurāt* (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him." 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

وَالَّذِينَ	يُمَسِّكُونَ بِالْكِتَابِ	وَأَقَامُوا الصَّلَاةَ	إِنَّا
and those who	hold fast to the Book	and established the prayer	indeed We
لَا نُضِيعُ أَجْرَ	الْمُصْلِحِينَ ﴿١٧١﴾	وَإِذْ نُنَقِّنَا	
shall not waste (the) reward	(of) the righteous	and (remember) when We raised	
الْجَبَلِ	فَوْقَهُمْ	كَأَنَّهُ	ظِلَّةٌ
the mountain	over them	as if it	(was) a canopy
وَأَقْعُ	بِهِمْ	خُذُوا مَا	ءَاتَيْنَاكُمْ
(was) going to fall	on them	hold what	We have given you
وَأَذْكُرُوا مَا	فِيهِ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٢﴾	وَإِذْ
and remember what	(is) in it	so that you may refrain from evil	and (remember) when
أَخَذَ رَبُّكَ	مِنْ بَنِي	ءَادَمَ	مِنْ ظُهُورِهِمْ
your Lord took	of (the) Children	(of) Adam	from their loins
وَأَشْهَدُهُمْ	عَلَى أَنْفُسِهِمْ	أَلَسْتُ	بِرَبِّكُمْ
and made them testify	to themselves	am I not?	your Lord
أَنْ تَقُولُوا يَوْمَ	الْقِيَمَةِ	إِنَّا كُنَّا	عَنْ هَذَا
lest you say (on the) Day	(of) Resurrection	verily we were	of this
			unaware

أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾ وَآتَدُلُّ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bātil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?" 174. Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth). 175. And recite (O Muhammad ﷺ) to them

the story of him to whom We gave Our *Ayāt* (proofs, evidences, lessons, signs, etc.), but he threw them away; so *Shaitān* (Satan) followed him up, and he became of those who went astray.

أَوْ نَقُولُوا		إِنَّمَا أَشْرَكَ آبَاؤُنَا		مِنْ قَبْلُ وَكُنَّا	
or you should say		only our forefathers associated (with Allah)		and we were before (us)	
ذُرِّيَّةَ		مَنْ بَعْدَهُمْ		بِمَا فَعَلَ الْمُبِطُونَ ﴿١٧٦﴾	
(their) offspring		after them		for what the unrighteous did	
وَكَذَلِكَ		نُفَصِّلُ الْآيَاتِ		وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٧﴾	
and thus		do We explain (Our) Verses		and that they may return to them and recite	
نَبَأَ		الَّذِي		فَأَنسَلَخَ مِنْهَا	
(the) story		(of) whom We gave [him]		Our Signs but he turned away from them	
فَاتَّبَعَهُ		الشَّيْطَانُ		فَكَانَ	
so followed him		Satan		and he became	
				مِنَ الْفَٰوِينَ ﴿١٧٨﴾	
				of those who went astray	

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثُ أَوْ تَرَكَهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىَّ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our *Ayāt* (proofs, verses, evidences, and signs, etc.), and used to wrong their own selves. 178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, – then those! they are the losers.

وَلَوْ شِئْنَا	لَرَفَعْنَاهُ	بِهَا
and if We willed	We would surely have exalted him	with these (signs)
وَلَكِنَّهُ أَخْلَدَ	وَاتَّبَعَ هَوَاهُ	إِلَى الْأَرْضِ
[and] but he clung (inclined)	and followed his vain desires	to the earth
كَمَثَلِ	الْكَلْبِ	إِنْ تَحِمِلْ عَلَيْهِ يَلْهَثْ
(is) like (the) parable	(of) a dog	[on] him he lolls his tongue out
أَوْ تَرُكْهُ	يَلْهَثْ	ذَلِكَ
or (if) you leave him	he lolls his tongue out	that
الَّذِينَ كَذَّبُوا	فَأَقْصَصَ الْقَصَصَ	لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾
who rejected	so narrate (these) stories (to them)	Our Signs that they may reflect
سَاءَ مَثَلًا	الَّذِينَ كَذَّبُوا	بِآيَاتِنَا
evil is (the) example	who rejected	Our Signs (of) the people
وَأَنْفُسُهُمْ كَانُوا	يَظْلِمُونَ ﴿١٧٧﴾	مَنْ يَهْدِ اللَّهُ
and (to) themselves they used to	do wrong	whom Allah guides
الْمُهْتَدَىٰ	وَمَنْ يُضِلِلْ	فَأُولَٰئِكَ هُمُ
(is) the guided one	and whom He lets go astray	[they] then those (are) the losers

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٨﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٧٩﴾

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. 180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and

leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَلَقَدْ ذَرَأْنَا	لِجَهَنَّمَ	كَثِيرًا	مِّنَ الْجِنِّ	وَالْإِنسِ
and certainly We have created	for Hell	many	of the jinn	and mankind
لَهُمْ قُلُوبٌ	لَّا يَفْقَهُونَ	بِهَا	وَهُمْ	أَعْيُنٌ
they have	they understand not	with them	and they have	eyes
لَّا يَبْصُرُونَ	بِهَا	وَهُمْ	ءَاذَانٌ	لَّا يَسْمَعُونَ
they see not	with them	and they have	ears	they hear not
كَأَنَّهُمْ	بَلَّ لَهُمْ	أَضَلُّ	أُولَئِكَ	الْعَافِلُونَ ﴿١٧٩﴾
(are) like cattle	nay they	(are) more astray	those	[they] the heedless ones (are)
وَلِلَّهِ الْأَسْمَاءُ	الْحُسْنَى	فَادْعُوهُ	بِهَا	وَذَرُوا الَّذِينَ
and for Allah (are) the Names	Excellent	so invoke Him	by them	and leave those who
يُلْحِدُونَ فِي أَسْمَائِهِ	سَيُجْزَوْنَ	مَا كَانُوا	يَعْمَلُونَ ﴿١٨١﴾	
distort	[in] His Names	they will be requited	(for) what they used to	do

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾ وَالَّذِينَ كَذَبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾ أُولَئِكَ يَنْظُرُونَ فِي مَلَكُوتِ يَسْفِكُرُوا مَا بِصَاحِبِهِمْ مِّنْ جَنَّةٍ إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أُولَئِكَ يَنْظُرُونَ فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ﴿١٨٥﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plot is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad ﷺ). He is but a plain warner. 185. Do they not look in the dominion of the heavens and the earth and all things

that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

وَمِمَّنْ خَلَقْنَا	أُمَّةٌ	يَهْدُونَ بِالْحَقِّ
and of (those) whom We have created	(is) a party	who guide with the truth
وَبِهِ يَعْدِلُونَ ﴿١٨٦﴾	وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا
and with it they do justice	and those who have rejected	Our Signs
سَنَسْتَدْرِجُهُمْ	مِّنْ حَيْثُ	لَا يَعْلَمُونَ ﴿١٨٧﴾
We shall gradually take them (to ruin)	from where	they know not
لَهُمْ	إِن كَيْدِي	مَتِينٌ ﴿١٨٨﴾
[to] them	certainly My Plan	(is) strong
بِصَاحِبِهِم	مِّنْ حِنَّةٍ	إِنَّ هُوَ
in their companion	any madness	he (is) not
أَوَلَمْ يَنْظُرُوا	فِي مَلَكُوتِ	السَّمَوَاتِ
[and] (did) they not look?	in (the) dominion	(of) the heavens
وَمَا خَلَقَ اللَّهُ	مِنْ شَيْءٍ	وَأَنْ عَسَىٰ
and what Allah has created	of (every) thing	and that it may be
فَدِ أَقْرَبَ أَجَلُهُمْ	فِي أَيِّ	حَدِيثٍ
verily drawn near their term (of life)	then in what	message
		بَعْدَهُ يَوْمُنُونَ ﴿١٨٩﴾
		after this they will believe

مَنْ يُضِلِلِ اللَّهُ فَمَا هَادِيَ لَهُ، وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ
 أَيَّانَ مَرْسُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْعِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ
 لَا تَأْتِيكُمُ إِلَّا بَغْثَةٌ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ
 النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions. 187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge

thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."

وَيَذَرُهُمْ	لَهُ	فَكَاهَادَى	مَنْ يُضِلُّ اللَّهَ
and He leaves them	for him	then (there is) no guide	whom Allah lets go astray
أَيَّانَ	عَنِ السَّاعَةِ	يَسْأَلُونَكَ	فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٩﴾
when (is)	about the Hour	they ask you	wander blindly in their transgression
لَا يُجَلِّهَا	رَبِّي	عِنْدَ	قُلْ إِنَّمَا عِلْمُهَا
none can manifest [it]	my Lord	(is) with	say only its knowledge
وَالْأَرْضِ	ثَقُلَتْ فِي السَّمَوَاتِ	إِلَآهُ	لَوْفَهَا
and the earth	it (will) weigh heavy in the heavens	but He	its time
حَفِيٌّ	كَأَنَّكَ	يَسْأَلُونَكَ	إِلَّا بَغْثَةً
(were) very knowledgeable	as if you	they ask you	but suddenly
لَا يَعْلَمُونَ ﴿١٩٠﴾	النَّاسِ	وَلَكِنْ أَكْثَرُ	عِنْدَ اللَّهِ
know not	(of) the people	[and] but most	(is) with Allah
			قُلْ إِنَّمَا عِلْمُهَا
			about it

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْرْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٩﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ ﴿١٩٠﴾

188. Say (O Muhammad ﷺ): "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe." 189. It is He Who has created you from a single person (Adam),

and (then) He has created from him his wife [Hawwā' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by Ibn Kathīr in his *Tafsīr*) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allāh, their Lord (saying): "If You give us a *Sālih* (good in every aspect) child, we shall indeed be among the grateful."

قُلْ	لَا أَمْلِكُ	لِنَفْسِي	نَفْعًا	وَلَا ضَرًّا	إِلَّا مَا شَاءَ اللَّهُ
say	I possess not	for myself	any good	nor any harm	except that Allah wished
وَلَوْ كُنْتُ	أَعْلَمُ الْغَيْبِ		لَأَسْتَكْثَرْتُ		
and if I had	knowledge (of) the Unseen		I should surely have abundance		
مِنَ الْخَيْرِ	وَمَا مَسَّنِي	السُّوءُ	إِنْ أَنَا	إِلَّا نَذِيرٌ	
of (all sorts of) good	and touched me not	the evil	I am not	but a warner	
وَبَشِيرٌ	لِقَوْمٍ يُؤْمِنُونَ	هُوَ	الَّذِي	خَلَقَكُمْ	
and a herald of glad-tidings	for believing people	(it is) He	Who	has created you	
مِّنْ نَّفْسٍ	وَحِدَةٍ	وَجَعَلَ	مِنْهَا	زَوْجَهَا	لِيَسْكُنَ
from a person	single	and He made	out of it	its mate	that he finds comfort
إِلَيْهَا	فَلَمَّا	تَغَشَّاهَا			حَمَلَتْ حَمْلًا
in her	and when	he covered her (he had sexual contact with her)			she bore a burden
خَفِيفًا	فَمَرَّتْ	بِهِ	فَلَمَّا أَثْقَلَتْ		دَعَا اللَّهَ
light	and moved about	with it	but when she grew heavy		they both invoked Allah
رَبَّهُمَا	لَيْنِءَاتَيْنَا	صَلِحًا	لَنَكُونَنَّ مِنَ الشَّاكِرِينَ		
their Lord	(that) if You gave us	a righteous (child)	we shall indeed be among the grateful		

فَلَمَّا ءَاتَاهُمَا صَلَاحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾
 أَيْشُرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ
 يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ

أَمْ أَنْتُمْ صَمِيمُونَ ﴿١٩٣﴾

190. But when He gave them (the polytheist and his wife) a *Sālih* (good in every aspect) child, they ascribed partners to Him (Allāh) in that which He has given to them. High is Allāh, Exalted above all that they ascribe as partners to Him. 191. Do they attribute as partners to Allāh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

فَلَمَّا	ءَاتَاهُمَا	صَلِيحًا	جَعَلَا لَهُ	شُرَكَاءَ	فِيمَا
but when	He gave them	a righteous (child)	they attributed to Him	partners	in that which
ءَاتَاهُمَا	فَتَعَالَى اللَّهُ	عَمَّا يُشْرِكُونَ ﴿١٩١﴾			
He had given to them	but Exalted is Allah	above (all) that they associate (with Him)			
أَيُّشْرِكُونَ	مَا لَا يَخْلُقُ	شَيْئًا			
(do) they associate (as partners with Allah)?	(those) who can not create	anything			
وَهُمْ يَخْلُقُونَ ﴿١٩٢﴾	وَلَا يَسْتَطِيعُونَ	هُمْ	نَصْرًا		
but they are created	and they can not give	[to] them	any help		
وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٣﴾	وَأِنْ تَدْعُوهُمْ	إِلَى الْهُدَى	لَا يَتَّبِعُوكُمْ		
nor they can help themselves	and if you call them	to the guidance	they follow you not		
سَوَاءٌ	عَلَيْكُمْ	أَدْعَوْتُمُوهُمْ	أَمْ أَنْتُمْ	صَمِيمُونَ ﴿١٩٣﴾	
(it is the) same	for you	(whether) you call them?	or you	(keep) silent	

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظِرُونَ ﴿١٩٥﴾ إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَلَ الْكِتَابُ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

194. Verily, those whom you call upon besides Allāh are slaves like you. So call upon them and let them answer you if you are truthful. 195. Have they feet

wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad ﷺ): "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite! 196. "Verily, my *Walī* (Protector, Supporter, and Helper) is Allāh Who has revealed the Book (the Qur'ān), and He protects (supports and helps) the righteous.

إِنَّ الَّذِينَ تَدْعُونَ		مِنْ دُونِ اللَّهِ	عِبَادٌ	أَمْثَالُكُمْ	فَادْعُوهُمْ
indeed those whom you invoke		besides Allah	(are) slaves	like you	so invoke them
فَلَيْسَتْ جِيبُوا لَكُمْ		إِنْ كُنْتُمْ صَادِقِينَ	أَلَهُمْ	أَرْجُلٌ	يَمْشُونَ
[to] you and let them answer		if you are truthful	have they?	feet	they walk
يَهَيَّأُ	أَمْ	لَهُمْ	أَيْدٍ	يَبْطِشُونَ	يَهَيَّأُ
or therewith	have they	hands	they hold	or therewith	eyes
يُبْصِرُونَ	يَهَيَّأُ	أَمْ	لَهُمْ	ءَاذَانٌ	يَسْمَعُونَ
they see	or therewith	have they	ears	they hear	therewith
أَدْعُوا شُرَكَاءَكُمْ		ثُمَّ كِيدُونَ	فَلَا تُنْظَرُونَ		
invoke your partners (of Allah)		then plot against me	and you give me no respite		
إِنَّ وَلِيََّ اللَّهِ		الَّذِي	نَزَّلَ الْكِتَابَ	وَهُوَ	يَتَوَلَّى الصَّالِحِينَ
indeed my Protector (is) Allah		Who	revealed the Book	and He	protects the righteous

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ۚ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا ۚ وَتَرَبَّهُمْ يُنْظَرُونَ ۚ وَإِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ۚ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۚ وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۚ

197. "And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves." 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). 200. And if an evil whisper comes to you from *Shaitān* (Satan), then seek refuge

with Allāh. Verily, He is All-Hearer, All-Knower.

وَالَّذِينَ تَدْعُونَ		مِنْ دُونِهِ	لَا يَسْتَطِيعُونَ نَصْرَكُمْ	
and those whom you invoke		other than Him	they are not able to help you	
وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٧٧﴾		وَإِنْ تَدْعُوهُمْ	إِلَى الْهُدَى	لَا يَسْمَعُونَ
nor they can help themselves		and if you call them	to the guidance	they hear not
وَتَرَاهُمْ		يَنْظُرُونَ إِلَيْكَ	وَهُمْ لَا يَبْصُرُونَ ﴿١٧٨﴾	خُذِ الْعَفْوَ
and you (will) see them		looking at you	but they see not	hold forgiveness
وَأَمْرٌ		بِالْعَرْفِ	وَأَعْرَضَ	عَنِ الْجَاهِلِينَ ﴿١٧٩﴾
and command		the good	and turn away	from the ignorant
وَأَمَّا يَنْزَغُ		مِنَ الشَّيْطَانِ	فَاسْتَعِذْ	بِاللَّهِ
an evil incitement		from Satan	then seek refuge	indeed He
سَمِيعٌ		عَلِيمٌ ﴿١٨٠﴾		
(is) All-Hearing		All-Knowing		

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿١٨١﴾
وَأَخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿١٨٢﴾ وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا
أَجَبْتِهَا قُلْ إِنَّمَا اتَّبِعُ مَا يُوْحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى
وَرَحْمَةٌ لِّلْقَوْمِ الْيُؤْمِنُونَ ﴿١٨٣﴾

201. Verily, those who are *Al-Muttaqūn* (the pious), when an evil thought comes to them from *Shaitān* (Satan), they remember (Allāh), and (indeed) they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

إِنَّ الَّذِينَ اتَّقَوْا	إِذَا	مَسَّهُمْ	طَافٌ	مِّنَ الشَّيْطَانِ
indeed those who feared (Allah)	when	touches them	an evil thought	from Satan

تَذَكَّرُوا	فَإِذَا	هُمْ	مُبْصِرُونَ ﴿٢٠٤﴾	وَإِخْوَانُهُمْ
they remember	and behold	they	see (aright)	and their brothers
يَمْدُدُونَهُمْ	فِي الْغَيِّ	ثُمَّ	لَا يُقْصِرُونَ ﴿٢٠٥﴾	وَإِذَا
they plunge them deeper	in error	then	they relax (cease) not	and when
لَمْ تَأْتِهِمْ	بِآيَةٍ	قَالُوا	لَوْلَا أَجَبَتْنَاهَا	
you bring them not	a miracle	they say	why have you not chosen it	
قُلْ	إِنَّمَا أَتَّبِعُ	مَا يُوحَىٰ	إِلَىٰ	مِنْ رَبِّي هَذَا
say	only I follow	what is revealed	to me	from my Lord
مِنْ رَبِّكُمْ	وَهْدَىٰ	وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٦﴾	
from your Lord	and guidance	and mercy	for a people who believe	

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ، وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

204. So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy [i.e. during the compulsory congregational prayers when the *Imām* (of a mosque) is leading the prayer (except *Sūrah Al-Fātihah*), and also when he is delivering the Friday-prayer *Khutbah*]. 205. And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

وَإِذَا قُرِئَ	الْقُرْآنُ	فَاسْتَمِعُوا لَهُ،	وَأَنْصِتُوا	
and when is recited	the Quran	then listen	to it	and keep silent
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾	وَأَذْكُرْ رَبَّكَ	فِي نَفْسِكَ	تَضَرُّعًا	
so that you may receive mercy	and remember your Lord	in your heart	humbly	

وَحِيفَةً	وَدُونَ	الْجَهْرَ	مِنَ الْقَوْلِ	بِالْغَدَوِ
and (with) fear	and without	loudness	of the words	in the mornings
وَالْأَصَالِ	وَلَا تَكُنْ	مِنَ الْغَافِلِينَ	إِنَّ الَّذِينَ	
and (in) the evenings	and be not	of the heedless	indeed those who	
عِنْدَ	رَبِّكَ	لَا يَسْتَكَبِرُونَ	عَنْ عِبَادَتِهِ	
(are) with	your Lord	(do) not turn away in pride	from His worship	
	وَيُسَبِّحُونَهُ	وَلَهُ يَسْجُدُونَ		
	and they glorify Him	and they prostrate before Him		

سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذَكَرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

Sūrah Al-Anfāl (The Spoils of War) 8

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. They ask you (O Muhammad ﷺ) about the spoils of war. Say: "The spoils are for Allāh and the Messenger (ﷺ)." So fear Allāh and adjust all matters of difference among you, and obey Allāh and His Messenger (Muhammad ﷺ), if you are believers. 2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ān) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); 3. Who perform As-Salāt (the prayers) and spend out of that We have provided for them.

promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

أُولَئِكَ	هُمْ	الْمُؤْمِنُونَ	حَقًّا	لَهُمْ	دَرَجَاتٌ	عِنْدَ
those (are)	they (who are)	the believers	(in) truth	they have	(high) ranks	with
رَبِّهِمْ	وَمَغْفِرَةً	وَرِزْقًا	كَرِيمًا	كَمَا أَخْرَجَكَ		
their Lord	and forgiveness	and sustenance	generous	as brought you out		
رَبِّكَ	مِنْ بَيْتِكَ	بِالْحَقِّ	وَإِنْ فَرِيقًا	مِنَ الْمُؤْمِنِينَ		
your Lord	from your home	with the truth	and verily a party	among the believers		
لَكَرَهُونَ	يُجَادِلُونَكَ	فِي الْحَقِّ	بَعْدَمَا	بَيِّنَ		
certainly disliked (it)	they dispute with you	about the truth	after	it became manifest		
كَأَنَّمَا يُسَاقُونَ	إِلَى الْمَوْتِ	وَهُمْ يَنْظُرُونَ	وَإِذَا			
as if they were driven	to the death	while they were looking (at it)	and when			
يَعِدُّكُمْ اللَّهُ	إِحْدَى	الطَّائِفَتَيْنِ	أَنَّهَا	لَكُمْ		
Allah promised you	one	(of) the two groups	that it (shall be)	for you		
وَتَوَدُّونَ	أَنْ	غَيْرَ	ذَاتِ الشَّوْكَةِ	تَكُونُ لَكُمْ	وَيُرِيدُ اللَّهُ	
that and you wished	(one) without	having arms	should be for you	but Allah willed		
أَنْ يُحَقِّقَ الْحَقَّ	بِكَلِمَتِهِ	وَيَقْطَعَ دَائِرَ	الْكَافِرِينَ			
that He justifies the truth	by His Words	and cut off (the) roots	(of) the disbelievers			

لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hate

it. 9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." 10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is All-Mighty, All-Wise.

وَيُبَيِّنُ الْبَاطِلَ		لِيُحَقِّقَ الْحَقَّ	
and proves false the falsehood		that He proves true the truth	
تَسْتَغِيثُونَ رَبَّكُمْ		إِذْ	وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٦﴾
you were seeking help (of) your Lord		when	even though the evildoers dislike (it)
بِأَلْفٍ	مُّمِدُّكُمْ	أَنِّي	لَكُمْ
with a thousand	shall help you	indeed I	[to] you
فَاسْتَجَابَ		وَلَمَّا جَعَلَ اللَّهُ	
and He answered		one after another of the angels	
إِلَّا بُشْرَىٰ		مُرْدِفِينَ ﴿٨٧﴾	
but (as) glad tidings		one after another of the angels	
وَمَا لَنَصَرُ		وَمَا جَعَلَ اللَّهُ	
and (there is) no victory		and Allah (did) not do this	
قُلُوبُكُمْ		بِهِ	
your hearts		therewith	
وَلِتَطْمَئِنَّ		وَلَمَّا جَعَلَ اللَّهُ	
and that be set at rest		and Allah (did) not do this	
حَكِيمٌ ﴿٨٨﴾		عَزِيزٌ	
All-Wise		(is) All-Mighty	
إِنَّ اللَّهَ		مِنْ عِنْدِ اللَّهِ	
indeed Allah		from (the) presence (of) Allah	

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۖ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ۖ

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby. 12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts

of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

إِذَا	يَغْشِيكُمْ	النُّعَاسَ	أَمَنَةً	مِّنْهُ
(remember) when	He covered you	(with) a drowsiness	(as) a security	from Him
وَيُنْزِلُ	عَلَيْكُمْ	مِّنَ السَّمَاءِ	مَاءً	لِّيَطَهَّرَكُم
and He sent down	on you	from the sky	water (rain)	that He may cleanse you
بِهِ	وَيَذْهَبَ	عَنْكُمْ	رِجْرَ	الشَّيْطَانِ
thereby	and take away	from you	(the) pollution (dirt)	(of) Satan
وَلِيَرْبِطَ	عَلَى قُلُوبِكُمْ	وَيُثَبِّتَ	بِهِ	الْأَقْدَامَ
and to strengthen	[on] your hearts	and make firm	thereby	(your) feet
فَثَبِّتُوا	يُوحَىٰ رَبُّكَ	إِلَى الْمَلَائِكَةِ	أَنِّي	مَعَكُمْ
so keep firm	your Lord inspired	to the angels	verily I am	with you
الرُّعْبَ	الَّذِينَ آمَنُوا	سَأُلْقِي	فِي قُلُوبِ	الَّذِينَ كَفَرُوا
the terror	those who have believed	I shall cast	in (the) hearts	(of) those who disbelieved
فَاضْرِبُوا	فَوْقَ	الْأَعْنَاقِ	وَاضْرِبُوا	مِنْهُمْ
so strike	above	(their) necks	and smite	from them
بَنَانِ	كُلِّ	مِنْهُمْ	كُلِّ	بَنَانِ
fingertips	(over) all	from them	and smite	from them

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ، فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ إِلَّا دُبُرَهُ. إِلَّا مُتَحَرِّفًا لِّقُنَالٍ أَوْ مُتَحِيزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَا وَهُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

13. This is because they defied and disobeyed Allāh and His Messenger (ﷺ). And whoever defies and disobeys Allāh and His Messenger (ﷺ), then verily, Allāh is Severe in punishment. 14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. 15. O you who believe! When you

meet those who disbelieve, in a battlefield, never turn your backs to them. 16. And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his own), – he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!

ذَٰلِكَ	يَأْتَهُمْ شَاقُوا اللَّهَ	وَرَسُولُهُ	وَمَنْ يُشَاقِقِ اللَّهَ
this	(is) because they defied Allah	and His Messenger	and whoever defies Allah
وَرَسُولُهُ	فَإِنَّ اللَّهَ	شَدِيدُ	الْعِقَابِ
and His Messenger	then indeed Allah	(is) Severe	(in) punishment
فَذُوقُوهُ	وَأَنَّ	لِلْكَافِرِينَ	عَذَابَ
so taste it	and surely	for disbelievers	(is the) torment
الَّذِينَ آمَنُوا	إِذَا لَقِيتُمْ	الَّذِينَ كَفَرُوا	زَحَفًا
who believe	when you meet	those who disbelieve	(in) a battlefield
فَلَا تُؤَلُّوهُمْ	الْأَذْبَارَ	وَمَنْ	يُولَّهُمْ
then (do) not turn to them	(your) backs	and whoever	turns to them
دُبْرَهُ	إِلَّا مُتَحَرِّفًا	لِقِتَالِ	أَوْ مُتَحَيِّزًا
his back	except (as) a strategy	of war	or to retreat
فَقَدْ بَاءَ	بِغَضَبِ	مِنْ اللَّهِ	وَمَا وَدَّ
then he certainly incurred	wrath	of Allah	and his abode
وَبِئْسَ الْمَصِيرُ			
and worst indeed is that destination			

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ١٧ ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ١٨ إِنْ تَسْتَفْهِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ١٩

17. You killed them not, but Allāh killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-Hearer, All-Knower. 18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers. 19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.

فَلَمْ تَقْتُلُوهُمْ	وَلَكِنَّ اللَّهَ قَتَلَهُمْ	وَمَا رَمَيْتَ	إِذْ رَمَيْتَ
so you killed them not	[and] but Allah killed them	and you (did) not throw	when you threw
وَلَكِنَّ اللَّهَ رَمَىٰ	وَلِيَبْلِيَ الْمُؤْمِنِينَ	مِنْهُ	بَلَاءً
[and] but Allah threw	and that He may test the believers	from Him	(by) a trial
حَسَنًا	إِنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ
fair	certainly Allah	(is) All-Hearing	All-Knowing
وَأَنَّ اللَّهَ مُوهِنٌ	كَيْدِ	الْكَافِرِينَ	
and certainly Allah makes feeble	(the) evil designs	(of) the disbelievers	
إِنْ تَسْتَغْنُوا	فَقَدْ جَاءَكُمْ	الْفَتْحُ	
if you have sought a judgement	then certainly has come to you	the judgement	
وَأِنْ تَنْهَوْا	فَهُوَ	خَيْرٌ	لَكُمْ
and if you desist	then that	(is) better	for you
نَعُدُّ	وَلَنْ تُغْنِيَ	عَنْكُمْ	فَيْتُكُمْ
We shall return (too)	and shall never avail	[to] you	your forces
وَلَوْ كَثُرَتْ	وَأَنَّ اللَّهَ	مَعَ	الْمُؤْمِنِينَ
though it be numerous	and verily Allah	(is) with	the believers

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ

﴿٢٢﴾ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

20. O you who believe! Obey Allāh and His Messenger (ﷺ), and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing. 21. And be not like those who say: "We have heard," but they hear not. 22. Verily, the worst of (moving) living creatures with Allāh are the deaf and the dumb, who understand not (i.e. the disbelievers). 23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	أَطِيعُوا اللَّهَ وَرَسُولَهُ	وَلَا تَوَلَّوْا
O (you)	who have believed	obey Allah and His Messenger	and turn not away
عَنْهُ	وَأَنْتُمْ تَسْمَعُونَ ﴿٢٢﴾	وَلَا تَكُونُوا	كَالَّذِينَ قَالُوا
from him	while you hear (his command)	and be not	like those who said
سَمِعْنَا	وَهُمْ	لَا يَسْمَعُونَ ﴿٢٣﴾	إِنَّ شَرَّ
we have heard	but they	hear not	verily (the) worst
عِنْدَ اللَّهِ	الْصُّمُّ	الْبُكْمُ	الَّذِينَ لَا يَعْقِلُونَ ﴿٢٤﴾
with Allah	(are) the deaf	the dumb	who (do) not use (their) reason
وَلَوْ عَلِمَ اللَّهُ	فِيهِمْ	خَيْرًا	لَأَسْمَعَهُمْ
and had Allah known	in them	any good	He would certainly have made them listen
وَلَوْ أَسْمَعَهُمْ	لَتَوَلَّوْا		
and (even) if He had made them listen	surely they would have turned away		
وَهُمْ	مُعْرِضُونَ ﴿٢٥﴾		
while they	(were) the averse		

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٦﴾ وَاتَّقُوا فَتَنَةَ

لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٧﴾

24. O you who believe! Answer Allāh (by obeying Him) and (His) Messenger

when he (ﷺ) calls you to that which will give you life, and know that Allāh prevents a person (to decide anything) between him and his heart. And verily, to Him you shall (all) be gathered. 25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allāh is Severe in punishment.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	أَسْتَجِيبُوا لِلَّهِ	وَلِلرَّسُولِ	إِذَا
O (you)	who have believed	respond to Allah	and to the Messenger	when
دَعَاكُمْ	لِمَا	يُحْيِيكُمْ	وَأَعْلَمُوا	أَنَّ اللَّهَ يَحُولُ
he calls you	to that which	gives you life	and know	that Allah comes in
بَيْنَ				
between				
أَلَمْرءِ	وَقَلْبِهِ	وَأَنَّهُ	إِلَيْهِ تُحْشَرُونَ	وَأَتَّقُوا فِتْنَةً
a man	and his heart	and that	to Him you shall be gathered	and fear mischief (trial)
لَا تُضِيبَنَّ	الَّذِينَ ظَلَمُوا	مِنْكُمْ	خَاصَّةً	وَأَعْلَمُوا
which afflicts not	those who wronged	of you	particularly	and know
	أَنَّ اللَّهَ	شَدِيدٌ	الْعِقَابِ	
	that Allah	(is) Severe	(in) punishment	

وَأَذْكُرُوا إِذْ أَنْتُمْ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَفَكُمْ النَّاسُ فَتَأْوِنَكُمْ وَيَأْبِغُوا بِنَفْسِكُمْ وَأَيُّكُمْ يَنْصُرُهُ وَرِزْقُكُمْ مِنْ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾ وَأَعْلَمُوا أَنَّكُمْ أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. 27. O you who believe! Betray not Allāh and His Messenger (ﷺ), nor betray knowingly your *Amānāt* (the things entrusted to you, and all the duties which Allāh has ordained for you). 28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.

وَأَذْكُرُوا إِذْ	أَنْتُمْ	قَلِيلٌ	مُسْتَضْعَفُونَ	فِي الْأَرْضِ
and remember when	you	(were) few	reckoned weak	in the land
تَخَافُونَ	أَنْ يَخْطَفَكُمْ	النَّاسُ	فَأَوَّكَكُمْ	
you were afraid	that might do away with you	the people	so He provided you with refuge	
وَأَيَّدَكُمْ	بِنَصْرِهِ	وَرَزَقَكُمْ	مِّنَ الطَّيِّبَاتِ	
and strengthened you	with His Help	and provided you	with good things	
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٨﴾	يَا أَيُّهَا	الَّذِينَ آمَنُوا	لَا تَخُونُوا اللَّهَ	
so that you may give thanks	O (you)	who have believed	betray not Allah	
وَالرَّسُولَ	وَتَخُونُوا أَمْنَتَكُمْ	وَأَنْتُمْ تَعْلَمُونَ ﴿٦٩﴾	وَأَعْلَمُوا	
and the Messenger	nor betray your trusts	while you know	and know	
أَنْمَا أَمْوَالُكُمْ	وَأَوْلَادُكُمْ	فِتْنَةٌ	وَأَنَّ اللَّهَ	عِنْدَهُ
that your possessions	and your children	(are) a trial	and that Allah	with Him
	أَجْرٌ	عَظِيمٌ ﴿٧٠﴾		
	(is) a reward	great		

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٧٠﴾

29. O you who believe! If you obey and fear Allāh, He will grant you *Furqān* [(a criterion to judge between right and wrong), or (*Makhrāj*, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allāh is the Owner of the Great Bounty. 30. And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was planning; and Allāh is the Best of those who plan.

يَا أَيُّهَا	الَّذِينَ آمَنُوا	إِنْ تَتَّقُوا اللَّهَ	يَجْعَلْ لَكُمْ	فُرْقَانًا
O (you)	who have believed	if you fear Allah	He will grant you	a criterion

وَيُكَفِّرُ	عَنْكُمْ	سَيِّئَاتِكُمْ	وَيَغْفِرُ	لَكُمْ	وَاللَّهُ
and will expiate	for you	your sins	and forgive	you	and Allah
ذُو	الْفَضْلِ	الْعَظِيمِ	وَإِذَا		
(is the) Owner (Lord)	(of) the Bounty	Great	and (remember) when		
يَمْكُرُ بِكَ	الَّذِينَ كَفَرُوا		لِيُثْبِتُوكَ		أَوْ يَقْتُلُوكَ
plotted against you	those who have disbelieved		that they imprison you		or they kill you
أَوْ يُخْرِجُوكَ	وَيَمْكُرُونَ		وَيَمْكُرُ اللَّهُ		
or drive you away	and they were plotting		and Allah was planning (as well)		
وَاللَّهُ			خَيْرٌ		الْمَكْرِينَ
and Allah			(is the) Best		(of) the planners

وَإِذَا نُتِلَىٰ عَلَيْهِمْ ءَايَتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا مِنْ عِنْدِكَ فَامْطُرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

31. And when Our Verses (of the Qur'ān) are recited to them, they say: "We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients." 32. And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment." 33. And Allāh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness.

وَإِذَا نُتِلَىٰ	عَلَيْهِمْ	ءَايَتُنَا	قَالُوا	قَدْ سَمِعْنَا	
and when are recited	to them	Our Verses	they say	indeed we have heard	
لَوْ نَشَاءُ	لَقُلْنَا	مِثْلَ	هَذَا	إِنْ هَذَا	إِلَّا أَسَاطِيرُ
if we wish	surely we can say	(the) like	(of) this	this (is) not	but (the) tales

الْأَوَّلِينَ ﴿٢٠﴾	وَإِذْ قَالُوا	اللَّهُمَّ	إِنْ كَانَتْ هَذَا
(of) the ancient people	and (remember) when they said	O Allah	if this is
هُوَ	الْحَقُّ	مِنْ عِنْدِكَ	فَأَمْطَرَ
[it]	(indeed) the truth	from You	then rain down
حِجَارَةً	مِّنَ السَّمَاءِ	أَوْ أَنْتِنَا	عَلَيْنَا
stones	from the sky	or bring (on) us	upon us
وَمَا كَانَتْ	لِللَّهِ	لِيُعَذِّبَهُمْ	وَأَنْتَ
and it is not (for) Allah	that He punishes them	while you	(are) among them
وَمَا كَانَتْ	لِللَّهِ	لِيُعَذِّبَهُمْ	وَهُمْ يَسْتَغْفِرُونَ ﴿٢١﴾
and Allah is not (He Who) will punish them	and Allah is not (He Who) will punish them	while they seek forgiveness	

وَمَا لَهُمْ إِلَّا لِيُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُنَافِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٢١﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٢﴾

34. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Harām, and they are not its guardians? None can be its guardians except Al-Muttaqūn (the pious), but most of them know not. 35. Their Salāt (prayer) at the House (of Allāh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

وَمَا	لَهُمْ	أَلَّا يُعَذِّبَهُمُ اللَّهُ	وَهُمْ
but what	(is) with them	that Allah should not punish them	while they
يَصُدُّونَ	عَنِ الْمَسْجِدِ	الْحَرَامِ	وَمَا كَانُوا
hinder (people)	from Mosque	the Sacred	and they are not
إِنَّ أَوْلِيَاءَهُ ۚ	إِلَّا الْمُنَافِقُونَ	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٢١﴾
none (can be) its guardians	except the pious	[and] but most of them	know not

وَمَا كَانَ صَلَاتُهُمْ	عِنْدَ	الْبَيْتِ	إِلَّا مُمْكَاةً	وَتَصَدِيَةً
and their prayer was not	at	the House	except whistling	and handclapping
فَذُوقُوا الْعَذَابَ	بِمَا كُنْتُمْ	تَكْفُرُونَ		
so taste the punishment	for what you used to	disbelieve		

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell. 37. In order that Allāh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

إِنَّ الَّذِينَ كَفَرُوا	يُنْفِقُونَ أَمْوَالَهُمْ	لِيَصُدُّوا		
indeed those who have disbelieved	they spend their wealth	that they hinder (people)		
عَنْ سَبِيلِ اللَّهِ	فَسَيُنْفِقُونَهَا	ثُمَّ تَكُونُ	عَلَيْهِمْ	
from (the) way (of) Allah	so they will keep spending it	then it will become	for them	
حَسْرَةً	ثُمَّ يُغْلَبُونَ	وَالَّذِينَ كَفَرُوا	إِلَىٰ جَهَنَّمَ	
an anguish	then they will be overcome	and those who have disbelieved	to Hell	
يُحْشَرُونَ	لِيَمِيزَ اللَّهُ الْخَبِيثَ	مِنَ الطَّيِّبِ		
they shall be gathered	(in order) that Allah may distinguish the wicked	from the good		
وَيَجْعَلَ الْخَبِيثَ	بَعْضُهُ	عَلَىٰ بَعْضٍ	فَيَرْكُمُهُ	جَمِيعًا
and will put the wicked	one	on another	and will pile them	all

فَيَجْعَلُهُۥٓ	فِي جَهَنَّمَ	أُولَٰئِكَ	هُمْ	الْخٰسِرُونَ ﴿٣٧﴾
and will cast them	into Hell	those (are)	they	(who are) the losers

قُلْ لِلَّذِينَ كَفَرُوا إِن يَنْتَهُوْا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقَتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ أُنْتَهُوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ نِعَمَ الْمَوْلَىٰ وَنِعَمَ النَّصِيرِ ﴿٤٠﴾

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). 39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allāh), and the religion (worship) will all be for Allāh Alone (in the whole of the world). But if they cease (worshipping others besides Allāh), then certainly, Allāh is All-Seer of what they do. 40. And if they turn away, then know that Allāh is your *Maulā* (Patron, Lord, Protector and Supporter) – (what) an Excellent *Maulā*, and (what) an Excellent Helper!

قُلْ	لِلَّذِينَ كَفَرُوا	إِنْ يَنْتَهُوْا	يُغْفَرْ لَهُمْ	
say	to those who have disbelieved	if they desist	will be forgiven for them	
مَّا قَدْ سَلَفَ	وَإِنْ يَعُودُوا	فَقَدْ مَضَتْ	سُنَّتِ	
[verily] what is past	but if they revert	then surely has preceded	(the) examples	
الْأَوَّلِينَ ﴿٣٨﴾	وَقَتِلُوهُمْ	حَتَّى	لَا تَكُونَ	فِتْنَةً
(of) the ancients	and fight them	until	(there) is no	mischief
وَيَكُونَ الدِّينُ	كُلُّهُ لِلَّهِ	فَإِنْ أُنْتَهُوْا	فَإِنَّ اللَّهَ	
and the religion (Islam) becomes	all of it for Allah	but if they cease	then certainly Allah	
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾	وَإِنْ تَوَلَّوْا	فَاعْلَمُوا		
(is) All-Seeing of what they do	and if they turn away	then know		
أَنَّ اللَّهَ	مَوْلَانَكُمْ	نِعَمَ الْمَوْلَىٰ	وَنِعَمَ النَّصِيرِ ﴿٤٠﴾	
that Allah	(is) your Protector	an Excellent Protector	and an Excellent Helper	

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ النِّقَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

41. And know that whatever of war booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allāh, and to the Messenger (ﷺ), and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, *Al-Masākīn* (the needy) and the wayfarer, if you have believed in Allāh and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allāh is Able to do all things.

وَأَعْلَمُوا	أَنَّمَا	غَنِمْتُمْ مِنْ شَيْءٍ		فَإِنَّ
and know	that [what]	whatever of war-booty that you may gain		then verily
لِلَّهِ خُمُسَهُ		وَلِلرَّسُولِ	وَلِذِي الْقُرْبَىٰ	
one fifth of it (is assigned) to Allāh		and to the Messenger	and to the near relatives	
وَالْيَتَامَىٰ	وَالْمَسْكِينِ	وَابْنِ السَّبِيلِ	إِنْ كُنتُمْ	
and (also) the orphans	and the poor who do not beg	and the wayfarer	if you	
ءَامَنْتُمْ بِاللَّهِ		وَمَا أُنزَلْنَا	عَلَىٰ عَبْدِنَا	يَوْمَ
have believed in Allāh		and (in) that which We sent down	to Our slave	(on the) Day
الْفُرْقَانِ	يَوْمَ النِّقَىٰ	الْجَمْعَانِ	وَاللَّهُ	عَلَىٰ كُلِّ
(of) Criterion	(the) Day (when) met	the two forces	and Allāh	over all
شَيْءٍ		قَدِيرٌ		
things		(is) All-Powerful		

إِذْ أَنْتُمْ بِالْعُدُوِّ الدُّنْيَا وَهُمْ بِالْعُدُوِّ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاخْتِلَافْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.

وَهِمْ	الَّذِيَا	بِالْعُدُوَّةِ	أَنْتُمْ	إِذَا
and they	near	(were) on the side (of the valley)	you	(remember) when
مِنْكُمْ	أَسْفَلَ	وَالرَّكْبُ	الْقُصْوَى	بِالْعُدُوَّةِ
than you	(was on the ground) lower	and the caravan	farther	(were) on the side
لَاخْتَلَفْتُمْ		وَلَوْ تَوَاعَدْتُمْ		
you would certainly have failed		and (even) if you had made a mutual appointment to meet		
لَيَقْضِيَ اللَّهُ أَمْرًا		وَلَكِنْ	فِي الْمِيعَدِ	
that Allah might accomplish a matter		[and] but (you met)	in the appointment	
مَنْ هَلَكَ		لِيَهْلِكَ	كَانَ مَفْعُولًا	
(those) who were to be destroyed		so that might be destroyed	that was (already) ordained	
عَنْ بَيِّنَةٍ	مَنْ حَيَّ	وَيَحْيَى	عَنْ بَيِّنَةٍ	
with a clear evidence	(those) who were to live	and might live	with a clear evidence	
عَلِيمٌ		لَسَمِيعٌ	وَإِنَّ اللَّهَ	
All-Knower		(is) All-Hearer	and surely Allah	

إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَايِكَ قَلِيلًا وَلَوْ أَرَادْنَا كَثِيرًا لَفَاشَلْتُمْ وَلَتَنَزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٢﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٣﴾

43. (And remember) when Allāh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of what is in the breasts. 44. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained (in His Knowledge), and to Allāh return all matters (for decision).

إِذَا	يُرِيكَهُمُ اللَّهُ	فِي مَنَامِكَ	قَلِيلًا
(remember) when	Allah showed them to you	in your dream	(as) few
وَلَوْ أَرَبْتَهُمْ	كَثِيرًا	لَفَشَلْتُمْ	
and if He had shown them to you	(as) many	you would surely have been discouraged	
وَلَنَنزَعَنَّكُمْ	فِي الْأَمْرِ	وَلَكِنَّ اللَّهَ سَلَّمَ	
and you would surely have disputed	in (making) a decision	[and] but Allah saved (you)	
إِنَّهُ عَلِيمٌ	بِذَاتِ	الْضُّوْرِ ﴿١٣﴾	وَإِذَا
certainly He (is) All-Knower	of what (is) in	the breasts	and (remember) when
يُرِيكُمُوهُمْ	إِذَا التَقَيْتُمْ	فِي أَعْيُنِكُمْ	قَلِيلًا
He showed them to you	when you met	in your eyes	(as) few
وَيَقَلِّلُكُمْ	فِي أَعْيُنِهِمْ	لِيَقْضِيَ اللَّهُ أَمْرًا	
and He made you appear as few	in their eyes	so that Allah might accomplish a matter	
كَانَ مَفْعُولًا	وَالِىَ اللَّهُ	تَرْجِعُ الْأُمُورُ ﴿١٤﴾	
that was (already) ordained	and to Allah	return all matters (for decision)	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٣﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ. وَلَا تَنزِعُوا أَنْفُسَكُمْ وَأَنْتُمْ بِلِقَاءِ رَبِّكُمْ أَصِيرُونَ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٤﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِثَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٥﴾

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allāh much (both with tongue and mind), so that you may be successful. 46. And obey Allāh and His Messenger (ﷺ), and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with those who are *As-Sābirūn* (the patient). 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is *Muhītūn* (encircling and thoroughly comprehending) all that they do.

يَا أَيُّهَا	الَّذِينَ آمَنُوا	إِذَا لَقِيتُمْ	فِرْقَةً	فَأَثَبْتُمْ
0 (you)	who believe	when you meet	a force	then take a firm stand (against them)
وَأَذْكُرُوا اللَّهَ كَثِيرًا	لَعَلَّكُمْ تُفْلِحُونَ	وَأَطِيعُوا اللَّهَ		
and remember (the Name of) Allah much	so that you may be successful	and obey Allah		
وَرَسُولَهُ	وَلَا تَنَازَعُوا	فَنَفْسَلُوا	وَتَذْهَبَ رِجَالُكُمْ	
and His Messenger	and dispute not	lest you lose courage	and your strength departs	
وَأَصْبِرُوا	إِنَّ اللَّهَ	مَعَ	الصَّابِرِينَ	وَلَا تَكُونُوا
and be patient	surely Allah	(is) with	those who are patient	and be not
كَالَّذِينَ خَرَجُوا	مِنْ دِيَارِهِمْ	بَطْرًا	وَرِثَاءَ	النَّاسِ
like those who come out	of their homes	boastfully	and to be seen	(of) men
وَيَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَاللَّهُ	بِمَا يَعْمَلُونَ مُحِيطٌ	
and hinder (men)	from (the) path (of) Allah	and Allah	(is) All-Encompassing of what they do	

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌّ لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّهُمْ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ

48. And (remember) when *Shaitān* (Satan) made their (evil) deeds seem fair to

them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your *Jār* [protector, helper, neighbour (for every help)]." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allāh for Allāh is Severe in punishment." 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.

وَاِذْ زَيْنٌ	لَهُمْ	الشَّيْطَانُ	أَعْمَلَهُمْ	وَقَالَ
and (remember) when made seem fair	to them	Satan	their deeds	and said
لَا غَالِبَ	لَكُمْ	الْيَوْمَ	مِنَ النَّاسِ	وَإِنِّي
no (one can) overcome	[to] you	this day	of mankind	and verily I (am)
لَكُمْ	فَلَمَّا	تَرَأَتْهُ الثَّوَانِ	نَكَصَ عَلَى عَقْبَيْهِ	
for you	but when	the two forces came in sight of each other	he ran away on his heels	
وَقَالَ	إِنِّي	بَرِيءٌ	مِّنْكُمْ	إِنِّي أَرَى
and said	verily I	have nothing to do	with you	verily I see
إِنِّي أَخَافُ اللَّهَ	وَاللَّهُ	شَدِيدٌ	الْعِقَابِ	إِذْ
verily I fear Allah	for Allah	(is) Severe	(in) punishment	when
وَالَّذِينَ	فِي قُلُوبِهِمْ	مَّرَضٌ	غَرَّهُمْ	هَؤُلَاءِ
and those	in whose hearts	(was) a disease	these people are deceived	
دِينَهُمْ	وَمَنْ يَتَوَكَّلْ	عَلَى اللَّهِ	فَإِنَّ اللَّهَ	
(by) their religion	but whoever puts (his) trust	in Allah	then surely Allah	
	عَزِيزٌ	حَكِيمٌ		
	(is) All-Mighty	All-Wise		

وَلَوْ تَرَىٰ إِذِ اتَّوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَ هُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿٥١﴾ كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." 51. "This is because of that which your hands have forwarded. And verily, Allāh is not unjust to His slaves." 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them – they rejected the *Ayāt* (proofs, verses, etc.) of Allāh, so Allāh punished them for their sins. Verily, Allāh is All-Strong, Severe in punishment.

وَلَوْ تَرَىٰ	إِذِتَوَفَّى	الَّذِينَ كَفَرُوا	الْمَلَائِكَةُ
and if you (could) see	when take away the souls	(of) those who disbelieve	the angels
يَضْرِبُونَ وُجُوهَهُمْ	وَأَدْبَارَهُمْ	وَذُفُوفًا	عَذَابَ
they smite their faces	and their backs	(saying) [and] taste	(the) punishment
الْحَرِيقِ ﴿٥٣﴾	ذَلِكَ	يَمَّا	قَدَمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ
(of) the blazing Fire	this	(is because) of what	and verily Allah
لَيْسَ بِظَلَمٍ	لِّلْعَبِيدِ ﴿٥٤﴾	كَدَابٍ	ءَالِ
is not unjust	to His slaves	similar (to the) behaviour	(of the) people
وَالَّذِينَ	مِنْ قَبْلِهِمْ	كَفَرُوا بِآيَاتِ اللَّهِ	فَأَخَذَهُمُ اللَّهُ
and (of) those	before them	they rejected (the) Signs (of) Allah	so Allah punished them
يَذُنُّبِهِمْ	إِنَّ اللَّهَ	قَوِيٌّ	شَدِيدُ
for their sins	verily Allah	(is) All-Strong	Severe
		الْعِقَابِ ﴿٥٥﴾	(in) punishment

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعَمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَذَابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلَّ كَاذِبٍ ﴿٥٤﴾

53. That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allāh is All-Hearer, All-Knower. 54. Similar to the behaviour of the people of Fir'aun

(Pharaoh), and those before them. They denied the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zālimūn* (polytheists and wrongdoers).

ذَٰلِكَ بِأَنَّ اللَّهَ	لَمْ يَكُ مُغَيِّرًا	نِعْمَةً	أَنعَمَهَا
that (is so) because Allah	will never change	a grace	which He has bestowed
عَلَى قَوْمٍ	حَتَّى يَغْيُرُوا	مَا	بِأَنفُسِهِمْ
on a people	until they change	what (is)	in their own selves
سَمِيعٌ	عَلِيمٌ	كَذَابٍ	ءَالٍ
(is) All-Hearer	All-Knower	similar (to the) behaviour	(of the) people
وَالَّذِينَ	مِنْ قَبْلِهِمْ	كَذَّبُوا بِآيَاتِنَا	رَبِّهِمْ
and those	before them	they denied (the) Signs	(of) their Lord
يَذْنُوبُهُمْ	وَأَغْرَقْنَاهُمْ	ءَالٍ	فِرْعَوْنَ
for their sins	and We drowned	(the) people	(of) Pharaoh
		وَكُلُّ	كَانُوا ظَالِمِينَ
		and (they) all	were wrongdoers

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ الَّذِينَ عَاهَدَتْ مِنْهُمْ
ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِمَّا تَثَقَفَنَّاهُمْ فِي الْحَرْبِ
فَشَرِّدْهُمْ مِّنْ خَلْفِهِمْ لَعَلَّاهُمْ يَذْكَرُونَ ﴿٥٧﴾

55. Verily, the worst of moving (living) creatures before Allāh are those who disbelieve, – so they shall not believe. 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allāh. 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

إِنَّ شَرَّ	الدَّوَابِّ	عِنْدَ اللَّهِ	الَّذِينَ كَفَرُوا
verily (the) worst	(of) the moving (living) creatures	near Allah	(are) those who disbelieve
فَهُمْ	لَا يُؤْمِنُونَ	الَّذِينَ	عَاهَدَتْ مِنْهُمْ
so they	shall not believe	(they are) those	with whom you made a covenant

ثُمَّ يَنْقُضُونَ عَهْدَهُمْ	فِي كُلِّ	مَرَّةٍ	وَهُمْ	لَا يَنْتَقُونَ
then they break their covenant	[in] every	time	and they	(do) not fear (Allah)
فَإِذَا تَشَفَّعْتَهُمْ	فِي الْحَرْبِ	فَشَرَدَ		
so if you gain the mastery over them	in the war	then punish severely in order to disperse		
بِهِمْ	مَنْ	خَلْفَهُمْ	لَعَلَّهُمْ يَذَكَّرُونَ	
them	(those) who	(are) behind them	so that they may learn a lesson	

وَأَمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْذِرْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

58. If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allāh likes not the treacherous. 59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment). 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allāh and your enemy, and others besides them, whom you may not know, (but) whom Allāh does know. And whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly.

وَأَمَّا تَخَافُ	مِنْ قَوْمٍ	خِيَانَةً	فَانْذِرْ	
and if you fear	from any people	treachery	throw back (their covenant)	
إِلَيْهِمْ	عَلَى سَوَاءٍ	إِنَّ اللَّهَ	لَا يُحِبُّ الْخَائِبِينَ	
to them	on equal (terms)	certainly Allah	likes not the treacherous	
وَلَا يَحْسَبَنَّ	الَّذِينَ كَفَرُوا	سَبَقُوا	إِنَّهُمْ	
and let not think	those who disbelieve	(that) they can outstrip	verily they	

لَا يَعْجِزُونَ ﴿٥٩﴾	وَأَعِدُّوا	لَهُمْ	مَا
will never be able to save themselves	and make ready	against them	whatever
أَسْتَطَعْتُمْ مِّن قُوَّةٍ	وَمِن رِّبَاطِ الْخَيْلِ	تُرْهِبُونَ بِهِ	
you can of power	and of steeds of war	[with them]	to threaten
عَدُوَّ اللَّهِ	وَعَدُوَّكُمْ	وَأَآخَرِينَ	مِن دُونِهِمْ
(the) enemy (of) Allah	and your enemy	and others	besides them
لَا تَعْلَمُونَهُمْ	اللَّهُ يَعْلَمُهُمْ	وَمَا تُنْفِقُوا	مِنْ شَيْءٍ
whom you know not	Allah knows them	and whatever you shall spend	from (any) thing
فِي سَبِيلِ اللَّهِ	يُوفَّى إِلَيْكُمْ	وَأَنْتُمْ	لَا تُظْلَمُونَ ﴿٦٠﴾
in (the) Way (of) Allah	shall be repaid to you	and you	shall not be treated unjustly

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلْفَ بَيْتٍ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بَيْتَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنِهِمْ إِنَّهُ غَزِيرٌ حَكِيمٌ ﴿٦٣﴾ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

61. But if they incline to peace, you (also) incline to it, and (put your) trust in Allāh. Verily, He is the All-Hearer, the All-Knower. 62. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. 63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise. 64. O Prophet (Muhammad ﷺ)! Allāh is Sufficient for you and for the believers who follow you.

وَإِنْ جَنَحُوا	لِلْسَّلَامِ	فَاجْنَحْ	لَهَا	وَتَوَكَّلْ
and if they incline	to peace	then you (also) incline	to it	and put (your) trust
عَلَى اللَّهِ	إِنَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ ﴿٦١﴾	وَإِنْ يُرِيدُوا
in Allah	verily He	[He] (is) the All-Hearer	the All-Knower	and if they intend

أَنْ يَخْدَعُوكَ	فَإِنَّكَ حَسْبُكَ اللَّهُ	هُوَ	الَّذِي
to deceive you	then verily Allah (is) All-Sufficient for you	He (it is)	Who
أَيْدِكَ	بِنَصْرِهِ	وَبِالْمُؤْمِنِينَ	وَالْفَ بَيْنَ
has supported you	with His Help	and with the believers	[between] and He has united
قُلُوبِهِمْ	لَوْ أَنْفَقْتَ مَا	فِي الْأَرْضِ	جَمِيعًا
their hearts	if you had spent that	(is) in the earth	all
بَيْنَ	قُلُوبِهِمْ	وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ	مَّا أَلَفْتَ
[between]	their hearts	[and] but Allah has united [between] them	you could not have united
إِنَّهُ عَزِيزٌ	حَكِيمٌ	يَأَيُّهَا	النَّبِيُّ
certainly He (is) All-Mighty	All-Wise	O	Prophet
وَمِنْ	أَتْبَعَكَ	مِنَ الْمُؤْمِنِينَ	حَسْبُكَ اللَّهُ
and (for) whoever	follows you	from the believers	Allah (is) Sufficient for you

يَأَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ٦٥ أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ٦٦

65. O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are a people who do not understand. 66. Now Allāh has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allāh. And Allāh is with As-Sābirūn (the patient).

يَتَأَيَّهَا	النَّبِيُّ	حَرَضَ الْمُؤْمِنِينَ	عَلَى الْقِتَالِ	إِنْ	يَكُنْ مِنْكُمْ
0	Prophet	urge the believers	to [the] fight	if	(there) are amongst you
عِشْرُونَ	صَابِرُونَ	يَغْلِبُوا مِائَتَيْنِ	وَإِنْ	يَكُنْ مِنْكُمْ	
twenty	steadfast	they will overcome two hundred	and if	(there) be of you	
مِائَةً	يَغْلِبُوا أَلْفًا	مِنَ الَّذِينَ كَفَرُوا			
a hundred (steadfast)	they will overcome a thousand	of those who disbelieve			
بِأَنَّهُمْ	قَوْمٌ	لَا يَفْقَهُونَ	أَلَكُنْ		
because they	(are) a people	who (do) not understand	now		
خَفَّفَ اللَّهُ عَنْكُمْ	وَعَلِمَ	أَنْتَ	فِيكُمْ	ضَعْفًا	
Allah has lightened from you	for He knows	that	(there is) in you	weakness	
فَإِنْ	يَكُنْ مِنْكُمْ	مِائَةً	صَابِرَةً	يَغْلِبُوا مِائَتَيْنِ	
so if	(there) are of you	a hundred	steadfast	they shall overcome two hundred	
وَإِنْ	يَكُنْ مِنْكُمْ	أَلْفٌ	يَغْلِبُوا أَلْفَيْنِ		
and if	(there) are of you	a thousand	they shall overcome two thousand		
بِإِذْنِ اللَّهِ	وَاللَّهُ	مَعَ	الصَّابِرِينَ		
with (the) Leave (of) Allah	and Allah	(is) with	the steadfast		

مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يَشِخَ فِي الْأَرْضِ تَرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كُنْتُ مِنَ الَّذِينَ سَبَقَ لِمَسَّكُمْ فِي مَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise. 68. Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took. 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allāh. Certainly,

Allāh is Oft-Forgiving, Most Merciful.

مَا كَانَتْ	لِنَبِيِّ	أَنْ	يَكُونُ لَهُ	أَسْرَى
it is not	for a Prophet	that	he should have [for him]	prisoners of war
حَتَّى يَشْخَبَ	فِي الْأَرْضِ	تُرِيدُونَ	عَرَضَ	الدُّنْيَا
until he had made a great slaughter	in the land	you desire	(the) good	(of) this world
وَاللَّهُ يُرِيدُ الْآخِرَةَ	وَاللَّهُ	عَزِيزٌ	حَكِيمٌ	تَوَلَا
but Allah desires the Hereafter	and Allah	(is) All-Mighty	All-Wise	were (it) not
كَتَبَ مِنْ اللَّهِ سَبَقَ	لَمَسَّكُمْ	فِيمَا أَخَذْتُمْ		
an ordinance preceded from Allah	surely would have touched you	for what you took		
عَذَابٌ عَظِيمٌ	فَكُلُوا	مِمَّا غَنِمْتُمْ	حَلَالًا	
a torment	so eat (enjoy)	of what you have gotten of booty in war	lawful	
طَيِّبًا	وَاتَّقُوا اللَّهَ	إِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ
(and) good	and be afraid of Allah	certainly Allah	(is) Oft-Forgiving	Most Merciful

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۖ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

70. O Prophet (Muhammad ﷺ)! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful." 71. But if they intend to betray you (O Muhammad ﷺ), they indeed betrayed Allāh before. So, He gave (you) power over them. And Allāh is All-Knower, All-Wise.

يَا أَيُّهَا النَّبِيُّ	قُلْ لِمَنْ	فِي أَيْدِيكُمْ	مِنَ الْأَسْرَى	إِنْ يَعْلَمِ اللَّهُ
Prophet	say to (those) who	(are) in your hands	from the captives	if Allah knows
فِي قُلُوبِكُمْ	خَيْرًا	يُؤْتِكُمْ	خَيْرًا	مِمَّا
in your hearts	any good	He will give you	(something) better	than what

أَخَذَ مِنْكُمْ	وَيَغْفِرُ	لَكُمْ	وَاللَّهُ	عَفُورٌ
has been taken from you	and He will forgive	you	and Allah	(is) Oft-Forgiving
رَحِيمٌ	وَإِنْ يُرِيدُوا خِيَانَتَكَ	فَقَدْ خَانُوا اللَّهَ		
Most Merciful	but if they intend (to) betray you	so they indeed have betrayed Allah		
مِنْ قَبْلُ	فَأَمَّا	مِنْهُمْ	وَاللَّهُ	عَلِيمٌ
before	so He gave (you) power	over them	and Allah	(is) All-Knower
				حَكِيمٌ
				All-Wise

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوْا
وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يَهَاجَرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ
حَتَّى يَهَاجَرُوا وَإِنْ أَسْتَضَرُّوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh as well as those who gave (them) asylum and help, – these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.

إِنَّ الَّذِينَ ءَامَنُوا	وَهَاجَرُوا	وَجَاهَدُوا	بِأَمْوَالِهِمْ	
verily those who believed	and emigrated	and strove hard (and fought)	with their property	
وَأَنْفُسِهِمْ	فِي سَبِيلِ اللَّهِ	وَالَّذِينَ ءَاوَوْا	وَنَصَرُوا	
and their lives	in (the) Way (of) Allah	and those who gave (them) asylum	and helped	
أُولَئِكَ	بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضٍ	وَالَّذِينَ ءَامَنُوا
those (all)	some of them	(are) allies	(to) others	and (as to) those who believed
وَلَمْ يَهَاجَرُوا	مَا	لَكُمْ	مِنْ	وَلِيَّتِهِمْ
but (did) not emigrate	(it is) not	upon you	[from]	(duty of) protection to them

مِنْ شَيْءٍ	حَتَّى يَهَاجِرُوا ^{٧٣}	وَإِنْ أَسْتَنْصِرُكُمْ	فِي الدِّينِ	فَعَلَيْكُمْ
(in) anything	until they emigrate	but if they seek your help	in religion	then upon you
النَّصْرُ	إِلَّا	عَلَى قَوْمٍ	بَيْنَكُمْ	وَبَيْنَهُمْ
(is to) help (them)	except	against a people	between you	and between them
مِيثَاقٍ	وَاللَّهِ	بِمَا تَعْمَلُونَ بَصِيرٌ ^{٧٤}		
(is) a treaty (of mutual alliance)	and Allah	(is) All-Seer of what you do		

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allāh's religion of Islāmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and great mischief and corruption (appearance of polytheism). 74. And those who believed, and emigrated and strove hard in the Cause of Allāh (*Al-Jihād*), as well as those who gave (them) asylum and aid – these are the believers in truth, for them is forgiveness and *Rizqun Karīm* (a generous provision, i.e. Paradise). 75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allāh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything.

وَالَّذِينَ كَفَرُوا	بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضٍ
and those who disbelieve	some of them	(are) allies	(to) others
إِلَّا تَفْعَلُوهُ	تَكُنْ فِتْنَةٌ	فِي الْأَرْضِ	وَفَسَادٌ
(and) if you (do) not do so	(there) will be oppression	on the earth	and a mischief

كَبِيرٌ ﴿٧٦﴾	وَالَّذِينَ آمَنُوا	وَهَاجَرُوا	وَجَاهِدُوا
great	and those who believed	and emigrated	and strove hard
فِي سَبِيلِ اللَّهِ	وَالَّذِينَ آوَوْا	وَنَصَرُوا	أُولَئِكَ
in (the) Way (of) Allah	and those who gave (them) asylum	and aid	these (are)
هُمْ	حَقًّا	لَهُمْ	مَغْفِرَةٌ
the believers [they]	(in) truth	for them	(is) forgiveness
وَرِزْقٌ	كَرِيمٌ ﴿٧٧﴾	وَجَاهِدُوا مَعَكُمْ	وَهَاجَرُوا
and a provision	generous	and strove hard (along) with you	and emigrated
فَأُولَئِكَ مِنْكُمْ	وَأُولُوا	الْأَرْحَامِ	بَعْضُهُمْ
of you	and kindred	(by) blood	some of them
فَأُولَئِكَ مِنْكُمْ	وَأُولُوا	الْأَرْحَامِ	بَعْضُهُمْ
of you	and kindred	(by) blood	some of them
فِي كِتَابِ اللَّهِ	إِنَّ اللَّهَ	يَكُلُّ	شَيْءٍ
in (the) decree (ordained by) Allah	verily Allah	of every	thing
	عَلِيمٌ ﴿٧٨﴾		
	(is) All-Knower		

سُورَةُ التَّوْبَةِ

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ﴿١﴾ فَيَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾ وَأَذِنُ مِمَّنْ أَلْفَاظَ اللَّهُ وَرَسُولُهُ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ، فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾

Surah At-Taubah (The Repentance) 9

1. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* (polytheists, pagans, idolaters,

disbelievers in the Oneness of Allāh), with whom you made a treaty. 2. So travel freely (O *Mushrikūn*) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers. 3. And a declaration from Allāh and His Messenger (ﷺ) to mankind on the greatest day (the 10th of Dhul-Hijjah – the 12th month of Islamic calendar) that Allāh is free from (all) obligations to the *Mushrikūn* and so is His Messenger (ﷺ). So if you (*Mushrikūn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allāh. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.

وَرَسُولِهِ			بَرَاءَةً مِّنَ اللَّهِ		
and His Messenger			freedom from (all) obligations from Allah		
فَسِيحُوا		مِنَ الْمُشْرِكِينَ	إِلَى الَّذِينَ عَاهَدْتُمْ		
so travel freely		of the polytheists	to those (with) whom you made a treaty		
غَيْرُ	أَنْتُمْ	وَأَعْلَمُوا	أَشْهُرِ	أَرْبَعَةَ	فِي الْأَرْضِ
(can) not	that you	but know	months	(for) four	throughout the land
وَأَنَّ اللَّهَ مُخْزِي			مُعْجِزِي اللَّهِ		
and that Allah (is) the one who will disgrace			escape (from the punishment of) Allah		
إِلَى النَّاسِ	وَرَسُولِهِ	مِّنَ اللَّهِ	وَأَذَانٌ	الْكَافِرِينَ	
to mankind	and His Messenger	from Allah	and a declaration	the disbelievers	
أَنَّ اللَّهَ بَرِيءٌ			الْأَكْبَرِ	الْحَجِّ	يَوْمَ
that Allah (is) free from (all) obligations			the greatest	(of) pilgrimage	(on the) day
فَإِنْ تَبُتُمْ		وَرَسُولُهُ	مِنَ الْمُشْرِكِينَ		
so if you (polytheists) repent		and (so is) His Messenger	to the polytheists		
غَيْرُ	أَنْتُمْ	فَاعْلَمُوا	وَإِنْ تَوَلَّيْتُمْ	لَكُمْ	خَيْرٌ
(can) not	that you	then know	but if you turn away	for you	(is) better
أَلِيمٌ	بِعَذَابٍ	الَّذِينَ كَفَرُوا	وَبَشِّرِ	مُعْجِزِي اللَّهِ	
painful	of a torment	(to) those who disbelieve	and give tidings	escape (from) Allah	

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٥﴾ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٦﴾

4. Except those of the *Mushrikūn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allāh loves *Al-Muttaqūn* (the pious). 5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikūn* wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.

ثُمَّ		مِّنَ الْمُشْرِكِينَ		إِلَّا الَّذِينَ عَاهَدْتُمْ	
then (subsequently)		of the polytheists		except those (with) whom you have a treaty	
أَحَدًا	عَلَيْكُمْ	وَلَمْ يُظَاهِرُوا	شَيْئًا	لَمْ يَنْقُصُوكُمْ	
anyone	against you	nor they have supported	in aught	they have not failed you	
فَاتِمُوا إِلَيْهِمْ		إِلَىٰ مُدَّتِهِمْ		عَهْدَهُمْ	فَاتِمُوا إِلَيْهِمْ
surely Allah loves the pious		to (the end of) their term		their treaty	to them so fulfil
فَإِذَا انْسَلَخَ		الْأَشْهُرُ	الْحُرُمُ	فَاقْتُلُوا الْمُشْرِكِينَ	حَيْثُ
then when have passed		Sacred	the Months	then kill the polytheists	wherever
وَجَدْتُمُوهُمْ	وَحُذُّوهُمْ	وَأَحْصُرُوهُمْ	وَأَقْعُدُوا	لَهُمْ	
you find them	and capture them	and besiege them	and lie in wait	for them	
كُلَّ		فَإِنْ تَابُوا		وَأَقَامُوا الصَّلَاةَ	
(in) every		but if they repent		and offer the prayers (perfectly)	
مَرْصِدٍ				ambush	

وَأَتُوا الزَّكَاةَ	فَخَلُّوا سَبِيلَهُمْ	إِنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ
and give Zakat	then leave their way (free)	verily Allah	(is) Oft-Forgiving	Most Merciful

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

6. And if anyone of the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection so that he may hear the Word of Allāh (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allāh and with His Messenger (ﷺ) for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near *Al-Masjid Al-Harām* (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves *Al-Muttaqūn* (the pious).

وَإِنْ أَحَدٌ	مِنَ الْمُشْرِكِينَ	اسْتَجَارَكَ	فَأَجِرْهُ
and if anyone	of the polytheists	seeks your protection	then grant him protection
حَتَّى يَسْمَعَ كَلِمَ اللَّهِ		ثُمَّ ابْلِغْهُ	مَأْمَنَهُ
until he may hear (the) Word (of) Allah		then escort him	(to) his place of safety
ذَلِكَ	بِأَنَّهُمْ	قَوْمٌ	لَّا يَعْلَمُونَ ﴿٦﴾
that	(is) because they	(are) a people	who know not
كَيْفَ يَكُونُ	لِلْمُشْرِكِينَ	عَهْدٌ	عِنْدَ اللَّهِ
how can (there) be	for the polytheists	a covenant	with Allah
وَعِنْدَ	رَسُولِهِ	وَعِنْدَ	عِنْدَ
and with	His Messenger	and with	near
إِلَّا الَّذِينَ عَاهَدْتُمْ		عِنْدَ	الْمَسْجِدِ الْحَرَامِ
except those (with) whom you made a covenant		near	[the] Mosque the Sacred
فَمَا	أَسْتَقِيمُوا لَكُمْ	فَأَسْتَقِيمُوا	لَهُمْ
so long as	they are true to you	then stand you true	to them
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾		verily Allah loves the pious	

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ
وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾ أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا
عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 9. They have purchased with the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ	لَا يَرْقُبُوا فِيكُمْ	فِيكُمْ	
and how (that) if they overpower you	they regard not the ties	with you	
إِلَّا	يُرْضُونَكُمْ	بِأَفْوَاهِهِمْ	
(either of) kinship	they please you	with their mouths	
وَتَأْبَى قُلُوبُهُمْ	وَأَكْثَرُهُمْ	فَاسِقُونَ ﴿٨﴾	
but their hearts are averse (to you)	and most of them	(are) disobedient	
أَشْتَرُوا بِآيَاتِ اللَّهِ	ثَمَنًا قَلِيلًا	فَصَدُّوا	
they have purchased with (the) Verses (of) Allah	little a gain	and they hindered (men)	
عَنْ سَبِيلِهِ	مَا كَانُوا	يَعْمَلُونَ ﴿٩﴾	
from His way	that which they used to	do	
لَا يَرْقُبُونَ	فِي مُؤْمِنٍ	إِلَّا	
they respect not the ties	with (regard to) a believer	(either of) kinship	
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ	هُمْ	لَا ذِمَّةً	
and those	[they]	(are) the transgressors	

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنَفَصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

11. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism], perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), then they are your brethren in religion. (In this way) We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know. 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) – for surely, their oaths are nothing to them – so that they may stop (evil actions).

فَإِنْ تَابُوا		وَأَقَامُوا الصَّلَاةَ		وَآتَوُا الزَّكَاةَ	
but if they repent		and offer the prayers (perfectly)		and give Zakat	
فَإِخْوَانُكُمْ		فِي الدِّينِ		وَنَفَصِلُ الْآيَاتِ	
then (they are) your brothers		in [the] religion		and We explain the Verses in detail	
لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾		وَإِنْ نَكَثُوا أَيْمَانَهُمْ		مِنْ بَعْدِ عَهْدِهِمْ	
for a people who know		but if they violate their oaths		after their covenant	
وَطَعَنُوا		فِي دِينِكُمْ		فَقَاتِلُوا أَيْمَةَ	
and attack with disapproval (and criticism)		[in] your religion		(the) leaders then fight (you)	
الْكُفْرِ إِنَّهُمْ		لَا أَيْمَانَ لَهُمْ		لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾	
(of) the disbelief surely [they]		their oaths (are) nothing to them		so that they may stop	

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَضْرِكُّهُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

13. Will you not fight a people (pagans of Makkah) who have violated their oaths and intended to expel the Messenger (ﷺ) while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers. 14. Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

أَلَا نَقْتُلُوكَ قَوْمًا	نَكَثُوا أَيْمَانَهُمْ	وَهَكُمُوا	بِإِخْرَاجِ
(will) you not fight a people?	who have violated their oaths	and intended	to expel
الرَّسُولِ	وَهُمْ	بَدَءُوكُمْ أَوَّلَ	مَرَّةٍ
the Messenger	while they	did attack you	first
فَإِنَّ اللَّهَ أَحَقُّ	أَنْ تَخْشَوْهُ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾	
but Allah has more right	that you should fear Him	if you are believers	
قَتَلُوهُمْ	يُعَذِّبُهُمُ اللَّهُ	بِأَيْدِيكُمْ	وَيُخْزِيهِمْ
fight against them	(so that) Allah will punish them	by your hands	and disgrace them
وَيَنْصُرْكُمْ	عَلَيْهِمْ	وَيَشْفِ صُدُورَ	قَوْمٍ
and give you victory	over them	and heal (the) breasts	(of) a people
		مُؤْمِنِينَ ﴿١٤﴾	بَلِّغِ
		مُؤْمِنِينَ ﴿١٥﴾	بَلِّغِ

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise. 16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought and have not taken *Walījah* [(*Bitānah* – helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allāh and His Messenger (ﷺ), and the believers.

Allāh is Well-Acquainted with what you do. 17. It is not for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the mosques of Allāh (i.e. to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their ownelves of disbelief. The works of such are in vain and in Fire shall they abide.

وَيَذْهَبْ غِيظًا	قُلُوبِهِمْ	وَيَتُوبُ اللَّهُ	عَلَى
and remove (the) anger	(of) their hearts	and Allah accepts the repentance	[on]
مَنْ يَشَاءُ	وَاللَّهُ	عَلِيمٌ	حَكِيمٌ
(of) whom He wills	and Allah	(is) All-Knowing	All-Wise
أَنْ تَتْرَكُوا	وَلَمَّا يَعْلَمِ اللَّهُ		
that you shall be left (alone)	while Allah has not yet tested		
الَّذِينَ جَاهَدُوا	مِنْكُمْ	وَلَمْ يَتَّخِذُوا	
those who have striven hard (and fought)	among you	and have not taken	
مِنْ دُونِ اللَّهِ	وَلَا رَسُولِهِ	وَلِيَجَاءَ	وَاللَّهُ
besides Allah	and not His Messenger	and not the believers	and Allah
خَيْرٌ مِمَّا تَعْمَلُونَ	مَا كَانَ	لِلْمُشْرِكِينَ	
(is) Well-Acquainted with what you do	it is not	for the polytheists	
أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ	شَهِدِينَ	عَلَى أَنْفُسِهِمْ	
that they maintain (the) mosques (of) Allah	(while) they witness	against their ownelves	
بِالْكَفْرِ	أُولَئِكَ	حِطَّتْ أَعْمَالُهُمْ	وَفِي النَّارِ
[those] of disbelief	their works are in vain	and in the Fire	they
		خَالِدُونَ	
		(shall) abide forever	

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

18. The mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and fear none but Allāh. It is they who are on true guidance. 19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid Al-Harām* (at Makkah) as equal to the one who believes in Allāh and the Last Day, and strives hard and fights in the Cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers).

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ		مَنْ ءَامَنَ بِاللَّهِ		وَالْيَوْمِ	
only shall maintain (the) mosques (of) Allah		(those) who believe in Allah		and the Day	
وَأَقَامَ الصَّلَاةَ		وَعَاتَى الزَّكَاةَ		وَلَمْ يَخْشَ	
and offer the prayers (perfectly)		and give Zakat		and fear none	
إِلَّا اللَّهَ		فَعَسَىٰ أُولَٰئِكَ		مِنَ الْمُهْتَدِينَ	
but Allah		then they are expected		of the people of true guidance	
أَجَعَلْتُمْ سِقَايَةَ		الْحَاجِّ		وَعِمَارَةَ	
(do) you consider the providing of drinking water?		(to) the pilgrims		and (the) maintenance	
الْمَسْجِدِ		الْحَرَامِ		كَمَنْ	
(of) the Mosque		Sacred		as (those) who	
وَجَهَدَ		فِي سَبِيلِ اللَّهِ		لَا يَسْتَوُونَ عِنْدَ اللَّهِ	
and strive hard (and fight)		in (the) Way (of) Allah		they are not equal near Allah	
وَاللَّهُ		لَا يَهْدِي الْقَوْمَ		الظَّالِمِينَ	
and Allah		guides not those people		(who are) wrongdoers	

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجْهَهُدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿١٨﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿١٩﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٠﴾ يَتَأَيَّاهُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ

مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢﴾

20. Those who believed (in the Oneness of Allāh – Islamic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allāh is a great reward. 23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zālimūn* (wrongdoers).

الَّذِينَ ءَامَنُوا	وَهَاجَرُوا	وَجَاهَدُوا	فِي سَبِيلِ اللَّهِ
those who believed	and emigrated	and strove hard (and fought)	in (the) Way (of) Allah
بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	أَعْظَمَ	دَرَجَةً
with their wealth	and their lives	(are) far greater	(in) degree
عِنْدَ اللَّهِ	وَأُولَٰئِكَ	رَبُّهُمْ	بِرَحْمَةٍ
with Allah	and those	their Lord	of a mercy
أُفْلَحُونَ ﴿٢١﴾	يُبَشِّرُهُمْ	هُمْ	مِنْهُ
(are) the successful	gives them glad tidings	[they]	from Him
وَرِضْوَانٍ	وَجَنَّاتٍ	فِيهَا	نَعِيمٌ
and pleasure	and (of) Gardens	wherein	(are) delights
خَالِدِينَ	فِيهَا	أَبَدًا	إِنَّ اللَّهَ
they (will) dwell	therein	forever	with him
عَظِيمٌ ﴿٢٢﴾	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا ءَابَاءَكُمْ
great	O (you)	who believe	take not your fathers
وَأَيُّهَا	وَمَنْ	عَلَى الْإِيمَانِ	إِنْ اسْتَحَبُّوا الْكُفْرَ
	and whoever	to Belief	if they prefer disbelief
يَتَوَلَّاهُمْ	مِّنْكُمْ	فَأُولَٰئِكَ	هُمُ
takes them (as protectors)	of you	then those	[they]
الظَّالِمُونَ ﴿٢٣﴾	الظَّالِمُونَ	هُمُ	الظَّالِمُونَ
(are) the wrongdoers	(are) the wrongdoers	[they]	[they]

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

وَتَجَرَّةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٢٤﴾

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger (ﷺ), and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).

قُلْ	إِنْ كَانَ	ءَابَاؤُكُمْ	وَأَبْنَاؤُكُمْ	وَإِخْوَانُكُمْ	وَأَزْوَاجُكُمْ
say	if are	your fathers	and your sons	and your brothers	and your wives
وَعَشِيرَتُكُمْ	وَأَمْوَالٌ	أَقْتَرَفْتُمُوهَا	وَتَجَرَّةٌ		
and your kindred	and (the) wealth	that you have gained	and (the) commerce		
تَخْشَوْنَ كَسَادَهَا	وَمَسْكِنٌ	تَرْضَوْنَهَا	أَحَبُّ		
(in) which you fear a decline	and (the) dwellings	(in) which you delight	dearer		
إِلَيْكُمْ	مِّنْ اللَّهِ	وَرَسُولِهِ	وَجِهَادٍ		
to you	than Allah	and His Messenger	and striving hard (and fighting)		
فِي سَبِيلِهِ	فَتَرَبَّصُوا	حَتَّى يَأْتِيَ اللَّهُ	بِأَمْرِهِ	وَاللَّهُ	
in His Way	then wait	until Allah brings about	His Decision	and Allah	
		لَا يَهْدِي الْقَوْمَ		الْفَاسِقِينَ ﴿٢٤﴾	
		guides not the people		(who are) disobedient	

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ
مُدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا
لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

25. Truly, Allāh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. 26. Then Allāh did send down His *Sakīnah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

لَقَدْ نَصَرَكُمُ اللَّهُ	فِي مَوَاطِنَ	كَثِيرَةٍ	وَيَوْمَ
truly Allah has given you victory	on battlefields	many	and (on the) day
حُنَيْنٍ	إِذْ	أَعْجَبَتْكُمْ	كَثُرَتْكُمْ
(of) Hunain (battle)	when	pleased you	your great number
تَغْنِي عَنْكُمْ شَيْئًا	وَضَاقَتْ	عَلَيْكُمْ الْأَرْضُ	بِمَا رَجَبَتْ
anything it availed you	and was straitened	for you the earth	as it is vast
ثُمَّ وَلَيْسْتُمْ مُدْبِرِينَ	ثُمَّ أَنْزَلَ اللَّهُ	سَكِينَتَهُ	عَلَى رَسُولِهِ
then you turned back fleeing	then Allah did send down	His peace	on His Messenger
وَعَلَى الْمُؤْمِنِينَ	وَأَنْزَلَ جُنُودًا	لَمْ تَرَوْهَا	وَعَذَّبَ
and on the believers	and sent down forces (angels)	which you saw not	and punished
الَّذِينَ كَفَرُوا	وَذَلِكَ	جَزَاءُ	الْكَافِرِينَ
those who disbelieved	and such	(is the) recompense	(of) the disbelievers

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allāh's Oneness and in His Messenger Muhammad ﷺ)! Verily, the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the

Message of Muhammad ﷺ) are *Najasun* (impure). So let them not come near *Al-Masjid Al-Harām* (at Makkah) after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His bounty. Surely, Allāh is All-Knowing, All-Wise.

ثُمَّ يَتُوبُ اللَّهُ	مِنْ بَعْدِ ذَلِكَ	عَلَى مَنْ يَشَاءُ	وَاللَّهُ
then Allah will accept the repentance	after that	of whom He wills	and Allah
غَفُورٌ	رَحِيمٌ	يَتَأْتِيهَا الَّذِينَ آمَنُوا	إِنَّمَا الْمُشْرِكُونَ
(is) Oft-Forgiving	Most merciful	0 (you) who believe	verily the polytheists
نَجَسٌ	فَلَا يَقْرَبُوا	الْمَسْجِدَ الْحَرَامَ	بَعْدَ
(are) impure	so let them not come near	the Mosque Sacred	after
عَامِهِمْ هَذَا	وَأِنْ خِفْتُمْ عَيْلَةً	فَسَوْفَ يَغْنِيكُمُ اللَّهُ	
this their year	and if you fear poverty	then soon Allah will enrich you	
مِنْ فَضْلِهِ	إِنْ شَاءَ	إِنَّ اللَّهَ	عَلِيمٌ حَكِيمٌ
out of His bounty	if He wills	surely Allah	(is) All-Knowing All-Wise

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٩١﴾ وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قُلْ اللَّهُ أَفَىٰ يُوَفِّكَونَ ﴿٩٢﴾

29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allāh's Curse be

on them, how they are deluded away from the truth!

قَاتِلُوا	الَّذِينَ لَا يُؤْمِنُونَ	بِاللَّهِ	وَلَا	بِالْيَوْمِ	الْآخِرِ
fight against	those who believe not	in Allah	nor	in the Day	the Last
وَلَا يَحْرَمُونَ	مَا حَرَّمَ اللَّهُ	وَرَسُولُهُ	وَلَا يَدِينُونَ		
nor forbid	that which Allah has forbidden	and His Messenger	nor acknowledge		
دِينَ	الْحَقِّ	مِنَ الَّذِينَ			
(the) religion	(of) truth (Islam)	among (the people) those who			
أَوْثَرُوا الْكِتَابَ	حَتَّى يُعْطُوا الْجِزْيَةَ	عَنْ يَدٍ			
were given the Scripture (Jews and Christians)	until they pay the security tax	willingly			
وَهُمْ	صَغُرُوا	وَقَالَتِ الْيَهُودُ			
and they (feel themselves)	subdued	and the Jews said			
عِزَّرَ	ابْنُ اللَّهِ	وَقَالَتِ النَّصْرَى	الْمَسِيحُ		
Ezra	(is the) son (of) Allah	and the Christians said	Messiah		
ابْنُ اللَّهِ	ذَلِكَ	قَوْلُهُمْ	بِأَفْوَاهِهِمْ		
(is the) son (of) Allah	that	(is) their saying	with their mouths		
يُضَاهَوْنَ قَوْلَ	الَّذِينَ كَفَرُوا	مِنْ قَبْلُ			
they imitate (the) saying	(of) those who disbelieved (disbelievers)	before			
قَتَلَهُمُ اللَّهُ	أَنَّى يُؤْفَكُونَ				
may Allah destroy them	how they are deluded away (from the truth)				

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يَتِمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

31. They (Jews and Christians) took their rabbis and their monks to be their

lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injil (Gospel)] to worship none but One Ilāh (God – Allāh), *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him). 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allāh's Light (with which Muhammad ﷺ has been sent – Islāmīc Monotheism) with their mouths, but Allāh will not allow except that His Light should be perfected even though the *Kāfirūn* (disbelievers) hate (it).

أَرْبَابًا		وَرُهْبَانَهُمْ		اتَّخَذُوا أَحْبَارَهُمْ					
(to be their) lords		and their monks		they (Jews & Christians) took their rabbis					
مَرِيَمَ		ابْنِ		وَالْمَسِيحِ		مِن دُونِ اللَّهِ			
(of) Mary		son		and (they also took as their lord) Messiah		besides Allah			
لَا إِلَهَ		وَاحِدًا		إِلَّهَا		إِلَّا لِيَعْبُدُوا		وَمَا أُمِرُوا	
(there is) no god		One		Ilah (God)		to worship but		and they were not commanded	
عَمَّا يُشْرِكُونَ ﴿٢١﴾						سُبْحَنَهُ		إِلَّا هُوَ	
from that (having the partners) they associate (with Him)						Glory be to Him		but He	
وَيَأْبَى اللَّهُ		بِأَفْوَاهِهِمْ		أَنْ يُطْفِئُوا نُورَ اللَّهِ		يُرِيدُونَ			
but Allah refuses		with their mouths		to extinguish (the) Light (of) Allah		they want			
وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٢٢﴾						أَنْ يُتِمَّ نُورَهُ		إِلَّا	
even though the disbelievers hate (it)						that He perfects His Light		except	

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ، عَلَى الدِّينِ كُلِّهِ، وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٢﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْزُرُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَفْقَهُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ



33. It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh (i.e. Allāh's religion of Islamic Monotheism). And those who hoard up gold and silver [*Al-Kanz*: the money, the *Zakāt* (obligatory charity) of which has not been paid] and spend them not in the way of Allāh, announce to them a painful torment.

هُوَ	الَّذِي أَرْسَلَ	رَسُولَهُ	بِالْهُدَى	وَدِينِ
(it is) He	Who has sent	His Messenger	with guidance	and (the) religion
الْحَقِّ	لِيُظْهِرَهُ	عَلَى الدِّينِ	كُلِّهِ	
(of) truth (Islam)	to make it superior	over religions	all	
وَلَوْ كَرِهَ الْمُشْرِكُونَ	يَتَأَيَّأُ	الَّذِينَ آمَنُوا	إِنَّ كَثِيرًا	
even though the polytheists hate (it)	O (you)	who believe	verily (there are) many	
مِّنَ الْأَجْبَارِ	وَالرُّهْبَانِ	لَيَأْكُلْنَ أَمْوَالَ		
of the (Jewish) rabbis	and the (Christian) monks	who surely devour (the) wealth		
النَّاسِ	بِالْبَطْلِ	وَيَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَالَّذِينَ
(of) mankind	in falsehood	and hinder (them)	from (the) way (of) Allah	and those who
يَكْزِرُونَ الذَّهَبَ	وَالْفِضَّةَ	وَلَا يَنْفِقُونَهَا	فِي سَبِيلِ اللَّهِ	
hoard up the gold	and the silver	and spend them not	in (the) way (of) Allah	
فَبَشِّرْهُمْ	بِعَذَابٍ	أَلِيمٍ		
[so] announce to them	a torment	painful		

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ تَكْزِرُونَ ﴿٣٤﴾ إِنَّ عَذَابَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خُلِقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ

حُرِّمَ ذَلِكَ الدِّينُ الْقِيمَ فَلَا تَظْلِمُوا فِيهِ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ
كَافَّةً كَمَا يَقْتُلُونَكُمْ كَافَّةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٥﴾

35. On the Day when that [Al-Kanz: money, gold and silver, the Zakāt (obligatory charity) of which has not been paid] will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." 36. Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikūn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) collectively as they fight against you collectively. But know that Allāh is with those who are Al-Muttaqūn (the pious).

يَوْمَ يُحْمَى		عَلَيْهَا		فِي نَارٍ		جَهَنَّمَ		فَتُكْوَى	
[on the] Day (when) it will be heated		[on it]		in (the) Fire		(of) Hell		and will be branded	
بِهَا		جِبَاهُهُمْ		وَجُوبُهُمْ		وِظُهُورُهُمْ		هَذَا	
with it		their foreheads		and their flanks		and their backs		(is) what this	
كَنْزْتُمْ لِأَنْفُسِكُمْ		فَذُوقُوا		مَا كُنْتُمْ					
you hoarded for yourselves		so (now) taste		(of) what you used to					
تَكْنِزُونَ ﴿٣٦﴾		إِنَّ عِدَّةَ		الشُّهُورِ		عِنْدَ اللَّهِ		أَشْأَعَ عَشَرَ	
hoard		verily (the) number		(of) months		with Allah		(is) twelve months	
فِي كِتَابِ اللَّهِ		يَوْمَ		خَلَقَ السَّمَوَاتِ		وَالْأَرْضِ			
in (the) Book (of) Allah		(on the) Day (when)		He created the heavens		and the earth			
مِنْهَا		أَرْبَعَةٌ		حُرِّمٌ		ذَلِكَ		الدِّينُ	
of them		four		(are) Sacred		that		(is) the religion	
فِيهِنَّ		أَنْفُسَكُمْ		وَقَاتِلُوا الْمُشْرِكِينَ		كَافَّةً			
therein		yourselves		and fight against the polytheists		collectively			

كَمَا يَقْتُلُونَكُمْ	كَافَّةً	وَأَعْلَمُوا	أَنَّ اللَّهَ	مَعَ	الْمُتَّقِينَ
as they fight against you	collectively	but know	that Allah	(is) with	(those who are) pious

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَيَحْرِمُونَهُ عَامًا لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا مَالَكُمُ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْقِلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and they make lawful what Allāh has forbidden. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve. 38. O you who believe! What is the matter with you that when you are asked to march forth in the Cause of Allāh (i.e. *Jihād*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

إِنَّمَا النَّسِيءُ	زِيَادَةٌ	فِي الْكُفْرِ	يُضَلُّ
indeed the postponing (of a Sacred Month)	(is) an addition	to disbelief	are led astray
بِهِ	الَّذِينَ كَفَرُوا	يُحْلُونَهُ	عَامًا وَيَحْرِمُونَهُ
thereby	those who disbelieve	(for) they make it lawful	one year and forbid it
عَامًا	لِيُوَاطِّئُوا عِدَّةَ	مَا حَرَّمَ اللَّهُ	
another year	(in order) to adjust (the) number (of months)	which Allah has forbidden	
فَيُحِلُّوا	مَا حَرَّمَ اللَّهُ	زَيْنَ لَهُمْ	
and make lawful	what (months) Allah has forbidden	is made fair-seeming to them	
سُوءَ أَعْمَالِهِمْ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ	الْكَافِرِينَ ﴿٣٧﴾
(the) evil (of) their deeds	and Allah	guides not the people	who disbelieve

يَأْتِيهَا	الَّذِينَ آمَنُوا	مَا	لَكُمْ	إِذَا
0 (you)	who believe	what	(is the matter) with you	(that) when
قِيلَ لَكُمْ	انْفِرُوا فِي سَبِيلِ اللَّهِ	أَتَأْقُلْتُمْ إِلَى الْأَرْضِ		
you are asked	to march forth in (the) Way (of) Allah	you cling heavily to the earth		
أَرْضَيْتُمْ	بِالْحَيَاةِ	الدُّنْيَا	مِنَ الْآخِرَةِ	
(are) you pleased?	with the life	(of) this world	(rather) than the Hereafter	
فَمَا مَتَعُ	الْحَيَاةِ	الدُّنْيَا	فِي الْآخِرَةِ	إِلَّا قَلِيلٌ
but nothing (is the) enjoyment	(of) the life	(of) this world	in the Hereafter	but little

إِلَّا نَفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is Able to do all things. 40. If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His *Sakīnah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.

إِلَّا نَفِرُوا	يُعَذِّبْكُمْ	عَذَابًا	أَلِيمًا
if you march not forth	He will punish you	(with) a torment	painful

وَيَسْتَبْدِلْ قَوْمًا	غَيْرَكُمْ	وَلَا تَضُرُّوهُ	شَيْئًا
and will replace (you by) a people	besides you	and you can not harm Him	at all
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾	إِلَّا نَنْصُرُوهُ		
and Allah over all things	(is) Able	if you help him (Muhammad) not	
فَقَدْ نَصَرَهُ اللَّهُ	إِذْ	أَخْرَجَهُ	الَّذِينَ كَفَرُوا ثَانِيَ
for indeed Allah did help him	when	drove him out	those who disbelieve the second
أَشْنَيْنِ	إِذْ	هُمَا	فِي الْغَارِ
(of) the two	when	they both	(were) in the cave
لَا تَحْزَنْ	إِنَّ اللَّهَ مَعَنَا	فَأَنْزَلَ اللَّهُ سَكِينَتَهُ	عَلَيْهِ
be not sad	surely Allah (is) with us	then Allah sent down His peace	upon him
وَأَيَّدَهُ	بِجُنُودٍ	لَمْ تَرَوْهَا	وَجَعَلَ
and strengthened him	with forces (angels)	which you saw not	and made (the) word
الَّذِينَ كَفَرُوا	السُّفْلَى	وَكَلِمَةُ اللَّهِ	هِيَ
(of) those who disbelieve	the lowermost	and (the) Word (of) Allah	it
الْأَعْلَى	وَاللَّهُ	عَزِيزٌ	حَكِيمٌ ﴿٣٧﴾
(is) the uppermost	and Allah	(is) All-Mighty	All-Wise

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَا تَبْعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but know. 42. Had it been a

near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allāh: "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allāh knows that they are surely liars. 43. May Allāh forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihād*), until those who told the truth were seen by you in a clear light, and you had known the liars?

وَأَنْفُسِكُمْ		فِي سَبِيلِ اللَّهِ		ذَلِكَ خَيْرٌ لَّكُمْ		إِنْ كُنْتُمْ	
and your lives		in (the) Way (of) Allah		this		if you (but)	
تَعْلَمُونَ		لَوْ كَانَ عَرَضًا		قَرِيبًا		وَسَفَرًا	
know		if it had been a gain		near		and a journey	
لَا تَبْعُوكَ		وَلَكِنْ		بَعْدَتْ عَلَيْهِمْ		الشُّقَّةَ	
surely they would have followed you		[and] but		was long for them		the distance	
وَسَيَحْلِفُونَ		بِاللَّهِ		لَوْ اسْتَطَعْنَا		لَخَرَجْنَا	
and they would swear		by Allah		if we (only) could		we would certainly have come forth	
مَعَكُمْ		يُهْلِكُونَ أَنْفُسَهُمْ		وَاللَّهُ يَعْلَمُ		إِنَّهُمْ	
with you		they destroy their own selves		and Allah knows		that they	
عَفَا اللَّهُ عَنْكَ		لِمَ أَذِنْتَ		لَهُمْ		حَتَّى	
may Allah forgive you		why (did) you grant leave		to them		until	
الَّذِينَ صَدَقُوا		وَتَعْلَمُ الْكَذِبِينَ					
those who told the truth		and you had known the liars?					

لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمُ بِالْمُنْقِينَ ﴿٤٣﴾ إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٤﴾ وَلَوْ أَرَادُوا الْخُرُوجَ

لَأَعْدُوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿١٤﴾

44. Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is All-Knower of *Al-Muttaqūn* (the pious). 45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihād*). So in their doubts they waver. 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

لَا يَسْتَعِذُّنَكَ		الَّذِينَ يُؤْمِنُونَ بِاللَّهِ		وَالْيَوْمِ
would not ask your leave (to be exempted)		those who believe in Allah		and the Day
الْآخِرِ	أَنْ	يُجَاهِدُوا بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	
the Last	(from) that	they fight with their wealth	and their lives	
وَاللَّهِ		عَلِيمٌ بِالْمُتَّقِينَ ﴿١٥﴾		إِنَّمَا يَسْتَعِذُّنَكَ
and Allah		(is) All-Knower of (those who are) pious		only ask your leave
الَّذِينَ لَا يُؤْمِنُونَ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَأَرْتَابَتْ قُلُوبُهُمْ
those who believe not	in Allah	and the Day	the Last	and their hearts are in doubt
فَهُمْ	فِي رَيْبِهِمْ يَتَذَدُّونَ ﴿١٦﴾		وَلَوْ أَرَادُوا الْخُرُوجَ	
so they	waver in their doubts		and if they had intended to march out	
لَأَعْدُوا لَهُ		لَهُ	عُدَّةً	وَلَكِنْ
certainly they would have prepared		for it	(some) preparation	[and] but
كَرِهَ اللَّهُ انْبِعَاثَهُمْ		فَثَبَّطَهُمْ		
Allah was averse to their being sent forth		so He made them lag behind		
وَقِيلَ	أَقْعُدُوا مَعَ	الْقَاعِدِينَ ﴿١٧﴾		
and it was said (to them)	sit (along) with	those who sit (at home)		

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا وُضِعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ

وَفِيكُمْ سَمَّعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٤٨﴾

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers). 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allāh (His religion, Islam) became manifest though they hated it.

لَوْ خَرَجُوا	فِيكُمْ	مَا زَادُوكُمْ	إِلَّا خَبَالًا
if they marched out	with you	they would have added to you	nothing except disorder
وَلَا وَضَعُوا خِلَالَكُمْ	يَبْغُونَكُمْ	الْفِتْنَةَ	
and they would have hurried about in your midst	(and) sowing among you	sedition	
وَفِيكُمْ	سَمَّعُونَ	لَهُمْ	وَاللَّهُ
and (there are some) among you	who would have listened	to them	and Allah
عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾	لَقَدْ ابْتَغُوا الْفِتْنَةَ		
(is) All-Knower of (those who are) wrongdoers	verily they had plotted	sedition	
مِنْ قَبْلُ	وَقَلَبُوا	لَكَ	الْأُمُورَ حَتَّى جَاءَ الْحَقُّ
before	and had upset	for you	the matters until the truth (victory) came
وَضَهَرَ أَمْرُ اللَّهِ	وَهُمْ	كَرِهُونَ ﴿٤٨﴾	
and (the) Decree (of) Allah became manifest	though they	hated (it)	

وَمِنْهُمْ مَن يَقُولُ أَسْذَنَ لِي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾ إِنْ تُصِيبَكَ حَسَنَةٌ فُسَوِّهُمْ لَهَا وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

49. And among them is he who says: "Grant me leave (to be exempted from *Jihād*) and put me not into trial." Surely they have fallen into trial. And verily, Hell is surrounding the disbelievers. 50. If good befalls you (O Muhammad ﷺ), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing. 51. Say: "Nothing shall ever happen to us except what Allāh has ordained for us. He is our *Maulā* (Lord, Helper and Protector)." And in Allāh let the believers put their trust.

وَمِنْهُمْ	مَنْ يَقُولُ	أَتَذُنُّ لِي	وَلَا نَفْتِيَّ	أَلَا
and among them	(is he) who says	grant me leave	and put me not into trial	surely
فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ				
لَمُحِيطَةٌ				
(is) [indeed] surrounding and verily Hell they have fallen into [the] trial				
بِالْكَافِرِينَ	إِنْ تُصِيبْكَ	حَسَنَةٌ	تَسُوَّهُمْ	وَإِنْ تُصِيبْكَ
the disbelievers	if befalls you	good	it grieves them	but if overtakes you
مُصِيبَةٌ	يَقُولُوا	قَدْ أَخَذْنَا أَمْرَنَا	مِنْ قَبْلُ	وَيَكْتُولُوا
a calamity	they say	indeed we took our precaution	before	and they turn away
وَهُمْ	فَرِحُونَ	قُلْ	لَنْ يُصِيبَنَا	إِلَّا مَا كَتَبَ اللَّهُ
while they	(are) rejoicing	say	shall never happen to us	except what Allah has ordained
لَنَا	هُوَ	مَوْلَانَا	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
for us	He	(is) our Protector	and in Allah	[so] let the believers put (their) trust

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا أَحَدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بَأْيَيْدِنَا فَرَبَّصُوا إِنَّا مَعَكُمْ مُّتَرَبِّصُونَ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await for you either that Allāh will afflict

you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allāh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fāsiqūn* (rebellious, disobedient to Allāh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger (Muhammad ﷺ), and that they came not to *As-Salāt* (the prayers) except in a lazy state, and that they offer not contributions but unwillingly.

قُلْ	هَلْ تَرَبَّصُونَ	بِنَا	إِلَّا أَحَدَى	الْحُسَيْنَيْنِ	وَنَحْنُ
say	(do) you wait?	for us (anything)	except one	(of) the two best things	while we
نَتَرَبَّصُ بِكُمْ	أَنْ يُصِيبَكُمُ اللَّهُ	بِعَذَابٍ	مِنْ عِنْدِهِ		
await for you	(either) that Allah will afflict you	with a punishment	from Himself		
أَوْ	بِأَيْدِنَا	فَتَرَبَّصُوا	إِنَّا	مَعَكُمْ	مُتَرَبِّصُونَ
or	at our hands	so wait	indeed we (too)	with you	(are) waiting
أَنْفِقُوا طَوْعًا	أَوْ كَرْهًا	لَنْ يُقَبَّلَ	مِنْكُمْ	إِنَّكُمْ	
spend willingly	or unwillingly	it will never be accepted	from you	verily you	
كُنْتُمْ قَوْمًا	فَاسِقِينَ	وَمَا مَنَعَهُمْ	أَنْ		
were a people	disobedient	and nothing prevents them	(from) that		
تُقَبَّلَ مِنْهُمْ	نَفَقَتُهُمْ	إِلَّا	أَنَّهُمْ	كَفَرُوا بِاللَّهِ	
being accepted from them	their contributions	except	that they	disbelieved in Allah	
وَبِرَسُولِهِ	وَلَا يَأْتُونَ الصَّلَاةَ	إِلَّا	وَهُمْ		
and in His Messenger	and (that) they come not to the prayer	except	while they		
كُسَالَى	وَلَا يَنْفِقُونَ	إِلَّا	وَهُمْ	كَرِهُونَ	
(are) lazy	and (that) they offer not contributions	but	while they	(are) unwilling	

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ

وَلَا يَكْتُمُهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَحْذَرُونَ مَلْجَأًا أَوْ مَغْرَتٍ أَوْ مَدْخَلًا لَّوَلَّوْا إِلَيْهِ
وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

55. So, let not their wealth nor their children amaze you (O Muhammad ﷺ); in reality Allāh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. 56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

فَلَا تُعْجِبْكَ	أَمْوَالُهُمْ	وَلَا أَوْلَادُهُمْ	إِنَّمَا يُرِيدُ اللَّهُ	لِيُعَذِّبَهُمْ
so let not amaze you	their wealth	nor their children	only Allah intends	to punish them
بِهَا	فِي الْحَيَاةِ	الدُّنْيَا	وَتَزْهَقَ أَنْفُسُهُمْ	
with these (things)	in the life	(of) this world	and (that) their souls shall depart (die)	
وَهُمْ	كَافِرُونَ ﴿٥٥﴾	وَيَحْلِفُونَ	بِاللَّهِ	إِنَّهُمْ
while they	(are) disbelievers	and they swear	by Allah	that they
وَمَا هُمْ	مِنْكُمْ	وَلَكِنَّهُمْ	قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾	
while not they	(are) of you	[and] but they	(are) a people who are afraid	
لَوْ يَحْذَرُونَ	مَلْجَأًا	أَوْ مَغْرَتٍ	أَوْ مَدْخَلًا	
if they should find a refuge		or caves	or a place of concealment	
لَّوَلَّوْا	إِلَيْهِ	وَهُمْ يَجْمَحُونَ ﴿٥٧﴾		
surely they would turn straightway	to it	and they rush (with a swift rush)		

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ
يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ
سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

58. And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased,

but if they are not given thereof, behold! They are enraged! 59. Would that they were content with what Allāh and His Messenger (ﷺ) gave them and had said: "Allāh is Sufficient for us. Allāh will give us of His bounty, and so will His Messenger (ﷺ) (from alms). We implore Allāh (to enrich us)."

وَمِنْهُمْ		مَنْ		يَلْمِزُكَ		فِي الصَّدَقَاتِ	
and of them		(are some) who		accuse you (O Muhammad)		in (the matter of) the alms	
فَإِنْ	أَعْطُوا مِنْهَا	رَضُوا	وَإِنْ	لَمْ يُعْطَوْا	مِنْهَا	إِذَا	
then if	they are given from it	they are pleased	but if	they are not given	from it	then	
هُمْ يَسْخَطُونَ	وَلَوْ	أَنَّهُمْ رَضُوا	مَا	ءَاتَاهُمُ اللَّهُ			
they are enraged	and if	[that] they were contented	(with) what	Allah gave them			
وَرَسُولُهُ	وَقَالُوا حَسْبُنَا اللَّهُ		سَيُؤْتِينَا اللَّهُ				
and His Messenger	and had said Allah (is) Sufficient for us		Allah will give us				
مِنْ فَضْلِهِ	وَرَسُولُهُ	إِنَّا	إِلَى اللَّهِ رَاغِبُونَ				
of His bounty	and (also) His Messenger	indeed we	implore Allah [to (enrich us)]				

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ۖ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۖ

60. As-Sadaqāt (here it means Zakāt – obligatory charity) are only for the Fuqarā' (needy), and Al-Masākīn (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for Mujāhidūn – those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad ﷺ) and say: "He is (lending his) ear (to every news)." Say: "He

listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe.” But those who annoy Allāh’s Messenger (Muhammad ﷺ), will have a painful torment.

لِلْفُقَرَاءِ		إِنَّمَا الصَّدَقَتُ	
(are) for the poor (who beg)		only the alms, charities (Zakat)	
عَلَيْهَا	وَالْعَمَلِينَ	وَالْمَسْكِينِ	
them (the funds)	and those employed to collect	and the poor (who do not beg)	
فُلُوبِهِمْ	وَالْمُؤَلَّفَةَ		
their hearts	and (for) attracting those who have been inclined (towards Islam)		
وَفِي سَبِيلِ اللَّهِ	وَالْغَرَمِينَ	وَفِي الرِّقَابِ	
and in (the) Way (of) Allah	and (for) those in debt	and to (free) the captives	
عَلِيمٌ	وَاللَّهُ	مِّنَ اللَّهِ	فَرِيضَةً
(is) All-Knower	and Allah	(imposed) by Allah	a duty
وَيَقُولُونَ هُوَ	يُؤْذُونَ النَّبِيَّ	الَّذِينَ	وَمِنْهُمْ
and say he (is)	hurt the Prophet	(are) those who	and among them
لَكُمْ	خَيْرٌ	أُذُنٌ	قُلْ
for you	(what is) best	an ear (he listens to)	say
لِلَّذِينَ آمَنُوا	وَرَحْمَةً	لِّلْمُؤْمِنِينَ	وَيُؤْمِنُ
to those who believe	and (is) a mercy	in the believers	and has faith
أَلِيمٌ	عَذَابٌ	هُمْ	رَسُولُ اللَّهِ
painful	(is) a torment	for them	(the) Messenger (of) Allah
مِنْكُمْ	وَالَّذِينَ يُؤْذُونَ		
and those who hurt	of you		

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مِنْ إِحَادِدِ اللَّهِ وَرَسُولُهُ فَأَتَتْ لَهُ نَارُ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزْؤْا إِنَّا اللَّهُ مُخْرِجُ مَا تَحْذَرُونَ ﴿٦٤﴾

62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger (ﷺ), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allāh and His Messenger (ﷺ), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a Sūrah (chapter of the Qur'ān) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."

يَحْلِفُونَ بِاللَّهِ	لَكُمْ	لِيَرْضَوْكُمْ	وَاللَّهُ	وَرَسُولُهُ
they swear by Allah	to you (Muslims)	(in order) to please you	but Allah	and His Messenger
أَحَقُّ	أَنْ يَرْضَوْهُ	إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٣﴾		
has more right	that they should please Him	if they are believers		
أَلَمْ يَعْلَمُوا	أَنَّهُ	مَنْ	يُحَادِدِ اللَّهَ	
(did) they not know?	that [he]	whoever	opposes (and shows hostility to) Allah	
وَرَسُولُهُ	فَآتٍ	لَّهُ	نَارٌ	جَهَنَّمَ خَالِدًا
and His Messenger	[then] certainly	for him	(will be the) fire	(of) Hell to abide
فِيهَا	ذَلِكَ	الْخِزْيُ	الْعَظِيمُ ﴿٦٤﴾	يَحْذَرُ الْمُنَافِقُونَ
therein	that	(is) the disgrace	extreme	the hypocrites fear
أَنْ تُنْزَلَ	عَلَيْهِمْ	سُورَةٌ	نُنِيشُهُمْ	بِمَا
lest should be revealed	about them	a Surah (chapter of Quran)	showing them	of what
فِي قُلُوبِهِمْ	قُلْ	إِنَّ اللَّهَ مُخْرِجٌ	مَا تَحْذَرُونَ ﴿٦٥﴾	
(is) in their hearts	say	(but) certainly Allah will bring to light	mock	(all) that you fear

وَلِئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعَفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ

أَيَّدِيهِمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٥﴾

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?" 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimūn* (disbelievers, polytheists, sinners, criminals). 67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allāh's Cause) alms]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the *Fāsiqūn* (rebellious, disobedient to Allāh).

وَلَئِنْ سَأَلْتَهُمْ	لَيَقُولُنَّ	إِنَّمَا كُنَّا	نَخُوضُ
and if you ask them (about this)	surely they declare	only we were	talking idly
وَنَلْعَبُ	قُلْ	أَيُّ اللَّهِ	وَأَيِّنَّهْ
and joking (playing)	say	(was it) at Allah?	and His Verses
وَرَسُولِهِ	وَأَيِّنَّهْ	وَأَيِّنَّهْ	وَأَيِّنَّهْ
and His Messenger	and His Verses	and His Verses	and His Messenger
كُنْتُمْ	تَسْتَهْزِءُونَ	لَا تَعْتَذِرُونَ	قَدْ كَفَرْتُمْ
(that) you were	mocking	make no excuses	indeed you disbelieved
بَعْدَ	إِيمَانِكُمْ	إِنْ نَعْفُ	عَنْ طَائِفَةٍ
after	your belief	if We pardon	[on] a party
نُعَذِّبُ طَائِفَةً	بِأَنَّهُمْ	كَانُوا مُجْرِمِينَ	﴿٦٦﴾
We will punish other party (amongst you)	because they	were criminals (sinners)	
الْمُنَافِقُونَ	وَالْمُنَافِقَاتُ	بَعْضُهُمْ	مِنْ بَعْضٍ
the hypocrites men	and the women	some of them	(are) of others
وَيَنْهَوْنَ	عَنِ الْمَعْرُوفِ	وَيَقْبِضُونَ	أَيْدِيَهُمْ
and forbid	from good (Islam)	and they close their hands	they have forgotten Allah
فَنَسِيَهُمْ	إِنَّ الْمُنَافِقِينَ	هُمْ	الْفَاسِقُونَ
so He has forgotten them	verily the hypocrites	[they]	(are) the disobedient

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
 وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً
 وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ
 الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّتْ
 أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

68. Allāh has promised the hypocrites – men and women – and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment. 69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allāh and His Messenger Muhammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

وَعَدَ اللَّهُ الْمُنَافِقِينَ		وَالْمُنَافِقَاتِ		وَالْكُفَّارَ		نَارَ	
Allah has promised		and women		and the disbelievers		(the) fire	
جَهَنَّمَ	خَالِدِينَ	فِيهَا	هِيَ	حَسْبُهُمْ	وَلَعْنَهُمُ اللَّهُ		
(of) Hell	they (shall) abide	therein	it	(will) suffice them	and Allah has cursed them		
وَلَهُمْ	عَذَابٌ	مُّقِيمٌ ﴿٦٨﴾	كَالَّذِينَ	مِنْ قَبْلِكُمْ	كَانُوا أَشَدَّ		
and for them	(is) a torment	lasting	like those	before you	they were mightier		
مِنْكُمْ	قُوَّةً	وَأَكْثَرَ	أَمْوَالًا	وَأَوْلَدًا	فَاسْتَمْتَعُوا		
than you	(in) power	and more abundant	(in) wealth	and children	so they had enjoyed		
بِخَلْقِهِمْ	فَاسْتَمْتَعْتُمْ	بِخَلْقِكُمْ	كَمَا اسْتَمْتَعَ	الَّذِينَ			
their portion (awhile)	so enjoy	your portion (awhile)	as enjoyed those				
مِنْ قَبْلِكُمْ	بِخَلْقِهِمْ	وَخُضْتُمْ					
before you	their portion (awhile)	and you indulged (in play and pastime)					

كَالَّذِي خَاضُوا ^{٦٠}		أُولَئِكَ	حِطَّتْ أَعْمَلُهُمْ
as they indulged (in play and pastime)		those	their deeds are in vain
فِي الدُّنْيَا	وَالْآخِرَةِ	وَأُولَئِكَ	هُمْ
in this world	and (in) the Hereafter	and those (are)	they
			الْخَاسِرُونَ ﴿٦١﴾
			(who are) the losers

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمَ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٦٢﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

70. Has not the story reached them of those before them? – The people of Nūh (Noah), 'Ād, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lūt (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform *As-Salāt* (the prayers), and give the *Zakāt* (obligatory charity), and obey Allāh and His Messenger (ﷺ). Allāh will have His Mercy on them. Surely, Allāh is All-Mighty, All-Wise.

أَلَمْ يَأْتِهِمْ	نَبَأُ	الَّذِينَ	مِنْ قَبْلِهِمْ	قَوْمِ	نُوحٍ
(has) not reached them?	(the) story	(of) those	before them	(the) people	(of) Noah
وَعَادٍ	وَتَمُودَ	وَقَوْمِ	إِبْرَاهِيمَ	وَأَصْحَابِ	
and Ad	and Thamud	and (the) people	(of) Abraham	and (the) dwellers	
مَدْيَنَ	وَالْمُؤْتَفِكَاتِ	أَنَّهُمْ	رُسُلُهُمْ		
(of) Midian	and the cities overthrown	to them came	their Messengers		

وَلَكِنْ كَانُوا	لِيُظْلِمَهُمْ	فَمَا كَانَ اللَّهُ	بِالْبَيِّنَاتِ
[and] but they used to	that (Who) wronged them	so it was not Allah	with clear proofs
بَعْضُهُمْ	وَالْمُؤْمِنَاتُ	وَالْمُؤْمِنُونَ	أَنْفُسَهُمْ يَظْلِمُونَ
some of them	and women	and the believing men	wrong themselves
عَنِ الْمُنْكَرِ	وَيَنْهَوْنَ	يَأْمُرُونَ بِالْمَعْرُوفِ	بَعْضٌ
from evil	and forbid	they enjoin good	(of) others
وَيُطِيعُونَ اللَّهَ	وَيُؤْتُونَ الزَّكَاةَ	وَيُقِيمُونَ الصَّلَاةَ	أَوْلِيَاءُ
and obey Allah	and give Zakat	and they offer (their) prayers (perfectly)	(are) protectors
إِنَّ اللَّهَ	سَيَرْحَمُهُمُ اللَّهُ	أُولَئِكَ	وَرَسُولُهُ
surely Allah	Allah will have Mercy on them	those	and His Messenger
	حَكِيمٌ	عَزِيزٌ	
	All-Wise	(is) All-Mighty	

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ يَتَأَيَّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

72. Allāh has promised the believers – men and women, – Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success. 73. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا
Allah has promised the believing men	and women	Gardens	flow under which
خَالِدِينَ	فِيهَا	وَمَسْكِنٍ	طَيِّبَةٍ
to dwell forever	therein	and mansions	beautiful
الْأَنْهَارُ	الْأَنْهَارُ	الْأَنْهَارُ	الْأَنْهَارُ
the rivers	the rivers	the rivers	the rivers

عَدْنِ	وَرِضْوَانٌ	مِّنَ اللَّهِ	أَكْبَرُ
(of) Adn (Eden Paradise)	and (the) Good Pleasure	of Allah	(is) the greatest (bliss)
ذَلِكَ هُوَ	الْفَوْزُ	الْعَظِيمُ	يَأْتِيهَا
it that	(is) the success	supreme	Prophet
الْكُفَّارَ	وَالْمُنْفِقِينَ	وَأَغْلَظُ	عَلَيْهِمْ
the disbelievers	and the hypocrites	and be harsh	against them
	جَهَنَّمَ	وَيَبْسُ الْمَصِيرُ	وَمَاؤُنْهُمْ
	(is) Hell	and worst (indeed) is the destination	and their abode

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ مَّا
لَمْ يَنَالُوا وَمَانَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ
وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ

74. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger (ﷺ) had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walī* (supporter, protector) or a helper.

يَحْلِفُونَ بِاللَّهِ	مَا قَالُوا	وَلَقَدْ قَالُوا كَلِمَةَ
they swear by Allah	(that) they said nothing	while certainly they said (the) word
الْكُفْرِ	وَكَفَرُوا	بَعْدَ
(of) disbelief	and they disbelieved	after
يَمَا	لَمْ يَنَالُوا	وَمَا نَقَمُوا
that which	they were unable to carry out	and they could not find any cause (to do so)

إِلَّا	أَنْ أَغْنَاهُمْ اللَّهُ	وَرَسُولُهُ	مِنْ فَضْلِهِ
except	that Allah had enriched them	and His Messenger	of His bounty
فَإِنْ يَتُوبُوا	يَكْ خَيْرًا	هَمُّ	وَإِنْ يَتَوَلَّوْا
if then they repent	it will be better	for them	but if they turn away
عَذَابًا	أَلِيمًا	فِي الدُّنْيَا	وَالْآخِرَةِ
(with) a torment	painful	in this world	and the Hereafter
	وَمَا	هَمُّ	
	for them	and (there is) none	
	فِي الْأَرْضِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ
	on the earth	(as) a protector	nor a helper

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهُ لَئِنْ آتَيْنَاهُمْ مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

75. And of them are some who made a covenant with Allāh (saying): "If He bestowed on us of His bounty, we will verily, give *Sadaqah* (*Zakāt* – obligatory charity and voluntary charity in Allāh's Cause) and will be certainly among those who are righteous." 76. Then when He gave them of His bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakāt* – obligatory charity or voluntary charity)], and turned away, averse. 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised to Him and because they used to tell lies. 78. Know they not that Allāh knows their secret ideas, and their *Najwā* (secret counsels), and that Allāh is the All-Knower of things unseen.

وَمِنْهُمْ	مَنْ عَاهَدَ اللَّهُ	لَئِنْ آتَيْنَا
and of them	who made a covenant with Allah	(saying) if He bestowed on us
مِنْ فَضْلِهِ	لَنَصَّدَّقَنَّ	وَلَنَكُونَنَّ
of His bounty	We will verily give charity	and will be certainly

مِنَ الصَّالِحِينَ ﴿٧٥﴾	فَلَمَّا	ءَاتَاهُمْ	مِّن فَضْلِهِ
among (those who are) righteous	then when	He gave them	of His bounty
بَخِلُوا بِهِ	وَتَوَلَّوْا	وَهُمْ	مُعْرِضُونَ ﴿٧٦﴾
they became stingy [with it]	and turned away	while they	(are) averse
فَأَعْقَبَهُمْ	نِفَاقًا	فِي قُلُوبِهِمْ	إِلَى يَوْمٍ
so He punished them	(by putting) hypocrisy	into their hearts	till (the) Day (when)
يَلْقَوْنَهُ،	بِمَا	أَخْلَفُوا اللَّهَ	مَا
they shall meet Him	(because) of that	they broke (the covenant with) Allah	which
وَعَدُوهُ	وَبِمَا كَانُوا	يَكْذِبُونَ ﴿٧٧﴾	
they had promised Him	and (because) of what they used to	tell lies	
أَلَمْ يَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ	وَنَجْوَاهُمْ	
(do) they not know?	that Allah knows their secret (ideas)	and their secret talk	
وَأَنَّ اللَّهَ	عَلَّمُ	الْغُيُوبِ ﴿٧٨﴾	
and that Allah	(is the) All-Knower	(of) the unseen	

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾ أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

79. Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily, and such who could not find to give charity (in Allāh's Cause) except what is available to them – so they mock at them (believers); Allāh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them because they have disbelieved in Allāh and His Messenger (Muhammad ﷺ). And Allāh guides not those people

who are *Fāsiqūn* (rebellious, disobedient to Allāh).

الَّذِينَ	يَلْمِزُونَ الْمُطَّوِّعِينَ	مِنَ الْمُؤْمِنِينَ	فِي الصَّدَقَاتِ
those who	defame such who give voluntarily	of the believers	in the charity
وَالَّذِينَ	لَا يَجِدُونَ	إِلَّا جُهْدَهُمْ	
and those who	could not find (to give charity)	except what is available to them	
فَيَسَخَرُونَ مِنْهُمْ	سَخِرَ اللَّهُ مِنْهُمْ	وَهُمْ	
so they mock at them	Allah will throw back their mockery on them	and they (shall) have	
عَذَابٌ أَلِيمٌ	أَسْتَغْفِرُ لَهُمْ	أَوْ لَا تَسْتَغْفِرُ لَهُمْ	
a torment painful	you ask forgiveness for them (whether)	or ask not forgiveness	
لَهُمْ إِنْ	تَسْتَغْفِرُ لَهُمْ	سَبْعِينَ مَرَّةً فَلَنْ	
for them if	you ask forgiveness for them	seventy times then never	
يَغْفِرَ اللَّهُ لَهُمْ	ذَلِكَ	بِأَنَّهُمْ	كَفَرُوا بِاللَّهِ
Allah will forgive them	that	(is) because they	have disbelieved in Allah
وَرَسُولُهُ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ	الْفَاسِقِينَ
and His Messenger	and Allah	guides not those people	(who are) the disobedient

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh (ﷺ); they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

رَسُولِ اللَّهِ	خَلْفَ	بِمَقْعَدِهِمْ	فَرِحَ الْمُخَلَّفُونَ
(the) Messenger (of) Allah	behind	in their places	those who stayed behind rejoiced

وَكَرِهُوا	أَنْ يُجَاهِدُوا	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ
and they hated	to strive hard (and fight)	with their wealth	and their lives
فِي سَبِيلِ اللَّهِ	وَقَالُوا	لَا تَنْفِرُوا	فِي الْحَرِّ
in (the) Way (of) Allah	and they said	march not forth	in the heat
أَشَدُّ	حَرًّا	لَوْ كَانُوا	يَفْقَهُونَ
(is) more intense	(in) heat	if (only) they could	understand
وَلَيَبْكُوا كَثِيرًا	جَزَاءً	بِمَا كَانُوا	يَكْسِبُونَ
and (they will) cry much	(as) a recompense	of what they used to	earn

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعَذُّوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾ وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٤﴾

83. If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." 84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger (ﷺ), and died while they were *Fāsiqūn* (rebellious, – disobedient to Allāh and His Messenger ﷺ).

فَإِنْ رَجَعَكَ اللَّهُ	إِلَى طَائِفَةٍ	مِنْهُمْ
then if Allah brings you back	to a party	of them (the hypocrites)
فَاسْتَعَذُّوكَ	لِلْخُرُوجِ	فَقُلْ
and they ask your permission	to go out (to fight)	then say
لَنْ تَخْرُجُوا مَعِيَ	أَبَدًا	وَلَنْ تُقَاتِلُوا مَعِيَ
you shall never go out with me	[ever]	and never fight with me
رَضِيتُمْ بِالْقُعُودِ	أَوَّلَ	مَرَّةٍ
were pleased to sit (inactive)	(on the) first	occasion
فَاقْعُدُوا		
then you sit (now)		

مَعَ	الْخَلَفِينَ	وَلَا تَصَلِّ	عَلَى أَحَدٍ
with	those who lag behind	and (O Mohammad) pray not	for any
مَنْهُمْ مَاتَ	أَبَدًا	وَلَا تَقُمْ	عَلَى قَبْرِهِ
of them (hypocrites) who dies	ever	nor stand	at his grave
بِاللَّهِ	وَرَسُولِهِ	وَمَاتُوا	وَهُمْ
in Allah	and His Messenger	and died	while they
			فَلْيَسْقُوتَ
			(were) disobedient

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَعْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

85. And let not their wealth or their children amaze you. Allāh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a Sūrah (chapter from the Qur'ān) is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger (ﷺ), the wealthy among them ask your leave to exempt them (from Jihād) and say, "Leave us (behind), we would be with those who sit (at home)."

وَلَا تُعْجِبْكَ	أَمْوَالُهُمْ	وَأَوْلَادُهُمْ	إِنَّمَا يُرِيدُ اللَّهُ	أَنْ يُعَذِّبَهُمْ
and let not amaze you	their wealth	or their children	only Allah intends	to punish them
بِهَا	فِي الدُّنْيَا	وَتَزْهَقَ أَنْفُسُهُمْ	وَهُمْ	
with these (things)	in this world	and (that) their souls shall depart (die)	while they	
كَافِرُونَ ﴿٨٥﴾	وَإِذَا أَنْزَلَتْ	سُورَةٌ	أَنْ آمِنُوا	بِاللَّهِ
(are) disbelievers	and when is revealed	a Surah	(enjoining) that believe	in Allah
وَجَاهِدُوا	مَعَ	رَسُولِهِ	اسْتَعْذَنَكَ	
and strive hard (and fight)	(along) with	His Messenger	ask your leave (to exempt them)	
أُولُوا الطَّوْلِ	مِنْهُمْ	وَقَالُوا	ذَرْنَا	
men of wealth	among them	and say	leave us (behind)	

الْقَاعِدِينَ ﴿٨٧﴾	نَكُنْ مَعَ
(those) who sit (at home)	we would be with

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَكِنَّ الرَّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad ﷺ) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allāh's Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allāh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

رَضُوا	بِأَن يَكُونُوا مَعَ	الْخَوَالِفِ	وَطُبِعَ	عَلَى
they are content	to be with	those who sit behind	and are sealed up	[on]
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾	لَكِنَّ الرَّسُولَ	وَالَّذِينَ ءَامَنُوا	جَاهَدُوا بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ وَأُولَئِكَ
so they understand not	but the Messenger	and those who believed	strove hard (and fought) with their wealth	and those and their lives
مَعَهُ	الْخَيْرَاتُ	وَأُولَئِكَ هُمُ	الْمُفْلِحُونَ ﴿٨٨﴾	أَعَدَّ اللَّهُ لَهُمْ
with him	(are) the good things	and (it is) they	who (will be) successful	for whom
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	فِيهَا	ذَلِكَ
Gardens	flowing under them	the rivers	Allah has prepared for them	that
خَالِدِينَ	الْفَوْزُ	الْعَظِيمُ ﴿٨٩﴾	فِيهَا	ذَلِكَ
to dwell forever	(is) the success	supreme	therein	that

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩١﴾ لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩٢﴾

90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger (ﷺ) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihād*)], if they are sincere and true (in duty) to Allāh and His Messenger. No ground (of complaint) can there be against the *Muhsinūn* (good-doers). And Allāh is Oft-Forgiving, Most Merciful.

وَجَاءَ الْمُعَذِّرُونَ		مِنَ الْأَعْرَابِ		لِيُؤْذَنَ	
and came		from the bedouins		to ask (your) permission (to exempt)	
لَهُمْ	وَقَعَدَ	الَّذِينَ كَذَبُوا اللَّهَ		وَرَسُولَهُ	
for them	and sat (at home)	those who had lied to Allah		and His Messenger	
سَيُصِيبُ الَّذِينَ		كَفَرُوا مِنْهُمْ		عَذَابٌ	أَلِيمٌ ﴿٩١﴾
soon will seize those who		disbelieve of them		a torment	painful
لَيْسَ عَلَى الضَّعَفَاءِ		وَلَا	وَلَا	عَلَى الْمَرْضَى	وَلَا عَلَى الَّذِينَ
(there) is not on those who are weak		nor	nor	[on] ill	[on] those who
لَا يَجِدُونَ		مَا يَنْفِقُونَ	حَرَجٌ	إِذَا نَصَحُوا لِلَّهِ	
find not		what they spend	(any) blame	if they are sincere (in duty) to Allah	
وَرَسُولَهُ		مَا	عَلَى الْمُحْسِنِينَ		مِنْ سَبِيلٍ
and His Messenger		(there is) not	against the good-doers		any ground (of complaint)
وَاللَّهُ		غَفُورٌ	رَّحِيمٌ ﴿٩٢﴾		
and Allah		(is) Oft-Forgiving	Most Merciful		

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى
الَّذِينَ يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

وَلَا	عَلَى الَّذِينَ	إِذَا مَا	أَتَوْكَ	لِتَحْمِلَهُمْ
nor (is there blame)	on those who	[when]	came to you	that you provide them with mounts
قُلْتَ	لَا أَجِدُ مَا	أَحْمِلُكُمْ		
(and when) you said	I can not find what	bear you (mounts for you)		
عَلَيْهِ تَوَلَّوْا	وَأَعْيُنُهُمْ تَفِيضُ	مِنَ الدَّمْعِ	حَزَنًا	
[on it] they turned back	while their eyes overflowing	with tears	(of) grief	
أَلَّا يَجِدُوا	مَا يُنْفِقُونَ ﴿٩٢﴾	إِنَّمَا السَّبِيلُ		
that they could not find	anything to spend	only the ground (of complaint)		
عَلَى الَّذِينَ	يَسْتَعِذُّونَكَ	وَهُمْ	أَغْنِيَاءُ	رِضْوَانًا
(is) against those who	ask exemption	yet they	(are) rich	they are content
بِأَن يَكُونُوا مَعَ	الْخَوَالِفِ	وَطَبَعَ اللَّهُ	عَلَى قُلُوبِهِمْ	
to be with	(the women) who sit behind	and Allah has sealed	up their hearts	
فَهُمْ	لَا يَعْلَمُونَ ﴿٩٣﴾			
so they	know not			