

Study the

Noble Qur'ân

Word-for-Word

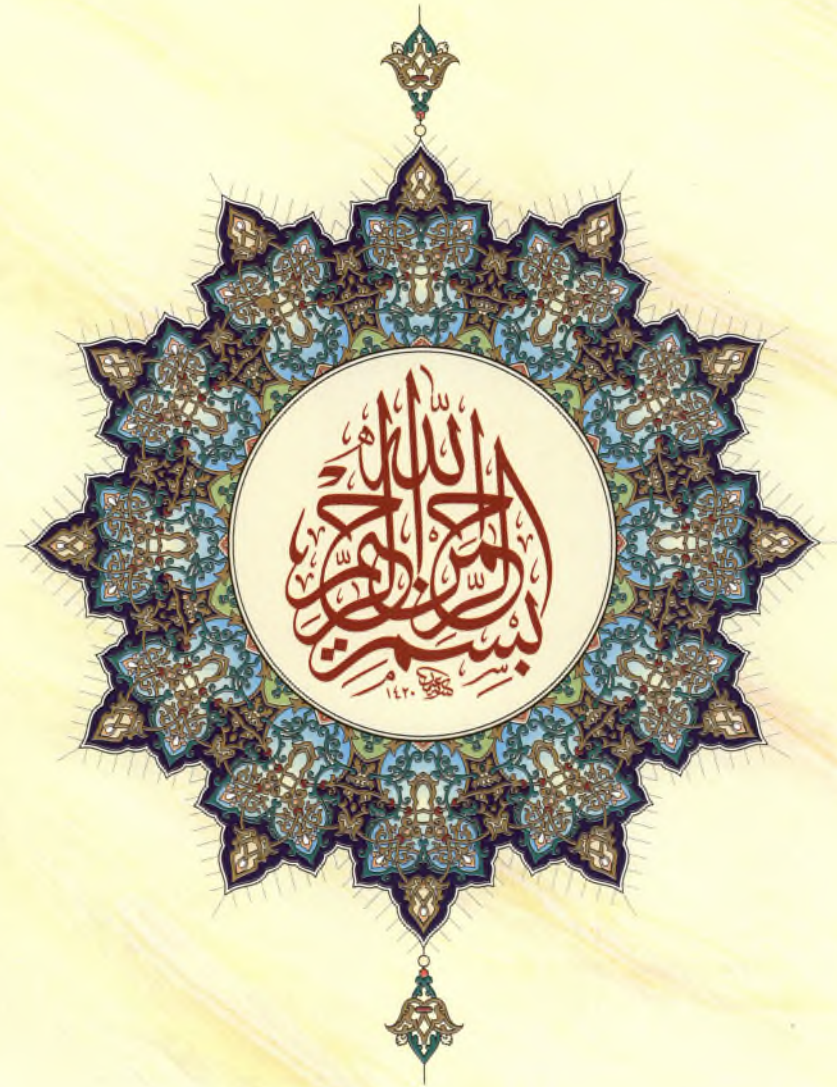
Volume 1

(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 الأوّل

(أجزاء ١ - ١٠)

إعداد

دارالسلام





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Word-for-Word

Volume 1

(Part 1-10)

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





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HEAD OFFICE

Prince Abdul Aziz
Bin Jalawi street.
P.O.Box: 22743,
Riyadh 11416
K.S.A.
Tel: 00966 -1- 4033962
00966 -1- 4043432
Fax: 00966 -1- 4021659
E-mail:
info@darussalam.com
darussalam@awalnet.net.sa
Website:
www.darussalamksa.com

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Tel: 0503417156
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DARUSSALAM

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• U.A.E

Darussalam, Sharjah U.A.E

Tel: 00971-6-5632623 Fax: 5632624
 darussalam@emirates.net.ae

• PAKISTAN

Head Office:

Darussalam, 36 Lower Mall, Lahore
 Tel: 0092-42-724 0024 Fax: 7354072

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486 Atlantic Ave, Brooklyn
 New York-11217, Tel: 001-718-625 5925

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Darussalam, Houston

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E-mail: houston@dar-us-salam.com

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Nasiruddin Al-Khattab

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• U.K

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• AUSTRALIA

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 أَنْ لِّلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ

"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 أُنزِلَ 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	ثَمَنًا	بِهِ
but fire	into their bellies	they (do) not eat	small	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:

الذِّبِّ	يَوْمِ	مَلِكِ
(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:

الْكِتَابِ	ذَلِكَ	الْمِ
(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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سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

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.

الرَّحِيمِ ﴿١﴾		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الرَّحْمَنِ		رَبِّ الْعَالَمِينَ ﴿٢﴾		الْحَمْدُ لِلَّهِ	
the Most Gracious		(the) Lord (of) the worlds		all praise (be) to Allah	
الدِّينِ ﴿٤﴾		يَوْمِ	مَلِكِ	الرَّحِيمِ ﴿٣﴾	
(of) [the] Resurrection		(of) the Day	(the) Owner	the Most Merciful	
الصِّرَاطَ	اهْدِنَا	وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾		إِيَّاكَ نَعْبُدُ	
(to) the Way	guide us	and You (Alone) we ask for help		You (Alone) we worship	
أَنْعَمْتَ عَلَيْهِمْ		الَّذِينَ	صِرَاطَ	الْمُسْتَقِيمِ ﴿٦﴾	
You have bestowed (your) Grace on them		(of) those	(the) way	the Straight	

غَيْرَ	الْمَغْضُوبِ	عَلَيْهِمْ	وَالَّذِينَ
not	(of those) your anger is	upon them	nor (of those) who went astray

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَرَبِ ۚ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝۱ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
 الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝۲ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِن
 قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝۳ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝۴ إِنَّ
 الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝۵

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

الْعَمَّ	ذَلِكَ	الْكِتَابُ	لَا رَيْبَ	فِيهِ	هُدًى	لِلْمُتَّقِينَ
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	مِنْ	رَبِّهِمْ
they believe with certainty	those	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 غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
 وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيهِمُ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ
 وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ
 فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

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	وَبِالْيَوْمِ	ءَامِنًا بِاللَّهِ	مَنْ يَقُولُ
(there is) a covering	and in the Day	we believe in Allah	(there are some) who say
وَالَّذِينَ ءَامَنُوا	يُخَادِعُونَ اللَّهَ	بِمُؤْمِنِينَ	وَمَا هُمْ
and those who believe	they (think to) deceive Allah	believers	but they (are) not
وَمَا يَشْعُرُونَ	إِلَّا أَنفُسَهُمْ	وَمَا يَخْدَعُونَ	
while they perceive (it) not	except themselves	while they (do) not deceive	
مَرَضًا	فَزَادَهُمُ اللَّهُ	مَرَضٌ	فِي قُلُوبِهِمْ
(in) disease	so Allah has increased them	(is) a disease	in their hearts
يَكْذِبُونَ	كَانُوا	بِمَا	أَلِيمٌ
tell lies	they used to	for what	painful
			(is) a torment
			and for them

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامِنُوا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿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 *Shayātīn* (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	هُمْ
they say we only	(are) peacemakers	beware	(are) those who
أَلْمُفْسِدُونَ	وَلَكِن	لَا يَشْعُرُونَ ﴿١٢﴾	وَإِذَا قِيلَ
(are) mischief-makers	[and] but	they perceive not	and when it is said
لَهُمْ	ءَامِنُوا	قَالُوا	كَمَا
to them	believe	they say	as
ءَامِنُوا	كَمَا ءَامَنَ النَّاسُ	أَنُؤْمِنُ	كَمَا
believe	as (other) people believed	(shall) we believe?	as
ءَامَنَ السُّفَهَاءُ ﴿١٣﴾	آلَا	إِنَّهُمْ	هُمُ
the fools believed	beware	certainly [they]	they (themselves)
ءَامَنَ السُّفَهَاءُ	وَلَكِن	لَا يَعْلَمُونَ ﴿١٤﴾	وَإِذَا لَقُوا
the fools believed	[and] but	they know not	and when they meet
ءَامِنُوا	الَّذِينَ ءَامِنُوا	وَأِذَا لَقُوا	الَّذِينَ ءَامِنُوا
they say	we believe	and when they privately meet	those who believe
قَالُوا	ءَامِنَا	وَإِذَا خَلَوْا	إِلَىٰ شَيْطَانِهِمْ
they say	we believe	and when they privately meet	[to] their devils
قَالُوا إِنَّا	مَعَكُمْ	إِنَّمَا نَحْنُ	مُستَهزِءُونَ ﴿١٥﴾
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 رِيحَتْ بِحَدْرَتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿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).

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

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْدِعَهُمْ فِيءَ آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ 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	ظَلَمْتَ	وَرَعْدٌ
or	like a rainstorm	from the sky	in it (are)	darkness[es]	and thunder
وَبَرْقٌ	يَجْعَلُونَ أَصْبِعَهُمْ	فِي آذَانِهِمْ	مِنَ الصَّوَعِقِ		
and lightning	they thrust their fingers	in their ears	from the thunderclaps		
حَذَرَ	الْمَوْتِ	وَاللَّهِ مُحِيطٌ	بِالْكَافِرِينَ ﴿١٧﴾	يَكَادُ الْبَرْقُ	
for fear (of)	[the] death	and Allah (is) encompassing	the disbelievers	the lightning almost	
يَخْطَفُ 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﴾	يَأْتِيهَا	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 لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الشَّجَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿١٧﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾

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 Allah (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	بِنَاءٍ
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	إِسْرَةَ	مِن مِّثْلِهِ		
to Our slave	then produce	a Surah (chapter)	of (the) like of it		
وَادْعُوا شُهَدَاءَكُمْ	مِن دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ			
and call your witnesses (supporters)	besides Allah	if you are truthful			

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ 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.

فَإِن تَقَعُوا النَّارَ	وَلَنْ تَفْعَلُوا	لَمْ تَفْعَلُوا	فَإِن
then fear the Fire	and never you will (be able to) do (it)	you (could) not do (it)	but if
أَعِدَّتْ لِلْكَافِرِينَ ﴿٢٦﴾	وَالْحِجَارَةُ	النَّاسِ	الَّتِي وَقُودُهَا
(it is) prepared for the disbelievers	and stones	(would be) men	[its] fuel whose
هُمْ	ءَامِنُوا وَعَمِلُوا الصَّالِحَاتِ	أَنْ	وَبَشِّرِ الَّذِينَ
for them	that and do righteous deeds	believe	and give glad tidings (to) those who
كُلَّمَا رُزِقُوا	جَنَّتْ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ
every time (whenever) they are provided	the rivers	flow under them	(will be) Gardens
الَّذِي	مِنْهَا	رَزَقًا	مِنْ ثَمَرَةٍ
(is) what	this	they (will) say	(as) a provision of fruit therefrom
مُتَشَبِهًا	رِزْقَانِ	وَأَنْتَوُا	رِزْقًا
(things) in resemblance	therefrom	and they will be given	we were provided before
خَالِدُونَ ﴿٢٧﴾	فِيهَا	وَهُمْ	مُطَهَّرَةٌ
(shall) abide forever	therein	and they	purified (will be) spouses
			فِيهَا
			وَلَهُمْ
			فِيهَا
			وَلَهُمْ

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا 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		then as for those who believe	
فَيَعْلَمُونَ		أَنَّهُ		وَأَمَّا الَّذِينَ	
[thus] they know		that it		and as for those who	
كَفَرُوا		فَيَقُولُونَ		مَاذَا أَرَادَ اللَّهُ	
disbelieved		[thus] they say		what (did) Allah intend	
يُضِلُّ بِهِ		كَثِيرًا وَيَهْدِي		بِهَذَا مَثَلًا	
He misleads by it		and He guides		parable by this	
بِهِ		إِلَّا الْفَاسِقِينَ		عَهْدَ اللَّهِ	
by it		except the disobedient ones		(the) Covenant (of) Allah	
مِنْ بَعْدِ		وَيَقْطَعُونَ		مَا أَمَرَ اللَّهُ	
after		and sever		what Allah has ordered	
وَيُفْسِدُونَ		فِي الْأَرْضِ		أُولَئِكَ هُمْ	
and do mischief		in (on) the earth		they those	

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 مِمَّا فِي الْأَرْضِ
unto Him you will be returned	He	(is) Who created	(is) in the earth what for you
جَمِيعًا	ثُمَّ أَسْتَوَىٰ	إِلَى السَّمَاءِ	فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
all	then He turned	to the heaven	and He made them seven heavens
وَهُوَ	بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾	وَإِذْ قَالَ	رَبُّكَ لِلْمَلَائِكَةِ
and He	of every thing (is) All-Knower	and when said	your Lord to the angels
إِنِّي	جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً	قَالُوا	أَتَجْعَلُ
verily I (am)	going to place in the earth a successor	they said	(will) You place?
فِيهَا	يُفْسِدُ فِيهَا	وَيَسْفِكُ الدِّمَاءَ	مَنْ
in it	will make mischief in it	and will shed the blood	(those) who
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 سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
 الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَادُمُ أَنْبِئُهُمْ 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	
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾		هَؤُلَاءِ		أَنْبِئُونِي		فَقَالَ	
if you are truthful		(of) these		tell me		then said	
عَلَّمْتَنَا		إِلَّا مَا		لَا عِلْمَ		قَالُوا سُبْحَانَكَ	
You have taught us		except what		no knowledge		they said Glory (is) to You	
قَالَ يَتَادُمُ		الْحَكِيمُ ﴿٣٢﴾		أَنْتَ الْعَلِيمُ		إِنَّكَ	
He said O Adam		the All-Wise		You (are) the All-Knower		verily [You]	
قَالَ		بِأَسْمَائِهِمْ		فَلَمَّا		أَنْبِئُهُمْ	
He said		of their names		and when		of their names	
وَالْأَرْضِ		السَّمَوَاتِ		غَيْبَ		إِنِّي أَعْلَمُ	
and the earth		(of) the heavens		unseen		that I know	
لَكُمْ		أَلَمْ أَقُلْ		وَأَعْلَمُ		تَكْتُمُونَ ﴿٣٣﴾	
[to] you		(did) not I tell?		and I know		concealing	
وَمَا تُبْدُونَ		وَمَا كُنْتُمْ		وَأَعْلَمُ		تَكْتُمُونَ ﴿٣٣﴾	
what you reveal		and what you have been		and I know		concealing	

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ 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 وَمَتَعٌ 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
except Iblis (Satan)	he refused	and was proud	and was
مِنَ الْكَافِرِينَ ﴿٣٤﴾			
(one) of the disbelievers			
وَقُلْنَا	يَا آدَمُ اسْكُنْ	أَنْتَ	وَزَوْجُكَ
and We said	O Adam dwell	you	and your wife
الْجَنَّةَ			
(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	بَعْضُكُمْ
from what	they both were in [it]	and We said	some of you
			get you down

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

فَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوا 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﴾ يٰبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿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.

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

وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِآيَاتِنَا	أُولَئِكَ	أَصْحَابُ
and those who disbelieved	and denied	Our Signs	they	(are the) dwellers
النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	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	
	I shall fulfil your covenant	and Me alone	so fear [Me]	

وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرِيهِ ۗ وَلَا تَشْرَوْا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا 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 (تأخذ اجراً)] 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	وَإِيَّيَ	فَأَتَّقُونَ	وَلَا تَلْبِسُوا الْحَقَّ	
a price	small	and Me alone	so fear [Me]	and mix not the truth	
بِالْبَطْلِ	وَتَكْتُمُوا الْحَقَّ		وَأَنْتُمْ تَعْمَلُونَ		
with falsehood	and (do not) conceal the truth		while you know		
وَأَقِيمُوا الصَّلَاةَ	وَأَتُوا الزَّكَاةَ	وَأَزْكَعُوا	مَعَ		
and perform the prayer	and give the Zakat	and bow down	with		
الزَّكَّيْنَ	أَتَاْمُرُونَ النَّاسَ		بِالْبِرِّ		
those who bow down	(do) you enjoin (on the) people?		[the] piety and righteousness		
وَتَنْسَوْنَ أَنْفُسَكُمْ	وَأَنْتُمْ تَتْلُونَ	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
مَلَقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ يَبْنِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَأَتَّقُوا 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-Khāshī'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.

وَاسْتَعِينُوا	بِالصَّبْرِ	وَالصَّلَاةِ	وَإِنَّهَا	لَكَبِيرَةٌ
and seek help	in patience	and prayer	and truly it	(is) surely very hard
إِلَّا	عَلَى الْخَاشِعِينَ ﴿٤٩﴾	الَّذِينَ يَتُذَنَّبُونَ	أَنْتُمْ	مُلاقُوا
except	on the humble ones	those who realize	that they	(are) going to meet
رَبِّهِمْ	وَأَنْتُمْ	إِلَيْهِ	رَجِعُونَ ﴿٥٠﴾	يَبْنِي
their Lord	and that they	unto Him	(are) going to return	O Children
إِسْرَائِيلَ أَذْكُرُوا	نِعْمَتِي	الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	وَأَنِّي
(of) Israel remember	My Favour	which	I bestowed upon you	and that I
فَضَّلْتَكُمْ	عَلَى الْعَالَمِينَ ﴿٥١﴾	وَاتَّقُوا يَوْمًا	لَا تَجْرِي 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 مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمْ 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	بَجَّيْنَاكُمْ	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
يَذِيحُونَ 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	فَأَنْجَيْنَاكُمْ	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	then you took (for worship)
	مِن بَعْدِهِ	وَأَنْتُمْ	الْعِجْلَ
	after him	and you	the calf
		ظَالِمُونَ	
		(were) wrongdoers	

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنِّي كُنْتُ مِنْكُمْ لَمَنِ الظُّلْمُ أَنفُسِكُمْ بِاتَّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَنَابَ 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	ذَلِكَ	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	ذَلِكُمْ	فَأَقْتُلُوا أَنْفُسَكُمْ ﴿٥٨﴾
the calf	so turn in repentance	to your Creator	that	and kill yourselves
خَيْرٌ	لَّكُمْ	عِنْدَ	بَارِيكُمْ	فَنَابَ
(is) better	for you	with	your Creator	then He turned
				عَلَيْكُمْ
				إِنَّهُ
				truly [He]
				towards you
				هو النَّوَابِ
				الرَّحِيمِ ﴿٥٩﴾
				the Most Merciful
				He (is) the Acceptor of repentance

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ
تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَلْنَا عَلَيْكُمُ
الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلًّا مِّن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِن كَانُوا أَنفُسَهُمْ 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	فَأَخَذَتْكُمْ	الصَّاعِقَةُ	وَأَنْتُمْ تَنْظُرُونَ	
we see Allah plainly	so seized (overtook) you	the thunderbolt	while you (were) looking	
ثُمَّ بَعَثْنَاكُمْ	مِنْ 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
وَالسَّلَوَىٰ	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		

وَاِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَعْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ وَاِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثَوْا 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."

وَاذْقُنَا	أَدْخُلُوا هَذِهِ	الْقَرْيَةَ	فَكُلُوا	مِنْهَا	حَيْثُ شِئْتُمْ
and (remember) when We said	enter this	town	and eat	therein	wherever you wish
رَغَدًا	وَأَدْخُلُوا 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	فَأَنْزَلْنَا	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	الْحَجْرَ	فَأَنْفَجَرَتْ	مِنْهُ	اثْنَا عَشْرَةَ	عَيْنًا
strike with your stick	the stone	then gushed forth	from it	twelve	springs
قَدْ عَلِمَ	كُلُّ	أُنَاسٍ	مَشْرِبِهِمْ	كُلُّوا	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 يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامِهِ وَاجِدْ لَنَا رَبًّا يُخْرِجَ لَنَا مِمَّا تُنْتِجُ

الْأَرْضِ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ
الَّذِي هُوَ أَذْنَبُ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ 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).

عَلَى طَعَامٍ	لَنْ نَصْبِرَ	يَا مُوسَى	وَإِذْ قُلْتُمْ		
[on] food	we shall never endure	O Moses	and (remember) when you said		
مِمَّا	يُخْرِجُ لَنَا	رَبِّكَ	لَنَا	فَادْعُ	وَاحِدٍ
of what	to bring forth for us	your Lord	for us	so invoke	one (one kind of)
وَعَدَسِيهَا	وَفُومِهَا	وَقِثَّائِهَا	مِنْ بَقْلِهَا	تَنْبُتُ	الْأَرْضُ
and its lentils	and its garlic	and its cucumbers	of its herbs	grows	the earth
وَبَصَلِهَا	قَالَ	أَتَسْتَبْدِلُونَ	الَّذِي	هُوَ	أَذْنَبُ
and its onions	he said	(would) you exchange that?	which	(is) lower	for that
هُوَ	خَيْرٌ	أَهْبِطُوا مِصْرًا	فَإِنَّ	لَكُمْ	
which	(is) better	go you down (to) any town	so indeed	for you	
مَّا سَأَلْتُمْ	وَضُرِبَتْ	عَلَيْهِمُ	الذِّلَّةُ		
(is) what you have asked for	and were stamped (stuck)	upon them	the humiliation		
وَالْمَسْكَنَةُ	وَبَاءُوا	بِغَضَبِ	مِنْ اللَّهِ	ذَلِكَ	
and misery	and they drew on themselves	(the) Wrath	of Allah	that (was)	

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

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالصَّابِرِينَ 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 وَاذْكُرُوا 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.

وَالصَّابِرِينَ	وَالصَّابِرِينَ	وَالَّذِينَ هَادُوا	إِنَّ الَّذِينَ ءَامَنُوا
and Sabians	and Christians	and those who became Jews	verily those who believed
فَلَهُمْ	وَعَمِلَ صَالِحًا	الْآخِرِ	وَالْيَوْمِ
so for them	and does good deeds	the Last	and the Day
عَلَيْهِمْ	وَلَا خَوْفٌ	رَبِّهِمْ	عِنْدَ
on them	and (shall be) no fear	their Lord	with
			أَجْرُهُمْ
			(is) their reward

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

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٥﴾
 فجعلناها كنكلاً لما بين يديها وما خلفها وموعظة للمتقين ﴿١٦﴾ وإذ قال
 موسى لقومه إن الله يأمركم أن تذبحوا بقرة قالوا أنخذنا هزواً قال أعوذ بالله
 أن أكون من الجاهلين ﴿١٧﴾

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)."

فِي	مِنْكُمْ	الَّذِينَ اعْتَدَوْا	وَلَقَدْ عَلِمْتُمْ
in (the matter)	amongst you	those who transgressed	and indeed you knew
خَاسِئِينَ ﴿١٥﴾	كُونُوا قِرَدَةً	لَهُمْ	فَقُلْنَا
despised (rejected)	be you monkeys	to them	so We said
			(of) the Sabbath (Saturday)

فَجَعَلْنَاهَا	تَكَلَّلًا	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 تَذَبْحُوا
Moses	to his people	verily Allah commands you	that you slaughter
أَعُوذُ بِاللَّهِ	قَالَ	هٰزُوا	أَنْتَخِذْنَا
I take refuge with Allah	he said	fun	(do) you make (of) us?
قَالُوا	أَنْ أَكُونَ	مِنَ الْجَاهِلِينَ ﴿٦٧﴾	
they said	that I be	among the ignorant	

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿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	he said
إِنَّهُ يَقُولُ	إِنَّهَا	بَقَرَةٌ	لَا فَارِضٌ وَلَا بِكْرٌ	عَوَانٌ	بَيْنَ
verily He says	[verily] it	(is) a cow	neither old nor young	(but) middling	between

ذَلِكَ ^ط	فَافْعَلُوا	مَا تَأْمُرُونَ ﴿٧٨﴾	قَالُوا	أَدْعُ لَنَا	رَبِّكَ
that	so do	what you are commanded	they said	call upon for us	your Lord
يُبَيِّنُ لَنَا	مَا	لَوْنُهَا	قَالَ	إِنَّهُ يَقُولُ	إِنَّهَا
to make plain to us	what	its colour (is)	he said	verily He says	[verily] it
بَقْرَةٌ	صَفْرَاءُ	فَافِعٌ	لَوْنُهَا	تَسْرُّ النَّظْرِينَ ﴿٧٩﴾	قَالُوا
(is) a cow	yellow	bright	(in) its colour	pleasing the beholders	they said
أَدْعُ لَنَا	رَبِّكَ	يُبَيِّنُ لَنَا	مَا	هِيَ	إِنَّ الْبَقَرَ
call upon for us	your Lord	to make plain to us	what	it (is)	verily (all) the cows
تَشَبَّهُ عَلَيْنَا	وَإِنَّا	إِنْ شَاءَ اللَّهُ	لَمُهْتَدُونَ ﴿٨٠﴾		
are alike to us	and indeed we	if Allah wills	surely (will) be guided		

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا أَأَتَيْنَا بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧٩﴾ وَإِذْ قَاتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٨٠﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٨١﴾

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	بَقْرَةٌ	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 شِيَةَ	فِيهَا	قَالُوا	أَتَيْنَا
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	فَأَدْرَأْتُمْ	نَفْسًا	وَإِذْ قَتَلْتُمْ	يَفْعَلُونَ	
regarding it	then you disputed	a man	and when you killed	(to) doing (it)	
أَصْرِبُوهُ	فَقُلْنَا	تَكْنُوهُنَّ	مَا كُنْتُمْ	وَاللَّهُ مُخْرِجٌ	
strike him	so We said	hiding	(that) which you were	but Allah brought forth	
وَيُرِيكُمْ	الْمَوْتَى	كَذَلِكَ يُحْيِي اللَّهُ	بَعْضَهَا		
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 مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقُّ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ أَفَنْظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ 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	مِنْ بَعْدِ	ثُمَّ قَسَتْ قُلُوبُكُمْ
(became) as stones	so they	that	after	then your hearts were hardened

أَوْ أَشَدُّ	قَسْوَةً	وَإِنَّ	مِنَ الْحِجَارَةِ
or (even) worse	(in) hardness	and indeed	(there are) some stones
لَمَّا يَنْفَجَرُ	مِنْهُ	وَإِنَّ	مِنْهَا
certainly which gush forth	from them	and indeed	of them (stones)
لَمَّا يَشَقُّ	فِيَخْرُجُ	مِنْهُ	الْمَاءُ
certainly which split asunder	so flows	from them	water
لَمَّا يَهِيْطُ	مِنْ خَشْيَةِ اللَّهِ	وَمَا لِلَّهِ	بِغْفَلٍ
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	كَلِمَةَ اللَّهِ	ثُمَّ يَحْرِفُونَهُ	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 بِبَعْضِهِمْ إِلَىٰ بَعْضٍ 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 وَإِنَّ هُمْ إِلَّا يُظُنُّونَ ﴿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 الْقَوْمُ	الَّذِينَ ءَامَنُوا	قَالُوا	ءَامِنًا	وَإِذَا أَخْلَا
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 ﴿٧٨﴾	أَوْ لَا يَعْلَمُونَ	أَنَّ اللَّهَ يَعْلَمُ	مَا	
then (do) you not understand?	and (do) they not know?	that Allah knows	what	
يُسْرُونَ	وَمَا يُعْلِنُونَ ﴿٧٩﴾	وَمِنْهُمْ	أُمِّيُونَ	
they conceal	and what they reveal	and (there are) among them	unlettered people	
لَا يَعْلَمُونَ الْكِتَابَ	إِلَّا أَمَانِي	وَإِنَّهُمْ	إِلَّا يَظُنُّونَ ﴿٨٠﴾	
(who) know not the Book	but false desires	and they (do) nothing	but guess	

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٨﴾ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَسْكَامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ نَقُولُونَ 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
this	(is) from Allah	to purchase	with it	little
فَوَيْلٌ	لَهُمْ	وَوَيْلٌ	لَهُمْ	مِمَّا كَسَبُوا
so woe	to them	and woe	to them	for that they earn
وَقَالُوا	لَنْ نَمَسَّنَا	النَّارُ	إِلَّا أَيَّامًا	مَعْدُودَةً
and they say	never shall touch us	the Fire	but (for) days	(a few) numbered
قُلْ	أَتَّخَذْتُمْ 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
or (do) you say	of Allah	what you know not	yes	whosoever earned
وَأَحْطَّتْ	بِهِ	خَطِيئَتُهُ	فَأُولَٰئِكَ	أَصْحَابُ
and has surrounded	him	his sin	[so] those	(are) dwellers
	هُمْ	فِيهَا	خَالِدُونَ	
	they	in it	(will) abide forever	

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾
 وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ 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.

أَصْحَابُ	أَوْلِيَّكَ	وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ آمَنُوا	
(are) dwellers	[those]	and do good deeds	and those who believe	
مِيثَاقٍ	وَإِذْ أَخَذْنَا	خَالِدُونَ ﴿٨٢﴾	فِيهَا	هُمْ
a covenant	and when We took	(will) abide forever	in it	they
وَالْوَالِدِينَ	إِلَّا اللَّهَ	لَا تَعْبُدُونَ	إِسْرَائِيلَ	بَنِي
and to parents	but Allah	you shall not worship	(of) Israel	(from the) Children
وَقُولُوا	وَالْمَسْكِينِ	وَالْيَتَامَىٰ	وَزِي الْقُرْبَىٰ	إِحْسَانًا
and speak	and the poor (needy)	and (to) orphans	and (to) kindered	(be) good
وَأَتُوا الزَّكَاةَ	وَأَقِيمُوا الصَّلَاةَ	حُسْنًا	لِلنَّاسِ	
and give Zakat (poor-due)	and perform the prayer	good (kindly)	to people	
مُعْرِضُونَ ﴿٨٣﴾	وَأَنْتُمْ	مِنْكُمْ	إِلَّا قَلِيلًا	ثُمَّ تَوَلَّيْتُمْ
(were) backsliders	while you	of you	except a few	then you slid back

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٢﴾ ثُمَّ أَنْتُمْ هَتُّوْلَاءٌ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تَفْذَرُوهُمْ 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 بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

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		مِنْ دِيَارِكُمْ		ثُمَّ أَقْرَرْتُمْ	
and you turn out not		from your dwellings		then you ratified	
وَأَنْتُمْ تَشْهَدُونَ		هَؤُلَاءِ		تَقْتُلُونَ أَنْفُسَكُمْ	
and you bear witness		(are) those		(who) kill yourselves	
وَتُخْرِجُونَ فَرِيقًا		مِنْ دِيَارِهِمْ		تُظَاهِرُونَ عَلَيْهِمْ	
and drive out a party		from their homes		(assist) aiding one another against them	
بِالْإِثْمِ		وَإِن يَأْتُواكُمْ		أُسْرَى	
in sin		and if they come to you		(as) captives	
وَالْعُدْوَانِ		عَلَيْكُمْ		مُحْرَمٌ	
and transgression		to you		(was) forbidden	
تَفْدُوهُمْ		أَفَتُؤْمِنُونَ		وَهِوَ	
you ransom them		then (do) you believe?		though [this]	
بِبَعْضِ		بِبَعْضٍ		فَمَا	
in a part		and you reject		then what	
الْكِتَابِ		وَتَكْفُرُونَ		جَزَاءِ	
(of) the Scripture		and you reject		(is the) recompense	
مَنْ يَفْعَلُ		ذَلِكَ مِنْكُمْ		فِي الْحَيَاةِ	
(of those) who do		among you		in the life	
وَيَوْمَ		أَلْقِيَمَةِ		يُرَدُّونَ إِلَىٰ	
and (on the) Day		(of) Resurrection		they will be consigned to	
الْعَذَابِ		وَمَا اللَّهُ		بِعَفْلٍ	
torment		and Allah (is) not		unaware	
عَمَّا تَعْمَلُونَ		عَمَّا تَعْمَلُونَ		عَمَّا تَعْمَلُونَ	
of what you do		of what you do		of what you do	

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ 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 [Jibrāil (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	وَأَتَيْنَا 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
اسْتَكْبَرْتُمْ	فَرِيقًا	كَذَّبْتُمْ	وَفَرِيقًا	تَقْتُلُونَ
you grew arrogant	some	you disbelieved	and some	you killed

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

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِسْمَا أَسْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَّلَ 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 عِنْدِ اللَّهِ	مُصَدِّقٌ	لِّمَا	مَعَهُمْ
(is) with them	came to them	a Book	from Allah	confirming	what	(is) with them
وَكَانُوا	مِن قَبْلُ	يَسْتَفْتِحُونَ	عَلَى الَّذِينَ كَفَرُوا	فَلَمَّا	وَكَانُوا	فَلَمَّا
though they were	invoking for victory	aforetime	over those who disbelieved	so when	though they were	so when
جَاءَهُمْ	مَا عَرَفُوا	كَفَرُوا بِهِ	فَلَعْنَةُ اللَّهِ	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 ﴿٨٩﴾	بِسْمَا	أَسْتَرَوْا بِهِ	أَنْفُسَهُمْ	عَلَى الْكَافِرِينَ ﴿٨٩﴾	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 يُكْفُرُوا	بِعَمَّا أَنْزَلَ اللَّهُ	بَغِيًّا	أَنْ يُنَزِّلَ اللَّهُ
that they (should) disbelieve	in that which Allah has revealed	grudgingly	that Allah reveals
مِنْ فَضْلِهِ	عَلَىٰ مَنْ يَشَاءُ	مِنْ عِبَادِهِ	فَبَاءُوا
of His Grace	unto whom He wills	of His slaves	so they have drawn (on themselves)
بِغَضَبٍ	عَلَىٰ غَضَبٍ	وَاللَّكَفْرِينَ	مُهَيْتٌ
wrath	upon wrath	and for the disbelievers	disgracing
		عَذَابٌ	
		(there is) a torment	

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوْفِينَا بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ. وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ 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).

وَأِذَا 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
قُلْ	فَلِمَ تَقْتُلُونَ	أَنْبِيَاءَ اللَّهِ	مِنْ قَبْلُ	إِنْ كُنْتُمْ مُؤْمِنِينَ
say	then why (did) you kill	(the) Prophets (of) Allah	aforetime	if you were (true) believers
				وَلَقَدْ جَاءَكُمْ
				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	ءَاتَيْنَاكُمْ	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

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

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَنَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يُوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّجِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ 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.

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

يُودُّ أَحَدَهُمْ	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
بِمُرَحِّجِهِ	مِنَ الْعَذَابِ	أَنْ يَعْمَرَ	وَاللَّهُ	
would remove him away	from the punishment	that he should be given that life	and Allah	
بَصِيرًا يَمَّا يَعْمَلُونَ ﴿١٦﴾	قُلْ	مَنْ كَانَتْ	عَدُوًّا	لِجِبْرِيلَ
(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	وَهَدَى	وَبُشْرَى	لِلْمُؤْمِنِينَ ﴿١٧﴾
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 ﴿١٨﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٩﴾
 أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَلَمَّا
 جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا
 الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿٢١﴾

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	وَمِيكَالَ	وَجِبْرِيلَ
to the disbelievers	then verily Allah (is) an enemy	and Michael	and Gabriel
وَمَا يَكْفُرُ	بَيَّنَّتْ	ءَايَاتِ	إِلَيْكَ
and none disbelieve	manifest	Ayat (Verses)	to you
وَلَقَدْ أَنْزَلْنَا	أَوْ	إِلَّا الْفَاسِقُونَ	بِهَآ
and indeed We sent down	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	they contract a covenant
مُصَدِّقٌ	مِّنْ عِنْدِ اللَّهِ	رَسُولٌ	جَاءَهُمْ
confirming	from Allah	a Messenger	came to them
لَا يُؤْمِنُونَ	أَتُوتُوا الْكِتَابَ	مِنَ الَّذِينَ	بَدَّ فَرِيقٌ
believe not	were given the Scripture	of those who	threw away a party
وَلَمَّا	مَعَهُمْ	لَمَّا	كُتِبَ اللَّهُ
and when	(was) with them	what	(the) Book (of) Allah
لَا يَعْلَمُونَ	كَأَنَّهُمْ	ظُهُورِهِمْ	وَرَاءَ
(do) not know	as if they	their backs	behind

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ وَمَا كَفَرَ سُلَيْمَنُ وَلٰكِنَ الشَّيَاطِينُ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَرْوَتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَرَوْجِهِ 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 شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١١٠﴾

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.

سَلِيمَنَّ	عَلَى مُلْكٍ	الشَّيَاطِينُ	مَا تَنَلُوا	وَاتَّبَعُوا
(of) Solomon	in (the) kingdom	the devils	What recited (gave out)	and they followed
يُعَلِّمُونَ النَّاسَ	وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا	وَمَا كَفَرَ سَلِيمَنَّ		
they teach the men	[and] but the devils disbelieved	and Solomon (did) not disbelieve		
وَمَرُوتَ	هَارُوتَ	بَابِلَ	عَلَى الْمَلَائِكَةِ	وَمَا أَنْزَلَ
and Marut	Harut	at Babylon	to the two angels	and what was sent down
السِّحْرَ				مAGIC
وَمَا يُعَلِّمَانِ	مِنْ أَحَدٍ	حَتَّى يَقُولَا	إِنَّمَا حُنُّ	فِتْنَةً
but neither (of) these two taught	anyone	till they had said	only we (are)	(for) a trial
فَلَا تَكْفُرُ	فَيَتَعَلَّمُونَ	مِنْهُمَا	مَا يَفْرِقُونَ	
so disbelieve not	but they learn	from these two (angels)	what they cause separation	
بَيْنَ	الْمَرْءِ	وَزَوْجِهِ	وَمَا هُمْ	بِضَارٍ
between	man	and his wife	but not they	(could) harm
بِهِ	بِهِ	بِهِ	بِهِ	بِهِ
with it	with it	with it	with it	with it
مِنْ أَحَدٍ	إِلَّا	بِإِذْنِ اللَّهِ	وَيَتَعَلَّمُونَ مَا	يَضُرُّهُمْ
except	anyone	by (the) Permission (of) Allah	and they learn what	harms them
وَلَا يَنْفَعُهُمْ	وَلَقَدْ عَلِمُوا	لَمَنْ	أَشْرَتْهُ	
and profits them not	and indeed they knew	(that) [certainly] whosoever	buys it	
مَا	لَهُ	مِنْ خَلْقٍ	وَلَيْسَ	مَا
(is) for him	not	any share	and how bad indeed was what	
فِي الْآخِرَةِ	مِنْ خَلْقٍ	وَلَيْسَ	مَا	
in the Hereafter	any share	and how bad indeed was what		

يَعْلَمُونَ ﴿١٠٣﴾	لَوْ كَانُوا	أَنْفُسَهُمْ	شَرَوْا بِهِ
(to) know	if they were	their ownelves	they sold for it

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَأَسْمِعُوا
وَاللَّكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَا يُوَدُّ 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.

لَمَثُوبَةٌ	وَاتَّقَوْا	ءَامَنُوا	أَنَّهُمْ	وَلَوْ
indeed (the) reward	and became pious	had believed	[that] they	and if
مِّنْ عِنْدِ اللَّهِ	يَعْلَمُونَ ﴿١٠٣﴾	لَوْ كَانُوا	خَيْرٌ	مِّنْ عِنْدِ اللَّهِ
from Allah	know	if they did	(is) better	
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا	وَقُولُوا	رَاعِنَا	لَا تَقُولُوا	أَنْظُرْنَا
who believe	but say	pay attention to us	say not (to Prophet)	please look upon us
وَأَسْمِعُوا	عَذَابٌ أَلِيمٌ ﴿١٠٤﴾	وَاللَّكَافِرِينَ	عَذَابٌ أَلِيمٌ	مَّا يُوَدُّ الَّذِينَ
and listen	painful (is) a torment	and for the disbelievers		(do) not like those who
كَفَرُوا	الْكِتَابِ	مِنْ أَهْلِ	وَالْمُشْرِكِينَ	
disbelieved	(of) the Scripture	among (the) People		

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

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 تُرِيدُونَ 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 نُنسِهَا	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
or similar (to) it	(did) not you know?	that Allah	thing
ثَانِ	أَنَّ اللَّهَ	لَهُ	مُلْكُ
than it	that Allah	for Him	(is) the
أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ	لَهُ	مُلْكُ
(did) not you know?	that Allah	for Him	(is) the
وَمَا لَكُمْ	مِنْ دُونِ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ
for you	besides Allah	any protector	nor (any) helper
وَمَا لَكُمْ	مِنْ دُونِ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ
and (is) not	besides Allah	any protector	nor (any) helper
أَنْ تَسْأَلُوا رَسُولَكُمْ	كَمَا سَأَلَ مُوسَى	مِنْ قَبْلُ	وَمَنْ
that you ask your Messenger	as Moses was asked	before	and whoso

السَّبِيلِ ﴿١٠٩﴾	سَوَاءً	فَقَدَّضَلَ	بِالْإِيمَانِ	يَتَبَدَّلُ الْكُفْرَ
Way	(the) Right	so verily he went astray (from)	for Faith	changes disbelief

وَدَكْثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا نَبَّيْنَهُمْ الْحَقَّ فَأَعْفُوا وَأَصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١١﴾

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.

وَدَكْثِيرٌ مِّنْ	أَهْلِ	الْكِتَابِ	لَوْ يَرُدُّونَكُمْ	مِّن بَعْدِ
wish many of	(the) people	(of) the Scripture	if they could turn you back	after
إِيمَانِكُمْ	كُفَّارًا	حَسَدًا	مِّن عِنْدِ	أَنفُسِهِمْ
your belief (you have believed)	(as) disbelievers	(out of) envy	from	their own selves
مِّن بَعْدِ مَا	نَبَّيْنَهُمْ	لَهُمْ	الْحَقَّ	فَاعْفُوا
(even) after	had become manifest	unto them	the truth	so forgive
وَأَصْفَحُوا	حَتَّى يَأْتِيَ اللَّهُ	بِأَمْرِهِ	إِنَّ اللَّهَ	عَلَى كُلِّ
and overlook	till Allah brings	His Command	verily Allah	over every
شَيْءٍ	قَدِيرٌ ﴿١١٠﴾	وَأَقِيمُوا الصَّلَاةَ	وَأَتُوا الزَّكَاةَ	
thing	(is) All-Powerful	and establish the prayer	and give (pay) Zakat (poor-due)	
وَمَا تُقَدِّمُوا	لِأَنفُسِكُمْ	مِّنْ خَيْرٍ	تَجِدُوهُ	
and whatever you send forth	for yourselves	of good (deeds)	you shall find it	

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

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا 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 النَّصْرِيَّةُ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرِيَّةُ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ 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 نَصْرِيًّا
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
أَلْقِيَمَةَ	فِي مَا كَانُوا	فِيهِ يَخْتَلِفُونَ	
(of) Resurrection	about that they have been	differing in it	

وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ. وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَشَمَّ وَجْهُ اللَّهِ إِيَّاكُمْ اللَّهُ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ بَل لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قٰنِیْنٌ ﴿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	مِمَّن مَنَعَ	مَسْجِدَ اللَّهِ
and who	(is) more unjust	than (those) who forbid	(the) mosques (of) Allah

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

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 فَدْبِينَا آيَاتِ 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

certainty. 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		
لَا يَعْلَمُونَ	وَقَالَ الَّذِينَ	فَيَكُونُ	كُنْ	يَقُولُ لَهُ	فَإِنَّمَا
(do) not know	and said those who	and it is	be	He says to it	[so] only
كَذَلِكَ	ءَايَةً	أَوْتَاتِنَا	لَوْلَا يَكْلِمُنَا اللَّهُ		
thus	a sign	or come to us	why (does) not Allah speak to us		
تَشَبَهَتْ قُلُوبُهُمْ	قَوْلِهِمْ	مِثْلَ	مِنْ قَبْلِهِمْ	قَالَ الَّذِينَ	
their hearts are alike	their words	like	(were) before them	said those (people) who	
لِقَوْمٍ يُوقِنُونَ	الآيَاتِ		قَدِّبْنَا		
for people (who) believe with certainty	the Signs/Verses		indeed We have made clear		
وَنَذِيرًا	بَشِيرًا	بِالْحَقِّ	أَرْسَلْنَاكَ	إِنَّا	
and a warner	a bearer of glad tidings	with the truth	have sent you	verily We	
الْجَحِيمِ	عَنْ أَصْحَابِ	وَلَا تَسْأَلُ			
(of) the blazing Fire	about (the) dwellers	and you will not be asked			

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 آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يَبْنَئِ إِسْرَءِيلُ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنَّى
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 إِنَّا	هُدَىٰ اللَّهُ	هُوَ	الْهُدَىٰ
their religion (creed)	say verily	(the) Guidance (of) Allah	that (is the only)	Guidance
وَلَيْنِ اتَّبَعَتْ	أَهْوَاءَهُمْ	بَعْدَ الَّذِي	جَاءَكَ	مِنَ الْعِلْمِ
and if you were to follow	their desires	after	has come to you	of the knowledge
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	يَبْنِي	إِسْرَائِيلَ	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 رَبَّهُ بِكَلِمَاتٍ فَاتَمَمَهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا 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	فَاتَمَمَهُنَّ	قَالَ إِنِّي
his Lord	with Words (Commands)	then he fulfilled them	He said verily I

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

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَاَرْزُقْ 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 مُسْلِمَةً لَكَ 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	بَدَاءً	ءَامِنًا
and (remember) when said	Abraham	my Lord make	this	a city	(of) security
وَأَرْزُقْ أَهْلَهُ.	مِنَ الثَّمَرَاتِ	مَنْ ءَامَنَ	مِنْهُمْ	بِاللَّهِ	وَالْيَوْمِ
and provide its people	with fruits	who believed	of them	in Allah	and the Day
الْآخِرِ	قَالَ	وَمَنْ كَفَرَ	فَأَمْتِعْهُ.	قَلِيلًا	
the Last	He said	and who disbelieved	[then] I shall let him enjoy	(for) a while	
ثُمَّ أَضْطَرُّهُ	إِلَىٰ عَذَابِ	النَّارِ	وَيَسَّ السَّمِيرُ		
then I shall compel him	to (the) torment	(of) the Fire	and worst is (the) destination		
وَإِذِ رَفَعُ	إِبْرَاهِيمُ	الْقَوَاعِدَ	مِنَ الْبَيْتِ		
and (remember) when were raising	Abraham	the foundations	of the House		
وَإِسْمَاعِيلَ	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	وَمِن ذُرِّيَّتِنَا
the All-Knower	our Lord	[and] make us	submissive	unto You	and of our offspring
أُمَّةً	مُسْلِمَةً	لَكَ	وَأَرِنَا	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، وَلَقَدِ 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)."

مِنْهُمْ	رَسُولًا	فِيهِمْ	رَبَّنَا وَأَبْعَثْ
(out) of them	a Messenger	amongst them	our Lord [and] send
الْكِتَابَ	وَيُعَلِّمُهُمُ	آيَاتِكَ	يَتْلُوا عَلَيْهِمْ
the Book	and teach (instruct) them	Your Verses	(who) shall recite unto them
الْحَكِيمُ ﴿١٣٠﴾	أَنْتَ الْعَزِيزُ	إِنَّكَ	وَيُزَكِّيهِمْ ۗ
the All-Wise	You (are) the All-Mighty	verily [You]	and purify them
وَالْحِكْمَةَ	وَمَنْ يَرْغَبْ	عَنْ مِلَّةِ	إِبْرَاهِيمَ
and the Wisdom	and who turns away	from (the) creed	(of) Abraham
نَفْسَهُ ۗ	إِلَّا مَنْ سَفِهَهُ	أَبْرَاهِيمَ	عَنْ مِلَّةِ
himself	but (he) who befooled	(of) Abraham	from (the) creed
وَلَقَدْ اصْطَفَيْنَاهُ	وَأَيُّهُ ۗ	فِي الدُّنْيَا ۗ	وَمَنْ يَرْغَبْ
and truly We chose him	and verily he	in the world	and who turns away
لِمَنِ الصَّالِحِينَ ﴿١٣٢﴾	قَالَ لَهُ ۗ	إِذْ	أَسْلِمَ ۗ
surely (will be) among the righteous	said to him	when	submit
قَالَ	رَبُّهُ ۗ	أَسْلَمْتُ	لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾
he said	his Lord	I have submitted	to (the) Lord (of) the worlds

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَبْنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ

مَا تَعْبُدُونَ 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	بِهَا	إِبْرَاهِيمَ	بَنِيهِ	وَيَعْقُوبَ	يَبْنِيَّ	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	أَلْمَوْتُ	إِذْ قَالَ	لِبَنِيهِ	مَا تَعْبُدُونَ	مِنْ بَعْدِي	
(to) Jacob	the death	when he said	to his sons	what will you worship	after me	
قَالُوا	نَعْبُدُ إِلَهَكَ	وَإِلَهَ	ءَابَائِكَ	إِبْرَاهِيمَ		
they said	we shall worship your God	and (the) God	(of) your fathers	Abraham		
وَإِسْمَاعِيلَ	وَإِسْحَاقَ	إِلَهًا	وَاحِدًا	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿١٣٣﴾
and Ishmael	and Isaac	God	One	and we	to Him	that (are) submissive
أُمَّةٌ	قَدْ خَلَتْ	لَهَا	مَا كَسَبَتْ	وَلَكُمْ		
(was) a nation	that has passed away	for them	what they earned	and for you		

يَعْمَلُونَ ﴿١٣٦﴾	عَمَّا كَانُوا	وَلَا تَسْأَلُونَ	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 ﴿١٣٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

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).”

قُلْ	تَهْتَدُوا	أَوْ نَصَارَى	كُونُوا هُودًا	وَقَالُوا
say	(then) you would be guided	or Christians	be Jews	and they said
وَمَا كَانَ	حَنِيفًا	إِبْرَاهِيمَ	بَلْ مِلَّةَ	
and he was not	(the) upright	(of) Abraham	nay (the) creed (the religion)	
إِلَيْنَا	وَمَا أُنزِلَ	ءَامَنَّا بِاللَّهِ	قُولُوا ﴿١٣٥﴾	مِنَ الْمُشْرِكِينَ
to us	and what has been sent down	we believe in Allāh	say	of the polytheists
وَيَعْقُوبَ	وَإِسْحَاقَ	وَإِسْمَاعِيلَ	إِلَىٰ إِبْرَاهِيمَ	وَمَا أُنزِلَ
and Jacob	and Isaac	and Ishmael	to Abraham	and what was sent down
وَعِيسَىٰ	مُوسَىٰ	وَمَا أُوتِيَ	وَالْأَسْبَاطِ	
and Jesus	(to) Moses	and what was given	and (their) descendants (the tribes)	

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

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ ءَاهَتُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلْنَا 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 ءَاهَتُوا	وَإِنْ تَوَلَّوْا	فَإِنَّمَا	هُمْ فِي
then indeed they are guided	but if they turn away	then only	they (are) in
شِقَاقٍ	فَسَيَكْفِيكَهُمُ اللَّهُ	وَهُوَ السَّمِيعُ	
schism (opposition)	so Allah will suffice you against them	and He (is) the All-Hearer	
الْعَلِيمُ	صِبْغَةَ اللَّهِ	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 ﴿١٣٩﴾
say	(are) worshippers	to Him	and we	than Allah at colouring (religion)	
وَلَنَا	وَرَبُّكُمْ	رَبُّنَا	وَهُوَ	فِي	اللَّهِ
and for us	and your Lord	(is) our Lord	while He	about Allah	(do) you dispute with us?
مُخْلِصُونَ ﴿١٤٠﴾	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 مِمَّن كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ يَغْفِلُ عَمَّا تَعْمَلُونَ ﴿١٤١﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٢﴾

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 شَهَادَةً	مِمَّن	أَظْلَمُ	وَمَنْ	أَعْلَمُ
concealed testimony	than (he) who	(is) more unjust	and who	or Allah know better
تِلْكَ	عَمَّا تَعْمَلُونَ ﴿١٤١﴾	بِغَفِيلٍ	وَمَا اللَّهُ	مِنْ
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 عَن 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."

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

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّنْ
يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ
إِيمَانَكُمْ إِنَّكَ اللَّهُ بِالتَّكْوِينِ رَءُوفٌ رَّحِيمٌ ﴿١٤٢﴾

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	مَعَن يَنْقَلِبُ		
that We might know whoso	follows the Messenger	from those who would turn		
عَلَى عَقْبَيْهِ	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	لِرَأْفِئِفٍ	رَحِيمٌ		
towards [the] mankind	(is) Most Compassionate	Most Merciful		

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

قِبْلَةً	تَرْضَاهَا	قَوْلٍ 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	بِغَفْلٍ	عَمَّا يَعْمَلُونَ
(is) the truth	from their Lord	and Allah (is) not	unaware	of what they do

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا 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 *Ayat* (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
مَاتَبِعُوا قِبْلَتَكَ	وَمَا أَنْتَ	بِتَابِعٍ	قِبْلَتَهُمْ
they would not follow your Qiblah	nor you	(are) follower	(of) their Qiblah

وَمَا بَعْضُهُمْ	يَتَّبِعِ	قِبْلَةَ	بَعْضٍ	وَلَيْنِ اتَّبَعْتَ
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
إِنَّا	لَمِنَ الظَّالِمِينَ	الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ
then (will be)	surely of the wrongdoers	those	(to) whom We gave	the Scripture
يَعْرِفُونَهُ	كَمَا	يَعْرِفُونَ	أَبْنَاءَهُمْ	وَأِنَّ فَرِيقًا
recognise it	as	they recognise	their sons	but verily a group
			وَهُمْ يَعْلَمُونَ	لَيَكُنْمُونَ
			while they know	surely conceal the truth

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيًّا فَاسْتَبِقُوا
 الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمَنْ
 حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ
 بِغَفْلٍ 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.

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

إِنَّ اللَّهَ	جَمِيعًا	يَأْتِ بِكُمْ اللَّهُ	أَيْنَ مَا تَكُونُوا
truly Allah	all together	Allah will bring you	wheresoever you may be
وَمِنْ حَيْثُ خَرَجْتَ		قَدِيرٌ ﴿١٥٠﴾	شَيْءٍ عَلَى كُلِّ
and from wheresoever you come forth		(is) All-Powerful	thing over every
وَإِنَّهُ	الْحَرَامِ	الْمَسْجِدِ	شَطْرَ
and indeed this	the Sacred	[the] Mosque	towards
عَمَّا تَعْمَلُونَ ﴿١٥١﴾	بِغَيْفٍ	وَمَا اللَّهُ	مِنْ رَبِّكَ
of what you do	unaware	and Allah (is) not	from your Lord
			(is) surely the truth

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 تَمَنَّيَنَّ عَلَيَّكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا 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-Harām* (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'ān) and purifying you, and teaching you the Book (the Qur'ān) and the *Hikmah* (i.e. *Sunnah*, Islamic laws and *Fiqh* – jurisprudence), and teaching you that which you used not to know.

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

حُجَّةٌ	عَلَيْكُمْ	لِلنَّاسِ	لِيَلَّا يَكُونَ
any argument	against you	for the people	so that may not be
وَآخِشَوْنِي	فَلَا تَخْشَوْهُمْ	مِنْهُمْ	إِلَّا الَّذِينَ ظَلَمُوا
but fear Me	so fear them not	of them	except those who do injustice
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٢﴾	عَلَيْكُمْ	وَلِيَأْتِمَّ نِعْمَتِي	
and that you may be guided	upon you	[and] so that I may complete My Favours	
يَتْلُوا عَلَيْكُمْ	مِنْكُمْ	رَسُولًا	فِيكُمْ
who recites to you	from (among) you	a Messenger	among you
كَمَا أَرْسَلْنَا			عَيْنِنَا
as We have sent			Our Verses
الْكِتَابِ	وَيُعَلِّمُكُمْ	وَيُزَكِّيكُمْ	
the Book (Qur'an)	and teaches you	and sanctifies you (purifies your lives)	
تَعْلَمُونَ ﴿١٥٣﴾	مَا لَمْ تَكُونُوا	وَيُعَلِّمُكُمْ	وَالْحِكْمَةَ
know	what you did not	and teaches you	and Wisdom

فَادْكُرُونِي 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 وَلَكِن لَّا 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	فَادْكُرُونِي
to Me	and be grateful	I will remember you	therefore remember Me

وَلَا تَكْفُرُونَ ﴿١٥٦﴾	يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	أَسْتَعِينُوا بِالصَّبْرِ
and (do) not be ungrateful to Me	O (you)	who believe	seek help with patience
وَالصَّلَاةَ	إِنَّ اللَّهَ	مَعَ	الصَّابِرِينَ ﴿١٥٦﴾
and the prayer	truly Allah	(is) with	the patient ones
لِمَنْ يُقْتَلُ	فِي سَبِيلِ اللَّهِ	أَمْوَاتٌ	بَلْ أَحْيَاءٌ
of (those) who are killed	in (the) Way (of) Allah	(they are) dead	nay (they are) alive
وَلَكِنْ	لَا تَشْعُرُونَ ﴿١٥٦﴾	وَلَنَبْلُوَنَّكُمْ	بِشَيْءٍ
[and] but	you perceive (it) not	and surely We will test you	with something
مِنَ الْخَوْفِ	وَالْجُوعِ	وَنَقْصِ	مِنَ الْأَمْوَالِ
of fear	and hunger	and loss	of wealth
	وَالشَّرَاتِ	وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾	
	and fruits (crops)	but give glad tidings to the patient ones	

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ 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.

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

وَأِنَّا	إِلَيْهِ	رَجِعُونَ ﴿١٥٩﴾	أُولَئِكَ	عَلَيْهِمْ	صَلَوَاتٌ
and indeed we	to Him	(shall) return	(they are) those	upon whom	(are) blessings
مِّن رَّبِّهِمْ	وَرَحْمَةً	وَأُولَئِكَ	هُمْ	الْمُهْتَدُونَ ﴿١٦٠﴾	إِنَّ الصَّفَا
from their Lord	and mercy	and those	[they]	(are) the guided ones	verily As-Safa
وَالْمَرْوَةَ			مِن شَعَابِرِ اللَّهِ		
and Al-Marwah (two mountains in Makkah)			(are) of (the) Symbols (of) Allah		
فَمَنْ حَجَّ	الْبَيْتِ	أَوْ اعْتَمَرَ	فَلَا جُنَاحَ		
so whoever performed Hajj	(of) the House	or performed Umrah	so (there is) no sin		
عَلَيْهِ	أَنْ يَطُوفَ	بِهِمَا	وَمَنْ تَطَوَّعَ		
on him	that he walks	between [both of] them	and whoever does voluntarily		
حَيْرًا	فَإِنَّ اللَّهَ	شَاكِرٌ	عَلِيمٌ ﴿١٦١﴾		
good	then verily Allah	(is) All-Recogniser	All-Knower		

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ 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 أَنْزَلْنَا	مِنَ الْبَيِّنَاتِ	وَالْهُدَىٰ
verily those who conceal	what We have sent down	of the clear proofs	and the guidance

مِنْ بَعْدَمَا	بَيَّنَّاهُ	لِلنَّاسِ	فِي الْكِتَابِ	أُولَئِكَ
After	We have made it clear	for the people	in the Book	those
يَلْعَنُهُمُ اللَّهُ	وَيَلْعَنُهُمُ	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 يُنظَرُونَ ﴿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 يُنظَرُونَ ﴿١٦٢﴾	وَإِلَهُكُمْ	إِلَهٌُ	وَاحِدٌ	لَا إِلَهَ إِلَّا هُوَ
nor they will be reprieved	and your God	(is) God	One	but He
الرَّحْمَنُ	الرَّحِيمُ			
the Most Beneficent	the Most Merciful			

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ أَلْيَلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي 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 لآيَاتٍ 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	وَأَخْتَلَفِ
verily	in (the) creation	(of) the heavens	and the earth	and (in the) alternation
أَيْلٍ	وَالنَّهَارِ	وَالْفُلِكِ	الَّتِي	تَجْرِي 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	لآيَاتٍ	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 رَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ 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	أَنْدَادًا
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 يَرُونَ
(in their) love for Allah	and if would see	those who did wrong	when they will see
الْعَذَابِ	أَنَّ	الْقُوَّةَ لِلَّهِ	جَمِيعًا
the torment	that	the power (belongs) to Allah	all
شَدِيدُ	الْعَذَابِ ﴿١٦٦﴾	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 ﴿١٦٦﴾		
from them	the relations		

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا عَلَيْهِمُ الْعَذَابَ فَذَرْهُمْ عَلَىٰ مَا يَمُرُّونَ ﴿١٦٧﴾ يَا أَيُّهَا النَّاسُ كُلُوا 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	حَسْرَاتٍ	عَلَيْهِمْ	وَمَا هُمْ	
Allah will show them	their deeds	(as) regrets	for them	and never they	
بِخَرَجِينَ	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	خُطُوَاتِ	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 كَانَتْ ءَابَاؤُهُمْ لَا يَعْقِلُونَ سَيِّئًا وَلَا يَهْتَدُونَ ﴿١٦٧﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴿١٦٨﴾ يَتَأْتِيهَا

الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٧١﴾

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.

قَالُوا	مَا أَنْزَلَ اللَّهُ	اتَّبِعُوا	هَمُّ	وَإِذَا قِيلَ
they say	what Allah has sent down	follow	to them	and when it is said
بَلْ نَتَّبِعُ	ءَابَاءَنَا	عَلَيْهِ	مَا أَلْفَيْنَا	بَلْ نَتَّبِعُ
though [were] their fathers?	our fathers	upon it	what we found	nay we shall follow
وَمَثَلُ	وَلَا يَهْتَدُونَ ﴿١٧٢﴾	شَيْئًا	لَا يَعْقِلُونَ	
and (the) example	nor (did) they find right guidance	anything	(did) not understand	
الَّذِينَ كَفَرُوا	الَّذِي	كَمَثَلِ	الَّذِينَ كَفَرُوا	
shouts to (those) that	(of) he who	(is) as (the) example	(of) those who disbelieved	
لَا يَسْمَعُ	إِلَّا دُعَاءَ	وَنِدَاءَ	صُمٌّ	بُكْمٌ
so they	(and) blind	dumb	(they are) deaf	and cries
لَا يَعْقِلُونَ ﴿١٧٣﴾	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 ﴿١٧٤﴾
We have provided you	and be grateful	to Allah	if you	worship Him (alone)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أَهْلَ بِهِ لَعِيرِ اللَّهِ
فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٤﴾ إِنَّ الَّذِينَ

يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ 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.

وَلَحْمٍ	وَالدَّمِ	الْمَيْتَةِ	عَلَيْكُمْ	إِنَّمَا حَرَّمَ
and (the) flesh	and blood	the dead (flesh)	[on] you	only He has forbidden
لِغَيْرِ اللَّهِ	بِهِ	وَمَا أَهْلًا	أَلْخِنْزِيرِ	
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	قَلِيلًا	ثَمَنًا	بِهِ	وَيَشْتَرُونَ
they eat not	small	a gain	therewith	and purchase
يَوْمَ	وَلَا يُكَلِّمُهُمُ اللَّهُ	إِلَّا النَّارَ	فِي بُطُونِهِمْ	
(on the) Day	and Allah will not speak to them	but fire	into their bellies	

أَلِيمٌ ﴿١٧٤﴾	عَذَابٌ	وَلَهُمْ	وَلَا يُزَكِّيهِمْ	أَلْقِيَمَةَ
painful	(will be) a torment	and for them	nor purify them	(of) Resurrection

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ يَأْنِ أَنْ اللَّهُ نَزَلَ 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	بِالْهُدَىٰ	وَالْعَذَابَ
those	(are) they who purchased	astraying	at the (price of) guidance	and torment
بِالْمَغْفِرَةِ	فَمَا	أَصْبَرَهُمْ	عَلَى النَّارِ ﴿١٧٥﴾	
at the (price of) forgiveness	so how	audacious they are	to the Fire	
ذَلِكَ يَأْنِ أَنْ اللَّهُ	نَزَلَ الْكِتَابَ	بِالْحَقِّ		
that (is) because Allah	has sent down the Book	with the truth		
وَإِنَّ الَّذِينَ اخْتَلَفُوا	فِي الْكِتَابِ	لَفِي شِقَاقٍ	بَعِيدٍ ﴿١٧٦﴾	
and verily those who differed	concerning the Book	(are) surely in a schism	far	

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَّ وَعَاقَىٰ أَلْمَالِ عَلَىٰ حُجَّتِهِ ذَوِي الْقُرْبَىٰ
وَأَيْتَمَىٰ وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَعَاقَى
الزَّكَاةَ وَالْمُؤْتُونَ 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	أَنَّ تَوَلَّوْا 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	وَعَاتَى الْمَالَ	عَلَىٰ حُبِّهِ	
and the Book	and the Prophets	and gives [the] wealth	in spite of his love (for it)	
ذَوِي الْقُرْبَىٰ	وَالْيَتَامَىٰ	وَالْمَسْكِينِ	وَأَبْنِ السَّبِيلِ	
(to) the kinsfolk	and the orphans	and the needy	and the wayfarer	
وَالسَّالِئِينَ	وَفِي	الرِّقَابِ		
and (to those) who ask (for help)	and for	the ransom of slaves		
وَأَقَامِ الصَّلَاةَ	وَعَاتَى الزَّكَاةَ	وَالْمُؤْفُوتِ	بِعَهْدِهِمْ	
and establish the prayer	and pays Zakat	and who fulfil	their promise	
إِذَا عَاهَدُوا	وَالصَّابِرِينَ	فِي الْبَأْسَاءِ	وَالضَّرَّاءِ	
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
	هُمُ	الْمُنْقُونَ		
	(are) they	(who are) the pious		

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ بِالْحُرِّ وَالْعَبْدِ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَابْتِاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَهُوَ 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.

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	كُنِبَ عَلَيْكُمْ	الْقِصَاصُ	فِي الْقَتْلِ
O (you)	who believe	is prescribed for you	retribution	in (cases of) [the] murder
الْحُرِّ	بِالْحُرِّ	وَالْعَبْدِ	بِالْعَبْدِ	وَالْأُنْثَىٰ
the free	for the free	and the slave	for the slave	and the female
فَمَنْ عَفِيَ	لَهُ	مِنْ أَخِيهِ	شَيْءٌ	
but whoso is forgiven	[for him]	by his brother	something (of blood money)	
فَإِتْبَاعُ	بِالْمَعْرُوفِ	وَأَدَاءُ		
then adhering (to it)	according to usage (with fairness)	and payment (be made)		
إِلَيْهِ	بِإِحْسَانٍ	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 ﴿١٧٨﴾
				painful

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ 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	يَتَأُولَى	الْأَلْبَابِ
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	
الْمَوْتِ	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 عَفُورٌ 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 مُوصٍ	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)
الصِّيَامِ	كُتِبَ عَلَيْكُمْ	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 مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ 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 *Miskin* (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	مَعْدُودَاتٍ	فَمَنْ كَانَ	مِنْكُمْ	مَرِيضًا أَوْ	عَلَى سَفَرٍ
days	numbered	then whoso is	of you	sick or	on a journey
فَعِدَّةٌ	مِنْ أَيَّامٍ أُخَرَ	وَعَلَى الَّذِينَ	يُطِيقُونَهُ	طَعَامُ	مِسْكِينٍ
then (the same) number	of days	and upon those who	afford it (can do it with difficulty)	feeding	(of) a needy person
فَمَنْ تَطَوَّعَ	خَيْرًا	فَهُوَ	خَيْرٌ	لَهُ	
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 أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ 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	أُنزِلَ 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		
فَمَنْ 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	or	on a journey	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		
هَدَانِكُمْ	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
دَعَانِي	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

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَدَشْرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يبيِّنُ اللَّهُ ءَايَاتِهِ 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	الصِّيَامِ	الرَّفْتُ	إِلَى نِسَائِكُمْ
is allowed for you	(on the) night	(of) the fasts	consorting	with your women
هُنَّ	لِيَسَّ	لَكُمْ	وَأَنْتُمْ	لِيَسَّ
they	(are) garments	for you	and you	(are) garments
أَنْتُمْ كُنْتُمْ	تَخْتَانُونَ	أَنْفُسَكُمْ	فَتَابَ	عَلَيْكُمْ
that you used to	deceive yourselves	so He turned	and forgave	to you
عَنْكُمْ	فَالْتَنَ	بَشِرُوهُمْ	وَأْتَعَوْا	مَا كَتَبَ اللَّهُ
[from] you	so now	you can associate with them	and seek	what Allah has ordained
لَكُمْ	وَكُلُوا	وَأَشْرَبُوا	حَتَّى يَتَبَيَّنَ	لَكُمْ
for you	and eat	and drink	until becomes distinct	to you
مِنَ الْخَيْطِ	الْأَسْوَدِ	مِنَ الْفَجْرِ	ثُمَّ آتَمُوا	الصِّيَامَ
from the thread	black	of the dawn	then complete	(your) fast
وَلَا تَبَشِّرُوهُمْ	وَأَنْتُمْ	عَلَيْكُمْ	عَلَيْكُمْ	عَلَيْكُمْ
and (do) not associate with them	while you	are confining yourselves (in I'tikāf)	are confining yourselves (in I'tikāf)	are confining yourselves (in I'tikāf)
فِي الْمَسْجِدِ	تِلْكَ	حُدُودُ اللَّهِ	فَلَا تَقْرُبُوهَا	فَلَا تَقْرُبُوهَا
in the mosques	these	(are the) limits (of) Allah	so approach them not	so approach them not
كَذَلِكَ يَبَيِّنُ اللَّهُ	ءَايَاتِهِ	لِلنَّاسِ	لَعَلَّهُمْ يَتَّقُونَ	لَعَلَّهُمْ يَتَّقُونَ
thus Allah makes clear	His Signs (Verses)	to mankind	so that they may become pious	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 الْأَهْلِ 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 الْأَهْلِ قُلْ هِيَ		
sinfully	while you know (that)	they ask you	of the new moons		
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 تَقْبَلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ
 مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ
 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	تَقْبَلُوهُمْ	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

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

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

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ 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 مَن تَمَنَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ 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.

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

حَتَّىٰ يَبْلُغَ الْهَدْيُ		وَلَا تَحْلِقُوا رُءُوسَكُمْ		مَحَلَّهُ	
until the offering reaches		and (do) not shave your heads		its (appointed) place	
فَمَنْ كَانَ	مِنْكُمْ	مَرِيضًا أَوْ	بِهِ	أَذَى	مِنْ رَأْسِهِ
and whoever is	among you	sick	or	he has	in his scalp
فَفِدْيَةٌ	مِنْ صِيَامٍ	أَوْ صَدَقَةٍ	أَوْ سَكِّينَ		
then (he must pay) ransom	of fasting	or alms-giving (charity)	or sacrifice		
فَإِذَا أَمِنْتُمْ	فَمَنْ تَمَنَّعَ	بِالْعُمْرَةِ	إِلَى الْحَجِّ		
and when you become safe	then whoever took advantage	of Umrah	till Hajj		
فَمَا اسْتَيْسَرَ	مِنْ الْهَدْيِ	فَمَنْ	لَمْ يَجِدْ		
then whatever is easy to obtain	of offering	and whoever	(did) not find		
فَصِيَامٌ	ثَلَاثَةَ	أَيَّامٍ	فِي الْحَجِّ	وَسَبْعَةَ	
then (he should observe) fast	(for) three	days	during the Hajj	and seven (days)	
إِذَا رَجَعْتُمْ	تِلْكَ	عَشْرَةَ	كَامِلَةً	ذَلِكَ	لِمَنْ
when you have returned	that	(is) ten (days)	in all	that	(is) for those
لَمْ يَكُنْ أَهْلُهُ	حَاضِرِي	الْمَسْجِدِ	الْحَرَامِ	وَأَتَّقُوا اللَّهَ	وَأَعْلَمُوا
whose family is not	present	(at) the Mosque	the Sacred	and fear Allah	and know
أَنَّ 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 وَتَزَوَّدُوا 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!

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

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا 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.

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

فَإِذَا أَفَضْتُمْ	مِنْ عَرَفَاتٍ	فَاذْكُرُوا اللَّهَ	عِنْدَ	الْمَشْعَرِ
and when you return	from Arafat	then remember Allah	at	Hajj cite-Muzdalifah
الْحَرَامِ	وَأَذْكُرُوهُ	كَمَا هَدَيْتُمْ	وَإِنْ كُنْتُمْ	مِنْ قَبْلِهِ
Sacred	and remember Him	as He has directed you	and indeed you were	before this
لِمَنِ الضَّالِّينَ ﴿١٧٨﴾	ثُمَّ أَفِيضُوا	مِنْ حَيْثُ	أَفَاضَ النَّاسُ	
surely of those who went astray	then depart (return)	from where	the people depart	
وَأَسْتَغْفِرُوا اللَّهَ	إِنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ ﴿١٧٩﴾	
and ask forgiveness (of) Allah	verily Allah	(is) Oft-Forgiving	Most Merciful	

فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

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	مَنَسِكَكُمْ	فَاذْكُرُوا اللَّهَ	
then when you have accomplished	your Hajj rites	then remember Allah	
كَذِكْرِكُمْ	ءَابَاءَكُمْ	أَوْ أَشَدَّ	ذِكْرًا
as your remembering	(of) your forefathers	or (with) far more	remembrance
فَمِنَ النَّاسِ	مَنْ يَقُولُ	رَبَّنَا	ءَاتِنَا
and of the people	(are some) who say	our Lord	give us
وَمَا	لَهُ	فِي الْآخِرَةِ	مِنْ خَلْقٍ ﴿٢٠٠﴾
And (there is) not	for him	in the Hereafter	any share
			وَمِنْهُمْ
			and of them

مَنْ يَقُولُ	رَبَّنَا	ءَاثِنَا	فِي الدُّنْيَا	حَسَنَةً
(are those) who say	our Lord	give us	in the world	good
وَفِي الآخِرَةِ	حَسَنَةً	وَقِنَا	عَذَابَ	النَّارِ ﴿٢١﴾
and in the Hereafter	good	and save us	(from the) torment	(of) the Fire

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٢﴾ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنكُمُ إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾

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.

أُولَئِكَ لَهُمْ نَصِيبٌ	مِّمَّا كَسَبُوا	وَاللَّهُ سَرِيعٌ		
(is) a share for them	from what they earned	and Allah (is) Swift		
أَلْحِسَابِ ﴿٢٢﴾	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)	
وَآتَقُوا اللَّهَ	وَأَعْلَمُوا	أَنَّكُمْ	إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾	
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 ﴿٢٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

فَحَسْبُهُ، جَهَنَّمَ 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	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	
وَالنَّسْلِ	وَاللَّهِ	لَا يُحِبُّ الْفُسَادَ	وَإِذَا قِيلَ	
and the living beings (cattle)	and Allah	(does) not like the mischief	and when it is said	
لَهُ	أَتَقَى اللَّهَ	الْعِزَّةَ	بِالْإِثْمِ	فَحَسْبُهُ
to him	fear Allah	the arrogance	to the sin	so enough for him
	جَهَنَّمَ	وَلَيْسَ الْمِهَادُ		
	(is) Hell	and worst indeed is the resting place		

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾
يَتَّيِّهَا الَّذِينَ ءَامَنُوا أَدْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَ تَكْوِينُ
الْبَيِّنَاتِ 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	أُبْتِغَاءَ	مَرْضَاتِ اللَّهِ
and of the mankind	(is he) who sells	himself (his life)	seeking	(the) pleasure (of) Allah
وَاللَّهُ	رءُوفٌ بِالْعِبَادِ	يَتَابِعُهَا	الَّذِينَ ءَامَنُوا	أَدْخَلُوا
and Allah	(is) Most Compassionate to (His) slaves	O (you)	who believe	enter
فِي السَّلَامِ	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
جَاءَكُمْ	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 الْعَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٠٨﴾ سَلَّ بَنِي إِسْرَائِيلَ كَمَا ءَاتَيْنَهُمْ مِّنْ آيَةٍ 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 الْقِيَامَةِ 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	وَأَمَلَيْكَهٗ	وَقُضِيَ الْأَمْرُ
in (the) shadows	of the clouds	and the angels	and the matter will be decided
وَالِىَ اللَّهُ تُرْجِعُ الْأُمُورَ		سَلِّ	بَنِي إِسْرَائِيلَ
and to Allah return (all) the matters		ask	(of) Israel (the) Children
كَمْ	ءَاتَيْنَهُمْ	مِّنْ آيَةٍ بَيِّنَةٍ	وَمَنْ يَبْدَلْ
how many	We gave them	of clear sign(s)	and whoever changes
نِعْمَةَ اللَّهِ	مِنْ بَعْدِ مَا	جَاءَتْهُ	فَإِنَّ اللَّهَ
(the) Favour (of) Allah	after	it has come to him	then indeed Allah
شَدِيدٌ	الْعِقَابِ	زِينٌ	لِّلَّذِينَ 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	الْقِيَامَةِ	وَاللَّهُ يَرْزُقُ
(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 مَبْشِرِينَ 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
 اٰخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١١٣﴾

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	الَّتِي بَيَّنَّ
the mankind was	community	one	then Allah sent	the Prophets
مُبَشِّرِينَ	وَمُنذِرِينَ	وَأَنْزَلَ مَعَهُمُ	الْكِتَابَ	
(as) heralds of glad tidings	and warners	and sent down with them	the Book	
بِالْحَقِّ	لِيَحْكُمَ	بَيْنَ	النَّاسِ	فِيمَا اٰخْتَلَفُوا
with the truth	to judge	between	the people	in what they differed
وَمَا اٰخْتَلَفَ	فِيهِ	إِلَّا الَّذِينَ	أُوْتُوهُ	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 اٰخْتَلَفُوا	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 ﴿١١٣﴾	
and Allah guides	whom He wills	to a Path	Straight	

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ
 الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا
 إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١١٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ 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."

مَثَلٌ	وَلَمَّا يَأْتِكُمْ	أَنْ تَدْخُلُوا الْجَنَّةَ	أَمْ حَسِبْتُمْ
(the) like	while has not yet come to you	that you will enter Paradise	or think you
وَالضَّرَّاءِ	الْبِئْسَاءِ	مَسَّتْهُمْ	الَّذِينَ
and affliction	adversity	befell them	(of) those who
وَالَّذِينَ آمَنُوا	حَتَّى يَقُولَ الرَّسُولُ	وَزُلْزَلُوا	
and those who believed	that (even) said the Messenger	and they were (so) shaken	
إِنْ نَصَرَ اللَّهُ	أَلَا	نَصَرَ اللَّهُ	مَعَهُ
certainly (the) Help (of) Allah	no doubt	(will come the) Help (of) Allah	when with him
مَا أَنْفَقْتُمْ	قُلْ	مَاذَا يَنْفِقُونَ	يَسْأَلُونَكَ
whatever you spend	say	what they should spend	they ask you
وَالْمَسْكِينِ	وَالْيَتَامَى	وَالْأَقْرَبِينَ	فَلِلْوَالِدَيْنِ
and the needy	and the orphans	and kindred	(is) for parents
بِهِ عَلِيمٌ ﴿٢١٥﴾	فَإِنَّ اللَّهَ	مِنْ خَيْرٍ	وَمَا تَفْعَلُوا
(is) Well-Informed of it	so indeed Allah	of good	and whatever you do

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.

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

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ، وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ، مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقْتَلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن 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.

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

الْحَرَامِ	وَالْمَسْجِدِ	بِهِ	وَكُفْرًا
the Sacred	and (preventing access to) the Mosque	in Him	and disbelieving
عِنْدَ اللَّهِ	أَكْبَرُ	مِنْهُ	أَهْلِيهِ
with (in the sight of) Allah	(is) greater (offence)	from it	its inhabitants
وَلَا يَزَالُونَ	مِنَ الْقَتْلِ	أَكْبَرُ	وَالْفِتْنَةَ
and they will not cease	than killing	(is) greater (more heinous)	and persecution
إِنْ أَسْتَطَعُوا	عَنْ دِينِكُمْ	حَتَّى يَرُدُّوكُمْ	يُقَاتِلُونَكُمْ
if they can	from your religion	till they turn you back	fighting you
كَافِرٌ	وَهُوَ	فَيَمُتُ	عَنْ دِينِهِ
(is) a disbeliever	while he	and dies	from his religion
وَمَنْ يَرْتَدِدْ	مِنْكُمْ	وَمَنْ يَرْتَدِدْ	وَمَنْ يَرْتَدِدْ
and whoso turns away	of you	and whoso turns away	and whoso turns away
فَأُولَئِكَ	حِطَّتْ أَعْمَالُهُمْ	فَأُولَئِكَ	فَأُولَئِكَ
and the Hereafter	in this world	are rendered vain their deeds	then those
وَأُولَئِكَ	أَصْحَابُ	النَّارِ	أَصْحَابُ
(will) abide forever	in it	they	(of) the Fire
وَأُولَئِكَ	أَصْحَابُ	النَّارِ	أَصْحَابُ
(are the) dwellers	(are the) dwellers	(are the) dwellers	(are the) dwellers

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ 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	وَاللَّهِ	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	الآيَاتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ
thus Allah makes clear	to you	(His) revelations	so that you may reflect

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوا مِنْهُمْ
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 الْيَتَامَىٰ
in this world	and the Hereafter	and they ask you	about the orphans
قُلْ إِصْلَاحٌ	لَّهُمْ	خَيْرٌ	وَإِنْ تُخَاطَبُوا مِنْهُمْ
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

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

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۖ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ ۚ وَلَا تُعْجَبْكُمْ وَلَا تُنْكَحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۚ وَلَا تُعْجِبْكُمْ 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.

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

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

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ 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	أَذَىٰ
and they ask you	about menstruation	say it (is)	a noxiousness (illness)
فَاعْتَزِلُوا النِّسَاءَ	فِي الْمَحِيضِ	وَلَا تَقْرُبُوهُنَّ	
so keep away (from) women	during menstruation	and approach them not	
حَتَّىٰ 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 وَاعْلَمُوا

أَنَّكُمْ مُلْقَوُهُ^{٢٢٣} وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

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	حَرَّتْ	لَكُمْ	فَاتُوا حَرْثَكُمْ	أَفَنِي شِئْتُمْ ^{٢٢٣}
your wives	(are) a tilth	for you	so go to your tilth	as (when and how) you wish
وَقَدِمُوا	لِأَنْفُسِكُمْ ^{٢٢٤}	وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا	
and send forth (good deeds)	for yourselves	and fear Allah	and know	
أَنَّكُمْ	مُلْقَوُهُ ^{٢٢٣}	وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾		
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 ﴿٢٢٤﴾		
and Allah	(is) All-Hearing	All-Knowing		

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ
حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ عَفُورٌ
رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

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.

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

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولُهُنَّ 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.

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

الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ 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 تَسْرِيحٍ	بِمَعْرُوفٍ	فَإِمْسَاكٍ	مَرَّتَانٍ	أَطْلَقُ
or releasing	in a reasonable manner	then retaining	(is) twice	the divorce
مِمَّا	أَنْ تَأْخُذُوا	لَكُمْ	وَلَا يَحِلُّ	بِإِحْسَانٍ
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 يَقِيْمَا		
and if you fear	(the) limits (of) Allah	that they will not be able to keep		
فَلَا جُنَاحَ	حُدُودَ اللَّهِ	أَلَا يَقِيْمَا		
then (there is) no sin	(the) limits (of) Allah	that they both will not be able to keep		
حُدُودَ اللَّهِ	تِلْكَ	بِهِ	فِيْمَا أَفْنَدَتْ	عَلَيْهِمَا
(are the) limits (of) Allah	these	for that	in what she paid as ransom	on both of them
حُدُودَ اللَّهِ	وَمَنْ يَنْعَدْ	فَلَا تَعْتَدُوهَا		
(the) limits (of) Allah	and whoever transgresses	so (do) not transgress them		
	الظَّالِمُونَ	هُمْ	فَأُولَئِكَ	
	(are) the wrongdoers	[they]	then those	

فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ 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.

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

لِقَوْمٍ يَعْلَمُونَ ﴿٣١﴾

for (the) people who know

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْنُدُوا 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 ﴿٣١﴾

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	فَبَلَّغْنَ 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 تَتَّخِذُوا آيَاتِ اللَّهِ		فَقَدْ ظَلَمَ نَفْسَهُ ^ع
(as) a jest	and (do) not take (the) Verses (of) Allah	then indeed he wrongs himself	
وَمَا أَنْزَلَ	عَلَيْكُمْ	وَأَذْكُرُوا نِعْمَتَ اللَّهِ	
and that which He sent down	upon you	and remember (the) Favour (of) Allah	
بِهِ ^ع	يَعْظُمُ	وَالْحِكْمَةَ	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 فَبَلَّغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ^ع ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَُمْ أَزْكَى لَكُمْ وَأَطْهَرُ^ع وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ^ع

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	فَبَلَّغْنَ 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	بَيْنَهُمْ	بِالْمَعْرُوفِ ^ع	ذَلِكَ يُوعِظُ بِهِ ^ع
when they agree	mutually	in a fair manner	with it that is admonished
مَنْ كَانَ	مِنْكُمْ	يُؤْمِنُ بِاللَّهِ	وَالْيَوْمِ الْآخِرِ ^ع
(he) who [is]	of you	believes in Allah	and the Day that the Last

لَا تَعْلَمُونَ ﴿٢٣٣﴾	وَأَنْتُمْ	وَاللَّهُ يَعْلَمُ	وَاطْهَرُ	لَكُمْ	أَزْكَى
know not	and you	and Allah knows	and purer	for you	(is) more virtuous

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ 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 وَأَنْفَقُوا اللَّهُ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

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-Seeing of what you do.

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

ذَلِكَ ^ط	فَإِنْ أَرَادَا فِصَالًا	عَنْ تَرَاضٍ	مِنْهُمَا
(of) that	and if both decide on weaning	by mutual consent	of both of them
وَتَشَاوُرٍ	فَلَا جُنَاحَ	عَلَيْهِمَا ^ط	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	مَاءَ أَنْيْتُمْ	بِالْمَعْرُوفِ ^ط	وَأَعْلَمُوا
when you pay	what you give	in a fair manner	and know
	أَنَّ اللَّهَ	بِمَا تَعْمَلُونَ بَصِيرٌ ^ط	
	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^ط

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 ^ط	فَإِذَا بَلَغْنَ
with (regard to) themselves	(for) four months	and ten (days)	and when they reach
أَجَلَهُنَّ	فَلَا جُنَاحَ	عَلَيْكُمْ	فِي مَا فَعَلْنَ
their (waiting) term	then (there is) no sin	on you	in what they do
فِي أَنْفُسِهِنَّ	بِالْمَعْرُوفِ ^ط	وَاللَّهُ	بِمَا تَعْمَلُونَ خَبِيرٌ ^ط
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 سَتَذَكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا
 مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ. وَأَعْلَمُوا
 أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٣٣٥﴾

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	
سَتَذَكُرُونَهُنَّ	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	وَأَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا	فِي أَنْفُسِكُمْ
its end	and know	that Allah knows	what	(is) in yourselves
فَاحْذَرُوهُ	وَأَعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ	حَلِيمٌ
so beware of Him	and know	that Allah	(is) Oft-Forgiving	All-Forbearing

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

عَلَى الْمَوْسِعِ قَدْرَهُ، وَعَلَى الْمُقْتِرِ قَدْرَهُ، 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
وَمَتَّعُوهُنَّ	فَرِيضَةً	لَهُنَّ	أَوْ تَفَرِّضُوا	
and provide for them	a settled portion (dower)	for them	or you have (not) fixed	
قَدْرَهُ	وَعَلَى الْمُقْتِرِ	قَدْرَهُ	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 فَنِصْفَ 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-Taqwa* (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

فَقِصْفٌ	فَرِيضَةٌ	هُنَّ	وَقَدْ فَرَضْتُمْ
then (pay) half	a settled portion (dower)	for them	and indeed you have fixed
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	عُقْدَةٌ	بِيَدِهِ
and that you (agree to) forego	(of) marriage	(is the) knot	in whose hand
بَيْنَكُمْ	وَلَا تَنْسُوا الْفَضْلَ	لِلتَّقْوَىٰ	أَقْرَبُ
among yourselves	and (do) not forget the grace (liberality)	to piety	(is) closer
	بِمَا تَعْمَلُونَ بَصِيرًا	إِنَّ اللَّهَ	
	(is) All-Seer of what you do	indeed Allah	

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يَتَّقُونَ مِنكُم وَيَدْرُونَ أَرْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِن 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	الْوَسْطَىٰ	وَالصَّلَاةِ	حَافِظُوا عَلَى الصَّلَوَاتِ
and stand up	[the] middle	and the prayer	be watchful over (offer regularly) the prayers

اللَّهِ قَنِينِينَ ﴿٢١٦﴾	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 ﴿٢١٧﴾	وَالَّذِينَ يَتَّقُونَ	مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
that which you did not	know	and those who die	and leave wives of you
وَصِيَّةً	لِأَزْوَاجِهِمْ	مَتَاعًا	إِلَى الْحَوْلِ غَيْرَ
(should make) a bequest	for their wives	(for) maintenance	without for one year
إِخْرَاجٍ	فَإِنْ خَرَجْنَ	فَلَا جُنَاحَ	عَلَيْكُمْ فِي مَا فَعَلْنَ
turning (them) out	but if they leave	then (there is) no sin	in what they do on you
فِي أَنْفُسِهِنَّ	مِنْ مَعْرُوفٍ	وَاللَّهُ	عَزِيزٌ حَكِيمٌ ﴿٢١٨﴾
for themselves	In honourable manner	and Allah	All-Wise (is) All-Mighty

وَالْمُطَلَّقَاتِ مَتْعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢١٦﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢١٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢١٨﴾

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	بِالْمَعْرُوفِ	مَتْعٌ	حَقًّا
and for divorced women	on a reasonable scale	(is) a provision	a duty
عَلَى الْمُتَّقِينَ ﴿٢١٦﴾	لَكُمْ	كَذَلِكَ يُبَيِّنُ اللَّهُ	آيَاتِهِ
on the pious	for you	thus Allah makes clear	His Injunctions

لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٦﴾		أَلَمْ تَرَ		إِلَى الَّذِينَ خَرَجُوا	
so that you may understand		(have) you not looked?		to those who went forth	
مِنْ دِيَارِهِمْ	وَهُمْ	أَلُوفٌ	حَذَرَ	أَلْمُوتِ	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 ﴿٢٤٧﴾		
to mankind	[and] but most	(of) [the] people	(do) not give thanks		

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا 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	وَأَعْلَمُوا	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 الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ اأَبْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا

نُقْتَلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٢٦﴾

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	مِن بَنِي	إِسْرَائِيلَ	مِنْ بَعْدِ	مُوسَى
(have) you not seen?	[to] the Chiefs	of (the) Children	(of) Israel	after	Moses
إِذْ قَالُوا	لِنَبِيٍّ	لَهُمْ	أَبْعَثْ لَنَا	مَلِكًا	
when they said	to a Prophet	of theirs	appoint for us	a king	
نُقَاتِلَ 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 عَلَيْكُمْ	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	مِنْهُمْ	وَاللَّهُ	
the fighting	they turned back	except a few	of them	and Allah	

عَلِيمٌ بِالظَّالِمِينَ ﴿١٢٦﴾

(is) All-Knower of the wrongdoers

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

الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يُوْتْ سَعَةً مِنَ الْمَالِ قَالَ إِنْ
 اللَّهُ أَصْطَفَاهُ 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 نَبِيُّهُمْ إِنَّ اللَّهَ قَدَ بَعَثَ لَكُمْ طَالُوتَ	وَقَالَ لَهُمْ نَبِيُّهُمْ	إِنَّ اللَّهَ	قَدَ بَعَثَ	لَكُمْ طَالُوتَ
Talut (Saul)	for you	has surely appointed	indeed Allah	their Prophet to them and said
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ	مَلِكًا قَالُوا	أَنَّى يَكُونُ	لَهُ	الْمَلِكُ عَلَيْنَا وَنَحْنُ
while we over us the kingship for him how would be they said (as) a king	while we over us	the kingship for him	how would be	they said (as) a king
أَحَقُّ بِالْمَلِكِ مِنْهُ	أَحَقُّ	بِالْمَلِكِ	مِنْهُ	وَلَمْ يُوْتْ سَعَةً
plenty and he has not been given than he for the kingship (are) more deserving	plenty	and he has not been given	than he	for the kingship (are) more deserving
مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ أَصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ	مِنَ الْمَالِ قَالَ	إِنَّ اللَّهَ أَصْطَفَاهُ	عَلَيْكُمْ	وَزَادَهُ
and has increased him over you indeed Allah has chosen him he said of [the] wealth	and has increased him	over you	indeed Allah has chosen him	he said of [the] wealth
بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ	بَسْطَةً فِي الْعِلْمِ	وَالْجِسْمِ	وَاللَّهُ يُؤْتِي	مُلْكَهُ
and Allah grants His kingdom and physique (stature) in knowledge abundantly	and Allah grants His kingdom	and physique (stature)	in knowledge	abundantly
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٨﴾	مَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ ﴿٢٤٨﴾
All-Knowing (is) All-Sufficient and Allah (to) whom He wills	All-Knowing	(is) All-Sufficient	and Allah	(to) whom He wills

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ
 مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آءَالُ مُوسَىٰ وَءَالُ 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	نَبِيِّهِمْ	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	and (the) family
تَحْمِلُهُ	الْمَلَائِكَةُ	إِنَّ فِي ذَلِكَ	لَآيَةً	لَكُمْ
will carry it	the angels	truly	in that	for you
				if you are believers

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ أُغْرِقَ بِغَرَفَةٍ بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَمِ مِّنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئْتَهُ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١٢٤﴾

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
بِنَهْرٍ	فَمَنْ شَرِبَ	مِنْهُ	فَلَيْسَ	مِنِّي
with a river	so whoever drinks	of it	then he is not	of me
وَمَنْ	لَمْ يَطْعَمْهُ	فَإِنَّهُ	مِنِّي	إِلَّا مَنْ أَغْرَفَ
and whoever	tastes it not	then indeed he	(is) of me	(in the) hollow
عُرْفَةً	يَدِيهِ	فَشَرِبُوا	مِنْهُ	إِلَّا قَلِيلًا
(in the) hollow	of his hand	then they drank	of it	except a few
جَاوَزَهُ	هُوَ	وَالَّذِينَ آمَنُوا	مَعَهُ	قَالُوا
crossed it	he	and those who believed	with him	they said
فَلَمَّا	بِجَالُوتَ	وَجُنُودِهِ	قَالَ الَّذِينَ	يَظُنُّونَ أَنَّهُمْ
so when	against Jalut (Goliath)	and his forces	said those who	knew that they
جَاوَزَهُ	كَمْ	مَنْ فِتْنَةٍ	قَلِيلَةٍ	غَلَبَتْ فِتْنَةٌ
crossed it	how often	of a group	small	overcame a group
كَمْ	يَاذَنَ اللَّهُ	وَاللَّهُ	مَعَ	الصَّابِرِينَ
how often	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﴾

250. And when they advanced to meet Jālūt (Goliath) and his forces, they

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	وَجُنُودِهِ	قَالُوا رَبَّنَا
and when they went forth	for Jalut (Goliath)	and his forces	they said our Lord
أَفْرِغْ عَلَيْنَا صَبْرًا	وَتَثَبَّتْ أَقْدَامَنَا	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	الْمَلِكَ	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	
ذُو فَضْلٍ	عَلَى الْعَالَمِينَ	تِلْكَ	ءَايَاتُ 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 اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ 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)
وَآتَيْنَا	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 اقْتَتَلَ	
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	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 اقْتَتَلُوا	
who disbelieved (denied)	and if Allah had willed	they would not have fought one another	

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

يَتَّيِّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ 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	مِّن 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 شَفَعَةٌ	
(there will be) no bargaining (selling)		in it	nor friendship	nor intercession	
وَالْكَافِرُونَ		هُمُ	الظَّالِمُونَ		
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
neither overtakes Him	slumber	nor sleep	to Him (belongs)	what
وَمَا	فِي الْأَرْضِ	مَنْ	ذَا	الَّذِي
and what	(is) on the earth	who (is)	that	who
إِلَّا	بِإِذْنِهِ	يَعْلَمُ مَا	بَيْنَ	أَيْدِيهِمْ
except	with His Permission	He knows what	(is) between	their hands
وَمَا	خَلْفَهُمْ	وَلَا يُحِيطُونَ	بِشَيْءٍ	مِّنْ عِلْمِهِ
and what	(is) after them	and they never encompass	anything	of His Knowledge
إِلَّا	بِمَا شَاءَ	وَسِعَ كُرْسِيُّهُ	السَّمَوَاتِ	
except	[of] what He willed	His Chair (dominion) 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 وَيُؤْمِرْ 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	وَاللَّهِ	سَمِيعٌ	عَلِيمٌ
(there is) no breakage	for it	and Allah	(is) All-Hearer	All-Knower

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَآؤُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ 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.

يُخْرِجُهُمْ	وَلِيُّ الَّذِينَ ءَامَنُوا	اللَّهُ			
He brings them out	(is the) Guardian (of) those who believed	Allah			
أَوْلِيَآؤُهُمْ	وَالَّذِينَ كَفَرُوا	إِلَى النُّورِ	مِنَ الظُّلُمَاتِ		
their guardians	and those who disbelieved	to [the] light	from [the] darkness		
إِلَى الظُّلُمَاتِ	مِنَ النُّورِ	يُخْرِجُونَهُمْ	الطَّاغُوتُ		
to [the] darkness	from [the] light	they bring them out	(are) false deities (evil ones)		
خَالِدُونَ ﴿٢٥٧﴾	فِيهَا	هُمْ	النَّارِ	أَصْحَابُ	أُولَئِكَ
(will) abide forever	in it	they	(of) the Fire	(are the) dwellers	those

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ
رَبِّىَ الَّذِى يُحِىُّ وَيُمِيتُ قَالَ أَنَا أُحِىُّ وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِى
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ وَاللَّهُ لَا يَهْدِى
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	إِلَى الَّذِي	حَاجَّ إِبْرَاهِيمَ	فِي رَبِّهِ
(have) you not looked?	at him who	disputed with Abraham	about his Lord
أَنْ آتَاهُ اللَّهُ	الْمَلِكُ	إِذْ	قَالَ إِبْرَاهِيمُ
because Allah had given (granted) him	the kingdom	when	Abraham said
الَّذِي يُحْيِي	وَيُمِيتُ	قَالَ	أَنَا أُحْيِي
(is) He Who gives life	and causes death	he said	I give life
وَأُمِيتُ	وَأُمِيتُ	وَأُمِيتُ	وَأُمِيتُ
and cause death	and cause death	and cause death	and cause death
قَالَ إِبْرَاهِيمُ	فَإِنَّ اللَّهَ	يَأْتِي بِالشَّمْسِ	مِنَ الْمَشْرِقِ
Abraham said	[then] verily Allah	brings the sun	from the east
فَأْتِ	فَأْتِ	فَأْتِ	فَأْتِ
so you bring	so you bring	so you bring	so you bring
بِهَا	مِنَ الْمَغْرِبِ	فَبُهِتَ	الَّذِي كَفَرَ
it	from the west	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 لَبِثْتُ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَانظُرْ 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	مِائَةَ	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	بَلْ لَبِثْتُ	مِائَةَ	عَامٍ
or part	(of) a day	He said	nay you have remained (dead)	(for) a hundred	years
فَانظُرْ	إِلَى طَعَامِكَ	وَشْرَابِكَ	لَمْ يَتَسَنَّهْ		
then look	at your food	and your drink	they (did) not show change (get musty)		
وَانظُرْ	إِلَى حِمَارِكَ	وَلِنَجْعَلِكَ	ءَايَةً	لِلنَّاسِ	
and look	at your donkey	and that We have made you	a sign	for the people	
وَانظُرْ	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 أُولَمْ تُؤْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمِئِنَّ قَلْبِي 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	أُولَمْ تُؤْمِنُ	قَالَ بَلَىٰ	وَلَٰكِن
You give life to the dead	He said	[and] (do) you not believe?	he said yes	[and] but
لِّيَطْمِئِنَّ قَلْبِي	قَالَ	فَخُذْ	أَرْبَعَةً	مِّنَ الطَّيْرِ
to satisfy my heart	He said	then take	four	of the birds
فَصُرْهُنَّ	ثُمَّ أَجْعَلْ	إِلَيْكَ	عَلَىٰ كُلِّ	جَبَلٍ
and cause them to incline	then put	to yourself	on every	hill
ثُمَّ ادْعُهُنَّ	جُزْءًا	مِّنْهُنَّ	عَلَىٰ كُلِّ	جَبَلٍ
then call them	a (part) portion	of them	on every	hill
يَأْتِينَكَ	سَعِيًّا	وَاعْلَمْ	أَنَّ اللَّهَ	عَزِيزٌ
they will come to you	(in) haste (flying)	and know	that Allah	(is) All-Mighty
				حَكِيمٌ
				All-Wise

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَتًّا وَلَا أَدَىٰ 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	حَبَّةِ	أَنْبَتَتْ	سَبْعَ	سُنَابِلٍ
(is the) example	(of) a grain	it grows	seven	ears
سُنْبُلَةٍ	مِائَةٍ	حَبَّةٍ	وَاللَّهُ يُضْعِفُ	
ear	(is) a hundred	grains	and Allah multiples (gives manifold increase)	
لِمَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ	الَّذِينَ يُنْفِقُونَ
to whom He wills (pleases)	and Allah	(is) Munificent	All-Knower	those who spend
أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ	ثُمَّ	لَا يُتَّبِعُونَ	مَا أَنْفَقُوا
their wealth	in (the) Way (of) Allah	then	they (do) not follow up	what they spent
مِنَّا	وَلَا آذَى		لَهُمْ	
(with) reminder of generosity	and neither (by) hurting (them) injury		for them	
أَجْرَهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ
(is) their reward	with their Lord	and (shall be) no fear	on them	nor shall they grieve

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَتَأْتِيهَا
الَّذِينَ ءَامَنُوا لَابْتِطُلُوا 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	أَذَىٰ	وَاللَّهُ	عَنِّي	حَلِيمٌ
which is followed	(by) hurt (injury)	and Allah	(is) All-Sufficient (Rich)	All-Forbearing
يَتَّيُّهَا	الَّذِينَ آمَنُوا	لَا تُبْطَلُوا	صَدَقَاتِكُمْ	بِالْمَنِّ
0 (you)	who believe	(do) not render in vain	your charities	with reminders (of it)
وَالْأَذَىٰ	كَالَّذِي	يُنْفِقُ	مَالَهُ	رِثَاءَ
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	تُرَابٌ	فَأَصَابَهُ
(is the) likeness	(of) a smooth rock	over it	(is) dust	heavy rain
صَلْدًا	لَّا يَقْدِرُونَ	عَلَىٰ 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 وَتَّبِيتًا مِّنْ أَنْفُسِهِمْ
 كَمَثَلِ جَتَمٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَكَانَتْ أَكْطَلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا
 وَابِلٌ فَطَلَّ 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) Allāh	and (for) strengthening	of	their souls	(is) like (the) example
جَنَّتُمْ	بِرَبْوَةٍ	أَصَابَهَا	وَأَيْلٌ	فَأَنْتَ أَكْلَهَا
(of) a garden	on a hill	fell on it	heavy rain	so it yielded its harvest
لَمْ يَصِبْهَا	وَأَيْلٌ	فَطَلٌّ	وَاللَّهُ	بِمَا تَعْمَلُونَ
(did) not fall on it	heavy rain	then light rain	and Allāh	(is) All-Seer of what you do

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

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.

أَيُّودٌ 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	ضُعْفَاءٌ
and has stricken (over taken) him	old age	and he has	children	weak
فَأَصَابَهَا	إِعْصَارٌ	فِيهِ	نَارٌ	فَأَحْرَقَتْ
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)	

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِتَّائِبِينَ إِلَّا أَنْ تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

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 Allah is Rich (Free of all needs), and Worthy of all praise.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	أَنفَقُوا مِنْ طَيِّبَاتِ	مَا كَسَبْتُمْ
0 (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	بِتَّائِبِينَ	إِلَّا أَنْ تُعْمِضُوا فِيهِ
you spend of it	and you would not	take it	except
وَاعْلَمُوا	أَنَّ اللَّهَ	غَنِيٌّ	حَمِيدٌ
and know	that Allah	(is) Most Sufficient	Most Praise-Worthy

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضلاً وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾ وَمَا أَنْفَقْتُمْ مِنْ

نَفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٧﴾

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	مِّنْهُ	وَفَضْلًا	وَاللَّهُ
whereas Allah promises you	forgiveness	from Him	and bounty	and Allah
وَاسِعٌ	عَلِيمٌ ﴿٧٨﴾	يُؤْتِي الْحِكْمَةَ	مَنْ يَشَاءُ	وَمَنْ
(is) All-Generous	All-Knowing	He grants the Wisdom	(to) whom He wills	and who
يُؤْتِ الْحِكْمَةَ	فَقَدْ أُوتِيَ خَيْرًا	كَثِيرًا	وَمَا يَذْكُرُ	
is granted the Wisdom	then indeed he is granted good	abundantly	but none remember	
إِلَّا الْأَوْلَىٰ	الْأَلْبَابِ ﴿٧٩﴾	وَمَا أَنْفَقْتُمْ	مِنْ نَّفَقَةٍ	
except (the) people	(of) understanding	and whatever you spend	of (your) spendings	
أَوْ نَذَرْتُمْ	مِنْ نَّذْرٍ	فَإِنَّ اللَّهَ يَعْلَمُهُ		
or you vow (to spend)	of (your) vows (to spend)	then indeed Allah knows that		
وَمَا	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ ﴿٨٠﴾		
and (there are) not	for the wrongdoers	any helpers		

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعْمَاهِٗٓ وَإِنْ تَخْفَوْهَا وَتُوْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧٩﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ

فَلَا نَفْسِكُمْ وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْفَ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٧٧﴾

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.

وَتُؤْتُوهَا	وَأِنْ تَخْفُوهَا	هِيَ	فَنِعْمًا	إِنْ تَبْدُوا الصَّدَقَاتِ
and give it	but if you conceal it	it (is)	then well	if you declare (your) charity
عَنْكُمْ	وَيُكَفِّرُ	لَكُمْ	خَيْرٌ	فَهُوَ
of you	and He would atone	for you	(is) better	then that
لَيْسَ عَلَيْكَ	بِمَا تَعْمَلُونَ خَيْرٌ ﴿٧٧﴾	وَاللَّهُ	مِنْ سَيِّئَاتِكُمْ	الْفُقَرَاءَ
not upon you is	(is) Well-Aware of what you do	and Allah	(some) of your bad deeds	(to) the poor
وَمَا تُنْفِقُوا	مَنْ يَشَاءُ	وَلَكِنَّ اللَّهَ يَهْدِي	هُدَاهُمْ	
and whatever you spend	whom He wills	[and] but Allah guides	their guidance	
إِلَّا ابْتِغَاءَ	وَمَا تَنْفِقُونَ	فَلَا نَفْسِكُمْ	مِنْ خَيْرٍ	
but seeking	and you spend not	(it is) for yourselves	of wealth	
يُؤْفَ إِلَيْكُمْ	مِنْ خَيْرٍ	وَمَا تُنْفِقُوا	وَجْهِ اللَّهِ	
it will be repaid in full to you	of wealth	and whatever you spend	(the) Face (of) Allah	
	لَا تُظْلَمُونَ ﴿٧٧﴾	وَأَنْتُمْ		
	will not be wronged	and you		

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

عَلِيمٌ ﴿٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٤﴾

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	لَا يَسْتَلُونَ
wealthy	because of modesty	you know them	they (do) not beg
النَّاسِ	إِلْحَاقًا	وَمَا تُنْفِقُوا	مِنْ خَيْرٍ
(the) people	with impotunity	and whatever you spend	of wealth
فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ ﴿٧٣﴾	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 ﴿٧٤﴾
with	and (shall be) no fear	on them	nor shall they grieve

الَّذِينَ يَأْكُلُونَ الرِّبْوَا لَا يَفْقَهُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبْوَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبْوَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ 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.

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

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي 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	وَيُرِي الصَّدَقَاتِ	يَمْحَقُ اللَّهُ الرِّبَا		
and Allah	and gives increase to (deeds of) charity	Allah destroys the interest		
إِنَّ الَّذِينَ ءَامَنُوا	أَتِيهِمْ	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	أَجْرَهُمْ	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 ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانِ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ۗ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

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	وَدَرُّوْا	مَا بَقِيَ	مِنَ الرِّبَا
O (you)	who believe	fear Allah	and give up	what remained	of interest
إِنْ كُنْتُمْ مُؤْمِنِينَ	فَإِنْ	لَمْ تَفْعَلُوا	فَأَذِنُوا	بِحَرْبٍ	
if you are believers	but if	you (do) not do (it)	then be warned (permitted)	of war	
مِّنَ اللَّهِ	وَرَسُولِهِ	وَإِنْ تُبْتَئِمُّ	فَلََكُمْ		
from Allah	and His Messenger	and if you repent	then for you (you shall have)		
رُءُوسِ أَمْوَالِكُمْ	لَا تَظْلِمُونَ	وَلَا تُظْلَمُونَ			
(are) your capital sums	you do not wrong	and you will not be wronged			
وَإِنْ كَانَتْ ذُو عُسْرَةٍ	فَظَنِّرْهُ	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	إِلَىٰ اللَّهِ	ثُمَّ تُؤْفَىٰ	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 بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب 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 وَلِيَّهُ، بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِّجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا

يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۗ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ 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	إِلَىٰ أَجَلٍ
O (you)	who believe	when you contract from one another	a debt	for a period
مُسَمًّى	فَاكْتُبُوهُ	وَلْيَكْتُبْ بَيْنَكُمْ	كَاتِبٌ	بِالْعَدْلِ
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	and let him fear Allah
رَبَّهُ،	وَلَا يَبْخَسْ	مِنْهُ	شَيْئًا	فَإِنْ كَانَ الَّذِي
his Lord	and diminish not	of it	anything	but if is the one
الْحَقُّ	سَفِيهًا	أَوْ ضَعِيفًا	أَوْ لَا يَسْتَطِيعُ	أَنْ يُمْلِلَ هُوَ
(is) the liability	(of) low understanding	or or weak	not capable	that he dictates
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	وَأَمْرَاتَانِ
of your men	and if	two men not be available	then a man	and two women
مِمَّنْ تَرْضَوْنَ	مِنَ الشُّهَدَاءِ	أَنْ تَضِلَّ إِحْدَهُمَا		
of those you agree	of witnesses	(so) that (if) one of the two (women) errs		
فَتَذَكَّرْ إِحْدَهُمَا	الْأُخْرَى	وَلَا يَأْبَ الشُّهَدَاءُ	أَنْ تَضِلَّ إِحْدَهُمَا	
then reminds one of them (two women)	other	and the witnesses should not refuse		
إِذَا مَا دُعُوا	وَلَا تَسْمُؤُوا	أَنْ تَكْتُوبُوهُ	صَغِيرًا	
when they are called	and (do) not become weary	that you write it down	small	
أَوْ كَبِيرًا	إِلَىٰ أَجَلِهِ	ذَلِكَمُ	أَقْسَطُ	عِنْدَ اللَّهِ
or large	for its period	that	(is) more just (fairest)	with Allah
وَأَقْوَمُ	لِلشَّهَادَةِ	وَأَدْنَىٰ	أَلَّا تَرْتَابُوا	إِلَّا
and more reliable	for evidence	and nearer (to)	that you (do) not have doubts	except
أَنْ تَكُونَ تِجَارَةً حَاضِرَةً	تُدِيرُونَهَا	بَيْنَكُمْ	فَلَيْسَ	
that it be a trade	present	among yourselves	then (there) is not	
عَلَيْكُمْ	جُنَاحٌ	أَلَّا تَكْتُوبُوهَا	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	فُسُوقًا	فَإِنَّهُ	وَإِنْ تَفْعَلُوا
and fear Allah	on your part	(is) wickedness	then indeed it	and if you do (it)
عَلِيمٌ	شَيْءٍ	بِكُلِّ	وَاللَّهُ	وَيُعَلِّمُكُمُ اللَّهَ
(is) All-Knower	thing	of every	and Allah	and Allah teaches you

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُوتِيَ مِنْ أَمْنَتِهِ، 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 تُخْفَوْهُ 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 أَمِنَ بَعْضُكُمْ	بَعْضًا	فَلْيُؤَدِّ	الَّذِي أُوتِيَ	أَمْنَتَهُ،
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
conceals it	then surely [he]	and Allah	of what you do	(is) All-knower
	(is) sinful	his heart		

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
بِهِ	يُحَاسِبِكُمْ	أَوْ تَخْفُوهُ	فِي أَنْفُسِكُمْ	مَا
Allah	for it	will call you to account	or you conceal it	(is) in your ownselves
وَاللَّهُ	مَنْ يَشَاءُ	وَيُعَذِّبُ	لِمَنْ يَشَاءُ	فَيَغْفِرُ
and Allah	whom He wills	and will punish	[to] whom He wills	then He will forgive
	قَدِيرٌ	شَيْءٍ	عَلَى كُلِّ	
	(is) All-Powerful	thing	over every	

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَنْفَرِقَ 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
كُلٌّ ءَامَنَ بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ	وَرُسُلِهِ	
all believed in Allah	and His Angels	and His Books	and His Messengers	
لَنْفَرِقَ 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	Your forgiveness	our Lord	(we seek)	(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 تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا 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.

مَا كَسَبَتْ		لَهَا	إِلَّا وُسْعَهَا	لَا يَكْلِفُ اللَّهُ نَفْسًا	
(is) what it earned (good)		for it	but (to) its capacity	Allah (does) not burden any soul	
لَا تُؤَاخِذْنَا		رَبَّنَا	مَا أَكْتَسَبْتَ	وَعَلَيْهَا	
punish us not		our Lord	(is) what it earned (evil)	and against it	
إِيصْرًا	عَلَيْنَا	وَلَا تَحْمِلْ	رَبَّنَا	أَوْ أَخْطَأْنَا	إِنْ نَسِينَا
a burden	on us	and (do) not lay	our Lord	or we committed mistakes	if we forgot
رَبَّنَا		مِنْ قَبْلِنَا	عَلَى الَّذِينَ	كَمَا حَمَلْتَهُ	
our Lord		(were) before us	on those who	as which You laid	
بِهِ	لَنَا	لَا طَاقَةَ	مَا	وَلَا تُحْمِلْنَا	
for that	we have	no power	(of) which	and (do) not lay on us (burdens)	
أَنْتَ	وَارْحَمْنَا	لَنَا	وَاعْفِرْ	عَنَّا	وَاعْفُ
You (are)	and have mercy on us	[for] us	and forgive	[from] us	and pardon
مَوْلَانَا		عَلَى الْقَوْمِ	فَانصُرْنَا	الْكَافِرِينَ ﴿٢٨٦﴾	
our Protector		over the people	so grant us victory	disbelieving	

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَر ۝۱ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝۲ نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝۳ مِنْ قَبْلِ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۝۴ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۝۵ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۝۶ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝۷

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 Huwa* (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.

Part - 3

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

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

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَّا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّا بِهِ ءَكُلُّ مِمَّنْ عِنْدَ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

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	أُمٌّ
the Book	of it	(are) Verses	absolutely clear	which (are)	(the) basis
وَأُخْرٍ	مُتَشَبِهَاتٍ	فَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	زَيْغٌ	
and others	(are) not clear	so as for those	in whose hearts	(is) perversity	
فَيَتَّبِعُونَ	مَا تَشَبَهَ	مِنْهُ	ابْتِغَاءَ	الْفِتْنَةَ	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 بِيَدِهِ	كُلُّ	
and those who are firmly rooted	in knowledge	they say	we believe in it	all	
مِنْ عِنْدِ	رَبِّنَا	وَمَا يَذَّكَّرُ	إِلَّا	أُولَئِكَ	الَّذِينَ
(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 لَآ رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِعَادَ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي 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 تُزِغْ قُلُوبَنَا	بَعْدَ	إِذْ	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 الْمِعَادَ		إِنَّ الَّذِينَ كَفَرُوا		لَنْ تُغْنِيَ	
(does) not break (His) Promise		indeed those who disbelieved		will never avail	
عَنْهُمْ	أَمْوَالُهُمْ	وَلَا أَوْلَادَهُمْ	مِنْ اللَّهِ شَيْئًا	وَأَوْلِيَّكَ	
[for] them	their wealth	and not their offspring	anything from Allah	and those	
	هُمْ	وَقُودُ	النَّارِ		
	[they]	(are) fuel	(of) the Fire		

كَدَابِ عَالِ 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 فِتْنِ اللَّتَقَاتِ فَمَثَلًا فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ 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	ءَالِ	فِرْعَوْنَ	وَالَّذِينَ	مِنْ قَبْلِهِمْ
like (the) behaviour	(of the) people	(of) Pharaoh	and those	before them
كَذَّبُوا بِآيَاتِنَا		فَأَخَذَهُمُ اللَّهُ	بِذُنُوبِهِمْ	وَاللَّهُ
they belied Our Verses (revelation)		so Allah seized them	for their sins	and Allah
شَدِيدٌ	الْعِقَابِ	قُلْ	لِلَّذِينَ كَفَرُوا	سَتُغْلَبُونَ
(is) Severe	(in) punishment	say	to those who disbelieved	you shall be over powered
وَتُحْشَرُونَ	إِلَىٰ جَهَنَّمَ	وَيَسَّ السَّمَاءُ	قَدْ كَانَ	لَكُمْ
and gathered	to Hell	and (that) is an evil resting place	indeed was	for you
ءَايَةٌ	فِي فِتْنَتَيْنِ	الَّتِي لَقِيتَا	فِي فِتْنَةٍ	تَقَاتِلُ
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	
مِثْلِهِمْ	رَأَىٰ الْعَيْنُ	وَاللَّهُ يُؤَيِّدُ	بِنَصْرِهِ	مَنْ يَشَاءُ
twice of them	(with) their own eyes	and Allah supports	with His Victory	whom He wills
إِنَّكَ	فِي ذَلِكَ	لَعِبْرَةٌ	لِلْأُولَىٰ	الْأَبْصَارِ
indeed	in that	surely (is) a lesson	for those who have	(understanding) eyes (to see)

زَيْنَ النَّاسِ حُبِّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١٤﴾ قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَالِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

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	إِنَّمَا آمَنَّا	فَاعْفِرْ	لَنَا	ذُنُوبَنَا
those who say	indeed we have believed	so forgive	[for] us	our sins
وَقِنَا	عَذَابَ	النَّارِ	الضَّالِّينَ	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		
يَاسْحَارِ	شَهِدَ اللَّهُ أَنَّهُ	لَا إِلَهَ	إِلَّا هُوَ	
in the early morning	Allah bears witness that	(there is) no god	but He	
وَالْمَلَائِكَةَ	وَأُولُو	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	

Part - 3

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٦﴾
 فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِي وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
 ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ
 بِالْعِبَادِ ﴿٢٠﴾

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	الْإِسْلَامُ	وَمَا اٰخْتَلَفَ	الَّذِينَ أُوتُوا
truly the religion	with Allah	(is) Islam	and (did) not differ	those who were given
الْكِتَابَ	إِلَّا	مِنْ بَعْدِ مَا	جَاءَهُمْ	الْعِلْمُ
the Scripture	except	after	had come to them	[the] knowledge
بَغْيًا	بَيْنَهُمْ	وَمَنْ يَكْفُرُ	بِآيَاتِ 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	ءَأَسَلَّمْتُمْ	
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 النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ

الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشَّرَهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُولَئِكَ
 الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾
 أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ
 يَتَوَلَّىٰ 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.

بِعَايَاتِ اللَّهِ		وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ	
in (the) Verses (of) Allah		without and slay the Prophets	
حَقِّ	وَيَقْتُلُونَ الَّذِينَ	يَأْمُرُونَ بِالْقِسْطِ	مِنَ النَّاسِ
right	and slay those who	command [with] justice	of the people
فَبَشَّرَهُمْ	بِعَذَابٍ	أَلِيمٍ ﴿٢١﴾	أُولَئِكَ
then give them tidings	of a torment	painful	they (are) those
حَبِطَتْ أَعْمَالُهُمْ	فِي الدُّنْيَا	وَالْآخِرَةِ	وَمَا
whose works went to waste	in this world	and (in) the Hereafter	and not
لَهُمْ	مِّن نَّاصِرِينَ ﴿٢٢﴾	أَلَمْ تَرَ	إِلَى الَّذِينَ
they (will) have	any helpers	(have) you not seen?	[to] those who
أُوتُوا نَصِيبًا	مِّنَ الْكِتَابِ	يُدْعَوْنَ	إِلَىٰ كِتَابِ اللَّهِ
have been given a portion	of the Scripture	they are invited	to (the) Book (of) Allah
لِيَحْكُمَ بَيْنَهُمْ	ثُمَّ يَتَوَلَّىٰ فَرِيقٌ	مِّنْهُمْ	وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾
to judge between them	then turns away a party	of them	(are) averse and they

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا

يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِإِذْنِكَ 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.

ذَلِكَ	بِأَنَّهُمْ قَالُوا	لَنْ تَمَسَّنَا	النَّارُ	إِلَّا أَيَّامًا	مَّعْدُودَاتٍ
this	(is) because they say	will never touch us	the Fire	but (for) days	numbered
وَعَرَّهْمُ	فِي دِينِهِمْ	مَا كَانُوا	يَفْتَرُونَ ﴿٢٤﴾	فَكَيْفَ	
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	
وَوُفِّيَتْ	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	الْمَلِكِ	تُؤْتِي الْمَلِكَ	
would not be wronged	say O Allah	Lord	(of) the dominion	You give the dominion	
مَنْ تَشَاءُ	وَتَنْزِعُ الْمَلِكَ	مِمَّن تَشَاءُ	وَتُعِزُّ		
(to) whom You will	and take away the dominion	from whom You will	and You exalt		
مَنْ تَشَاءُ	وَتُذِلُّ	مَنْ تَشَاءُ	بِإِذْنِكَ	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	(are) All-Powerful

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

وَالِىَ اللّٰهِ الْمَصِيْرُ ﴿٣٠﴾

and to Allah (is) the final return

قُلْ إِنْ تَخْفَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللّٰهُ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٠﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا وَمَا عَمِلَتْ مِنْ سُوْءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيْدًا وَيَحْذَرُكُمْ اللّٰهُ نَفْسَهُ وَاللّٰهُ رءُوفٌ 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.

Part - 3

قُلْ	إِنْ تَخْفَوْنَ	مَا	فِي صُدُورِكُمْ	أَوْ تُبْدُوهُ	يَعْلَمُهُ اللّٰهُ
say	whether you conceal	what	(is) in your breasts	or you reveal it	Allah knows it
وَيَعْلَمُ مَا	فِي السَّمٰوٰتِ	وَمَا	فِي الْاَرْضِ	وَاللّٰهُ	
and He knows what	(is) in the heavens	and what	(is) in the earth	and Allah	
عَلَىٰ كُلِّ شَيْءٍ	قَدِيْرٌ ﴿٣٠﴾	يَوْمَ	تَجِدُ كُلُّ	نَفْسٍ	
thing	(is) All-Powerful	(on the) Day (when)	shall find every	soul	
مَّا عَمِلَتْ	مِنْ خَيْرٍ	مُحَضَّرًا	وَمَا عَمِلَتْ	مِنْ سُوْءٍ	
what it has done	of good	confronted	and what it has done	of evil	
تَوَدُّ لَوْ	أَنَّ بَيْنَهَا	وَبَيْنَهُ	أَمَدًا	بَعِيْدًا	
it will wish [if]	that (there were) between it	and between that	a distance	great	
وَيَحْذَرُكُمْ اللّٰهُ	نَفْسَهُ	وَاللّٰهُ	رءُوفٌ بِالْعِبَادِ ﴿٣١﴾		
and Allah warns you	(of) Himself	and Allah	(is) Very Kind to (His) slaves		

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۗ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣١﴾ إِنَّ اللَّهَ أَصْطَفَىٰ
 ءَادَمَ وَنُوحًا وَآلَ إِبْرٰهِيْمَ وَآلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٢﴾ ذُرِّيَّةً بَعْضَهَا مِنْ بَعْضٍ
 وَاللَّهُ سَمِيْعٌ عَلِيْمٌ ﴿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 `Imrān above the `Ālamīn (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
[for] you	and	love Allah	then follow me	Allah would love you	and forgive	[for] you
ذُنُوبِكُمْ	وَاللَّهُ	عَفُوْرٌ	رَّحِيْمٌ ﴿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 الْكٰفِرِينَ ﴿٣٢﴾				
and if they turn away	then indeed Allah	(does) not like the disbelievers				
إِنَّ اللَّهَ أَصْطَفَىٰ ءَادَمَ	وَنُوحًا	وَآلَ إِبْرٰهِيْمَ	وَآلَ عِمْرٰنَ	عَلَى الْعٰلَمِيْنَ ﴿٣٣﴾	ذُرِّيَّةً	بَعْضَهَا مِنْ بَعْضٍ
truly Allah chose Adam	and Noah	and (the) family	and (the) family	above the mankind	offspring	some of them
				وَاللَّهُ	سَمِيْعٌ	عَلِيْمٌ ﴿٣٤﴾
				and Allah	(is) All-Hearing	All-Knowing

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

الَّذَكَرُوا كَالْأُنثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

35. (Remember) when the wife of ‘Imrān 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	مِنِّي	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 ﴿٣٦﴾	
seek refuge for her	with You	and her offspring	from Satan	the rejected	

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُومُ أَنَّىٰ لَكَ هَذَا 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		
أَنَّى	لَكَ هَذَا	قَالَتْ هُوَ	مِنْ عِنْدِ اللَّهِ	إِنَّ اللَّهَ يَرْزُقُ	
from where	you get	this	(is) from Allah	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	ذُرِّيَّةً	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 بِيحْيَى 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	الْمَلَائِكَةُ	وَهُوَ	قَائِمٌ	يُصَلِّي فِي الْمِحْرَابِ
then called him	the angels	while he	(was) standing	praying in the prayer place
أَنَّ اللَّهَ يَبْشُرُكَ	بِخَيْرٍ	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	عَلْمٌ	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 لِي آيَةً ۗ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَاذْكُرَ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَا مَرْيَمُ 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 ءَايَتُكَ	ءَايَةً	أَجْعَلْ لِي	قَالَ رَبِّ
He said your sign	a sign	make for me	he said my Lord
إِلَّا رَمَزًا	أَيَّامٍ	ثَلَاثَةَ	أَلَّا تُكَلِّمَ النَّاسَ
except (by) gesture	days	(for) three	(is) that you shall not speak to the people
وَالْإِبْكَرِ	بِالْعَشِيِّ	وَسَبِّحْ	كَثِيرًا
and (in) the morning	in the evening	and glorify (Him)	much
وَأَذْكُرْ رَبَّكَ	وَأَذْكُرْ رَبَّكَ	وَأَذْكُرْ رَبَّكَ	وَأَذْكُرْ رَبَّكَ
and remember your Lord	and remember your Lord	and remember your Lord	and remember your Lord
وَإِذْ	قَالَتِ الْمَلَائِكَةُ	يَمْرِي	وَإِذْ
and when	the angels said	O Mary	and when
وَأَصْطَفَاكَ	عَلَى نِسَاءِ	الْعَالَمِينَ	وَأَصْطَفَاكَ
and chosen you	above (the) women	(of) the world	and chosen you
لِرَبِّكَ	وَأَسْجُدِي	وَأَزْكَعِي مَعَ	لِرَبِّكَ
to your Lord	and prostrate (yourself)	and bow down with	to your Lord

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِي إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ 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."

ذَلِكَ	مِنْ أَنْبَاءَ	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	مَرْيَمَ	وَمَا كُنْتَ لَدَيْهِمْ		
(as to) which of them takes care of	Mary	and you were not with them		
إِذْ يَخْتَصِمُونَ	إِذْ	قَالَتِ الْمَلَائِكَةُ	يَمْرِي	إِنَّ اللَّهَ يُبَشِّرُكَ
when they disputed	when	the angels said	O Mary	verily Allah gives you glad tidings
بِكَلِمَةٍ	مِنْهُ	أَسْمَهُ	الْمَسِيحُ	عِيسَى
of a Word	from Him	his name	(is) Messiah	Jesus
	وَمِنْ الْمُقْرَبِينَ	وَالْآخِرَةِ	وَمِنْ الْمُقْرَبِينَ	وَجِيهَا
	and of those who are near (to Allah)	and (in) the Hereafter	and of those who are near (to Allah)	honoured (of) Mary

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن 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 الصَّالِحِينَ	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	بَشَرًا	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	and it is be to it
وَيُعَلِّمُهُ	الْكِتَابَ	وَالْحِكْمَةَ	وَالْتَّوْرَةَ
and He will teach him	the Book	and the Wisdom	and the Torah
			وَالْإِنْجِيلَ
			and the Gospel

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ 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 وَمِمَّا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ 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 إِسْرَائِيلَ	أَنِّي	قَدْ جِئْتُكُمْ
and a Messenger	to (the) Children	that I	surely have come to you
بِآيَةٍ	مِّن رَّبِّكُمْ	أَنِّي أَخْلُقُ	لَكُمْ
with a sign	from your Lord	that I will make	for you
الطَّيْرِ	فَأَنْفُخُ فِيهِ	فَيَكُونُ طَيْرًا	بِإِذْنِ اللَّهِ
(of) a bird	then I will breathe	and it would become a bird	into it 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	بِمِمَّا تَأْكُلُونَ	وَمِمَّا تَدْخِرُونَ
by (the) Leave (of) Allah	and I will inform you	of what you eat	and what you store

فِي بُيُوتِكُمْ ^{٤٩}	إِنَّ	فِي ذَلِكَ	لَايَةً	لَكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ^{٥٠}
in your houses	surely	in this	(is) indeed a sign	for you	if you are believers

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ^{٥١} وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا^{٥٢} إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ^{٥٣} هَذَا صِرَاطٌ مُسْتَقِيمٌ^{٥٤} فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ^{٥٥}

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	لِمَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ	وَلَا حِلَّ
and confirming	that which	(was) before me	of the Torah	and to make lawful
لَكُمْ	بَعْضَ	الَّذِي	حُرِّمَ عَلَيْكُمْ ^{٥١}	وَجِئْتُكُمْ
to you	part	(of) what	was forbidden to you	and I have come to you
مِن رَّبِّكُمْ	فَاتَّقُوا اللَّهَ	وَأَطِيعُوا ^{٥٢}	إِنَّ اللَّهَ	رَبِّي
from your Lord	so fear Allah	and obey me	verily Allah	(is) my Lord
فَاعْبُدُوهُ ^{٥٣}	هَذَا	صِرَاطٌ	مُسْتَقِيمٌ ^{٥٤}	فَلَمَّا أَحَسَّ
so worship Him	this	(is) a Path	Straight	but when became conscious
عِيسَى	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 أَيُّهَا	مُسْلِمُونَ ﴿٥٣﴾
and bear witness	that we	(are) Muslims

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾
 وَمَكْرُؤًا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ
 وَرَافِعَكَ إِلَىٰ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا
 إِلَىٰ 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 [‘Īsā (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 ‘Īsā (Jesus ﷺ)], and Allāh planned too. And Allāh is the Best of those who plan. 55. And (remember) when Allāh said: "O ‘Īsā (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that ‘Īsā (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, ‘Īsā (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."

وَأَتَّبَعْنَا الرَّسُولَ		بِمَا أَنزَلْتَ		رَبَّنَا ءَامَنَّا	
and we follow		in what You have sent down		our Lord we believe	
مَعَ الشَّاهِدِينَ ﴿٥٣﴾		وَمَكْرُؤًا		وَمَكَرَ اللَّهُ	
with		and they planned		and Allah planned	
فَاكْتُبْنَا		إِذْ قَالَ اللَّهُ		وَاللَّهُ خَيْرُ	
so write us		when Allah said		and Allah (is the) Best	
مَتَوَقِّفِكَ		وَمُطَهِّرُكَ		وَرَافِعَكَ	
(will) take you		and (will) purify you		and raise you	
مِنَ الَّذِينَ كَفَرُوا		إِلَىٰ		إِلَىٰ	
of those who disbelieve		to Myself		and raise you	

وَجَاعِلٌ	الَّذِينَ	اتَّبِعُوكَ	فَوْقَ	الَّذِينَ كَفَرُوا
and I (will) make	those who	follow you	superior (to)	those who disbelieve
إِلَى يَوْمٍ	الْقِيَامَةِ	ثُمَّ	إِلَى	مَرَجِعِكُمْ
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 فَعَذَّبْنَا لَهُمْ فِي الدُّنْيَا وَالأٰخِرَةِ وَمَالَهُمْ مَنْ نَصِرِينَ ﴿٥٦﴾
 وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يَجِبُ
 الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالدُّرِّ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى
 عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ 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	فَأَعَذَّبْنَا لَهُمْ	عَذَابًا	شَدِيدًا
then as to those who disbelieve	[then] I shall punish them	(with) a torment	severe
فِي الدُّنْيَا	وَمَا	لَهُمْ	مَنْ نَصِرِينَ ﴿٥٦﴾
in this world	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 يَجِبُ 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
إِنَّ مِثْلَ	عِيسَى	عِنْدَ اللَّهِ	كَمِثْلِ	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	مِنْ تُرَابٍ	ثُمَّ	قَالَ لَهُ	كُنْ
and he was	from dust	then	He said to him	be

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 الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ 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	مِنَ رَبِّكَ	فَلَا تَكُنْ	مِنَ الْمُمْتَرِينَ	فَمَنْ
(this is) the truth	from your Lord	so be not	of the doubters	and whoever
فَقُلْ	تَعَالَوْا	نَدْعُ	أَبْنَاءَنَا	وَأَبْنَاءَكُمْ
come	let us call	our sons	and our women	and your women
فَقُلْ	تَعَالَوْا	نَدْعُ	أَبْنَاءَنَا	وَأَبْنَاءَكُمْ
then say	let us call	our sons	and our women	and your women
فَقُلْ	تَعَالَوْا	نَدْعُ	أَبْنَاءَنَا	وَأَبْنَاءَكُمْ
then say	let us call	our sons	and our women	and your women

وَأَنْفُسَنَا		وَأَنْفُسَكُمْ		ثُمَّ نَبْتَهِلُ		فَنَجْعَلُ لَعْنَتَ اللَّهِ	
and ourselves		and yourselves		then we pray humbly		and we invoke (the) Curse (of) Allah	
عَلَى الْكٰذِبِيْنَ ﴿٦٣﴾		إِنَّ هٰذَا	لَهُوَ	الْقَصْصُ	الْحَقُّ	وَمَا مِنْ إِلٰهٍ	
on the liars		verily this	[surely it]	(is) the story	true	and (there is) no god	
إِلَّا اللَّهُ		وَإِنَّ اللَّهَ	لَهُوَ الْعَزِيزُ		الْحَكِيمُ ﴿٦٤﴾		
but Allah		and indeed Allah	surely He (is) the All-Mighty		the All-Wise		

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾ قُلْ يٰٓأَهْلَ الْكِتٰبِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍ 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 يٰٓأَهْلَ	
and if they turn away		then surely Allah		(is) All-Aware of mischief-makers		say O people	
الْكِتٰبِ		تَعَالَوْا إِلَىٰ كَلِمَةٍ		سَوَآءٍ	بَيْنَنَا	وَبَيْنَكُمْ	
(of) the Scripture		come to a word		common	between us	and between you	
أَلَّا نَعْبُدَ		إِلَّا اللَّهَ	وَلَا نُشْرِكَ		بِهِ	شَيْئًا	
that we worship not		but Allah	and we associate not		with Him	anything	
وَلَا يَتَّخِذَ		بَعْضُنَا	بَعْضًا	أَرْبَابًا	مِّن دُونِ اللَّهِ	فَإِنْ تَوَلَّوْا	
and shall not take		some of us	others	(as) lords	besides Allah	then if they turn away	
فَقُولُوا		اشْهَدُوا بِأَنَّا		مُسْلِمُونَ ﴿٦٤﴾			
then tell (them)		bear witness that we		(are) Muslims			

يٰٓأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآأَنْتُمْ هَؤُلَاءِ حُجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمَ 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*.

يٰٓأَهْلَ	الْكِتَابِ	لِمَ تُحَاجُّونَ	فِي إِبْرَاهِيمَ	وَمَا أُنزِلَتِ
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?
هَؤُلَاءِ	حُجَجْتُمْ فِيمَا	لَكُمْ	بِهِ	عِلْمٌ
those who	have disputed about that	you have	of which	knowledge
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 كَانَتْ حَنِيفًا	مُّسْلِمًا	وَمَا كَانَ	مِنَ الْمُشْرِكِينَ ﴿٦٧﴾	
[and] but he was a wholly devoted	Muslim	and he was not	of the polytheists	

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ

الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ

وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾
 يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ 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?”

إِنَّ أَوْلَىٰ	النَّاسِ	بِإِبْرَاهِيمَ	لِلَّذِينَ
verily (the) best	(of) the people	(to claim relationship) with Abraham	(are) those who
اتَّبَعُوهُ	وَهَذَا	النَّبِيِّ	وَاللَّهِ
followed him	and this	Prophet	and Allah
وَالَّذِينَ ءَامَنُوا	وَدَّتْ طَآئِفَةٌ	مِّنْ أَهْلِ	الْكِتَابِ
and those who have believed (in him)	wish a party	of (the) People	(of) the Scripture
وَالَّذِينَ آمَنُوا	وَمَا يَضِلُّونَ	إِلَّا أَنفُسَهُمْ	
and they shall not lead astray	if they could lead you astray	but themselves	
وَمَا يَشْعُرُونَ ﴿٦٩﴾	يَا أَهْلَ	الْكِتَابِ	لِمَ تَكْفُرُونَ
and they perceive not	O people	(of) the Scripture	why (do) you disbelieve
بِآيَاتِ اللَّهِ	وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾	يَا أَهْلَ	الْكِتَابِ
in (the) Verses (of) Allāh	while you bear witness	O people	(of) the Scripture
لِمَ تَلْبِسُونَ الْحَقَّ	بِالْبَاطِلِ	وَتَكْتُمُونَ الْحَقَّ	وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾
why (do) you mix the truth	with falsehood	and conceal the truth	while you know

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارِ

وَأَكْفُرُوا آخِرَهُ، لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٦﴾ وَلَا تَوَمَّنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٧﴾

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	ءَامَنُوا بِالَّذِي	أُنزِلَ عَلَىٰ
and said a party	of (the) people	(of) the Scripture	believe in that which	was sent down to
الَّذِينَ ءَامَنُوا	وَجَهَ	النَّهَارِ	وَأَكْفُرُوا آخِرَهُ،	
those who believe	(in the) early part	(of) the day	and reject (it at the) end of it	
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٦﴾	وَلَا تَوَمَّنُوا	إِلَّا لِمَنْ		
so that they may turn back	and (do) not believe	but (the one) who		
تَبِعَ دِينَكُمْ	قُلْ إِنَّ الْهُدَىٰ	هُدَىٰ اللَّهِ		
followed your religion	say indeed the (true) guidance	(is the) Guidance (of) Allah		
أَنْ يُؤْتَىٰ 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) Allah	He gives it	
مَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ ﴿٧٧﴾	
(to) whom He wills	and Allah	(is) All-Generous	All-Knowing	

يَخْنُصُ بِرَحْمَتِهِ، مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾ وَمِنْ أَهْلِ الْكِتَابِ مَنْ

إِنْ تَأْمَنَّهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ 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 ۗ	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
بِقِنطَارٍ	يُؤَدِّهِ ۗ	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 ۗ	إِلَيْكَ	إِلَّا
if you entrust him	with one Dinar (coin)	will not pay it back	to you	unless
مَا دُمَّتْ	عَلَيْهِ	قَائِمًا	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 ﴿٧٥﴾			
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 أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ 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	أُولَئِكَ	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	الْقِيَامَةِ			
painful	(will be) a torment	and for them	nor will He purify them	(of) Resurrection			

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُودْنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ 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.

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

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

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي 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?

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

أَيُّ أَمْرِكُمْ	أَرْبَابًا	وَالنَّبِيِّينَ	أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
(will) he command you?	(for your) lords	and the Prophets	that you take the angels
مُسْلِمُونَ	أَنْتُمْ	إِذَا	بَعْدَ
Muslims	you (have become)	[when]	after
			بِالْكَفْرِ
			to disbelief

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ 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).

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

﴿٨٣﴾	أَلْفَسِقُونَ	هُم	فَأُولَئِكَ	بَعْدَ ذَلِكَ	فَمَنْ تَوَلَّى
(are)	the transgressors	[they]	then those	this	after then whoever will turn away

أَفْغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَأَمْنَا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَيْنَا وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيِّينَ مِنْ رَبِّهِمْ لَأَنْفِرُقَ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

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)."

أَفْغَيْرَ	دِينِ اللَّهِ	يَبْغُونَ	وَلَهُ أَسْلَمَ
[so] (do) other than?	(the) religion (of) Allah	they seek	while to Him submitted
مَنْ	فِي السَّمَوَاتِ	طَوْعًا	وَكْرَهًا
(all) who	(are) in the heavens	willingly	or unwillingly
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾	قُلْ	ءَأَمْنَا بِاللَّهِ	وَمَا أُنزِلَ
and to Him they will be returned	say	we believe in Allah	and (in) what has been sent down
عَلَيْنَا	وَمَا أُنزِلَ	عَلَىٰ إِبْرَاهِيمَ	وَإِسْمَاعِيلَ
to us	and what was sent down	to Abraham	and Ishmael
وَالْأَسْبَاطِ	وَمَا أُوتِيَ	مُوسَىٰ	وَعِيسَىٰ
and the offspring (the tribes)	and what was given	(to) Moses	and Jesus
وَالنَّبِيِّينَ	مِنْ رَبِّهِمْ	لَأَنْفِرُقَ بَيْنَ	أَحَدٍ
and the Prophets	from their Lord	we (do) not make distinction between	anyone

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

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾
 كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ
 الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ
 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 الْخَسِرِينَ ﴿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 أَنْ	عَلَيْهِمْ	
[the] wrongdoers	those	recompense of them (is) that	on them (rests)	
لَعْنَةُ اللَّهِ	وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ ﴿٨٧﴾	
(the) Curse (of) Allah	and (of) the angels	and (of) the mankind	all	

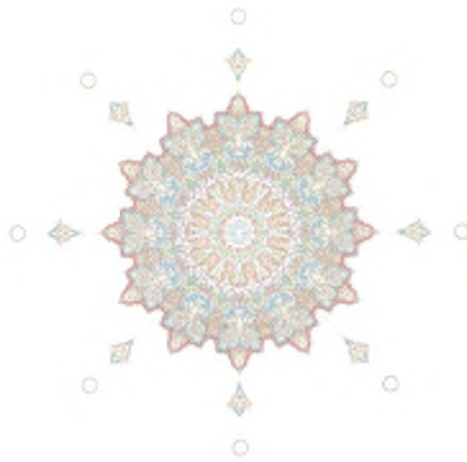
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ 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.

Part - 3

خَالِدِينَ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ
they (will) abide forever	in it	neither will be lightened	from them	the torment
وَلَا هُمْ يُنظَرُونَ ﴿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	مِلءُ	الْأَرْضِ
(were) disbelievers	then will never be accepted	from anyone of them	fill	(of) the earth

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



لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾
 كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ
 أَنْ تُنزَلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ ﴿٩٤﴾ فَمَنْ أَفْتَرَىٰ
 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).

Part - 4

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

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

دَخَلَهُ. كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

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 ﴿١٧﴾	إِنَّ أَوَّلَ	بَيْتٍ	وَضَعَ لِلنَّاسِ
and he was not	of the polytheists	verily (the) first	House	set up for mankind
لَلَّذِي	بِكَاةٍ	مُبَارَكًا	وَهْدَى	لِلْعَالَمِينَ ﴿١٧﴾
surely which	(was) at Bakkah	full of blessing	and a guidance	for the worlds
ءَايَاتٍ	بَيِّنَاتٍ	مَقَامٌ	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	غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾		
	then verily Allah	stands not in need of the worlds		

قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ وَاللّٰهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿١٨﴾ قُلْ يٰٓأَهْلَ

الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنَ ءَامَنَ تَبِعُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿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!

Part - 4

قُلْ		يَا أَهْلَ		الْكِتَابِ		لِمَ تَكْفُرُونَ		بِعَايَاتِ اللَّهِ	
say		O people		(of) the Scripture		why (do) you disbelieve		in (the) Signs (of) Allāh	
وَاللَّهُ	شَهِيدٌ	عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾	قُلْ	يَا أَهْلَ	الْكِتَابِ				
while Allāh	(is) Witness	to what you do	say	O people	(of) the Book				
لِمَ تَصُدُّونَ			عَنْ سَبِيلِ اللَّهِ			مَنْ ءَامَنَ			
why (do) you stop			from (the) way (of) Allāh			(those) who have believed			
تَبِعُونَهَا		عِوَجًا	وَأَنْتُمْ	شُهَدَاءُ					
seeking (to make) it (the way)		crooked	while you	(are) witnesses					
وَمَا اللَّهُ	بِغَافِلٍ	عَمَّا تَعْمَلُونَ ﴿٩٩﴾	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا					
and Allāh (is) not	unaware	of what you do	O (you)	who believe					
إِن تَطِيعُوا فَرِيقًا		الَّذِينَ أُوتُوا		الْكِتَابِ		يَرُدُّوكُمْ			
if you obey a party		of those who were given		the Scripture		they would render you			
بَعْدَ	إِيمَانِكُمْ	كَافِرِينَ ﴿١٠٠﴾							
after	your belief	(as) disbelievers							

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾ يَا أَيُّهَا 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	ءَايَاتُ 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﴾	يَا أَيُّهَا
then indeed he is guided	to a Way	Straight	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 ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ 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		بِحَبْلِ اللَّهِ		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	
فَأَلَّفَ بَيْنَ		قُلُوبِكُمْ		فَأَصْبَحْتُمْ		بِنِعْمَتِهِ	
then he made friendship between		your hearts		and you became		by His Grace	
إِخْوَانًا		عَلَى شَفَا		حُفْرَةٍ		فَأَنْقَذَكُمْ	
brethren		on (the) brink		(of) pit		then He saved you	
مِنْهَا		لَكُمْ		آيَاتِهِ		لَعَلَّكُمْ تَهْتَدُونَ	
from it		to you		His Signs		so that you may be guided	

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ 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	هُمْ		
and command	the right	and forbid	[from] the wrong	and those (are)	they (who will be)		
الْمُفْلِحُونَ ﴿١٠٦﴾	وَلَا تَكُونُوا	كَالَّذِينَ تَفَرَّقُوا	وَأَخْتَلَفُوا	مِنْ بَعْدِ مَا			
the successful	and be not	like those who divided	and disputed	after			
جَاءَهُمْ	الْبَيِّنَاتُ	وَأُولَئِكَ	هُمْ	عَذَابٌ	عَظِيمٌ ﴿١٠٧﴾		
had come to them	the clear signs	and those	for them	(is) a torment	awful		
يَوْمَ	تَبَيُّضُ وُجُوهِهِمْ	وَتَسْوَدٌ					
(on the) Day (when)	(some) faces would be brightened	and would be blackened					
وُجُوهُهُمُ	فَأَمَّا الَّذِينَ	أَسْوَدَّتْ وُجُوهُهُمْ	أَكْفَرْتُمْ	بَعْدَ			
(some) faces	so as for those	whose faces blackened	(did) you disbelieve?	after			
إِيْمَانِكُمْ	فَذُوقُوا الْعَذَابَ	بِمَا كُنْتُمْ	تَكْفُرُونَ ﴿١٠٩﴾				
your Faith	then taste the torment	for [that] you used to	disbelieve				

وَأَمَّا الَّذِينَ أَبْيَضَّتْ 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 آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ 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

مَنْ اللَّهُ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ 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	إِلَّا أَذًى	وَأِنْ يُقَاتِلُواكُمْ	يُؤَلُّوكُمْ
they will never harm you	except a (little) hurt	and if they fight you	they will turn to you
الْأَذْبَارَ	ثُمَّ	لَا يُنصَرُونَ ﴿١١٢﴾	ضُرِبَتْ عَلَيْهِمُ
the backs	then	they will not be helped	was stamped upon them
الَّذِلَّةَ	أَيْنَ مَا تُقِفُوا	إِلَّا	مِنْ اللَّهِ
disgrace	wherever they are found	except	from Allah
وَحَبْلٍ	وَبَاءٍ	وَبِغْضٍ	مِنْ اللَّهِ
and a rope (covenant)	and they have incurred	wrath	from Allah
مِنَ النَّاسِ	وَضُرِبَتْ	بِأَنَّهُمْ كَانُوا	عَلَيْهِمْ
from men	and was stamped	(is) because they used to	upon them
وَحَبْلٍ	وَيَقْتُلُونَ الْأَنْبِيَاءَ	ذَلِكَ	الْمَسْكَنَةُ
and a rope (covenant)	and (used to) kill the Prophets	that	the humiliation
وَحَبْلٍ	يَكْفُرُونَ بِآيَاتِ اللَّهِ	بِغَيْرِ	حَقِّ
and a rope (covenant)	reject (the) Verses (of) Allah	without	right
وَحَبْلٍ	ذَلِكَ بِمَا عَصَوْا	وَكَانُوا	يَعْتَدُونَ ﴿١١٢﴾
and a rope (covenant)	that (is) because they disobeyed	and they used to	transgress

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٢﴾ 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	مِنْ أَهْلِ	الْكِتَابِ	أُمَّةٌ	قَائِمَةٌ
they are not (all) alike	of (the) people	(of) the Scripture	a people	upright
يَتْلُونَ آيَاتِ اللَّهِ	ءَانَاءَ	الَّيْلِ	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	[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 أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ 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	مِنْ اللَّهِ شَيْئًا	وَأَوْلِيَّكَ	أَصْحَابُ النَّارِ
nor their offspring	anything from Allah	and those	(of) the Fire (are the) dwellers
هُمْ	فِيهَا	خَالِدُونَ	مِثْلَ مَا يَنْفِقُونَ
they	in it (therein)	(will) abide forever	(of) what they spend (the) example
فِي هَذِهِ	الْحَيَاةِ	الدُّنْيَا	كَمِثْلِ رِيحٍ فِيهَا
in this	life	(of) the world	(is) like (the) example (of) a wind in it
صِرٌّ	أَصَابَتْ حَرْثَ	قَوْمٍ	ظَلَمُوا أَنْفُسَهُمْ
(is) severe cold	it struck (the) harvest	(of) a people	who wronged themselves
فَأَهْلَكَتْهُ	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 بِيَدَانَهُ مِّن دُونِكُمْ لَا يَأْتُونُكُمْ حَبَالًا وَدُّوْا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

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.

مِن دُونِكُمْ		لَا تَتَّخِذُوا بَطَانَةَ		الَّذِينَ آمَنُوا		يَتَأْتِيهَا	
[from] out of you (your religion)		take not (as) friends		who believe		0 (you)	
مَا عَنِتُّمْ		وَدُّوا		خَبَالًا		لَا يَأْتُونَكُمْ	
whatever distresses you		they desire		corrupt		they (do) not spare effort to make you	
مِنْ أَفْوَاهِهِمْ				قَدْ بَدَتِ الْبَغْضَاءُ			
from (the utterances of) their mouths				indeed (their) hatred has become apparent			
قَدْ بَيَّنَّا		أَكْبَرُ		صُدُورُهُمْ		وَمَا تَخْفَى	
verily We have made plain		(is even) greater		their breasts		and what conceal	
تَعْقِلُونَ ﴿١١٩﴾		إِنْ كُنْتُمْ		الْآيَاتِ		لَكُمْ	
understand		if you did		the Verses		to you	

Part - 4

هَآئِنْتُمْ أَوْلَاءُ مُحِبِّيهِمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِنْ تَسْسِكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا 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.

هَآأَنَآءُ	أُوَلَآءِ	تُحِبُّوهُمُ	وَلَا يُحِبُّونَكَ	وَتُؤْمِنُونَ
lo you (are)	those	that love them	but they (do) not love you	and you believe
بِآلِكَتَابِ	كُلِّهِ	وَإِذَا	لَقَوْكُمْ	قَالُوا
in the Scripture	all of it	and when	they meet you	they say
وَإِذَا خَلَوْا	عَضُّوْا عَلَیْكُمْ	الْأَنَامِلِ	مِنَ الْغَیْظِ	
but when they go apart	they bite at you	(tips of their) fingers	in rage	
قُلْ	مُوتُوا بِغَیْظِكُمْ	إِنَّ اللَّهَ	عَلِیْمٌ بِذَاتِ	
say	perish in your rage	certainly Allah	(is) All-Knower of what (is in)	
الصُّدُورِ	إِنْ تَمَسَّكُمْ	حَسَنَةٌ	نَسُوهُمْ	وَإِنْ تُصِبْكُمْ
(their) breasts	if befalls you	a good	it grieves them	and if overtakes you
سَیِّئَةٌ	یَفْرَحُوا بِهَا	وَإِنْ تَصْبِرُوا		
a misfortune	they rejoice at it	but if you remain steadfast		
وَتَتَّقُوا	لَا یَضُرُّكُمْ	كَيْدُهُمْ	شَیْئًا	إِنَّ اللَّهَ
and become pious (fear Allah)	would not harm you	their plot	at all	indeed Allah
بِمَا یَعْمَلُونَ مُحِیْطٌ ﴿١٢٢﴾				
(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 فَلَئَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذَلَّةٌ 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.

تُبَوِّئُ الْمُؤْمِنِينَ		مِنْ أَهْلِكَ		وَإِذْ غَدَوْتَ	
to post the believers		[from] your household		and when you left early morning	
عَلِيمٌ	سَمِيعٌ	وَاللَّهُ	لِلْقِتَالِ	مَقْعِدَ	
All-Knower	(is) All-Hearer	and Allah	for the battle	at (their) stations	
وَاللَّهُ	أَنْ تَفْشَلَا	مِنْكُمْ	إِذْ هَمَّتْ طَائِفَتَانِ		
and Allah	to show weakness	of you	(remember) when inclined two groups		
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ			وَعَلَى اللَّهِ	وَلِيَّتُهُمَا	
[so] should the believers put (their) trust			and in Allah	(was) their Protector	
أَذِلَّةٌ	وَأَنْتُمْ	بِبَدْرِ	وَلَقَدْ نَصَرَكُمُ اللَّهُ		
(were) utterly weak	when you	at Badr	and certainly Allah helped you		

لَعَلَّكُمْ تَشْكُرُونَ	فَاتَّقُوا اللَّهَ
so that you may be grateful	so fear Allah

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ 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.

إِذْ	تَقُولُ لِلْمُؤْمِنِينَ	أَلَنْ يَكْفِيَكُمْ	أَنْ يُمَدِّدَ رَبُّكُمْ	
when	you said to the believers	will (it) not suffice you?	that helps you	your Lord
بِثَلَاثَةِ	آَلَفٍ	مِّنَ الْمَلَائِكَةِ	مُنَزَّلِينَ	بَلَىٰ
with three	thousands	[of] angels	sent down	yes
			إِنْ تَصْبِرُوا	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
			if you are steadfast	so that you may be grateful

وَتَتَّقُوا	وَيَأْتُواكُمْ	مِّنْ فَوْرِهِمْ	هَذَا	يُمِدُّكُمْ
and fear (Allah)	and they (the enemy) come to you	rushingly	[this]	will help you
رَبُّكُمْ	خَمْسَةَ	ءَآلَافٍ	مِّنَ الْمَلَائِكَةِ	مُسَوِّمِينَ
your Lord	with five	thousands	[of] angels	marked
وَمَا جَعَلَهُ اللَّهُ	وَمَا النَّصْرَ	وَمَا الْبُشْرَىٰ	لَكُمْ	وَلِنُطْمِئِنَّ قُلُوبَكُمْ
and Allah make it not	and (there is) no help	but glad tiding	for you	and to assure your hearts
إِلَّا	مِنْ عِنْدِ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ	إِلَّا
except	from Allah	the All-Mighty	the All-Wise	except

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿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 عَفُورٌ 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 يَكْتُمُهُمْ	فَيَنْقَلِبُوا خَائِبِينَ
that He may cut off a part (group)	of those who disbelieved	or subdue them	so (that) they return frustrated
أَوْ يَتُوبَ عَلَيْهِمْ	وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ	يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ	وَاللَّهُ عَفُورٌ رَّحِيمٌ
whether He turns (in mercy)	and for Allah (is) what	and to assure your hearts	and Allah make it not
وَمَا النَّصْرَ	وَمَا الْبُشْرَىٰ	وَمَا الْبُشْرَىٰ	وَمَا النَّصْرَ
and (there is) no help	but glad tiding	but glad tiding	and (there is) no help

مَنْ يَشَاءُ ^ع	وَيُعَذِّبُ	لِمَنْ يَشَاءُ	يَغْفِرُ	فِي الْأَرْضِ ^ع
whom He wills	and punishes	[to] whom He wills	He forgives	(is) in the earth
	رَحِيمٌ ^{١٣٠}	عَفُورٌ	وَاللَّهُ	
	Most Merciful	(is) All-Forgiving	and Allah	

يَتَّيِبُهَا لِلَّذِينَ 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 السَّمَاوَاتُ 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-Muttaqūn* (the pious).

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	لَا تَأْكُلُوا الرِّبَا	أَضْعَافًا	مُّضَاعَفَةً ^ط
O (you)	who believe	devour (eat) not interest	doubled	(and) redoubled
وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾	وَاتَّقُوا النَّارَ	الَّتِي أُعِدَّتْ	
and fear Allah	that you may achieve success	and fear the Fire	which is prepared	
لِلْكَافِرِينَ ﴿١٣١﴾	وَأَطِيعُوا اللَّهَ	وَالرَّسُولَ	لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾	
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)
السَّمَاوَاتُ	وَالْأَرْضُ	أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾		
the heavens	and the earth	which is prepared for the pious		

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ^ث

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ 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.

أَلَّذِينَ يُنْفِقُونَ	فِي السَّرَّاءِ	وَالضَّرَّاءِ	وَالْكَاظِمِينَ	الْعَيْظَ
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	عَلَىٰ 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 وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾ قَدْ خَلتَ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ ﴿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).

أُولَئِكَ	جَزَاءُهم	مَغْفِرَةٌ	مِن رَّبِّهم	وَجَنَّاتٌ
those	their reward	(is) forgiveness	from their Lord	and Gardens
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَنِعْمَ أَجْرٌ
flow under which	the rivers	they (will) abide forever	therein	and how excellent reward
الْعَمَلِينَ ﴿١٣٦﴾	فَدَخَلَتْ	مِنْ قَبْلِكُمْ	سُنُنٌ	
(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 ﴿١٣٧﴾	هَذَا	بَيَانٌ	لِلنَّاسِ	وَهْدًى
(of) the deniers (of truth)	this	(is) a declaration	for mankind	and a guidance
	وَمَوْعِظَةٌ	لِلْمُتَّقِينَ ﴿١٣٨﴾		
	and admonition	for the pious		

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ، وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِينَ ﴿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	
فَقَدَمَسَ الْقَوْمَ	قَرْحٌ	مِثْلَهُ	وَتِلْكَ
so certainly has touched the (disbelieving) people	a wound	similar to that	and these
أَلْيَامٍ	بَيْنَ	النَّاسِ	وَلِيَعْلَمَ اللَّهُ
days	among	[the] people	[and] that Allah may know
الَّذِينَ آمَنُوا	وَيَتَّخِذَ	مِنْكُمْ	شُهَدَاءَ
those who (really) believe	and (that) He may take	from (among) you	martyrs
وَاللَّهُ	لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٢﴾	وَلِيَمْحَصَ اللَّهُ	
and Allah	(does) not like the wrongdoers	[and] that Allah may purge	
الَّذِينَ آمَنُوا	وَيَمْحَقَ الْكٰفِرِينَ ﴿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 عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ 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	
أَنْ تَلْقَوْهُ	مِنْ قَبْلِ	تَمَنُّونَ الْمَوْتَ	وَلَقَدْ كُنْتُمْ	
[that] you met it	before	long for [the] death	and indeed you used to	
وَمَا مُحَمَّدٌ		وَأَنْتُمْ نَظُرُونَ		فَقَدْ رَأَيْتُمُوهُ
and Muhammad (is) not		and you were observing (it)		so verily you have faced it
أَفَايُن مَاتَ	الرُّسُلُ	مِنْ قَبْلِهِ	قَدْ خَلَّتْ	إِلَّا رَسُولٌ
then if he died?	Messengers	before him	[indeed] passed away	but a Messenger
عَلَى عَقْبِيهِ	وَمَنْ يَنْقَلِبْ	أَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ		أَوْ قُتِلَ
on his heels	and who turns back	(will) you turn back on your heels?		or is killed
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ		شَيْئًا	فَلَنْ يَضُرَّ اللَّهُ	
and Allah will give reward to the grateful		at all	then he will never harm Allah	

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِيٍّ 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 اسْتَكْبَرُوا		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
وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَكَانَتْ لَهُمْ أَجْرُهُمْ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا
يُرُدُّوكُمْ عَلَىٰ 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 قَوْلَهُمْ 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	وَوَثَّيْتِ أَقْدَامَنَا	وَأَنْصُرْنَا
and our excesses (transgressions)	in our affairs	and set firmly our feet	and help us
عَلَى الْقَوْمِ	الْكَافِرِينَ	فَعَاثَهُمُ اللَّهُ	ثَوَابَ
against the people	[the] disbelieving	so Allah gave them	(the) reward
وَحَسَنَ	ثَوَابٍ	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ	يَا أَيُّهَا
and excellent	reward	and Allah loves the good-doers	O (you)
الَّذِينَ آمَنُوا	إِنْ تَطِيعُوا	الَّذِينَ كَفَرُوا	يُرُدُّوكُمْ
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﴾ سَنَلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَالَهُمْ يُنَزَّلُ بِهِ سُلْطَانًا وَمَأْوَاهُمُ 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	النَّاصِرِينَ	سَنَلْقِي
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
وَمَاؤُنْهُمُ	سُلْطَانًا	بِهِ	مَالَهُمْ يَنْزِلُ
and their abode	any sanction	with it	that which He did not send
			with Allāh
الظَّالِمِينَ	وَبِئْسَ مَثْوَى	النَّارِ	
(of) the wrongdoers	[and] how bad is (the) abode	(is) the Fire	

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۗ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن 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.

تَحُسُّونَهُمْ	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	مَنْ يُرِيدُ	مِنْكُمْ
and of you (some)	this world	who desire	of you (are some)
لِيَبْتَلِيَكُمْ	عَنْهُمْ	ثُمَّ صَرَفَكُمْ	الْآخِرَةَ
that He may test you	from them	then He made you flee	the Hereafter
			مَنْ يُرِيدُ
			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
 أَخْرَابِكُمْ 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.

وَلَا تَكْلُوتُ		إِذْ تَصْعَدُونَ		
and you were not paying a heed		(and remember) when you were climbing (the hill)		
عَلَى أَحَدٍ	وَالرَّسُولُ	يَدْعُوكُمْ	فِي أَخْرَابِكُمْ	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 أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنْ
 الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ
 يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلْنَا هَهُنَا 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	أَنْفُسَهُمْ	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	for us
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		
إِلَىٰ مَضَاجِعِهِمْ	وَلِيَبْتَلِيَ اللَّهُ	مَا فِي	صُدُورِكُمْ	
to the places of their death	and that Allah may test	what (is) in	your breasts	

وَلِيْمِحِصَّ	مَا فِي	قُلُوبِكُمْ	وَاللَّهِ	عَلِيمٌ
and that He may purge	what (is) in	your hearts	and Allah	(is) All-Knower
		بِذَاتِ	الصُّدُورِ	
		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﴾ يَتَّيِبُهَا لِلَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ 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
but indeed Allah forgave	them	verily Allah	(is) All-Forgiving
يَتَّيِبُهَا	الَّذِينَ آمَنُوا	لَا تَكُونُوا	كَالَّذِينَ كَفَرُوا
O (you)	who believe	be not	like those who disbelieved
وَقَالُوا			
and said			

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

وَلَيْن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾
 وَلَيْن مُتُّمْ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّهُمْ وَلَوْ كُنْتَ
 فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ
 فَإِذْ 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).

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

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

يُحِبُّ الْمُتَوَكِّلِينَ
loves those who put their trust (in Him)

إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيِّ أَنْ يَغُلَّ وَمَنْ يَغُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا وَنَهُ 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!

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

Part - 4

وَمَا كَانَ	لِنَبِيِّ	أَنْ يَغْلِبَ	وَمَنْ يَغْلِبْ	يَأْتِ
and it was not	for a Prophet	that he defrauds	and whosoever defrauds	will bring forth
بِمَا غَلَّ	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
أَفَمَنْ اتَّبَعَ	رِضْوَانَ اللَّهِ	كَمَنْ بَاءَ		
(is) then (one) who followed?	(the) good Pleasure (of) Allah	like (the one) who is laden		
بِسَخَطٍ	مِّنَ اللَّهِ	وَمَا أُوْنَهُ	جَهَنَّمَ	وَبِئْسَ 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﴾ أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا 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	دَرَجَاتٌ	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﴾	أَوْلَمَّا	أَصَابَتْكُمْ	مُصِيبَةٌ
[certainly] in error	manifest	or when?	has befallen you	a calamity
قَدْ	هَذَا	قُلْتُمْ أَنِّي	أَصَبْتُمْ مِّثْلَهَا	
[indeed]	(is) this	you say from where	you have (already) inflicted (to them) twice to that	
قُلْ هُوَ	مِن عِنْدِ	أَنْفُسِكُمْ	إِنَّ اللَّهَ	عَلَى كُلِّ
say it (is)	from	yourselves	indeed Allah	thing
فَدِيرٌ ﴿١٦٧﴾	شَيْءٍ	عَلَى كُلِّ	أَصْبَحْتُمْ	وَمَا
(is) All-Powerful	thing	over every	befell you	and what

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمِيذٍ 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.

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

وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾		فَيَاذَنَ اللَّهُ			
[and] that He might know (test) the (true) believers		(was) by (the) Leave (of) Allah			
هَمْ	وَقِيلَ	الَّذِينَ نَافَقُوا	وَلِيَعْلَمَ		
to them	and it was said	those who were tainted with hypocrisy	and that He might know		
لَوْ نَعْلَمُ	قَالُوا	أَوْادْفَعُوا	فَقَاتِلُوا فِي سَبِيلِ اللَّهِ	تَعَالَوْا	
had we known	they said	or defend (yourselves)	fight in (the) way (of) Allah	come	
لِلْكَفْرِ	هَمْ	لَا تَتَّبِعْنَا	قَاتِلَا		
to disbelief	they	certainly we would have followed you	fighting (will take place)		
يَأْفُوهِمْ	يَقُولُونَ	لِلْإِيمَانِ	مِنْهُمْ	أَقْرَبُ	يَوْمَئِذٍ
with their mouths	they say	(than) to Faith	[from them]	(were) nearer	that day
بِمَا يَكْتُمُونَ ﴿١٦٧﴾	وَاللَّهُ أَعْلَمُ	فِي قُلُوبِهِمْ	مَا لَيْسَ		
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 أحيَاءٌ 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 ownelves, 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	أَمَوَاتَ
they would not have been killed	say	then avert	from your ourselves	the death
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧١﴾	وَلَا تَحْسَبَنَّ	الَّذِينَ قُتِلُوا		
if you are truthful	and you think not	those who are killed		
فِي سَبِيلِ اللَّهِ	أَمَوَاتًا	بَلْ أَحْيَاءٌ	عِنْدَ	رَبِّهِمْ
in (the) way (of) Allah	(as) dead	nay (they are) alive	with	their Lord
يُرْزَقُونَ ﴿١٧٢﴾	فَرِحِينَ	يِمَّا	ءَاتَاهُمُ اللَّهُ	
they are well-provided	joyful	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 ﴿١٧٣﴾	
[of] left behind	that no fear	(shall be) on them	nor they will grieve	

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

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)."

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

الَّذِينَ اسْتَجَابُوا لِلَّهِ		الْمُؤْمِنِينَ ﴿١٧٤﴾		لَا يُضِيعُ أَجْرَ	
those who responded to Allah		(of) the believers		will not waste (the) reward	
الْقَرْحَ	أَصَابَهُمْ	مِنْ بَعْدِ مَا	وَالرَّسُولِ		
the injury	befell them (they had received)	after	and the Messenger		
عَظِيمٍ ﴿١٧٥﴾	أَجْرٌ	وَاتَّقُوا	مِنْهُمْ	لِلَّذِينَ أَحْسَنُوا	
great	(is) a reward	and feared (Allah)	of them	for those who did good	
قَدْ جَمَعُوا	إِنَّ النَّاسَ	النَّاسُ	قَالَ لَهُمْ	الَّذِينَ	
certainly have gathered	verily the people	the people	said to them	those	
إِيْمَانًا	فَزَادَهُمْ	فَاخْشَوْهُمْ	لَكُمْ		
(in) Faith	but it increased them	so fear them	against you		
وَنِعْمَ الْوَكِيلُ ﴿١٧٦﴾		وَقَالُوا حَسْبُنَا اللَّهُ			
and He is Excellent Guardian		and they said Allah (is) sufficient for us			

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ وَخَافُونَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿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 *Auliyā'* [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.

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

دُو فَضْلٍ		وَاللَّهِ	وَاتَّبَعُوا رِضْوَانَ اللَّهِ		
(is) Owner (of) Bounty		and Allah	and they followed (the) good Pleasure (of) Allah		
يَخَوْفُ أَوْلِيَاءَهُ،		الشَّيْطَانُ	إِنَّمَا ذَلِكَ كُمْ	عَظِيمٍ ﴿١٧٤﴾	
suggests fear (to you) of his allies		Satan	(it is) only that	Great	
وَلَا يَحْزَنُكَ		إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾	وَخَافُونَ	فَلَا تَخَافُوهُمْ	
and let not grieve you		if you are (true) believers	but fear Me	so fear them not	
شَيْئًا	لَنْ يَضُرَّوْا اللَّهَ	إِنَّهُمْ	فِي الْكُفْرِ	الَّذِينَ يُسْرِعُونَ	
the least	will never harm Allah	verily they	towards disbelief	those who rush	
فِي الْآخِرَةِ	حَظًّا	لَهُمْ	أَلَّا يَجْعَلَ	يُرِيدُ اللَّهُ	
in the Hereafter	any portion	to them	that He will not give	Allah wills	
	عَظِيمٍ ﴿١٧٦﴾	عَذَابٌ	وَلَهُمْ		
	great	(is) a torment	and for them		

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوْا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾
 وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرًا لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَزْدَادُوا 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.

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

مُهِينٌ ﴿١٧٦﴾	عَذَابٌ	وَلَهُمْ	إِثْمًا	لِيَزِدَادُوا
humiliating	(is) a torment	and for them	(in) sinfulness	so that they may grow

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ ۚ فَمَا تُمِئُونَ بِاللَّهِ وَرُسُلِهِ ۗ وَإِن تَوَمَّنُوا ۖ وَسَتَقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٨﴾

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	عَلَىٰ مَا	أَنْتُمْ	عَلَيْهِ
Allah is not	that He leaves the believers	on what	you	(are) on it
حَتَّىٰ يَمِيزَ الْخَبِيثَ	مِنَ 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	يَجْتَبِيٰ مِنْ رُسُلِهِ	مَنْ يَشَاءُ	
about the Unseen	[and] but Allah	chooses of His Messengers	whom He wills	
فَمَا تُمِئُونَ	بِاللَّهِ	وَرُسُلِهِ	وَإِن تَوَمَّنُوا	وَسَتَقُوا
so believe	in Allah	and His Messengers	and if you believe	and fear (Allah)
	فَلَكُمْ	أَجْرٌ	عَظِيمٌ ﴿١٧٨﴾	
	then for you	(is) a reward	great	

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ هُوَ خَيْرٌ لَّهُمْ ۚ بَلْ هُوَ شَرٌّ لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ ۚ يَوْمَ الْقِيَامَةِ ۚ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ 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 يَبْخَلُونَ		بِمَا		ءَاتَاهُمُ اللَّهُ	
and (do) not think		those who covetously withhold		of what		Allah has granted them	
مِنْ فَضْلِهِ	هُوَ	خَيْرًا	هُم	بَلْ هُوَ	شَرٌّ	لَهُمْ	
of His bounty	(that) it	(is) good	for them	nay it	(is) bad	for them	
سَيُطَوَّقُونَ		مَا بَخَلُوا		بِهِ	يَوْمَ		
will be hung about their necks		what they covetously withheld		[of it]	(on the) Day		
الْقِيَامَةِ	وَلِلَّهِ مِيرَاثُ	السَّمَوَاتِ		وَالْأَرْضِ			
(of) Resurrection	and for Allah (is the) heritage	(of) the heavens		and the earth			
وَاللَّهُ	بِمَا تَعْمَلُونَ خَيْرٌ	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	سَنَكْتُبُ			
(of) those who said	verily Allah (is) poor	and we	(are) rich	We shall record			
مَا قَالُوا	وَقَتْلَهُمْ	الْأَنْبِيَاءَ		بِعَيْرِ	حَقِّ		
what they have said	and their killing	(of) the Prophets		in defiance	(of) right		
وَنَقُولُ	ذُوقُوا عَذَابَ	الْحَرِيقِ					
and We shall say	taste (the) torment	(of) burning Fire					

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ

قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٢﴾ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ 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.

بِظُلَامٍ	وَأَنَّ اللَّهَ لَيْسَ	بِمَا قَدَّمْتُمُ أَيِّدِيكُمْ	ذَلِكَ
unjust	and that Allah is never	(is because) of what your hands sent before	that
عَهْدًا إِنَّا	إِنَّ اللَّهَ	الَّذِينَ قَالُوا	لِلْعَبِيدِ ﴿١٨٢﴾
has taken our promise	verily Allah	those who said	to (His) slaves
تَأْكُلُهُ	بِقُرْبَانٍ	حَتَّى يَأْتِينَا	أَلَّا نُؤْمِنَ
devours it	an offering	until he brings to us	in any Messenger that we shall not believe
بِالْبَيِّنَاتِ	مِّن قَبْلِي	رُسُلٌ	قَدْ جَاءَكُمْ قُلٌّ
with clear signs	before me	Messengers	verily came to you say the fire
﴿١٨٣﴾	إِن كُنْتُمْ صَادِقِينَ	فَلِمَ قَتَلْتُمُوهُمْ	وَبِالَّذِي قُلْتُمْ
if you are truthful	then why (did) you kill them	and with what you speak of	
مِّن قَبْلِكَ	فَقَدْ كُذِّبَ رَسُولٌ	فَإِن كَذَّبُوكَ	
before you	so indeed were Messengers rejected	then if they have rejected you	
﴿١٨٤﴾	وَالْكِتَابِ	وَالزُّبُرِ	جَاءُوا بِالْبَيِّنَاتِ
(the) illuminating	and the Book	and the Scripture	who had come with clear signs

Part - 4

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن رُّحِحَ

عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾
 لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ 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).

Part - 4

كُلُّ	نَفْسٍ	ذَائِقَةٌ	الْمَوْتِ	وَإِنَّمَا تُوفَّوْنَ	أُجُورَكُمْ	يَوْمَ
every	person	(shall) taste	death	and only you shall be paid	your rewards	(on the) Day
الْقِيَامَةِ	فَمَنْ رُحِّحَ	عَنِ النَّارِ	وَأَدْخَلَ الْجَنَّةَ			
(of) Resurrection	then who was drawn away	from the Fire	and was admitted to Paradise			
فَقَدْ فَازَ	وَمَا الْحَيَاةُ	الدُّنْيَا	إِلَّا مَتَاعٌ			
then indeed he is successful	and (is) nothing	(of) this world	except (the) enjoyment			
الْغُرُورِ	لَتُبْلَوُنَّ فِي	أَمْوَالِكُمْ	وَأَنْفُسِكُمْ			
(of) illusory (deception)	you would certainly be put to test in	your wealth	and your lives			
وَلَتَسْمَعُنَّ	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		hurtful things	many	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 تَمَنَّا قَلِيلًا فِيسَّ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ
 يَفْرَحُونَ بِمَا أُتُوا 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.

وَإِذْ 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		وَأَشْرَوْا		تَمَنَّا		فِيسَّ	
behind		and bought		a gain		and worst is	
ظُهُورِهِمْ		بِهِ		قَلِيلًا		مَا يَشْتَرُونَ ﴿١٨٧﴾	
their backs		with it		little		what they buy	
بِمَا أُتُوا		وَيُحِبُّونَ		لَا تَحْسَبَنَّ الَّذِينَ		يَفْرَحُونَ	
in what they have brought (done)		and they love		you think not (that) those who		rejoice	
لَمْ يَفْعَلُوا		فَلَا تَحْسَبَنَّهُمْ		بِمَفَازَةٍ		مِنَ الْعَذَابِ	
they (did) not do		so you think not (that) they		(will) escape		from the torment	
وَلَهُمْ		عَذَابٌ		أَلِيمٌ ﴿١٨٨﴾			
and for them		(is) a torment		painful			

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ **إِن** فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا ۖ سُبْحَانَكَ ۖ فَنَقِّنَا 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﴾	إِن	فِي خَلْقِ	وَالْأَرْضِ
thing	(is) All-Powerful	indeed	in (the) creation	and the earth
وَأَخْتِلَافِ	اللَّيْلِ	وَالنَّهَارِ	لآيَاتٍ	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	سُبْحَانَكَ	فَنَقِّنَا	عَذَابَ	النَّارِ ﴿١٩١﴾
(in) vain	Glory be to You	then save us	(from the) torment	(of) the Fire

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا

وَكَفَّرْنَا عَنَّْا سَيِّئَاتِنَا وَتَوَقَّفْنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَعَائِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ 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	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ ﴿١٩٣﴾	رَبَّنَا	إِنَّا سَمِعْنَا
and (there will be) not	for the wrongdoers	any helpers	our Lord	indeed we heard
مُنَادِيًا	يُنَادِي لِلْإِيمَانِ	أَنْءَامِنُوا	بِرَبِّكُمْ	فَأَمَنَّا
a crier	calling to the Faith	that believe	in your Lord	so we have believed
رَبَّنَا فَاعْفُرْ	لَنَا	ذُنُوبَنَا	وَكْفِّرْ	عَنَّا
our Lord so forgive	[for] us	our sins	and expiate	from us
وَتَوَقَّفْنَا	مَعَ	الْأَبْرَارِ ﴿١٩٣﴾	رَبَّنَا	وَعَائِنَا
and make us die	with	the truly virtuous	our Lord	[and] grant us
وَعَدْتَنَا	عَلَىٰ رُسُلِكَ	وَلَا تُخْزِنَا	يَوْمَ	
You promised us	through Your Messengers	and (do) not disgrace us	(on the) Day	
الْقِيَامَةِ	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 بِبَعْضِكُمْ مِّنْ بَعْضٍ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا

لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخَلْتَهُمْ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا
 مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ الثَّوَابِ ﴿١١٥﴾

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."

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ	(of) a worker (do) not let go to waste labour	that I	their Lord	[to] them	so answered
مِنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ	فَالَّذِينَ هَاجَرُوا مِنْ بَعْضٍ	بَعْضُكُمْ	أَوْ أُنثَىٰ	مِنْ ذَكَرٍ	مِنْكُمْ
so those who emigrated (is) from (the) other	each of you	or female	from male	of you	
وَأَخْرَجُوا مِنْ دِيَارِهِمْ	وَأُودُوا	فِي سَبِيلِي	وَأَخْرَجُوا		
and were driven out	and were persecuted	in My Cause	from their homes		
وَقَتَلُوا	وَقَتَلُوا	لَا كُفْرَانَ عَنْهُمْ	سَيِّئَاتِهِمْ		
and who fought	and were killed	surely I will remit from them	their evil deeds		
وَلَا أَذْخَلْتَهُمْ	جَنَّتِ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	ثَوَابًا	
and would certainly admit them	(to) Gardens	flow under them	[the] rivers	a reward	
مِّنْ عِنْدِ اللَّهِ	وَاللَّهُ	عِنْدَهُ	حَسَنُ	الثَّوَابِ ﴿١١٥﴾	
from (the) Presence (of) Allah	and Allah	with Him	(is the) best	(of) rewards	

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١١٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ
 وَبِئْسَ الْمِهَادُ ﴿١١٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا نَزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١١٨﴾

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).

الَّذِينَ كَفَرُوا		تَقَلُّبُ		لَا يَغُرَّتَكَ	
(of) those who disbelieved		(the) fluctuation (free disposal)		let not deceive you	
جَهَنَّمَ	ثُمَّ مَا وَوَلَّهُمْ	قَلِيلٌ	مَتَعٌ	فِي الْبَلَدِ	
(is) Hell	then their destination	brief	an enjoyment	in the land	
جَنَّاتٍ	لَهُمْ	اتَّقُوا رَبَّهُمْ	لَكِنَّ الَّذِينَ	وَيَسَّسَ الْمَهَادُ	
(are) Gardens	for them	fear their Lord	but those who	and worst is the resting place	
نُزُلًا	فِيهَا	خَالِدِينَ	الْأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	
a hospitality	therein	they (would) dwell forever	the rivers	flowing under them	
لِلْأَبْرَارِ	خَيْرٌ	عِنْدَ اللَّهِ	وَمَا	مِنَ عِنْدِ اللَّهِ	
for the righteous	(is) best	(is) with Allah	and that which	from (the) Presence (of) Allah	

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أَوْلِيَّكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَا أَيُّهَا 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.

لَمَنْ	الْكِتَابِ	مِنْ أَهْلِ	وَإِنَّ
surely (there are those) who	(of) the Scripture	among (the) people	and certainly

وَمَا أُنزِلَ	إِلَيْكُمْ	وَمَا أُنزِلَ	يُؤْمِنُ بِاللَّهِ
and what has been revealed	to you	and what has been revealed	believe in Allah
بِعَايَتِ اللَّهِ	لَا يَشْتَرُونَ	خَاشِعِينَ لِلَّهِ	إِلَيْهِمْ
(the) Verses (of) Allah	they (do) not sell	they bow to Allah in humility	to them
إِنَّ اللَّهَ	عِنْدَ رَبِّهِمْ	أَجْرُهُمْ	لَهُمْ
indeed Allah	their Lord	(is) their reward	for them
وَصَابِرُوا	أَصْبِرُوا	يَأْتِيهَا	الْحِسَابِ
and [be] patient	be steadfast	who believe	O (you)
لَعَلَّكُمْ تَفْلِحُونَ	وَاتَّقُوا اللَّهَ	وَرَابِطُوا	
so that you may be successful	and fear Allah	and stand firm as guards	

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا 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﴾ وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْظَلِيمِ 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.

الرَّحِيمِ			الرَّحْمَنِ			بِسْمِ اللَّهِ		
the Most Merciful			the Most Gracious			In the Name (of) Allah		
وَحَقَّقَ	وَلِحِدَةٍ	نَفْسٍ	خَلَقَكُمْ مِنْ	الَّذِي	اتَّقُوا رَبَّكُمْ	النَّاسِ	يَتَأْتِيهَا	0
and created	single	a person	created you from	Who	fear your Lord	mankind		
وَنِسَاءً	كثِيرًا	رِجَالًا	مِنْهُمَا	وَبَثَّ	زَوْجَهَا	مِنْهَا		
and women	many	men	from them both	and spread	his mate	from him		
إِنَّ اللَّهَ كَانَ	وَالْأَرْحَامَ	بِهِ	الَّذِي تَسَاءَلُونَ	وَأَتَقُوا اللَّهَ				
indeed Allah is	and the wombs	through Him	Whom you demand	and fear Allah				
وَلَا تَبَدَّلُوا الْخَبِيثَ	أَمْوَالَهُمْ	وَأَتُوا الْيَتَامَى	رَقِيبًا	عَلَيْكُمْ				
and (do) not exchange bad	their wealth	and give unto the orphans	Watchful	over you				
إِلَى أَمْوَالِكُمْ	وَلَا تَأْكُلُوا أَمْوَالَهُمْ	بِالطَّيِّبِ						
(by adding it) to your wealth	and devour not their wealth	for good						
	كَبِيرًا	حُوبًا	إِنَّهُ كَانَ					
	great	a sin	indeed this is					

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 صَدَقَاتِهِنَّ 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 تَقْسِطُوا	فِي الْيَتَامَىٰ	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	فَإِنْ خِفْتُمْ
what seems good	to you	of [the] women	but if you fear
أَلَّا تَعْدِلُوا	فَوَاحِدَةً	أَوْ مَا	مَلَكَتْ أَيْمَانُكُمْ
that you can not do justice	then one	or what	your right hands possess
أَذْفَىٰ	أَلَّا تَعْوَلُوا	وَأَنْتُمْ أَلْيَسَاءُ	صَادِقَاتٍ
(is) nearer	that you will not oppress	and give to the women	their dower
فَإِنْ طَبَنَ	لَكُمْ	عَنْ شَيْءٍ	فَكُلُوهُ
but if they willingly remit	to you	any part	of it
	هَيِّئًا	مَرِيئًا	نَفْسًا
	(with) wholesomeness	easy digestion	(on their) own

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٦﴾ وَابْنُوا الِيتَامَىٰ 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 ﴿٦﴾

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		أَمْوَالِكُمْ	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
and speak	to them	words	(of) good	and test the orphans
بَلَّغُوا النِّكَاحَ		فَإِنِ عَسَيْتُمْ	مِنْهُمْ	رُشَدًا
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
فَلَيْسَتْ تَعْفَىٰ		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	وَكفَىٰ	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﴾ وَلِيخَشَ الَّذِينَ لَوْ تَرَكَوْا 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 ﴿١٠﴾

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!

وَالْأَقْرَبُونَ	تَرَكَ الْوَالِدَانِ	مِمَّا	نَصِيبٌ	لِّلرِّجَالِ
and near relatives	is left (by) parents	from what	(there is) a share	for men
وَالْأَقْرَبُونَ	تَرَكَ الْوَالِدَانِ	مِمَّا	نَصِيبٌ	وَلِلنِّسَاءِ
and near relatives	is left (by) parents	from what	(there is) a share	and for women
وَإِذَا حَضَرَ	مَفْرُوضًا ﴿٧﴾	نَصِيبًا	أَوْ كَثْرًا	مِمَّا
and when come	ordained (by Allah)	a share	or much	is little of it from what
فَارْزُقُوهُمْ	وَالْمَسْكِينِ	وَالْيَتَامَىٰ	أَوْلُو الْقُرْبَىٰ	الْقِسْمَةَ
then feed them	and the needy	and the orphans	the relatives	(at the time of) division
وَلْيَخْشَ الَّذِينَ	مَعْرُوفًا ﴿٨﴾	قَوْلًا	هُمْ	وَقُولُوا
and let fear those who	(of) kindness	words	to them	and say out of it
خَافُوا عَلَيْهِمْ		ضِعْفًا	ذُرِّيَّةً	مِنْ خَلْفِهِمْ
they would have feared about them		weak	offspring	after them
لَوْ تَرَكُوا		وَلْيَقُولُوا قَوْلًا		فَلْيَتَّقُوا اللَّهَ
if they left		and let them speak words		so let them fear Allah
سَدِيدًا ﴿٩﴾	ظُلْمًا	الْيَتَامَىٰ	أَمْوَالٍ	إِنَّ الَّذِينَ يَأْكُلُونَ
well-directed (right and fair)	wrongfully	(of) orphans	(the) wealth	indeed those who eat up

وَسَيَصْلُونَ سَعِيرًا ﴿١١﴾	نَارًا	فِي بَطُونِهِمْ
and they will be burnt in blazing Fire	fire	in their bellies

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُن نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا بُوَيْهَ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ، وَلَدٌ فَإِن لَمْ يَكُنْ لَهُ، وَلَدٌ وَوَرِثَهُ، أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ، إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِّنْ بَعْدِ وَصِيَّتِهِ يُوصِي بِهَا أَوْدِينَ ءَابَاءُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ 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
فَإِن كُن نِسَاءً	فَوْقَ	اثْنَتَيْنِ	فَلَهُنَّ	ثُلُثَا	
but if (there) are women	more (than)	two	then for them	(is) two-thirds	
مَّا تَرَكَ	وَإِن 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	إِن كَانَ لَهُ،
and for parents	for each	one	a sixth	of what he left	if
وَلَدٌ	فَإِن	لَمْ	يَكُنْ لَهُ،	وَوَرِثَهُ،	أَبَوَاهُ
a child	and if	not	for him is	and inherit him	his parents

الْسُّدُسُ	فَلِأُمَّهِ	إِخْوَةٌ	كَانَ لَهُ	فَإِنْ	الْثُلُثُ	فَلِأُمَّهِ
a sixth	then for his mother	brothers	for him is	and if	a third	then for his mother
ءَابَاؤُكُمْ	أَوْ دَيْنٍ	يُوصِي بِهَا	وَصِيَّةٍ	مِنْ بَعْدِ		
your parents	or (any) debt	[of which] he bequeathed	(payment of) bequest	after		
نَفَعًا	لَكُمْ	أَقْرَبُ	لَا تَدْرُونَ أَيُّهُمْ	وَأَبْنَاؤُكُمْ		
(in) benefit	to you	(is) nearer	you (do) not know which of them	and your children		
	حَكِيمًا	كَانَ عَلِيمًا	إِنَّ اللَّهَ	فَرِيضَةً مِنَ اللَّهِ		
	All-Wise	is All-Knowing	indeed Allah	prescribed by Allah		

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 كَلَلَةً أَوْ امْرَأَةً وَوَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مَنَّهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةٍ 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	لَهُمْ
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	وَلَهُمْ	
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	كَانَ	رَجُلٌ	يُورِثُ	كَالَّةً	أَوْ	امْرَأَةً	وَلَهُ	
and if man is	testator	having no parents and children	or woman	but he has				
أَخٌ	أَوْ	أُخْتُ	فَلِكُلِّ	وَاحِدٍ	مِنْهُمَا	السُّدُسُ		
a brother	or a sister	then for each	one	(is) a sixth	of two			
فَإِنْ	كَانُوا	أَكْثَرَ	مِنْ	ذَلِكَ	فَهُمْ	شُرَكَاءُ	فِي	الثُّلْثِ
but if they are more	than that	then they	(are) partners	in a third	after			
وَصِيَّةٍ	يُوصَى	بِهَا	أَوْ	دَيْنٍ	غَيْرِ	مُضَارٍ		
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 وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾
 وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، وَيَتَعَدَّ حُدُودَهُ، يَدْخُلْهُ نَارًا خَالِدًا فِيهَا
 وَلَهُ عَذَابٌ مُهِينٌ ﴿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
يَدْخُلْهُ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	خَالِدِينَ
He will admit him	(to) Gardens	flow under them	(to) abide forever
فِيهَا وَذَلِكَ	الْفَوْزُ الْعَظِيمُ	وَمَنْ يَعِصِ اللَّهَ	
and that therein	(would be) the success great	and whosoever disobeys Allah	
وَرَسُولَهُ،	وَيَتَعَدَّ حُدُودَهُ،	يَدْخُلْهُ	نَارًا
and His Messenger	and transgresses His limits	He would admit him	(to) Fire
خَالِدًا	فِيهَا	وَلَهُ	عَذَابٌ مُهِينٌ ﴿١٤﴾
he (would) abide forever	therein	and he (will) have	disgraceful a torment

وَالَّتِي يَأْتِينَ الْفَجِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّهِنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَاعَاذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ 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.

وَأَلَّتِي يَأْتِينَ	الْفَحِشَةَ	مِنْ نِسَائِكُمْ	فَأَسْتَشْهِدُوا	عَلَيْهِنَّ
and those who commit	lewdness	of your women	so call to witness	against them
أَرْبَعَةً مِنْكُمْ	فَإِنْ شَهِدُوا	فَأَمْسِكُوهُنَّ	فِي الْبُيُوتِ	
of you	and if they bear witness	then confine them	to (their) houses	four
حَتَّى يَتَوَفَّيَهُنَّ	أَوْ يَجْعَلَ اللَّهُ	لَهُنَّ سَبِيلًا	وَالَّذَانِ	
until comes to them	[the] death	for them	and those two who	or Allah makes
يَأْتِيَنَهَا مِنْكُمْ	فَعَاذُوهُمَا	فَإِنْ تَابَا	وَأَصْلَحَا	
of you	then punish them both	then if they repent	and mend their ways	commit that
فَاعْرِضُوا	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	فَأُولَئِكَ
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 أَلْتَنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ﴿١٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا
وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ
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.

وَلَيْسَتِ التَّوْبَةُ	لِلَّذِينَ	يَعْمَلُونَ السَّيِّئَاتِ	حَتَّىٰ إِذَا حَضَرَ
and the repentance is not	for those who	do evil deeds	until when faces
أَحَدَهُمْ	أَلْتَنَ	وَالَّذِينَ يَمُوتُونَ	وَهُمْ
one of them	now	nor (for) those who die	while they
قَالَ	إِنِّي تَبْتُ	أَعْتَدْنَا لَهُمْ	أُولَئِكَ
he says	verily I repent	We have prepared for them	those
أَمَاتَهُمُ	أَلْتَنَ	وَالَّذِينَ يَمُوتُونَ	وَهُمْ
[the] death	now	nor (for) those who die	while they
كُفَّارًا	أُولَئِكَ	أَعْتَدْنَا لَهُمْ	أُولَئِكَ
(are) disbelievers	those	We have prepared for them	those
أَلَّذِينَ ءَامَنُوا	لَا يَحِلُّ	لَكُمْ	أَنْ تَرِثُوا النِّسَاءَ
who believe	it is not lawful	for you	that you inherit [the] women
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 مُّبِينَةٍ
you have given them	except	that they commit	open
وَعَاشِرُوهُنَّ	وَعَاشِرُوهُنَّ	بِفَحِشَةٍ مُّبِينَةٍ	وَعَاشِرُوهُنَّ
and live with them	and live with them	open	and live with them

بِالْمَعْرُوفِ	فَإِنْ كَرِهْتُمُوهُنَّ	فَعَسَىٰ	أَنْ تَكْرَهُهُوَ 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 مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ. بُهْتَنَّا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُ. وَقَدْ أَضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذتَ مِنْكُمْ مِثْلًا 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	مَّكَانَ	زَوْجٍ	وَأَتَيْتُمْ إِحْدَهُنَّ	قِنْطَارًا	فَلَا تَأْخُذُوا	مِنْهُ
and if you intend giving up	(your) wife	(and in her) place	(have a new) wife	and you have given one of them	a heap of gold	so (do) not take away	from it
شَيْئًا	أَتَأْخُذُونَهُ.	بُهْتَنَّا	وَإِثْمًا	مُّبِينًا ﴿٢٠﴾	وَكَيْفَ	تَأْخُذُونَهُ.	وَأَخَذتَ
anything	(would) you take it?	by slander	and wrong	manifest	and how	you could take it	and they have taken
تَأْخُذُونَهُ.	وَقَدْ أَضَىٰ بَعْضُكُمْ	إِلَىٰ بَعْضٍ	مِنْكُمْ	مِثْلًا	غَلِيظًا ﴿٢١﴾	وَأَخَذتَ	وَلَا تَنْكِحُوا
	when surely has gone one of you	(in) to another	from you	a covenant	strong	and marry not	

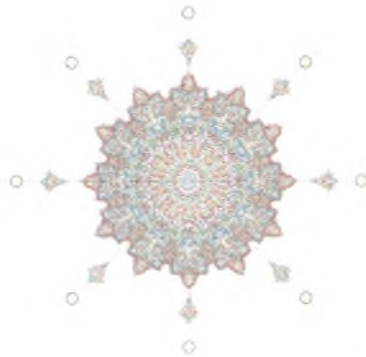
مَا	نَكَحَ آبَاؤُكُمْ	مِنَ النِّسَاءِ	إِلَّا	مَا قَدْ سَلَفَ
whom	your fathers married	of [the] women	except	what has happened before
	إِنَّهُ كَانَ	فَاحِشَةً	وَمَقْتًا	وَسَاءَ سَبِيلًا ﴿٢٣﴾
	indeed it was	lewdness	and abomination	and an evil way

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ أَلَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ أَلَّتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ 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			

وَأَخَوَاتِكُمْ	مِنَ الرِّضَاعَةِ	وَأُمَّهَاتٍ	نِسَائِكُمْ
and your sisters	from milk suckling	and mothers	(of) your wives
وَرَبَائِبِكُمْ	الَّتِي	فِي حُجُورِكُمْ	مِّن نِّسَائِكُمْ
and your step-daughters	who (are)	in your guardianship	from your wives
الَّتِي	دَخَلْتُمِهِنَّ	فَإِن لَّمْ تَكُونُوا	دَخَلْتُم بِهِنَّ
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
مِن أَوْلَادِكُمْ	وَأَنْ تَجْمَعُوا	بَيْنَ	الْأَخْتَيْنِ 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 أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ
 مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ
 مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ 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 أَيْمَانُكُمْ
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)	that you seek (them)
مُحْصِنِينَ	غَيْرَ	مُسْفِحِينَ	فَمَا اسْتَمْتَعْتُمْ بِهِ
desiring wedlock chastity	not	(to be) lustful	for what you benefit [of it]
مِنْهُنَّ	فَآتُوهُنَّ	أُجُورَهُنَّ	فَرِيضَةً
from them	so you give them	their bridal-due	(as) a duty
عَلَيْكُمْ	فِيمَا تَرَضَيْتُمْ	مِنْ بَعْدِ	الْفَرِيضَةِ
on you	for what you agree mutually	after	(its) prescription
كَانَ عَلِيمًا		حَكِيمًا ﴿٢٤﴾	
is All-Knowing		All-Wise	

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا
 مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَنَيْتِكُمْ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِّنْ
 بَعْضٍ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
 مُسْلِفِحَاتٍ 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 مِمَّا	مَلَكَتْ أَيْمَانُكُمْ	مِّنْ فَنَيْتِكُمْ	الْمُؤْمِنَاتِ	وَاللَّهُ أَعْلَمُ
believing women	then from (those) whom	your right hands possess	of your girls	believing	and Allah knows all
الْمُؤْمِنَاتِ	بِإِذْنِ أَهْلِهِنَّ	وَأَتُوهُنَّ	أَجُورَهُنَّ	بِالْمَعْرُوفِ	مُحْصَنَاتٍ
believing	(of) their guardians	and give them	their bridal-due	in a fair manner	(they should be) chaste (in wedlock)
غَيْرَ مُسْلِفِحَاتٍ	وَلَا مُتَّخِذَاتٍ	أَخْدَانٍ	فَإِذَا أُحْصِنَ	فَإِنَّ أَتَيْنَ	بِفَاحِشَةٍ
adulterous	not	boyfriends	if taken in wedlock	if they commit	adultery

وَلَا مُتَّخِذَاتٍ	أَخْدَانٍ	فَإِذَا أَحْصَيْنَ	فَإِنْ أَتَيْنَ
nor those who take	secret love affairs	and when they are married	and if they commit
بِفَحِشَةٍ	فَعَلَيْهِنَّ	نِصْفٌ	مَا
lewdness	then upon them	(is) half	(of) what
عَلَى الْمُحْصَنَاتِ	عَلَى الْمُحْصَنَاتِ	عَلَى الْمُحْصَنَاتِ	عَلَى الْمُحْصَنَاتِ
(is) upon the free unmarried women	(is) upon the free unmarried women	(is) upon the free unmarried women	(is) upon the free unmarried women
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	عَفُورٌ	رَحِيمٌ	رَحِيمٌ
Most Merciful	(is) All-Forgiving	Most Merciful	Most Merciful

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 مَيْلًا 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	عَلِيمٌ
(were) before you	and (to) accept repentance	of you	and Allah	(is) All-Knowing	(is) All-Knowing
حَكِيمٌ	وَاللَّهُ يُرِيدُ	أَنْ يَتُوبَ	عَلَيْكُمْ	عَلَيْكُمْ	عَلَيْكُمْ
All-Wise	and Allah wishes	that He accepts repentance	of you	of you	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 نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا نُهَوْنَ 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
0 (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	نُصَلِّيهِ
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 نُهِنُونَ	عَنْهُ	نُكَفِّرْ عَنْكُمْ	سَيِّئَاتِكُمْ
that you have been forbidden	from it	We shall remit from you	your (minor) offences
وَنُدْخِلْكُمْ	مُدْخَلًا	كَرِيمًا ﴿٣١﴾	
and We would admit you	(to) an Entrance	Noble	

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا
 اَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اَكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ
 كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ
 وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَأُوْلَئِهِمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ
 عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

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 اَكْتَسَبُوا
over others	for men	(is) a share	and for women
نَصِيبٌ	مِّمَّا اَكْتَسَبْنَ	وَسَأَلُوا اللَّهَ	مِنْ فَضْلِهِ
(is) a share	from what they earned	and ask Allah	of His bounty
بِكُلِّ	شَيْءٍ	عَلِيمًا ﴿٣٢﴾	وَلِكُلِّ جَعَلْنَا
of every	thing	All-Knowing	and to everyone We have appointed
مِمَّا	تَرَكَ الْوَالِدَانِ	وَالَّذِينَ	عَقَدَتْ
of that	left by parents	and relatives	and (to) those whom

عَقَدَتْ أَيْمَانُكُمْ	فَعَاثُوهُمْ	نَصِيبِهِمْ	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 فَأَلْصَلِحَاتُ قَنِينَتٌ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّي 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	قَنِينَتٌ	فَأَلْصَلِحَاتُ
(on) some of them	over others	and (because) of what they spend	(are) devoutly obedient	then the righteous women
مِنْ أَمْوَالِهِمْ	حَفِظَتْ	لِلْغَيْبِ	وَاللَّي تَخَافُونَ	نُشُوزَهُنَّ
(out) of their wealth	(who) guard	in (husband's) absence	you fear	their rebellion
وَاللَّي	فَعِظُوهُنَّ	وَأَهْجُرُوهُنَّ	فَإِنْ أَطَعْنَكُمْ	فَلَا تَبْغُوا
but those whom	then admonish them	and leave them (alone)	if they obey you	seek not against them

فَلَا تَبْغُوا	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	against them

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَبِيرًا ﴿٣٥﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا 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-Masakin* (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.

وَأَبْعَثُوا حَكَمًا	مِّنْ أَهْلِهِ	بَيْنَهُمَا	وَإِنْ خِفْتُمْ شِقَاقَ
then appoint an arbitrator	from his family	between the two	and if you fear a breach
وَحَكَمًا	مِّنْ أَهْلِهَا	إِنْ يُرِيدَا إِصْلَاحًا	يُوَفِّقِ اللَّهُ بَيْنَهُمَا
and an arbitrator	from her family	if they both wish to set things right	Allah will bring reconciliation between them
كَبِيرًا	عَلِيًّا	إِنَّ اللَّهَ كَانَ	يُوَفِّقِ اللَّهُ بَيْنَهُمَا
All-Aware (of every thing)	Most High	indeed Allah is	Allah will bring reconciliation between them
وَأَعْبُدُوا اللَّهَ	وَلَا تُشْرِكُوا	وَأَبْعَثُوا حَكَمًا	حَبِيرًا
and you serve (worship) Allah	and (do) not associate	and appoint an arbitrator	All-Aware (of every thing)

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		
وَأَبْنِ السَّبِيلِ	بِالْجَنبِ	وَالصَّاحِبِ	الْجُنْبِ		
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	مَنْ كَانَ	مُحْتَالًا		
	(and) boastful	proud	(one) who is		

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِشَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا 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	ءَاتَاهُمُ 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	يَكُنِ الشَّيْطَانُ
and neither they believe	in Allah	nor	in the Day	the Last	and whoever	has Satan
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 ﴿٣١﴾		
out of what	Allah gave them for sustenance	and Allah is	All-Knower of them			

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن 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 وَعَصَوُا الرَّسُولَ 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	وَإِن 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	يُودُّ	الَّذِينَ كَفَرُوا	
against these people	(as) a witness	(on) that Day	would wish	those who disbelieved	
وَعَصَوْا الرَّسُولَ	لَوْ سَوَّيْتُ	لَهُمُ	الْأَرْضَ		
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 وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ 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	وَأَنتُمْ	سُكَرَىٰ
O (you)	who believe	(do) not draw near (to) the prayer	while you	(are) intoxicated
حَتَّىٰ تَعْلَمُوا	مَا تَقُولُونَ	وَلَا جُنْبًا		
until you know	what you utter	nor (while you are) in a state of sexual impurity		
إِلَّا عَابِرِي سَبِيلٍ	حَتَّىٰ تَغْتَسِلُوا	وَإِن كُنْتُمْ مَرْضَىٰ		
except (when) passing	(on) a way	and if you are ill		
		until you wash yourselves		

مِنْ أَلْغَائِطٍ	مِنْكُمْ	أَوْ جَاءَ أَحَدٌ	عَلَى سَفَرٍ	أَوْ
from the toilet	of you	or came one	on a journey	or
فَلَمْ تَجِدُوا مَاءً		أَوْ لَمَسْتُمُ النِّسَاءَ		
but you (did) not find water		or you had a sexual contact (with) women		
بِوُجُوهِكُمْ	فَأَمْسَحُوا	طَيِّبًا	فَتَيَمَّمُوا صَعِيدًا	
your faces	and rub (therewith)	clean	then do Tayammum (with) earth	
عَفُورًا	عَفْوًا	إِنَّ اللَّهَ كَانَ	وَأَيْدِيكُمْ	
All-Forgiving	Oft-Pardoning	indeed Allah is	and your hands	

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مَسْمُوعٍ وَرَاعِنَا لِيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِن لَعَنَهُمُ 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.

مِّنَ الْكِتَابِ	أُوتُوا نَصِيبًا	إِلَى الَّذِينَ	أَلَمْ تَرَ
of the Book	were given a portion	[to] those who	(have) you not seen?
وَاللَّهُ أَعْلَمُ	أَنْ تَضِلُّوا السَّبِيلَ	وَيُرِيدُونَ	يَشْتَرُونَ الضَّلَالََةَ
but Allah knows well	that you lose the (Right) Path	and they wish	they purchase error

بِأَعْدَائِكُمْ	وَكَفَى	بِاللَّهِ	وَلِيًّا	وَكَفَى	بِاللَّهِ	نَصِيرًا ﴿٤٥﴾
your enemies	and suffices	Allah	(as) a Protector	and suffices	Allah	(as) a Helper
مِنَ الَّذِينَ هَادُوا	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَوَاضِعِهِ	وَيَقُولُونَ	سَمِعْنَا	وَعَصَيْنَا	وَأَسْمَعُ
of those who are Jews	they change the words	from their places	and they say	we heard	and we disobeyed	and hear (us)
وَرَاعِنَا	لِيًّا	بِأَلْسِنَتِهِمْ	وَطَعْنَا	سَمِعْنَا	وَلَوْ	أَنَّهُمْ قَالُوا
and (Râ'ina) hearken to us	(by) twisting	their tongues	and slandering	we heard	and if	[that] they had said
وَأَسْمَعُ	وَأَنْظُرْنَا	لَكَانَ خَيْرًا	لَهُمْ	وَأَقْوَمَ	وَلَكِن لَعَنَهُمُ اللَّهُ	يَكْفُرِهِمْ
and hear (us)	and look at us	surely it would have been better	for them	and more proper	[and] but Allah cursed them	due to their disbelief
فَلَا يُؤْمِنُونَ	إِلَّا قَلِيلًا ﴿٤٦﴾					
so they believe not	except a few					

يَتَّيِبُهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهَ فَرَدَّهَا عَلَىٰٓ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ۗ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰٓ 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	أَوْثُوا الْكِتَابَ	ءَامِنُوا بِمَا	نَزَّلْنَا
0 (you)	who	have been given the Scripture	believe in what	We have sent down
مُصَدِّقًا	لِّمَا	مَعَكُمْ	مِّن قَبْلِ	فَرَدَّهَا
confirming	what (is)	with you	before	and turn them
عَلَىٰ أَدْبَارِهَا	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 أَنفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ وَلَا يظْلَمُونَ فَتِيلًا ﴿٤٩﴾ أَنْظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكُذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْحِجَابِ وَالطَّاعُوتِ 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 scalish 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 أَنفُسَهُمْ		إِلَى الَّذِينَ		أَلَمْ تَرَ	
claim purity (for) themselves		[to] those who		(have) you not seen?	
وَلَا يُظْلَمُونَ		مَنْ يَشَاءُ		بَلِ اللَّهُ يُرِيكِي	
and they will not be wronged		whom He wills		nay (it is) Allah Who purifies	
وَكَفَى		عَلَى اللَّهِ الْكِذِبُ		كَيْفَ يَقْتُرُونَ	
and suffices		a lie against Allah		how they invent	
إِلَى الَّذِينَ		أَلَمْ تَرَ		مُبِينًا	
[to] those who		(have) you not seen?		manifest	
يُؤْمِنُونَ بِالْجِبْتِ		مِنَ الْكِتَابِ		أَوْ تُوْنَصِيبًا	
they believe in baseless superstitions		of the Book		were given a portion	
هَؤُلَاءِ		لِلَّذِينَ كَفَرُوا		وَيَقُولُونَ	
(that) they		to those who disbelieved		and they say	
سَبِيلًا		مِنَ الَّذِينَ ءَامَنُوا		أَهْدَى	
(to the Right) Path		than those who believed		(are) better guided	

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِنَ 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		الَّذِينَ		أُولَئِكَ	
then never		and (he) whom Allah curses		whom Allah cursed		(are) those		they	

تَجِدَلَهُ	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﴾	(even) a speck on the back of a date-stone		
[so] then	they would not give people				
أَمْ يَحْسُدُونَ النَّاسَ	عَلَىٰ مَا	آتَاهُمُ اللَّهُ	مِنْ فَضْلِهِ		
or (do) they envy people	on what	Allah gave them	of His bounty		
فَقَدْ آتَيْنَا	ءَالَ	إِبْرَاهِيمَ	الْكِتَابَ	وَالْحِكْمَةَ	
then indeed We gave	(the) family	(of) Abraham	the Book	and the Wisdom	
وَأَاتَيْنَاهُمْ	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 نُصَلِّيهِمْ نَارًا كَمَا نُصَلِّيَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا هُمْ فِيهَا ءَزْوَاجٌ 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 *Ayat* (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

سَعِيرًا ﴿٥٥﴾	بِجَهَنَّمَ	وَكَفَىٰ	عَنهُ	مَنْ صَدَّ
(as) a blazing Fire	Hell	and suffices	from him	(were some) who turned away
نَارًا	سَوْفَ نُنصِلِهِمْ	بِآيَاتِنَا	إِنَّ الَّذِينَ كَفَرُوا	
(in) Fire	soon We shall cast them	Our Signs	indeed those who rejected	
جُلُودًا	بَدَلْنَاهُمْ	نُضِجَتْ جُلُودُهُمْ	كَلِمًا	
skins	We shall change them	their skins are burnt out	as often as	
عَزِيزًا	إِنَّ اللَّهَ كَانَ	لِيَذُوقُوا الْعَذَابَ	غَيْرَهَا	
All-Mighty	indeed Allah is	that they may taste the punishment	other (than) that	
سَنُذْخِلُهُمْ	وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ ءَامَنُوا	حَكِيمًا ﴿٥٦﴾	
We shall admit them	and did good deeds	and those who believed	All-Wise	
فِيهَا	لَهُمْ	أَبَدًا	فِيهَا	جَنَّاتٍ
in it	for them	forever	therein	abiding rivers
ظِلِيلًا ﴿٥٧﴾	ظِلًّا	وَنُدْخِلُهُمْ	مُطَهَّرَةً	أَزْوَاجًا
with plenteous shade	(to) a shelter	and We shall admit them	pure	(are) spouses

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﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهٖ 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.

أَنْ تُوَدُّوا أَلْأَمْنَتِ		إِنَّ اللَّهَ يَأْمُرُكُمْ	
that you deliver the trusts		verily Allah commands you	
بَيْنَ	وَإِذَا حَكَمْتُمْ	إِلَىٰ أَهْلِهَا	
between	and when you judge	to (those who are) worthy of them (their owners)	
إِنَّ اللَّهَ نِعِمَّا		تَحْكُمُوا بِالْعَدْلِ	أَنَّ
indeed Allah excellently		you should judge with justice	that
النَّاسِ		بِهِ	يُعْظَمُ
[the] people		of it	admonishes you
الَّذِينَ آمَنُوا	يَا أَيُّهَا	بَصِيرًا	سَمِيعًا
who believe	O (you)	All-Seeing	All-Hearing
إِنَّ اللَّهَ كَانَ		وَأَطِيعُوا الرَّسُولَ	أَطِيعُوا اللَّهَ
verily Allah is		and obey the Messenger	obey Allah
مِنْكُمْ	وَأُولِي الْأَمْرِ	فَإِنْ نَنزَعْتُمْ	
among you	and those having authority	then if you dispute (among yourselves)	
إِلَى اللَّهِ	فَرُدُّوهُ	فِي شَيْءٍ	وَالرَّسُولِ
to Allah	so refer it	in anything	and the Messenger
خَيْرٌ	ذَلِكَ	وَالْيَوْمِ	إِنْ كُنْتُمْ
(is) better	that	and the Day	if you
تَأْوِيلًا		وَأَحْسَنُ	
(for final) interpretation		and more suitable	

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ 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 أَنْزَلَ 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 أُنزِلَ	أَلَمْ تَرَ	
that they believe [to] those who claim (have) you not seen?	in what has been sent down		
وَمَا أُنزِلَ	مِنْ قَبْلِكَ	يُرِيدُونَ	أَن يَتَحَاكَمُوا
and what was sent down to you	before you	they wish	that they go for judgement
إِلَى الطَّاغُوتِ	وَقَدْ أُمِرُوا	أَن يَكْفُرُوا	بِهِ
to Taghut (fake judges)	while surely they had been ordered	that they should reject	it
وَيُرِيدُ الشَّيْطَانُ	أَن يُضِلَّهُمْ	ضَلَالًا	بَعِيدًا ﴿٦١﴾
but Satan wishes	to mislead them	misleading	far away
وَأِذَا قِيلَ	وَأِذَا قِيلَ	وَأِذَا قِيلَ	وَأِذَا قِيلَ
and when it is said	and when it is said	and when it is said	and when it is said
وَأِذَا قِيلَ	وَأِذَا قِيلَ	وَأِذَا قِيلَ	وَأِذَا قِيلَ
and to the Messenger	to what Allah has sent down	come	to them
رَأَيْتَ الْمُنَافِقِينَ	يَصُدُّونَ عَنْكَ	صُدُّوًا ﴿٦٢﴾	
you see the hypocrites	turn away from you	(with) aversion	

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٣﴾ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٤﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿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	قَدَّمَتْ	أَيْدِيَهُمْ
when	befalls them	a calamity	for what	their hands sent forth	
ثُمَّ جَاءُوكَ	يَحْلِفُونَ	بِاللَّهِ	إِنْ أَرَدْنَا	إِلَّا إِحْسَانًا	
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	إِذ ظَلَمُوا	أَنْفُسَهُمْ	
by (the) Leave (of) Allah	and if	[that] they	when [they] wronged	themselves	
جَاءُوكَ	فَاسْتَغْفِرُوا اللَّهَ	وَاسْتَغْفَرَ	لَهُمْ		
had come to you	(of) Allah	and asked forgiveness	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 ﴿٦٥﴾ وَلَوْ أَنَا كُنْبَنَا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرَجُوا مِنْ دِينِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

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	فِيَمَا
but no	by your Lord	they believe not	until they make you judge	in what
شَجَرَ بَيْنَهُمْ	ثُمَّ	لَا يَجِدُوا	فِي أَنفُسِهِمْ	حَرْجًا
rose (disputes) between them	then	they find not	in themselves	anguish
مِمَّا قَضَيْتَ	وَيَسْلِمُوا تَسْلِيمًا ﴿٦٥﴾			وَلَوْ
on what you have decided	and submit (accept with full) submission			and if
أَنَا كُنَّا	عَلَيْهِمْ	أَنْ أَقْتُلُوا أَنفُسَكُمْ	أَوْ أَخْرَجُوا	
[that] We had enjoined	upon them	that kill yourselves	or leave	
مِنْ دِيَارِكُمْ	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 تَأْتِيهِمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ 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	لَأَتَيْنَهُمْ	مِّن لَّدُنَّا	أَجْرًا	عَظِيمًا ﴿٦٧﴾
and then	surely We would have given them	from Ourselves	a reward	great
وَلَهَدَيْنَهُمْ		صِرَاطًا	مُّسْتَقِيمًا ﴿٦٨﴾	
and surely We would have guided them		(to the) Way	Straight	
وَمَن يُطِيعِ اللَّهَ	وَالرَّسُولَ	فَأُولَئِكَ	مَعَ	الَّذِينَ
and whoso obeys Allah	and the Messenger	then they	(will be) with	those
أَنعَمَ اللَّهُ عَلَيْهِمْ		مِنَ النَّبِيِّينَ	وَالصَّادِقِينَ	
Allah has bestowed (His) Blessings upon them		of the Prophets	and the truthful	
وَالشُّهَدَاءِ	وَالصَّالِحِينَ	وَحَسَنَ أُولَئِكَ	رَفِيقًا ﴿٦٩﴾	
and the martyrs	and the righteous	and how excellent (are) those	companions	
ذَٰلِكَ	الْفَضْلُ مِنَ اللَّهِ	وَكفَى	بِاللَّهِ	عَلِيمًا ﴿٧٠﴾
that	(is) the bounty from Allah	and suffices	Allah	(as) All-Knower

يَأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا ﴿٧١﴾ وَإِن مِّنكُمْ لَمَن لَّيْطِئَنَّ فَإِن أَصَابَتْكُمْ مُصِيبَةٌ قَالِ قَدْ أَنعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلِئِن أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لِيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ 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 ءَامَنُوا	خُذُوا حِذْرَكُمْ	فَأَنْفِرُوا ثُبَاتٍ
0 (you)	who believe	take your precautions	and advance in groups
أَوْ أَنْفِرُوا جَمِيعًا ﴿٧١﴾	وَإِنَّ	مِنْكُمْ	لَمَنْ لَيُبَطِّئَنَّ
or advance all together	and indeed	among you (is)	surely (he) who lags behind
فَإِنْ أَصَبْتُمْ	قَالَ قَدْ	أَنْعَمَ اللَّهُ عَلَيَّ	
then if befell you	he said indeed	Allah bestowed (His) Blessings upon me	
إِذْ لَمْ أَكُنْ	مَعَهُمْ	شَهِيدًا ﴿٧٢﴾	وَلَيْنِ أَصَابَكُمْ
when I was not	with them	present	and if befell you
فَضْلٌ مِّنَ اللَّهِ	لَيَقُولَنَّ	كَأَن	لَمْ تَكُنْ بَيْنَكُمْ
(the) bounty from Allah	he would surely say	as if	there had not been between you
وَبَيْنَهُ	مَوَدَّةٌ	يَلِيَّتَنِي كُنْتُ	مَعَهُمْ
and between him	an affection	would that I had been	with them
	فَأَفُوزَ فَوْزًا	عَظِيمًا ﴿٧٣﴾	
	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 ﴿٧١﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ 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	وَالْوَالِدِينَ	الَّذِينَ يَقُولُونَ
and (for) weak (and oppressed)	among men	and women	and children	who say
رَبَّنَا	أَخْرِجْنَا	مِنْ هَذِهِ الْقَرْيَةِ	الظَّالِمِ	أَهْلِهَا
our Lord	bring us out	of this town	(are) oppressors	whose people
لَنَا	مِن لَدُنكَ	وَلِيًّا	وَأَجْعَلْ	لَنَا
for us	from Yourself	a protector	and appoint	for us
لَنَا	مِن لَدُنكَ	نَصِيرًا	مِن لَدُنكَ	نَصِيرًا
for us	from Yourself	a helper	from Yourself	from Yourself

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ فَلَمَّا كُنِبَ عَلَيْهِمُ الْفِتْنَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كُنِبْتَ عَلَيْنَا الْفِتْنَالُ لَوْلَا أَخْرَجْنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَنْعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى 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 *Fatīla* (a scaly 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 أَوْلِيَاءَهُ		الطَّغُوتِ	
(of) Satan		so fight you (against the) friends		(of) Taghut (Satan)	
إِلَى الَّذِينَ		أَلَمْ تَرَ		إِنَّ كَيْدَ	
[to] those		(have) you not seen?		indeed (the) strategy	
وَأَقِيمُوا الصَّلَاةَ		كُفُوا أَيْدِيَكُمْ		قِيلَ لَهُمْ	
and establish the prayer		hold back your hands		(when) it was said to them	
فَرِيقٌ		الْفِتَالِ		وَءَاتُوا الزَّكَاةَ	
a group		then the fighting		was enjoined upon them but when and pay the Zakat	
وَقَالُوا رَبَّنَا		خَشِيَ		أَوْ أَشَدَّ	
and they said our Lord		fear		or (even) greater as (they) fear Allah	
لِمَ كُنْتُمْ		الْفِتَالِ		عَلَيْنَا	
why (did) not you defer (it for) us		the fighting		on us	
وَالْآخِرَةَ		قَلِيلٌ		الدُّنْيَا	
and the Hereafter		(is) little		(of) this world	
فَتِيلًا		وَلَا تُظْلَمُونَ		لِمَنْ أَنْقَى	
(in) the least		and you shall not be wronged		for whoever fears (Allah)	
				خَيْرٌ	
				(is far) better	

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
وَإِنْ تُصِبْهُمْ	حَسَنَةٌ	يَقُولُوا هَذِهِ	مِنْ عِنْدِ اللَّهِ	وَإِنْ تُصِبْهُمْ	
and if happens to them	a good	they say this	(is) from Allah	and if befalls them	
سَيِّئَةٌ	يَقُولُوا هَذِهِ	مِنْ عِنْدِكَ	قُلْ كُلٌّ	مِنْ عِنْدِ اللَّهِ	فَمَالِ هَؤُلَاءِ
an evil	they say this	(is) from you	say all	(is) from Allah	so what (is wrong) with these
الْقَوْمِ	لَا يَكَادُونَ	يَفْقَهُونَ حَدِيثًا	مَا	أَصَابَكَ	
people	they (do) not seem	to understand any word	whatever	happened to you	
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 حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ

وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَدَبَّرُونَ 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.

مَنْ يُطِيعِ	الرَّسُولَ	فَقَدْ أَطَاعَ اللَّهَ	وَمَنْ تَوَلَّى
(he) who obeys	the Messenger	so indeed has obeyed Allah	and who turned away
فَمَا أَرْسَلْنَاكَ	عَلَيْهِمْ	حَفِيظًا	وَيَقُولُونَ طَاعَةٌ
then We have not sent you	over them	(as) a keeper	and they say (we pledge) obedience
فَإِذَا بَرَّرُوا	مِنْ عِنْدِكَ	بَيْتَ طَآئِفَةٍ	مِنْهُمْ
but when they leave	[from] you	a group plan by night	of them
الَّذِي تَقُولُ	وَاللَّهُ يَكْتُبُ	مَا يُبَيِّنُونَ	فَأَعْرِضْ
what you say	and Allah records	what they plan by night	so turn away
وَتَوَكَّلْ	عَلَى اللَّهِ	وَكَفَى	بِاللَّهِ
and put your trust	in Allah	and suffices	Allah
أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ	وَلَوْ كَانَ	مِنْ عِنْدِ	غَيْرِ اللَّهِ
(do) they not then ponder over the Quran?	and had it been	from	other than Allah
لَوَجَدُوا	فِيهِ	اخْتِلَافًا	كَثِيرًا
certainly they would have found	in it	contradictions	many

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 تَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَنْتِلْ فِي سَبِيلِ اللَّهِ لَا تَكْفُفْ إِلَّا نَفْسَكَ وَحَرَضَ
 الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِكَ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

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	أَوْ الْخَوْفِ	أَذَاعُوا بِهِ
and whenever	comes to them	a matter	of peace	or fear	they spread it
وَلَوْ رَدُّوهُ	إِلَى الرَّسُولِ	وَالِئِذَا	أُولَى 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 تَبَعْتُمْ الشَّيْطَانَ	إِلَّا قَلِيلًا ﴿٨٣﴾	فَقَنْتِلْ	فِي سَبِيلِ اللَّهِ		
certainly you would have followed Satan	but a few	so fight	in (the) Way (of) Allah		
لَا تَكْفُفْ	إِلَّا نَفْسَكَ	وَحَرَضَ الْمُؤْمِنِينَ	عَسَى اللَّهُ أَنْ		
you are not accountable	but (for) yourself	and rouse the believers	it may be that Allah		
يَكْفِكَ بَأْسَ	الَّذِينَ كَفَرُوا	وَاللَّهُ أَشَدُّ	بَأْسًا		
restrain (the) evil	(of) those who disbelieved	and Allah (is) Stronger	(in) might		
	وَأَشَدُّ	تَنْكِيلًا ﴿٨٤﴾			
	and Stronger	(in) punishing			

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٨٥﴾ وَإِذَا حُيِّتُمْ بِنَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ 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
مُقْتَدِرًا ﴿٨٥﴾	وَإِذَا حُيِّتُمْ	بِنَحِيَّةٍ	فَحَيُّوا
Reckoner	and when you are greeted	with a greeting	then you greet
مِنْهَا	أَوْ رُدُّوهَا	إِنَّ اللَّهَ كَانَ	عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾
than that	or return it (equally)	indeed Allah is	Account-Taker
اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	لِيَجْمَعَنَّكُمْ
Allah	(there is) no god	but He	He would certainly gather you together
إِلَىٰ يَوْمِ	الْقِيَامَةِ	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 فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم 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 وِلِيًّا 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)		with you		regarding the hypocrites	
فِئَتَيْنِ		وَاللَّهُ أَرْكَسَهُم		بِمَا كَسَبُوا	
(that you have become) two parties		while Allah cast them back		for what they earned	
أَتُرِيدُونَ		أَنْ تَهْدُوا		مَنْ أَضَلَّ اللَّهُ	
(do) you want?		that you guide		whom Allah has let go astray	
وَمَنْ يُضِلِلِ اللَّهُ		فَلَنْ تَجِدَ لَهُ		سَبِيلًا ﴿٨٨﴾	
and whom Allah lets go astray		then you will never find		a way for him	
وَدُّوا		كَمَا كَفَرُوا		فَتَكُونُونَ سَوَاءً	
they wish		as they disbelieve		and you become alike (equal)	
فَلَا تَتَّخِذُوا		حَتَّىٰ يَهَاجِرُوا		فِي سَبِيلِ اللَّهِ	
so you take not		till they emigrate		in (the) Way (of) Allah	
فَإِنْ تَوَلَّوْا		وَأَقْتُلُوهُمْ		حَيْثُ وَجَدْتُمُوهُمْ	
but if they turn back		and kill them		then seize them wherever you find them	

 وَلَا نَنْصِرُهُمْ	وَلِيًّا	مِنْهُمْ	وَلَا نَتَّخِذُوا
nor a helper	a friend	from them	and you take neither

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ
 أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اِعْتَزَلُوكُمْ
 فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِيَّاكُمْ اَلْسَلَّمَ فَأَجْعَلِ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا 

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 يُقَاتِلُوكُمْ		
or (those who) come to you	restraining their breasts	that they fight you		
أَوْ يُقَاتِلُوا قَوْمَهُمْ	وَلَوْ شَاءَ اللَّهُ	لَسَلَّطَهُمْ		
or they fight their people	and had Allah willed	indeed He would have given them power		
عَلَيْكُمْ	فَلَقَاتَلُوكُمْ	فَإِنْ اِعْتَزَلُوكُمْ		
over you	and indeed they would have fought you	so if they withdraw from you		
فَلَمْ يُقَاتِلُوكُمْ	وَالْقَوَا	إِيَّاكُمْ	اَلْسَلَّمَ	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 ءآخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَارَدُوا إِلَى الْفِتْنَةِ أُرْكَسُوا
 فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ اَلْسَلَّمَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْبَلُوهُمْ

حَيْثُ تَقَفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿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		فَإِنْ		لَمْ يَعْزِلُوكُمْ	
they plunge into it		so if		they withdraw not from you	
وَيَكْفُوا أَيْدِيَهُمْ		فَخَذُوهُمْ		وَأَقْتُلُوهُمْ	
and they hold (not) their hands		then seize them		and kill them	
حَيْثُ تَقَفْتُمُوهُمْ		أَلَيْكُمُ السَّلَامُ		وَيُلْفُوا	
you find them		peace [to] you		and offer (not)	
وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾		وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾		وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾	
and those (people)		We have made for you		against them	
clear		a sanction		clear	

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ 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	فَتَحْرِيرُهُ
and whosoever kills	a believer	(by) mistake	then (upon him) freedom
رَقَبَةً	مُؤْمِنَةً	وَدِيَّةً	إِلَّا
(of) a slave	believing	and blood-money	except
إِلَّا إِلَىٰ أَهْلِهِ	مُسْلَمَةً	عَدُوًّا لَكُمْ	وَهُوَ
to his family	be paid	to you enemy	and he
أَنْ يَصَدَّقُوا	فَإِنْ كَانَتْ	مِنْ قَوْمٍ	أَنْ يَصَدَّقُوا
that they remit (it) as a charity	and if he is	from people	and if he is
مُؤْمِنٌ	فَتَحْرِيرُهُ	رَقَبَةً	مُؤْمِنَةً
(is) a believer	then freedom	(of) a slave	believing
بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَّةٌ
between you	and between them	(is) a covenant	then blood-money
إِلَىٰ أَهْلِهِ	وَتَحْرِيرُهُ	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 مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَةُ اللَّهِ عَلَيْهِ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٦﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ

فِي سَبِيلِ اللَّهِ فَبَيَّنُّوْا وَلَا تَقُولُوْا لِمَنْ أَلْفَقَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا
تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيْرَةٌ ۗ كَذٰلِكَ
كُنْتُمْ مِّن قَبْلُ فَمَنْ أَلْفَقَىٰ 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 آمَنُوا
and He has prepared	for him	a punishment	great (severe)	who believe
إِذَا ضَرَبْتُمْ	فِي سَبِيلِ اللَّهِ	فَتَبَيَّنُّوْا	وَلَا تَقُولُوْا	
when you go forth (to fight)	in (the) Way (of) Allah	so discern	and (do) not say	
لِمَنْ أَلْفَقَىٰ	إِلَيْكُمْ	السَّلَامَ	لَسْتَ مُؤْمِنًا	
to whoever offers	[to] you	greetings of peace	you are not a believer	
تَبْتَغُوْنَ عَرَضَ	الْحَيٰوةِ	الدُّنْيَا	فَعِنْدَ اللَّهِ	مَغَانِمٌ كَثِيْرَةٌ ۗ
seeking advantage	(of) the life	(of) this world	then Allah has	abundant
كَذٰلِكَ	كُنْتُمْ مِّن قَبْلُ	فَمَنْ أَلْفَقَىٰ	عَلَيْكُمْ	فَتَبَيَّنُّوْا ۗ
thus	you were before	then Allah graded	upon you	so discern

بِمَاتِعْمَلُونَ خَيْرًا ﴿٩٥﴾	إِنَّ اللَّهَ كَانَ
Well-Aware of what you do	certainly Allah is

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 ﴿٩٥﴾

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.

أُولِي الضَّرَرِ	غَيْرُ	مِنَ الْمُؤْمِنِينَ	لَا يَسْتَوِي الْقَاعِدُونَ
those who are (disabled) handicapped	except	of the believers	not equal are those who sit
وَأَنْفُسِهِمْ	بِأَمْوَالِهِمْ	فِي سَبِيلِ اللَّهِ	وَالْمُجَاهِدُونَ
and their lives	with their wealth	in (the) Way (of) Allah	and those who strive
وَأَنْفُسِهِمْ	بِأَمْوَالِهِمْ	فَضَّلَ اللَّهُ الْمُجَاهِدِينَ	
and their lives	with their wealth	Allah has preferred those who strive	
وَعَدَ اللَّهُ الْحُسْنَىٰ	وَكُلًّا	دَرَجَةً	عَلَى الْقَاعِدِينَ
Allah has promised good	and (unto) each	(in) rank	over those who sit
عَظِيمًا ﴿٩٥﴾	أَجْرًا	عَلَى الْقَاعِدِينَ	وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ
great	(by) a reward	over those who sit	and Allah has preferred those who strive

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 أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَيْسْتَطِيعُونَ 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
رَّحِيمًا ﴿٩٦﴾	إِنَّ الَّذِينَ	تَوَفَّاهُمْ	الْمَلَائِكَةُ	ظَالِمِينَ	
Most Merciful	verily those	whom caused death	the angels	(while) they are wronging	
أَنْفُسِهِمْ	قَالُوا	فِيمَ كُنْتُمْ	قَالُوا	كُنَّا مُسْتَضْعَفِينَ	
themselves	they said	in what (condition) were you?	they said	we were oppressed	
فِي الْأَرْضِ	قَالُوا	أَلَمْ تَكُنْ أَرْضَ اللَّهِ	وَأَسِعَةً		
in the land	they said	was not (the) land (of) Allah?	spacious (enough)		
فَنَهَجُوا	فِيهَا	فَأُولَئِكَ	مَاؤْنَهُمْ	جَهَنَّمَ	
so you emigrate	in it	so those (people)	their abode	(is) Hell	
وَسَاءَتْ مَصِيرًا ﴿٩٧﴾	إِلَّا الْمُسْتَضْعَفِينَ	مِنَ الرِّجَالِ	وَالنِّسَاءِ		
and what an evil destination (it is)	except the oppressed ones	from men	and women		
وَالْوَالِدَانَ	لَا يَسْتَطِيعُونَ	حِيلَةً	وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾		
and children	who can not devise	a plan	and they (can) not direct (their) way		

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا ﴿٩٦﴾ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ 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 أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا

لَكُمْ عَدُوًّا مُّبِينًا ﴿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.

عَفْوًا	وَكَانَ اللَّهُ	عَنْهُمْ	أَنْ يَعْفُوَ	عَسَى اللَّهُ	فَأُولَئِكَ
All-Pardoning	and Allah is	them	that He pardons	may be Allah	then these (people)
يَجِدُ فِي الْأَرْضِ	فِي سَبِيلِ اللَّهِ	وَمَنْ يَهَاجِرْ	عَفُورًا ﴿٩٩﴾	مُرَاعِمًا	كَثِيرًا
will find in the land	in (the) Way (of) Allah	and (he) who emigrates	All-Forgiving	places of refuge	many
مِنْ بَيْتِهِ	وَمَنْ يَخْرُجْ	وَسَعَةً	مُهَاجِرًا إِلَى اللَّهِ	وَرَسُولِهِ	ثُمَّ يَدْرِكُهُ
[from] his home	and who leaves	and abundant resources	(as) an emigrant to Allah	and His Messenger	then overtakes him
الْمَوْتِ	عَفُورًا	وَكَانَ اللَّهُ	عَلَى اللَّهِ	فَقَدْ وَقَعَ أَجْرُهُ	فَلَيْسَ
death	All-Forgiving	and Allah is	on Allah	his reward then certainly became incumbent	then (there) is not
جُنَاحٌ	عَلَيْكُمْ	فَلَيْسَ	فِي الْأَرْضِ	وَإِذَا ضَرَبْتُمْ	رَجِيمًا ﴿١٠٠﴾
sin	on you	then (there) is not	in the land	and when you travel	Most Merciful
الَّذِينَ كَفَرُوا	أَنْ يَفْنَيْكُمْ	أَنْ يَخْفَمُمْ	مِنَ الصَّلَاةِ	أَنْ تَقْصُرُوا	إِنَّ الْكَافِرِينَ
those who have disbelieved	that will harm you	if you fear	the prayer	that you shorten	indeed the disbelievers
مُبِينًا ﴿١٠١﴾	عَدُوًّا	كَانُوا لَكُمْ	إِنَّ الْكَافِرِينَ	عَدُوًّا	مُبِينًا ﴿١٠١﴾
open	enemy	are for you	indeed the disbelievers	open	enemy

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتَمَّ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا

أَسْلِحَتِهِمْ^ط فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَّرَآئِكُمْ وَلِتَأْتِ طَائِفَةٌ أُخْرَى
لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ^ط وَدَّ الَّذِينَ كَفَرُوا لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ^ط
وَأَخُذُوا حِذْرَكُمْ إِنْ أَلَّ اللَّهُ أَعْدَ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٦﴾

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.

وَإِذَا 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 ^ط	فَإِذَا سَجَدُوا		
of them	with you	and let them take their arms	and when they have prostrated		
فَلْيَكُونُوا	مِنْ وَّرَآئِكُمْ	وَلِتَأْتِ 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 ^ط	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	وَأَخَذُوا	حِذْرَكُمْ		
or you are sick	that you lay aside your arms	but take	precaution for yourselves		
إِنَّ اللَّهَ	أَعَدَّ لِلْكَافِرِينَ	عَذَابًا	مُهِينًا		
verily Allah	has prepared for the disbelievers	a torment	humiliating		

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْمُونًا فَإِنَّهُمْ يَأْمُونُ كَمَا تَأْمُونُ 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	فَإِذَا اطْمَأْنَنْتُمْ	وَعَلَىٰ جُنُوبِكُمْ		
and when you have finished	the prayer	and when you are secure	and (lying) on your sides		
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﴾	وَلَا تَهِنُوا	
verily the prayer	is on the believers	enjoined	at fixed times	and (do) not be weak	
فِي ابْتِغَاءِ	الْقَوْمِ	إِنْ تَكُونُوا	تَأْمُونًا		
in pursuit	(of these) people (the enemy)	if you are	suffering		

فَأَنَّهُمْ يَأْمُونَ	كَمَا تَأْمُونَ	وَتَرْجُونَ	مِنَ 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 لِلخَائِنِينَ خَصِيمًا ﴿١٠٥﴾ وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى 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 تَكُنْ	لِلخَائِنِينَ	خَصِيمًا	وَأَسْتَغْفِرِ اللَّهَ
and [you] be not	for the treacherous	a pleader	and seek forgiveness (of) Allah
إِنَّ اللَّهَ كَانَ	غَفُورًا	رَحِيمًا	وَلَا تُجَادِلْ
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 خَوَانًا	أَثِيمًا ﴿١٠٧﴾	يَسْتَخْفُونَ مِنَ النَّاسِ	وَلَا يَسْتَخْفُونَ
is treacherous	(and) sinful	they may hide from people	but they (can) not hide
مِنَ اللَّهِ	وَهُوَ	إِذْ يَبْتَثُونَ	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	

هَآأَنْتُمْ هَتُوْلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوٰةِ الدُّنْيَا فَمَنْ يُجَدِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُوْنُ عَلَيْهِمْ وَكِيْلًا ﴿١٠٩﴾ وَمَنْ يَعْمَلْ سُوْءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوْرًا رَّحِيْمًا ﴿١١٠﴾ وَمَنْ يَكْسِبْ اِثْمًا فَاِثْمًا يَكْسِبُهُ عَلٰى نَفْسِهِ وَكَانَ اللَّهُ عَلِيْمًا حَكِيْمًا ﴿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.

هَآأَنْتُمْ	هَتُوْلَآءِ جَدَلْتُمْ	عَنْهُمْ	فِي الْحَيَوٰةِ	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 يَكُوْنُ عَلَيْهِمْ	وَكِيْلًا ﴿١٠٩﴾	وَمَنْ يَعْمَلْ	سُوْءًا	
or who will be	(their) defender	and whoever does	evil	
أَوْ يَظْلِمْ نَفْسَهُ،	ثُمَّ يَسْتَغْفِرِ اللَّهَ	يَجِدِ اللَّهَ	غَفُوْرًا	
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
عَلَىٰ 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 مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ 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				
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	مِّنْهُمْ	أَنْ يُضِلُّوكَ	وَمَا يُضِلُّونَ	
certainly had decided a group	of them	that they will mislead you	but they mislead not	
إِلَّا أَنفُسَهُمْ	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 مِّن 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 وَنُصَلِّهِ ۖ 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	مِّن 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	مِن بَعْدِ مَا		
great	and whosoever	opposes the Messenger	after		

سَبِيلِ	وَيَتَّبِعْ عَيْرَ	الْهُدَى	نَبِيْن لَّهُ
(the) way	and follows other than	the guidance	had become clear to him
وَنُصَلِّهِ	مَا تَوَلَّى	تَوَلَّاهُ	الْمُؤْمِنِيْنَ
and We will burn him	what he has turned	We will turn him to	(of) the believers
لَا يَغْفِرُ	إِنَّ اللَّهَ	وَسَاءَتْ مَصِيْرًا ﴿١١٥﴾	جَهَنَّمَ
(does) not forgive	verily Allah	and what an evil destination (it is)	(in) Hell
دُوْنَ	مَا	وَيَغْفِرُ	بِهِ
(is) other than	what	but He forgives	with Him
بِاللَّهِ	وَمَنْ يُشْرِكْ	لِمَنْ يَشَاءُ	ذَلِكَ
with Allah	and who associates others	to whom He wills	that
	بَعِيْدًا ﴿١١٦﴾	ضَلَّالًا	فَقَدْ ضَلَّ
	far away	straying	then indeed he has strayed

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا الشَّيْطَانَ مَرِيْدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَا ضَلَّاهُمْ وَلَا مُنِيْنَهُمْ وَلَا مَرْنَهُمْ فَيَبْتَكُنَّ آذَانَ الْآعْنَمِ وَلَا مَرْئِيْمَهُمْ فليَغْيِرْتَ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِيْنًا ﴿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

لَأَتَّخِذَنَّ مِنْ عِبَادِكَ	وَقَالَ	لَعَنَهُ اللَّهُ	مَرِيدًا ﴿١١٧﴾	إِلَّا الشَّيْطَانَ
I will surely take of Your slaves	and he said	Allah cursed him	rebellious	but Satan
وَأَضِلُّنَّهُمْ		مَّفْرُوضًا ﴿١١٨﴾	نَصِيبًا	
and verily I will mislead them		appointed	a portion	
وَلَأَمُرَّنَّهُمْ		وَلَأَمْنِيَنَّهُمْ		
and certainly I will order them		and surely I will arouse (in) them	false desires	
وَلَأَمُرَّنَّهُمْ		الْأَنْعَامِ	فَلْيَبْتِكُنَّ أَذَانًا	
and indeed I will order them	(of) the cattle		so they will surely cut off (the) ears	
الشَّيْطَانَ	وَمَنْ يَتَّخِذِ	فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ		
Satan	and whoever takes	so they will surely change (the) creation (of) Allah		
مُّبِينًا ﴿١١٩﴾	فَقَدْ خَسِرَ خُسْرَانًا	مِنْ دُونِ اللَّهِ	وَلِيًّا	
manifest	then certainly he has suffered a suffering	besides Allah	(as) a guardian	

يَعِدُّهُمْ وَيُمْنِيَنَّهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَئِكَ مَا وَلَّهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ 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.)

وَيُمْنِيَنَّهُمْ	يَعِدُّهُمْ
and arouses (in) them false desires	he makes promises (to) them

وَمَا يَعِدُهُمْ	الشَّيْطَانُ	إِلَّا غُرُورًا ﴿١٢٤﴾	أُولَئِكَ	مَأْوَنَهُمْ
and (does) not promise them	Satan	but deception	these (people)	their abode
جَهَنَّمَ	وَلَا يَجِدُونَ	عَنْهَا	مِحْصًا ﴿١٢٥﴾	وَالَّذِينَ ءَامَنُوا
(is) Hell	and they will not find	from it	an escape	but those who believed
وَعَمِلُوا الصَّالِحَاتِ	سَنَدْخِلُهُمْ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	
and did good deeds	We shall admit them	(to) Gardens	flowing under which	
الْأَنْهَارِ	خَالِدِينَ	فِيهَا	أَبَدًا	وَعَدَ اللَّهُ
streams	they (will) abide	therein	forever	Promise (of) Allah
	وَمَنْ	أَصْدَقُ مِنْ اللَّهِ	قِيلًا ﴿١٢٦﴾	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 أُنْثَىٰ 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	يُجْزِيهِ	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 أُنْثَىٰ	وَهُوَ	مُؤْمِنٌ	فَأُولَٰئِكَ يَدْخُلُونَ	
from male	or female	and he	(is) a believer	then these (people) would enter	
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	
		وَآتَاكَ اللَّهُ	إِبْرَاهِيمَ	خَلِيلًا	
		and Allah took	Abraham	(as) a friend	

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾
 وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي
 الْكِتَابِ فِي يَتِمَى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَكْحُوهُنَّ
 وَالْمُسْتَضْعَفِينَ مِنَ الْوَالِدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفَعَّلُوا مِنْ
 خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

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 كُنِبَ
about orphan	girls	whom	you give [them] not	what was ordained
لَهُنَّ	وَتَرَعْبُونَ	أَنْ تَنْكِحُوهُنَّ	وَالْمُسْتَضَعْفِينَ	مِنَ الْوَالِدَانِ
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 امْرَأَةٌ 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.

فَلَا جُنَاحَ	نُشُوزًا	مِنْ بَعْلِهَا	وَإِنْ أُمْرَأَةٌ خَافَتْ
then (there is) no sin	or desertion	cruelty of her husband	and if a woman fears
صُلْحًا	أَنْ يُصْلِحَا بَيْنَهُمَا		عَلَيْهِمَا
a reconciliation	that they reconcile between themselves		on both of them
الشُّحِّ	وَأُحْضِرَتِ الْأَنفُسَ	خَيْرٌ	وَالصُّلْحُ
(by) greed	and the souls are swayed	(is) better	and the reconciliation
فَإِنَّ اللَّهَ كَانَ	وَتَتَّقُوا	وَإِنْ تَحْسِنُوا	
then verily Allah is	and fear (Allah)	but if you do good	
أَنْ تَعْدِلُوا	وَلَنْ تَسْتَطِيعُوا	بِمَا تَعْمَلُونَ خَيْرًا	
to do justice	and you will never be able	Well-Acquainted with what you do	
كُلِّ	فَلَا تَمِيلُوا	وَلَوْ حَرَصْتُمْ	بَيْنَ النِّسَاءِ
the whole	so you incline not	even if you ardently desire	wives between
وَتَتَّقُوا	وَإِنْ تَصْلِحُوا	كَالْمُعَلَّقَةِ	فَتَذَرُوهَا
and fear (Allah)	but if you act rightly	as hanging	and leave her inclination
	رَحِيمًا	غَفُورًا	فَإِنَّ اللَّهَ كَانَ
	Most Merciful	All-Forgiving	then indeed Allah is

وَإِنْ يَنْفَرَا يُعْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾ ۗ وَاللَّهُ 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.

وَإِنْ يَنْفَرَا	يُعِينُ اللَّهُ كُلًّا	مِّنْ سَعَتِهِ ۗ	وَكَانَ اللَّهُ
and if they (two) separate	Allah will make independent all	from His bounty	and Allah is
وَإِسْعًا	حَكِيمًا ﴿١٣٠﴾	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
وَإِنْ 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 ﴿١٣١﴾
and what	(is) in the earth	and Allah is	Most Praise-Worthy
		عَنِيًّا	
		Ever Rich	

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٠﴾ إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣١﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٢﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ 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	O
النَّاسِ	وَيَأْتِ	وَكَانَ اللَّهُ	عَلَىٰ ذَٰلِكَ قَدِيرًا	مَنْ كَانَ يُرِيدُ
people	and bring	and Allah is	All-Potent over that	whoever desires
ثَوَابَ	الدُّنْيَا	فَعِنْدَ اللَّهِ	ثَوَابُ	الدُّنْيَا
(the) reward	(of) this world	then with Allah	(is the) reward	(of) this world
وَالْآخِرَةِ	وَكَانَ اللَّهُ	سَمِيعًا	بَصِيرًا	يَتَأْتِيهَا
and (of) the Hereafter	and Allah is	All-Hearing	All-Seeing	O (you)
كُونُوا قَوَّامِينَ	بِالْقِسْطِ	شُهَدَاءَ لِلَّهِ	وَلَوْ	عَلَىٰ أَنْفُسِكُمْ
be upholder	of justice	(as) witnesses to Allah	though (it be)	against yourselves
أَوْ أَوْلَادِينَ	وَالْأَقْرَبِينَ	إِنْ يَكُنْ غَنِيًّا	أَوْ فَقِيرًا	فَاللَّهُ أَوْلَىٰ
or parents	and relatives	if he be rich	or poor	then Allah (has) more right
بِهِمَا	فَلَا تَتَّبِعُوا الْهَوَىٰ	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 ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ ءَ وَكُتُبِهِ ءَ وَرُسُلِهِ ءَ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ 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	ءَامَنُوا بِاللَّهِ	وَرَسُولِهِ	وَالْكِتَابِ
0 (you)	who believe	believe in Allāh	and His Messenger	and the Book
الَّذِي نَزَّلَ	عَلَى رَسُولِهِ	وَالْكِتَابِ	الَّذِي نَزَّلَ	
which He has sent down	to His Messenger	and the Scripture	which He sent down	
مِنْ قَبْلُ	وَمَنْ يَكْفُرْ	بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ
before (him)	and whosoever disbelieves	in Allāh	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	لَمْ يَكُنِ اللَّهُ	لِيَغْفِرَ	هُمْ	وَلَا
then increase (in their) disbelief	Allāh will neither	forgive	them	nor
	لِيَهْدِيَهُمْ	سَبِيلًا ﴿١٣٧﴾		
	will guide them	(on the right) way		

بَشِيرِ الْمُنْفِقِينَ بِأَنَّهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ

الْمُؤْمِنِينَ آيَبْنُغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٨﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۙ 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.

بَشِيرِ الْمُنَافِقِينَ	يَأَنَّ لَهُمْ	عَذَابًا	أَلِيمًا ﴿١٣٨﴾	الَّذِينَ يَتَّخِذُونَ
give to the hypocrites tidings	that for them	(is) a torment	painful	those who take
الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَيَبْنُغُونَ عِنْدَهُمْ
the disbelievers	(as) allies	instead of	the believers	(do) they seek with them?
الْعِزَّةَ	فَإِنَّ الْعِزَّةَ	لِلَّهِ	جَمِيعًا ﴿١٣٩﴾	
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	
آيَاتِ 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	مَثَلْتُمْ ۙ	إِنَّ اللَّهَ جَامِعٌ		
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 الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ إِنَّ الْمُنَافِقِينَ
يُخَدِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى 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
الْقِيَامَةِ	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	وَلَنْ يَجْعَلَ اللَّهُ
a way	over the believers	for the disbelievers	and Allah will never make
خَدِيعُهُمْ	وَهُوَ	يُخَدِعُونَ اللَّهَ	إِنَّ الْمُنَافِقِينَ
(Who) deceives them	but (it is) He	seek to deceive Allah	indeed the hypocrites
يُرَاءُونَ النَّاسَ	قَامُوا كَسَالَى	إِلَى الصَّلَاةِ	وَإِذَا قَامُوا
to be seen (of) men	they stand (with) laziness	for [the] prayer	and when they stand up

إِلَّا قَلِيلًا ﴿١٤٣﴾	وَلَا يَذْكُرُونَ اللَّهَ
but little	and they (do) not remember Allah

مُذَبِّدِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾
يَأْتِيهَا الَّذِينَ ءَامَنُوا لَاتَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ
تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ﴿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	ذَٰلِكَ	لَا	إِلَىٰ هَٰؤُلَاءِ	وَلَا	إِلَىٰ هَٰؤُلَاءِ
swaying	between	(this and) that	neither	to these	nor	to those
وَمَنْ يُضِلِلِ اللَّهُ	فَلَنْ تَجِدَ لَهُ	سَبِيلًا ﴿١٤٣﴾	يَأْتِيهَا	وَمَنْ يُضِلِلِ اللَّهُ	فَلَنْ تَجِدَ لَهُ	سَبِيلًا ﴿١٤٣﴾
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	لَاتَتَّخِذُوا الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	مِنْ دُونِ	الْمُؤْمِنِينَ
who believe	take not the disbelievers	(as) allies	instead of	the believers	instead of	the believers
أُرِيدُونَ	أَنْ تَجْعَلُوا	لِلَّهِ	عَلَيْكُمْ	سُلْطَانًا	عَلَيْكُمْ	سُلْطَانًا
(do) you wish?	that you give	to Allah	against yourselves	a proof	against yourselves	a proof
مُبِينًا ﴿١٤٤﴾	إِنَّ الْمُنَافِقِينَ	فِي الدَّرَكِ	الْأَسْفَلِ	مِنَ النَّارِ	الْأَسْفَلِ	مِنَ النَّارِ
clear	verily the hypocrites	(will be) in depth	the lowest	of the Fire	the lowest	of the Fire
وَلَنْ تَجِدَ لَهُمْ	نَصِيرًا ﴿١٤٥﴾	وَلَنْ تَجِدَ لَهُمْ	نَصِيرًا ﴿١٤٥﴾	وَلَنْ تَجِدَ لَهُمْ	نَصِيرًا ﴿١٤٥﴾	نَصِيرًا ﴿١٤٥﴾
and you will never find	any helper	for them	any helper	and you will never find	any helper	any helper

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ

مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ
بِعَذَابِكُمْ إِنْ 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	فَأُولَئِكَ	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	إِنْ 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 ظَلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِنَّ الَّذِينَ يُكْفِرُونَ بِاللَّهِ وَرُسُلِهِ ۖ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ ۖ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكٰفِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿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 ظَلِمَ	وَكَانَ اللَّهُ	سَمِيعًا	عَلِيمًا ﴿١٤٨﴾
except (by him) who has been wronged	and Allah is	All-Hearing	All-Knowing
إِنَّ نُبْدُوا خَيْرًا	أَوْ نُخْفُوهُ	أَوْ تَعْفُوهُ	عَنْ سُوءٍ
if you disclose a good	or keep it secret	or pardon	an evil
فَإِنَّ اللَّهَ	قَدِيرًا ﴿١٤٩﴾	إِنَّ الَّذِينَ يُكْفِرُونَ	بِاللَّهِ
then indeed Allah	All-Powerful	verily those who disbelieve	in Allah
وَيُرِيدُونَ	أَنْ يُفَرِّقُوا	بَيْنَ اللَّهِ	وَرُسُلِهِ ۖ
and they wish	that they differentiate	between Allah	and His Messengers
نُؤْمِنُ بِبَعْضٍ	وَنَكْفُرُ	بِبَعْضٍ	وَيُرِيدُونَ
we believe in some	and we disbelieve	in others	and they wish
أَنْ يَتَّخِذُوا			
that they take			

بَيْنَ	ذَلِكَ	سَبِيلًا ﴿١٥٢﴾	أُولَئِكَ	هُمْ	الْكَافِرُونَ	حَقًّا
between	that	a way	those	[they]	(are) the disbelievers	(in) truth
وَأَعْتَدْنَا		لِلْكَافِرِينَ		عَذَابًا	مُهِينًا ﴿١٥١﴾	
and We have prepared		for the disbelievers		a torment	humiliating	

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِۦٓ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۖ فَقَدْ سَأَلُوا مُوسَىٰٓ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ ۖ وَءَاتَيْنَا مُوسَىٰ سُلْطٰنًا 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 ءَامَنُوا		بِاللَّهِ	وَرُسُلِهِۦٓ	وَلَمْ يُفَرِّقُوا	
and those who believe		in Allah	and His Messengers	and they differentiate not	
بَيْنَ	أَحَدٍ	مِّنْهُمْ	أُولَئِكَ	سَوْفَ يُؤْتِيهِمْ	أَجْرَهُمْ ۗ
between	(any) one	of them	those	soon He (Allah) shall give them	their rewards
وَكَانَ اللَّهُ	غَفُورًا	رَّحِيمًا ﴿١٥٢﴾	يَسْأَلُكَ	أَهْلُ	الْكِتَابِ
and Allah is	All-Forgiving	Most Merciful	ask you	(the) people	(of) the Scripture
أَن تُنزِلَ	عَلَيْهِمْ	كِتَابًا	مِّنَ السَّمَاءِ ۖ		
that you cause to descend	upon them	a book	from the heaven		

فَقَالُوا	مِنْ ذَلِكَ	أَكْبَرَ	فَقَدَّ سَأَلُوا مُوسَى
so they had said	than that	(for) greater	then verily they had asked Moses
بِظُلْمِهِمْ	الصَّاعِقَةَ	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
أَلْبَيِّنَاتُ	فَعَفَوْنَا	وَأَاتَيْنَا مُوسَى	عَنْ ذَلِكَ
clear signs	so We forgave (them)	and We gave Moses	for that
مُيِّنًا	سُلْطَانًا	وَأَاتَيْنَا مُوسَى	عَنْ ذَلِكَ
manifest	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 بَغْيًا حَقًّا وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَبِكُفْرِهِمْ 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);

وَقُلْنَا لَهُمْ	بِمِيثَاقِهِمْ	الطُّورَ	وَرَفَعْنَا فَوْقَهُمْ
and We said	for their covenant	the Mount	and We raised over them
لَا تَعْدُوا	وَقُلْنَا لَهُمْ	سُجَّدًا	ادْخُلُوا الْبَابَ
violate not	and We said	prostrating (or bowing)	enter the gate

فِيمَا	غَلِيظًا ﴿١٥٦﴾	مِيثَاقًا	مِنْهُمْ	وَأَخَذْنَا	فِي السَّبْتِ
then because of	firm	a covenant	from them	and We took	[in] the Sabbath
وَقَتْلِهِمْ	بَيِّنَاتِ اللَّهِ	وَكُفْرِهِمْ	مِيثَاقَهُمْ	نَقَضَهُمْ	
and their killing	(the) Signs (of) Allah	and their rejecting	their covenant	their breaking	
عُلْفٌ مَّرْمِيَّةٌ	قُلُوبِنَا	وَقَوْلِهِمْ	حَقِّ	بِغَيْرِ	الْأَنْبِيَاءِ
(are) wrapped	our hearts	and their saying	right	without	the Prophets
بِكُفْرِهِمْ	عَلَيْهَا	بَلْ طَبَعَ اللَّهُ			
due to their disbelief	upon them (their hearts)	nay Allah has set a seal			
وَقَوْلِهِمْ	وَبِكُفْرِهِمْ	إِلَّا قَلِيلًا ﴿١٥٧﴾	فَلَا يُؤْمِنُونَ		
and their uttering	and due to their disbelief	but a few	so they believe not		
	عَظِيمًا ﴿١٥٦﴾	بِهْتِنًا	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 مِمَّنْ 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 ﷺ)]: 158. But Allāh raised him ['Īsā (Jesus)] up (with his body and soul) to Himself (and he ﷻ 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	وَإِنَّ الَّذِينَ أَخْلَفُوا		لَهُمْ	وَلَكِنْ شِئَةٍ	
in it	and verily those who differed		for them	[and] but it was made to resemble	
مِنْ عِلْمٍ	بِهِ	لَهُمْ	مَا	مِنْهُ	لَفِي شَكٍّ
any knowledge	about it	they have	(do) not	about it	(they are) surely in doubt
يَقِينًا ﴿١٥٧﴾	وَمَا قَتَلُوهُ		الظَّنِّ	إِلَّا آتِبَاعَ	
(for) surely	and they (did) not kill him		the conjecture	except following	
حَكِيمًا ﴿١٥٨﴾	عَزِيزًا	وَكَانَ اللَّهُ	إِلَيْهِ	بَل رَفَعَهُ اللَّهُ	
All-Wise	All-Powerful	and Allah is	to Himself	nay Allah raised him up	

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِدًا ﴿١٥٩﴾
 فَيُظْلَمُ مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾
 وَأَخَذَهُمُ الرِّبَا وَقَدَّحُوهُ عَنْهُ وَأَكْلِهِمْ 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.

بِهِ	لِيُؤْمِنَنَّ	إِلَّا	الْكِتَابِ	مِنْ أَهْلِ	وَإِنَّ
in him	surely he would believe	but	(of) the Scripture	of (the) people	and none
يَكُونُ عَلَيْهِمْ	الْقِيَامَةِ	وَيَوْمَ	مَوْتِهِ	قَبْلَ	شَهِدًا ﴿١٥٩﴾
he would be against them	(of) Resurrection	and (on the) Day	his death	before	
مِنَ الَّذِينَ هَادُوا	فَيُظْلَمُ			شَهِدًا ﴿١٦١﴾	
of those who became Jews	then due to wrongdoing			a witness	

أَجَلَّتْ لَهُمْ		طَيَّبَتْ		حَرَمْنَا عَلَيْهِمْ	
(which) had been made lawful for them		good things		We made unlawful for them	
وَأَخَذَهُمْ	كَثِيرًا ﴿١٦٦﴾	عَنْ سَبِيلِ اللَّهِ	وَبَصَدَّهِمْ		
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		

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٦﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَعَايِنَا دَاوُدَ زَبُورًا ﴿١٦٧﴾

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).

يُؤْمِنُونَ بِمَا	وَالْمُؤْمِنُونَ	مِنْهُمْ	فِي الْعِلْمِ	لَكِنِ الرَّاسِخُونَ
believe in what	and the believers	among them	in knowledge	but the firmly rooted

وَالْمُقِيمِينَ		مِنْ قَبْلِكَ	وَمَا أَنْزَلْ	أَنْزَلَ إِلَيْكَ	
and those who offer		before you	and what was sent down	has been sent down to you	
وَالْيَوْمِ	بِاللَّهِ	وَالْمُؤْمِنُونَ	الزَّكَاةَ	وَالْمُؤْتُونَ	الصَّلَاةَ
and (in) the Day	in Allah	and who believe	Zakat	and who pay	the prayer
عَظِيمًا	أَجْرًا	سَنُؤْتِيهِمْ		أُولَئِكَ	الْآخِرِ
great	a reward	(to) whom We shall give		(it is) they	the Last
وَالنَّبِيِّنَ	إِلَى نُوحٍ	كَمَا أَوْحَيْنَا	إِلَيْكَ	إِنَّا أَوْحَيْنَا	
and the Prophets	to Noah	as We had revealed	to you	verily We have revealed	
وَيَعْقُوبَ	وَإِسْحَاقَ	وَإِسْمَاعِيلَ	إِلَى إِبْرَاهِيمَ	وَأَوْحَيْنَا	مِنْ بَعْدِهِ
and Jacob	and Isaac	and Ishmael	to Abraham	and We revealed	after him
وَهَارُونَ	وَيُونُسَ	وَأَيُّوبَ	وَعِيسَى	وَالْأَسْبَاطِ	
and Aaron	and Jonah	and Job	and Jesus	and (his) offspring	
	زُبُورًا	وَعَاثَيْنَا دَاوُدَ		وَسُلَيْمَانَ	
	the Psalms	and (to) David We gave		and Solomon	

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ 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	عَلَيْكَ	قَدْ قَصَصْنَاهُمْ	وَرُسُلًا
and Messengers	before to you	surely We have mentioned them	and Messengers
تَكَلِيمًا ﴿١٦٦﴾	وَكَلَّمَ اللَّهُ مُوسَى	عَلَيْكَ	لَمْ نَقْصُصْهُمْ
(direct) speech	and Allah spoke to Moses	to you	We (did) not mention them
رُسُلًا	وَمُنذِرِينَ	لِئَلَّا	يَكُونَ لِلنَّاسِ
Messengers	and warners	so that not	(there) is for the people
عَلَى اللَّهِ حُجَّةٌ	بَعْدَ	الرُّسُلِ	وَكَانَ اللَّهُ
any plea against Allah	after	the Messengers	and Allah is
عَزِيزًا	حَكِيمًا ﴿١٦٧﴾	أَنْزَلَهُ	أَنْزَلَ إِلَيْكَ
All-Powerful	All-Wise	He has sent it down	He has sent down to you
يَعْلَمُهُ	وَأَلْمَلِكُهُ يَشْهَدُونَ	وَكَفَى	بِاللَّهِ شَهِيدًا ﴿١٦٨﴾
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﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مِنَ الرَّسُولِ بِالْحَقِّ مِنْ رَبِّكُمْ فَتَأْمِنُوا 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 ﴿١٧١﴾	ضَلَلًا	قَدْ ضَلُّوا	
verily those who disbelieved		far away	straying	certainly they strayed	
لِيَهْدِيَهُمْ	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 ﴿١٧٢﴾	
in it (therein)	abiding	(of) Hell	except (the) way	(to) any way	
قَدْ جَاءَكُمْ	النَّاسِ	يَأْتِيهَا	عَلَى اللَّهِ يَسِيرًا ﴿١٧٣﴾	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 ﴿١٧٤﴾	عَلِيمًا	وَكَانَ اللَّهُ	وَالْأَرْضِ		
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 أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتَهُمْ خَيْرٌ لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧٦﴾

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 ʿIsā (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 Jesus
مَرِيَمَ	رَسُولَ اللَّهِ	وَكَالِمَتِهِ	إِلَى مَرِيَمَ
(of) Mary	(was) a Messenger (of) Allah	and His Word	to Mary which He conveyed
وَرُوحٌ	مِّنْهُ	فَاعْمِنُوا	بِاللَّهِ
and a soul	from Him	so believe	in Allah
وَلَا تَقُولُوا ثَلَاثَةً	أَنْتَهُمْ خَيْرًا	لَّكُمْ	إِنَّمَا اللَّهُ
and (do) not say three	give up (it is) better	for you	only Allah
وَاحِدٌ	أَنْ سُبِّحَنَّهُ	يَكُونُ لَهُ	وَلَدٌ لَهُ
One	that Glory be to Him	He (should) have for Him	(is) what for Him a son
فِي السَّمَوَاتِ	وَمَا	وَكْفَى	بِاللَّهِ
(is) in the heavens	and what	(is) in the earth	and suffices Allah
وَكَالِمَتِهِ	فِي الْأَرْضِ	وَكَالِمَتِهِ	وَكَالِمَتِهِ
(as) a Guardian	(is) in the earth	(is) in the earth	(is) in the earth

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 مِّنْ فَضْلِهِ ؕ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّنْ 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 يَسْتَنْكِفَ	عَنْ عِبَادَتِهِ	وَيَسْتَكْبِرُ
the near (to Him)	and whoever disdains	from His worship	and shows arrogance
فَسِيحْشُرُهُمْ	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

يَأْتِيهَا النَّاسُ فَدَجَاءَكُمْ بَرَهْنٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ، فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلِيلَةِ إِن مَّرُؤًا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَهُوَ أَخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ 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'an). 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."

مِنْ رَبِّكُمْ	بُرْهَانٌ	فَدَجَاءَكُمْ	النَّاسُ	يَتَأَيُّهَا
from your Lord	a convincing proof	verily has come to you	mankind	O
فَأَمَّا الَّذِينَ آمَنُوا	مُبِينًا ﴿١٧٥﴾	نُورًا	إِلَيْكُمْ	وَأَنْزَلْنَا
so as for those who believed	clear	a light	to you	and We have sent down
مِنْهُ	فِي رَحْمَةٍ	فَسَيُدْخِلُهُمْ	بِهِ	وَأَعْتَصَمُوا
from Him	in (to) Mercy	then He will admit them	to Him	and held fast
مُسْتَقِيمًا ﴿١٧٦﴾	صِرَاطًا	إِلَيْهِ	وَيَهْدِيهِمْ	وَفَضْلٍ
Straight	(by) a Way	to Himself	and guide them	and Bounty
اللَّهُ يُفْتِيكُمْ	قُلْ	يَسْتَفْتُونَكَ		
Allah pronounces for you a ruling	say	they ask you to pronounce a ruling		
وَلَدٌ	لَيْسَ لَهُ	إِنْ أَمْرًا هَلَكَ	فِي الْكَلَالَةِ	
a child	he had not	if a man died	about Kalala (who leaves behind no lineal heirs)	
يَرِثُهَا	وَهُوَ	مَاتَرَكَ	نِصْفٌ	فَلَهَا
will inherit her	and he	(of) what he left	(is) half	then for her
فَلَهَا	فَإِنْ كَانَتَا اثْنَتَيْنِ	وَلَدٌ	لَهَا	لَمْ يَكُنْ
then for them	and if (there) were two (sisters)	a child	she have	does not
				if

رَجَالًا	إِخْوَةً	وَإِنْ كَانُوا	مِمَّا تَرَكَ	الْثُلُثَانِ
male	(many) brothers (and sisters)	and if they were	of what he left	(are) two thirds
الْأُنثَيْنِ	حِظَّ	مِثْلُ	فَلْيَذْكَرِ	وَنِسَاءً
(of) the two females	(the) share	like	then the male (shall) have	and female
عَلِيمٌ	شَيْءٍ	بِكُلِّ	وَاللَّهِ	أَنْ تَضَلُّوا
(is) All-Knower	thing	of every	and Allah	lest you go astray
				اللَّهُ يَبِّئُكُمْ
				Allah makes clear to you

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا 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 الْهَدَىٰ وَلَا الْقَلْبِيدَ وَلَا ءَأَمِينَ الْبَيْتِ الْحَرَامِ يَبْنَغُونَ فَضْلًا مِّن رَّبِّهِمْ
 وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَتَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ
 الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُونِ وَأَنْتَقُوا
 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		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
بِهِمَّةً	أُحِلَّتْ لَكُمْ	أَوْفُوا بِالْعُقُودِ	الَّذِينَ ءَامَنُوا	يَتَأَيُّهَا	0 (you)
(the) beasts	are made lawful to you	fulfil the obligations	who believe	O (you)	
الصَّيْدِ	مُحَلِّي	غَيْرَ	عَلَيْكُمْ	إِلَّا مَا يَتْلَى	الْأَنْعَامِ
(to) hunt	(you) are allowed	not	to you	except what is recited	(of) cattle
يَتَأَيُّهَا	مَا يَرِيدُ	إِنَّ اللَّهَ يَحْكُمُ	حَرَمٌ	وَأَنْتُمْ	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		
وَلَاءَ آمِينَ	وَلَا الْقَلْبِدِ	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	فَأَصْطَادُوا	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	
وَالْتَقَوِي	عَلَى الْبِرِّ	وَتَعَاوَنُوا	أَنْ تَعْتَدُوا		
and piety	in righteousness	and help you one another	that you transgress		
وَاتَّقُوا اللَّهَ	وَالْعُدْوَانَ	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 الْخِنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمَنْخَنِقَةُ 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 وَأَخْشَوْنَ الْيَوْمَ
أَكَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي
مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦﴾

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 عَلَيْكُمُ	الْمَيْتَةُ	وَالْدَّمُ	وَلَحْمُ	الْخِنزِيرِ	وَمَا
are forbidden to you	the carrion	and blood	and (the) flesh	(of) swine	and what
أُهْلَ	لِغَيْرِ اللَّهِ	بِهِ	وَالْمَنْخَنِقَةُ	وَالْمَوْقُوذَةُ	وَالْمُتَرَدِّيَةُ
has been slaughtered as a sacrifice	to other than Allah	[which]	and (killed by) strangling	and (killed by) strangling	and (killed by) strangling
وَالنَّطِيحَةُ	وَالْمَوْقُوذَةُ	وَالْمُتَرَدِّيَةُ	وَالنَّطِيحَةُ	وَمَا	وَمَا
and (by) a violent blow	and (by) a violent blow	and (by) a headlong fall	and (by) the goring of horns	and that	and that
أَكَلَ السَّبُعُ	إِلَّا مَا ذَكَّيْتُمْ	وَمَا ذُبِحَ	وَمَا ذُبِحَ	وَمَا ذُبِحَ	وَمَا ذُبِحَ
devoured (by) a wild animal	except that slaughtered by you	and what is slaughtered	and what is slaughtered	and what is slaughtered	and what is slaughtered

مِمَّا امْسَكْنَ	فَكُلُوا	عَلَّمَكُمْ اللَّهُ	مِمَّا	تُعَلِّمُونَهُنَّ
of what they catch	so you may eat	Allah has taught you	of what	you teach them
وَاتَّقُوا اللَّهَ	عَلَيْهِ	وَأَذْكُرُوا اسْمَ اللَّهِ	عَلَيْكُمْ	
and fear Allah	on it	but invoke (the) Name (of) Allah	for you	
	الْحِسَابِ	إِنَّ اللَّهَ سَرِيعٌ		
	(in) reckoning	indeed Allah (is) Swift		

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِبْرَاهِيمَ 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.

وَطَعَامُ	الطَّيِّبَاتِ	لَكُمْ	الْيَوْمَ أُحِلَّ
and (the) food	the good things	to you	this Day are made lawful
وَطَعَامُكُمْ	لَكُمْ	حِلٌّ	الَّذِينَ أُوتُوا
and your food	to you	(is) lawful	(of) those who have been given
		الْكِتَابِ	

وَالْمُحْصَنَاتُ	مِنَ الْمُؤْمِنَاتِ	وَالْمُحْصَنَاتُ	هُنَّ	حُلٌّ
and chaste women	from believing women	and chaste women	to them	(is) lawful
ءَاتَيْتُمُوهُنَّ	إِذَا	مِن قَبْلِكُمْ	أُتُوا الْكِتَابَ	مِنَ الَّذِينَ
you have given them	when	before you	have been given the Scripture	from those who
أَخْدَانٍ	وَلَا مُتَّخِذِي	غَيْرِ مُسْفِحِينَ	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		

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا 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 مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِّنْ حَرْجٍ وَلَٰكِنْ 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.

إِلَى الصَّلَاةِ	إِذَا قُمْتُمْ	الَّذِينَ ءَامَنُوا	يَأْتِيهَا
for the prayer	when you stand up	who believe	O (you)

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)
جُنْبًا	فَأَطَهَّرُوا	وَإِنْ كُنْتُمْ مَرَضَىٰ	أَوْ
Janaba (ritual impurity)	then purify yourself	and if you are ill	on a journey or
أَوْ جَاءَ أَحَدٌ	مِنْكُم	مِنَ 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
بِوُجُوهِكُمْ	وَأَيْدِيكُمْ	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
		وَلِيَتِمَّ نِعْمَتَهُ.	وَلِيَتِمَّ نِعْمَتَهُ.
		and to complete His Favour	and to complete His Favour
عَلَيْكُمْ		لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾	
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 شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَاعْدِلُوا 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
وَأَثَقَكُمْ	بِهِ	إِذْ قُلْتُمْ	وَأَطَعْنَا
He bound you	with [it]	when you said	and we have obeyed
وَاتَّقُوا اللَّهَ	عَلِيمٌ بِذَاتِ	الصُّدُورِ	يَتَّيِّبُهَا
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	وَإِنَّ اللَّهَ	خَيْرٌ بِمَا تَعْمَلُونَ
(is) nearer	to piety	indeed Allah	(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﴾ يَتَّيِّبُهَا 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	الْجَحِيمِ	أَصْحَابُ	بِأَيِّنَّا
O (you)	(of) the Hell-fire	(will be the) dwellers	they
وَكَذَّبُوا	أُولَئِكَ	أَذْكُرُوا نِعْمَتَ اللَّهِ	الَّذِينَ ءَامَنُوا
and denied	they	remember (the) Favour (of) Allah	who believe
إِذْ هُمْ	عَلَيْكُمْ	أَذْكُرُوا نِعْمَتَ اللَّهِ	الَّذِينَ ءَامَنُوا
when decided	upon you	remember (the) Favour (of) Allah	who believe
فَكَفَّ أَيْدِيَهُمْ	أَيْدِيَهُمْ	إِلَيْكُمْ	أَنْ يَبْسُطُوا
but He held back their hands	their hands	to you	that they stretch
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	وَعَلَى اللَّهِ	وَأَتَّقُوا اللَّهَ	عَنْكُمْ
so let the believers put their trust	and in Allah	and fear Allah	from you

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ 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	إِسْرَائِيلَ	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	إِلَيْكُمْ	أَذْكُرُوا نِعْمَتَ اللَّهِ	عَلَيْكُمْ	إِذْ هُمْ
with you	to you	remember (the) Favour (of) Allah	upon you	when decided

لَيْنَ أَقَمْتُمُ الصَّلَاةَ	وَأَتَيْتُمُ الزَّكَاةَ	وَأَمَنْتُمْ	رُسُلِي
if you established the prayer	and you paid Zakat	and you believed	in My Messengers
وَعَزَّرْتُمُوهُمْ	وَأَقْرَضْتُمُ اللَّهَ قَرْضًا	حَسَنًا	
and you assisted them	and you lent a loan (to) Allah	good	
لَأَكْفِرَنَّ عَنْكُمْ	سَيِّئَاتِكُمْ	وَلَا أَدْخِلَنَّكُمْ	
I would certainly efface from you	your evil deeds	and would surely admit you	
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	فَمَنْ كَفَرَ
(to) Gardens	flowing under them	the rivers	but who disbelieved
مِنْكُمْ	فَقَدْ ضَلَّ	سَوَاءً	السَّبِيلِ ﴿١٣﴾
among you	then indeed he has gone astray	(from the) Right	Way

فِيمَا نَقَضِهِمْ مِيثَقَهُمْ لَعْنَتُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَلَسِيَةً يُحَرِّفُونَ الْكَلِمَ
عَنْ مَوَاضِعِهِ، وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ، وَلَا نَزَالَ تَطْلُعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا
مَنْهُمْ فَاعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا
نَصْرِيُّ 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	لَعْنَتُهُمْ	وَجَعَلْنَا قُلُوبَهُمْ
then for their breach	(of) their covenant	We cursed them	and We made their hearts

فَقَسِيَةً	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَوَاضِعِهِ	وَسُوا 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 treachery
مِنْهُمْ	إِلَّا قَلِيلًا	فَاعْفُ عَنْهُمْ	وَأَصْفَحْ
from them	except a few	but forgive them	and overlook
يُحِبُّ الْمُحْسِنِينَ ﴿١٦﴾	وَمِنَ الَّذِينَ قَالُوا	إِنَّا	نَصْرَىٰ
loves the good-doers	and from those who said	indeed we	(are) Christians
أَخَذْنَا مِيثَقَهُمْ	فَسُوا 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 الْقِيَامَةِ
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	

يَأْهَلِ 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).

رَسُولُنَا	قَدْ جَاءَكُمْ	الْكِتَابِ	يَا أَهْلَ
Our Messenger	indeed has come to you	(of) the Scripture	O People
تُخْفُونَ مِنَ الْكِتَابِ	مِمَّا كُنْتُمْ	كَثِيرًا	يُبَيِّنُ لَكُمْ
conceal from the Scripture	of that you used to	much	he makes clear to you
وَكِتَابٌ	قَدْ جَاءَكُمْ	عَنْ كَثِيرٍ	وَيَعْبُرُ
and a Book	surely has come to you	over much	and passes
رِضْوَانَهُ	مَنْ اتَّبَعَ	يَهْدِي بِهِ اللَّهُ	مُبِينٌ
His Good Pleasure	(those) who sought	Allah guides with it	clear
إِلَى النُّورِ	مِنَ الظُّلُمَاتِ	وَيُخْرِجُهُمْ	السَّلَامِ
to the light	from the darkness	and He brings them out	(of) peace
مُسْتَقِيمٍ	إِلَى صِرَاطٍ	وَيَهْدِيهِمْ	بِإِذْنِهِ
straight	to a way	and He guides them	by His Will

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.

أَبْنُ	الْمَسِيحِ	هُوَ	قَالُوا إِنَّ اللَّهَ	لَقَدْ كَفَرَ الَّذِينَ
son	(is) the Messiah	[He]	said verily Allah	indeed those who disbelieved

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	وَأُمَّهُ	وَمَنْ
that He were to destroy the Messiah	son	(of) Mary	and his mother	and (those) who
فِي الْأَرْضِ	جَمِيعًا	وَلِلَّهِ	مُلْكٌ	الْسَّمَوَاتِ
(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 وَالنَّصْرَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوهُ. قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ 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	وَالنَّصْرَىٰ	نَحْنُ	أَبْنَاءُ اللَّهِ	وَأَحِبُّوهُ
and said the Jews	and the Christians	we (are)	(the) children (of) Allah	and His beloved

قُلْ	فَلِمَ يَعْذِبُكُمْ	يَذُنُوبِكُمْ	بَلْ أَنْتُمْ	بَشَرٌ
say	why then He punishes you	for your sins	nay you (are but)	human beings
مِمَّنْ خَلَقَ	يَعْفِرُ	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	مِنَ الرُّسُلِ	أَنْ تَقُولُوا	مَا جَاءَنَا	
[on] (after) an interval	of the Messengers	lest you say	has not come to us	
مِنْ 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
a bearer of glad tidings	and a warner	and Allah	over every	thing
		(is) All-Powerful		

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنْ نَدْخُلَهَا 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.”

وَاِذْ قَالَ	مُوسَىٰ	لِقَوْمِهِۦ	يَقَوْمِ
and (remember) when said	Moses	to his people	O my people
اَذْكُرُوا نِعْمَةَ اللّٰهِ	عَلَيْكُمْ	اِذْ جَعَلَ	فِيكُمْ
remember (the) Favour (of) Allah	upon you	when He made	among you
اَنْبِيَاءَ	وَجَعَلَكُمْ	مُلُوكًا	وَمَا لَمْ يُؤْتِ
Prophets	and made you	kings	what He had not given
اَحَدًا	مِّنَ الْعَالَمِيْنَ	يَقَوْمِ	اَدْخَلُوا الْاَرْضَ
(to) anyone	of the worlds	O my people	enter the land
الَّتِي كَتَبَ اللّٰهُ	لَكُمْ	وَلَا تَرْتَدُّوْا	عَلَىٰ اَدْبَارِكُمْ
which Allah has ordained	for you	and turn not	on your backs
فَنَنْقَلِبُوْا	خٰسِرِيْنَ	قَالُوْا يٰمُوسٰى	اِنَّ فِيْهَا
then you will turn about	losers	they said O Moses	in it verily
قَوْمًا	جَبّٰرِيْنَ	وَاِنَّا	حَتّٰى يَخْرُجُوْا
(are) a people	ferocious	and indeed we	until they depart
مِنْهَا	فَاِنْ يَخْرُجُوْا	مِنْهَا	دَاخِلُوْنَ
from it	but if they depart	from it	(would) enter (it)
	فَاِنَّا	ثَبٰتًا	وَلَا يَخْرُجُوْا
	then certainly We	firmly	and they will not depart

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَانْقَلِبُوا عَلَيَّ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مِّمَّنْ آمَنُوا قَالُوا يٰمُوسٰى اِنَّا لَنْ نَدْخُلَهَا اَبَدًا مَا دَامُوا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَتِلَا اِنَّا هُنَا قَاعِدُونَ

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were ^{يوشع و كالب} Yūshā' 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	
أَدْخَلُوا عَلَيْهِمْ	أَبَابَ	فَإِذَا	دَخَلْتُمُوهُ	فَإِنَّكُمْ	
enter upon them	(through) the gate	and when	you entered it	then indeed you	
عَلِيْبُونَ	وَعَلَى اللَّهِ	فَتَوَكَّلُوا	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧﴾	قَالُوا يَا مُوسَىٰ	
(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
وَرَبِّكَ	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 لَأَقْتُلَنَّكَ 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	فَأَفْرُقْ بَيْنَنَا	وَبَيْنَ	الْقَوْمِ	الْفَاسِقِينَ
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 تَأْسُ	عَلَى الْقَوْمِ		
they will wander (in distraction) in the earth	so (do) not grieve	over the people		
الْفَاسِقِينَ	وَاتْلُ	عَلَيْهِمْ	نَبَأًا	عَنْ آدَمَ
[the] transgressors	and recite	to them	(the) story	(of) Adam
بِالْحَقِّ	إِذْ قَرَّبَا	قُرْبَانًا	فَنُقِبِلَ	مِنْ أَحَدِهِمَا
in truth	when both offered	a sacrifice	and it was accepted	from one of them
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		
	verily Allah accepts	from the pious		

لِيَنْبَسُطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٨﴾ إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمُكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٢٠﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَ أَخِيهِ قَالَ يُوَيْلْتَى أُعْجِرْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوْرِي سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٢١﴾

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.

لَيْنِ ابْسَطْتَ	إِلَيَّ	يَدَكَ	لِنَقْتُلَنِي	مَا أَنَا	بِبَاسِطٍ
if you stretched	against me	your hand	so that you kill me	I (shall) not	stretch
يَدِي	إِلَيْكَ	لِأَقْتُلُكَ	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	بِإِسْمِي	وَأِثْمِكَ	فَتَكُونُ	
verily I desire	that you be laden	with my sin	and your sin	so you become	
مِنْ أَصْحَابِ	النَّارِ	وَذَلِكَ	جَزَاءُ	الظَّالِمِينَ	
of (the) dwellers	(of) the Fire	and that	(is the) reward	(of) the wrongdoers	
فَطَوَّعَتْ	لَهُ،	نَفْسَهُ،	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 يَوَيْلَئِي	
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	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 إِسْرَائِيلَ أَنَّهُ، مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَ تَهُم رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ 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	إِسْرَائِيلَ	عَلَىٰ بَنِي	ذَٰلِكَ كَتَبْنَا	مِنْ أَجْلِ
who killed	that	(of) Israel	for (the) Children	that We ordained	because of
فِي الْأَرْضِ	أَوْ فَسَادٍ	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			
مِنْهُمْ	إِنَّ كَثِيرًا	ثُمَّ	بِالْبَيِّنَاتِ	رُسُلَنَا	جَاءَتْهُمْ
of them	indeed many	yet	with clear signs	Our Messengers	came to them
	لَمُسْرِفُونَ ﴿٣٢﴾		بِغَيْرِ	ذَٰلِكَ	بَعْدَ
	(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 مِّنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

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	
وَيَسْعُونَ	فِي الْأَرْضِ	فَسَادًا	أَنْ يُقْتَلُوا	أَوْ يُصَلَّبُوا	
and spread	in the earth	mischief	(is) that they are killed	or they are crucified	
أَوْ تَقَطَّعَ أَيْدِيهِمْ	وَأَرْجُلُهُمْ	مِنْ خَلْفٍ	أَوْ يُنْفَوْنَ	مِنَ الْأَرْضِ	
or cut off their hands	and their feet	from opposite (sides)	or be exiled	from the land	
ذَلِكَ	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	أَنْ تَقْدَرُوا	
(is) a torment	great	except those who repented	before	[that] you have power	
عَلَيْهِمْ	فَاعْلَمُوا	أَنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ	
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 الْقِيَامَةِ مَا نُقِيلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ 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.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	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 أَن لَّهُمْ	مَا فِي الْأَرْضِ	جَمِيعًا	وَمِثْلَهُ	مَعَهُ	
they had	what (is) in the earth	all	and like of it	with it	
لِيَفْتَدُوا	بِهِ	مِنْ عَذَابِ	يَوْمِ	الْقِيَامَةِ	مَا
that they ransom	with it	from (the) torment	(of the) Day	(of) Resurrection	not
نُقْبَلُ مِنْهُمْ	وَهُمْ	عَذَابٌ	أَلِيمٌ	يُرِيدُونَ	
will be accepted from them	and for them	(is) a torment	painful	they would wish	
أَنْ يُخْرَجُوا	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 ﴿٣٨﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ
 رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَعْفِرُ لِمَنْ
 يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

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.

جَزَاءً	فَأَقْطَعُوا أَيْدِيَهُمَا	وَالسَّارِقَةُ	وَالسَّارِقُ
(as) a recompense	so cut off their hands	and female thief	and male thief
وَاللَّهِ	نَكَالًا مِنَ اللَّهِ	بِمَا كَسَبَا	
and Allah	an exemplary punishment from Allah	for what they have earned	
ظُلْمِهِ	مِنْ بَعْدِ	فَنْ تَابَ	عَزِيزٌ
his wrongdoing	after	but whoever repented	All-Wise (is) All-Mighty
إِنَّ اللَّهَ	يَتُوبُ عَلَيْهِ	فَإِنَّ اللَّهَ	وَأَصْلَحَ
indeed Allah	would relent towards him	then surely Allah	and mended (his ways)
لَهُ.	أَنَّ اللَّهَ	أَلَمْ تَعْلَمَ	رَحِيمٌ
to Him (belongs)	that Allah	(do) you not know?	Most Merciful (is) All-Forgiving
مَنْ يَشَاءُ	يُعَذِّبُ	وَالْأَرْضِ	السَّمَوَاتِ
whom He wills	He punishes	and the earth	(of) the heavens
قَدِيرٌ	عَلَى كُلِّ شَيْءٍ	وَاللَّهُ	لِمَنْ يَشَاءُ
(is) All-Powerful	thing over every	and Allah	[to] whom He wills
			and He forgives

يَتَّيِّهَا الرِّسُولُ لَا يَحْزَنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
 ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ
 سَمَّعُونَ لِقَوْمٍ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ بِكَلِمَةٍ إِلَّا كَلِمَةً مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ
 إِنْ أُوْتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ.
 مِنَ اللَّهِ شَيْئًا أُولَئِكَ 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.

يَأْتِيهَا	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 تُؤْمِنْ قُلُوبُهُمْ	
of those who said	we believed	with their mouths	but their hearts (did) not believe	
وَمِنَ الَّذِينَ هَادُوا	سَمِعُونَ	سَمِعُونَ	لِلْكَذِبِ	سَمِعُونَ
and of those who have become jews	(are) listeners	listeners	to falsehood	listeners
لِقَوْمٍ	ءَاخَرِينَ	لَمْ يَأْتُوكَ	يُحَرِّفُونَ الْكَلِمَ	مِنْ بَعْدِ
to people	others	(who) have not come to you	they change the words	after
مَوَاضِعَهُ	يَقُولُونَ	إِنْ أُوتِيتُمْ هَذَا	فَخُذُوهُ	
their context (has been determined)	they say	if you are given this	[so] you take it	
وَإِنْ	لَمْ تُؤْتَوْهُ	فَاحْذَرُوا	وَمَنْ	يُرِيدُ اللَّهُ فِتْنَتَهُ
but if	you are not given this	then beware	and whom	Allah wills to put [him] into error
فَلَنْ تَمْلِكَ	لَهُ	مِنَ اللَّهِ شَيْئًا	أُولَئِكَ	
(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 الآخِرَةِ	عَذَابٌ عَظِيمٌ
in this world	(is) disgrace	and for them	in the Hereafter	great

سَمِعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرَضْ عَنْهُمْ
وَإِنْ تَعْرَضْ 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.

سَمَّعُونَ	لِلْكَذِبِ	أَكَلُونَ	لِلشَّحْتِ	فَإِنْ جَاءَوكَ
listeners	to falsehood	devourers	of forbidden earnings	so if they come to you
فَأَحْكُم 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	
فَأَحْكُم بَيْنَهُمْ	بِالْقِسْطِ	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٣﴾		
then judge between them	with justice	verily Allah loves the just ones		
وَكَيْفَ	يُحْكِمُونَكَ	وَعِنْدَهُمْ	التَّوْرَةَ	
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 اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا 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 أَنْزَلْنَا
and light	(was) guidance	wherein	the Torah	verily We have sent down
لِلَّذِينَ هَادُوا	الَّذِينَ آسَلَمُوا	النَّبِيِّونَ	يَحْكُمُ بِهَا	
for those who became Jews	who had submitted	the Prophets	(used to) judge with it	
بِمَا أَسْتَحْفَظُوا	وَالرَّبَّنِيُّونَ	وَالْأَحْبَارُ		
for what they were entrusted protection	and the rabbis	and the scholars		
شُهَدَاءَ	عَلَيْهِ	وَكَانُوا	مِنْ كِتَابِ اللَّهِ	
witnesses	to it	and they were	of (the) Book (of) Allah	
ثَمَنًا	بِأَيَّتِي	وَلَا تَشْتَرُوا	وَإِخْشَونَ	فَلَا تَخْشَوْا النَّكَاسَ
(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	
	أَلْكَافِرُونَ	هُمُ	فَأُولَئِكَ	
	(are) the disbelievers	[they]	then those	

وَكُنْبَنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَاللسنَ بِاللسنِ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾ وَقَفِينَا عَلَىٰ آثَرِهِمْ بِعِيسَى
ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَءَاتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا

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	وَالْأَنْفِ	وَالْأُذُنِ	بِالْأُذُنِ	وَالسِّنِّ	بِالسِّنِّ
for eye	and nose	and ear	for ear	and tooth	for tooth
وَالْجُرُوحَ	قِصَاصٌ	فَمَنْ تَصَدَّقَ	بِهِ	فَهُوَ	
and (for) wounds	(is) retribution	so whoever forgoes	it	then it (will be)	
كَفَّارَةٌ	لَهُ	وَمَنْ	لَمْ يَحْكَمْ	بِمَا أَنْزَلَ اللَّهُ	
an expiation	for him	and whoever	(did) not judge	by what Allah has sent down	
فَأُولَئِكَ	هُمْ	الظَّالِمُونَ ﴿٦٧﴾	وَقَفِينَا	عَلَىٰ آثَرِهِمْ	
then those (are)	they	(who are) the wrongdoers	and We sent	in their footsteps	
بِعِيسَى	أَبْنِ	مَرْيَمَ	مُصَدِّقًا	لِمَا	بَيْنَ يَدَيْهِ
Jesus	son	(of) Mary	confirming	what	(had come) before him
وَأَتَيْنَاهُ	الْإِنْجِيلَ	فِيهِ	هُدًى	وَنُورًا	
and We gave him	the Gospel	in which	(was) guidance	and light	
وَمُصَدِّقًا	لِمَا	بَيْنَ يَدَيْهِ	مِنَ التَّورَةِ	وَهُدًى	
and confirming	what	(had come) before him	of the Torah	and a guidance	
			لِّلْمُتَّقِينَ ﴿٦٦﴾	وَمَوْعِظَةً	
			for the pious	and an admonition	

وَلِيَحْكُمُ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
 الْفَاسِقُونَ ﴿٤٧﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ
 وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ
 لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ
 فِي مَاءِ آتَانَكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
 تَخْلِفُونَ ﴿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	فَأُولَئِكَ	
and whoever	(did) not judge	by what Allah has sent down	then those (are)	
هُمْ	الْفَاسِقُونَ ﴿٤٧﴾	وَأَنْزَلْنَا	إِلَيْكَ	بِالْحَقِّ
they	(who are) the transgressors	and We have sent down	to you	in truth
مُصَدِّقًا	لِمَا	بَيْنَ يَدَيْهِ	مِنْ الْكِتَابِ	عَلَيْهِ
confirming	what	(had come) before it	of the Book	over it
فَاحْكُم	بَيْنَهُمْ	بِمَا أَنْزَلَ اللَّهُ	وَلَا تَتَّبِعْ	
so judge	between them	by what Allah has sent down	and follow not	

لِكُلِّ جَعَلْنَا	مِنَ الْحَقِّ	جَاءَكَ	عَمَّا	أَهْوَاءَهُمْ
for each We have prescribed	of the truth	has come to you	against what	their vain desires
لَجَعَلَكُمْ	وَلَوْ شَاءَ اللَّهُ	وَمِنْهَا جَاءَ	شِرْعَةً	مِنْكُمْ
surely He would have made you	and if Allah willed	and a clear way	a law	of you
ءَاتَاكُمْ	فِي مَا	لِيَبْلُوَكُمْ	وَلَكِن	وَأَحَدَةً
He gave you	in what	to test you	[and] but	one
فَيُنَبِّئُكُمْ	جَمِيعًا	إِلَى اللَّهِ مَرْجِعُكُمْ	فَاسْتَبِقُوا الْخَيْرَاتِ	
then He will inform you	all	to Allah (is) your return	so compete in good works	
	فِيهِ تَخْلَفُونَ	بِمَا كُنْتُمْ		
	differing concerning it	of what you were		

وَأَن أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أَن يَقْتُنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنهَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ 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.

بِمَا أَنْزَلَ اللَّهُ	وَأَن أَحْكَمَ بَيْنَهُمْ
by what Allah has sent down	and that you judge between them
أَن يَقْتُنُوكَ	وَأَحْذَرَهُمْ
lest they tempt you away	and beware of them
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ	وَمَا أَنْزَلَ اللَّهُ
and follow not their vain desires	(of) what Allah has sent down
عَنْ بَعْضِ	إِلَيْكَ
from some	to you
فَإِن تَوَلَّوْا	
and if they turn away	

فَاعْلَمْ	أَنَّهُ يَرْبُدُّ اللَّهُ	أَنْ يُصِيبَهُمْ	بِبَعْضٍ	ذُنُوبِهِمْ
then know	only Allah will	that He punishes them	for some	(of) their sins
وَإِنْ كَثِيرًا	مِنَ النَّاسِ	لَفَاسِقُونَ ﴿٥١﴾	أَفْحَكَمَ	
and indeed many	of the people	(are) surely transgressors	then (do) the judgement?	
الْجَهْلِيَّةِ	يَبْغُونَ	وَمَنْ	أَحْسَنَ مِنْ 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 لَآ تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ؕ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَهُمْ ؕ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ ؕ فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ نَدِيمِينَ ﴿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	لَآ تَتَّخِذُوا الْيَهُودَ	وَالنَّصْرَىٰ	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	مِنَهُمْ	إِنَّ اللَّهَ	لَآ 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	نَخَشَى	أَنْ تُصِيبَنَا	دَائِرَةٌ	فَعَسَى اللَّهُ
they say	we fear	that may befall us	a misfortune	but perhaps Allah
يَأْتِي بِالْفَتْحِ	أَوْ أَمْرٍ	مِنْ عِنْدِهِ	فَيَصْبِحُوا	
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 أَهْتُولَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَلُهُمْ فَاصْبِحُوا خَسِرِينَ ﴿٥٣﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ 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	أَهْتُولَاءِ	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 أَعْمَلُهُمْ	فَاصْبِحُوا خَسِرِينَ ﴿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	وَلَا	فِي سَبِيلِ اللَّهِ	
towards the disbelievers	they fight	and (do) not	in (the) way (of) Allah	
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	

إِنَّهَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهُ وَرَسُولَهُ، وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَانْتَحِدُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُفْرَكُمْ مِّنْ مَّوْمِنِينَ ﴿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 *Auliyā'* (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.

الَّذِينَ	وَالَّذِينَ ءَامَنُوا	وَرَسُولُهُ	إِنَّهَا وَلِيُّكُمْ اللَّهُ
those who	and those who believe	and His Messenger	your friend (is) only Allah
رَاكِعُونَ	وَهُمْ	وَيُؤْتُونَ الزَّكَاةَ	يُقِيمُونَ الصَّلَاةَ
(are) those who bow down	and they	and give Zakat	establish the prayer

وَالَّذِينَ آمَنُوا		وَرَسُولُهُ		وَمَنْ يَتَوَلَّ اللَّهَ	
and those who believe		and His Messenger		and whoever takes Allah as friends	
الَّذِينَ آمَنُوا	يَتَأْتِيهَا	الْغَالِبُونَ	هُمْ	فَإِنَّ حِزْبَ اللَّهِ	
who believe	O (you)	(will be) the victorious	[they]	then indeed (the) party (of) Allah	
وَلَعِبًا	هُزُؤًا	دِينِكُمْ	الَّذِينَ اتَّخَذُوا	لَا تَتَّخِذُوا	
and fun	(as) a mockery	your religion	those who take	take not	
وَالْكَفَّارَ	مِنْ قَبْلِكُمْ	أوتُوا الْكِتَابَ	مِنَ الَّذِينَ		
and the disbelievers	before you	have been given the Scripture	from those who		
إِنْ كُنْتُمْ مُؤْمِنِينَ		وَاتَّقُوا اللَّهَ	أَوْلِيَاءَ		
if you are (true) believers		and fear Allah	(as) allies		

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُؤًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَتَاهَل الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن 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	اِلَى الصَّلَاةِ	اتَّخَذُوها	هَزُوا	وَلَعِبًا	ذَلِكَ
and when you call	for the prayer	they take it	(as) a mockery	and fun	this
بِأَنَّهُمْ	قَوْمٌ لَا يَعْقِلُونَ	قُلْ يَا أَهْلَ	الْكِتَابِ		
(is) because they	(are) a people (who do) not understand	say O people	(of) the Scripture		
هَلْ تَنْتَقِمُونَ	مِنَّا	إِلَّا	أَن آمَنَّا	بِاللَّهِ	وَمَا أُنزِلَ
(do) you oppose?	[of] us	except	that we believe	in Allah	and what has been sent
إِلَيْنَا	وَمَا أُنزِلَ	مِنْ قَبْلُ	وَأَنَّ أَكْثَرَكُمْ	فَنَسِيقُونَ	
to us	and what was sent	before (us)	and indeed most of you	(are) transgressors	
قُلْ	هَلْ أَنْبِئُكُمْ	بِشَرِّ	مِنْ ذَلِكَ	مَثُوبَةٍ	عِنْدَ اللَّهِ
say	(shall) I inform you?	of worse	than that	(regarding) recompense	with Allah
مَنْ	لَعَنَهُ اللَّهُ	وَعَضِبَ	عَلَيْهِ	وَجَعَلَ	
whom	Allah cursed	and He became angry	with him	and He transformed	
مِنْهُمْ	الْقَرَدَةَ	وَالْخَنَازِيرَ	وَعَبَدَ الطَّاغُوتِ		
(some) of them	(to) monkeys	and swines	and (who) worshipped the false deities		
أُولَئِكَ	شَرُّ	مَكَانًا	وَأَضَلُّ	عَنْ سَوَاءٍ	السَّبِيلِ
those	(are) worse	(in) rank	and more astray	from (the) Right	Way

وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدَدَّخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ؕ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾
 وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَعمَلُونَ ﴿٦٢﴾ لَوْلَا
 يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا 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	وَقَدَدَخَلُوا
and when	they come to you	they say	we believed	and verily they entered
بِالْكَفْرِ	وَهُمْ	قَدَخَرَجُوا	بِهِ	وَاللَّهُ أَعْلَمُ
with disbelief	and they	verily went out	with it	and Allah knows
بِمَا كَانُوا	يَكْتُمُونَ ﴿٦١﴾	وَتَرَى كَثِيرًا	مِنْهُمْ	يُسْرِعُونَ فِي الْإِثْمِ
[of] (all) what they were	hiding	and you see many	of them	hurrying in sin
وَالْعُدْوَانَ	وَأَكْلِهِمْ	السُّحْتِ	لَيْسَ	
and transgression	and devouring	the forbidden earnings	evil indeed is	
مَا كَانُوا	يَعْمَلُونَ ﴿٦٢﴾	لَوْلَا يَنْهَاهُمْ	الرَّبَّيُّونَ	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 ﴿٦٣﴾		
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 مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعُدَاةَ وَالْبَغِضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا 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
وَلَعْنُوا	بِمَا قَالُوا	بِلِ يَدَاهُ	مَبْسُوطَاتٍ
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 أُنزِلَ	إِلَيْكَ	مِن رَّبِّكَ	طُغْيَانًا
what has been sent down	to you	from your Lord	(in their) rebellion
وَأَلْقَيْنَا بَيْنَهُمُ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	إِلَى يَوْمِ
and We have cast among them	enmity	and hatred	till (the) Day
كُلَّمَا	أَوْقَدُوا نَارًا	لِلْحَرْبِ	وَيَسْعَوْنَ
whenever	they kindled fire	of war	and they (always) strive
فِي الْأَرْضِ	فَسَادًا	وَاللَّهُ	لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٦﴾
on the earth	(to spread) mischief	and Allah	(does) not like the mischief-makers

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دَخَلَتْهُمْ جَنَّاتُ
النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ 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 ﷺ), but many of them do evil deeds.

وَأَتَّقُوا	ءَامَنُوا	الْكِتَابِ	أَنَّ أَهْلَ	وَلَوْ
and feared (Allah)	believed	(of) the Scripture	[that] (the) people	and if
وَلَا دَخَلْنَاهُمْ	عَنْهُمْ	سَيِّئَاتِهِمْ	لَكَفَرْنَا	
and would have surely admitted them	their evils	from them	We would have surely effaced	
أَقَامُوا التَّوْرَةَ	أَنَّهُمْ	وَلَوْ	النَّعِيمِ ﴿٦٧﴾	جَنَّاتٍ
had observed the Torah	[that] they	and if	(of) bliss	(to) Gardens
مِنْ رَبِّهِمْ	إِلَيْهِمْ	وَمَا أُنزِلَ	وَالْإِنْجِيلَ	
from their Lord	to them	and what had been sent	and the Gospel	
أَرْجُلِهِمْ	وَمِنْ تَحْتِ	مِنْ فَوْقِهِمْ	لَأَكَلُوا	
their feet	and from beneath	from above them	they would surely have gotten provision	
مَا يَعْمَلُونَ ﴿٦٨﴾	سَاءَ	مِنْهُمْ	وَكَثِيرٌ	مُقْتَصِدَةٌ
what they are doing	evil is	of them	and many	moderate
				(are) a people
				among them

يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ، وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ 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 أُنزِلَ	إِلَيْكَ	مِنْ رَبِّكَ
0	Messenger	convey	what has been sent down	to you	from your Lord

فَمَا بَلَغْتَ رِسَالَتَهُ		لَمْ تَفْعَلْ		وَإِنْ	
then you have not conveyed His Message		you (did) not do (it)		and if	
لَا يَهْدِي الْقَوْمَ		إِنَّ اللَّهَ		وَاللَّهُ يَعْصِمُكَ	
(does) not guide the people		indeed Allah		from the people and Allah will protect you	
لَسْتُمْ عَلَى شَيْءٍ		الْكِتَابِ		يَا أَهْلَ	
you are not on anything		(of) the Scripture		O people	
قُلْ		الْكَافِرِينَ ﴿٦٧﴾		قُلْ	
say		disbelievers		say	
وَمَا أَنْزَلْ		وَالْإِنْجِيلَ		حَتَّى تَقِيمُوا التَّوْرَةَ	
and what has been sent down		and the Gospel		till you observe the Torah	
مَا أَنْزَلْ		كَثِيرًا مِنْهُمْ		وَلَيَزِيدَنَّ	
what has been sent down		of them many		and would certainly increase	
فَلَا تَأْسَ		وَكُفْرًا		مِنْ رَبِّكَ	
so (do) not grieve		and disbelief		from your Lord	
إِلَيْكَ		طُغْيَانًا		إِلَيْكَ	
to you		(in) rebellion		to you	
الْكَافِرِينَ ﴿٦٨﴾		عَلَى الْقَوْمِ			
disbelievers		over the people			

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصْرِيُّ مَنَ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا 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 آمَنُوا	وَالَّذِينَ هَادُوا	وَالصَّابِغُونَ	وَالنَّصَارَى
indeed those who believed	and those who became Jews	and Sabians	and Christians
مَنْ آمَنَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَعَمِلَ صَالِحًا
whoever believed in Allah	and the Day	the Last	and did good deeds
فَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿٦٦﴾	لَقَدْ أَخَذْنَا مِيثَاقَ
then (shall be) no fear	on them	nor they shall grieve	verily We took (the) covenant
بَنِي إِسْرَائِيلَ	وَأَرْسَلْنَا	إِلَيْهِمُ	رُسُلًا
(of) Israel	and We sent	to them	Messengers
جَاءَهُمْ	رَسُولٌ	بِمَا	لَا تَهْوَىٰ أَنفُسُهُمْ
came to them	a Messenger	with what	their souls liked not
فَرِيقًا كَذَّبُوا	وَفَرِيقًا يَقْتُلُونَ ﴿٧١﴾		
a group (of them) they denied	and a group (of them) they kill		

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن 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.

وَحَسِبُوا	فَعَمُوا	أَلَّا تَكُونَ فِتْنَةً	وَصَمُوا
and they thought	so they became blind	that (there) will not be a trial	and they became deaf

ثُمَّ تَابَ اللَّهُ	عَلَيْهِمْ	ثُمَّ عَمُوا
then Allah turned	to them (with forgiveness)	but (again) became blind
وَصَمُوا	كثِيرٌ مِنْهُمْ	بَصِيرٌ يَمَا يَعْمَلُونَ ﴿٧٦﴾
and became deaf	many of them	(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	يَبْنِي
(of) Mary son	but the Messiah said	O Children
رَبِّي	وَرَبَّكُمْ	مَنْ يُشْرِكْ بِاللَّهِ
my Lord	and your Lord	whoever sets partners with Allah
فَقَدْ حَرَّمَ اللَّهُ	عَلَيْهِ	الْجَنَّةَ
then indeed Allah has forbidden	to him	Paradise
وَمَا	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ ﴿٧٧﴾
and (there are) not	for the wrongdoers	any helpers

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََّهُ، وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٦﴾ 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 ﴿٧٧﴾

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).

ثَلَاثَةٌ	إِنَّ اللَّهَ ثَالِثٌ		الَّذِينَ قَالُوا	لَقَدْ كَفَرُوا
(of the) three	indeed Allah (is the) third		those who said	verily disbelieved
لَمْ يَنْتَهُوا	وَإِنْ	وَاحِدٌ	إِلَّا إِلَهٌ	مِنْ إِلَهٍ
they desist not	and if	One	except Ilah (God)	[of] Ilah (god)
كَفَرُوا مِنْهُمْ	لَيَمَسَنَّ الَّذِينَ		عَمَّا يَقُولُونَ	
disbelieved among them	certainly shall befall on those who		from what they are saying	
إِلَى اللَّهِ	أَفَلَا يَتُوبُونَ		أَلَيْمٌ	عَذَابٌ
to Allah	(will) they not then turn (in repentance)?		painful	a torment
رَحِيمٌ	عَفُورٌ	وَاللَّهُ	وَيَسْتَغْفِرُونَ لَهُ	
Most Merciful	(is) All-Forgiving	and Allah	and ask for His forgiveness	
قَدْ خَلَتْ	إِلَّا رَسُولٌ	أَبْنُ مَرْيَمَ	مَا الْمَسِيحُ	
certainly have passed away	except a Messenger	(of) Mary son	(was) not the Messiah	
صِدِّيقَةٌ	وَأُمُّهُ	الرُّسُلُ	مِنْ قَبْلِهِ	
(was) a woman of truth	and his mother	the Messengers	before him	
لَهُمْ	كَيْفَ نُبَيِّنُ	أَنْظُرْ	يَأْكُلَانَ الطَّعَامِ	كَانَا
to them	how We make clear	see	eat the food	they both used to
	أَنْ يُوَفَّكَوْتُ	ثُمَّ أَنْظُرْ	الْآيَاتِ	
	how they are deluded away	and see	the signs	

قُلْ أَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَ يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن 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	مِن 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 تَعْلُوا	فِي دِينِكُمْ	غَيْرَ	الْحَقِّ
(of) the Scripture	exceed not (the) limits	in your religion	other than	the truth
وَلَا تَتَّبِعُوا أَهْوَاءَ	قَوْمٍ	قَدْ ضَلُّوا	مِن 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	

لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ 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 *Auliyā'* (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	إِسْرَائِيلَ	عَلَى لِسَانِ
were cursed	those who disbelieved	of (the) Children	(of) Israel	by (the) tongue
دَاوُدَ	وَعِيسَى	ابْنِ	مَرْيَمَ	ذَلِكَ
(of) David	and Jesus	son	(of) Mary	that (was)
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 أُنزِلَ 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 نَصْرُكَ يَا أَيُّهَا النَّبِيُّ إِنَّ مِنْهُمْ فِئْتَانًا يَلِيكَ بَغِيًّا وَالَّذِينَ يَتَّبِعُوكَ سَاءَ إِتَابًا ﴿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 أَنْزَلْنَا		وَالنَّبِيِّ		يُؤْمِنُونَ بِاللَّهِ		وَلَوْ كَانُوا	
and what has been sent down		and the Prophet		believed in Allah		and if they had	
مِنْهُمْ		وَلَكِنَّ كَثِيرًا		أَوْلِيَاءَ		مَا اتَّخَذُوهُمْ	
of them		[and] but many		(as) friends		they would have not taken them	
إِلَيْهِ		فَلْيَسِفُونَ		لَتَجِدَنَّ أَشَدَّ		النَّاسِ	
to him		(are) disobedient (to Allah)		verily you will find most hostile		(among) the people	
عَدَاوَةٍ		لِلَّذِينَ آمَنُوا		الْيَهُودِ		وَالَّذِينَ اشْرَكُوا	
(in) enmity		to those who have believed		the Jews		and those who set partners (with Allah)	
وَلَتَجِدَنَّ أَقْرَبَهُمْ		مَوَدَّةً		لِلَّذِينَ آمَنُوا			
and verily you will find nearest of them		(in) love		to those who have believed			
الَّذِينَ قَالُوا		إِنَّا		نَصْرِيُّ		ذَلِكَ بِأَنَّ	
those who said		we		(are) Christians		that (is) because	
وَرُهْبَانًا		وَأَنَّهُمْ		لَا يَسْتَكْبِرُونَ			
and monks		and that they		are not arrogant			

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَأَمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا 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	تَرَىٰ 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	(because) of what they have recognised	of the truth	they say
رَبَّنَا ءَأَمَنَّا	فَاكْتُبْنَا	مَعَ الشَّاهِدِينَ ﴿٨٣﴾	وَمَا لَنَا
our Lord we have believed	so write us down	with the witnesses	with us 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	رَبَّنَا	مَعَ الْقَوْمِ	الصَّالِحِينَ ﴿٨٤﴾
that will admit us (in Paradise)	our Lord	with the people	[the] righteous

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَتَأَيَّأُ الَّذِينَ ءَأَمَنُوا 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.

فَأَثَبَهُمُ اللَّهُ	بِمَا قَالُوا	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا
so Allah rewarded them	for what they said	Gardens	flowing under them
الْأَنْهَارِ	خَالِدِينَ	فِيهَا	وَذَلِكَ
the rivers (streams)	they (would) abide forever	in it (therein)	and that
جَزَاءِ	الْمُحْسِنِينَ	وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا
(is the) reward	(of) the good-doers	and those who disbelieved	and denied
أُولَئِكَ	الْجَحِيمِ	يَأْتِيهَا	الَّذِينَ آمَنُوا
those	(of) the Fire	O (you)	who believe
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 حَلالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ بِهِ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا نَطَعُمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرَ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرَةُ 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	بِاللَّغْوِ	
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			
عَقَدْتُمُ الْأَيْمَانَ	فَكَفَّرْتَهُ	إِطْعَامَ	عَشْرَةَ	مَسْكِينٍ	
you earnestly swore (in) oaths	so its expiation	(is) feeding	ten	needy persons	
مِنْ أَوْسَطٍ	مَا	تُطْعَمُونَ أَهْلِيكُمْ	أَوْ كَسَوْتَهُمْ	أَوْ تَحْرِيرٍ	
of average	(of) what	you feed your families	or clothing them	or freeing	
رَقَبَةٍ	فَمَنْ	لَمْ يَجِدْ	فَصِيَامَ	ثَلَاثَةَ	أَيَّامٍ
(of) a slave	but who	(did) not find (that)	then fasting	(of) three	days
كَفَّرَهُ	أَيْمَانِكُمْ	إِذَا حَلَفْتُمْ	وَاحْفَظُوا أَيْمَانَكُمْ		
(is the) expiation	(of) your oaths	when you have sworn	and keep your oaths		
كَذَلِكَ يَبَيِّنُ اللَّهُ	لَكُمْ	ءَايَاتِهِ	لَعَلَّكُمْ تَشْكُرُونَ		
thus Allah makes clear	to you	His Signs	so that you may give thanks		

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيَصِدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

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?

وَالْمَيْسِرِ	إِنَّمَا الْخَمْرُ	الَّذِينَ آمَنُوا	يَكَايِبُهَا
and game of chance (gambling)	verily the intoxicants	who believe	O (you)
مِنْ عَمَلٍ	رِجْسٌ	وَالْأَزْلَمِ	وَالْأَنْصَابِ
of handiwork	(are) abominations	and divining arrows	and sacrifices at altars
إِنَّمَا يَرِيدُ الشَّيْطَانُ	لَعَلَّكُمْ تَفْلِحُونَ ﴿٩١﴾	فَاجْتَنِبُوهُ	الشَّيْطَانَ
Satan wants only	so that you may attain success	so avoid it	(of) Satan
فِي الْخَمْرِ	وَالْبَغْضَاءِ	الْعَدَاوَةِ	أَنْ يُوقِعَ بَيْنَكُمْ
with intoxicants	and hatred	enmity	that he excites between you
عَنْ ذِكْرِ اللَّهِ	وَيَصِدَّكُمْ	وَالْمَيْسِرِ	
from (the) remembrance (of) Allāh	and hinder you	and games of chance (gambling)	
مُنْتَهُونَ ﴿٩١﴾	فَهَلْ أَنْتُمْ	وَعَنِ الصَّلَاةِ	
(be of those) who abstain	so (will) you?	and from the prayer	

وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ 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.

وَاطِيعُوا اللَّهَ		وَاطِيعُوا الرَّسُولَ		وَاحْذَرُوا		فَإِنْ تَوَلَّيْتُمْ	
and obey Allah		and obey the Messenger		and beware		but if you turn away	
فَاعْلَمُوا أَنَّمَا		عَلَى رَسُولِنَا		الْبَلْغُ		الْمُيْنُ ﴿١٢٤﴾	
only then know		upon Our Messenger		(is) the conveyance		plain (there) is not	
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		وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٢٥﴾	
and believe		then they fear (Allah)		and do good		and Allah loves the good-doers	

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمْ اللَّهُ شَيْءًا مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٢٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامَ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكِ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهُ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَن عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٢٥﴾

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.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لِيَبْلُوَنَّكُمْ اللَّهُ	بِشَيْءٍ	مِّنَ الصَّيْدِ
O (you)	who believe	surely Allah will try you	with something	of the game
تَتَّالَهُ	أَيْدِيكُمْ	وَرِمَاحِكُمْ	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	that after	then for him
عَذَابٌ	أَلِيمٌ	يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَقْتُلُوا الصَّيْدَ
(is) a torment	painful	O (you)	who believe	kill not the game
حَرَمٌ	وَمَنْ	قَتَلَهُ	مِنْكُمْ	مُتَعَمِّدًا
(are) in (a state of) Ihram	and whosoever	killed it	of you	intentionally
مِثْلُ	مِثْلُ	يَحْكُمُ بِهِ	ذَوَاعِدِلِ	مِنْكُمْ
(is) like	what he killed	judged by	two just men	among you
هَدْيًا	بَلَغَ	الْكَعْبَةَ	أَوْ كَفَّرَةً	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	(of) his deed
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 انْتِقَامٍ	
from him	and Allah	(is) All-Mighty	Lord of Retribution	

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ، متَعَالِكُمْ وَلِلسِّيَارَةِ وَحَرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ

حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٦﴾ ﴿١٧﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْأَهْدَىٰ وَالْقَلْبَيْدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

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.	مَتَعًا	لَكُمْ
lawful to you is	game	(of) water (sea)	and its eating	(as) provision	for you
وَاللِّسْيَارَةَ	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 ﴿١٦﴾		
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	وَالْأَهْدَىٰ	وَالْقَلْبَيْدَ	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 ﴿١٧﴾	
(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 الْبَلَاغُ
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَيْرُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَيْرِ فَاتَّقُوا اللَّهَ يَتَأُولَى الْأَلْبَابِ 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.

عَفُورٌ	وَأَنَّ اللَّهَ	الْعِقَابِ	أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
(is) All-Forgiving	and that Allah	(in) punishment	know that Allah (is) Severe
وَاللَّهُ يَعْلَمُ	إِلَّا الْبَلَاغُ	عَلَى الرَّسُولِ	مَا رَحِيمٌ ﴿٩٨﴾
and Allah knows	but to convey (the message)	(is) on the Messenger	not Most Merciful
وَالطَّيِّبُ	لَا يَسْتَوِي الْخَيْرُ	قُلْ	وَمَا تَكْتُمُونَ ﴿٩٩﴾
and good [things]	not equal are bad [things]	say	and what you conceal
فَاتَّقُوا اللَّهَ	الْخَيْرِ	كثْرَةُ	وَلَوْ أَعْجَبَكَ
so fear Allah	(of) bad [things]	(the) abundance	even though fascinates you
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾	الْأَلْبَابِ	يَتَأُولَى	
so that you may succeed	(of) understanding	O men	

يَتَأُولَى الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَلْ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ
يُنزَلُ الْقُرْآنُ إِنْ 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 وَكَثَرْتَهُمْ 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 ءَامَنُوا	لَا تَسْأَلُوا	عَنْ أَشْيَاءَ	إِنْ بُدِّ
O (you)	who believe	ask not	about the things	if they are made clear
لَكُمْ	تَسْوُكُمْ	وَإِنْ تَسْأَلُوا	عَنْهَا	حِينَ
to you	they would trouble you	and if you will ask	about these	while
يُنزَّلُ الْقُرْآنُ	تُبَدَّلُكُمْ	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	يَفْتَرُونَ 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 إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا ؕ أُولَٰئِكَ هُمُ الَّذِينَ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٣﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا

يُضْرِكُمْ مَنْ ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرَجِعَكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

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.

وَأِلَى الرَّسُولِ	إِلَى مَا أَنْزَلَ اللَّهُ	تَعَالَوْا	لَهُمْ	وَإِذَا قِيلَ
and to the Messenger	to what Allah has revealed	come	to them	and when it is said
ءَابَاءَنَا	عَلَيْهِ	مَا وَجَدْنَا	قَالُوا أَحْسَبْنَا	
our forefathers	upon it	what we found	they say suffices us	
وَلَا يَهْتَدُونَ ﴿١٠٤﴾	لَا يَعْلَمُونَ شَيْئًا	أَوْ لَوْ كَانَ ءَابَاؤُهُمْ		
nor they had guidance	not knowing anything	even though their forefathers were?		
أَنْفُسَكُمْ	عَلَيْكُمْ	الَّذِينَ ءَامَنُوا	يَأَيُّهَا	
(is to take care of) your own selves	on you	who believe	O (you)	
إِلَى اللَّهِ مَرَجِعَكُمْ	إِذَا أَهْتَدَيْتُمْ	مَنْ ضَلَّ	لَا يُضْرِكُمْ	
to Allah (is) return of you	when you are guided	who goes astray	will not harm you	
تَعْمَلُونَ ﴿١٠٥﴾	بِمَا كُنْتُمْ	فَيُنَبِّئُكُمْ	جَمِيعًا	
doing	of what you had been	then He will inform you	all	

يَأَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ أَتَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسَبُونَهُمَا مِّنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ آرَبْتُمْ لَهُمْ لَأَنْشُرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نُنَكِّتُكُمْ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ 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."

يَتَأَيُّهَا	الَّذِينَ آمَنُوا	شَهَدَةٌ	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
أَوْ آخَرَانِ	فَأَصَابَتْكُمْ	فِي الْأَرْضِ	إِنْ أَنْتُمْ ضَرَبْتُمْ	مِنْ غَيْرِكُمْ	
or two others	and befalls you	through the land	if you are travelling	from (among) other than you	
الصَّلَاةِ	مِنْ بَعْدِ	تَحْبِسُونَهُمَا	الْمَوْتِ	مُصِيبَةٌ	
the prayer	after	you detain them both	(of) the death	calamity	
بِهِ	لَا نَشْتَرِي	إِنْ أَرَبْتُمْ	بِاللَّهِ	فَيَقْسِمَانِ	
it for	we will not sell	if you doubt (them)	by Allah	and let them both swear	
شَهَادَةِ اللَّهِ	وَلَا نَكْتُمُ	وَلَوْ كَانَ ذَا قُرْبَىٰ	ثَمَنًا		
(the) Testimony (of) Allah	and we will not conceal	even if he is a near relative	a price		
	لَمِنَ الْأَثِمِينَ ﴿١١٦﴾	إِذَا	إِنَّا		
	surely (will be) among the sinners	then	indeed we		

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَّانِ فَيَقْسِمَانِ بِاللَّهِ لَشَهِدْنَا أَحَقُّ مِنْ شَهِدَتَيْهِمَا وَمَا اَعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١١٧﴾ ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْههَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ آيْمَانِهِمْ ۗ وَأَنْفُوا لِلَّهِ وَأَسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١١٨﴾

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).

فَإِن	عُرِيَ	أَنَّهُمَا اسْتَحَقَّا	إِثْمًا	فَاعْرَاجَانِ يَقُومَانِ
then if	it is discovered	that the two were guilty	(of) sin	then two others shall stand
مَقَامَهُمَا	مِنَ الَّذِينَ	اسْتَحَقَّ عَلَيْهِمْ	الْأَوْلِيَيْنِ	
(in) their place	from (among) those who	have a lawful right over them	the nearest in kin	
فَيُقْسِمَانِ	بِاللَّهِ	لَشَهَدَتُنَا	أَحَقُّ	
and let them both swear	by Allah	surely our testimony	(is) truer	
مِنْ شَهَدَتَيْهِمَا	وَمَا اعْتَدَيْنَا	إِنَّا		
than (the) testimony of the (other) two	and we have not transgressed	indeed we		
إِذَا	لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾	ذَلِكَ	أَدْنَى	أَنْ يَأْتُوا
then	surely (will be) among the wrongdoers	that	(is) closer	that they give
بِالشَّهَادَةِ	عَلَى وَجْهِهَا	أَوْ يَخَافُوا	أَنْ تُرَدَّ	أَيْمَانِهِمْ
evidence	in its (true) form	or they fear	that will be refuted	(their) oaths
بَعْدَ	أَيْمَانِهِمْ	وَاتَّقُوا اللَّهَ	وَأَسْمَعُوا	وَاللَّهِ
after	their (others) oaths	so fear Allah	and listen	and Allah
	لَا يَهْدِي الْقَوْمَ	الْفَاسِقِينَ ﴿١٠٨﴾		
	(does) not guide the people	(who are) the transgressors		

﴿١٠٧﴾ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١٠٨﴾ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ

الْقُدْسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتِكَ 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 إِسْرَائِيلَ يَدَافِعُكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا
إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

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.""

فَيَقُولُ		يَجْمَعُ اللَّهُ الرُّسُلَ		يَوْمَ
and will say		Allah will gather the Messengers		(on the) Day (when)
أَنْتَ	إِنَّكَ	لَنَا	قَالُوا لَا عِلْمَ	مَاذَا أُجِيبْتُمْ
You	verily [You]	we have	they said no knowledge	what answer you were given
ابْنِ	يَعِيسَى	إِذْ قَالَ اللَّهُ		عَلَّمَ الْغُيُوبِ ﴿١١٠﴾
son	O Jesus	(remember) when Allah said		(are) All-Knower (of) the hidden things
إِذْ	وَعَلَىٰ وَاٰلِدَتِكَ	عَلَيْكَ	أَذْكُرْ نِعْمَتِي	مَرِيَمَ
when	and upon your mother	upon you	remember My Favour	(of) Mary

فِي الْمَهْدِ	تُكَلِّمُ النَّاسَ	بِرُوحِ الْقُدُسِ	أَيَّدْتُكَ
in the cradle	you speak to the people	with the Holy Spirit	I strengthened you
وَالْتَّوْرَةَ	وَالْحِكْمَةَ	الْكِتَابَ	وَإِذْ عَلَّمْتُكَ
and the Torah	and the Wisdom	the Book	I taught you
وَالْإِنْجِيلَ	وَأِذْ تَخَلَّقُ	مِنَ الطِّينِ	وَأِذْ تَخَلَّقُ
and (in) maturity	and when you make	from the clay	and when you make
بِأَذْنِي	فَتَكُونُ طَيْرًا	فِيهَا	فَتَنْفُخُ
by My Leave	and it becomes a bird	into it	and you breathe
وَأِذْ تُخْرِجُ	بِأَذْنِي	وَالْأَبْرَصَ	وَتَبْرِئُ الْأَكْمَهَ
and when you raise	by My Leave	and the leper	and you heal the born blind
عَنْكَ	إِسْرَائِيلَ	بَنِي	وَأِذْ كَفَفْتُ
from you	(of) Israel	(the) Children	and when I restrained
أَلَّذِينَ كَفَرُوا	فَقَالَ	بِالْبَيِّنَاتِ	جِئْتَهُمْ
those who disbelieved	and said	with clear proofs	you came to them
مُبِينٌ	إِلَّا سِحْرٌ	إِنْ هَذَا	مِنْهُمْ
clear	but a magic	this (is) not	among them

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّنا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا 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."

وَاذْأَوْحَيْتُ	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	بِأَنَّآ	مُسْلِمُونَ ﴿١١٣﴾	إِذْ قَالَ	الْحَوَارِيُّونَ
we believed	and bear witness	that indeed we	(are) Muslims	when said	the disciples
يَعِيسَى	ابْنِ	مَرْيَمَ	هَلْ يَسْتَطِيعُ رَبُّكَ	أَنْ يُنَزِّلَ	عَلَيْنَا
O Jesus	son	(of) Mary	(does) your Lord have power?	to send down	to us
مَائِدَةً	مِّنَ السَّمَاءِ	قَالَ	أَتَقُوا اللَّهَ	إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١١٤﴾	قَالُوا
a table spread	from the heaven	he said	fear Allah	if you are believers	they said
نُرِيدُ	أَنْ نَأْكُلَ	مِنْهَا	وَتَطْمِئِنُّ قُلُوبُنَا	وَنَعْلَمَ	أَنْ
we wish	that we eat	of it	and our hearts be satisfied	and we know	that
قَدْ صَدَقْتَنَا	وَنَكُونُ	عَلَيْهَا	مِنَ الشَّاهِدِينَ ﴿١١٥﴾		
indeed you have told us the truth	and we be	on that	among the witnesses		

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 مَنَزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مَنكُم فإِنِّي أَعَذِبُ بِهِ عَذَابًا لَا أُعَذِبُهُ 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

مَايِدَةٌ	مِنَ السَّمَاءِ	تَكُونُ لَنَا	عِيدًا	لَأَوْلَانَا
a table spread	from the heaven	which will be for us	a festival	for first of us
وَأَخْرِنَا	وَأَيَّةً	مِّنكَ	وَأَرْزُقْنَا	وَأَنْتَ
and last of us	and a sign	from You	and provide us (sustenance)	and You
خَيْرٌ	الرَّازِقِينَ ﴿١١٥﴾	قَالَ اللَّهُ	إِنِّي	مُنزِلَهَا
(are the) Best	(of) the sustainers	Allah said	verily I	(will) send it down
عَلَيْكُمْ	فَمَنْ يَكْفُرْ	بَعْدَ	مِنْكُمْ	فَإِنِّي
to you	but whoever disbelieves	after (that)	among you	then verily I
أَعَذِّبُهُ.	عَذَابًا	لَا أَعَذِّبُهُ	أَحَدًا	مِنَ الْعَالَمِينَ ﴿١١٦﴾
will punish him	(with) a torment	(such as) I have not punished	anyone	of the worlds

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ قَالِ سُبْحَانَكَ 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 عَالِمُ 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).

وَأَنْتَ قُلْتَ	لِلنَّاسِ	يَعْيسَى	ابْنَ	مَرْيَمَ	ءَأَنْتَ قُلْتَ	لِلنَّاسِ
(did) you say?	to the people	O Jesus	son	(of) Mary	(did) you say?	to the people
أَتَّخِذُونِي	وَأُمِّيَ	إِلَهَيْنِ	مِن دُونِ اللَّهِ	قَالَ	سُبْحَانَكَ	قَالَ
take me	and my mother	(as) two gods	besides Allah	he will say	Glory be to You	he will say
مَا يَكُونُ	لِي	أَنْ أَقُولَ	مَا	لَيْسَ لِي	بِحَقِّ	إِنْ كُنْتُ
it was not	for me	that I say	what	I had not	any right	if I had
سَئِرٌ	قُلْتُهُ،	تَعْلَمُ	مَا فِي	نَفْسِي	وَلَا	أَعْلَمُ
said it	if I had	any right	I had not	what	that I say	for me

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 وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

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	لَهُمْ	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
فِيهِمْ	فَلَمَّا	تَوَفَّيْتَنِي	كُنْتَ	أَنْتَ	الرَّقِيبَ
among them	but when	You recalled me	You were	[You]	the Watcher
وَأَنْتَ	عَلَيْهِمْ	فَانْتَبِهْ	إِنْ تَعَذِّبَهُمْ	فَانْتَبِهْ	عِبَادُكَ
and You	over them	then verily they	if You punish them	(are) a Witness	(are) Your slaves
عَلَى كُلِّ شَيْءٍ	وَأَنْتَ	الرَّقِيبَ	عَلَيْهِمْ	وَأَنْتَ	الرَّقِيبَ
thing over every	thing	the Watcher	over them	the Watcher	over them
وَأَنْتَ	الرَّقِيبَ	عَلَيْهِمْ	وَأَنْتَ	الرَّقِيبَ	عَلَيْهِمْ
the All-Wise	[You] (are) the All-Mighty	then verily You	them	and if You forgive	

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 عَلَىٰ 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	صِدْقُهُمْ	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	عَلَىٰ 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 مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَاتَانِيهِمْ 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		الرَّحْمَنِ		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		وَالنُّورِ	
in their Lord		yet those who disbelieved		and the light	
وَجَعَلَ الظُّلُمَاتِ		يَعْدِلُونَ ﴿١﴾		هُوَ الَّذِي خَلَقَكُمْ	
and made the darknesses		they hold (others) as equal		Who He (it is)	
ثُمَّ قَضَىٰ أَجَلًا		مِّن طِينٍ		مِّن طِينٍ	
then decreed a term		from clay		created you	
فِي السَّمَوَاتِ		وَهُوَ اللَّهُ		ثُمَّ أَنْتُمْ تَمُرُّونَ ﴿٢﴾	
in the heavens		and He (is) Allah		yet you doubt	
وَأَجَلٌ مُّسَمًّى		عِنْدَهُ		يَعْلَمُ سِرَّكُمْ	
determined and a term		with Him		He knows your secret	
وَفِي الْأَرْضِ		وَجَهْرَكُمْ		وَيَعْلَمُ	
and in the earth		and your open (deeds)		and He knows	
مَا تَكْسِبُونَ ﴿٣﴾		مِّن آيَةٍ		وَمَا تَأْتِيهِمْ	
what you earn		a sign		and never comes to them	
مُعْرِضِينَ ﴿٤﴾		عَنْهَا		إِلَّا كَانُوا	
turning away		from it		but they are	

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَتُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦﴾ أَلَمْ يَرَوْكُمْ
 أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ
 مَدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا
 آخَرِينَ ﴿٦﴾

5. Indeed, they rejected the truth (the Qur'an 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.

جَاءَهُمْ	لَمَّا	بِالْحَقِّ	فَقَدْ كَذَّبُوا
it came to them	when	the truth	then indeed they rejected
بِهِ يَسْتَهْزِءُونَ ﴿٦﴾	مَا كَانُوا	أَنْبَتُوا	فَسَوْفَ يَأْتِيهِمْ
mock at it	(of) that they used to	(the) news	but soon will come to them
مِنْ قَرْنٍ	مِنْ قَبْلِهِمْ	كَمْ أَهْلَكْنَا	أَلَمْ يَرَوْا
a generation	before them	how many We destroyed	(did) not they see?
لَكُمْ	مَا لَمْ نُمْكِنْ	فِي الْأَرْضِ	مَكَّنَّهِمْ
[for] you	such as We have not established	in the earth	We had established them
وَجَعَلْنَا الْأَنْهَارَ	مَدْرَارًا	عَلَيْهِمْ	وَأَرْسَلْنَا السَّمَاءَ
and We made the rivers	abundantly	on them	and We sent (rain from) the sky
وَأَنْشَأْنَا	بِذُنُوبِهِمْ	فَأَهْلَكْنَاهُمْ	تَجْرِي مِنْ تَحْتِهِمْ
and We raised (created)	for their sins	then We destroyed them	flow under them
آخَرِينَ ﴿٦﴾	قَرْنًا	مِنْ بَعْدِهِمْ	
other	generations	after them	

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِسْحَارٌ مَبِينٌ ﴿٦﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾ وَلَقَدْ آسَنَّا بَرُسُلًا مِنْ 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.

فَلَمَّسُوهُ		فِي قِرْطَاسٍ		كَتَبًا	عَلَيْكَ	وَلَوْ نَزَّلْنَا	
and they would have touched it		(written) on paper		a Book	to you	and if We had sent down	
إِنْ هَذَا		الَّذِينَ كَفَرُوا		لَقَالَ		بِأَيْدِيهِمْ	
this (is) not		those who disbelieved		surely would have said		with their hands	
مَلَكٌ	عَلَيْهِ	لَوْلَا أُنزِلَ		وَقَالُوا		مُّبِينٌ	إِلَّا سِحْرٌ
an angel	to him	why has not been sent down		and they said		manifest	but a magic
ثُمَّ	لَقُضِيَ الْأَمْرُ			وَلَوْ أَنْزَلْنَا مَلَكَ			
then	surely the matter would have been decided			and had We sent down an angel			
مَلَكَ	وَلَوْ جَعَلْنَاهُ			لَا يُنظَرُونَ			
an angel	and had We appointed him			no respite would be granted to them			
وَلَلَبَسْنَا			رَجُلًا	لَجَعَلْنَاهُ			
and We would have certainly caused confusion			a man	indeed We would have made him			
بُرُسُلٍ	وَلَقَدْ آسَنَّا		مَا يَلْبَسُونَ		عَلَيْهِمْ		
Messengers	and indeed were mocked		(in) what they are (already) confused		to them		

شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَيْنَكُم لَتَشْهَدُونَ آتٍ مَعَ
 اللَّهُ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُهُ 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."

وَإِن يَمَسُّكَ اللَّهُ	بُضْرٌ	فَلَا كَاشِفَ	لَهُ	إِلَّا هُوَ
and if Allah touches you	with affliction	then none can relieve	it	but He
وَإِن يَمَسُّكَ	بِخَيْرٍ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ ﴿١٧﴾
and if He touches you	with good	over every	thing	(is) All-Powerful
وَهُوَ الْقَاهِرُ	فَوْقَ	وَهُوَ الْحَكِيمُ	الْخَبِيرُ ﴿١٨﴾	قُلْ
and He (is) the Omnipotent	over	and He (is) All-Wise	All-Aware	say
أَيُّ شَيْءٍ	أَكْبَرُ	شَهَادَةٌ	قُلِ اللَّهُ	شَهِيدٌ بَيْنِي
thing	(is) greatest	(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
بِهِ	وَمَنْ بَلَغَ	أَيْنَكُم	لَتَشْهَدُونَ	آتٍ مَعَ اللَّهِ
with it	and whomsoever it may reach	(do) you?	verily bear witness	that with Allah
إِلَهَةً	أُخْرَى قُلْ	لَا أَشْهَدُ	قُلْ إِنَّمَا هُوَ	إِلَهُهُ
(there are) gods	other	I (do) not bear (such) a witness	say only He	(is) God
وَاحِدٌ	وَإِنِّي	بَرِيءٌ	مِمَّا تُشْرِكُونَ ﴿١٩﴾	
One	and indeed I am	exonerated (innocent)	of what you associate (with Him)	

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ آبَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ 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	آبَاءَهُمْ	الَّذِينَ خَسِرُوا	فَهُمْ
as they recognise	their own selves	(but) those who lost	then they
لَا يُؤْمِنُونَ ﴿٢٠﴾	وَمَنْ	أَظْلَمُ	مِمَّنِ افْتَرَىٰ
will not believe	and who	(is) greater wrongdoer	than (he) who invented
عَلَى اللَّهِ كَذِبًا	أَوْ كَذَّبَ	بِآيَاتِهِ ۗ	إِنَّهُ
a lie against Allah	or rejected	His Signs	indeed
وَيَوْمَ	نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ نَقُولُ
and (on the) Day (when)	We shall gather them together	all	then We will say
لِلَّذِينَ أَشْرَكُوا	أَيْنَ	شُرَكَاءُكُمْ	
to those who associated others (with Allah)	where	(are) your associates	
الَّذِينَ كُنْتُمْ	تَزْعُمُونَ ﴿٢٢﴾		
whom you used to	assert		

ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ
 وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
 وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمًا إِلَهِيَةً لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا
 إِنْ هَذَا إِلَّا آسَاطِيرُ 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 *Ayat* (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	عَلَىٰ أَنْفُسِهِمْ		
we were not polytheists	look	how they have lied	against themselves		
وَضَلَّ	عَنْهُمْ	مَا كَانُوا	يَفْتَرُونَ ﴿٢٤﴾	وَمِنْهُمْ	
and have forsaken	them	what they used to	invent	and among them	
مَنْ يَسْتَمِعُ	إِلَيْكَ	وَجَعَلْنَا	عَلَىٰ قُلُوبِهِمْ	أَكِنَّةً	
(are those) who listen	to you	but We have cast	over their hearts	veils	
أَنْ يَفْقَهُوهُ	وَفِي آذَانِهِمْ	وَقْرًا	وَإِنْ يَرَوْا		
that they could understand it	and in their ears	(is) heaviness (deafness)	and if they see		
كَلِّ	ءَايَةٍ	لَا يُؤْمِنُوا	بِهَا	حَتَّىٰ إِذَا	جَاءُوكَ
every	sign	they will not believe	in it	until when	they come to you
يُجَادِلُونَكَ	يَقُولُ	الَّذِينَ كَفَرُوا	إِنْ هَذَا	إِلَّا آسَاطِيرُ	الْأَوَّلِينَ ﴿٢٥﴾
to argue with you	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 يَلَيْنَا نَرُدُّ وَلَا نُنْكِزُ بِتَايِتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾ بَلْ بَدَأَهُم مَّا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا 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 ownselves, 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 *Ayat* (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	وَمَا يَشْعُرُونَ ﴿٦٦﴾	إِلَّا أَنْفُسَهُمْ	وَأِنْ يُهْلِكُونَ
and they destroy not	and they perceive not	but their ownselves	and they destroy not
إِذْ وَقَفُوا	فَقَالُوا	عَلَى النَّارِ	إِذْ وَقَفُوا
when they were held	then they said	by the Fire	would that we were sent back
وَلَا نُنْكِزُ	رَبِّنَا	بِتَايِتِ	وَلَا نُنْكِزُ
then we will not deny	(of) our Lord	(the) Signs	then we will not deny
مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾	بَدَأَهُم	بَلْ	مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾
among the believers	became manifest to them	nay	among the believers
يُخْفُونَ مِنْ قَبْلُ	لَعَادُوا	وَلَوْ رُدُّوا	يُخْفُونَ مِنْ قَبْلُ
conceal before	they would certainly have reverted	and if they were sent back	conceal before
لِمَا نُهُوا عَنْهُ	وَإِنَّهُمْ	عَنْهُ	لِمَا نُهُوا عَنْهُ
to what they were forbidden	and indeed they	from it	to what they were forbidden
(are) [surely] the liars			

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 ﴿٣٠﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَسَاءَ مَا يَرْزُونَ ﴿٣١﴾

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!

وَمَا نَحْنُ	الدُّنْيَا	إِلَّا حَيَاتُنَا	إِنَّ هِيَ	وَقَالُوا
and not we	(of) the world	but our life	this (is) not	and they said
عَلَىٰ رَبِّهِمْ	إِذْ وَقَفُوا	وَلَوْ تَرَىٰ	بِمَبْعُوثِينَ ﴿٣٠﴾	
before their Lord	when they were stood	and if you (could) see	(will be) resurrected	
قَالَ	وَرَبِّنَا	قَالُوا بَلَىٰ	بِالْحَقِّ	أَلَيْسَ هَذَا
He said	by our Lord	they said yes	the truth	is not this?
قَدْ خَسِرَ	تَكْفُرُونَ ﴿٣٠﴾	بِمَا كُنْتُمْ	فَذُوقُوا الْعَذَابَ	
indeed suffered loss	disbelieve	for what you used to	then taste the torment	
جَاءَتْهُمْ	حَتَّىٰ إِذَا	بِلِقَاءِ اللَّهِ	الَّذِينَ كَذَّبُوا	
came to them	until when	(their) Meeting (with) Allāh	those who denied	
فِيهَا	عَلَىٰ مَا فَرَطْنَا	قَالُوا يَحْسِرُنَا	بَغْتَةً	السَّاعَةُ
[in] it	over what we neglected	they said alas for us	suddenly	the Hour
مَا يَرْزُونَ ﴿٣١﴾	أَلَسَاءَ	عَلَىٰ ظُهُورِهِمْ	يَحْمِلُونَ أَوْزَارَهُمْ	وَهُمْ
what they bear	[beware] how evil is	on their backs	will bear their burdens	and they

وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلدَّارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُ لِيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَعَاثَ اللَّهِ بِمُحَادَثِهِمْ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَآذُوا حَتَّىٰ أَنهَم نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَايَ 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)
وَلِلدَّارِ	الْآخِرَةِ	خَيْرٌ	لِلَّذِينَ يَتَّقُونَ
and indeed the abode	(of) the Hereafter	(is) better	for those who fear (Allah)
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾	قَدْ نَعْلَمُ	إِنَّهُ	لِيَحْزَنُكَ
(will) you not then understand?	indeed We know	that it	surely grieves you
الَّذِي يَقُولُونَ	فَإِنَّهُمْ	لَا يُكَذِّبُونَكَ	وَلَكِنَّ الظَّالِمِينَ
what they say	and verily they	reject you not	[and] but the wrongdoers
بِعَاثَ اللَّهِ	يُحَادَثُونَ ﴿٣٣﴾	وَلَقَدْ كَذَّبَتْ رُسُلٌ	
[in] (the) Verses (of) Allah	they reject (deny)	and indeed Messengers were rejected	
مِّن قَبْلِكَ	فَصَبَرُوا	عَلَىٰ	وَأُذُوا
before you	but they were patient	over	and they were hurt
حَتَّىٰ أَنهَم	نَصْرُنَا	وَلَا مُبَدِّلَ	لِكَلِمَاتِ اللَّهِ
till reached them	Our Help	and (there is) none who can alter	(the) Words (of) Allah

وَلَقَدْ جَاءَكَ	مِن نَّبَايَ	الْمُرْسَلِينَ ﴿٣٥﴾
and surely has come to you	(the) news	(of) the Messengers

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أُسْتَطَعْتَ أَنْ تَبْنِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ 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 أُسْتَطَعْتَ	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 الْهُدَىٰ		
and had Allah willed	surely He would have gathered them	on the guidance		
فَلَا تَكُونَنَّ	مِنَ الْجَاهِلِينَ ﴿٣٥﴾	إِنَّمَا يَسْتَجِيبُ	الَّذِينَ يَسْمَعُونَ	وَالْمَوْتَىٰ
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 إِنْ أَلَّاهُ
why has not been sent down	to him	a sign	from his Lord	say indeed Allah
قَادِرٌ عَلَىٰ	أَنْ 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 أُمَّمٌ أَمْثَالُكُمْ مَا فَرَطْنَا 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	مِن دَابَّةٍ	فِي الْأَرْضِ	وَلَا طَيْرٍ
and (there is) not	[of] an animal	on the earth	and not a bird
يَطِيرُ بِجَنَاحَيْهِ	إِلَّا أُمَّمٌ	أَمْثَالُكُمْ	مَا فَرَطْنَا
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
and those who rejected	Our Signs	(are) deaf	and dumb
مَنْ يَشَاءِ 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	السَّاعَةَ		
(the) torment (of) Allah	or came to you	the (last) Hour		
أَغَيْرَ اللَّهِ تَدْعُونَ		إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾		
(do) you call other than Allah?		if you are truthful		

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ 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 إِيَّاهُ تَدْعُونَ	فَيَكْشِفُ	مَا تَدْعُونَ		
nay (to) Him Alone you call	and He removes	(the distress) that you had called (upon Him)		
إِلَيْهِ	وَتَنْسَوْنَ	مَا تُشْرِكُونَ ﴿٤١﴾		
for which	and you forget	whatever you had associated (with Allah)		
وَلَقَدْ أَرْسَلْنَا	إِلَىٰ أُمَمٍ	مِّن قَبْلِكَ	فَأَخَذْنَاهُمْ	
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 قُلُوبَهُمْ
to them	and made fair-seeming	[and] but their hearts became hardened
	يَعْمَلُونَ	الشَّيْطَانُ
	do	Satan
	مَا كَانُوا	
	what they used to	

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نَصَّرَفُ 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	بِهِ	مَا ذُكِّرُوا	فَتَحْنَا عَلَيْهِمْ
so when they forgot	therewith	what they had been reminded	We opened to them
أَخَذْنَاهُمْ	فَإِذَا	هُمْ	مُبْلِسُونَ ﴿٤٤﴾
We seized them	and then	they	(were) plunged in despair
بَغْتَةً	فَقَطَّعَ	دَائِرَ	الْقَوْمِ الَّذِينَ ظَلَمُوا
suddenly	so was cut off	(the) last remnant	(of) the people who did wrong
كُلِّ شَيْءٍ	حَتَّىٰ إِذَا فَرِحُوا	بِمَا أُوتُوا	وَالْحَمْدُ
(of) every (the) gates	until when they rejoice	in what they had been granted	and all praise
أَبْوَابَ	كُلِّ شَيْءٍ	حَتَّىٰ إِذَا فَرِحُوا	بِمَا أُوتُوا
(the) gates	thing	until when they rejoice	in what they had been granted

لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿٤٧﴾	قُلْ	أَرَأَيْتُمْ	إِنْ أَخَذَ اللَّهُ
(be) to Allah	(the) Lord (of) the worlds	say	(have) you seen?	if Allah took away
سَمْعَكُمْ	وَأَبْصَارَكُمْ	وَحَمَمٌ	عَلَى قُلُوبِكُمْ	مَنْ
your hearing	and your sight	and sealed	up your hearts	who (is there)
إِلَهُ	غَيْرَ اللَّهِ	يَأْتِيكُمْ	بِهِ	أَنْظُرْ
god	other than Allah	who could restore to you	these	see
كَيْفَ نَصَرَفْ		الْآيَاتِ	ثُمَّهُمْ يَصِدْفُونَ ﴿٤٨﴾	
how variously We present		the signs	yet they turn away	

قُلْ أَرَأَيْتَكُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَعْتَهُ أَوْ جَهْرَةً هَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ أَمِنَ وَأَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

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	بَعْتَهُ
say	(have) you seen?	if came to you	(the) torment (of) Allah	suddenly
أَوْ جَهْرَةً	هَلْ يَهْلِكُ	إِلَّا الْقَوْمُ	الظَّالِمُونَ ﴿٤٧﴾	
or openly	(shall any) be destroyed?	except the people	wrongdoers	
وَمَا نُرْسِلُ الْمُرْسَلِينَ	وَمُنذِرِينَ	إِلَّا مُبَشِّرِينَ	عَلَيْهِمْ	
and We send not the Messengers	and warners	but (as) bearers of glad tidings	upon them	
فَمَنْ أَمِنَ	وَأَصْلَحَ	فَلَا خَوْفَ	عَلَيْهِمْ	
so who believed	and mended (his life)	then (shall be) no fear		

يَمَسُّهُمْ	بَيِّنَاتِنَا	وَالَّذِينَ كَذَّبُوا	وَلَا هُمْ يَحْزَنُونَ
shall touch them	Our Signs	but those who rejected	nor they shall grieve
	يَفْسُقُونَ	بِمَا كَانُوا	الْعَذَابِ
	transgress	for what they used to	the torment

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن آتَيْعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

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'an) 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
say	I (do) not say	to you	I have	(the) treasures (of) Allah	nor I know the Unseen
وَلَا أَقُولُ	لَكُمْ	إِنِّي	مَلَكٌ	إِنْ آتَيْعُ	إِلَّا مَا يُوحَىٰ إِلَيَّ
nor I say	to you	that I am	an angel	I follow not	but what is revealed
قُلْ	هَلْ يَسْتَوِي الْأَعْمَىٰ	وَالْبَصِيرُ	أَفَلَا تَتَفَكَّرُونَ	وَأَنْذِرْ	
say	(can) be equal the blind?	and the seeing	(will) you not then reflect?	and warn	
بِهِ	الَّذِينَ يَخَافُونَ	أَنْ يُحْشَرُوا	إِلَىٰ رَبِّهِمْ	لَيْسَ لَهُمْ	
with it	those who fear	that they shall be gathered	to their Lord	will not be for them	
مِنْ دُونِهِ	وَلِيٌّ	وَلَا شَفِيعٌ	لَعَلَّهُمْ يَتَّقُونَ		
besides Him	a protector	nor an intercessor	so that they may fear (Allah)		

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 بَعْضَهُمْ 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?

وَالْعَشِيِّ	بِالْغَدَاةِ	يَدْعُونَ رَبَّهُمْ	وَلَا تَطْرُدِ الَّذِينَ
and the evening	in the morning	invoke their Lord	and turn not away those who
مِنْ شَيْءٍ	مِنْ حِسَابِهِمْ	عَلَيْكَ	مَا
anything	from their account	on you	(there is) not
	يُرِيدُونَ وَجْهَهُ		فَتَطْرُدَهُمْ
	seeking His Face		that you may turn them away
وَمَا	عَلَيْهِمْ	مِنْ شَيْءٍ	مِنْ حِسَابِكَ
and (there is) not	on them	anything	from your account
فَتَكُونَ	مِنَ الظَّالِمِينَ	وَكَذَلِكَ	فَتَنَّا بَعْضَهُمْ
then you would be	of the wrongdoers	and thus	We tried some of them
بَعْضٍ	لِيَقُولُوا	أَهَؤُلَاءِ مَنَّ اللَّهُ	
with others	that they (should) say	(are) these the ones Allah has favoured?	
عَلَيْهِمْ	مِنْ بَيْنِنَا	أَلَيْسَ	بِالشَّاكِرِينَ
upon them	from amongst us	(does) not?	Allah knows best

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِعَايَتِنَا فَقُلْ سَلَّمْتُ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ
 الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ

رَحِيمٌ ﴿٥١﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ ﴿٥٢﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْعِ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

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	بِعَايَتِنَا	فَقُلْ سَلَامٌ	عَلَيْكُمْ
and when	come to you	those who believe	in Our Signs	then say peace	(be) upon you
كُتِبَ رَبُّكُمْ	عَلَىٰ نَفْسِهِ	الرَّحْمَةُ	أَنَّهُ	مَنْ عَمِلَ	
your Lord has made incumbent	upon Himself	the Mercy	that [he]	(anyone) who does	
مِنْكُمْ	سُوءًا	بِجَهْلَةٍ	ثُمَّ تَابَ	مِنْ بَعْدِهِ	وَأَصْلَحَ
of you	evil	in ignorance	then repents	after that	and mends (his ways)
فَأَنَّهُ غَفُورٌ	رَحِيمٌ ﴿٥١﴾	وَكَذَلِكَ	نَفْصِلُ الْآيَاتِ		
then surely He (is) All-Forgiving	Most Merciful	and thus	We explain in detail the Signs		
وَلِتَسْتَبِينَ سَبِيلُ	الْمُجْرِمِينَ ﴿٥٢﴾	قُلْ	إِنِّي نُهَيْتُ	أَنْ أَعْبُدَ	
so that becomes distinct (the) way	(of) the sinners	say	indeed I am forbidden	that I worship	
الَّذِينَ تَدْعُونَ	مِنْ دُونِ اللَّهِ	قُلْ	لَأَنْعِ أَهْوَاءَكُمْ		
those whom you call upon	besides (instead of) Allah	say	I will not follow your (vain) desires		
قَدْ ضَلَلْتُ	إِذَا	وَمَا أَنَا	مِنَ الْمُهْتَدِينَ ﴿٥٦﴾		
indeed I would go astray	then	and I (will) not (be)	of the guided		

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۗ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۗ إِن
 الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَوْ أَن عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۗ
 لَقَضِيَ 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	وَكَذَّبْتُمْ	بِهِ ۗ
say indeed I am	on a clear proof	from my Lord	but you have rejected	[with] it
مَا عِنْدِي	مَا تَسْتَعْجِلُونَ	بِهِ ۗ	إِن الْحُكْمُ	إِلَّا لِلَّهِ
I (do) not have	that you are demanding hastily	[of it]	the decision (is) not	but for Allah
يَقْضُ الْحَقَّ	وَهُوَ	خَيْرُ	الْفَاصِلِينَ ﴿٥٧﴾	قُلْ لَوْ أَن عِنْدِي
He declares the truth	and He	(is the) Best	(of) the judges	[that] I had
مَا تَسْتَعْجِلُونَ	بِهِ ۗ	لَقَضِيَ 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 مِنَ
 وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَأْسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾
 وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ
 مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

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،	مَفَاتِحُ	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 ظُلْمَتٍ	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	Clear	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	مُسَمًّى	ثُمَّ	إِلَيْهِ	مَرَجِعُكُمْ	
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 يُفِرُّونَ ﴿٦١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۚ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾ قُلْ مَنْ يَنْحِيكُمْ مِّنْ ظُلْمَتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ 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	مَوْلَانَهُمْ	الْحَقِّ	أَلَا	لَهُ	الْحُكْمُ
to Allah	their Lord	the Just	no doubt	for Him	(is) the judgement
وَهُوَ	أَسْرَعُ	الْحَسِيِّينَ	قُلْ	مَنْ	يُنَجِّيكُمْ
and He	(is the) Swiftest	(of) reckoners	say	who	saves you
الْبَرِّ	وَالْبَحْرِ	تَدْعُونَهُ	تَضَرُّعًا	وَحَفِيَّةً	لِيُنْجِنَنَا
(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 مُشْكِرُونَ ﴿٦٢﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ أَنْظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿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."

كُرِبَ	وَمِنْ كُلِّ	مِنْهَا	اللَّهُ يَنْجِيكُمْ	قُلْ
distress	and from every	from this	Allah saves you	say
أَنْ يَبْعَثَ	عَلَىٰ	قُلْ هُوَ الْقَادِرُ	ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٦﴾	
that He sends	on	say He (is) the Powerful	yet you associate partners (with Allah)	
أَرْجُلِكُمْ	مِنْ تَحْتِ	أَوْ	مِنْ فَوْقِكُمْ	عَذَابًا
your feet	from beneath	or	from above you	torment
بِأَسِّ	وَيَذِيقُ بَعْضَكُمْ	شَيْعًا	أَوْ يَلْبِسْكُمْ	
(the) violence	and lets taste some of you	mutual party discord	or confounds you with	
لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٦﴾	الْآيَاتِ	كَيْفَ نَضْرِبُ	أَنْظُرُ	بَعْضُ
so that they may understand	the Signs	how variously We explain	see	(of) others
قُلْ	الْحَقُّ	وَهُوَ	قَوْمِكَ	بِهِ
say	(is) the truth	and it	your people	it
			وَكَذَبَ	
			and have denied	
	بِوَكِيلٍ ﴿٦٦﴾	لَسْتُ عَلَيْكُمْ		
	a supervisor	I am not over you		

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]

وإِذَا رَأَيْتَ	وَسَوْفَ تَعْلَمُونَ ﴿٦٩﴾	مُسْتَقَرًّا	نَبَأٍ	لِكُلِّ
and when you see	and soon you shall know (it)	(is) a fixed time	news	for every
حَتَّىٰ يَخُوضُوا	عَنَّهُمْ	فَاعْرِضْ	فِي آيَاتِنَا	الَّذِينَ يَخُوضُونَ
until they engage	from them	then turn away	in Our Signs	those who engage
فَلَا تَقْعُدْ	الشَّيْطَانُ	وَمَا يُنْسِيكَ	غَيْرِهِ	فِي حَدِيثٍ
then you sit not	Satan	and if causes you to forget	other than that	in a talk
وَمَا	الظَّالِمِينَ ﴿٦٨﴾	الْقَوْمِ	مَعَ	الذِّكْرَى
and (there is) not	wrongdoers	the people	with	the remembrance
مِنْ شَيْءٍ	مِنْ حِسَابِهِمْ	يَنْقُونَ		عَلَى الَّذِينَ
[of] anything	from their account	fear (Allah)		on those who
	لَعَلَّهُمْ يَنْقُونَ ﴿٦٧﴾	وَلَكِن ذِكْرَى		
	so that they may fear (Allah)	[and] but remembrance		

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَّرَبِهِ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ كُلُّ عَدْلٍ لَا يُوْخَذُ مِنْهَا أَُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

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'ān) 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	لِعِبَا	أَتَّخَذُوا دِينَهُمْ	وَذَرَّ الَّذِينَ
and pastime	(as) a play	took their religion	and leave (alone) those who
بِهِ	وَذَكَرُوا	الدُّنْيَا	أَلْحَيَاةُ
with it	but remind (them)	(of) this world	the life
وَعَرَّتْهُمْ	أَنْ تُبْسَلَ نَفْسٌ	بِمَا كَسَبَتْ	وَلَيْسَ لَهَا
and beguiled (deceived) them	lest a soul is caught	for what it has earned	neither will be for it
مِنْ دُونِ اللَّهِ	وَلَا شَفِيعٌ	وَإِنْ تَعَدَّلَ	كُلِّ عَدْلٍ
besides Allah	nor an intercessor	and (even) if it offers ransom	ransom every
أَنْ تُبْسَلَ نَفْسٌ	لَا يُؤْخَذُ	مِنْهَا	أُولَئِكَ
lest a soul is caught	it will not be accepted	from it	these
بِمَا كَسَبُوا	لَهُمْ	شَرَابٌ	مِنْ حَمِيمٍ
for what they earned	for them	(is) a drink	of boiling water
وَعَذَابٌ	يَكْفُرُونَ	بِمَا كَانُوا	أَلِيمٌ
and a torment	disbelieve	(because) of what they used to	painful

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ
كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلْ
إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا لِلنَّاسِ لِمَنْ لَرَبِّ 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
وَنُرُدُّ	عَلَىٰ أَعْقَابِنَا	بَعْدَ	إِذَا	كَأَلَّذِي
and shall we turn back	on our heels	after	when	like the one
أَسْتَهْوَتْهُ	الشَّيَاطِينُ	فِي الْأَرْضِ	حَيْرَانَ	لَهُ
whom misled	the devils	in the earth	confused	he has
إِلَى الْهُدَىٰ	أَتَيْنَا	قُلْ	إِن يَهْدِي اللَّهُ	هُوَ
to the guidance	come to us	say	indeed (the) guidance (of) Allah	(is) the guidance it
وَأَمْرَنَا	لِنُسَلِّمَ	لِرَبِّ الْعَالَمِينَ		
and we have been commanded	that we submit	to (the) Lord (of) the worlds		

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلَهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَنَلِمِ الْغَيْبِ وَالشَّهَادَةِ 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	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

وَ الْأَرْضُ	بِ الْحَقِّ	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 يَنْفَعُ	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 اتَّخَذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرِنكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالأَرْضِ 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."

وَ إِذْ قَالَ	إِبْرَاهِيمُ	لِأَبِيهِ	ءَازَرَ	أَتَّخَذُ أَصْنَامًا
and (remember) when said	Abraham	to his father	Azar	(do) you take idols?
ءَالِهَةً	إِنِّي	أَرِنكَ	وَقَوْمَكَ	فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾
(as) gods	verily I	[I] see you	and your people	in error
وَالشَّهَادَةُ	وَالسَّمَوَاتِ	وَالْأَرْضِ	وَلِيَكُونَ	إِبْرَاهِيمَ
and the visible	(of) the heavens	and the earth	and so that he becomes	Abraham
فَلَمَّا	جَنَّ عَلَيْهِ	أَلِيلٌ	رَأَى كَوْكَبًا	مِنَ الْمُوقِنِينَ ﴿٧٥﴾
so when	outspread over him	the night	he saw a star	of the firm believers
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

فَلَمَّارَءَ الْقَمَرِ بَارِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّارَءَ الشَّمْسِ بَارِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يٰقَوْمِ إِنِّي بَرِيءٌ مِّمَّا 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 *Hanifa* (Islamic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*."

فَلَمَّارَءَ	الْقَمَرِ	بَارِغًا	قَالَ هَذَا	رَبِّي	فَلَمَّا أَفَلَ
and when he saw	the moon	rising	he said this	(is) my lord	but when it set
قَالَ	لَئِن	لَّمْ يَهْدِنِي	رَبِّي	لَأَكُونَنَّ	
he said	if	(did) not guide me	my Lord	surely I would have become	
مِنَ الْقَوْمِ	الضَّالِّينَ ﴿٧٧﴾	فَلَمَّا	رَأَى الشَّمْسَ	بَارِغَةً	قَالَ هَذَا
among the people	who go astray	and when	he saw the sun	rising	he said this
رَبِّي	هَذَا	أَكْبَرُ	فَلَمَّا أَفَلَتْ	قَالَ يٰقَوْمِ	إِنِّي
(is) my lord	this	(is) the largest	but when it set	he said O my people	verily I am
بَرِيءٌ	مِّمَّا 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 فَأَيُّ 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	أَمْحَاجُونِي	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	وَكَيفَ 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	فَأَيُّ	
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 ءَاتَيْنَاهَا 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).

بِظُلْمٍ		وَلَمْ يَلْبِسُوا إِيمَانَهُمْ			الَّذِينَ ءَامَنُوا	
with wrongdoing		and (did) not obscure (confuse) their Belief			those who believed	
وَتِلْكَ	مُهْتَدُونَ ﴿٨٣﴾	وَهُمْ	الْأَمْنُ	هُمْ	أَوْلِيَّكَ	
and that	(are the) guided	and they	(is) the security	for them	those	
عَلَى قَوْمِهِ ء		إِبْرَاهِيمَ	ءَاتَيْنَاهَا	حُجَّتِنَا		
against his people		(to) Abraham	which We gave	(was) Our Argument		
عَلِيمٌ ﴿٨٣﴾	حَكِيمٌ	إِنَّ رَبَّكَ	مَنْ نَشَاءُ ﴿٨٣﴾	نَرْفَعُ دَرَجَاتٍ		
All-Knowing	(is) All-Wise	indeed your Lord	whom We will	We raise (in) ranks		
وَنُوحًا	كُلًّا هَدَيْنَا ء	وَيَعْقُوبَ ء	إِسْحَاقَ	لَهُ ء	وَوَهَبْنَا	
and Noah	each of them We guided	and Jacob	Isaac	to him	and We bestowed	
وَأَيُّوبَ	وَسُلَيْمَانَ	دَاوُدَ	وَمِنْ ذُرِّيَّتِهِ ء	هَدَيْنَا مِنْ قَبْلُ ﴿٨٣﴾		
and Job	and Solomon	David	and among his progeny	We guided (him) before (that)		
الْمُحْسِنِينَ ﴿٨٤﴾	وَكَذَلِكَ نَجْزِي	وَهَارُونَ ء	وَمُوسَى	يُوسُفَ		
the good-doers	and thus We reward	and Aaron	and Moses	and Joseph		

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلَاسَ كُلٌّ مِنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ

وَلَوْطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْنِبِيَّتِهِمْ
وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ
أَشْرَكُوا لَحِطَّ 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	وَأَجْنِبِيَّتِهِمْ		
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)		
لَحِطَّ	عَنْهُمْ	مَا كَانُوا	يَعْمَلُونَ ﴿٨٨﴾		
surely would have rendered vain	from them	what they used to	do		

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هُنَّ لِآئٍ فَفَقَدْ وُكِّلْنَا بِهَا قَوْمًا لَيَسُوءُ
بِهَا كَافِرِينَ ﴿٨٩﴾ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيمَهُمْ أَمْرًا فَلَا أَسْأَلُكُمْ عَلَيْهِ

أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٩﴾

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
وَالنَّبُوَّةَ	فَإِنْ يَكْفُرْ	بِهَا	هَؤُلَاءِ	فَقَدْ وَكَّلْنَا
and Prophethood	but if disbelieve	in it (therein)	these	then indeed We have entrusted
بِهَا	قَوْمًا	لَيْسُوا بِهَا	بِكٰفِرِينَ ﴿٩٠﴾	أُولَئِكَ
it	(to) a people	who are not in it	disbelievers	they
الَّذِينَ هَدَى اللَّهُ	فِيهِدَنَاهُمْ أَقْدِمَةً	قُلْ	لَا أَسْأَلُكُمْ	إِ
(are) those whom Allah guided	so you follow their guidance	say	I (do) not ask you	
عَلَيْهِ	أَجْرًا	إِنْ هُوَ	إِلَّا ذِكْرٌ	لِلْعَالَمِينَ ﴿٩١﴾
on it	a reward	this (is) not	but an admonition	for the worlds

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعَمُّوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩٠﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَن حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩١﴾

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		قَدَّرَهُ		حَقَّقَ		وَمَا قَدَرُوا اللَّهَ	
when they said		appraisal to Him		(with) due		and they (did) not appraise Allah	
الْكِتَابَ	مَنْ أَنْزَلَ	قُلْ	مِنْ شَيْءٍ	عَلَى بَشَرٍ	مَا أَنْزَلَ اللَّهُ		
the Book	who sent down	say	anything	to human being	Allah (did) not send down		
لِلنَّاسِ	وَهَدَى	نُورًا	مُوسَى	بِهِ	الَّذِي جَاءَ		
for people	and a guidance	(as) a light	Moses	[it]	which brought		
وَتُخْفُونَ كَثِيرًا		تُبْدُونَهَا		قَرَأْتِيسَ	تَجْعَلُونَهُ		
and you conceal most (of it)		you disclose (some of) it		(into) sheets	which you have put		
قُلِ اللَّهُ	وَلَا آبَاءُكُمْ	لَمْ تَعْلَمُوا أَنْتُمْ		مَا	وَعَلِمْتُمْ		
say Allah	nor your forefathers	neither you knew		what	though you were taught		
كِتَابٌ	وَهَذَا	فِي خَوَاصِّهِمْ يَلْعَبُونَ		ثُمَّ ذَرَهُمْ			
(is) a Book	and this	to play in their argumentation		then leave them			
بَيْنَ يَدَيْهِ	الَّذِي	مُصَدِّقٌ	مُبَارَكٌ	أَنْزَلْنَاهُ			
(came) before it	which	confirming	blessed	which We have sent down			
حَوْلَهَا	وَمَنْ	وَلِنُنذِرَ أُمَّ الْقُرَىٰ					
around it	and those	and so that you may warn (people of the) Mother of Towns (Makkah)					
عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ	وَهُمْ	يُؤْمِنُونَ بِهِ	بِالْآخِرَةِ	وَالَّذِينَ يُؤْمِنُونَ			
guard [over] their prayers	and they	they believe in it	in the Hereafter	and those who believe			

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ
أَخْرِجُوا أَنْفُسَكُمُ 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	وَلَوْ تَرَىٰ	إِلَيْهِ	شَيْءٌ
revelation was sent down to me	anything	while was not revealed	to him	anything
سَأُنزِلُ مِثْلَ	مَا أَنْزَلَ اللَّهُ	وَلَوْ تَرَىٰ	إِذِ	وَمَنْ قَالَ
I would reveal like	what Allah has revealed	and if you (could) see	when	and who said
الظَّالِمُونَ	فِي غَمَرَاتِ	الْمَوْتِ	وَالْمَلَائِكَةُ	
the wrongdoers	(are) in (the) agonies	(of) the death	and the angels	
بَاسِطُوا	أَيْدِيَهُمْ	أَخْرِجُوا أَنْفُسَكُمُ	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 فَرْدَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَىٰ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتِ
مِنَ الْحَىٰ 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?

مَرَّةٍ	أَوَّلَ	كَمَا خَلَقْنَاكُمْ	فَرْدَىٰ	وَلَقَدْ جِئْتُمُونَا
time	(the) first	as We had created you	(all) alone	and verily you have come to Us
ظُهُورِكُمْ	وَرَاءَ	خَوَّلْنَاكُمْ	وَتَرَكْتُمْ مَا	
your backs	behind	We had bestowed on you	and you have left what	
الَّذِينَ زَعَمْتُمْ	شُفَعَاءَكُمُ	وَمَا نَرَىٰ	مَعَكُمْ	
those whom you claimed	your intercessors	and We (do) not see with you		
شُرَكَاءُ	فِيكُمْ	أَنَّهُمْ		
partners (with Allāh)	in your (matters)	that they (were)		
عَنْكُمْ	وَضَلَّ	لَقَدْ تَقَطَّعَ بَيْنَكُمْ		
you	and have forsaken	indeed bonds have been severed between you		
الْحَبِّ	إِنَّ اللَّهَ فَالِقُ	تَزْعُمُونَ ﴿٩٤﴾	مَا كُنْتُمْ	
the grain	indeed (it is) Allāh (Who) causes to split	claim	what you used to	
وَيُخْرِجُ	مِنَ الْمَيِّتِ	يُخْرِجُ الْحَىٰ	وَالنَّوَىٰ	
and brings forth	from the dead	He brings forth the living	and the fruit-kernel	

فَأَنَّى تُؤْفَكُونَ ﴿٩٥﴾	ذَلِكُمْ اللَّهُ ^{عَلِيمٌ}	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		فَالِقُ	
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 ظُلُمَاتِ	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	فَمَسْتَقَرٍّ
and (it is) He	Who	created you	from a person	single	so (there is) a time-limit
وَمَسْتَوِدٍّ	قَدْ فَصَّلْنَا الْآيَاتِ			لِقَوْمٍ يَفْقَهُونَ ﴿١٨﴾	
and a resting place	the signs			We have made clear	

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا ثَمَرًا كَبَابًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٩﴾

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
thereby	vegetation	(of) every	thing (kind)	and We have brought forth
خَضِرًا	نُخْرَجُ مِنْهُ	حَبًّا	ثَمَرًا كَبَابًا	وَمِنَ النَّخْلِ
green stalks	We bring forth from it	grain	thick-clustered	and from date-palm
مِن 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	انظُرُوا 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 ﴿١٩﴾
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 سُبْحَانَهُ، 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		اللَّهِ		شُرَكَاءَ		الْجِنَّ		وَخَلَقَهُمْ	
and they have made		with Allah		(as) associates		the jinns		though He has created them	
وَوَخَرَقُوا		لَهُ،		بَنِينَ		وَبَنَاتٍ		بِغَيْرِ عِلْمٍ	
and they falsely attributed		to Him		sons		and daughters		without knowledge	
سُبْحَانَهُ، وَتَعَالَى		عَمَّا يَصِفُونَ ﴿١٠٠﴾		بَدِيعُ					
Glorified is He and Exalted		from what they attribute		(He is the) Originator					
السَّمَوَاتِ		وَالْأَرْضِ		أَنَّى		يَكُونُ لَهُ،		وَلَمْ تَكُنْ	
(of) the heavens		and the earth		how		can He have		while (there) is not	
لَهُ،		وَخَلَقَ كُلَّ		شَيْءٍ		وَهُوَ		بِكُلِّ شَيْءٍ	
for Him		and He has created every		thing		and He		thing of every	
عَلِيمٌ ﴿١٠١﴾		ذَلِكَُمُ اللَّهُ		رَبُّكُمْ		لَا إِلَهَ		خَلَقَ كُلَّ	
(is) All-Knower		such (is) Allah		your Lord		(there is) no god		(the) Creator (of) every	
شَيْءٍ		فَاعْبُدُوهُ		وَهُوَ		عَلَى كُلِّ		وَكِيلٌ ﴿١٠٢﴾	
thing		so worship Him		and He		over every		(is) a Guardian	

لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ قَدْ جَاءَكُمْ بَصَائِرُ
 مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَلِكَ
 نَصِّرُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latif* (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	وَهُوَ يُدْرِكُ	وَهُوَ يُدْرِكُ	وَهُوَ يُدْرِكُ	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	الْخَبِيرُ
from your Lord	proofs	verily have come to you	the All-Aware	the All-Aware
وَمَنْ عَمِيَ	فَلِنَفْسِهِ	فَلِنَفْسِهِ	فَمَنْ أَبْصَرَ	فَمَنْ أَبْصَرَ
and who remained blind	then (he did this) for his ownself	then (he did this) for his ownself	so who saw	so who saw
بِحَفِيظٍ	عَلَيْكُمْ	وَمَا أَنَا	فَعَلَيْهَا	فَعَلَيْهَا
a keeper	over you	and I (am) not	then (he did this) against himself	then (he did this) against himself
دَرَسْتَ	وَلِيَقُولُوا	نُصِّرُ الْآيَاتِ	وَكَذَلِكَ	وَكَذَلِكَ
you have learned	and that they may say	We diversely explain the Signs	and thus	and thus
لِقَوْمٍ يَعْلَمُونَ	وَلِنُبَيِّنَهُ	وَلِنُبَيِّنَهُ		
for a people who have knowledge	and that We may make it clear	and that We may make it clear		

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَاءَ اللَّهُ
 مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسْبُوا الَّذِينَ

يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٧٨﴾

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	حَفِيظًا	وَمَا أَنْتَ	عَلَيْهِمْ	بِوَكِيلٍ
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		

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا قُلُوبُكُمْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنَقَلْبُكُمْ أَفْتَدْتُمْ وَأَبْصَارُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ ۗ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ 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	لَئِن جَاءَتْهُمْ	آيَةٌ
and they swore	by Allah	strongest	(of) their oaths	that if came to them	a sign
لَّيُؤْمِنَنَّ بِهَا	قُلُوبُكُمْ	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		
وَنَقَلْبُكُمْ أَفْتَدْتُمْ	وَأَبْصَارُهُمْ	كَمَا	لَمْ يُؤْمِنُوا	بِهِ ۗ	
and We shall turn their hearts	and their eyes	as	they (did) not believe	in it	
أَوَّلَ	مَرَّةٍ	وَنَذَرُهُمْ	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 قُبَلًا مَا كَانُوا
 لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ 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	وَكَلَّمَهُمْ
and (even) if	[that] We had sent down	to them	the angels	and had spoken to them
الْمَوْتَى	وَحَشَرْنَا	عَلَيْهِمْ	كُلَّ شَيْءٍ قُبَلًا	مَا كَانُوا
the dead	and We had gathered	before them	every thing open	they were not
لِيُؤْمِنُوا	إِلَّا	أَنْ يَشَاءَ اللَّهُ	وَلَكِنَّ أَكْثَرَهُمْ 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 أَفْعَدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ اللَّهِ أَتَبْغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ 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	أَفْعَدَةُ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ
and that incline	to it	(the) hearts	(of) those who (do) not believe	in the Hereafter
وَلِيَقْتَرِفُوا	مَا هُمْ	مُّقْتَرِفُونَ	وَلِيَقْتَرِفُوا	وَلِيَقْتَرِفُوا
and that they may be pleased with it	they	(are) committing	and that they commit	and that they may be pleased with it
مُّقْتَرِفُونَ ﴿١١٣﴾	أَفَغَيْرَ اللَّهِ أَتَبْغِي	حَكْمًا	وَهُوَ	مُّقْتَرِفُونَ
(are) committing	then (shall) I seek other than Allah?	a judge	and (it is) He	(are) committing
الَّذِي أَنْزَلَ	إِلَيْكُمْ	الْكِتَابَ	مُفَصَّلًا	وَالَّذِينَ
Who has sent down	to you	the Book	explained in detail	and those
ءَاتَيْنَاهُمْ	الْكِتَابَ	يَعْلَمُونَ أَنَّهُ	مُنَزَّلٌ	مُنَزَّلٌ
(to) whom We have given (previously)	the Scripture	they know that it	(is) sent down	(is) sent down
مِنْ رَبِّكَ	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 وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾ وَإِنْ تَطَّعَ 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	وَعَدْلًا	لَا مُبَدِّلَ
and has been perfected (the) Word	(of) your Lord	(in) truth	and justice	none can change
لِكَلِمَتِهِ ۗ	وَهُوَ السَّمِيعُ	الْعَلِيمُ ﴿١١٦﴾	وَإِنْ تَطَّعَ 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	وَإِنَّهُمْ	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 إِلَّا أَنْ تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ وَإِنْ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٧﴾
وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيَجْزَوْنَ 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 اسْمَ اللَّهِ	عَلَيْهِ	وَقَدْ فَصَّلَ	
(the) Name (of) Allah has been pronounced	on which	while indeed He has explained	
لَكُمْ	مَا	حَرَّمَ عَلَيْكُمْ	إِلَّا مَا اضْطُرِرْتُمْ
to you	what	He has forbidden to you	unless that you are constrained
إِلَيْهِ	وَأِنَّ كَثِيرًا	لَيُضِلُّونَ	بِأَهْوَاءِهِمْ
to it	and surely many	lead astray	by their (vain) desires
عِلْمِهِ	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	سَيُجْزَوْنَ	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 الشَّيْطَانَ لِيُوحِيَ إِلَىٰ
أَوْلِيَآئِهِمْ لِيُجَدِّ لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوْ مِنْ كَانَ مِيثًا فَأَحْيَيْنَاهُ
وَجَعَلْنَا لَهُ 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 *Shayātin* (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 يَذْكُرِ اسْمَ اللَّهِ	مِمَّا	وَلَا تَأْكُلُوا
on it	(the) Name (of) Allah has not been pronounced	of that	and eat not
إِلَىٰ أَوْلِيَآئِهِمْ	وَيُوحُونَ	وَأِنَّ الشَّيَاطِينَ	لَفِسْقٌ وَإِنَّهُ
[to] their friends	do inspire	and indeed the devils	(is) a transgression and indeed it
لَمُشْرِكُونَ	إِنَّكُمْ	وَأِنْ أَطَعْتُمُوهُمْ	لِيُجَادِلُوكُمْ
(would) be polytheists	surely you	and if you obeyed them	so that they dispute with you
لَهُ	وَجَعَلْنَا	فَأَحْيَيْنَاهُ	كَانَ مَيِّتًا
for him	and We made	and We gave him life	was dead
مِثْلَهُ	كَمَنْ	فِي النَّاسِ	يَمْشِي بِهِ
[similar to him]	like (the one) who	among men	he (can) walk by it
كَذَلِكَ زُيِّنَ	مِنْهَا	لَيْسَ بِخَارِجٍ	فِي الظُّلُمَاتِ
thus was made fair-seeming	of it	he (can) not come out	(is) in the darknesses
يَعْمَلُونَ	مَا كَانُوا	لِلْكَافِرِينَ	
do	what they used to	to the disbelievers	

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 رُسُلَ 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.

مُجْرِمِيهَا		أَكْبَرَ	قَرْيَةٍ	فِي كُلِّ	وَكَذَلِكَ جَعَلْنَا
(of) its wicked ones		leaders	town	in every	and thus We have made
بِأَنْفُسِهِمْ		إِلَّا	وَمَا يَمْكُرُونَ	فِيهَا	لِيَمْكُرُوا
against themselves		except	but they plot not	therein	to plot
لَنْ	قَالُوا	آيَةٌ	جَاءَتْهُمْ	وَإِذَا	وَمَا يَشْعُرُونَ ﴿١٢٣﴾
never	they say	a sign	comes to them	and when	and they perceive (it) not
رُسُلَ اللَّهِ		مَأُوتَىٰ	حَتَّىٰ نُؤْتَىٰ مِثْلَ	نُؤْمِنَ	
(to the) Messengers (of) Allah		what was given	until we are given like	we shall believe	
سَيُصِيبُ	رِسَالَتَهُ	حَيْثُ يَجْعَلُ	اللَّهُ أَعْلَمُ		
will meet	His Message	where to place	Allah knows best		
وَعَذَابٌ	عِنْدَ اللَّهِ	صَغَارٌ	الَّذِينَ أَجْرَمُوا		
and a torment	from Allah	humiliation	(with) those who have committed crimes		
	يَمْكُرُونَ ﴿١٢٤﴾	بِمَا كَانُوا	شَدِيدٌ		
	plot	for what they used to	severe		

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَشْرَحْ صَدْرَهُ، لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، يُجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ

لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿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'an and Islam) leading straight. We have detailed Our Revelations for a people who take heed.

فَمَنْ يُرِدِ اللَّهُ	أَنْ يَهْدِيَهُ.	يُشْرَحَ صَدْرَهُ.	لِلْإِسْلَامِ
and whomsoever Allah wills	that He guides him	He opens his breast	for Islam
وَمَنْ يُرِدْ	أَنْ يُضِلَّهُ.	يَجْعَلْ صَدْرَهُ.	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 يَذَّكَّرُونَ ﴿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 يَحْشُرُهُمْ جَمِيعًا
يَمْعَشَرُ الْجِنِّ قَدْ اسْتَكْرَثْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ
بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَلِدِينَ 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."

هُمْ	دَارُ	السَّلَامِ	عِنْدَ	رَبِّهِمْ	وَهُوَ	وَلِيَّهُمْ
for them	(is the) abode	(of) peace	with	their Lord	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 اسْتَكْرَثْتُمْ			
all	O (you) assembly	(of) the jinn	surely you have taken a lot to mislead			
مِنَ الْإِنْسِ ط	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	مَثْوَانَكُمْ	خَالِدِينَ			
You had appointed for us	He said the Fire	(is) your abode	to abide forever			
فِيهَا	إِلَّا مَا شَاءَ اللَّهُ ط	إِنَّ رَبَّكَ	عَلِيمٌ ﴿١٢٨﴾	حَكِيمٌ		
therein	except what Allah willed	indeed your Lord	All-Knowing	(is) All-Wise		

وَكَذَلِكَ نُؤَيِّ بِبَعْضِ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٧﴾ يَمْعَشَرُ الْجِنِّ وَالْإِنْسِ الْمَرَّ يَأْتِكُمْ رَسُولٌ مِّنْكُمْ يَقْضُونَ عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٢٨﴾

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 نُؤَيِّدُ	بَعْضَ	الظَّالِمِينَ	بَعْضَ	وَكَذَلِكَ نُؤَيِّدُ
for what they used to	(to) others	(of) the wrongdoers	some	and thus We make friends
الْمَيَاتِكُمْ	وَالْإِنْسِ	الْجِنِّ	يَمَعَشَرِ	يَكْسِبُونَ ﴿١٣١﴾
(did) not come to you?	and humans	(of) the jinn	O assembly	earn
وَيُنذِرُونَكُمْ	ءَايَاتِي	يَقْرُءُونَ عَلَيْكُمْ	مِنْكُمْ	رُسُلٌ
and warning you	My Verses	reciting to you	from (among) you	Messengers
شَهِدْنَا عَلَى أَنْفُسِنَا	قَالُوا	هَذَا	يَوْمِكُمْ	لِقَاءَ
we bear witness against ourselves	they said	this	(of) your Day	(of the) Meeting
وَشَهِدُوا	الدُّنْيَا	الْحَيَاةِ	وَعَرَّوهُمْ	
and they did bear witness	(of) the world	the life	and deluded them	
كَانُوا كَافِرِينَ ﴿١٣٢﴾	أَنْتَهُمْ	عَلَى أَنْفُسِهِمْ		
were disbelievers	that they	against themselves		

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾ وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يَذْهَبْكُمْ وَيَسْتَخْلَفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ 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.

ذَلِكَ أَنْ	لَمْ يَكُنْ رَبُّكَ	مُهْلِكَ	الْقُرَى
this (is) because	your Lord was not	one who destroys	the towns
بِظُلْمٍ	وَأَهْلِهَا	غَفِلُونَ ﴿١٣٦﴾	وَلِكُلِّ
unjustly	while their people	(were) unaware	and for everyone
دَرَجَاتٍ	مِمَّا عَمِلُوا ٤	وَمَا رَبُّكَ	بِغَفْلٍ
(there are) ranks	for what they did	and your Lord (is) not	unaware
عَمَّا يَعْمَلُونَ ﴿١٣٧﴾	وَرَبُّكَ	الْغَنِيِّ	ذُو الرَّحْمَةِ ٥
of what they do	and your Lord	(is) the Self-Sufficient	Full of Mercy
إِنْ يَشَاءُ	يُذْهِبْكُمْ	وَيَسْتَخْلِفْ	مِنْ بَعْدِكُمْ
if He wills	He takes you away	and lets succeed	after you
مَا يَشَاءُ	كَمَا أَنْشَأَكُمْ	مِنْ ذُرِّيَّتِهِ	قَوْمٍ ٦
whom He wills	as He raised you	from offspring	(of) people
			أَخْرَيْنَ ﴿١٣٨﴾
			other

إِنَّ مَا تُوْعَدُونَ لَأْتِي وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَقَوْمِ أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ 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		لَأْتِيَنَّ		إِنَّمَا مَا تُوْعَدُونَ	
and you (can) not		(will) verily come to pass		certainly what you are promised	
عَامِلٌ	إِنِّي	أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ		قُلْ يَقَوْمِ	بِمُعْجِزَاتِنَا
(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	وَالْأَنْعَامِ	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	بِرِزْقِهِمْ	
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 زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ
شُرَكَاءُهُمْ لِيُرُدُّوهُمْ وَيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
فَذَرَّهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا
مَنْ نَشَاءُ بِرِزْقِهِمْ وَأَنْعُمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعُمٌ لَا يَذْكُرُونَ أَسْمَاءَ 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	زَيْنَ كَثِيرٍ	مِنَ الْمُشْرِكِينَ	قَتَلَ
and likewise	made fair-seeming to many	of the polytheists	(the) killing
أَوْلَادِهِمْ	شُرَكَاءَهُمْ	لِيُرُدَّهُمْ	
(of) their children	their partners (of Allah)	so that they ruin them	
وَلَيْلِسُوا	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	حِجْرٌ	لَا يَطْعَمُهَا
cattle	and crops	(are) forbidden	none should eat them
بِرَعْمِهِمْ	وَأَنْعَمٌ حَرِّمَتْ	ظُهُورَهَا	وَأَنْعَمٌ
(as) they presume	and cattle are forbidden	their backs	and cattle
لَا يَذْكُرُونَ	أَسْمَاءَ 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 الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ

عَلَيْهِمْ ﴿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	لِذَكَورِنَا
and they said	what (is) in	(the) bellies	(of) these	cattle	(is) exclusively	for our males
وَمُحَرَّمٌ	عَلَىٰ	أَزْوَاجِنَا	وَإِنْ	يَكُنْ	مَيِّتَةً	فَهُمْ
and forbidden	to our females	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			
عَلَيْهِمْ ﴿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		
افْتِرَاءً	عَلَىٰ	اللَّهِ	قَدْ	ضَلُّوا	وَمَا	كَانُوا
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 وَالرَّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ

عَدُوِّمِينَ ﴿١١٢﴾

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	مَعْرُوشَاتٍ	وَعَيْرَ	مَعْرُوشَاتٍ
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	
وَالرُّمَانَ	مُتَشَبِّهًا	وَعَيْرَ	مُتَشَبِّهٍ	كُلُوا مِنْ ثَمَرِهِ	
and pomegranates	resembling	and not	resembling	eat of its fruit	
إِذَا أَثْمَرَ	وَأَتُوا حَقَّهُ	يَوْمَ	حَصَادِهِ		
when it bears fruit	and give its due	(on the) day	(of) its harvest		
وَلَا تُسْرِفُوا	إِنَّهُ	لَا يُحِبُّ الْمُسْرِفِينَ ﴿١١٢﴾			
and (do) not exceed the limits	indeed He	(does) not like those who exceed limits			
وَمِنَ 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 ﴿١١٢﴾		
indeed he	to you	(is) an enemy	open		

ثَمَنِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ
 الْأُنثَيَيْنِ أَمْ أَشْتَمَلْتُ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾
 وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمْ
 أَشْتَمَلْتُ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيَكُمُ 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)."

ثَمَنِيَةَ	أَزْوَاجٍ	مِّنَ الضَّأْنِ	اثْنَيْنِ	وَمِنَ الْمَعْزِ	اثْنَيْنِ	قُلْ
eight	(in) pairs	of the sheep	two	and of the goats	two	say
ءَالذَّكَرَيْنِ حَرَّمَ	أَمْ الْأُنثَيَيْنِ	أَمْ أَشْتَمَلْتُ	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	ءَالذَّكَرَيْنِ	
and of the camels	two	and of the cows	two	say	(is it) the two males?	
حَرَّمَ	أَمْ الْأُنثَيَيْنِ	أَمْ أَشْتَمَلْتُ	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
يَهَذَا	بِغَيْرِ	لِيُضِلَّ النَّاسَ	
indeed Allah	knowledge	without	so that he may mislead the people
	الظَّالِمِينَ	لَا يَهْدِي الْقَوْمَ	
	(who are) wrongdoers	(does) not guide the people	

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خنزير فَإِنَّهُ رَجَسٌ 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	يَطْعَمُهُ	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	خنزير	فَإِنَّهُ	رَجَسٌ	أَوْ فِسْقًا
or (the) flesh	(of) swine	for certainly it	(is) unclean	or abomination

عَيْرَ	فَمَنْ اضْطُرَّ	بِهِ	أَهْلًا لغيرِ اللَّهِ	
neither	but whoever is compelled	on it	having been invoked name of other than Allah	
رَحِيمٌ ﴿١١٥﴾	عَفُورٌ	فَإِنَّ رَبَّكَ	وَلَا عَادٍ	بَاغٍ
Most Merciful	(is) All-Forgiving	then certainly your Lord	nor transgressing	craving

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبِعْثِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١١٦﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٧﴾

146. And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribā* (usury)]. And verily, We are Truthful. 147. If they (Jews) deny you (Muhammad ﷺ) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimūn* (criminals, polytheists or sinners)."

وَمِنَ الْبَقَرِ	ذِي ظُفْرٍ	حَرَّمْنَا كُلَّ	وَعَلَى الَّذِينَ هَادُوا	
and of the cows	(animal) with claws	We forbade every	and to those who were Jews	
ظُهُورُهُمَا	إِلَّا مَا حَمَلَتْ	شُحُومَهُمَا	حَرَّمْنَا عَلَيْهِمْ	وَالْغَنَمِ
their backs	except what carried	their fat	We prohibited to them	and the sheep
بِعْثِهِمْ	جَزَيْنَاهُمْ	ذَلِكَ	أَوْ مَا اخْتَلَطَ	أَوْ الْحَوَايَا
for their rebellion	We recompensed them	thus	or which is mixed	or entrails
ذُو	فَقُلْ رَبُّكُمْ	فَإِنْ كَذَّبُوكَ	لَصَادِقُونَ ﴿١١٦﴾	وَإِنَّا
(is) Owner of	then say your Lord	and if they deny you	(are) truthful	and verily We
الْمُجْرِمِينَ ﴿١١٧﴾	عَنِ الْقَوْمِ	وَلَا يُرَدُّ بَأْسُهُ	رَحْمَةٍ وَاسِعَةٍ	
(who are) guilty	from the people	but His punishment is not averted	Vast Mercy	

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَّبَ 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		وَلَا آبَاؤُنَا
neither we would have made partners (with Allah)		nor our forefathers
وَلَا حَرَمْنَا	مِنْ شَيْءٍ	كَذَّبَ الَّذِينَ
nor we would have prohibited	anything	denied those who
مِنْ قَبْلِهِمْ	حَتَّى ذَاقُوا بَأْسَنَا	قُلْ
(were) before them	until they tasted Our punishment	say
مِنْ عِلْمٍ	لَنَا	إِلَّا الظَّنَّ
any knowledge	for us	but [the] conjecture
وَأَنْتُمْ		إِلَّا تَخْرُصُونَ ﴿١٤٨﴾
and you (do) nothing		but guessing

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدْنَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ شُهَدَاءَ كُمْ الَّذِينَ يَشْهَدُونَ
أَنَّ اللَّهَ حَرَّمَ هَذَا فإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا 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		الْبَلِيغَةُ		قُلْ فَلِلَّهِ الْحُجَّةُ	
and had He willed		conclusive		say with Allah (is) the argument	
شُهَدَاءَ كُمْ	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	بِعَايَتِنَا		الَّذِينَ كَذَّبُوا	
(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 أَنْ تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدِينَ 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
وَصَنَّاكُمْ 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.”

عَلَيْكُمْ	حَرَّمَ رَبُّكُمْ	أَتْلُمَا	تَعَالَوْا	قُلْ
to you	your Lord has prohibited	I shall recite what	come	say
إِحْسَانًا	وَبِالْوَالِدَيْنِ	شَيْئًا	بِهِ	أَلَّا تُشْرِكُوا
(be) good	and with the parents	anything	with Him	that you associate not
نَرْزُقُكُمْ	تَحْنُ	مِنْ إِمْلَاقِي	وَلَا تَقْتُلُوا أَوْلَادَكُمْ	
provide sustenance for you	We	(for fear) of poverty	and kill not your children	
مِنْهَا	مَا ظَهَرَ	وَلَا تَقْرَبُوا الْفَوَاحِشَ	وَأَيَّاهُمْ	
of these	that committed openly	and come not near shameful deeds	and (for) them	
إِلَّا	الَّتِي حَرَّمَ اللَّهُ	وَلَا تَقْتُلُوا النَّفْسَ	وَمَا بَطَّنَ	
except	which Allah has forbidden	and kill not a life	or that committed secretly	
لَعَلَّكُمْ تَعْقِلُونَ	بِهِ	وَصَنَّكُمْ	ذَلِكَ	بِالْحَقِّ
so that you may understand	[of it]	He has commanded you	this	in a just cause

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ، وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكِلِفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّانِكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٦﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّانِكُمْ 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
حَتَّىٰ 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		ذَلِكُمْ		
even if he is a near relative	and fulfil (the) Covenant (of) Allah		this		
وَصَّانِكُمْ	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	فَنفَرَقَ	بِكُمْ	
straight	so follow it	and follow not (other) paths	lest they scatter	you	
عَنْ سَبِيلِهِ	ذَلِكُمْ	وَصَّانِكُمْ	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 لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

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'ān) which We have sent down, so follow it and fear Allāh (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."

عَلَى الَّذِي أَحْسَنَ	تَمَامًا	الْكِتَابَ	ثُمَّ آتَيْنَا مُوسَى
upon him who did good	to complete (Our Favour)	the Book	then We gave Moses
وَتَقْصِيلًا	وَهُدًى	شَيْءٍ	لِكُلِّ
and explaining	and a guidance	thing	[for] every
وَرَحْمَةً	وَهَذَا	رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾	بِلِقَاءِ
and a mercy	and this	(with) their Lord believe	in (the) Meeting
لَعَلَّهُمْ	فَاتَّبِعُوهُ	مُبَارَكٌ	أَنْزَلْنَاهُ
so that they may	so follow it	blessed	which We have sent down
كِتَابٌ	وَإِنَّمَا أَنْزَلِ الْكِتَابَ	أَنْ تَقُولُوا	لَعَلَّكُمْ تَرْحَمُونَ ﴿١٥٥﴾
(is) a Book	the Book was sent down only	lest you say	so that you may be shown mercy
لَعَلَّكُمْ	عَنْ دِرَاسَتِهِمْ	وَإِنْ كُنَّا	مِنْ قَبْلِنَا
so that you may be shown mercy	about their study	and indeed we were	before us
لَعَلَّكُمْ	لَعَلَّكُمْ	لَعَلَّكُمْ	لَعَلَّكُمْ
[indeed] unaware	about their study	and indeed we were	before us

أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيْنَهُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٦﴾ 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 مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا إِنَّا مُنظِرُونَ ﴿١٥٧﴾

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'an) 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."

أَوْتَقُولُوا	لَوْ	أَنَّا	أُنزِلَ عَلَيْنَا	أَلِكْتَبِ
or you say	if	verily [we]	was sent down to us	the Book
لَكِنَّا أَهْدَىٰ	مِنْهُمْ	فَقَدْ جَاءَكُمْ		
surely we would have been better guided	than they	so surely has come to you		
بَيِّنَةٍ	مِّن رَّبِّكُمْ	وَهَدَىٰ	وَرَحْمَةً	فَمَنْ
clear proof	from your Lord	and a guidance	and a mercy	then who
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 يَأْتِي بَعْضُ	آيَاتِ	رَبِّكَ
the angels	or your Lord comes	or come some	(of the) Signs	(of) your Lord
يَوْمَ	يَأْتِي بَعْضُ	آيَاتِ	رَبِّكَ	لَا يَنْفَعُ نَفْسًا
(the) day (when)	come some	(of the) Signs	(of) your Lord	will not benefit a soul

إِيمَانِهَا	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	أَنْظِرُوا	إِنَّا	مُنْتَظِرُونَ ﴿١٥٨﴾		
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 عَشْرٌ مِمَّا هِيَ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنِّي هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِثْلَ آبَائِهِمْ خَنِيفًا 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 ﴿١٥٩﴾	بِمَا كَانُوا	ثُمَّ يُنَبِّئُهُمْ	
came with a good deed	who	do	what they used to	then He will tell them	
جَاءَ بِالسَّيِّئَةِ	وَمَنْ	أَمْثَالِهَا	عَشْرٌ	فَلَهُ	
came with an evil deed	and who	the like thereof	ten (times)	then he (will) have	

لَا يُظْلَمُونَ ﴿١٦٢﴾	وَهُمْ	إِلَّا مِثْلَهَا	فَلَا يُجْزَى
will not be wronged	and they	but the like thereof	so he will not be rewarded
دِينًا	مُسْتَقِيمٍ	إِلَى صِرَاطٍ	رَبِّي
a religion	Straight	to a Way	my Lord
هَدَانِي	رَبِّي	رَبِّي	قُلْ إِنَّنِي
has guided me	has guided me	say indeed (as for) me	
قِيمًا	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا
right	(the) religion	(of) Abraham	upright
مِنَ الْمُشْرِكِينَ ﴿١٦٣﴾	وَمَا كَانَ	وَمَا كَانَ	وَمَا كَانَ
of the polytheists	and he was not	and he was not	and he was not

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 نَزِرُ وَازِرَةٌ وِزْرَ 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	every	but soul
وَلَا نَزِرُ وَازِرَةٌ	وِزْرَ	أُخْرَى	ثُمَّ	إِلَىٰ رَبِّكُمْ
and a bearer of burdens will not bear	(the) burden	(of) another	then	to your Lord

تَخْلِفُونَ ﴿١٦٤﴾	فِيهِ	بِمَا كُنْتُمْ	فَيُنَبِّئُكُمْ	مَرَجِعَكُمْ
differing	wherein	what you had been	and He will tell you	(is) your return

وَهُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ 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 لَكُمْ	خَلَّيْفَ	الْأَرْضِ
and (it is) He	Who	has made you	inheritors	(of) the earth
وَرَفَعَ بَعْضَكُمْ	فَوْقَ	بَعْضٍ	دَرَجَاتٍ	لِيَبْلُوكُمْ
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 لِيُنذِرَ بِهِ وَذِكْرَى
لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا 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'rāf [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'an 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		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي صَدْرِكَ	فَلَا يَكُنْ	أُنزِلَ إِلَيْكَ	كِتَابٌ	الْمِصَّ	١
in your breast	so let not (there) be	sent down to you	a Book	Alif-Lam-Mim-Sad	
بِهِ	لِتُنذِرَ	مِنْهُ	حَرَجٌ		
with it	that you may warn	from it	a heaviness/narrowness		
مَا أُنزِلَ	اتَّبِعُوا	لِلْمُؤْمِنِينَ	وَذَكْرَى		
what has been sent down	follow	to the believers	and (that it be) an admonition		
قَلِيلًا	أَوْلِيَاءَ	مِنْ دُونِهِ	وَلَا تَتَّبِعُوا	مِنْ رَبِّكُمْ	إِلَيْكُمْ
little	(any) protectors	besides Him	and follow not	from your Lord	to you
أَهْلَكْنَاهَا	مِنْ قَرْيَةٍ	وَكَمْ	مَا تَذَكَّرُونَ		
We destroyed [them]	of towns	and how many	(is) what you remember		
قَائِلُونَ	أَوْهُمْ	بَيْنَنَا	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﴾ فَلَنَسَلَنَّ الَّذِينَ
 أُرْسِلَ إِلَيْهِمْ وَلَنَسَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْضَنَّ عَلَيْهِمْ بِعَاقِبَتِهِمْ مَا كُنَّا غَائِبِينَ ﴿٧﴾ وَالْوَزْنُ
 يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَئِكَ 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	بِأَسْنَانًا	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				
فَلَنَقُصَّنَّ	عَلَيْهِمْ	بِعِلْمٍ	وَمَا كُنَّا غَائِبِينَ		
then surely We shall narrate	to them	with knowledge	and We were not absent		
وَالْوَزْنَ	يَوْمَئِذٍ	الْحَقُّ	فَمَنْ		
and the weighing	that day	(will be) the true (weighing)	so whose		
ثَقَلَتْ مَوَازِينُهُ،	فَأُولَئِكَ	هُمْ	الْمُفْلِحُونَ		
[his] Scale (of good) became heavy	then those	[they]	(will be) the successful		

وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٦﴾ وَلَقَدْ مَكَنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً قَلِيلًا مَا تَشْكُرُونَ ﴿٧﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿٨﴾

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 *Ayat*

(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،	فَأُولَئِكَ	الَّذِينَ
and whose	[his] Scale (of good) became light	then those	(are) who
خَسِرُوا أَنْفُسَهُمْ	بِمَا كَانُوا	بِعَايِنَتِنَا يَظْلِمُونَ ﴿١٠﴾	
incurred loss upon themselves	for what they used to	be unjust with Our Signs	
وَلَقَدْ مَكَّنَّاكُمْ	فِي الْأَرْضِ	وَجَعَلْنَا	لَكُمْ فِيهَا
and surely We established you	on the earth	and We made	a livelihood in it for you
قَلِيلًا	وَلَقَدْ خَلَقْنَاكُمْ	ثُمَّ صَوَّرْنَاكُمْ	
little	and surely We created you	then We gave you shape	
مَّا تَشْكُرُونَ ﴿١١﴾			
(is) that you give thanks			
ثُمَّ قُلْنَا	لِلْمَلَائِكَةِ	أَسْجُدُوا لِآدَمَ	فَسَجَدُوا
then We said	to the angels	prostrate to Adam	and they prostrated
	لَمْ يَكُن	مِنَ السَّاجِدِينَ ﴿١٢﴾	
	he was not	of those who prostrated	

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٣﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٤﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾ 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."

إِذْ	أَلَّا تَسْجُدَ	مَنْعَكَ	قَالَ مَا		
when	that you (did) not prostrate	prevented you	He (Allah) said what		
مِنْ نَّارٍ	خَلَقَنِي	مِنْهُ	خَيْرٌ	قَالَ أَنَا	أَمْرَتُكَ
from fire	You created me	than him	better	he said I am	I commanded you
مِنْهَا	فَأَهْبِطْ	قَالَ	مِنْ طِينٍ ﴿١٢﴾	وَخَلَقْتَهُ،	
from this	then get down	He said	from clay	and You created him	
إِنَّكَ	فَاخْرُجْ	فِيهَا	أَنْ تَتَكَبَّرَ	لَكَ	فَمَا يَكُونُ
indeed you	so get out	in this	that you show arrogance	for you	it is not
يُبْعَثُونَ ﴿١٤﴾	إِلَى يَوْمٍ	أَنْظِرُنِي	قَالَ	مِنَ الصَّغِيرِينَ ﴿١٣﴾	
they are raised up	till (the) Day	reprieve me	he said	(are) of the disgraced ones	
	مِنَ الْمُنْظَرِينَ ﴿١٥﴾	قَالَ إِنَّكَ			
	(are) of the reprieved ones	He said indeed you			

قَالَ فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَأَتَيْنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ أَخْرَجَ مِنْهَا مَذْءُومًا وَمَأْمُورًا 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 ﴿١٦﴾	ثُمَّ لَأَتَيْنَهُمْ
(on) Your way	straight	then surely I shall come to them
مِنْ		
from		

بَيْنَ أَيْدِيهِمْ	وَمِنْ خَلْفِهِمْ	وَعَنْ أَيْمَانِهِمْ	وَعَنْ شَمَائِلِهِمْ
before them	and from behind them	and from their right	and from their left
وَلَا تَجِدُ أَكْثَرَهُمْ	شَاكِرِينَ ﴿٧﴾	قَالَ	أَخْرَجَ مِنْهَا
and You will not find most of them	grateful	He said	get out from this
مَدْحُورًا	لَمَنْ	تَبِعَكَ	مِنْهُمْ
expelled	certainly whoever	followed you	of them
أَجْمَعِينَ ﴿٨﴾	مِنْكُمْ	لَأَمْلَأَنَّ جَهَنَّمَ	أَجْمَعِينَ ﴿٨﴾
all	with you	indeed I would fill Hell	all

وَيَتَّعَدُمُ أُسْكُنُ 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 مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿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."

وَيَتَّعَدُمُ أُسْكُنُ	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	
from wherever you wish	and (do) not approach (you both)	this	tree	
فَتَكُونَا	مِنَ الظَّالِمِينَ ﴿١٩﴾	فَوَسَّوَسَ	لَهُمَا	
or you (both) will be	of the wrongdoers	then whispered suggestions	to them both	
الشَّيْطَانُ	لِيُبْدِيَ	لَهُمَا	عَنْهُمَا	
Satan	to expose	to them (both)	to them (both)	
		مَا وُورِيَ	عَنْهُمَا	
		what was concealed	to them (both)	

مِنْ سَوَّءَتَيْهِمَا	وَقَالَ	مَا نَهَيْتُكُمْ	رَبُّكُمْ	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 ﴿٥٠﴾	
save tree	that you two become angels	or you two become	of the immortals	
وَقَاسَمَهُمَا	إِنِّي	لَكُمْ	لِمَنِ النَّصِيحِينَ ﴿٥١﴾	
and he swore to them both	indeed I am	to you (both)	of the sincere advisors	

فَدَلَّهِمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَّءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَيْتُكُمْ عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلُّ لَكُمْ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٥٢﴾ قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٥٣﴾

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."

فَدَلَّهِمَا	بِغُرُورٍ	فَلَمَّا	ذَاقَا الشَّجَرَةَ
so he led them (both)	with deceit	but when	they both tasted the tree
بَدَتْ لَهُمَا	سَوَّءَاتُهُمَا	وَطَفِقَا	
become apparent to them (both)	their private parts	and they began	
يَخْصِفَانِ عَلَيْهِمَا	مِنَ وَرَقِ	الْجَنَّةِ	وَنَادَاهُمَا رَبُّهُمَا
(to) covering themselves	with (the) leaves	(of) Paradise	their Lord and called out to them
أَلَمْ أَنْهَيْتُكُمْ	عَنْ تِلْكَ الشَّجَرَةِ	وَأَقُلُّ لَكُمْ	إِنَّ الشَّيْطَانَ
(did) I not forbid you both?	[from] that tree	and tell	verily Satan [to] you both
لَكُمْ	عَدُوٌّ	مُبِينٌ ﴿٥٢﴾	ظَلَمْنَا أَنْفُسَنَا
to you both	(is) an enemy	open	we have wronged ourselves
		فَالرَّبَّنَا	تَغْفِرْ لَنَا وَتَرْحَمْنَا
		they both said our Lord	open

لِيُرِيَهُمَا سَوْءَ تَرْهَمَا إِنَّهُ يَرِنِكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّا أَلَّهُ لَا يَأْمُرُ بِالْفَحِشَاءِ 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?"

يَبْنِي	ءَادَمَ	لَا يَفْنِنَنَّكُمْ	الشَّيْطَانُ	كَمَا أَخْرَجَ آبَوَيْكُمْ
O Children	(of) Adam	let not seduce you	Satan	as he drove out your parents
مِنَ الْجَنَّةِ	يَنْزِعُ عَنْهُمَا	لِبَاسَهُمَا	لِيُرِيَهُمَا	سَوْءَ تَرْهَمَا
from Paradise	stripping them of	their garments	to expose to them	their private parts
إِنَّهُ	يَرِنِكُمْ	هُوَ	وَقَبِيلُهُ	مِنْ حَيْثُ
indeed [he]	does see you	he	and his host	you (do) not see them
لَا يُؤْمِنُونَ ﴿٢٧﴾	الَّذِينَ	أَوْلِيَاءَ	جَعَلْنَا الشَّيْطَانَ	إِنَّا
(do) not believe	of those who	guardians	have made the devils	verily We
ءَابَاءَنَا	وَجَدْنَا عَلَيْهَا	قَالُوا	فَحِشَةً	وَإِذَا فَعَلُوا
our fathers	we found on it	they say	(some) lewdness	and when they do
لَا يَأْمُرُ	قُلْ إِنَّ اللَّهَ	بِهَا	وَاللَّهُ أَمَرَنَا	
(does) not command	say certainly Allah	of it	and Allah has commanded us	
مَا لَا تَعْلَمُونَ ﴿٢٨﴾	عَلَى اللَّهِ	أَتَقُولُونَ	بِالْفَحِشَاءِ	
what you know not	of Allah	(do) you say?	[of] lewdness	

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﴾ يٰبَنِي آدَمَ 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 to Him	faith
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﴾	يٰبَنِي	آدَمَ
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 خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ 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) Allah	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	خَالِصَةً	يَوْمَ	الْقِيَامَةِ	كَذَلِكَ نُفَصِّلُ
(of) this world	exclusively	(on the) Day	(of) Resurrection	thus We explain in detail
الآيَاتِ	لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾	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	وَالْبَغْيِ	وَالْإِثْمِ	
and that	[the] right	without	and transgression	and sins	
وَأَنْ تَقُولُوا	سُلْطَنَا	بِهِ	مَا لَمْ يُنَزَّلْ	تُشْرِكُوا 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 يَسْتَقْدِمُونَ ﴿٣٤﴾ يَبْنِيٰٓءَ آدَمَ ۖ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ 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.

جَاءَ أَجْلُهُمْ	فَإِذَا	أَجَلٌ	أُمَّةٍ	وَلِكُلِّ
their term approached	and when	(is) a fixed term	people	and for every
وَلَا يَسْتَقْدِمُونَ		سَاعَةً	لَا يَسْتَأْخِرُونَ	
nor they will be able to bring (it) earlier		an hour	they will not be able to delay (it)	
يَقُصُّونَ عَلَيْكُمْ	مِّنكُمْ	رُسُلٌ	إِنَّمَا يَأْتِيَنَّكُمْ	آدَمَ
reciting to you	from (among) you	Messengers	if come to you	(of) Adam
				٥ Children

ءَايَاتِي	فَمَنْ اتَّقَى	وَأَصْلَحَ	فَلَاخَوْفٌ
My Verses	then who feared (Allah)	and mended himself	(will be) no fear
عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾	وَالَّذِينَ كَذَبُوا	بِآيَاتِنَا
upon them	and they will not grieve	and those who rejected	Our Signs
وَأَسْتَكْبَرُوا	عَنْهَا	أُولَئِكَ	النَّارِ هُمْ
and treated with arrogance	them	(are the) dwellers	(of) the Fire they
	فِيهَا	خَالِدُونَ ﴿٣٦﴾	
	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 أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

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	مِنَ 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		

عَلَىٰ أَنفُسِهِمْ	وَشَهِدُوا	ضَلُّوْا عَنَّا	قَالُوا
against themselves	and they testify	they have forsaken us	they say
	كٰفِرِيْنَ ﴿٧٧﴾	أَنَّهُمْ كَانُوا	
	disbelievers	that they were	

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أَخْرِبْهُمْ وَلَا أُولَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلٰكِنْ لَا نَعْلَمُونَ ﴿٧٨﴾

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 الْجِنِّ
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 أَخْرِبْهُمْ	
until when they will gather	in it (therein)	all	(the) last of them will say	
لَا أُولَهُمْ	رَبَّنَا	هَؤُلَاءِ	أَضَلُّونَا	فَآتِهِمْ
to (the) first of them	our Lord	these	misled us	so give them
عَذَابًا	ضِعْفًا	مِنَ النَّارِ	قَالَ لِكُلِّ	وَلٰكِنْ
double	a torment	of the Fire	He will say for everyone	[and] but
لَا نَعْلَمُونَ ﴿٧٨﴾		ضِعْفٌ		
you know not		(is) double (torment)		

وَقَالَتْ أُولَهُمْ لِأَخْرِبْهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٧٩﴾ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتِّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا

يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٣٩﴾ 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	لَأُخْرَبَهُمْ	فَمَا	كَانَ لَكُمْ	عَلَيْنَا
and (the) first of them will say	to (the) last of them	not	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 كَذَّبُوا	بِآيَاتِنَا	وَأَسْتَكْبَرُوا	عَنْهَا	
indeed those who rejected	Our Signs	and showed arrogance	to them	
لَا تُفْتَحُ	لَهُمْ	أَبْوَابُ	السَّمَاءِ	وَلَا يَدْخُلُونَ الْجَنَّةَ
will not be opened	for them	(the) gates	(of) heaven	nor they will enter Paradise
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	مِهَادٌ	وَمِنْ فَوْقِهِمْ
We recompense the criminals	for them (will be)	of Hell	a bed	and above them
غَوَاشٍ ۚ	وَكَذَلِكَ	نَجْزِي الظَّالِمِينَ ﴿٤١﴾		
(its) covering	and thus	do We recompense the wrongdoers		

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنُدْخِلَنَّهُمْ الْجَنَّةَ حَيْثُ يَدْخُلُونَهَا ﴿٤١﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلِيٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولَنَا بِالْحَقِّ
وَنُودُوا أَنْ تِلْكَ 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 وَسِعَهَا	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 رَسُولٌ		رَبِّنَا	بِالْحَقِّ
[that] Allah had guided us		indeed came (the) Messengers		(of) our Lord	with the truth
وَنُودُوا	أَنْ تِلْكَ الْجَنَّةُ	أُورَثْتُمُوهَا			
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 فَأَذَّنَ 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	وَعَدْنَا	رَبَّنَا	حَقًّا	فَهَلْ وَجَدْتُمْ
verily we have found what	had promised (to) us	our Lord	true	so (have) you found?
مَّا وَعَدَ	رَبُّكُمْ	حَقًّا	فَأَذَّنَ مُؤَذِّنٌ	
what had promised	your Lord	true	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 تَلَقَّاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
 الظَّالِمِينَ ﴿٤٧﴾ وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا

كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

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	وَعَلَى الْأَعْرَافِ	حِجَابٌ	وَبَيْنَهُمَا
and between them	and on Al-Araf (heights)	(will be) a barrier	and between them
يَعْرِفُونَ كَلًّا	يَسْمِعُهُمْ	وَنَادَوْا	وَيَعْرِفُونَ كَلًّا
who would recognise everyone	by their marks	and they will call out to	who would recognise everyone
أَصْحَابِ	الْجَنَّةِ	أَنْ سَلِمَ	أَصْحَابِ
(the) people (dwellers)	(of) Paradise	that peace	(the) people (dwellers)
وَهُمْ يَطْمَعُونَ ﴿٤٦﴾	وَإِذَا	صُرِفَتْ أَبْصَارُهُمْ	وَهُمْ يَطْمَعُونَ ﴿٤٦﴾
but they would long (to do so)	and when	their eyes will turn	but they would long (to do so)
النَّارِ	قَالُوا رَبَّنَا	لَا تَجْعَلْنَا	النَّارِ
(of) the Fire	they will say our Lord	(do) not place us	(of) the Fire
الظَّالِمِينَ ﴿٤٧﴾	وَنَادَى أَصْحَابُ	الْأَعْرَافِ	الظَّالِمِينَ ﴿٤٧﴾
(who are) the wrongdoers	and will call out (the) dwellers	(of) Al-Araf (heights)	(who are) the wrongdoers
يَعْرِفُونَهُمْ	يَسْمِعُهُمْ	قَالُوا	يَعْرِفُونَهُمْ
whom they would recognise	by their marks	saying	whom they would recognise
جَمْعَكُمْ	وَمَا كُنْتُمْ	تَسْتَكْبِرُونَ ﴿٤٨﴾	جَمْعَكُمْ
your number	and what you used to	show arrogance	your number

أَهْتُولَاءَ 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 بِآيَاتِنَا 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.).

أَهْتُولَاءَ	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
أَنْ	أَفِضُوا عَلَيْنَا	مِنَ الْمَاءِ	أَوْ مِمَّا رَزَقَكُمُ اللَّهُ
that	pour on us	some water	of what or
قَالُوا	إِنَّ اللَّهَ حَرَّمَ	مَا عَلَى الْكَافِرِينَ ﴿٥٠﴾	الَّذِينَ اتَّخَذُوا دِينَهُمْ
they will say	indeed Allah has forbidden both	to the disbelievers	those who took
لَهُمْ	وَلَعِبًا	وَعَرَّتْهُمُ	الْحَيَاةُ
(as) amusement	and play	and deceived them	the life
			الدُّنْيَا
			(of) the world

هَذَا	يَوْمَهُمْ	كَمَا نَسُوا لِقَاءَ	نَسْنَهُمْ	فَالْيَوْمَ
this	(of) their Day	as they forgot (the) Meeting	We will forget them	so today
بِعَايِنِنَا يَجْحَدُونَ ﴿٥١﴾		وَمَا كَانُوا		
reject Our Signs		and (because of) what they used to		

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ، يَوْمَ يَأْتِي تَأْوِيلَهُ، يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ 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 ownelves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allāh) has gone away from them.

وَلَقَدْ جِئْنَاهُمْ	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 تَأْوِيلَهُ،	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		
أَنْفُسِهِمْ	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 اسْتَوَىٰ 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 اسْتَوَىٰ	عَلَى الْعَرْشِ	يُغْشِي اللَّيْلَ	
Days	then He ascended	on the Throne	He lets cover the night	
النَّهَارَ	يَطْلُبُهُ	حَثِيثًا	وَالشَّمْسَ	وَالْقَمَرَ
(over) the day	which seeks it	swiftly	and the sun	and the moon
مُسَخَّرَاتٍ	بِأَمْرِهِ ۗ	أَلَا	لَهُ	الْخَلْقُ
(are) subjected	to His Command	beware	for Him	(is) the creation
				وَالْأَمْرُ ۗ
				and the command

تَضَرُّعًا	أَدْعُوا رَبَّكُمْ	رَبُّ الْعَالَمِينَ ﴿٥٦﴾	تَبَارَكَ اللَّهُ
humbly	call upon your Lord	(the) Lord (of) the worlds	blessed is Allah
	لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٧﴾	إِنَّهُ	وَحْفِيَّةً
	likes not the transgressors	indeed He	and (in) secret

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا
أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ 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
مِنَ الْمُحْسِنِينَ ﴿٥٦﴾	قَرِيبٌ	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	سُقْنَاهُ	ثِقَالًا	سَحَابًا
dead	to a land	We drive it	heavy-laden	a cloud
بِهِ ۗ	فَأَخْرَجْنَا	الْمَاءَ	بِهِ ۗ	فَأَنْزَلْنَا
therewith	then We brought forth	water (rain)	from it	then We sent down

لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾	مُخْرِجُ الْمَوْتَى	كَذَلِكَ	الشَّمْرَاتِ	مِنْ كُلِّ
so that you may take heed	We will raise up the dead	thus	(of) fruit	every (kind)

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ، وَيَاذِنُ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا كَذَلِكَ نَضْرِبُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرْنَكَ فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾ قَالَ يَا قَوْمِ 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	خَبثَ	لَا يَخْرِجُ	إِلَّا نَكِدًا	كَذَلِكَ	نَضْرِبُ الْآيَاتِ
and land	good	its vegetation	comes forth	by (the) Order	(of) its Lord	and that which	is bad	We diversely expound the signs
وَالْبَلَدُ الطَّيِّبُ	يَخْرِجُ نَبَاتَهُ	يَاذِنُ رَبِّهِ	وَالَّذِي	خَبثَ	لَا يَخْرِجُ	إِلَّا نَكِدًا	كَذَلِكَ	نَضْرِبُ الْآيَاتِ
and land	good	its vegetation	comes forth	by (the) Order	(of) its Lord	and that which	is bad	We diversely expound the signs
لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾	لَقَدْ أَرْسَلْنَا نُوحًا	إِلَى قَوْمِهِ	فَقَالَ	يَقَوْمِ	اعْبُدُوا اللَّهَ	مَا لَكُمْ	مِنْ إِلَهٍ	غَيْرُهُ
for a people who give thanks	verily We sent Noah	to his people	and he said	O my people	worship Allah	(do) not	any god	other than Him
لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾	لَقَدْ أَرْسَلْنَا نُوحًا	إِلَى قَوْمِهِ	فَقَالَ	يَقَوْمِ	اعْبُدُوا اللَّهَ	مَا لَكُمْ	مِنْ إِلَهٍ	غَيْرُهُ
for a people who give thanks	verily We sent Noah	to his people	and he said	O my people	worship Allah	(do) not	any god	other than Him
إِنِّي	أَخَافُ عَلَيْكُمْ	عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿٥٩﴾	قَالَ الْمَلَأُ	إِنِّي	أَخَافُ عَلَيْكُمْ	عَذَابَ
certainly I	fear for you	(the) torment	(of) a Day	Great (awful)	said the leaders	certainly I	fear for you	(the) torment

مِنْ قَوْمِهِ ۚ	إِنَّا	لَنُرَاكَ	فِي ضَلَالٍ	مُّبِينٍ ﴿٦١﴾	قَالَ يَقَوْمٍ
of his people	verily we	see you	in error	plain	he said O my people
لَيْسَ بِي	ضَلَالَةٌ	وَلَكِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾	
(there) is not in me	an error	[and] but I am	a Messenger	from (the) Lord (of) the worlds	

أَبْلَغُكُمْ رَسُولَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا نَعْلَمُونَ ﴿٦٢﴾ أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

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.

أَبْلَغُكُمْ	رَسُولَاتِ	رَبِّي	وَأَنْصَحُ	لَكُمْ	وَأَعْلَمُ
I convey to you	(the) Messages	(of) my Lord	and give advice	to you	and I know
مِنَ اللَّهِ	مَا لَا نَعْلَمُونَ ﴿٦٢﴾	أَوْ عَجِبْتُمْ	أَنْ جَاءَكُمْ	ذِكْرٌ	مِّن رَّبِّكُمْ
from Allah	that you (do) not know	(do) you wonder?	that has come to you	a Reminder	from your Lord
وَلِتَتَّقُوا	وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾	فَكَذَّبُوهُ	فَأَنْجَيْنَاهُ	وَالَّذِينَ مَعَهُ	فِي الْفُلِكِ
and so that you may fear (Allah)	and that you may be shown Mercy	but they denied him	and We saved him	and those	in the ship
وَأَغْرَقْنَا	الَّذِينَ كَذَّبُوا	بِآيَاتِنَا	إِنَّهُمْ	كَانُوا	قَوْمًا
and We drowned those who	denied Our	proofs, evidences, verses, lessons, signs, revelations, etc.	they were indeed	a	blind

عَمِينَ ﴿٦٥﴾	قَوْمًا	إِنَّهُمْ كَانُوا	كَذَّبُوا بِآيَاتِنَا
blind	a people	indeed they were	denied Our Signs

وَالِإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ
الْمَلَائِكَةُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ
الْكَاذِبِينَ ﴿٦٦﴾ قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ 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	يَقَوْمِ اعْبُدُوا اللَّهَ
and to 'Ad (We sent)	their brother	Hud	he said	O my people worship Allah
مَا	لَكُمْ	مِنَ إِلَهِ	غَيْرُهُ	أَفَلَا تَتَّقُونَ ﴿٦٥﴾
(do) not	you have	any god	other than Him	then (will) you not fear (Allah)?
قَالَ الْمَلَائِكَةُ	الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ	إِنَّا	لَنُظُنُّكَ
said the leaders	(of) those who had disbelieved	of his people	verily we	[verily] consider you
لَنَرُّكَ	فِي سَفَاهَةٍ	وَإِنَّا	لَنُظُنُّكَ	لَنُظُنُّكَ
[verily] see you	in folly	and verily we	[verily] consider you	[verily] consider you
مِنَ الْكَاذِبِينَ ﴿٦٦﴾	قَالَ	يَقَوْمِ لَيْسَ	بِي	سَفَاهَةٌ
of the liars	he said	O my people (there) is not	in me	folly
وَلَكِنِّي	رَسُولٌ	مِّنْ رَبِّ الْعَالَمِينَ ﴿٦٧﴾	أُبَلِّغُكُمْ	أُبَلِّغُكُمْ
[and] but I am	a Messenger	from (the) Lord (of) the worlds	I convey to you	I convey to you

رَسَلْتِ	رَبِّي	وَأَنَا	لَكُمْ	نَاصِحٌ	أَمِينٌ ﴿٧٨﴾
(the) Messages	(of) my Lord	and I am	to you	an advisor	trustworthy

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذَكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصُطَةً فَأَذَكُرُوا آيَةَ اللَّهِ لَعَلَّكُمْ تَفْلِحُونَ ﴿٧٩﴾ قَالُوا أَاجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ، وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَيْنَا بِمَا تَعِدُنَا إِنْ 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	مِنْ رَبِّكُمْ	عَلَى رَجُلٍ
(do) you wonder?	that has come to you	a Reminder	from your Lord	upon a man
مِنْكُمْ	لِيُنذِرَكُمْ	وَأَذَكُرُوا	إِذْ	جَعَلَكُمْ
from (among) you	that he may warn you	and remember	when	He made you
مِنْ بَعْدِ قَوْمِ نُوحٍ	وَزَادَكُمْ	فِي الْخَلْقِ	بَصُطَةً	فَأَذَكُرُوا
(the) people after	(of) Noah	and increased you	in stature	so remember
آيَةَ اللَّهِ	لَعَلَّكُمْ تَفْلِحُونَ ﴿٧٩﴾	قَالُوا	أَجِئْتَنَا	
(the) bounties (of) Allah	so that you may succeed	they said	(have) you come to us?	
لِنَعْبُدَ اللَّهَ وَحْدَهُ.	وَنَذَرَ	مَا كَانَ	يَعْبُدُ	آبَاؤُنَا
that we worship Allah Alone	and forsake	what used to	worship our forefathers	
فَأَيْنَا	بِمَا	تَعِدُنَا	إِنْ كُنْتَ	مِنَ الصَّادِقِينَ ﴿٨٠﴾
so bring to us	[of] what	you promise us	if you are	of the truthful

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَظْبٌ أَتَجِدِلُونِي فِي أَسْمَاءِ سَمَيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا نَزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَاَنْظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾ فَأَنْجَيْنَاهُ 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	وَعَظْبٌ
he said verily	has fallen upon you	from your Lord	punishment	and anger
أَتَجِدِلُونِي		فِي أَسْمَاءِ		سَمَيْتُمُوهَا
(do) you dispute with me?		about (mere) names		which you have named (assigned)
أَنْتُمْ	وَأَبَاؤُكُمْ	مَا نَزَلَ اللَّهُ	بِهَا	مِنْ سُلْطَانٍ
you	and your fathers	Allah has not sent down	for which	any sanction
فَاَنْظِرُوا	إِنِّي	مَعَكُمْ	مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾	فَأَنْجَيْنَاهُ
then wait you	verily I am	with you	of those who wait	then We saved him
وَالَّذِينَ	مَعَهُ	بِرَحْمَةٍ	مِنَّا	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

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَ تَكْمِيمُ بَيْنَتِكُمْ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ ﴿٧٣﴾ وَأذْكُرُوا إِذْ جَعَلَكُمْ

خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آيَةَ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

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."

وَالِى ثَمُودَ	أَخَاهُمْ	صَلِيحًا	قَالَ يَقَوْمِ
and to Thamud (We sent)	their brother	Salih	he said O my people
أَعْبُدُوا اللَّهَ	مَا	لَكُمْ	مِنَ إِلَهِ
worship Allah	(do) not	you have	any god
غَيْرِهِ	قَدْ جَاءَ تَكُم	بَيِّنَةٌ	مِن رَّبِّكُمْ
other than Him	verily has come to you	a clear proof	from your Lord
هَذِهِ	نَاقَةُ اللَّهِ	لَكُمْ	آيَةٌ
this	she-camel (of) Allah	to you	(is) a sign
تَأْكُلُ	فِي أَرْضِ اللَّهِ	وَلَا تَمَسُّهَا	بِسُوءٍ
to graze	in (the) earth (of) Allah	and (do) not touch her	with harm
فِي أَخَذَكُمْ	عَذَابٌ	أَلِيمٌ	وَأَذْكُرُوا إِذْ
lest should seize you	a torment	painful	and remember when
خُلَفَاءَ مِنْ بَعْدِ عَادٍ	وَبَوَّأَكُمْ	فِي الْأَرْضِ	تَتَّخِذُونَ مِنْ سُهُولِهَا
Ad after successors	and He gave you habitation	in the land	you take in its plains
قُصُورًا	وَتَنْحِتُونَ الْجِبَالَ	بُيُوتًا	فَاذْكُرُوا
palaces	and you carve out the mountains	(as) homes	so remember
آيَةَ 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 اسْتَضَعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ
 أَنْتَ صَالِحًا مَرْسَلٌ 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 يُصَلِّحُ آتِنَا 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 Salih 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 Salih! 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 اسْتَضَعِفُوا		لِمَنْ ءَامَنَ		مِنْهُمْ	
to those who were oppressed		to (those) who had believed		among them	
أَنْتَ صَالِحًا مَرْسَلٌ		قَالُوا إِنَّا		بِمَا	
(is) one sent that Salih		they said indeed we		in what	
أُرْسِلَ بِهِ		قَالَ		الَّذِينَ اسْتَكْبَرُوا	
he has been sent with [it]		said		those who showed arrogance	
مُؤْمِنُونَ ﴿٧٥﴾		بِالَّذِي ءَامَنْتُمْ		فَعَقَرُوا النَّاقَةَ	
(are) believers		in that which you believe		then they hamstringed the she-camel	
﴿٧٦﴾		رَبِّهِمْ		وَقَالُوا	
[in it] in		(of) their Lord		and they said	
﴿٧٧﴾		عَنْ أَمْرِ		يُصَلِّحُ آتِنَا	
[in it] in		(the) Order		bring us O Salih	
﴿٧٧﴾		تَعِدُنَا		إِنْ كُنْتَ	
[in it] in		you have been promising us		if you are	
﴿٧٧﴾		بِمَا		مِنَ الْمُرْسَلِينَ	
[in it] in		what		(one) of the Messengers	

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٧٨﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ

أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ ﴿٧٨﴾ وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ 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)?"

فَأَخَذَتْهُمُ	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 النَّاصِحِينَ ﴿٧٨﴾	وَلَوْطًا	إِذْ	قَالَ لِقَوْمِهِ	
you (do) not like the advisers	and Lot	when	he said to his people	
أَتَأْتُونَ الْفَاحِشَةَ	مَا سَبَقَكُمْ	بِهَا	مِنْ أَحَدٍ	مِنَ الْعَالَمِينَ ﴿٨٠﴾
(do) you commit lewdness?	has not preceded you	therein	anyone	of the worlds

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَنْطَهُرُونَ ﴿٨٢﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرِكَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

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 كَانَ	جَوَابَ	قَوْمِهِ	إِلَّا
(are) a people	(who) exceed limits	and was not	(the) answer	(of) his people	but
أَن قَالُوا	أَخْرِجُوهُمْ	مِّن قَرْيَتِكُمْ	إِنَّهُمْ		
that they said	drive them out	of your town	verily they		
أُنَاسٌ يُّنَظَّهُرُونَ	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	مَطْرًا		
she was among those who stayed behind	and We rained	on them	a rain		
فَأَنْظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُجْرِمِينَ			
so observe how	was (the) end	(of) the evildoers			

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا 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 مَدِين	أَخَاهُمْ	شُعَيْبًا	قَالَ	يَقَوْمِ اعْبُدُوا اللَّهَ
and to Midian (We sent)	their brother	Shuaib	he said	O my people worship Allah
مَا	لَكُمْ	مِنْ إِلَهٍ	غَيْرُهُ	قَدْ جَاءَتْكُمْ
(do) not	you have	any god	other than Him	verily has come to you
مِنْ 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
ذَالِكُمْ	خَيْرٌ	لَكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ	
that	(is) good	for you	if you are believers	

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَن آمَنَ بِهِ
 وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمُ وَأَنْظُرُوا
 كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي
 أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى 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
مَنْ آمَنَ	بِهِ	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	فَأَصْبِرُوا
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



وَبَيْنَ	قَوْمِنَا	بِالْحَقِّ	وَأَنْتَ	خَيْرُ	الْفَاحِشِينَ ﴿٨٩﴾
and between	our people	in truth	and You	(are the) Best	(of) the judges

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَسِرُونَ ﴿٩٠﴾ فَأَخَذْتَهُمُ 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 رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأُ عَلَى قَوْمٍ كَفَرِينَ ﴿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	لَئِنِ اتَّبَعْتُمْ شُعَيْبًا		
and said the chiefs	(of) those who disbelieved	among his people	if you followed Shuaib		
إِنَّكُمْ	إِذَا	لَخَسِرُونَ ﴿٩٠﴾	فَأَخَذْتَهُمُ	الرَّجْفَةُ	
indeed you	then	(will be) certainly the losers	then took them	the earthquake	
فَأَصْبَحُوا	فِي دَارِهِمْ	جِثْمِينَ ﴿٩١﴾	الَّذِينَ	كَذَبُوا شُعَيْبًا	
and they became	in their homes	prostrate	those who	denied Shuaib	
كَانَ	لَمْ يَغْنَوْا	فِيهَا	الَّذِينَ كَذَبُوا	شُعَيْبًا	كَانُوا
(were) as if	they lived not	therein	those who denied	Shuaib	they were
هُمْ	الْخَاسِرِينَ ﴿٩٢﴾	فَنَوَلَّى	عَنْهُمْ	وَقَالَ	يَاقَوْمِ
[they]	the losers	so he turned	from them	and said	O my people
لَقَدْ أَبْلَغْتُكُمْ	رِسَالَاتِ رَبِّي	وَنَصَحْتُ			
indeed I (have) conveyed to you	(the) Messages	and gave good advice	(of) my Lord		

كٰفِرِيْنَ ﴿١٤﴾	عَلَىٰ قَوْمٍ	فَكَيْفَ ءَاسَىٰ	لَكُمْ
disbelievers	for a people	then how (can) I mourn	to you

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
يَضُرَّعُونَ ﴿١٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ
ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَهُمْ بَغْنَةً وَهُمْ لَا يُشْعُرُونَ ﴿١٥﴾ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ
ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا
فَأَخَذْنَهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١٦﴾

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 ﴿١٤﴾	ثُمَّ بَدَّلْنَا	مَكَانَ	السَّيِّئَةِ
and calamity	so that they may grow humble	then We changed	(in the) place	(of) the evil
الْحَسَنَةَ	حَتَّىٰ عَفَوْا	وَقَالُوا	قَدْ مَسَّ ءَابَاءَنَا	الضَّرَّاءِ
the good	until they throve	and said	verily had touched our forefathers	calamity
وَالسَّرَّاءِ	فَأَخَذْنَهُمْ	بَغْنَةً	وَهُمْ	لَا يُشْعُرُونَ ﴿١٥﴾
and affluence	so We seized them	suddenly	while they	(did) not perceive (it)
وَلَوْ	أَنَّ أَهْلَ	الْقُرَىٰ	ءَامَنُوا	وَاتَّقَوْا
and if	[that] (the) people	(of) the towns	had believed	and feared (Allāh)

وَالْأَرْضِ	مِنَ السَّمَاءِ	بَرَكَاتٍ	عَلَيْهِمْ	لَفَنَحْنَا
and the earth	from the heaven	blessings	to them	certainly We would have opened
يَكْسِبُونَ ﴿١٦﴾	بِمَا كَانُوا	فَأَخَذْتَهُمْ	وَلَكِنْ كَذَّبُوا	
earn	for what they used to	so We seized them	[and] but they denied	

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿١٧﴾ أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحَىٰ وَهُمْ يَلْعَبُونَ ﴿١٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَنَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿٢٠﴾

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	أَنْ يَأْتِيَهُمْ	
(did) then feel secure?	(the) people	(of) the towns	that comes to them	
بَأْسُنَا	بَيِّنًا	وَهُمْ	نَائِمُونَ ﴿١٧﴾	أَوْ آمِنَ
Our punishment	(by) night	while they	(are) asleep	or (did) feel secure?
أَهْلُ	الْقُرَىٰ	أَنْ يَأْتِيَهُمْ	بَأْسُنَا	ضُحَىٰ
(the) people	(of) the towns	that comes to them	Our punishment	(by) daylight
وَهُمْ يَلْعَبُونَ ﴿١٨﴾	أَفَأَمِنُوا مَكْرَ اللَّهِ			
and they are playing	(did) they then feel secure (against the) Plan (of) Allah?			
فَلَا يَأْمَنُ مَكْرَ اللَّهِ	إِلَّا الْقَوْمُ	الْخَاسِرُونَ ﴿١٩﴾		
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	أَنْ
and (did) it not indicate?	to those who	inherit the land	after	its people	that
لَوْ نَشَاءُ	أَصَبْنَهُمْ	يَذُنُوهُمْ	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 بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَأَنْظِرْ 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		
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		

مَنْ عَهْدٍ	لَا كَثْرِهِمْ	وَمَا وَجَدْنَا	الْكَافِرِينَ ﴿١٠٤﴾
any covenant	in most of them	and We (did) not find	(of) the disbelievers
مُوسَى	مِنْ بَعْدِهِمْ	ثُمَّ بَعَثْنَا	وَأِنْ وَجَدْنَا أَكْثَرَهُمْ
Moses	after them	then We sent	indeed transgressors but We found most of them
بِهَا	فَظَلَمُوا	وَمَلَائِيهٖ	إِلَى فِرْعَوْنَ
with them	but they dealt unjustly	and his chiefs	to Pharaoh
	الْمُفْسِدِينَ ﴿١٠٦﴾	عَاقِبَةُ	كَيْفَ كَانَتْ
	(of) the mischief-makers	(the) end	how was
			فَانظُرْ
			so observe

وَقَالَ مُوسَى يَنْفِرَعُونَ إِيَّيْ رَسُوْلٌ مِّن رَّبِّ الْعَالَمِيْنَ ﴿١٠٤﴾ حَقِيْقٌ عَلَيَّ اَنْ لَا اَقُوْلَ عَلَيَّ اِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّيْكُمْ فَاَرْسِلْ مَعِيَ بَنِيْ اِسْرَائِيْلَ ﴿١٠٥﴾ قَالَ اِنْ كُنْتَ جِئْتَ بِآيَةٍ فَآتِ بِهَا اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٠٦﴾ فَاَلْقَى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ﴿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 مُوسَى	يَنْفِرَعُونَ	إِيَّيْ	رَسُوْلٌ	مِّن رَّبِّ الْعَالَمِيْنَ ﴿١٠٤﴾
and Moses said	O Pharaoh	verily I (am)	a Messenger	from (the) Lord (of) the worlds
حَقِيْقٌ عَلَيَّ	اَنْ	لَا اَقُوْلَ	عَلَيَّ اِلَّا الْحَقَّ	
(it is) incumbent upon (me)	that	I (do) not say	about Allah	but the truth
قَدْ جِئْتُكُمْ	بِيِّنَةٍ	مِّن رَّبِّيْكُمْ	فَاَرْسِلْ مَعِيَ	
verily I have come to you	with a clear proof	from your Lord	so send with me	
بَنِيْ	قَالَ	اِنْ كُنْتَ	جِئْتَ	بِآيَةٍ
(the) Children	he said	if you have	come	with a sign

فَإِذَا	فَأَلْقَى عَصَاهُ	مِنَ الصَّادِقِينَ ﴿١٠٦﴾	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 السَّحِرُ عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَا تُوَكُّ بِكُلِّ سَاحِرٍ 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."

لِلنَّاظِرِينَ ﴿١٠٨﴾	بَيْضَاءُ	هِيَ	فَإِذَا	وَنَزَعَ يَدَهُ،
for the beholders	(was) white (luminous)	it	and behold	and he drew out his hand
لَسَّاحِرٌ	إِنَّ هَذَا	فِرْعَوْنَ	مِنْ قَوْمِ	قَالَ الْمَلَأُ
(is) [indeed] a sorcerer	indeed this	(of) Pharaoh	of (the) people	said the chiefs
مِنْ أَرْضِكُمْ	أَنْ يُخْرِجَكُمْ	يُرِيدُ	عَلِيمٌ ﴿١٠٩﴾	
from your land	that he drives you out	he wants	well-versed	
وَأَخَاهُ	أَرْجِهْ	قَالُوا	فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾	
and his brother	keep him in suspense	they said	so what (do) you recommend	
سَاحِرٍ	بِكُلِّ	يَا تُوَكُّ	حَاشِرِينَ ﴿١١١﴾	وَأَرْسِلْ
sorcerer	[with] every	they bring you	heralds	to the cities and send

عَلِيمٍ ﴿١١٢﴾	وَجَاءَ السَّحَرَةُ	فِرْعَوْنَ	قَالُوا	إِنَّ	لَنَا
knowing	and the sorcerers came	(to) Pharaoh	they said	indeed	for us
لَأَجْرًا		إِنْ كُنَّا	نَحْنُ	الْغَالِبِينَ ﴿١١٣﴾	
[indeed] (would be) a reward		if we are	[we]	the winners	

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾ قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْرَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ 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 يَا مُوسَىٰ		
he said yes	and indeed you	surely (will be) of the nearest (to me)	they said O Moses		
إِمَّا	أَنْ تُلْقِيَ	وَإِمَّا	أَنْ نَكُونَ	نَحْنُ	الْمُلْقِينَ ﴿١١٥﴾
either	[that] you throw (first)	or	[that] we will be	[we]	the throwers
قَالَ	أَلْقُوا	فَلَمَّا أَلْقَوْا	سَحَرُوا أَعْيُنَ	النَّاسِ	
he said	you throw	so when they threw	they enchanted (the) eyes	(of) the people	
وَأَوْحَيْنَا	وَجَاءُوا	بِسِحْرِ	عَظِيمٍ ﴿١١٦﴾	وَأَوْحَيْنَا	
and We inspired	and came up	with a magic	great	and We inspired	
إِلَىٰ مُوسَىٰ	أَنْ أَلْقِ عَصَاكَ	فَإِذَا	هِيَ تَلْقَفُ	مَا يَأْفِكُونَ ﴿١١٧﴾	
to Moses	that throw your staff	and behold	it swallowed	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 السَّحْرَةَ سَاجِدِينَ ﴿١٢٠﴾ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْمُونَ ﴿١٢٣﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ ثُمَّ لَأَضِلِّبَنَّكُمْ 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."

وَأَلْقَى السَّحْرَةَ	وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾	فَعُلبُوا هُنَالِكَ		
and the sorcerers fell down	and returned disgraced	so they were defeated there		
رَبِّ مُوسَى	ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾	قَالُوا	سَاجِدِينَ ﴿١٢٠﴾	
(the) Lord (of) Moses	we believed in (the) Lord (of) the worlds	they said	prostrate	
لَكُمْ	قَبْلَ أَنْ ءَاذَنَ	ءَامَنْتُمْ بِهِ	وَهَارُونَ ﴿١٢٢﴾	
[to] you	before that I give permission	you believed in him	Pharaoh said and Aaron	
لِتُخْرِجُوا	فِي الْمَدِينَةِ	مَكْرَتُمُوهُ	لَمَكْرٌ	إِنَّ هَذَا
that you drive out	in the city	which you have plotted	(is) surely a plot	certainly this
لَأَقْطَعَنَّ أَيْدِيَكُمْ	فَسَوْفَ تَعْمُونَ ﴿١٢٣﴾	أَهْلَهَا	مِنْهَا	
I would surely cut off your hands	but soon you shall know	its people	from it	
أَجْمَعِينَ ﴿١٢٤﴾	ثُمَّ لَأَضِلِّبَنَّكُمْ	مِنْ خَلْفٍ	وَأَرْجُلَكُمْ	
all	then I will surely crucify you	from opposite sides	and your feet	

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا نَنقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ قَالَ سَنُقْبِلُ 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 جَاءَتْنَا
on us	but	that we believed	in (the) Signs (of) our Lord	when they came to us
رَبِّنَا	أَفْرِغْ عَلَيْنَا	صَبْرًا	وَتَوَفَّنَا ﴿١٢٦﴾	مُسْلِمِينَ ﴿١٢٧﴾
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	وَءَالِهَتَكَ
and his people	to spread mischief	in the land	and they forsake you	and your gods
قَالَ	سَنُقْبِلُ 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 وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ
 فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ
 الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿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	وَيَسْتَخْلِفَكُمْ	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	بِالسِّنِينَ	وَنَقْصٍ مِنَ
how you act	and verily We afflicted	(the) people	(of) Pharaoh	
بِالسِّنِينَ	وَنَقْصٍ مِنَ الثَّمَرَاتِ	لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾		
with years (of drought)	and shortness of fruits	so that they may receive admonition		

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجُرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالِدَّمَ ۗ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿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 تُصِيبُهُمْ
but when	came to them	the good	they said for us	this (is)	and if afflicted them
سَيِّئَةٌ	يَطَّيَّرُوا بِمُوسَىٰ	وَمَنْ	مَعَهُ ۗ	أَلَا	إِنَّمَا طَّيَّرَهُمْ
evil	they ascribed evil omens to Moses	and those	with him	behold	only their evil omens
عِنْدَ اللَّهِ	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿١٣١﴾	فَأَرْسَلْنَا	عَلَيْهِمُ	الطُّوفَانَ
(are) with Allah	[and] but most of them	know not	so We sent	on them	the flood
تَأْتِنَا	بِهِ	مِنْ آيَةٍ	لِنَسْحَرَنَّ	بِهَا	وَقَالُوا مَهْمَا
you bring us	therewith	of a sign	to enchant us	with it	and they said whatever
لَكَ	بِمُؤْمِنِينَ ﴿١٣٢﴾	فَأَرْسَلْنَا	عَلَيْهِمُ	الطُّوفَانَ	فَمَا نَحْنُ
(shall be) in you	believers	so We sent	on them	the flood	then not we
وَالْقُمَّلَ	وَالضَّفَادِعَ	وَالِدَّمَ	ءَايَاتٍ	مُفَصَّلَاتٍ	وَالْجُرَادَ
and the lice	and the frogs	and the blood	(as) signs	manifest	and the locusts
فَاسْتَكْبَرُوا	وَكَانُوا قَوْمًا	مُجْرِمِينَ ﴿١٣٣﴾			
but they showed arrogance	and they were a people	criminals			

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٧٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُثُونَ ﴿١٧٥﴾ فَانْقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٧٦﴾

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	عَلَيْهِمْ	الرِّجْزُ	قَالُوا يَا مُوسَى	ادْعُ لَنَا
and when fell	on them	the penalty	they said O Moses	invoke for us
رَبِّكَ	بِمَا عَهِدَ	عِنْدَكَ	لَئِن 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 إِسْرَائِيلَ ﴿١٧٤﴾	فَلَمَّا كَشَفْنَا	عَنْهُمْ	الرِّجْزَ	
(of) Israel	but when We removed	from them	the penalty	
إِلَىٰ أَجَلٍ هُمْ بَلَغُوهُ	إِذَا هُمْ يَنْكُثُونَ ﴿١٧٥﴾	فَأَغْرَقْنَاهُمْ	فِي الْيَمِّ	
to a (fixed) term	they had to reach it	then	they broke the promise	
فَانْقَمْنَا مِنْهُمْ	فَأَغْرَقْنَاهُمْ	فِي الْيَمِّ	بِآيَاتِنَا	وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٧٦﴾
so We took retribution	and We drowned them	from them	because they belied	Our Signs
بِآيَاتِنَا	وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٧٦﴾	فَانْقَمْنَا مِنْهُمْ	فَأَغْرَقْنَاهُمْ	فِي الْيَمِّ
because they belied	Our Signs	and they were	of them	heedless

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ، وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾ وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَىٰ 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 يُسْتَضَعَفُونَ	مَشْرِقَ		
and We let inherit the people	who were	considered weak	(the) eastern (parts)	
وَمَغْرِبَهَا	الَّتِي بَرَكْنَا	فِيهَا	وَتَمَّتْ	الْأَرْضِ
and its western (parts)	which We sent our blessings	wherein	and were fulfilled	(of) the land
كَلِمَتُ	رَبِّكَ	الْحُسْنَىٰ	عَلَىٰ بَنِي	إِسْرَائِيلَ
(the) Word	(of) your Lord	the fair	to (the) Children	(of) Israel
بِمَا صَبَرُوا	وَدَمَّرْنَا	مَا كَانَ	يَصْنَعُ فِرْعَوْنُ	
(because) of what they endured	and We destroyed	what used to	manufacture Pharaoh	
وَقَوْمُهُ،	وَمَا كَانُوا يَعْرِشُونَ	وَجَوَزْنَا	بِبَنِي	
and his people	and what they used to	erect	and We led across	(the) Children
إِسْرَائِيلَ	الْبَحْرَ	فَأَتَوْا	يَعْكُفُونَ عَلَىٰ أَصْنَامٍ	
(of) Israel	the sea	then they came	devoted to idols	upon a people

لَهُمْ	قَالُوا يَا مُوسَى	أَجْعَلْ لَنَا	إِلَهًا كَمَا	هُمْ	ءَالِهَةً
they had	they said O Moses	make for us	a god	as	they have
قَالَ إِنَّكُمْ		قَوْمٌ يَجْهَلُونَ			
he said verily you		(are) a people (who) know nothing			

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ وَيَطِلُّ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ
 إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
 يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي
 ذَلِكُمْ 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	مُتَّبِعُونَ	مَا	هُمْ	فِيهِ
certainly these (people)	(are) to be destroyed	(for) that which	they	(are) in it
وَيَطِلُّ	يَعْمَلُونَ ﴿١٣٩﴾	قَالَ	أَغَيْرَ اللَّهِ	
and (is in) vain	doing	he said	(should) other than Allah?	
أَبْغِيكُمْ	فَضَّلَكُمْ	وَهُوَ	إِلَهًا	عَلَى الْعَالَمِينَ ﴿١٤٠﴾
I seek for you	has exalted you	while He	a god	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	

عَظِيمٌ ﴿١٤٢﴾	مِنْ رَبِّكُمْ	بَلَاءٌ	وَفِي ذَٰلِكُمْ	وَسَتَّحِيُونَ نِسَاءَكُمْ
great	from your Lord	(was) a trial	and in that	and letting your women live

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٣﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي فَلَمَّا تَبَجَّاهُ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ بُنْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٤﴾

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* (mischief-makers)." 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	مِيقَتُ	رَبِّهِ
with ten (more)	then was completed	(the) set term	(of) his Lord
وَقَالَ مُوسَى	لِأَخِيهِ	هَارُونَ	أَخْلِفْنِي
and Moses said	to his brother	Aaron	take my place
وَأَصْلِحْ	فِي قَوْمِي	وَأَتَمَمْنَاهَا	لَيْلَةً
and do right	in my people	and do right	nights
			(of) forty

وَلَا تَتَّبِعْ	سَكِيلَ	الْمُفْسِدِينَ ﴿١٤٣﴾	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)
أَنْظُرَ 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
وَحَرَّ مُوسَىٰ	صَعِقًا	فَلَمَّا أَفَاقَ	قَالَ سُبْحٰنَكَ	
and fell down Moses	unconscious	and when he recovered	he said Glory be to You	
بُتُّ إِلَيْكَ	وَأَنَا	أَوَّلُ	الْمُؤْمِنِينَ ﴿١٤٤﴾	
I return to You in repentance	and I am	(the) first	(of) the believers	

قَالَ يَمُوسَىٰ إِنَّي 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

وَبِكَلِمَةٍ	فَخَذُوا مَا	ءَاتَيْتَكَ	وَكُنْ	مِنَ الشَّاكِرِينَ ﴿١٤٦﴾
and by My speaking (to you)	so hold what	I have given you	and be	of the grateful
وَكَتَبْنَا لَهُ	فِي الْأَلْوَابِ	مِنْ كُلِّ شَيْءٍ	مَوْعِظَةً	
and We ordained for him	in the Tablets	from every thing	admonition	
وَتَفْصِيلًا	لِكُلِّ شَيْءٍ	فَخَذَهَا	بِقُوَّةٍ	وَأْمُرَ قَوْمَكَ
and explanation for every thing	so hold these thing	so hold these	with firmness	and enjoin your people
يَأْخُذُوا بِأَحْسَنِهَا	سَأُورِيكُمْ	دَارَ	الْفَاسِقِينَ ﴿١٤٧﴾	
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

سَبِيلًا	لَا يَتَّخِذُوهُ	الرُّشْدِ	وَإِنْ يَرَوْا سَبِيلَ
(as their) way	they will not take it	(of) righteousness	and if they see (the) way
ذَلِكَ	سَبِيلًا	يَتَّخِذُوهُ	وَإِنْ يَرَوْا سَبِيلَ
that	(as their) way	they will take it	but if they see (the) way
غَافِلِينَ ﴿١٤٧﴾	عَنْهَا	وَكَانُوا	بِآيَاتِنَا كَذَّبُوا
heedless	from them	and they were	Our Signs (is) because they rejected
حِطَّتْ	الْآخِرَةَ	وَلِقَاءِ	بِآيَاتِنَا
became vain	(in) the Hereafter	and (the) Meeting	Our Signs
يَعْمَلُونَ ﴿١٤٧﴾	إِلَّا مَا كَانُوا	هَلْ يُجْزَوْنَ	أَعْمَلَهُمْ
do	except (for) what they used to	(will) they be rewarded?	their deeds

وَأَتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خَوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدَضَلُوا قَالُوا لَئِن لَّمْ 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."

مِنْ حُلِيِّهِمْ	مِنْ بَعْدِهِ	مُوسَىٰ	وَأَتَّخَذَ قَوْمٌ
out of their ornaments	after him	(of) Moses	and took (the) people
أَنَّهُ	أَلَمْ يَرَوْا	خَوَارٌ	لَهُ
that it	(did) they not see?	a (lowing) sound	which had
			(the) body
			a calf

لَا يَكَلِّمُهُمْ	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	قَالُوا	لَئِن	لَّمْ يَرْحَمْنَا
that they	they said	if	(did) not have mercy on us
رَبُّنَا	وَيَعْفِرْ	لَنَا	لَنَكُونَنَّ مِنَ الْخَاسِرِينَ
our Lord	and forgive	[for] us	we shall certainly be among the losers

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلَنِي 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	غَضْبَانَ	أَسِفًا	قَالَ
and when returned	Moses	to his people	angry	(and) grieved	he said
بِئْسَمَا	خَلَفْتُمُونِي	مِن 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	

أُمُّ	أَبْنِ	قَالَ	إِلَيْهِ	يَجْرِدُ	أَخِيهِ
(of) my mother	O son	he said	to himself	dragging him	his brother
فَلَا تُشْمِتْ	يَقْتُلُونِي	وَكَادُوا	أَسْتَضَعْفُونِي	إِنَّ الْقَوْمَ	
so let not gloat	to kill me	and were about	judged me weak	indeed the people	
الظَّالِمِينَ ﴿١٥١﴾	الْقَوْمِ	مَعَ	وَلَا تَجْعَلْنِي	الْأَعْدَاءَ	بِي
(who are) wrongdoers	the people	with	and place me not	the enemies	over me

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾
 إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ 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 ﴿١٥١﴾	إِنَّ الَّذِينَ اتَّخَذُوا		
for You	(are the) Most Merciful	(of) the merciful	indeed those who took		
الْعِجْلَ	سَيَنَالُهُمْ	غَضَبٌ	مِنْ رَبِّهِمْ	وَذَلَّةٌ	
the calf (for worship)	will overtake them	wrath	from their Lord	and humiliation	
فِي الْحَيَاةِ	الدُّنْيَا	وَكَذَلِكَ نَجْزِي	الْمُفْتَرِينَ ﴿١٥٢﴾		
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 عَن مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابِحَ فِي نُسْخَتِهَا هُدًى وَرَحْمَةً لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقِنَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلِ وَإِنِّي أَتَهَلِّكُنَا بِمَافَعَلَ السُّفَهَاءِ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيْنَا 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	عَن مُوسَى	الْغَضَبُ	أَخَذَ الْأَلْوَابِحَ	
and when calmed down	from Moses	the anger	he took up the Tablets	
وَفِي نُسْخَتِهَا	هُدًى	وَرَحْمَةً	لِّلَّذِينَ	هُمْ
and in their inscription	(was) guidance	and mercy	for those who	[they]
يَرْهَبُونَ ﴿١٥٤﴾	وَأَخَارَ مُوسَى	قَوْمَهُ	سَبْعِينَ رَجُلًا	لِّمِيقِنَاتِنَا
fear	and Moses chose	(of) his people	men seventy	for Our appointment
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	أَتَهْلِكُنَا	بِمَا
You would have destroyed them	before	and me	would You destroy us?	for what
فَعَلَّ السُّفَهَاءُ	مِنَّا	إِنْ هِيَ	إِلَّا فِتْنَتُكَ	تُضِلُّ بِهَا
the fools did	among us	it (is) not	but Your trial	You mislead with it
وَتَهْدِي	مَنْ تَشَاءُ	أَنْتَ	وَلِينَا	فَاعْفِرْ
and You guide	whom You will	You	(are) our Guardian	so forgive
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 هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ 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 هُدْنَا	إِلَيْكَ	قَالَ عَذَابِي	أُصِيبُ	بِهِ	
indeed we have turned	to You	He said (as to) My punishment	I afflict	therewith	
مَنْ أَشَاءُ	وَرَحْمَتِي وَسِعَتْ	كُلَّ شَيْءٍ	فَسَأَكْتُبُهَا		
whom I will	and My Mercy encompasses	thing every	so I shall ordain that		
لِلَّذِينَ يَتَّقُونَ	وَيُؤْتُونَ الزَّكَاةَ	وَالَّذِينَ هُمْ	بِآيَاتِنَا يُؤْمِنُونَ		
for those who do right	and pay Zakat	and those who	believe in Our Signs		

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي

التَّورَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحَدِّثُ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ 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.

الَّذِي	الْأُمِّيَّ	النَّبِيِّ	الرَّسُولِ	الَّذِينَ يَتَّبِعُونَ
whom	the Ummi (unlettered)	the Prophet	the Messenger	those who follow
وَالْإِنْجِيلِ	فِي التَّورَةِ	عِنْدَهُمْ	مَكْتُوبًا	يَجِدُونَهُ
and the Gospel	in the Torah	with them	written	they find [him]
وَيُحَدِّثُ	عَنِ الْمُنْكَرِ	وَيَنْهَاهُمْ	بِالْمَعْرُوفِ	يَأْمُرُهُمْ
and he makes lawful	from the evil	and forbids them	to good	he commands them
وَيَضَعُ	الْخَبِيثَاتِ	عَلَيْهِمْ	وَيُحَرِّمُ	الطَّيِّبَاتِ
and he removes	the impure things	on them	and prohibits	the pure things
عَلَيْهِمْ	الَّتِي كَانَتْ	وَالْأَغْلَالَ	إِصْرَهُمْ	عَنْهُمْ
upon them	which were	and the fetters	their burdens	from them
وَاتَّبَعُوا النُّورَ	وَنَصَرُوهُ	وَعَزَّرُوهُ	بِهِ	فَالَّذِينَ ءَامَنُوا
and followed the light	and helped him	and supported him	in him	so those who believed

الَّذِي	أَنْزَلَ مَعَهُ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ ﴿١٥٧﴾
which	has been sent down with him	those	[they]	(are) the successful

قُلْ يَتَّيِّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ 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	يَتَّيِّهَا النَّاسُ	إِنِّي	رَسُولُ اللَّهِ	إِلَيْكُمْ جَمِيعًا
say	0	verily I am	(the) Messenger (of) Allah	all to you
الَّذِي	لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
Who	to Whom (belongs)	(the) dominion	(of) the heavens	and the earth
لَا إِلَهَ	إِلَّا هُوَ	يُحْيِي	وَيُمِيتُ	فَأَمِنُوا 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	
وَكَلِمَاتِهِ	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

وَقَطَعْنَهُمْ اثْنَيْ عَشَرَ نَبِطًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمَهُ ۖ
 أَنِ اصْرِبِ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ
 كُلُّ أُنَاسٍ مَّشْرِبَهُمْ ۖ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ ۖ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰةَ وَالسَّلٰوٰى
 كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلٰكِن 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.

وَقَطَعْنَهُمْ	اثْنَيْ عَشَرَ	أَسْبَاطًا	أُمَّةً	وَأَوْحَيْنَا
and We divided them	(into) twelve	tribes	(as) communities	and We inspired
إِلَىٰ مُوسَىٰ إِذِ	اسْتَسْقَاهُ	قَوْمَهُ ۖ	أَنِ اصْرِبِ	بِعَصَاكَ
to Moses	asked him for water	his people	that strike	with your staff
فَانْبَجَسَتْ	مِنْهُ	اثْنَتَا عَشْرَةَ	عَيْنًا	قَدْ عَلِمَ
and gushed forth	out of it	twelve	springs	certainly knew each
مَشْرِبَهُمْ ۖ	وَالسَّلٰوٰى	كُلُوا مِنْ طَيِّبَاتِ	مَا	رَزَقْنَاكُمْ
their drinking place	and quails	eat of (the) good things	which	We have provided you
وَمَا ظَلَمُونَا	وَلٰكِن كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾		
and they wrong Us not	[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 خَطِيئَتِكُمْ 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	وَكُلُوا مِنْهَا	حَيْثُ شِئْتُمْ	وَقُولُوا حِطَّةٌ
and (remember) when it was said	to them	and eat	wherever you wish	and say repentance
وَادْخُلُوا الْبَابَ سُجَّدًا	نَغْفِرْ لَكُمْ	خَطِيئَتِكُمْ	سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾	فَبَدَّلَ الَّذِينَ ظَلَمُوا
and enter the gate	We shall forgive [for] you	your sins	We shall increase (the reward of) the good-doers	did wrong
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ	بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾	بِمَا كَانُوا يَظْلِمُونَ	بِمَا كَانُوا يَظْلِمُونَ	بِمَا كَانُوا يَظْلِمُونَ
from the heaven	a scourge	upon them	upon them	upon them

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ

لَا تَأْتِيهِمْ كَذَلِكَ نَبَلُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْقُونَ ﴿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."

وَسَأَلْتَهُمْ	عَنِ الْقَرْيَةِ	الَّتِي كَانَتْ	حَاصِرَةً	الْبَحْرِ
and ask them	about the town	which was	situated	(by) the sea
إِذْ يَعِدُونَ	فِي السَّبْتِ			إِذْ
when they transgressed	in (the matter of) the Sabbath (Saturday)			when
حَيْثَانُهُمْ	يَوْمَ	سَبْتِهِمْ	شُرْعًا	وَيَوْمَ
their fish	(on the) day	(of) their Sabbath	visibly	and (on the) day
لَا يَسْبِتُونَ	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 مَعذِرَةٌ	
or punish them	(with) a punishment	severe	they said to offer an excuse	
إِلَىٰ رَبِّكُمْ		وَلَعَلَّهُمْ يَنْقُونَ ﴿١٦٤﴾		
to your Lord		and that they may refrain from disobedience		

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوٓءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿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	بِهِ	مَا ذُكِّرُوا	أَنجَيْنَا
so when they forgot	with [it]	what they had been reminded	We delivered
الَّذِينَ يَنْهَوْنَ	عَنِ السُّوٓءِ	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	عَن مَّا	نُهُوا عَنْهُ	قُلْنَا لَهُمْ
so when they persistently did	[from] what	they were forbidden from [it]	We said to them
كُونُوا قِرَدَةً	وَإِذْ	تَأَذَّنَ رَبُّكَ	خَاسِئِينَ ﴿١٦٦﴾
be you monkeys	and (remember) when	your Lord declared	despised
لَيَبْعَثَنَّ عَلَيْهِمْ	إِلَى يَوْمِ	الْقِيَامَةِ	مَن
(that) He will certainly send upon them	till (the) Day	(of) Resurrection	(those) who
يَسُومُهُمْ	سُوءَ	الْعَذَابِ	لَسَرِيعٌ
would afflict them	(with) a grievous	torment	(is) verily Swift
إِنَّ رَبَّكَ	لَسَرِيعُ	الْعِقَابِ	وَإِنَّهُ
indeed your Lord	(is) verily Swift	torment	and certainly He is

رَّحِيمٌ ﴿١٦٧﴾	لَعَفُورٌ ﴿١٦٨﴾	وَإِنَّهُ	الْعِقَابِ
Most Merciful	(is) indeed All-Forgiving	and certainly He	(in) Persecution

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ الْأَصْلِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّمْتَقُ الْكِتَابِ إِن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ وَدَرَسُوا مَا فِيهِ وَالدارُ الْآخِرَةُ 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	أُمَّمًا	فِي الْأَرْضِ	وَقَطَعْنَاهُمْ
among them	(as separate) communities	in the land	and We dispersed them
وَبَلَوْنَاهُمْ	ذَلِكَ	دُونَ	وَمِنْهُمْ
and We tested them	that	(are) other than	and among them
الصَّالِحُونَ	لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾	وَالسَّيِّئَاتِ	بِالْحَسَنَاتِ
(are) the righteous	so that they may turn (to Us)	and evil (calamities)	with good (blessings)
فَخَلَفَ	رِثُوا الْكِتَابَ	خَلْفٌ	مِّنْ بَعْدِهِمْ
then succeeded	who inherited the Book	(evil) successors	after them
هَذَا	يَأْخُذُونَ عَرَضَ	وَرِثُوا الْكِتَابَ	مِّنْ بَعْدِهِمْ
(of) this	they grasp (the) goods	who inherited the Book	(evil) successors

عَرَضٌ	وَإِن يَأْتِهِمْ	سَيَغْفِرْنَا	وَيَقُولُونَ	الْأَدْنَى
(offer of) good	and if comes to them	we shall be forgiven	and they say	low life
مِيثَاقٌ	عَلَيْهِمْ	الَّذِي تَوَخَّذَ	يَأْخُذُوهُ	مِثْلَهُ
(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
الْآخِرَةَ	وَالدَّارَ	فِيهِ	وَدَرَسُوا مَا	
(of) the Hereafter	and the abode	(is) in it	and they have studied what	
	أَفَلَا تَعْقِلُونَ ﴿١٧٠﴾	لِلَّذِينَ يَتَّقُونَ	خَيْرٌ	
	(do) you not then understand?	for those who fear (Allah)	(is) better	

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ وَإِذْ نُنَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ 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 ﴿١٧٣﴾	وَإِذْ نُنَقِّنَا	
shall not waste (the) reward	(of) the righteous	and (remember) when We raised	
أَلْجَبَلِ	فَوْقَهُمْ	كَأَنَّهُ	ظَلَّةٌ
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 ﴿١٧٤﴾	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
وَأَشْهَدَهُمْ	عَلَىٰ أَنفُسِهِمْ	أَلَسْتُ	بِرَبِّكُمْ
and made them testify	to themselves	am I not?	your Lord
أَنْ تَقُولُوا يَوْمَ	الْقِيَامَةِ	إِنَّا كُنَّا	عَنْ هَذَا
lest you say (on the) Day	(of) Resurrection	verily we were	of this
			غَافِلِينَ ﴿١٧٥﴾
			unaware

أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَنُهَلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾ وَأَتْلُ 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)	before (us)	and we were
ذُرِّيَّةً	مِنْ بَعْدِهِمْ	أَفَنُكِّنَا	بِمَا فَعَلَ الْمُبِطُونَ ﴿١٧٦﴾
(their) offspring	after them	so would You destroy us?	for what the unrighteous did
وَكَذَلِكَ	نُفَصِّلُ الْآيَاتِ	وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٧﴾	وَأَتْلُ عَلَيْهِمْ
and thus	do We explain (Our) Verses	and that they may return	to them and recite
نَبَأَ	الَّذِي	ءَاتَيْنَاهُ	ءَايَاتِنَا
(the) story	(of) whom	We gave [him]	Our Signs
فَاتَّبَعَهُ	الشَّيْطَانُ	فَكَانَ	مِنْ الْفَاوِرِينَ ﴿١٧٨﴾
so followed him	Satan	and he became	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 وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ 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.

بِهَا	لَرْفَعَنَّهُ	وَلَوْ شِئْنَا
with these (signs)	We would surely have exalted him	and if We willed
فَمَثَلُهُ	وَاتَّبَعَهُ هَوَاهُ	وَلَكِنَّهُ أَخْلَدَ
so his parable	and followed his vain desires	to the earth [and] but he clung (inclined)
كَمَثَلِ	الْكَلْبِ	إِنْ تَحَمَّلَ
[on] him he lolls his tongue out	if you attack	(of) a dog (is) like (the) parable
أَوْ تَرَكَّهُ	يَلْهَثُ	ذَلِكَ
(of) the people (is the) parable that	he lolls his tongue out	or (if) you leave him
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾	فَأَقْصصِ الْقَصَصَ	بِآيَاتِنَا
that they may reflect	so narrate (these) stories (to them)	Our Signs who rejected
بِآيَاتِنَا	الَّذِينَ كَذَبُوا	الْقَوْمِ
Our Signs	who rejected	(of) the people
فَهُوَ	مَنْ يَهْدِي اللَّهُ	يَظْلِمُونَ ﴿١٧٧﴾
then he	whom Allah guides	and (to) themselves they used to
الْمُهْتَدَىٰ	وَمَنْ يُضِلِّ	فَأُولَٰئِكَ
(is) the guided one	and whom He lets go astray	[they] then those
الْخَاسِرُونَ ﴿١٧٨﴾	هُمْ	أَلَمْ تَرَ
(are) the losers	[they]	then those

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٦﴾ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٧٧﴾

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	مِنَ الْجِنَّ	وَإِنْسٍ
and certainly We have created		for Hell	many	of the jinn	and mankind
هُمْ	قُلُوبَهُمْ	لَا يَفْقَهُونَ	بِهَا	وَهُمْ	أَعْيُنُهُمْ
they have	hearts	they understand not	with them	and they have	eyes
لَا يَبْصُرُونَ	بِهَا	وَهُمْ	ءَاذَانُهُمْ	لَا يَسْمَعُونَ	بِهَا
they see not	with them	and they have	ears	they hear not	with them
كَالْأَنْعَامِ	بَلْ هُمْ	أَضَلُّ	أُولَئِكَ هُمْ	الْغَافِلُونَ	
(are) like cattle	nay they	(are) more astray	those	(they)	(are) the heedless ones
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	
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﴾ وَأَمَلِي لَهُمْ إِنِّي كِيدِي مَتِينٌ ﴿١٨٣﴾ أَوْلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوْلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ ﴿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?

وَمَنْ 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	مِنْ حَيْثُ	لَا يَعْلَمُونَ ﴿١٨٧﴾
We shall gradually take them (to ruin)	from where	they know not
لَهُمْ	إِنَّ كَيْدِي	مَتِينٌ ﴿١٨٨﴾
[to] them	certainly My Plan	(is) strong
بِصَاحِبِهِمْ	مِنْ جِنَّةٍ	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
قَدْ أَقْرَبَ أَجَلُهُمْ	فِي أَيِّ	حَدِيثٍ
verily drawn near their term (of life)	then in what	message
بَعْدَهُ يَوْمُونَ ﴿١٨٩﴾	يَسْأَلُونَكَ	عَنِ السَّاعَةِ
after this they will believe	they ask you about the Hour (Day of Resurrection):	"When will be its appointed time?"

مَنْ يُضِلِّ اللَّهُ فَمَا هَادِيَ لَهُ، وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مَرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً ۗ 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."

وَيَذُرُّهُمْ	لَهُ	فَكَأَنَّهُمْ	مَنْ يُضِلُّ اللَّهُ
and He leaves them	for him	then (there is) no guide	whom Allah lets go astray
أَيَّانَ	عَنِ السَّاعَةِ	يَسْأَلُونَكَ	فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٧﴾
when (is)	about the Hour	they ask you	wander blindly in their transgression
لَا يُجَلِّبُهَا	رَبِّي	عِنْدَ	قُلْ إِنَّمَا عَلِمَهَا
none can manifest [it]	my Lord	(is) with	say only its knowledge
مُرْسَلًا	وَالْأَرْضُ	ثَقُلَتْ فِي السَّمَوَاتِ	إِلَّا هُوَ
its appointed time	and the earth	it (will) weigh heavy in the heavens	but He
لَا تَأْتِيكُمْ	حَتَّىٰ	يَسْأَلُونَكَ	إِلَّا بَغْتَةً
it shall not come to you	(were) very knowledgeable	as if you	but suddenly
عَنْهَا	النَّاسِ	وَلَكِنَّ أَكْثَرَ	عِنْدَ اللَّهِ
about it	(of) the people	[and] but most	(is) with Allah
قُلْ إِنَّمَا عَلِمَهَا	لَا يَعْلَمُونَ ﴿١٨٨﴾	قُلْ إِنَّمَا عَلِمَهَا	عَنْهَا
say only its knowledge	know not	say only its knowledge	about it

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْرَثْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾
 هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِن آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

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	لَأَسْتَكْبِرْتُ			
and if I had	knowledge (of) the Unseen	I should surely have abundance			
مِنَ الْخَيْرِ	وَمَا مَسَّنِي	السُّوءُ	إِن 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	
مِّن نَّفْسٍ	وَاحِدَةٍ	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	لِئِنَّ آتَيْنَا	صَلِحًا	لَنَكُونَنَّ	مِنَ الشَّاكِرِينَ	
their Lord	(that) if You gave us	a righteous (child)	we shall indeed be among	the grateful	

فَلَمَّا آتَيْنَاهُمَا صَالِحًا جَعَلْنَا لَهُ شُرَكَاءَ فِيمَا آتَيْنَاهُمَا فَتَعَلَى اللَّهِ عَمَّا يُشْرِكُونَ ﴿١١٠﴾
 أَيْشُرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ ﴿١١١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ
 يَنْصُرُونَ ﴿١١٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سِوَاءَ عَلَيْكُمْ أَدْعَاؤُهُمْ

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	صَالِحًا	جَعَلَا لَهُ	شُرَكَاءَ	فِيمَا
in that which	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 أَنفُسُهُمْ يَنْصُرُونَ ﴿١٩٣﴾		وَإِن 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 إِنَّ 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 تُنظِرُونَ ﴿١٩٥﴾ إِنَّ وَلِيِّ 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.

فَادْعُوهُمْ	أَمْثَالَكُمْ	عِبَادٌ	مِنْ دُونِ اللَّهِ	إِنَّ الَّذِينَ تَدْعُونَ
so invoke them	like you	(are) slaves	besides Allah	indeed those whom you invoke
يَمْشُونَ	أَرْجُلُهُمْ	أَلَهُمْ	إِنْ كُنْتُمْ صَادِقِينَ	لَكُمْ
they walk	feet	have they?	if you are truthful	[to] you
يَبْصُرُونَ	أَعْيُنُهُمْ	أَمْ	يَبْطِشُونَ	أَيْدِيَهُمْ
they see	eyes	or	they hold	hands
يَنْظُرُونَ	يَسْمَعُونَ	عَاذَاتُ	لَهُمْ	أَمْ
they look at you	they hear	ears	have they	or
فَلَا تُنْظِرُونَ	ثُمَّ كِيدُونَ	أَدْعُوا شُرَكَاءَكُمْ	إِنَّ وَلِيِّ اللَّهِ	الَّذِي
and you give me no respite	then plot against me	invoke your partners (of Allah)	indeed my Protector (is) Allah	Who
يَتَوَلَّى الصَّالِحِينَ	وَهُوَ	نَزَّلَ الْكِتَابَ	وَالَّذِينَ تَدْعُونَ	مِنْ دُونِهِ
protects the righteous	and He	revealed the Book	and those whom you call upon	besides Him

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾
 وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرْتَهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾
 خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ وَإِنَّمَا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ
 نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

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.

لَا يَسْتَطِيعُونَ نَصْرَكُمْ		مِنْ دُونِهِ	وَالَّذِينَ تَدْعُونَ	
they are not able to help you		other than Him	and those whom you invoke	
لَا يَسْمَعُونَ	إِلَى الْهُدَى	وَإِنْ تَدْعُوهُمْ	وَلَا أَنفُسَهُمْ يَنْصُرُونَ ﴿١٧٧﴾	
they hear not	to the guidance	and if you call them	nor they can help themselves	
خُذِ الْعَفْوَ	لَا يَبْصُرُونَ ﴿١٧٨﴾	وَهُمْ	يَنْظُرُونَ إِلَيْكَ	وَتَرَاهُمْ
hold forgiveness	see not	but they	looking at you	and you (will) see them
وَأِمَّا يَنْزَغَنَّكَ	عَنِ الْجَاهِلِينَ ﴿١٧٩﴾	وَأَعْرَضْ	بِالْعُرْفِ	وَأْمُرْ
and if incites you	from the ignorant	and turn away	the good	and command
إِنَّهُ	بِاللَّهِ	فَاسْتَعِذْ	نَزَعٌ	مِنَ الشَّيْطَانِ
indeed He	with Allah	then seek refuge	an evil incitement	from Satan
		عَلِيمٌ ﴿١٨٠﴾	سَمِيعٌ	
		All-Knowing	(is) All-Hearing	

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾
 وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا
 أُجِيبَتْهَا قُلْ إِنَّمَا اتَّبِعُ مَا يُوْحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى
 وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

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."

مِنَ الشَّيْطَانِ	طَافٌ	مَسَّهُمْ	إِذَا	إِنَّ الَّذِينَ اتَّقَوْا
from Satan	an evil thought	touches them	when	indeed those who feared (Allah)

وَأِخْوَانَهُمْ	مُبْصِرُونَ ﴿٢٠٤﴾	هُمْ	فَإِذَا	تَذَكَّرُوا		
and their brothers	see (aright)	they	and behold	they remember		
وَإِذَا	لَا يُفَصِّرُونَ ﴿٢٠٥﴾	ثُمَّ	فِي الْغَيِّ	يَمُدُّوهُمْ		
and when	they relax (cease) not	then	in error	they plunge them deeper		
لَوْلَا أَجَبْتَنِيهَا	قَالُوا	بِآيَةٍ	لَمْ تَأْتِهِمْ			
why have you not chosen it	they say	a miracle	you bring them not			
بَصَائِرُ	هَذَا	مِنْ رَبِّي	إِلَى	مَا يُوحَى	إِنَّمَا أَتَّبِعُ	قُلْ
insight	this (is)	from my Lord	to me	what is revealed	only I follow	say
	لِقَوْمٍ يُؤْمِنُونَ ﴿٢٠٦﴾	وَرَحْمَةً	وَهُدًى	مِنْ رَبِّكُمْ		
	for a people who believe	and mercy	and guidance	from your Lord		

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، وَهُوَ 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	

بِالْغَدُوِّ	مِنَ الْقَوْلِ	الْجَهْرِ	وَدُونَ	وَخِيفَةً
in the mornings	of the words	loudness	and without	and (with) fear
إِنَّ الَّذِينَ	مِنَ الْغَافِلِينَ	وَلَا تَكُنْ	وَالْأَصَالِ	
indeed those who	of the unheedful	and be not	and (in) the evenings	
عَنْ عِبَادَتِهِ	لَا يَسْتَكْبِرُونَ	رَبِّكَ	عِنْدَ	
from His worship	(do) not turn away in pride	your Lord	(are) with	
وَلَهُ يَسْجُدُونَ		وَيُسَبِّحُونَهُ		
and they prostrate before Him		and they glorify 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 ذُكِرَ اللَّهُ وَجِلَّت 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.

الرَّحِيمِ	الرَّحِيمِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
قُلِ الْأَنْفَالِ لِلَّهِ	عَنِ الْأَنْفَالِ	يَسْأَلُونَكَ
say the spoils of war (are) for Allah	about the spoils of war	they ask you
وَأَطِيعُوا اللَّهَ	وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ	فَاتَّقُوا اللَّهَ
and obey Allah	and set right (things) among you	so fear Allah
وَالرَّسُولَ	وَأَنْتُمْ مُؤْمِنِينَ ﴿٥﴾	وَأَطِيعُوا اللَّهَ
and the Messenger	if you are believers	and His Messenger
وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا اللَّهَ
His Verses	to them	and when is recited
وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا اللَّهَ
quake their hearts	when Allah is mentioned	they increase them
وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا اللَّهَ
and they put their trust in their Lord	(in) Faith	they increase them
وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا اللَّهَ
and out of what	establish the prayer	

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
 كَمَا أَخْرَجَكَ رَبُّكَ مِنَ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٥﴾
 يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾ وَإِذْ
 يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ عَيْرَ ذَاتِ الشُّوكَةِ
 تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقَطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). 5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). 7. And (remember) when Allāh

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	هَهُمْ	دَرَجَتٌ	عِنْدَ
those (are)	they (who are)	the believers	(in) truth	they have	(high) ranks	with
رَبِّهِمْ	وَمَغْفِرَةٌ	وَرِزْقٌ	كَرِيمٌ	كَمَا أَخْرَجَكَ		
their Lord	and forgiveness	and sustenance	generous	as brought you out		
رَبُّكَ	مِنْ بَيْتِكَ	بِالْحَقِّ	وَإِنَّ فَرِيقًا	مِنَ الْمُؤْمِنِينَ		
your Lord	from your home	with the truth	and verily a party	among the believers		
لَكَرَهُونَ	يُجَادِلُونَكَ	فِي الْحَقِّ	بَعْدَمَا	نَبِيٍّ		
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	الطَّائِفَيْنِ	أَنَّهَا	لَكُمْ		
Allah promised you	one	(of) the two groups	that it (shall be)	for you		
وَتَوَدُّونَ	أَنْ	غَيْرَ	ذَاتِ السُّوَكَةِ	تَكُونُ لَكُمْ	وَيُرِيدُ اللَّهُ	
that and you wished	that	(one) without	having arms	should be for you	but Allah willed	
أَنْ يُحَقِّقَ الْحَقَّ	بِكَلِمَتِهِ	وَيَقْطَعُ دَابِرَ	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 مُرَدِّفِينَ ﴿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 ﴿٨﴾	
you were seeking help (of) your Lord		when	even though the evildoers dislike (it)	
بِأَلْفٍ	مُؤَدِّكُمْ	أَنِّي	لَكُمْ	فَأَسْتَجَابَ
with a thousand	shall help you	indeed I	[to] you	and He answered
إِلَّا بُشْرَىٰ		وَمَا جَعَلَ اللَّهُ		مُرْدِفِينَ ﴿٩﴾
but (as) glad tidings		and Allah (did) not do this		one after another
of the angels				
إِلَّا	وَمَا النَّصْرُ	قُلُوبِكُمْ	بِهِ	وَلِتَطْمَئِنَّ
but	and (there is) no victory	your hearts	therewith	and that be set at rest
حَكِيمٌ ﴿١٠﴾	عَزِيزٌ	إِنَّ اللَّهَ	مِنْ عِنْدِ اللَّهِ	
All-Wise	(is) All-Mighty	indeed Allah	from (the) presence (of) Allah	

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾
 إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

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.”

إِذْ	يَغْشِيكُمْ	النُّعَاسَ	أَمَنَةً	مِّنْهُ
(remember) when	He covered you	(with) a drowsiness	(as) a security	from Him
وَيُنزِلُ	عَلَيْكُمْ	مِنَ السَّمَاءِ	مَاءً	لِّيَطَهَّرَكُمُ
and He sent down	on you	from the sky	water (rain)	that He may cleanse you
بِهِ	وَيَذْهَبَ	عَنْكُمْ	رِجْرًا	وَلِيُرَبِّطَ
thereby	and take away	from you	(the) pollution (dirt)	and to strengthen
عَلَى قُلُوبِكُمْ	وَيُثَبِّتُ	بِهِ	الْأَقْدَامَ	إِذْ
[on] your hearts	and make firm	thereby	(your) feet	(remember) when
يُوحِي رَبُّكَ	إِلَى الْمَلَائِكَةِ	أَنِي	مَعَكُمْ	فَثَبْتُمْ
your Lord inspired	to the angels	verily I am	with you	so keep firm
الَّذِينَ آمَنُوا	سَأَلْتِي	فِي قُلُوبِ	الَّذِينَ كَفَرُوا	الرُّعْبَ
those who have believed	I shall cast	in (the) hearts	(of) those who disbelieved	the terror
فَأَضْرِبُوا	فَوْقَ	الْأَعْنَاقِ	وَأَضْرِبُوا	مِنْهُمْ
so strike	above	(their) necks	and smite	from them
			كُلَّ	بَنَانٍ
			(over) all	fingertips

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ، فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَلِكَ كَفَرْتُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتَهُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يُؤَلِّمِهِمْ يَوْمَئِذٍ دُبرُهُ، إِلَّا مَتَحَرِّفًا لِّقُنَالٍ أَوْ مَتَحِيضًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَا وَنَهُ 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!

وَمَنْ يُشَاقِقِ اللَّهَ	وَرَسُولَهُ.	يَأْتَهُمْ شَاقُوا اللَّهَ	ذَلِكَ
and whoever defies Allah	and His Messenger	(is) because they defied Allah	this
ذَلِكَ	شَدِيدٌ	فَإِنَّ اللَّهَ	وَرَسُولَهُ.
that (is the torment)	(is) Severe	then indeed Allah	and His Messenger
يَأْتِيهَا	أَلْتَارِ	لِلْكَافِرِينَ	وَأَنْتَ
O (you)	(of) the Fire	for disbelievers	and surely
وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ
so taste it	so taste it	so taste it	so taste it
الَّذِينَ آمَنُوا	إِذَا لَقِيتُمْ	الَّذِينَ كَفَرُوا	زَحَفًا
who believe	when you meet	those who disbelieve	(in) a battlefield
فَلَا تُوَلُّوهُمْ	وَمَنْ	وَمَنْ	يَوْمَئِذٍ
then (do) not turn to them	and whoever	and whoever	(on) that day
دُبْرَهُ	لِقِنَالٍ	أَوْ مَتَحِيزًا	إِلَى فِئَةٍ
his back	of war	or to retreat	to a troop
فَقَدْ بَاءَ	بِغَضَبٍ	مِنَ اللَّهِ	وَمَا وَنَهُ
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
 وَلِيَسْبِي الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّا اللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكَ كُمْ وَأَنْتَ
 اللَّهُ مُوهِنٌ كَيْدَ الْكَافِرِينَ ﴿١٨﴾ إِن تَسْتَفْهِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا
 فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِي عَنْكُمْ فِئَتِكُمْ 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	وَلِيَسْبِيَ الْمُؤْمِنِينَ	مِنْهُ	بِلَاءً
[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
ذَٰلِكُمْ	أَلْكَافِرِينَ	كَيْدِ	وَأَنَّ اللَّهَ مُوهِنٌ
this (is the case)	(of) the disbelievers	(the) evil designs	and certainly Allah makes feeble
إِنْ تَسْتَفْتِحُوا	فَقَدْ جَاءَكُمْ	الْفَتْحُ	
if you have sought a judgement	then certainly has come to you	the judgement	
وَإِنْ تَنْهَوْا	فَهُوَ	خَيْرٌ	لَكُمْ
and if you desist	then that	(is) better	for you
وَأِنْ تَعُودُوا	وَأَنْ تَعُودُوا	وَأِنْ تَعُودُوا	وَأِنْ تَعُودُوا
and if you will return	and if you will return	and if you will return	and if you will return
نَعُدُّ	وَلَنْ تُغْنِيَ	عَنْكُمْ	فَيْتَكُمْ
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

أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٢﴾

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).

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	أَطِيعُوا اللَّهَ وَرَسُولَهُ	وَلَا تَوَلَّوْا
O (you)	who have believed	obey Allah and His Messenger	and turn not away
عَنْهُ	وَأَنْتُمْ تَسْمَعُونَ ﴿٢١﴾	وَلَا تَكُونُوا	كَالَّذِينَ قَالُوا
from him	while you hear (his command)	and be not	like those who said
سَمِعْنَا	وَهُمْ	لَا يَسْمَعُونَ ﴿٢١﴾	إِنَّ شَرَّ
we have heard	but they	hear not	verily (the) worst
عِنْدَ اللَّهِ	الْصُّمُّ	الْبُكْمُ	الَّذِينَ لَا يَعْقِلُونَ ﴿٢٣﴾
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 ﴿٢٢﴾		
while they	(were) the averse		

يَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

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	بَيْنَ
he calls you	to that which	gives you life	and know	between
أَلَمْرءِ	وَقَلْبِهِ	وَأَنَّهُ	إِلَيْهِ تُحْشَرُونَ	وَأَتَّقُوا فِتْنَةَ
a man	and his heart	and that	to Him you shall be gathered	and fear mischief (trial)
لَا تُصِيبَنَّ	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 قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَفَكُمْ النَّاسُ فَيَأْوِنَكُمْ وَيَأْتِيهَا (٢٦) تَشْكُرُونَ (٢٧) الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ (٢٨) وَأَعْلَمُوا أَنَّ أَمْوَالَكُمْ وَأَوْلَادَكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

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	الْتَّاسُ	فَأَوْدَكُمْ	
you were afraid	that might do away with you	the people	so He provided you with refuge	
وَأَيَّدَكُمْ	بِنَصْرِهِ	وَرَزَقَكُمْ	مِنَ الطَّيِّبَاتِ	
and strengthened you	with His Help	and provided you	with good things	
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٦﴾	يَأَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَخُونُوا اللَّهَ	
so that you may give thanks	O (you)	who have believed	betray not Allah	
وَالرَّسُولَ	وَتَخُونُوا ءَامَنَاتِكُمْ	وَأَنْتُمْ تَعْلَمُونَ ﴿٦٧﴾	وَأَعْلَمُوا	
and the Messenger	nor betray your trusts	while you know	and know	
أَنْمَا أَمْوَالِكُمْ	وَأَوْلَادِكُمْ	فِتْنَةٌ	وَأَنَّ اللَّهَ	عِنْدَهُ
that your possessions	and your children	(are) a trial	and that Allah	with Him
	أَجْرٌ	عَظِيمٌ ﴿٦٨﴾		
	(is) a reward	great		

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيَثْبُتُوكَ 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.

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	إِن تَتَّقُوا اللَّهَ	يَجْعَلْ لَكُمْ	فُرْقَانًا
O (you)	who have believed	if you fear Allah	He will grant you	a criterion

وَيَكْفُرُ	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 آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

31. And when Our Verses (of the Qur'an) are recited to them, they say: "We have heard (the Qur'an); 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'an) 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	آيَاتُنَا	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 آسَاطِيرُ
if we wish	surely we can say	(the) like	(of) this	this (is) not	but (the) tales

الْأَوَّلِينَ ﴿٢٥﴾	وَإِذْ قَالُوا	اللَّهُمَّ	إِنْ كَانَتْ هَذَا
(of) the ancient people	and (remember) when they said	O Allah	if this is
هُوَ	مِنْ عِنْدِكَ	فَأَمْطِرْ	عَلَيْنَا
[it]	from You	then rain down	upon us
حِجَارَةً	أَوْ أَنْتِنَا	بِعَذَابٍ	أَلِيمٍ ﴿٢٦﴾
stones	or bring (on) us	a torment	painful
وَمَا كَانَ اللَّهُ	لِيُعَذِّبَهُمْ	وَأَنْتَ	فِيهِمْ
and it is not (for) Allah	that He punishes them	while you	(are) among them
وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ		وَهُمْ يَسْتَغْفِرُونَ ﴿٢٧﴾	
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 ۗ إِنْ أَوْلِيَآؤُهُ إِلَّا الْمُنَافِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٢٦﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٧﴾

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	إِلَّا لِيُعَذِّبَهُمُ اللَّهُ	وَهُمْ يَصُدُّونَ	عَنِ الْمَسْجِدِ الْحَرَامِ	وَمَا كَانُوا	أَوْلِيَاءَهُ ۗ
but what	that Allah should not punish them	hinder (people)	from Mosque	and they are not	its guardians
لَهُمْ	إِلَّا الْمُنَافِقُونَ	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٢٦﴾	وَمَا كَانُوا	أَوْلِيَاءَهُ ۗ
(is) with them	except the pious	[and] but most of them	know not	and they are not	its guardians

وَمَا كَانَ صَلَاتُهُمْ	عِنْدَ	الْبَيْتِ	إِلَّا مَكَاءً	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 ﴿٣٦﴾	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

فَيَجْعَلُهُ،	فِي جَهَنَّمَ	أُولَئِكَ	هُمْ	الْخَاسِرُونَ ﴿٣٧﴾
and will cast them	into Hell	those (are)	they	(who are) the losers

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ فَإِنِ انْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ نِعَمَ الْمَوْلَى 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 يَنْتَهُوا	يُغْفَرُ لَهُمْ
say	to those who have disbelieved	if they desist	will be forgiven for them
مَا قَدْ سَلَفَ	وَإِنْ يَعُودُوا	فَقَدْ مَضَتْ	سُنَّتِ
[verily] what is past	but if they revert	then surely has preceded	(the) examples
الْأَوَّلِينَ ﴿٣٨﴾	وَقَاتِلُوهُمْ	حَتَّى	لَا تَكُونَ
(of) the ancients	and fight them	until	(there) is no
وَيَكُونَ الدِّينُ	كُلُّهُ لِلَّهِ	فَإِنِ انْتَهُوا	فَإِنَّ اللَّهَ
and the religion (Islam) becomes	all of it for Allah	but if they cease	then certainly Allah
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾	وَإِن تَوَلَّوْا	فَاعْلَمُوا	
(is) All-Seeing of what they do	and if they turn away	then know	
أَنَّ اللَّهَ	مَوْلَانَكُمْ	نِعَمَ الْمَوْلَى	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 إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ 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.

فَإِنَّ	غَنِمْتُمْ مِنْ شَيْءٍ		أَنَّمَا	وَأَعْلَمُوا
then verily	whatever of war-booty that you may gain		that [what]	and know
وَلِذِي الْقُرْبَىٰ		وَلِلرَّسُولِ	لِلَّهِ خُمُسَهُ،	
and to the near relatives		and to the Messenger	one fifth of it (is assigned) to Allāh	
وَالْيَتَامَىٰ	وَابْنِ السَّبِيلِ	وَالْمَسْكِينِ	وَإِن كُنْتُمْ	
and (also) the orphans	and the wayfarer	and the poor who do not beg	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 التَّقَىٰ	أَجْمَعِينَ	وَاللَّهُ	عَلَىٰ كُلِّ
(of) Criterion	(the) Day (when) met	the two forces	and Allāh	over all
شَيْءٍ		قَدِيرٌ		
things		(is) All-Powerful		

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِأَخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنَّ لِيَقْضَىٰ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٦﴾

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.

وَهُمْ	الَّذِينَ	بِالْعُدْوَةِ	أَنْتُمْ	إِذْ
and they	near	(were) on the side (of the valley)	you	(remember) when
مِنْكُمْ	أَسْفَلَ	وَالرَّكْبِ	الْقُصْوَى	بِالْعُدْوَةِ
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 مَنَايِكٍ قَلِيلًا وَلَوْ أَرَادَكُمُ كَثِيرًا لَفَشَيْتُمْ وَلَتُنزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٢﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ 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).

قَلِيلًا	فِي مَنَامِكَ	يُرِيكُهُمُ اللَّهُ	إِذَا
(as) few	in your dream	Allah showed them to you	(remember) when
لَفَشِلْتُمْ	كَثِيرًا	وَلَوْ أَرَبْتَهُمْ	
you would surely have been discouraged	(as) many	and if He had shown them to you	
وَلَكِنَّ اللَّهَ سَلَّمَ	فِي الْأَمْرِ	وَلَنَنْزِعْتُمْ	
[and] but Allah saved (you)	in (making) a decision	and you would surely have disputed	
وَإِذَا	الضُّدُورِ	بِذَاتِ	إِنَّهُ، عَلَيْهِ
and (remember) when	the breasts	of what (is in)	certainly He (is) All-Knower
قَلِيلًا	فِي أَعْيُنِكُمْ	إِذَا التَّقِيْتُمْ	يُرِيكُمْوَهُمْ
(as) few	in your eyes	when you met	He showed them to you
لِيَقْضِيَ اللَّهُ أَمْرًا	فِي أَعْيُنِهِمْ	وَيَقَلِّلُكُمْ	
so that Allah might accomplish a matter	in their eyes	and He made you appear as few	
تَرْجِعُ الْأُمُورَ	وَالِىَ اللَّهِ	كَانَ مَفْعُولًا	
return all matters (for decision)	and to Allah	that was (already) ordained	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ
 تُفْلِحُونَ ﴿٤٣﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ. وَلَا تَنزِعُوا أَنْفُسَكُمْ وَأَنْتُمْ بَادِعُونَ أَنَّى إِنَّ
 اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٤﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَأَوْرَثَهُ النَّاسَ
 وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٥﴾

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.

يَأَيُّهَا الَّذِينَ آمَنُوا	إِذْ لَقِيتُمْ	فِئَةً	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 تَنزَعُوا	فَفَنَشَلُوا	وَتَذْهَبَ رِيحُكُمْ	
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 أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٦﴾ إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّهُمْ هُوَ لَآءٌ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ ﴿٤٧﴾

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.

وَأَذْرَيْنَ	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	تَرَأَتِ الْفِئْتَانِ	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	مِنْكُمْ	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	مَرَضٌ	غَرَّهُمْ	أُولَئِكَ
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 تَرَى إِذِ اتَّوَفَى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَاهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿٥١﴾ كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٦﴾

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	إِذ يَتَوَفَّىٰ	الَّذِينَ كَفَرُوا	الْمَلَائِكَةُ
and if you (could) see	when take away the souls	(of) those who disbelieve	the angels
يَضْرِبُونَ وُجُوهَهُمْ	وَأَدْبَارَهُمْ	وَذُوقُوا	عَذَابَ
they smite their faces	and their backs	(saying) [and] taste	(the) punishment
الْحَرِيقِ ﴿٥٦﴾	ذَٰلِكَ	بِمَا	قَدَّمْتُمْ أَيْدِيكُمْ
(of) the blazing Fire	this	(is because) of what	your hands forwarded
لَيْسَ بِظَلَمٍ	لِّلْعَبِيدِ ﴿٥٧﴾	كَذَابٍ	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
يَذُنُوبِهِمْ	إِنَّ اللَّهَ	قَوِيٌّ	شَدِيدُ
for their sins	verily Allah	(is) All-Strong	Severe
	الْعِقَابِ ﴿٥٧﴾		
	(in) punishment		

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٧﴾ كَذَابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلُّ كَانُوا ظَالِمِينَ ﴿٥٨﴾

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 بِأَنَّهُ	تَعَمَّةٌ	لَمْ يَكُ مُغَيَّرًا	عَلَى قَوْمٍ	
which He has bestowed	a grace	will never change	that (is so) because Allah	
وَأَنَّ اللَّهَ	بِأَنفُسِهِمْ	مَا	حَتَّى يَغْيُرُوا	عَلَى قَوْمٍ
and verily Allah	in their own selves	what (is)	until they change	on a people
فِرْعَوْنَ	عَالٍ	كَذَابٍ	عَلِيمٌ	سَمِيعٌ
(of) Pharaoh	(of the) people	similar (to the) behaviour	All-Knower	(is) All-Hearer
فَأَهْلَكْنَاهُمْ	رَبِّهِمْ	كَذَّبُوا بِآيَاتِنَا	مِنْ قَبْلِهِمْ	وَالَّذِينَ
so We destroyed them	(of) their Lord	they denied (the) Signs	before them	and those
كَانُوا ظَالِمِينَ	وَكُلُّ	فِرْعَوْنَ	عَالٍ	وَأَغْرَقْنَا
were wrongdoers	and (they) all	(of) Pharaoh	(the) people	and We drowned
				for their sins

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِنَّمَا تَتَّقَنَّاهُمْ فِي الْحَرْبِ فَشَرَّدَبَهُمْ مَنْ خَلْفَهُمْ لَعَالَهُمْ يَذَّكَّرُونَ ﴿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	عِنْدَ اللَّهِ	الدَّوَابِّ	إِنَّ شَرَّ	
(are) those who disbelieve	near Allah	(of) the moving (living) creatures	verily (the) worst	
عَاهَدتَّ مِنْهُمْ		الَّذِينَ	لَا يُؤْمِنُونَ	فَهُمْ
with whom you made a covenant		(they are) those	shall not believe	so they

لَا يَنْقُوتُ ﴿٥٨﴾	وَهُمْ	مَرَّةً	فِي كُلِّ	ثُمَّ يَنْقُضُونَ عَهْدَهُمْ
(do) not fear (Allah)	and they	time	[in] every	then they break their covenant
فَشَرَّدَ		فِي الْحَرْبِ		فَإِمَّا تَنْتَفِقْنَهُمْ
then punish severely in order to disperse		in the war		so if you gain the mastery over them
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٩﴾		خَلْفَهُمْ	مَنْ	بِهِمْ
so that they may learn a lesson		(are) behind them	(those) who	them

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانِذِرْ 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 تُرْهَبُونَ بِهِ ۚ عَدُوُّ اللَّهِ وَعَدُوُّكُمْ وَعَدُوُّكُمْ 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.

وَإِمَّا تَخَافَنَّ	خِيَانَةً	مِنْ قَوْمٍ	فَإِذِرْ
and if you fear	treachery	from any people	throw back (their covenant)
إِلَيْهِمْ	إِنَّ اللَّهَ	عَلَى سَوَاءٍ	لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾
to them	certainly Allah	on equal (terms)	likes not the treacherous
وَلَا يَحْسَبَنَّ	الَّذِينَ كَفَرُوا	سَبَقُوا	إِنَّهُمْ
and let not think	those who disbelieve	(that) they can outstrip	verily they

مَا	لَهُمْ	وَأَعِدُّوا	لَا يَعْجِزُونَ ﴿٦١﴾
whatever	against them	and make ready	will never be able to save themselves
تُرْهِبُونَ بِهِ		وَمِنْ رِبَاطِ الْخَيْلِ	أَسْتَطَعْتُمْ مِنْ قُوَّةٍ
to threaten [with them]		and of steeds of war	you can of power
مِنْ دُونِهِمْ	وَأَٰخَرِينَ	وَعَدُوَّكُمْ	عَدُوَّ اللَّهِ
besides them	and others	and your enemy	(the) enemy (of) Allah
مِنْ شَيْءٍ	وَمَا تُنْفِقُوا	اللَّهُ يَعْلَمُهُمْ	لَا تَعْلَمُونَهُمْ
from (any) thing	and whatever you shall spend	Allah knows them	whom you know not
لَا تُظْلَمُونَ ﴿٦٢﴾	وَأَنْتُمْ	يُؤْفَقُ إِلَيْكُمْ	فِي سَبِيلِ اللَّهِ
shall not be treated unjustly	and you	shall be repaid to you	in (the) Way (of) Allah

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﴾ وَالْأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَا أَيُّهَا النَّبِيُّ حَسْبَكَ 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.

وَتَوَكَّلْ	هَا	فَاجْنَحْ	لِلسَّلَامِ	وَإِنْ جَنَحُوا
and put (your) trust	to it	then you (also) incline	to peace	and if they incline
وَإِنْ يُرِيدُوا	الْعَلِيمُ ﴿٦١﴾	هُوَ السَّمِيعُ	إِنَّهُ	عَلَى اللَّهِ
and if they intend	the All-Knower	[He] (is) the All-Hearer	verily He	in Allah

الَّذِي	هُوَ	فَإِنَّ حَسْبَكَ اللَّهُ			أَنْ يَخْدَعُوكَ
Who	He (it is)	then verily Allah (is) All-Sufficient for you			to deceive you
بَيْنَ	وَأَلْفَ	وَبِالْمُؤْمِنِينَ	بِنَصْرِهِ	أَيْدِكَ	
[between]	and He has united	and with the believers	with His Help	has supported you	
مَا أَلَفْتَ	جَمِيعًا	فِي الْأَرْضِ	لَوْ أَنْفَقْتَ مَا	قُلُوبِهِمْ	
you could not have united	all	(is) in the earth	if you had spent that	their hearts	
وَلَكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ			قُلُوبَهُمْ	بَيْنَ	
[and] but Allah has united [between] them			their hearts	[between]	
حَسْبَكَ اللَّهُ	النَّبِيِّ	يَا أَيُّهَا	حَكِيمٌ	إِنَّهُ عَزِيزٌ	
Allah (is) Sufficient for you	Prophet	O	All-Wise	certainly He (is) All-Mighty	
مِنَ الْمُؤْمِنِينَ		أَتَّبَعَكَ	وَمَنْ		
from the believers		follows you	and (for) whoever		

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ 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).

يَتَّيِّبُهَا	النَّبِيِّ	حَرَضِ 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	
مِائَةٌ	يَغْلِبُوا أَلْفًا	مِنَ الَّذِينَ كَفَرُوا			
a hundred (steadfast)	they will overcome a thousand	of those who disbelieve			
بِأَنَّهُمْ	قَوْمٌ	لَا يَفْقَهُونَ	أَكْثَنَ		
because they	(are) a people	who (do) not understand	now		
خَفَّفَ اللَّهُ عَنْكُمْ	وَعَلِمَ	أَنَّ	فِيكُمْ	ضَعْفًا	
Allah has lightened from you	for He knows	that	(there is) in you	weakness	
فَإِنْ	يَكُنْ مِنْكُمْ	مِائَةٌ	صَابِرَةٌ	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 يُكُونَ لَهُ أُسْرَى حَتَّى يُشْحِنَ 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	يَكُونَ لَهُ	أَسْرَى
it is not	for a Prophet	that	he should have [for him]	prisoners of war
حَتَّىٰ يَشْخِجَ	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
كُنْتُ مِنَ اللَّهِ سَبَقَ	لَمَسَّكُمْ	فِيمَا أَخَذْتُمْ		
an ordainment preceded from Allah	surely would have touched you	for what you took		
عَذَابٌ عَظِيمٌ	فَكُلُوا	مِمَّا غَنِمْتُمْ	حَلَالًا	
great	so eat (enjoy)	of what you have gotten of booty in war	lawful	
طَيِّبًا	وَاتَّقُوا اللَّهَ	إِنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ
(and) good	and be afraid of Allah	certainly Allah	(is) Oft-Forgiving	Most Merciful

يَأْتِيهَا النَّبِيُّ قُلُومًا لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

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.

يَأْتِيهَا النَّبِيُّ	قُلُومًا لِمَنْ	فِي أَيْدِيكُمْ	مِنَ الْأَسْرَىٰ	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

عَفُورٌ	وَاللَّهُ	لَكُمْ	وَيَعْفِرُ	أَخَذَ مِنْكُمْ
(is) Oft-Forgiving	and Allah	you	and He will forgive	has been taken from you
فَقَدْ خَانُوا اللَّهَ		وَإِنْ يُرِيدُوا خِيَانَتَكَ		رَحِيمٌ
so they indeed have betrayed Allah		but if they intend (to) betray you		Most Merciful
حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	مَنْهُمْ	فَأَمَّا
All-Wise	(is) All-Knower	and Allah	over them	so He gave (you) power
				مِنْ قَبْلُ
				before

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا
وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ
حَتَّى يَهَاجِرُوا وَإِنْ أُسْتَنْصَرُوا 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.

بِأَمْوَالِهِمْ	وَجَاهَدُوا	وَهَاجَرُوا	إِنَّ الَّذِينَ ءَامَنُوا
with their property	and strove hard (and fought)	and emigrated	verily those who believed
وَنَصَرُوا	وَالَّذِينَ ءَاوَأُوا	فِي سَبِيلِ اللَّهِ	وَأَنْفُسِهِمْ
and helped	and those who gave (them) asylum	in (the) Way (of) Allah	and their lives
وَالَّذِينَ ءَامَنُوا	بَعْضٍ	أَوْلِيَاءَ	بَعْضُهُمْ
and (as to) those who believed	(to) others	(are) allies	some of them
			أَوْلِيَاءَ
			وَلَمْ يَهَاجِرُوا
(duty of) protection to them	[from] upon you	(it is) not	but (did) not emigrate

مِنْ شَيْءٍ	حَتَّىٰ يَهْجُرُوا ^ع	وَإِنْ أَسْتَنْصِرُكُمْ	فِي الدِّينِ	فَعَلَيْكُمْ
(in) anything	until they emigrate	but if they seek your help	in religion	then upon you
النَّصْرُ	إِلَّا	عَلَىٰ قَوْمٍ	بَيْنَكُمْ	وَبَيْنَهُمْ
(is to) help (them)	except	against a people	between you	and between them
مِيثَاقٌ	وَاللَّهِ	بِمَا تَعْمَلُونَ بَصِيرَةٌ		
(is) a treaty (of mutual alliance)	and Allah	(is) All-Seer of what you do		

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ اِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أَوْلِيَاءَكُمُ هُمُ الْمُؤْمِنُونَ حَقَّ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ 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.

بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضُهُمْ	وَالَّذِينَ كَفَرُوا
(to) others	(are) allies	some of them	and those who disbelieve
وَفَسَادٌ	فِي الْأَرْضِ	تَكُن فِتْنَةٌ	إِلَّا تَفْعَلُوهُ
and a mischief	on the earth	(there) will be oppression	(and) if you (do) not do so

كَبِيرٌ ﴿١٧﴾	وَالَّذِينَ آمَنُوا	وَهَاجَرُوا	وَجَاهَدُوا
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
وَالَّذِينَ آمَنُوا	مِنْ بَعْدُ	وَهَاجَرُوا	وَجَاهَدُوا مَعَكُمْ
and those who believed	afterwards	and emigrated	and strove hard (along) with you
فَأُولَئِكَ	مِنْكُمْ	وَأَوْلُوا	الْأَرْحَامِ
then they (are)	of you	and kindred	(by) blood
بَعْضِ	أَوْلَى	بَعْضِهِمْ	أَوْلَى
to others	(are) nearer	some of them	(are) nearer
عَلِيمٌ ﴿١٧﴾	شَيْءٍ	يَكُلِّ	إِنَّ اللَّهَ
(is) All-Knower	thing	of every	verily Allah
			فِي كِتَابِ اللَّهِ
			in (the) decree (ordained by) Allah

سُورَةُ التَّوْبَةِ

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١٧﴾ فَيَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿١٨﴾ وَأَذِنَ مِّنَ اللَّهِ وَرَسُولِهِ 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 بِعَذَابِ الْيَوْمِ ﴿١٩﴾

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		بَرَاءَةٌ 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	أَشْهُرٍ	أَرْبَعَةَ	فِي الْأَرْضِ
(can) not	that you	but know	months	(for) four	throughout the land
وَأَنَّ اللَّهَ مُخْزِيٌ			مُعْجِزِي اللَّهِ		
and that Allah (is) the one who will disgrace			escape (from the punishment of) Allah		
إِلَى النَّاسِ	وَرَسُولِهِ	مِنَ اللَّهِ	وَأَذَانٌ	الْكَافِرِينَ	
to mankind	and His Messenger	from Allah	and a declaration	the disbelievers	
أَنَّ اللَّهَ بَرِيءٌ			الْأَكْبَرُ	الْحَجِّ	يَوْمَ
that Allah (is) free from (all) obligations			the greatest	(of) pilgrimage	(on the) day
فَإِنْ تَابْتُمْ		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 الْحُرْمُ 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		مِنَ 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	
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٥﴾		إِلَىٰ مُدَّتِهِمْ		عَاهَدَهُمْ	فَاتِمُوا إِلَيْهِمْ
surely Allah loves the pious		to (the end of) their term		their treaty	to them so fulfil
حَيْثُ	فَاقْتُلُوا الْمُشْرِكِينَ	الْحُرْمُ	الْأَشْهُرُ	فَإِذَا انْسَلَخَ	
wherever	then kill the polytheists	Sacred	the Months	then when have passed	
لَهُمْ	وَأَقْعُدُوا	وَأَحْصُرُوهُمْ	وَخُذُوهُمْ	وَجَدْتُمُوهُمْ	
for them	and lie in wait	and besiege them	and capture them	you find them	
وَأَقَامُوا الصَّلَاةَ		فَإِنْ تَابُوا		مَرَّصِدٍ	كُلِّ
and offer the prayers (perfectly)		but if they repent		ambush	(in) every

رَّحِيمٌ ﴿٥﴾	غَفُورٌ	إِنَّ اللَّهَ	فَخَلُّوا سَبِيلَهُمْ ﴿٦﴾	وَأَتُوا الزَّكَاةَ
Most Merciful	(is) Oft-Forgiving	verily Allah	then leave their way (free)	and give Zakat

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	لَا يَعْلَمُونَ ﴿٦﴾	كَيْفَ يَكُونُ
that	(is) because they (are) a people	who know not	how can (there) be
لِلْمُشْرِكِينَ	عَهْدٌ	عِنْدَ اللَّهِ	وَعِنْدَ
for the polytheists	a covenant	with Allah	and with
رَسُولِهِ	إِلَّا الَّذِينَ عَاهَدْتُمْ	عِنْدَ	الْمَسْجِدِ الْحَرَامِ
His Messenger	except those (with) whom you made a covenant	near	the Sacred [the] Mosque
فَمَا	أَسْتَقِيمُوا لَكُمْ	فَأَسْتَقِيمُوا	لَهُمْ
so long as	they are true to you	then stand you true	to them
فَمَا اسْتَقِيمُوا لَكُمْ فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾			
so long as they are true to you then stand you true to them 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 فَصَدَّوْا
عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٥﴾

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	عَلَيْكُمْ	فِيكُمْ
and how (that) if they overpower	they regard not the ties	you	with you
إِلَّا	يُرْضُونَكُمْ	وَلَا ذِمَّةً	بِأَفْوَاهِهِمْ
(either of) kinship	they please you	nor (of) covenant	with their mouths
وَتَأْبَى قُلُوبُهُمْ	وَأَكْثَرُهُمْ	فَسِقُونَ ﴿٨﴾	
but their hearts are averse (to you)	and most of them	(are) disobedient	
أَشْتَرُوا بِآيَاتِ اللَّهِ	ثَمَنًا قَلِيلًا	فَصَدَّوْا	
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	
وَلَا ذِمَّةً	وَأُولَئِكَ هُمُ	الْمُعْتَدُونَ ﴿١٥﴾	
nor (of) covenant	and those	(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	
and attack with disapproval (and criticism)		[in] your religion		(the) leaders then fight (you)	
الْكُفْرِ		لَا أَيْمَانَ		لَهُمْ	
(of) the disbelief		surely [they]		to them	
إِنَّهُمْ		لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾			
so that they may stop					

أَلَا تَقْتُلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُكُمْ أَوْلَ مَرَّةٍ أَخَشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ 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,

يَاخْرَاجُ	وَهَكُمَا	تَكَثَرُوا أَيْمَنَهُمْ	أَلَا نُنْقِذُ لُؤْلُؤًا قَوْمًا
to expel	and intended	who have violated their oaths	(will) you not fight a people?
أَتَخْشَوْنَهُمْ	مَرَّةً	بَدَأَ وَكُفْرًا أَوَّلًا	وَهُمْ
(do) you fear them?	time	first	did attack you
فَإِنَّ اللَّهَ أَحَقُّ	أَنْ تَخْشَوْهُ	إِنْ كُنْتُمْ مُؤْمِنِينَ	
but Allah has more right	that you should fear Him	if you are believers	
قَاتِلُوهُمْ	بِأَيْدِيكُمْ	وَيُخْزِهِمْ	يُعَذِّبُهُمُ اللَّهُ
fight against them	by your hands	and disgrace them	(so that) Allah will punish them
وَيَنْصُرْكُمْ	قَوْمٍ	وَيَشْفِ صُدُورَ	عَلَيْهِمْ
and give you victory	(of) a people	and heal (the) breasts	over them

وَيُدْهِبُ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ 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 وَلِجَهِّ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ 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.

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).

وَالْيَوْمِ	مَنْ آمَنَ بِاللَّهِ	إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ		
and the Day	(those) who believe in Allah	only shall maintain (the) mosques (of) Allah		
وَلَمْ يَخْشَ	وَعَاتَى الزَّكَاةَ	وَأَقَامَ الصَّلَاةَ	الْآخِرِ	
and fear none	and give Zakat	and offer the prayers (perfectly)	the Last	
مِنَ الْمُهْتَدِينَ	أَنْ يَكُونُوا	فَعَسَىٰ أَوْلِيَاكَ	إِلَّا اللَّهُ	
of the people of true guidance	to be	then they are expected	but Allah	
وَعِمَارَةَ	الْحَاجِّجِ	أَجَعَلْتُمْ سِقَايَةَ		
and (the) maintenance	(to) the pilgrims	(do) you consider the providing of drinking water?		
وَالْيَوْمِ	ءَامِنَ بِاللَّهِ	كَمَنْ	الْحَرَامِ	الْمَسْجِدِ
and the Day	believe in Allah	as (those) who	Sacred	(of) the Mosque
لَا يَسْتَوُونَ عِنْدَ اللَّهِ	فِي سَبِيلِ اللَّهِ	وَجَاهِدَ	الْآخِرِ	
they are not equal near Allah	in (the) Way (of) Allah	and strive hard (and fight)	the Last	
الظَّالِمِينَ	لَا يَهْدِي الْقَوْمَ	وَاللَّهُ		
(who are) wrongdoers	guides not those people	and Allah		

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأَوْلِيَاكَ هُمُ الْفَائِزُونَ ﴿١٨﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿١٩﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٠﴾ يَتَأَيُّهَا 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 *Auliyā'* (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	عِنْدَ اللَّهِ	وَأُولَٰئِكَ	
with their wealth	and their lives	(are) far greater	(in) degree	and those	
هُمْ	الْفَائِزُونَ ﴿٢١﴾	يُبَشِّرُهُمْ	رَبُّهُمْ	بِرَحْمَةٍ	
[they]	(are) the successful	gives them glad tidings	their Lord	of a mercy	
مِّنْهُ	وَرِضْوَانٍ	وَجَنَّاتٍ	لَّهُمْ	فِيهَا	نَعِيمٌ
from Him	and pleasure	and (of) Gardens	for them	wherein	(are) delights
مُقِيمٌ ﴿٢٢﴾	خَالِدِينَ	فِيهَا	أَبَدًا	إِنَّ اللَّهَ	عِنْدَهُ
everlasting	they (will) dwell	therein	forever	verily Allah	with him
عَظِيمٌ ﴿٢٣﴾	يَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا	ءَابَاءَكُمْ	وَإِخْوَانَكُمْ
great	O (you)	who believe	take not	your fathers	and your brothers
أَوْلِيَاءَ	إِنْ أَسْتَحَبُّوا	الْكُفْرَ	عَلَى	الْإِيمَانِ	وَمَنْ
(as) protectors	if they prefer	disbelief	to	Belief	and whoever
يَتَوَلَّاهُمْ	مِّنْكُمْ	فَأُولَٰئِكَ	هُمْ	الظَّالِمُونَ ﴿٢٣﴾	
takes them (as protectors)	of you	then those	[they]	(are) the wrongdoers	

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

وَتَجَرَّةٌ تَخْشُونَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ
 وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
 الْفَاسِقِينَ ﴿٩٦﴾

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	تَخْشُونَ كَسَادَهَا	وَمَسْكِنٌ
and your kindred	and (the) wealth	that you have gained	and (the) commerce	(in) which you fear a decline	and (the) dwellings
إِلَيْكُمْ	مِنَ اللَّهِ	وَرَسُولِهِ	وَجِهَادٍ	أَحَبُّ	تَرْضَوْنَهَا
to you	than Allah	and His Messenger	and striving hard (and fighting)	dearer	(in) which you delight
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				
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
 مُدَبِّرِينَ ﴿٩٧﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا
 لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٩٨﴾

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 نَصَرَ كُمْ اللَّهُ	فِي مَوَاطِنَ	كَثِيرَةٍ	وَيَوْمَ
truly Allah has given you victory	on battlefields	many	and (on the) day
حَيْنٍ	إِذْ	أَعْجَبْتُمْ كُمْ	فَلَمْ
(of) Hunain (battle)	when	pleased you	but not
تُغْنِي عَنْكُمْ شَيْئًا	وَضَاقَتْ	عَلَيْكُمْ الْأَرْضُ	بِمَا رَحِبَتْ
anything	and was straitened	for you	as it is vast
ثُمَّ وَلَيْتُمْ 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﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ 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 *Najasan* (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.

وَاللَّهُ	عَلَىٰ مَن يَشَاءُ	ذَلِكَ	مِّن بَعْدِ	ثُمَّ يَتُوبُ اللَّهُ
and Allah	of whom He wills	that	after	then Allah will accept the repentance
غَفُورٌ	رَّحِيمٌ	يَتَأْتِيهَا	الَّذِينَ آمَنُوا	إِنَّمَا الْمُشْرِكُونَ
(is) Oft-Forgiving	Most merciful	O (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 يُغْنِيكُمُ اللَّهُ	
their year	this	and if you fear poverty	then soon Allah will enrich you	
مِن 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 ﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ قَاتِلْهُمْ اللَّهُ أَفَىٰ يُؤْفَكُونَ ﴿٣٠﴾

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			
أَوْثُوا الْكِتَابَ	حَتَّى يُعْطُوا الْجِزْيَةَ	عَنْ يَدٍ			
were given the Scripture (Jews and Christians)	until they pay the security tax	willingly			
وَهُمْ	صَغُرُونَ	وَقَالَتِ الْيَهُودُ			
and they (feel themselves)	subdued	and the Jews said			
عِزْرٍ	أَبْنُ اللَّهِ	وَقَالَتِ النَّصْرَى	الْمَسِيحُ		
Ezra	(is the) son (of) Allah	and the Christians said	Messiah		
أَبْنُ اللَّهِ	ذَلِكَ	قَوْلُهُمْ	بِأَفْوَاهِهِمْ		
(is the) son (of) Allah	that	(is) their saying	with their mouths		
يُضَاهُونَ قَوْلَ	الَّذِينَ كَفَرُوا	مِن قَبْلُ			
they imitate (the) saying	(of) those who disbelieved (disbelievers)	before			
قَاتِلَهُمُ اللَّهُ	أَن يُوَفَّكُونَ				
may Allah destroy them	how they are deluded away (from the truth)				

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ 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 يُتَمَّ 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).

أَرْكَابًا		وَرَهْبَنَهُمْ		اتَّخَذُوا أَحْبَارَهُمْ	
(to be their) lords		and their monks		they (Jews & Christians) took their rabbis	
مَرِيَمَ	ابْنِ	وَالْمَسِيحَ		مِن دُونِ اللَّهِ	
(of) Mary	son	and (they also took as their lord) Messiah		besides Allah	
لَا إِلَهَ	وَاحِدًا	إِلَّهَا	إِلَّا لِيَعْبُدُوا	بِئْسَ مَا أُمِرُوا	
(there is) no god	One	Ilah (God)	to worship but	and they were not commanded	
عَمَّا يُشْرِكُونَ				سُبْحٰنَهُ	إِلَّا هُوَ
from that (having the partners) they associate (with Him)				Glory be to Him	but He
وَيَأْتِي اللَّهَ	بِأَفْوَاهِهِمْ	أَنْ يُطْفِئُوا نُورَ اللَّهِ	يُرِيدُونَ		
but Allah refuses	with their mouths	to extinguish (the) Light (of) Allah	they want		
وَلَوْ كَرِهَ الْكَافِرُونَ		أَنْ يُتَمَّ نُورَهُ	إِلَّا		
even though the disbelievers hate (it)		that He perfects His Light	except		

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ، عَلَى الدِّينِ كُلِّهِ، وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٢﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْفُرُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ

الْيَمِّ

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	يَتَأَيُّهَا	الَّذِينَ آمَنُوا	إِنَّ كَثِيرًا	
even though the polytheists hate (it)	O (you)	who believe	verily (there are) many	
مِنَ الْأَحْبَارِ	وَالرُّهْبَانِ	لَيَأْكُلُونَ 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
يَكْتُمُونَ 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	الْيَمِّ		
[so] announce to them	a torment	painful		

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ

حُرِّمَ ذَلِكَ الدِّينَ الْقِيمَ فَلَا تَظْلِمُوا فِيهِنَّ 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-Muttaqīn* (the pious).

يَوْمَ يُحْمَى		عَلَيْهَا		فِي نَارٍ		جَهَنَّمَ		فَتُكْوَى		
and will be branded		[on it]		in (the) Fire		(of) Hell		and will be branded		
بِهَا	جِبَاهَهُمْ	وَجُوبَهُمْ	وَوُظُهُورَهُمْ	هَذَا	مَا					
with it	their foreheads	and their flanks	and their backs	this	(is) what					
كَانَزْتُمْ لِأَنْفُسِكُمْ			فَذُوقُوا		مَا كُنْتُمْ					
you hoarded for yourselves			so (now) taste		(of) what you used to					
تَكُونُونَ		إِنَّ عِدَّةَ		الشُّهُورِ		عِنْدَ اللَّهِ		أَثْنَا عَشَرَ		شَهْرًا
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	حُرْمٌ	ذَلِكَ	الدِّينِ	الْقِيمِ	فَلَا تَظْلِمُوا				
of them	four	(are) Sacred	that	(is) the religion	right	so wrong not				
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 يُحَلِّونَهُ، عَامًا وَيُحَرِّمُونَهُ، عَامًا لِيُوَاطِعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ 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	يُحَلِّونَهُ،	عَامًا	وَيُحَرِّمُونَهُ،	
thereby	those who disbelieve	(for) they make it lawful	one year	and forbid it	
عَامًا	لِيُوَاطِعُوا 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	
(the) evil	(of) their deeds	and Allah	guides not the people	who disbelieve	

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	مَا	لَكُمْ	إِذَا
0 (you)	who believe	what	(is the matter) with you	(that) when
قِيلَ لَكُمْ	أَنْفِرُوا فِي سَبِيلِ اللَّهِ	أَنْتَاقَلْتُمْ 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 تَمَتُّعُ	الْحَيَاةِ	الدُّنْيَا	فِي الْآخِرَةِ	إِلَّا لِقَلِيلٍ
but nothing (is the) enjoyment	(of) the life	(of) this world	in the Hereafter	but little

إِلَّا أَنْفِرُوا يُعَذِّبَكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا أَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا نَظُنُّ أَنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ 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 أَنْفِرُوا	يُعَذِّبَكُمْ	عَذَابًا	أَلِيمًا
if you march not forth	He will punish you	(with) a torment	painful

شَيْئًا	وَلَا تَضُرُّوهُ	غَيْرِكُمْ	وَيَسْتَبْدِلُ قَوْمًا
at all	and you can not harm Him	besides you	and will replace (you by) a people
	إِلَّا نَصْرُوهُ	قَدِيرٌ ﴿٣٦﴾	وَاللَّهُ عَلَى كُلِّ شَيْءٍ
if you help him (Muhammad) not	(is) Able	things	over all and Allah
ثَانِي	الَّذِينَ كَفَرُوا	أَخْرَجَهُ	إِذْ
the second	those who disbelieve	drove him out	when
	يَقُولُ لِصَاحِبِهِ	إِذْ	هُمَا
he said to his companion	when	(were) in the cave	they both
	عَلَيْهِ	فَأَنْزَلَ اللَّهُ سَكِينَتَهُ	إِنَّا اللَّهُ مَعَنَا
upon him	then Allah sent down His peace	surely Allah (is) with us	be not sad
كَلِمَةً	وَجَعَلَ	لَمْ تَرَوْهَا	بِجُنُودٍ
(the) word	and made	which you saw not	with forces (angels) and strengthened him
هِيَ	وَكَلِمَةُ اللَّهِ	السُّفْلَى	الَّذِينَ كَفَرُوا
it	and (the) Word (of) Allah	the lowermost	(of) those who disbelieve
	حَكِيمٌ ﴿٣٧﴾	عَزِيزٌ	وَاللَّهُ
All-Wise	(is) All-Mighty	and Allah	(is) the uppermost

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ 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 ownelves, 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?

بِأَمْوَالِكُمْ		وَجَاهِدُوا		وَثِقَالًا		أَنْفِرُوا خِفَافًا	
with your wealth		and strive hard		or heavy		march forth (whether you are) light	
إِنْ كُنْتُمْ		لَكُمْ		ذَلِكَمُ		فِي سَبِيلِ اللَّهِ	
if you (but)		for you		(is) better		this	
تَعْلَمُونَ ﴿٤١﴾		لَوْ كَانَ عَرَضًا		قَرِيبًا		وَسَفَرًا	
know		if it had been a gain		near		and a journey	
قَاصِدًا		بَعْدَتْ عَلَيْهِمُ		وَلَكِنْ		لَا تَتَّبِعُونَكَ	
easy		was long for them		[and] but		surely they would have followed you	
أَلَشَّقَّةَ		لَخَرَجْنَا		لَوْ أَسْتَطَعْنَا		بِاللَّهِ	
the distance		we would certainly have come forth		if we (only) could		by Allah	
وَسَيَحْلِفُونَ		مَعَكُمْ		يُهْلِكُونَ أَنْفُسَهُمْ		وَاللَّهُ يَعْلَمُ	
and they would swear		with you		they destroy their ownelves		and Allah knows	
إِنَّهُمْ		لَكَذِبُونَ ﴿٤٢﴾		لَمَ أَذِنْتَ		عَفَا اللَّهُ عَنْكَ	
that they		(are) surely liars		why (did) you grant leave		may Allah forgive you	
يَتَبَيَّنُ لَكَ		حَتَّى		لَهُمْ		وَتَعْلَمُ الْكَاذِبِينَ ﴿٤٣﴾	
becomes clear to you		until		to them		and you had known the liars?	
الَّذِينَ صَدَقُوا		وَالَّذِينَ كَذَبُوا					
those who told the truth		those who lied					

لَا يَسْتَعِدُّنَا الَّذِينَ يَوْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمُ بِالْمُتَّقِينَ ﴿٤١﴾ إِنَّمَا يَسْتَعِدُّنَا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٢﴾ وَلَوْ أَرَادُوا الْخُرُوجَ

لَأَعِدُّوا لَهُ عُدَّةً وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٤﴾

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)."

وَالْيَوْمِ	الَّذِينَ يُؤْمِنُونَ بِاللَّهِ	لَا يَسْتَعِذُّنَاكَ		
and the Day	those who believe in Allah	would not ask your leave	(to be exempted)	
وَأَنْفُسِهِمْ	يُجَاهِدُوا بِأَمْوَالِهِمْ	أَنْ	الْآخِرِ	
and their lives	they fight with their wealth	(from) that	the Last	
إِنَّمَا يَسْتَعِذُّنَاكَ	عَلِيمٌ بِالْمُنْفِقِينَ ﴿٤٥﴾	وَاللَّهِ		
only ask your leave	(is) All-Knower of (those who are) pious	and Allah		
وَأَرْتَابَتْ قُلُوبُهُمْ	الْآخِرِ	وَالْيَوْمِ	بِاللَّهِ	الَّذِينَ لَا يُؤْمِنُونَ
and their hearts are in doubt	the Last	and the Day	in Allah	those who believe not
وَلَوْ أَرَادُوا الْخُرُوجَ	فِي رَيْبِهِمْ يَرْتَدِّدُونَ ﴿٤٦﴾	فَهُمْ		
and if they had intended to march out	waver in their doubts	so they		
وَلَكِنَّ	عُدَّةً	لَهُ	لَأَعِدُّوا	
[and] but	(some) preparation	for it	certainly they would have prepared	
فَثَبَّطَهُمْ	كَرِهَ اللَّهُ انْبِعَاثَهُمْ			
so He made them lag behind	Allah was averse to their being sent forth			
الْقَاعِدِينَ ﴿٤٦﴾	اقْعُدُوا مَعَ	وَقِيلَ		
those who sit (at home)	sit (along) with	and it was said (to them)		

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعَفُوا لَكُمْ بَغْنَةً الْفِتْنَةَ

وَفِيكُمْ سَمَّعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ
وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ 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.

إِلْحَابَالًا	مَا زَادُوكُمْ	فِيكُمْ	لَوْ خَرَجُوا
except disorder	they would have added to you nothing	with you	if they marched out
الْفِتْنَةَ	يَبْغُونَكُمْ	وَلَا وُضِعُوا خِلَالَكُمْ	
sedition	(and) sowing among you	and they would have hurried about in your midst	
وَاللَّهُ	لَهُمْ	سَمَّعُونَ	وَفِيكُمْ
and Allah	to them	who would have listened	and (there are some) among you
لَقَدْ ابْتَغَوْا الْفِتْنَةَ	عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾		
verily they had plotted sedition	(is) All-Knower of (those who are) wrongdoers		
حَتَّىٰ جَاءَ الْحَقُّ	الْأُمُورَ	لَكَ	وَقَلَّبُوا
until the truth (victory) came	the matters	for you	and had upset
كَرِهُونَ ﴿٤٨﴾	وَهُمْ	وَوَضِعُوا	لَكَ
hated (it)	though they	and (the) Decree (of) Allah	became manifest

وَمِنْهُمْ مَن يَقُولُ أُنذِرْ لِي وَلَا تَفْتِنِّي ۗ أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ
لَمَحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾ إِنَّ تَصِيبَكَ حَسَنَةٌ سَوْهُمْ ۗ وَإِنْ تَصِيبَكَ
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	أُذِّنْ لِي	وَلَا تَفْتِنِّي	أَلَا
and among them	(is he) who says	grant me leave	and put me not into trial	surely
فِي الْفِتْنَةِ سَقَطُوا		وَإِنَّ جَهَنَّمَ	لَمُحِيطَةٌ	
they have fallen into [the] trial		and verily Hell	(is) [indeed] surrounding	
بِالْكَافِرِينَ	إِنْ تُصِيبَكَ	حَسَنَةٌ	تَسُوهُمُ	وَإِنْ تُصِيبَكَ
the disbelievers	if befalls you	good	it grieves them	but if overtakes you
مُصِيبَةٌ	يَقُولُوا	قَدْ أَخَذْنَا أَمْرَنَا	مِنْ قَبْلُ	وَيَتَوَلَّوْا
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 مِنْ عِنْدِهِ أَوْ بَأْيَيْدِنَا فترَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ وَمَا نَعْنَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ

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 تَرْتَبِّصُونَ	إِنَّا	إِلَّا أَحَدَى	الْحَسَنَيْنِ	وَنَحْنُ
(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	بِأَيْدِينَا	فَتَرَبَّصُوا	إِنَّا	مَعَكُمْ
or	at our hands	so wait	indeed we (too)	(are) waiting with you
قُلْ	أَنْفِقُوا طَوْعًا	أَوْ كَرْهًا	لَنْ يُقْبَلَ	إِنَّكُمْ
say	spend willingly	or unwillingly	it will never be accepted	verily you
مِنْكُمْ	أَنْ	كُنْتُمْ قَوْمًا	فَاسِقِينَ	وَمَا مَنَعَهُمْ
from you	(from) that	were a people	disobedient	and nothing prevents them
تَقْبَلُ مِنْهُمْ	نَفَقَتَهُمْ	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 ﴿٥٤﴾ وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ

وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبَاتٍ أَوْ مَدْخَلًا لَوَلَّوْا 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 ﴿٥٦﴾	وَيَحْلِفُونَ	بِاللَّهِ	إِنَّهُمْ
while they	(are) disbelievers	and they swear	by Allah	that they
وَمَا هُمْ	مِنْكُمْ	قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾		
while not they	(are) of you	(are) a people who are afraid		
لَوْ يَجِدُونَ مَلْجَأًا	أَوْ مَغْرَبَاتٍ	أَوْ مَدْخَلًا		
if they should find a refuge	or caves	or a place of concealment		
لَوَلَّوْا	إِلَيْهِ	وَهُمْ يَجْمَحُونَ ﴿٥٧﴾		
surely they would turn straightway	to it	and they rush (with a swift rush)		

وَمِنْهُمْ مَن 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	رِضْوَانًا	وَإِنْ	لَمْ يُعْطُوا	مِنْهَا إِذَا
then if	they are given from it	they are pleased	but if	they are not given	from it
هُمْ يَسْخَطُونَ	وَلَوْ	أَنَّهُمْ رَضُوا	مَا	ءَاتَاهُمْ 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 فُلُوقِهِمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٦٠﴾ 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 ﴿٦١﴾

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	وَالْمُؤَلَّفَةِ		
their hearts	and (for) attracting those who have been inclined (towards Islam)		
وَفِي سَبِيلِ اللَّهِ	وَالْغَرَمِينَ	وَفِي الرِّقَابِ	
and in (the) Way (of) Allāh	and (for) those in debt	and to (free) the captives	
عَلِيمٌ	وَاللَّهُ	مِّنَ اللَّهِ	فَرِيضَةٌ
(is) All-Knower	and Allāh	(imposed) by Allāh	a duty
وَابْنِ السَّبِيلِ	وَأَبْنِ السَّبِيلِ	وَأَبْنِ السَّبِيلِ	وَأَبْنِ السَّبِيلِ
and (for) the wayfarer	and (for) the wayfarer	and (for) the wayfarer	and (for) the wayfarer
حَكِيمٌ	وَمِنْهُمْ	الَّذِينَ	يُؤْذُونَ النَّبِيَّ
All-Wise	and among them	(are) those who	hurt the Prophet
أُذُنٌ	قُلٌّ	أُذُنٌ	خَيْرٌ لَّكُمْ
(lending his) ear (to every news)	say	an ear (he listens to)	(what is) best for you
يُؤْمِنُ بِاللَّهِ	وَيُؤْمِنُ	لِلْمُؤْمِنِينَ	وَرَحْمَةً
he believes in Allāh	and has faith	in the believers	and (is) a mercy
مِنْكُمْ	وَالَّذِينَ يُؤْذُونَ	رَسُولَ اللَّهِ	عَذَابٌ أَلِيمٌ
of you	and those who hurt	(the) Messenger (of) Allāh	(is) a torment for them

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿١٢٤﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَتَتْ لَهُ نَارُ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٢٥﴾ يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزْءُوا إِيَّاكَ اللَّهُ مُخْرِجٌ مَا تَحْذَرُونَ ﴿١٢٦﴾

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	وَاللَّهِ	وَرَسُولَهُ
they swear by Allah	to you (Muslims)	(in order) to please you	but Allah	and His Messenger
أَحَقُّ	أَنْ يَرْضَوْهُ	إِنْ كَانُوا مُؤْمِنِينَ		
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	
وَرَسُولَهُ	فَأَبَ لَهٗ	نَارَ	جَهَنَّمَ	خَلِيدًا
and His Messenger	[then] certainly	(will be the) fire	(of) Hell	to abide
فِيهَا	ذَلِكَ	الْخِزْيُ	الْعَظِيمُ	يَحْذَرُ الْمُنَافِقُونَ
therein	that	(is) the disgrace	extreme	the hypocrites fear
أَنْ تُنَزَّلَ	عَلَيْهِمْ	سُورَةٌ	تُنَبِّئُهُمْ	بِمَا
lest should be revealed	about them	a Surah (chapter of Quran)	showing them	of what
فِي قُلُوبِهِمْ	قُلِ اسْتَهْزِءُوا	إِنَّا اللَّهُ مُخْرِجٌ	مَا تَحْذَرُونَ	
(is) in their hearts	say mock	(but) certainly Allah will bring to light	(all) that you fear	

وَلِينَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَيَاللَّهِ وَعَآئِنِيهِ وَرَسُولِهِ
 كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٣﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَآئِفَةٍ
 مِّنْكُمْ نُعَذِّبُ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٤﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ
 بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ

أَيَّدِيهِمْ نَسُوا اللَّهَ فَنَسُوا اللَّهَ فَتَسْمِعُهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

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).

تَخَوُّضٌ	إِنَّمَا كُنَّا	لَيَقُولُنَّ	وَلَئِن سَأَلْتَهُمْ
talking idly	only we were	surely they declare	and if you ask them (about this)
وَرَسُولِهِ	وَأَيِّنِّهِ	أَيَّ اللَّهِ	قُلْ
and His Messenger	and His Verses	(was it) at Allah?	say
وَنَلْعَبُ	كُنْتُمْ	تَسْتَهْزِءُونَ	وَلَا تَعْتَذِرُونَ
and joking (playing)	(that) you were	mocking	indeed you disbelieved
بَعْدَ	إِيمَانِكُمْ	إِن نَعْفَ	عَنْ طَائِفَةٍ
after	your belief	if We pardon	[on] a party
نُعَذِّبُ طَائِفَةً	يَأْتَهُمْ	كَانُوا مُجْرِمِينَ	
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	هُمُ	الْفَاسِقُونَ
so He has forgotten them	verily the hypocrites	[they]	(are) the disobedient

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
 وَلَعْنَةُ اللَّهِ لَئِنَّهُمْ لَكَاذِبُونَ ﴿٦٨﴾ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً
 وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ
 الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّةٌ
 آَعَمَلُهُمْ 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 the disbelievers	(the) fire
جَهَنَّمَ	خَالِدِينَ	فِيهَا هِيَ	حَسْبُهُمْ
(of) Hell	they (shall) abide	it therein	(will) suffice them
وَلَهُمْ	عَذَابٌ	مُقِيمٌ ﴿٦٨﴾	كَالَّذِينَ
and for them	(is) a torment	lasting	like those
مِنْكُمْ	قُوَّةً	وَأَكْثَرَ	أَمْوَالًا
than you	(in) power	and more abundant	(in) wealth
بِخَلْقِهِمْ	فَاسْتَمْتَعْتُمْ	بِخَلْقِكُمْ	كَمَا اسْتَمْتَعَ
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)

حِطَّتْ أَعْمَلُهُمْ		أُولَئِكَ	كَالَّذِي خَاضُوا ^ع	
their deeds are in vain		those	as they indulged (in play and pastime)	
الْخَاسِرُونَ ﴿٧١﴾	هُمْ	وَأُولَئِكَ	وَالْآخِرَةَ ^ط	فِي الدُّنْيَا
(who are) the losers	they	and those (are)	and (in) the Hereafter	in this world

الْمَيَّاتِهِمْ نَبَأَ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧١﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٢﴾

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 *Auliyā'* (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.

نُوحٍ	قَوْمِهِ	مِنْ قَبْلِهِمْ	الَّذِينَ	نَبَأُ	الْمَيَّاتِهِمْ
(of) Noah	(the) people	before them	(of) those	(the) story	(has) not reached them?
وَأَصْحَابِ	إِبْرَاهِيمَ		وَقَوْمِهِ	وَتَمُودَ	وَعَادٍ
and (the) dwellers	(of) Abraham		and (the) people	and Thamud	and Ad
رُسُلِهِمْ	أَنَّهُمْ		وَالْمُؤْتَفِكَاتِ	مَدْيَنَ	
their Messengers	to them came		and the cities overthrown	(of) Midian	

بِالْبَيِّنَاتِ	فَمَا كَانَ اللَّهُ	لِيُظْلِمَهُمْ	وَلَكِنْ كَانُوا
with clear proofs	so it was not Allah	that (Who) wronged them	[and] but they used to
أَنْفُسَهُمْ يَظْلِمُونَ	وَالْمُؤْمِنُونَ	وَالْمُؤْمِنَاتُ	بَعْضُهُمْ
wrong themselves	and the believing men	and women	some of them
أَوْلِيَاءَ	بَعْضِ	يَأْمُرُونَ بِالْمَعْرُوفِ	وَيَنْهَوْنَ
(are) protectors	(of) others	they enjoin good	and forbid
وَيُحْسِنُونَ الصَّلَاةَ	وَيُؤْتُونَ الزَّكَاةَ	وَيُطِيعُونَ اللَّهَ	
and they offer (their) prayers (perfectly)	and give Zakat	and obey Allah	
وَرَسُولَهُ	أُولَئِكَ	سَيَرْحَمُهُمُ اللَّهُ	إِنَّ اللَّهَ
and His Messenger	those	Allah will have Mercy on them	surely Allah
	عَزِيزٌ	حَكِيمٌ	
	(is) All-Mighty	All-Wise	

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ يَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَسَاءَ 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	وَمَسَاكِنَ	طَيِّبَةً
to dwell forever	therein	and mansions	beautiful
الْأَنْهَارُ			فِي جَنَّاتٍ
the rivers			in Gardens

عَدْنِ	وَرِضْوَانٌ	مِّنَ اللَّهِ	أَكْبَرُ
(of) Adn (Eden Paradise)	and (the) Good Pleasure	of Allah	(is) the greatest (bliss)
ذَلِكَ هُوَ	الْفَوْزُ	يَأْتِيهَا	النَّبِيُّ
it that	(is) the success	0	Prophet
جَهْدٍ	وَالْمُنْفِقِينَ	وَأَعْلَظُ	عَلَيْهِمْ
strive hard against	and the hypocrites	and be harsh	against them
وَمَاؤُنْهَمُ	وَالْمُنْفِقِينَ	وَأَعْلَظُ	عَلَيْهِمْ
and their abode	and the hypocrites	and be harsh	against them
الْكُفَّارِ	وَالْمُنْفِقِينَ	وَأَعْلَظُ	عَلَيْهِمْ
the disbelievers	and the hypocrites	and be harsh	against them
	جَهَنَّمَ	وَيَبْسُ الْمَصِيرُ	
	(is) Hell	and worst (indeed) is the destination	

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يَعدِّبَهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَالَهُمْ 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	وَهُمُّوا
(of) disbelief	and they disbelieved	and they resolved
بِمَا	لَمْ يَنَالُوا	وَمَا نَقَمُوا
that which	they were unable to carry out	and they could not find any cause (to do so)

إِلَّا	أَنْ أَعْنَدَهُمُ اللَّهُ	وَرَسُولُهُ	مِنْ فَضْلِهِ
except	that Allah had enriched them	and His Messenger	of His bounty
فَإِنْ يَتُوبُوا	يَكْ خَيْرًا	هَمُّهُمْ	وَأِنْ 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	هَمُّهُمْ
		and (there is) none	for them
	فِي الْأَرْضِ	مِنْ وَلِيِّ	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 عَلَّمُ 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	(are some) 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

مِن فَضْلِهِ	ءَاتَاهُمْ	فَلَمَّا	مِنَ الصَّالِحِينَ
of His bounty	He gave them	then when	among (those who are) righteous
مُعْرِضُونَ	وَهُمْ	وَتَوَلَّوْا	بِهِ
(are) averse	while they	and turned away	[with it]
إِلَى يَوْمٍ	فِي قُلُوبِهِمْ	نِفَاقًا	فَأَعَقَبَهُمُ
till (the) Day (when)	into their hearts	(by putting) hypocrisy	so He punished them
مَا	أَخْلَفُوا اللَّهَ	بِمَا	يَلْقَوْنَهُ
which	they broke (the covenant with) Allah	(because) of that	they shall meet Him
يَكْذِبُونَ	وَبِمَا كَانُوا	وَعَدُوهُ	
tell lies	and (because) of what they used to	they had promised Him	
وَنَجْوَاهُمْ	أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ	أَلَمْ يَعْلَمُوا	
and their secret talk	that Allah knows their secret (ideas)	(do) they not know?	
الْغُيُوبِ	عَلَّمُ	وَأَنَّ اللَّهَ	
(of) the unseen	(is the) All-Knower	and that Allah	

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جَهْدَهُمْ 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		(whether) you ask forgiveness for them		ask not forgiveness or	
لَهُمْ إِنْ		تَسْتَغْفِرُ لَهُمْ		سَبْعِينَ	
if for them		you ask forgiveness for them		seventy	
يَغْفِرَ اللَّهُ لَهُمْ		ذَلِكَ		كَفَرُوا بِاللَّهِ	
Allah will forgive them		that		(is) because they have disbelieved in Allah	
وَرَسُولِهِ		وَاللَّهُ		الْفَاسِقِينَ	
and His Messenger		and Allah		(who are) the disobedient	
		لَا يَهْدِي الْقَوْمَ			
		guides not those people			

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يَجَاهِدُوا 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

وَأَنْفُسِهِمْ	بِأَمْوَالِهِمْ	أَنْ يُجَاهِدُوا	وَكَرَهُوا
and their lives	with their wealth	to strive hard (and fight)	and they hated
جَهَنَّمَ	قُلْ نَارُ	فِي الْحَرِّ	لَا تَنْفَرُوا
(of) Hell	say (the) fire	in the heat	march not forth
وَقَالُوا	أَشَدُّ	لَوْ كَانُوا	حَرًّا
and they said	(is) more intense	if (only) they could	(in) heat
فِي سَبِيلِ اللَّهِ	يَفْقَهُونَ	وَلَيْبَسُوا كَثِيرًا	جَزَاءً
in (the) Way (of) Allah	understand	and (they will) cry much	(as) a recompense
فَلْيَضْحَكُوا قَلِيلًا	يَكْسِبُونَ	بِمَا كَانُوا	يَكْسِبُونَ
so let them laugh a little	earn	of what they used to	earn

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنُوكَ 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 فَسِيقُونَ ﴿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).

مِنْهُمْ	إِلَى طَائِفَةٍ	فَإِنْ رَجَعَكَ اللَّهُ
of them (the hypocrites)	to a party	then if Allah brings you back
فَقُلْ	لِلْخُرُوجِ	فَاسْتَدْنُوكَ
then say	to go out (to fight)	and they ask your permission
إِنَّكُمْ	وَلَنْ تَقَاتِلُوا مَعِيَ	أَبَدًا
indeed you	and never fight with me	[ever]
عَدُوًّا	أَوَّلَ	رَضِيتُمْ بِالْقُعُودِ
an enemy	(on the) first	were pleased to sit (inactive)
فَاقْعُدُوا	مَرَّةٍ	
then you sit (now)	occasion	

عَلَىٰ أَحَدٍ	وَلَا تُصَلِّ	الْخَالِفِينَ	مَعَ
for any	and (O Mohammad) pray not	those who lag behind	with
إِنَّهُمْ كَفَرُوا	عَلَىٰ قَبْرِهِ	وَلَا تَقُمْ	أَبَدًا
certainly they disbelieved	at his grave	nor stand	ever
فَاسْقُونَهُمْ	وَهُمْ	وَمَاتُوا	وَرَسُولِهِ
(were) disobedient	while they	and died	and His Messenger
			بِاللَّهِ
			in Allah

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو 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 أَنفُسُهُمْ	وَهُمْ	
with these (things)	in this world	and (that) their souls shall depart (die)	while they	
كَافِرُونَ ﴿٨٥﴾	وَإِذَا أَنْزَلَتْ	سُورَةٌ	أَنْ آمَنُوا	بِاللَّهِ
(are) disbelievers	and when is revealed	a Surah	(enjoining) that believe	in Allah
وَجَاهِدُوا	مَعَ	رَسُولِهِ	اسْتَأْذَنَكَ	
and strive hard (and fight)	(along) with	His Messenger	ask your leave (to exempt them)	
أُولُو الطَّوْلِ	مِنْهُمْ	وَقَالُوا	ذَرْنَا	
men of wealth	among them	and say	leave us (behind)	

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿١١﴾ 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 ﴿١٢﴾

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.

لِيُؤْذَنَ		مِنَ الْأَعْرَابِ		وَجَاءَ الْمُعَذِّرُونَ	
to ask (your) permission (to exempt)		from the bedouins		and came those who made excuses	
وَرَسُولَهُ		الَّذِينَ كَذَبُوا اللَّهَ		وَقَعَدَ لَهُمْ	
and His Messenger		those who had lied to Allah		and sat (at home) for them	
أَلِيمٌ ﴿١١﴾		عَذَابٌ		سَيُصِيبُ الَّذِينَ	
painful		a torment		disbelieve of them soon will seize those who	
عَلَى الَّذِينَ		وَلَا عَلَى الْمَرْضَى وَلَا		لَيْسَ عَلَى الضَّعَفَاءِ	
[on] those who		nor [on] ill nor		(there) is not on those who are weak	
إِذَا نَصَحُوا لِلَّهِ		حَرَجٌ		مَا يَنْفِقُونَ لَا يَجِدُونَ	
if they are sincere (in duty) to Allah		(any) blame		what they spend find not	
مِن سَبِيلٍ		عَلَى الْمُحْسِنِينَ		مَا وَرَسُولِهِ	
any ground (of complaint)		against the good-doers		(there is) not and His Messenger	
رَحِيمٌ ﴿١٢﴾		غَفُورٌ		وَاللَّهُ	
Most Merciful		(is) Oft-Forgiving		and Allah	

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			