

The Glorious Quran

Word-for-Word Translation
to facilitate learning of
Quranic Arabic

Volume - 1
Juz 1 - 10

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

PREFACE

Praise be to Allah, the Lord of the Worlds, Who has said in His Noble Book,

كِتَابَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا الْآيَاتِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾

“(This is) a blessed Book which *We* have revealed to you, that they may ponder over its Verses and those of understanding would be reminded.” [Al-Quran 38:29];

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

“Then do they not ponder upon the Quran, or are there locks upon their hearts.” [Al-Quran 47:24].

وَأَنْ تُلْقُوا الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ﴿٩٢﴾

“And to recite the Quran, and whoever is guided is only guided for (the benefit of) his own soul.” [Al-Quran 27:92].

And may peace and blessings of Allah be upon the Prophet, Muhammad (SAWS), who said: “The best among you is he who learns the Quran and then teaches it (to others).” [Bukhari].

Obligations of the Quran on every Muslim

Based on the Quran and Hadith, it can be said that every Muslim has the following obligations towards the Quran

- To believe in the Quran;
- To read it and recite it daily;
- To understand its commandments;
- To act upon its teachings; and
- To convey its teachings to others

It is obvious that most of these obligations cannot be fully discharged unless the understanding of the Quran is acquired! When those who were given the book of Allah could no longer prove themselves to be its worthy bearers, they were described as donkeys laden with books. Allah (SWT) says,

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْإِصْبَارِ يَحْمِلُهُ الْإِنْسَانُ أَسْفَارًا ط

“The likeness of those who were entrusted with the Taurat then they did not bore it (i.e., failed in the obligations), is like the donkey who carries volumes (of books *but understands nothing from them*).” [Al-Quran 62:5].

On the Day of Judgment our beloved Prophet (SAWS) will say:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ۝

“And the Messenger will say, ‘O my Lord! Indeed, my people treated this Quran as a forsaken thing.’”
[Al-Quran 25:30].

Most of us devote a precious part of our lives to build our careers. We study a number of books, most of them in detail, in our schools, colleges, and universities. All these hardships are made to achieve the worldly gains. Do we devote at least a small percentage of our lifetime to the study of the Quran, which contains true guidance for achieving the success in this life and in the eternal life hereafter?

We want newspaper as soon as we get up in the morning and we read books and magazines of our fancy. It is indeed very sad that we have plenty of time at our disposal for everything except for studying the Quran.

Only if we could regularly recite the Quran with understanding, it would not only strengthen our faith but revolutionize our true relationship with Allah.

Importance of Understanding the Quran via the Arabic Text

The Quran is revealed in Arabic. It is neither prose nor poetry but a unique combination of both. It is simply inimitable and untranslatable. However, in spite of the limitations of translation, a sincere reader of the Quran will not be deprived of guidance. The message of the Quran is so powerful that it will have its due effect on the reader even if one reads the ‘translation’ only. But to feel the real charm of its originality by one’s heart, mind, and reason, and ultimately by the soul, one should understand the Quran via the Arabic text.

We are linked with the Quran through one or all of the following sources: one’s own recitation, listening to it in individual/congregational prayers, and audio and video channels. However, it is essential that we understand the full message of our Creator.

Easy to learn

It may be emphasized here that there are around 80,000 words in the Quran but the actual words are only around 2000!!! This could also be termed as one of the many miracles of the Quran. Accordingly, if a reader decides to learn only 10 new words everyday, he can understand the basic message of the Quran within a period of seven months! So it is indeed very easy to understand the Quran, provided one is willing to learn it.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝

“And We have certainly made the Quran easy to understand and remember, so is there any who will remember (or receive admonition)?” [Al-Quran 54:17, 22, 32, 40].

See the video of a student of Al-Muminah School, Mumbai, India, titled “Even children can learn the Quran word-for-word” at <http://www.youtube.com/watch?v=UL7gYBb1CBc>

This present work may not be termed as an addition to the existing translations, but an attempt to equip the reader to understand the revelation directly from the text; thus it will Insha-Allah be a very useful tool for those who are willing to study the Quran and try to understand it. A beginner can bear in mind the meanings of each Arabic word provided right below it. Since many words are repeated in the Quran, the student will find for himself that within a few months of regular study, he is indeed able to understand the Quran through the text itself.

It may also be pointed out that a beginner does not have to, in the start itself, be worried about learning extensive grammar or how to speak the Arabic language. In fact, one has to develop vocabulary **before** learning grammar for the following reasons:

- A child first learns words and then starts linking them together. We speak our mother tongue fluently without ever learning the grammatical rules. That is to say, we learn it by repeatedly listening to the words.
- Learning extensive grammar before improving vocabulary is like putting the cart before the horse. Or it is like learning different styles of swimming by moving hands in the air inside a swimming pool without water. One has to fill the swimming pool with water (i.e., increase vocabulary) and then learn to swim (i.e., to connect the words with grammatical rules).

Importance of daily recitation

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبْوَءَ ۝٢٩

“Indeed, those who recite the Book of Allah, and establish prayer, and spend out of what We have provided them secretly and openly, they hope for a transaction (profit) that will never perish.” [Al-Quran 35:29].

We should therefore make it binding upon ourselves, among others, to recite the Quran everyday along with an effort to understand it via the Arabic text. If we recite one Ju'z (para) everyday, we can complete the Quran once every month. This will not only strengthen our faith but also revolutionize our relationship with Allah.

Some features of this work:

Even though there are many translations of the meanings of the Quran, they do not help the reader in linking the Arabic words to their meanings. The only purpose of this word-for-word translation is to facilitate learning the language of the Quran. Even though a few word-for-word translations exist but the format of the present work is different from them.

- The meaning of each word is given right below it.
- The translation provided in the left column is kept close to the Arabic and not literal. The objective of the whole exercise is to enable the reader understand directly from Arabic.
- Last, but not the least, the layout is such that it can also be used for regular recitation enabling constant revision.

Also, please note:

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

ط	الدِّينِ	يَوْمِ	مَلِكِ
4	(of) [the] Judgment.	(of the) Day	(The) Master

- 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. For example, look at (is) below:

اَلَمْ	عَ	ذٰلِكَ	اَلْكِتٰبِ
(is) the Book,	That	1	Alif Laam Meem

In translating the words, every effort is made to choose the English word from the existing authentic Quran translations. Among others, we have benefited from the translations of Saheeh International, Abdullah Yusuf Ali, Pickthall, Shakir, Muhammad Mohar Ali, Muhammad Asad, Muhammad Taqi-ud-din Al-Hilali and Muhammad Muhsin Khan extensively. The compilers will be grateful to those who can spare some time and communicate the errors, if any, to them. Insha-Allah, they will be corrected in future editions of this work.

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Juz (Para) Index

Number	Surah name	Ayah number	Page number
Juz 1	Al-Fatiha	1: [1- 7]	1
	Al-Baqarah	2: [1-141]	2
Juz 2	Al-Baqarah	2: [142-253]	3
Juz 3	Al-Baqarah	2: [254-286]	4
	Al-e-Imran	3: [1-91]	5
Juz 4	Al-e-Imran	3:[92-200]	6
	An-Nisa	4: [1-23]	7
Juz 5	An-Nisa	4: [24-147]	8
Juz 6	An-Nisa	4: [148-176]	9
	Al-Maidah	5: [1-82]	10
Juz 7	Al-Maidah	5: [83-120]	11
	Al-Anam	6: [1-110]	12
Juz 8	Al-Anam	6: [111-165]	13
	Al-Araf	7: [1-87]	14
Juz 9	Al-Araf	7: [88-206]	15
	Al-Anfal	8: [1-40]	16
Juz 10	Al-Anfal	8: [41-75]	17
	At-Taubah	9: [1-93]	18



آياتها ٧ ١ سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ ٥ رُكُوعُهَا ١

Surah Al-Fatiha

١	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
1	the Most Merciful. the Most Gracious, (of) Allah, In (the) name	
٢	أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	
2	of the universe the Lord (be) to Allah, All praises and thanks	
٣	الرَّحْمَنِ الرَّحِيمِ	مَلِكِ
(The) Master	3 the Most Merciful. The Most Gracious,	
٤	يَوْمِ الدِّينِ	إِيَّاكَ
You Alone	4 (of the) Judgment. (of the) Day	
٥	نَعْبُدُكَ وَإِيَّاكَ نَسْتَعِينُ	
5	we ask for help. and You Alone we worship,	
٦	إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	
6	the straight. (to) the path, Guide us	
	صِرَاطَ الَّذِينَ أَنْعَمْتَ	
You have bestowed (Your) Favours	(of) those (The) path	
	عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ	
those who earned (Your) wrath	not (of) on them,	
٧	عَلَيْهِمْ وَلَا الضَّالِّينَ	
7	(of) those who go astray. and not on themselves	

1. In the name of Allah, the Most Gracious, the Most Merciful.
2. All praises and thanks be to Allah, the Lord of the universe.
3. The Most Gracious, the Most Merciful.
4. The Master of the Day of Judgment.
5. **You** Alone we worship, and **You** Alone we ask for help.
6. Guide us to the straight path.
7. The path of those on whom **You** have bestowed **Your** Favours, not the path of those who earned **Your** wrath, and not of those who go astray.

مَكِّيَّةٌ

٧



آياتها ٢٨٦ ﴿١﴾ سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٨٧ ﴿٢﴾ رُكُوعَاتُهَا ٤٠ ﴿٣﴾

Surah Al-Baqarah

In the name of Allah, the Most Gracious, the Most Merciful.

1. Alif Laam Meem

2. This is the Book, there is no doubt in it, a Guidance for the God-conscious.

3. Those who believe in the unseen, and establish the prayer, and spend out of what We have provided them.

4. And those who believe in what is revealed to you (O Muhammad SAWS!), and what was revealed before you, and in the Hereafter they firmly believe.

5. Those are on Guidance from their Lord, and it is those who are the successful ones.

بِسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ	○
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.	
اَلَمْ	ذٰلِكَ	اَلْكِتٰبُ	لَا رَيْبَ	فِيْهِ
Alif Laam Meem	1	That	no (is) the book	doubt in it,
هُدًى	لِّلْمُتَّقِيْنَ	○	الَّذِيْنَ	يُؤْمِنُوْنَ
a Guidance	for the God-conscious.	2	Those who	believe
بِالْغَيْبِ	وَيُقِيمُوْنَ	الصَّلٰوةَ	وَمِمَّا	
in the unseen,	and establish	the prayer,	and out of what	
رَزَقْنٰهُمْ	يُنْفِقُوْنَ	○	وَالَّذِيْنَ	
We have provided them	they spend.	3	And those who	
يُؤْمِنُوْنَ	بِمَا	اُنْزِلَ	اِلَيْكَ	وَمَا
believe	in what	(is) sent down	to you	and what
مِّنْ قَبْلِكَ	وَبِالْآخِرَةِ	هُمَّ	يُوقِنُوْنَ	○
before you	and in the Hereafter	they	firmly believe.	4
اُولٰٓئِكَ	عَلٰى	هُدًى	مِّنْ	رَّبِّهِمْ
Those	(are) on	Guidance	from	their Lord,
وَاُولٰٓئِكَ	هُمُ	الْمُفْلِحُوْنَ	○	
and those -	they	(are) the successful ones.	5	

الم-١

معارف القرآن

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ٦ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ٧ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٨ يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٩ فِي قُلُوبِهِمْ مَرَضٌ لَا فَرَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ١٠ بِمَا كَانُوا يَكْذِبُونَ ١١ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١٢ إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ١٣ وَإِذَا قِيلَ لَهُمْ آمِنُوا قَالُوا آمَنَّا وَلَكِنْ لَا يَعْلَمُونَ ١٤						
or	whether you warn them	to them	(it) is same	disbelieve[d],	those who	Indeed,
on	Allah has set a seal	6	they believe.	not	you warn them,	not
And for them	(is) a veil.	their vision	and on	their hearing,	and on	their hearts
say,	(are some) who	the people	And of	7	great.	(is) a punishment
(are) believers (at all).	they	but not	[the] Last,	and in the Day	in Allah	"We believed
they deceive	and not	believe[d],	and those who	They seek to deceive Allah	8	
their hearts	In	9	they realize (it).	and not	themselves,	except
(is) a punishment	and for them	(in) disease;	so Allah increased them	(is) a disease,		
to them,	it is said	And when	10	[they] lie.	they used to	because
(are) reformers."	we	"Only	they say,	the earth,"	in	spread corruption
(Do) not						
(are) the ones who spread corruption,	themselves	indeed they	Beware,	11		
"Believe	to them,	it is said	And when	12	they realize (it).	not
the fools?"	believed	as	"Should we believe	they say,	the people,"	believed
13	they know.	not	[and] but	(are) the fools	themselves	certainly they
But when	"We believe [d]."	they say,	believe[d],	those who	they meet	And when

6. Indeed, those who disbelieve, it is same to them whether you warn them or do not warn them, they will not believe.

7. Allah has set a seal on their hearts and on their hearing, and on their vision is a veil. And for them is a great punishment.

8. And among the people there are some who say, "We believe in Allah and in the Last Day," but they are not believers (at all).

9. They seek to deceive Allah and those who believe, but they do not deceive except themselves and they do not realize it.

10. In their hearts is a disease, so Allah has increased their disease, and for them is a painful punishment because they used to lie.

11. And when it is said to them, "Do not spread corruption on the earth," they say, "We are only reformers."

12. Indeed, they are the ones who spread corruption, but they do not realize it.

13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Indeed, they themselves are the fools, but they do not know.

14. And when they meet those who believe, they say, "We believe." But when

they are alone with their evil ones, they say, "Indeed, we are with you, we are only mocking."

15. Allah mocks at them, and prolongs them in their transgression (while) they wander blindly.

16. Those are the ones who have bought astraying (in exchange) for guidance. So their commerce did not profit them, nor were they guided.

17. Their example is like the example of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness, so they do not see.

18. Deaf, dumb, and blind - so they will not return (to the right path).

19. Or like a rainstorm from the sky in which is darkness, thunder, and lightning. They put their fingers in their ears to keep out the stunning thunderclaps in fear of death. And Allah encompasses the disbelievers.

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 Allah had willed, He would certainly have taken away their hearing and their sight. Indeed, Allah has power over everything.

21. O mankind! Worship your Lord, the **One Who** created you and those before you,

خَلَوْا إِلَىٰ شَيْطَانِهِمْ ۖ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ	we	only	(are) with you,	"Indeed, we	they say,	their evil ones,	with	they are alone
مُسْتَهْزِءُونَ ۚ ۞ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي	in	and	prolongs them	at them,	mocks	Allah	14	(are) mockers."
طُغْيَانِهِمْ يَعْمَهُونَ ۚ ۞ أُولَٰئِكَ الَّذِينَ اشْتَرُوا	bought	(are) the ones who	Those	15	they wander blindly.	their transgression,		
الضَّلَالَةَ بِأَهْدَىٰ فَمَا رَبَّحَتْ تِجَارَتُهُمْ وَمَا كَانُوا	were they	and not	their commerce	profited	So not	for [the] guidance.	[the] astraying	
مُهْتَدِينَ ۚ ۞ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ	kindled	(of) the one who	(is) like (the) example	Their example	16	guided-ones.		
نَارًا ۖ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ	their light	Allah took away	his surroundings,	it lighted	then, when	a fire,		
وَتَرَكَهُمْ فِي ظُلُمٍ ۖ لَا يَبْصُرُونَ ۚ ۞ صُمٌّ بُكْمٌ عُمْىٰ	blind,	dumb,	Deaf,	17	(so) they (do) not see.	darkness[es],	in	and left them
فَهُمْ لَا يَرْجِعُونَ ۚ ۞ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ	in it (are)	the sky	from	like a rainstorm	Or	18	[they] will not return.	so they
ظُلُمٍ ۖ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصَابِعَهُمْ فِيٓ أُذُنِهِمْ مِّن	from	their ears	in	their fingers	They put	and lightning.	and thunder,	darkness[es],
الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ	(is) [the One Who]	encompasses	And Allah	[the] death.	(in) fear (of)	the thunderclaps		
بِالْكَافِرِينَ ۚ ۞ يَّكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا	Whenever	their sight.	snatches away	the lightning	Almost	19	the disbelievers.	
أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ	they stand (still).	on them	it darkens	and when	in it,	they walk	for them	it flashes
وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ	and their sight.	their hearing,	He would certainly have taken away	Allah had willed,	And if			
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ ۞ يَا أَيُّهَا النَّاسُ	O mankind!	20	All-Powerful.	thing	every	(is) on	Allah	Indeed,
اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ	before you,	and those [who]	created you	the One Who	your Lord,	worship		

لَعَلَّكُمْ	تَتَّقُونَ	الَّذِي	جَعَلَ	لَكُمْ				
for you	made	The One Who	21	become righteous.	so that you may			
لَا أَرْضَ	فِرَاشًا	وَالسَّمَاءَ بِنَاءً	وَأَنْزَلَ	مِنَ السَّمَاءِ				
the sky	from	and sent down	a canopy,	and the sky	a resting place	the earth		
مَاءً	فَأَخْرَجَ	بِهِ	مِنَ الشَّجَرِ	رِزْقًا	لَكُمْ			
for you.	(as) provision	the fruits	[of]	therewith	then brought forth	water,		
فَلَا	تَجْعَلُوا	لِلَّهِ	أَنْدَادًا	وَأَنْتُمْ	تَعْلَمُونَ	وَإِنْ		
And if	22	[you] know.	while you	rivals	to Allah	set up	So (do) not	
كُنْتُمْ	فِي رَيْبٍ	مِمَّا	نَزَّلْنَا	عَلَى عَبْدِنَا	فَاتُوا			
then produce	Our slave,	to	We have revealed	about what	doubt	in	you are	
بِسُورَةٍ	مِّن مِّثْلِهِ	وَادْعُوا	شُهَدَاءَكُمْ	مِّن دُونِ	اللَّهِ			
Allah	other than	your witnesses	and call	like it	[of]	a chapter		
إِنْ	كُنْتُمْ	صَادِقِينَ	فَإِنْ	لَّمْ	تَفْعَلُوا	وَلَنْ	تَفْعَلُوا	
will you do,	and never	you do,	not	But if	23	truthful.	you are	if
فَاتَّقُوا	النَّارَ	الَّتِي	وَقُودُهَا	النَّاسُ	وَالْحِجَارَةُ	أُعِدَّتْ		
prepared	and [the] stones,	(is) [the] men	[its] fuel	whose	the Fire	then fear		
لِلْكَافِرِينَ	وَبَشِّرِ	الَّذِينَ	آمَنُوا	وَعَمِلُوا				
and do	believe,	(to) those who	And give good news	24	for the disbelievers.			
الصَّالِحَاتِ	أَنَّ لَهُمْ	جَنَّاتٍ	تَجْرِي مِنْ	تَحْتِهَا				
under them	[from]	flow	(will be) Gardens,	for them	that	[the] righteous deeds,		
الْأَنْهَارُ	كُلَّمَا	رُزِقُوا	مِنْهَا	مِنْ شَرَةٍ	رَّازِقًا			
(as) provision,	fruit	of	therefrom	they are provided	Every time	the rivers.		
قَالُوا	هَذَا	الَّذِي	رُزِقْنَا	مِنْ قَبْلُ				
before.”	we were provided	the one which	“This (is)	they (will) say,				
وَأُتُوا بِهِ	مُتَشَابِهًا	وَلَهُمْ	فِيهَا	أَزْوَاجٌ				
spouses	therein	And for them	(things) in resemblance;	And they will be given				
مُطَهَّرَةً	وَهُمْ	فِيهَا	خَالِدُونَ	إِنَّ اللَّهَ				
Indeed, Allah	25	(will) abide forever.	therein	and they	purified,			
لَا يَسْتَحْيِ	أَنْ يَضْرِبَ	مَثَلًا	مَا	بَعُوضَةً				
(of) a mosquito	(like) even	an example	to set forth	(is) not ashamed				

so that you may become righteous.

22. (He) Who has made the earth a resting place for you, and the sky a canopy, and sent down rain from the sky, and brought forth therewith fruits as provision for you. So do not set up rivals to Allah while you know (the truth).

23. And if you are in doubt about what We have revealed to Our slave (Muhammad SAW), then produce a chapter like it, and call your witnesses other than Allah, if you are truthful.

24. But if you do not do (it), and you will never be able to do (it), then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

25. And give good news (O Muhammad SAW!) to those who believe and do righteous deeds that for them will be Gardens under which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given things in resemblance; and they will have therein purified spouses, and they will abide therein forever.

26. Indeed, Allah is not ashamed to set forth an example even of a mosquito

or anything above it (bigger or smaller). Then as for those who believe, they know that it is the truth from their Lord. But those who disbelieve say, "What did Allah intend by such an example?" **He** lets go astray many by it and guides many by it. And **He** does not let go astray by it except the defiantly disobedient.

27. Those who break the Covenant of Allah after its ratification, and cut what Allah has ordered to be joined, and spread corruption on the earth. It is those who are the losers.

28. How can you disbelieve in Allah? When you were dead (lifeless), and **He** gave you life. Then **He** will cause you to die, then (again) **He** will bring you (back) to life, and then to **Him** you will be returned.

29. **He** is the **One Who** created for you all that is in the earth. Moreover, **He** turned to the heaven and fashioned them seven heavens. And **He** is the All-Knower of everything.

30. And when your Lord said to the angels, "Indeed, I am going to place a vicegerent on the earth." They said, "Will **You** place therein one who will spread corruption and shed blood, while we glorify **You** with **Your** praises

فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ	فَمَا	فَوْقَهَا	فَأَمَّا	الَّذِينَ	آمَنُوا	فَيَعْلَمُونَ
[thus] they will know	believed,	those who	Then as for	above it.	and (even) something	
أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا	أَنَّهُ	الْحَقُّ	مِنْ رَبِّهِمْ	وَأَمَّا	الَّذِينَ	كَفَرُوا
disbelieved	those who	And as for	their Lord.	from	(is) the truth	that it
فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ	فَيَقُولُونَ	مَاذَا	أَرَادَ اللَّهُ	بِهَذَا	مَثَلًا	يُضِلُّ بِهِ
by it	He lets go astray	example?	by this	(did) Allah intend	what	[thus] they will say
كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ	كَثِيرًا	وَيَهْدِي	بِهِ	كَثِيرًا	وَمَا	يُضِلُّ بِهِ
by it	He lets go astray	And not	many.	by it	and He guides	many
إِلَّا الْفَاسِقِينَ ۝ الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ	إِلَّا	الْفَاسِقِينَ	۝	الَّذِينَ	يَنقُضُونَ	عَهْدَ اللَّهِ
(the) Covenant of Allah	break	Those who	26	the defiantly disobedient.	except	
مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ	مِنْ بَعْدِ	مِيثَاقِهِ	وَيَقْطَعُونَ	مَا	أَمَرَ اللَّهُ	بِهِ أَنْ يُوصَلَ
to be joined	it	Allah has ordered	what	and [they] cut	its ratification,	after
وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ	وَيُفْسِدُونَ	فِي الْأَرْضِ	ۚ	أُولَٰئِكَ	هُمُ	الْخَاسِرُونَ
(are) the losers.	they	Those,	in the earth.	and [they] spread corruption		
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا	كَيْفَ	تَكْفُرُونَ	بِاللَّهِ	وَكُنْتُمْ	أَمْوَاتًا	
dead	While you were	in Allah?	(can) you disbelieve	How	27	
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝	فَأَحْيَاكُمْ	ثُمَّ	يُمِيتُكُمْ	ثُمَّ	يُحْيِيكُمْ	ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝
then	He will give you life,	then	He will cause you to die,	then	then He gave you life;	
إِلَيْهِ تُرْجَعُونَ ۝ هُوَ الَّذِي خَلَقَ لَكُمْ مِمَّا	إِلَيْهِ	تُرْجَعُونَ	۝	هُوَ	الَّذِي	خَلَقَ لَكُمْ مِمَّا
what	for you	created	(is) the One Who	He	28	you will be returned. to Him
فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ	فِي الْأَرْضِ	جَمِيعًا	ثُمَّ	اسْتَوَىٰ إِلَى	السَّمَاءِ	فَسَوَّاهُنَّ
and fashioned them	the heaven	to	He turned	Moreover	all.	(is) in the earth,
سَبْعَ سَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ وَإِذْ	سَبْعَ	سَوَاتٍ	ۚ	وَهُوَ	بِكُلِّ شَيْءٍ	عَلِيمٌ ۝ وَإِذْ
And when	29	(is) All-Knowing.	thing	of every	And He	heavens. seven
قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ	قَالَ	رَبُّكَ	لِلْمَلَائِكَةِ	إِنِّي	جَاعِلٌ	فِي الْأَرْضِ
the earth	in	going to place	"Indeed, I (am)	to the angels,	your Lord	said
خَلِيفَةً ۚ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا	خَلِيفَةً	ۚ	قَالُوا	أَتَجْعَلُ فِيهَا	مَنْ	يُفْسِدُ فِيهَا
in it	will spread corruption	(one) who	in it	"Will You place	they said,	a vicegerent,
وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ	وَيَسْفِكُ	الدِّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	
with Your praises	[we] glorify (You)	while we,	[the] blood[s],	and will shed		

وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ	you (do) not know.”	what	[I] know	“Indeed, I	He said,	[to] You.”	and we sanctify
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ	He displayed them	Then	all of them.	the names -	Adam	And He taught	30
عَلَى الْمَلَائِكَةِ ۖ فَقَالَ الْإِنُّونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ	if	(of) these,	of (the) names	“Inform Me	then He said,	the angels,	to
كُنْتُمْ صَادِقِينَ ۖ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا	(is) for us	No knowledge	“Glory be to You!	They said,	31	truthful.”	you are
إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ	(are) the All-Knowing,	You	Indeed You!	You have taught us.	what	except	
الْحَكِيمُ ۖ قَالَ يَٰآدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا	And when	of their names.”	Inform them	“O Adam!	He said,	32	the All-Wise.
أَنْبَأَهُمْ بِأَسْمَائِهِمْ ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي	Indeed, I	to you,	I say	“Did not	He said,	of their names,	he had informed them
أَعْلَمُ الْغَيْبِ السَّمُوتِ وَالْأَرْضِ ۖ وَأَعْلَمُ مَا تُبْدُونَ	you reveal	what	and I know	and the earth,	(of) the heavens	(the) unseen	[I] know
وَمَا كُنْتُمْ تَكْتُمُونَ ۖ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ	to the angels,	We said	And when	33	conceal.”	you [were]	and what
اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى	He refused	Ibless.	except	[so] they prostrated	to Adam,”	“Prostrate	
وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ۖ وَقُلْنَا	And We said,	34	the disbelievers.	of	and became	and was arrogant	
يَٰآدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا	from it	and [you both] eat	(in) Paradise,	and your spouse	you	Dwell	“O Adam!
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ	this	But do not [you two] approach	you [both] wish.	(from) wherever	freely		
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ۖ فَآزَلَهُمَا	Then made [both of] them slip	35	the wrongdoers.”	of	lest you [both] be	[the] tree,	
الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا	from what	and he got [both of] them out	from it,	the Shaitaan			

and sanctify **You**?” **He** said, “Indeed, **I** know that which you do not know.”

31. And **He** taught Adam all the names. Then **He** displayed them to the angels and said, “Inform **Me** the names of these, if you are truthful.”

32. They said, “Glory be to **You**! We have no knowledge except what **You** have taught us. Indeed, it is **You** who are the All-Knowing, 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 unseen of the heavens and the earth? And **I** know what you reveal and what you conceal.”

34. And when **We** said to the angels, “Prostrate to Adam,” they prostrated, except **Iblees**. He refused and was arrogant and became of the disbelievers.

35. And **We** said, “O Adam! Dwell you and your wife in Paradise, and eat freely from wherever you wish, but do not approach this tree, lest you be among the wrongdoers.”

36. Then Shaitaan made them slip out of it and got them out from that

in which they were. And **We** said, "Go down, as enemies to one another; and on the earth will be your dwelling place and a provision for a period."

37. Then Adam received (some) words from his Lord, and **He** turned towards him (in mercy). Indeed, it is **He Who** is Oft-returning (to mercy), the Most Merciful.

38. **We** said, "Go down from it, all of you. And when there comes to you Guidance from **Me**, then whoever follows **My** Guidance, they will have no fear, nor will they grieve.

39. And those who disbelieve and deny **Our** Signs, they are the companions of the Fire; they will abide in it forever."

40. O Children of Israel! Remember **My** favor which **I** bestowed upon you, and fulfill **My** Covenant (upon you), **I** will fulfill your covenant (from **Me**), and fear **Me** and **Me** alone.

41. And believe in what **I** have sent down confirming that which is (already) with you, and be not the first to disbelieve in it. And do not exchange **My** Signs for a small price, and fear **Me** and **Me** Alone.

42. And do not mix the truth with falsehood or conceal the truth while you know (it).

43. And establish the prayer and give *zakah* and bow down with those who bow down.

44. Do you order

كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ۝٣٦ فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۝٣٧	to others some of you "Go down (all of you), And We said, in [it]. they [both] were
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝٣٨ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۝٣٩	for and a provision (is) a dwelling place the earth in and for you (as) enemy;
إِسْرَءِيلَ إِذْ كَرَّمَا نَحْنُ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ۝٤٠ وَأَمِنُوا بِمَا أُنزِلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِمْ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ۝٤١ وَلَا تَلْسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	So (his Lord) turned words, his Lord from Then Adam received 36 a period."
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	37 the Most Merciful. (is) the Oft-returning (to mercy), He Indeed He ! towards him.
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	Guidance, from Me comes to you and when, all (of you), from it "Go down We said,
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	they and not (will be) on them fear [then] no My Guidance, follows then whoever
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	those Our Signs, and deny who disbelieve[d] And those 38 will grieve.
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	O Children 39 (will) abide forever." in it they (of) the Fire; (are the) companions
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	My Covenant and fulfill, upon you I bestowed which My Favor Remember (of) Israel!
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	in what And believe 40 fear [Me]. and Me Alone your covenant I will fulfill
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	(the) first be and (do) not (is) with you, that which confirming I have sent down
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	and Me Alone small, a price My Signs (for) exchange And (do) not of it. disbeliever
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	and conceal with [the] falsehood the Truth mix And (do) not 41 fear [Me].
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	and give the prayer And establish 42 [you] know. while you the Truth
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝٤٢ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣	Do you order 43 those who bow down. with and bow down zakah

النَّاسِ	بِالَّذِي	وَتَنْسُونَ	أَنْفُسَكُمْ	وَأَنْتُمْ	تَتْلُونَ
[the] people	[the] righteousness	and you forget	yourselves,	while you	[you] recite
الْكِتَابِ	أَفَلَا	تَعْقِلُونَ	وَاسْتَعِينُوا	بِالصَّبْرِ	
the Book?	Then, will not	you use reason?	44	And seek help	through patience
وَالصَّلَاةِ	وَإِنَّهَا	لَكَبِيرَةٌ	إِلَّا عَلَى الْخَاشِعِينَ		
and the prayer;	and indeed, it	(is) surely difficult	on except	the humble ones,	45
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ	وَأَنَّهُمْ	إِلَيْهِ لَرَجْعُونَ			
Those who	believe	that they	will meet	their Lord	and that they
يَبْنِي	إِسْرَءِيلَ	أَذْكُرُوا	نِعْمَتِي	الَّتِي أَنْعَمْتُ عَلَيْكُمْ	
46	O Children	(of) Israel!	Remember	My Favor	which I bestowed upon you
وَأَنِّي	فَضَّلْتُكُمْ	عَلَى الْعَالَمِينَ	وَآتَقُوا يَوْمًا	لَا	
and that I	[I] preferred you	over	the worlds.	47	And fear
تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا	وَلَا	يُقْبَلُ مِنْهَا			
any soul	avail	(another) soul	anything,	and not	will be accepted from it
شَفَاعَةٌ	وَلَا	يُؤْخَذُ مِنْهَا	عَدْلٌ	وَلَا	هُمْ
any intercession,	and not	will be taken	from it	a compensation,	they and not
يُنْصَرُونَ	وَإِذْ	نَجَّيْنَكُمْ	مِّنْ آلِ فِرْعَوْنَ		
48	And when	We saved you	from	(the) people of Firaun	will be helped.
يَسْؤُمُونَكُمْ	سُوءَ الْعَذَابِ	يُذَبِّحُونَ أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ		
(who were) afflicting you (with)	horrible	slaughtering	your sons	and letting live	
نِسَاءَكُمْ	وَفِي ذَلِكُمْ	بَلَاءٌ	مِّنْ رَبِّكُمْ	عَظِيمٌ	
And in	that	(was) a trial	from	your Lord	great.
وَإِذْ	فَرَقْنَا	بَيْنَكُمْ	الْبَحْرَ	فَأَنْجَيْنَاكُمْ	وَأَغْرَقْنَا
We parted	for you	We	the sea,	then We saved you,	and We drowned
آلِ فِرْعَوْنَ	وَأَنْتُمْ	تَنْظُرُونَ	وَإِذْ	وَعَدْنَا	
(the) people of Firaun	while you	(were) looking.	50	And when	We appointed
مُوسَىٰ	أَرْبَعِينَ لَيْلَةً	ثُمَّ اتَّخَذْتُمُ الْعِجْلَ	مِّنْ بَعْدِهِ	وَأَنْتُمْ	
(for) Musa	forty	nights.	Then	you took	the calf
ظَالِمُونَ	ثُمَّ	عَفَوْنَا	عَنْكُمْ	مِّنْ بَعْدِ ذَلِكَ	
(were) wrongdoers.	51	Then	We forgave	you	that,

people to be righteous and you forget (to practice it) yourselves, while you recite the Book? Then will you not use reason (intellect)?

45. And seek help through patience and prayer; and indeed, it is difficult except for the humble ones,

46. (They are those) who believe that they will meet their Lord and that they will return to Him.

47. O Children of Israel! Remember My Favor which I bestowed upon you, and that I preferred you over the worlds.

48. And fear a day when no soul will avail another in the least, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be helped.

49. And (recall) when We saved you from the people of Firaun, who were afflicting you with a horrible torment, slaughtering your sons and letting your women live. And in that was a great trial from your Lord.

50. And (recall) when We parted the sea for you and saved you and drowned the people of Firaun while you were looking on.

51. And (recall) when We made an appointment with Musa for forty nights. Then you took the calf (for worship) after him (i.e., his departure) and you were wrongdoers.

52. Then, even after that, We forgave you

so that you may be grateful.

53. And (recall) when **We** gave Musa the Book (Taurat) and the Criterion (of right and wrong) that perhaps you would be guided.

54. And (recall) when Musa said to his people, "O my people! Indeed you have wronged yourselves by taking the calf (for worship). So turn in repentance to your Creator and kill yourselves. That is best for you in the sight of your Creator." Then **He** accepted your repentance. Indeed, **He** is the Oft-returning (to mercy), the Most Merciful.

55. And when you said, "O Musa! We will never believe you until we see Allah manifestly," so the thunderbolt seized you while you were looking on.

56. Then **We** revived you after your death, so that you might be grateful.

57. And **We** shaded you with clouds and sent down to you *manna* and quails. Eat from the good things, which **We** have provided you. And they did not wrong **Us**, but they were doing wrong to themselves.

58. And when **We** said, "Enter this town and eat abundantly from wherever you wish, and enter the gate bowing humbly and say, 'Repentance,' **We** will forgive your sins for you. And **We** will increase

لَعَلَّكُمْ تَشْكُرُونَ ﴿٥١﴾ وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ						
the Book	Musa	We gave	And when	52	(be) grateful.	so that you may
وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ						
said	And when	53	(would be) guided.	perhaps you	and the Criterion,	
مُوسَى لِقَوْمِهِ يُقَوْمُ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ						
yourselves	[you] have wronged	Indeed, you	"O my people!	to his people,	Musa	
بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا						
and kill	your Creator,	to	So turn in repentance	the calf.	by your taking	
أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ						
Then He turned	your Creator."	with	for you	(is) better	That	yourselves.
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾						
54	the Most Merciful.	(is) the Oft-returning,	He	Indeed He !	towards you.	
وَإِذْ قُلْتُمْ يُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ						
we see	until	(will) we believe you	Never	"O Musa!	you said,	And when
اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾						
55	(were) looking.	while you	the thunderbolt	So seized you	manifestly."	Allah
ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ						
(be) grateful.	so that you may	your death,	after	We revived you	Then	
﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ						
to you	and We sent down	(with) [the] clouds	[over] you	And We shaded	56	
الْبَنِّ وَالسَّلَوىٰ كُلُوا مِنْ طَيِّبَاتِ مَا						
that	(the) good things	from	"Eat	and [the] quails,	[the] manna	
رَزَقْنَكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ						
(to) themselves	they were	but	they wronged Us ,	And not	We have provided you."	
يَظْلِمُونَ ﴿٥٧﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا						
then eat	town,	this	"Enter	We said,	And when	57
doing wrong.						
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا						
prostrating.	the gate	and enter	abundantly,	you wish[ed]	wherever	from [it]
وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ						
And We will increase	your sins.	for you	We will forgive	"Repentance,	And say,	

الْمُحْسِنِينَ	٥٨	فَبَدَّلَ	الَّذِينَ ظَلَمُوا	قَوْلًا
the good-doers (in reward)."	58	But changed	those who	wronged (the) word
غَيْرَ الَّذِي قِيلَ لَهُمْ	فَأَنزَلْنَا	عَلَى الَّذِينَ		
other (than)	was said	to them;	so We sent down	upon those who
ظَلَمُوا	رَاجِزًا	مِّنَ السَّمَاءِ	بِهَا	كَانُوا
wronged,	a punishment	from	the sky	they were because defiantly disobeying.
وَإِذَا	سُتْسِقَىٰ مُوسَىٰ	لِقَوْمِهِ	فَقُلْنَا	أَضْرِبْ
59	And when	Musa asked (for) water	for his people,	[so] We said, "Strike
بِعَصَاكَ	الْحَجَرِ	فَانْفَجَرَتْ	مِنْهُ	اثْنَتَا عَشْرَةَ
with your staff	the stone."	Then gushed forth	from it	twelve springs.
قَدْ عَلِمَ	كُلُّ	أُنَاسٍ	مَّشْرَبَهُمْ	كُلُّوا
Knew	all	(the) people	their drinking place.	"Eat and drink
مِنْ رَّادِقِ	اللَّهِ	وَلَا	تَعْتَوْا	فِي الْأَرْضِ
from	(the) provision (of)	Allah,	and (do) not	act wickedly in the earth
مُفْسِدِينَ	٦٠	وَإِذْ	قُلْتُمْ	يُوسَىٰ
spreading corruption."	60	And when	you said,	"O Musa! Never (will)
نُصِيرَ	عَلَى طَعَامٍ	وَاحِدٍ	فَادْعُ	لَنَا
we endure	[on]	food	(of) one (kind),	(to) your Lord so pray for us to bring forth
لَنَا	مِمَّا تُنْبِتُ	الْأَرْضُ	مِنْ	بَقْلِهَا
for us	grows	out of what	of	its herbs, [and] its cucumbers,
وَقَوْمَهَا	وَعَدَسَهَا	وَبَصْلَهَا	قَالَ	أَتَسْتَبْدِلُونَ
[and] its garlic,	[and] its lentils,	and its onions."	He said,	"Would you exchange
الَّذِي هُوَ	أَدْنَىٰ	بِالَّذِي هُوَ	خَيْرٌ	إِهْبِطُوا
that which	[it]	(is) inferior	for that which	[it]
فَإِنَّ	لَكُمْ	مَا	سَأَلْتُمْ	وَضُرِبَتْ
so indeed	for you	(is) what	you have asked (for)."	And were struck on them
الذَّلَّةُ	وَالْمُسْكِنَّةُ	وَبَاءُ	وَبَغْضَبٍ	مِّنَ اللَّهِ
the humiliation	and the misery	and they drew on themselves wrath	of	Allah
ذَلِكَ	بِأَنَّهُمْ	كَانُوا	يَكْفُرُونَ	بِآيَاتِ اللَّهِ
That (was)	because they	used to	disbelieve	in (the) Signs (of) Allah

the good-doers (in reward)."

59. But those who wronged changed the words from that which had been said to them for another; so We sent down upon the wrongdoers a punishment from the sky because they were defiantly disobeying.

60. And when Musa asked for water for his people, We said, "Strike the stone with your staff." Then twelve springs gushed forth from it. All the people (of the twelve tribes) knew their drinking place. "Eat and drink from the provision of Allah, and do not act wickedly on the earth spreading corruption."

61. And when you said, "O Musa! We can never endure one (kind of) food. So pray to your Lord to bring forth for us out of what the earth grows, its herbs, its cucumbers, its garlic, its lentils, and its onions." He said, "Would you exchange that which is better for that which is inferior? Go down to (any) city and indeed you will have what you have asked for." And humiliation and misery were struck upon them and they drew on themselves the wrath of Allah. That was because they used to disbelieve in the Signs of Allah

and kill the Prophets without any right. That was because they disobeyed and they were transgressing.

62. Indeed, those who believed, and those who became Jews, and the Christians, and the Sabians - who believed in Allah and the Last Day and did righteous deeds, will have their reward with their Lord; they will have no fear, nor will they grieve.

63. And when We took your covenant, and We raised above you the mount (saying), "Hold firmly that which We have given you, and remember what is in it, perhaps you would become righteous."

64. Then even after that you turned away. Had it not been for the Grace and Mercy of Allah upon you, surely you would have been among the losers.

65. And indeed, you knew those amongst you who transgressed in the matter of the Sabbath. So We said to them, "Be apes, despised."

66. And We made it a deterrent punishment for those who were present and those who succeeded them and an admonition for those who fear Allah.

67. And when Musa said to his people, "Indeed, Allah commands you to slaughter a cow," they said, "Do you take us in ridicule?" He said,

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ٦١	and kill the Prophets without (any) the Prophets and kill
وَالَّذِينَ آمَنُوا وَالصَّابِئِينَ مِنَ آدَمَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢	believed those who Indeed, 61 transgressing. and they were they disobeyed
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ٦٣	believed who and the Sabians - and the Christians became Jews and those who
ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ٦٤	(is) their reward so for them righteous deeds, and did [the] Last and the Day in Allah
وَالَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِرِينَ ٦٥	62 will grieve. they and not on them fear and no their Lord with
بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ٦٦	"Hold the mount, over you and We raised your covenant We took And when
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَسْرِحُوا بِمَا فِي سُلُوبِكُمْ وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٦٧	perhaps you (is) in it, what and remember with strength, We have given you what
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٦٨	after you turned away Then 63 (would become) righteous."
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٦٩	and His Mercy, upon you (for the) Grace of Allah So if not that.
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧٠	you knew And indeed, 64 the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧١	the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧٢	the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧٣	the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧٤	the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧٥	the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧٦	the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧٧	the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧٨	the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٧٩	the losers. of surely you would have been
وَقَالَ مِسْكِينٌ بِئْسَ كِتَابُكُمُ الْيَقِينُ ٨٠	the losers. of surely you would have been

and shows you **His** Signs, perhaps you may use your intellect.

74. Then (even after that) your hearts hardened like stones or even worse in hardness. And indeed, there are stones from which rivers gush forth, and indeed, there are some of them (i.e., the stones) which split asunder and water flows from them, and indeed, there are some of them (i.e., the stones) which fall down because of fear of Allah. And Allah is not unaware of what you do.

75. Do you hope (O believers!) that they would believe you while indeed a party of them used to hear the words of Allah and then distort it after they had understood it, knowingly?

76. And when they meet those who believe, they say, "We have believed." But when they are alone with one another, they say, "Do you tell them what Allah has revealed to you so that they (might) use it in argument against you before your Lord? Then do you not understand?"

77. Do they not know that Allah knows what they conceal and what they declare?

78. And among them are unlettered (i.e., illiterate) people

وَيُرِيكُمْ	آيَاتِهِ	لَعَلَّكُمْ	تَعْقِلُونَ ﴿٧٣﴾
and shows you	His Signs,	perhaps you may	use your intellect. 73
ثُمَّ قَسَتْ	قُلُوبُكُمْ	مِّنْ بَعْدِ ذَلِكَ	فَهِىَ كَالْحِجَارَةِ أَوْ
Then hardened	your hearts	so they that after	or (became) like [the] stones
أَشَدُّ	قَسَوَةً	وَإِنَّ	مِنَ الْحِجَارَةِ لَهَا
stronger	And indeed, (in) hardness.	the stones	certainly (there are some) which
يَتَفَجَّرُ	مِنْهُ	الْأَنْهَارُ	وَإِنَّ مِنْهَا لَهَا
gush forth	[the] rivers,	from it	certainly (there are some) which
يَشَقُّ	فِيخْرُجُ	مِنْهُ	الْبَاءُ وَإِنَّ مِنْهَا
split,	so comes out	from it	from them and indeed, [the] water,
لَهَا	يَهْبِطُ	مِنْ خَشْيَةِ	اللَّهِ وَمَا
certainly (there are some) which	fall down	fear from	And Allah (is) not (of) Allah.
بِغَافِلٍ	عَمَّا	تَعْمَلُونَ ﴿٧٤﴾	أَقْتَضَعُونَ أَنْ يُؤْمِنُوا
unaware	of what	you do. 74	Do you hope that they will believe
لَكُمْ	وَقَدْ كَانَ	فَرِيقٌ	مِّنْهُمْ يَسْمَعُونَ
[for] you	while indeed (there) has been	a party	(who used to) hear of them,
كَلَّمَ	اللَّهُ	ثُمَّ يُحَرِّفُونَهُ	مِنْ بَعْدِ مَا عَقَلُوهُ
(the) words of Allah,	then	they distort it	after they understood it, [what]
وَهُمْ	يَعْلَمُونَ ﴿٧٥﴾	وَإِذَا	لَقُوا الَّذِينَ آمَنُوا
while they	know? 75	And when	they meet those who believe[d],
قَالُوا	أَمَّا	وَإِذَا	خَلَا بَعْضُهُمْ
they say,	"We have believed."	But when	some of them meet in private
إِلَى بَعْضٍ	قَالُوا	أَتَحَدِّثُوهُمْ	بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
with some (others),	they say,	"Do you tell them	what Allah has revealed to you
لِيُجَاجِبُكُمْ	بِهِ	عِنْدَ رَبِّكُمْ	أَفَلَا
so that they argue with you	therewith	before your Lord?	Then do (you) not
تَعْقِلُونَ ﴿٧٦﴾	أَوَلَا	يَعْلَمُونَ	أَنَّ اللَّهَ يَعْلَمُ مَا
understand?" 76	Do not	they know	what knows Allah that
يُسِرُّونَ	وَمَا	يُعْلِنُونَ ﴿٧٧﴾	وَمِنْهُمْ أُمِّيُونَ
they conceal	and what	they declare? 77	And among them (are) unlettered ones,

لَا يَعْلَمُونَ	إِلَّا	الْكِتَابَ	وَأَمَّا	وَأَنْ هُمْ
(who) do not know	except	the book	wishful thinking	they and not
إِلَّا	يُظُنُّونَ	فَوَيْلٌ	لِّلَّذِينَ	يَكْتُبُونَ
(do anything) except	guess.	78	So woe	to those who write
الْكِتَابَ	بِأَيْدِيهِمْ	ثُمَّ	يَقُولُونَ	هَذَا مِنْ عِنْدِ اللَّهِ
the book	with their (own) hands	then,	they say,	(is) from Allah,"
لِيَشْتَرُوا بِهِ	ثَمَنًا	قَلِيلًا	فَوَيْلٌ	لَّهُمْ
to barter	with it	(for) a price	little.	So woe to them
أَيْدِيهِمْ	وَوَيْلٌ	لَّهُمْ	مِمَّا	يَكْسِبُونَ
their hands	and woe	to them	for what	they earn.
لَنْ	تَمَسَّنَا	النَّارُ	إِلَّا	أَيَّامًا
"Never	will touch us	the Fire	except	(for) days
أَتَّخَذْتُمْ	عِنْدَ اللَّهِ	عَهْدًا	فَلَنْ	يُخْلِفَ اللَّهُ
"Have you taken	from	Allah	a covenant,	so never will Allah break
عَهْدَهُ	أَمْ تَقُولُونَ	عَلَى اللَّهِ	مَا	لَا تَعْلَمُونَ
His Covenant?	Or	(do) you say	what	Allah against
بَلَى	مَنْ كَسَبَ	سَيِّئَةً	وَأَحَاطَتْ	بِهِ
Yes,	whoever	earned	evil	and surrounded him
أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ
(are the) companions	(of) the Fire;	they	in it	(will) abide forever.
وَالَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	أُولَئِكَ
And those who	believed	and did	righteous deeds,	those
الْجَنَّةِ	هُمْ	فِيهَا	خَالِدُونَ	وَإِذْ
(of) Paradise;	they	in it	(will) abide forever.	82
مِيثَاقَ	بَنِي	إِسْرَءِيلَ	لَا تَعْبُدُونَ	إِلَّا اللَّهَ
(the) covenant	(from the) Children	(of) Israel,	"You will not worship	Allah,
وَالْيَتَامَى	وَوَدَى الْقُرْبَى	وَأَحْسَنًا	وَالْيَتَامَى	وَالْيَتَامَى
and with [the] parents	(be) good	and (with) relatives	and [the] orphans	and [the] orphans
وَالْمَسْكِينِ	وَقُولُوا	لِلنَّاسِ	حُسْنًا	وَأَقِمْ
and the needy,	and speak	to [the] people	good,	the prayer

who do not know the Book except (see therein their own) wishful thinking, and they do nothing but guess.

79. So woe to those who write the book with their own hands, then say, "This is from Allah," to exchange it for a little price. So woe to them for what their hands have written and woe to them for what they earn.

80. And they say, "Never will the Fire touch us except for a few days." Say, "Have you taken a covenant from Allah, so that Allah will never break His Covenant? Or do you say against Allah that which you do not know?"

81. Yes, (on the contrary) whoever earns evil and his sins have surrounded him - those are the companions of the Fire; they will abide in it forever.

82. And those who believe and do righteous deeds, those are the companions of Paradise; they will abide in it forever.

83. And (recall) when We took the covenant from the Children of Israel (saying), "Do not worship except Allah, and be good to parents, relatives, orphans and the needy, and speak good to people and establish the prayer

and give the *zakah*.”
Then you turned away,
except a few of you, and
you were refusing.

84. And when We took
your covenant, “Do not
shed your (i.e., each
other’s) blood or evict
yourselves (one another)
from your homes.”
Then you ratified while
you were witnessing.

85. Then you are those
(same ones) who kill one
another and evict a party
of you from their homes,
support one another
against them in sin and
transgression. And if
they come to you as
captives, you ransom
them; while their
eviction (itself) was
forbidden to you. So do
you believe in part of the
Book and disbelieve in
(another) part? Then
what should be the
recompense for those
who do so among you
except disgrace in
worldly life; and on the
Day of Resurrection
they will be sent back
to the most severe
punishment? And Allah
is not unaware of what
you do.

86. Those are the ones who
have bought the life of
this world (in exchange)
for the Hereafter; so the
punishment will not be
lightened for them, nor
will they be helped.

87. And indeed We gave
Musa the Book and We
followed him up with (a
succession of)

وَاتُوا الزَّكَاةَ ۖ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ	of you,	a few	except	you turned away,	Then	the zakah.”	and give
وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ	your covenant,	We took	And when	83	refusing.	and you (were)	
لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ	your homes,”	from	yourselves	and (will) not evict	your blood	“You will not shed	
ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ	(are) those	you	Then	84	(were) witnessing.	while you	you ratified then
تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ	their homes,	from	of you	a party	and evict	yourselves	(who) kill
تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدَاوَانِ وَإِنْ	And if	and [the] transgression.	in sin	against them	you support one another		
يَأْتُوَكُمْ أَسْرَىٰ تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ	to you	(was) forbidden	while it	you ransom them;	(as) captives,	they come to you	
إِخْرَاجَهُمْ ۖ أَفْتَوْمُنُونِ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ	and disbelieve	the Book	in part (of)	So do you believe	their eviction.		
بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ	does	(for the one) who	(should be the) recompense	Then what	in part?		
ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا	(of) the world;	the life	in	disgrace	except	among you,	that
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ	(the) most severe	to	they will be sent back	of [the] Resurrection	and (on the) Day		
الْعَذَابِ ۖ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَٰئِكَ	Those	85	you do.	of what	unaware	And Allah (is) not	punishment?
الَّذِينَ اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا	so not	for the Hereafter;	(of) the world	the life	bought	(are) the ones who	
يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾	86	will be helped.	they	and not	the punishment	for them	will be lightened
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ	after him	and We followed up	the Book	Musa	We gave	And indeed	

بِالرُّسُلِ	وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ	الْبَيِّنَاتِ			
[the] clear signs	(of) Maryam, (the) son	Isa,	And We gave	with [the] Messengers.	
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ	أَفْكَلَبَّا	جَاءَكُمْ			
came to you	Is it (not) so (that) whenever	with the Holy Spirit.	and We supported him		
رَأْسُوكَ	بِهَا	لَا تَهْوَى أَنْفُسُكُمْ	اسْتَكْبَرْتُمْ	فَقَرِيقًا	
So a party	you acted arrogantly?	yourselves, (do) not desire	with what	a Messenger	
كَذَّبْتُمْ	وَفَرِيقًا	تَقْتُلُونَ	وَقَالُوا	قُلُوبُنَا	
"Our hearts	And they said,	87	you kill(ed).	and a party	you denied,
غُلْفٌ	بَلْ	لَعَنَهُمُ اللَّهُ	بِكُفْرِهِمْ	فَقَلِيلًا	مَا
(is) what	so little	for their disbelief;	Allah has cursed them	Nay,	(are) wrapped."
يُؤْمِنُونَ	وَلَمَّا	جَاءَهُمْ	كِتَابٌ	مِّنْ عِنْدِ اللَّهِ	
from Allah	a Book	came to them	And when	88	they believe.
مُصَدِّقٌ	لِّمَا مَعَهُمْ	وَكَانُوا	مِّنْ قَبْلُ	يَسْتَفْتِحُونَ	
(that), pray for victory	before	though they used to	what (was) with them,	confirming	
عَلَى الَّذِينَ كَفَرُوا	فَلَمَّا	جَاءَهُمْ	مَا	عَرَفُوا	
they recognized,	what	came to them	then when	disbelieved -	those who over
كَفَرُوا	بِهِ	فَلَعَنَهُ	اللَّهُ	عَلَى الْكَافِرِينَ	٨٩
89	the disbelievers.	(is) on	(of) Allah	So (the) curse	in it. they disbelieved
بِئْسَمَا	اشْتَرَوْا بِهِ	أَنْفُسَهُمْ	أَنْ	يَكْفُرُوا	بِهَا
in what	they disbelieve	that	themselves,	(for) which they have sold	Evil (is) that
أَنْزَلَ اللَّهُ	بَعِيًّا	أَنْ	يُنَزِّلَ اللَّهُ	مِنْ فَضْلِهِ	عَلَى مَنْ
whom	on	His Grace	of	Allah sends down	that grudging
يَشَاءُ	مِنْ عِبَادِهِ	فَبَاءَ وَبَغَضٍ	عَلَى		
upon	So they have drawn (on themselves) wrath	His servants.	from	He wills	
غَضَبٍ	وَلِلْكَافِرِينَ	عَذَابٌ	مُّهِينٌ	وَإِذَا	
And when	90	humiliating.	(is) a punishment	And for the disbelievers	wrath
قِيلَ	لَهُمْ	آمِنُوا	بِهَا	أَنْزَلَ اللَّهُ	قَالُوا نُوْمِنُ
"We believe	they say,	Allah has revealed,"	in what	"Believe	to them,
بِهَا	أَنْزَلَ عَلَيْنَا	وَيَكْفُرُونَ	بِهَا	وَرَاءَهُ	وَهُوَ
while it	(is) besides it,	in what	And they disbelieve	to us."	was revealed

Messengers. And We gave Isa, the son of Maryam, clear signs and supported him with the Holy Spirit. Is it not so, that whenever there came to you a Messenger with what you yourselves did not desire, you acted arrogantly? So a party (of Messengers) you denied and another party you killed.

88. And they said, "Our hearts are wrapped." Nay, Allah has cursed them for their disbelief; so little is that which they believe.

89. And when there came to them a Book (Qur'an) from Allah confirming what was with them, though before that they used to pray for victory over disbelievers - then when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is on the disbelievers.

90. Evil is that for which they have sold themselves, that they disbelieved in what Allah has revealed, grudging that Allah sends down of His Grace upon whom He wills from among His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers is a humiliating punishment.

91. And when it is said to them, "Believe in what Allah has revealed," they say, "We believe (only) in what was revealed to us." And they disbelieve in what came after it, while it is

the truth confirming that which is with them. Say, "Then why did you kill the Prophets of Allah before, if you were believers?"

92. And indeed Moses came to you with clear signs, then you took the calf (in worship) after he left, and you were wrongdoers.

93. And when We took your covenant and We raised above you the mount, "Hold firmly what We gave you and listen," they said, "We heard and we disobeyed." And they were made to imbibe (the love of) the calf into their hearts because of their disbelief. Say, "Evil is that which your faith orders you, if you are believers."

94. Say, "If the home of the Hereafter with Allah is exclusively for you and not for others of mankind, then wish for death, if you are truthful."

95. And they will never wish for it, ever, because of what their hands have sent ahead (i.e., their deeds). And Allah knows the wrongdoers.

96. And you will surely find them the most greedy of mankind for life, and (even greedier) than those who associate partners with Allah. Each one of them loves

الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ	الْحَقُّ	مُصَدِّقًا	لِّمَا	مَعَهُمْ	قُلْ	فَلِمَ	تَقْتُلُونَ
(is) the truth	confirming	what	(is) with them.	Say,	"Then why	(did) you kill	
أَنْبِيََاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ٩١	أَنْبِيََاءَ	اللَّهِ	مِنْ	قَبْلُ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
(the) Prophets of Allah	before,	if	you were	believers?"	91		
وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ	وَلَقَدْ	جَاءَكُمْ	مُوسَى	بِالْبَيِّنَاتِ	ثُمَّ	اتَّخَذْتُمُ	الْعِجْلَ
And indeed	came to you	Musa	with [the] clear signs,	then	you took	the calf	
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ٩٢ وَإِذْ أَخَذْنَا	مِنْ	بَعْدِهِ	وَأَنْتُمْ	ظَالِمُونَ	٩٢	وَإِذْ	أَخَذْنَا
after him	and you	(were) wrongdoers.	92	And when	We took		
مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا	مِيثَاقَكُمْ	وَرَفَعْنَا	فَوْقَكُمُ	الطُّورَ	خُذُوا	مَا	
your covenant	and We raised	over you	the mount,	"Hold	what		
اتَيْنَكُمْ بِقُوَّةٍ وَأَسْمَعُوا قَالُوا سَمِعْنَا	اتَيْنَكُمْ	بِقُوَّةٍ	وَأَسْمَعُوا	قَالُوا	سَمِعْنَا		
We gave you,	with firmness	and listen."	They said,	"We heard			
وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ	وَعَصَيْنَا	وَأَشْرَبُوا	فِي	قُلُوبِهِمُ	الْعِجْلَ		
and we disobeyed."	And they were made to drink	in	their hearts	(love of) the calf			
بِكُفْرِهِمْ قُلْ بئْسَمَا يَأْمُرُكُمْ بِهِ إِيْبَانُكُمْ إِنْ	بِكُفْرِهِمْ	قُلْ	بئْسَمَا	يَأْمُرُكُمْ	بِهِ	إِيْبَانُكُمْ	إِنْ
because of their disbelief.	Say,	"Evil (is) that	orders you (to do) it	if	your faith,		
كُنْتُمْ مُؤْمِنِينَ ٩٣ قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ	كُنْتُمْ	مُؤْمِنِينَ	٩٣	قُلْ	إِنْ	كَانَتْ	لَكُمْ
you are	believers."	93	Say,	"If -	the home	for you	is
الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا	الْآخِرَةُ	عِنْدَ اللَّهِ	خَالِصَةً	مِّنْ	دُونِ	النَّاسِ	فَتَمَنَّوْا
(of) the Hereafter	with Allah	exclusively,	excluding	the mankind,	then wish		
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ٩٤ وَلَنْ	الْمَوْتَ	إِنْ	كُنْتُمْ	صَادِقِينَ	٩٤	وَلَنْ	
(for) [the] death,	if	you are	truthful."	94	And never (will)		
يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيَهُمْ وَاللَّهُ	يَتَمَنَّوْهُ	أَبَدًا	بِمَا	قَدَّمْت	أَيْدِيَهُمْ	وَاللَّهُ	
they wish for it,	because	ever,	(of what) sent ahead	their hands.	And Allah		
عَلِيمٌ بِالظَّالِمِينَ ٩٥ وَلَتَجِدَنَّاهُمْ	عَلِيمٌ	بِالظَّالِمِينَ	٩٥	وَلَتَجِدَنَّاهُمْ			
(is) All-Knower	of the wrongdoers.	95	And surely you will find them				
أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ مِنَ الَّذِينَ	أَحْرَصَ	النَّاسِ	عَلَى	حَيَاتِهِمْ	مِنَ	الَّذِينَ	
(the) most greedy	(of) [the] mankind	for	life,	and (greedier) than	those who		
أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ	أَشْرَكُوا	يَوَدُّ	أَحَدُهُمْ	لَوْ			
associate[d] partners (with Allah).	Loves	(each) one of them	if				

يُعَمَّرُ	أَلْفَ سَنَةٍ	وَمَا هُوَ بِمُرَحَّجٍ
he could be granted a life	(of) a thousand year(s).	(will) remove him it But not
مِنَ الْعَذَابِ	أَنْ يُعَمَّرَ	وَاللَّهُ بِصِيرٍ بِمَا
from the punishment	that he should be granted life.	of what (is) All-Seer And Allah
يَعْمَلُونَ ﴿٩٦﴾	قُلْ مَنْ كَانَ عَدُوًّا	لِلْجِبْرِيلَ فَإِنَّهُ
they do.	is "Whoever Say, 96	then indeed he to Jibreel - an enemy
نَزَّلَهُ	عَلَى قَلْبِكَ	بِإِذْنِ اللَّهِ
brought it down	on your heart	by (the) permission (of) Allah
بَيْنَ يَدَيْهِ	وَهَدًى	وَبُشْرَى
(was) before it	and a guidance	and glad tiding(s) 97
كَانَ عَدُوًّا	لِلَّهِ	وَمَلَائِكَتِهِ
an enemy is	(to) Allah	and His Angels, and His Messengers, and Jibreel,
وَمِيكَالَ	فَإِنَّ اللَّهَ	عَدُوٌّ
and Meekael,	Allah then indeed	(is) an enemy 98
أَنْزَلْنَا	إِلَيْكَ آيَاتٍ	بَيِّنَاتٍ
We revealed	to you	Verses clear, and not
الْفَاسِقُونَ ﴿٩٩﴾	أَوْ كَلَّمَا	عَهْدًا
the defiantly disobedient.	99	And is (it not that) whenever
تَبَذَهُ	فَرِيقٌ مِّنْهُمْ	بَلْ أَكْثَرُهُمْ لَا
threw it away	a party of them?	Nay, (do) not believe. 100
وَلَمَّا جَاءَهُمْ	رَسُولٌ	مِّنْ عِنْدِ اللَّهِ
And when	came to them	a Messenger from Allah
مَعَهُمْ	نَبَذَ فَرِيقٌ	مِّنَ الَّذِينَ
(was) with them,	threw away	a party of those who
كَتَبَ اللَّهُ	وَرَاءَ ظُهُورِهِمْ	كَأَنَّهُمْ لَا
Allah's Book	behind their backs	as if they (do) not know. 101
وَاتَّبَعُوا	مَا تَتْلُوا الشَّيَاطِينُ	عَلَىٰ مُلْكِ سُلَيْمَانَ
And they followed	what recite(d) the devils	(of) Sulaiman. (the) kingdom over
وَمَا كَفَرَ سُلَيْمَانُ	وَلَكِنَّ الشَّيَاطِينَ	كَفَرُوا
And not	Sulaiman	disbelieved, [and] but they teach

that he could be granted a life of a thousand years. But the grant of such life will not save him in the least from the punishment. And Allah is All-Seer of what they do.

97. Say, "Whoever is an enemy to Jibreel - for indeed he has brought it (i.e., Quran) down upon your heart (O Muhammad!) by the permission of Allah, confirming what came before it and a guidance and glad tidings for the believers."

98. Whoever is an enemy to Allah and His Angels, and His Messengers, and Jibreel and Meekael, then indeed Allah is an enemy to the disbelievers.

99. And indeed We revealed to you clear Verses, and none disbelieve in them except the defiantly disobedient.

100. Is it (not the case that) whenever they made a covenant, a party of them threw it away? Nay, most of them do not believe.

101. And when a Messenger of Allah came to them confirming that which was with them, a party of those who were given the Book threw away the Book of Allah behind their backs as if they did not know.

102. And they followed what the devils had recited over the kingdom of Sulaiman. It was not Sulaiman who disbelieved, but the devils disbelieved, teaching

people magic and that which was sent down to the two angels, Harut and Marut in Babylon. But neither of these two taught anyone unless they had said, "We are only a trial, so do not disbelieve (by practicing magic)." And (yet) they learnt from those two that by which they cause separation between a man and his wife. But they could not harm anyone with it except by Allah's permission. And they learn that which harms them and does not profit them. And indeed they knew that whoever purchased it (i.e., magic) would not have any share in the Hereafter. And surely evil is that for which they sold themselves, if they only knew.

103. And if they had believed (the truth) and feared Allah, then indeed the reward from Allah would have been better, if they only knew.

104. O you who believe! Do not say 'Raina,' but say 'Unzurna' and listen. And for the disbelievers is a painful punishment.

105. Neither those who disbelieve among the People of the Book, nor those who associate partners with Allah like (it at all) that any good should be sent down to you from your Lord. But Allah chooses for His Mercy

النَّاسِ السِّحْرُ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ	the people [the] magic and what was sent down to the two angels in Babylon
هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَنِ مِنْ أَحَدٍ حَتَّى يَقُولَا	Harut and Marut. And not they both teach unless one any they [both] say
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا	"Only we (are) a trial, so (do) not disbelieve." But they learn from those two
مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ	what [they] causes separation between the man and his spouse. And not with it [they] harm any one except by permission
اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ	(of) Allah. And they learn what harms them and not profits them. And indeed
عَلِمُوا لَكِنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ	they knew that whoever buys it, for him in the Hereafter any share.
وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا	And surely evil (is) what they sold with it themselves, if they were
يَعْلَمُونَ ۝۱۰۲ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا	(to) know. 102 And if [that] they (had) believed and feared (Allah),
لَشَوْبَةً مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا	surely (the) reward from Allah (would have been) better, if they were
يَعْلَمُونَ ۝۱۰۳ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا	(to) know. 103 O you who believe! "Do not believe[d]!" say
رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ	'Raina' and say 'Unzurna' and listen. And for the disbelievers (is) a punishment
أَلِيمٌ ۝۱۰۴ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ	104 (the) People of the Book from disbelieve those who like (Do) not painful.
وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ	and not those who associate partners (with Allah), that (there should) be sent down
عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ	to you any good from your Lord. And Allah chooses for His Mercy

مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ١٠٥	whom He wills. And Allah is the Possessor of Great Bounty.
مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ	Whatever We abrogate of a sign or cause it to be forgotten, We bring a better one or
مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٠٦	similar to it. Do you not know that Allah has power over everything?
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ	Do not (is) All-Powerful?
وَلِيٍّ وَلَا نَصِيرٍ ١٠٧	any Allah besides (is) for you And not and the earth? (of) the heavens
رَأْسُوكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ	you ask that (do) you wish Or 107 any helper. and not protector
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ	exchanges And whoever before? Musa was asked as your Messenger
السَّبِيلِ ١٠٨	(the) evenness he went astray (from) so certainly with [the] faith, [the] disbelief
يَرُدُّوكُمْ مِنْ بَعْدِ إِيْمَانِكُمْ كُفَّارًا حَسَدًا	if (the) People of the Book from Wish[ed] many 108 (of) the way.
مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ	(out of) jealousy (to) disbelievers, your (having) faith after they could turn you back
فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَى	the truth. to them, became clear [what] (even) after themselves, from
كُلِّ شَيْءٍ قَدِيرٌ ١٠٩	on Allah Indeed, His Command. Allah brings until and overlook So forgive
الرَّكُوتِ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ	and give the prayer And establish 109 (is) All-Powerful. thing every
تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ١١٠	good (deeds), of for yourselves you send forth And whatever [the] zakah.
	110 (is) All-Seer. you do of what Indeed, Allah with Allah. you will find it

whom **He** wills. And Allah is the Possessor of Great Bounty.

106. Whatever **We** abrogate of a sign or cause it to be forgotten, **We** bring a better one or similar to it. Do you not know that Allah has power over everything?

107. Do you not know that to Allah belongs the Kingdom of the heavens and the earth? And you do not have, besides Allah, any protector or any helper.

108. Or do you intend to ask your Messenger as Musa was asked before? And whoever exchanges faith for disbelief has certainly strayed from the right path.

109. Many of the People of the Book wish they could turn you back to disbelief after you have believed, out of jealousy from themselves, (even) after the truth has become clear to them. So forgive them and overlook until Allah brings **His** Command. Indeed, Allah has power over everything.

110. And establish prayer and give *zakah*. And whatever good you send forth for yourselves, you will find it with Allah. Indeed, Allah is All-Seer of what you do.

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is their wishful thinking. Say, "Bring your proof if you are truthful."

112. Yes, whoever submits his face (i.e., himself) to Allah and is a good-doer, then his reward is with his Lord. And no fear will be on them, nor will they grieve.

113. The Jews say, "The Christians have nothing (true to stand) upon." And the Christians say, "The Jews have nothing (true to stand) upon," although they both recite the Book. Thus say those who do not know (the Book, making) similar statements. Allah will judge between them on the Day of Resurrection in (all those matters over) which they were differing (between themselves).

114. And who are more unjust than those who prevent the name of Allah from being mentioned in His masjid and strive for their destruction? (As for) those, it is not for them that they enter them (i.e., masjid) except in fear. For them, there is disgrace in this world and a great punishment in the Hereafter.

115. And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ	or	(a) Jew[s]	is	who	except	the Paradise	will enter	"Never	And they said,
نَصْرًا ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ	your proof	"Bring	Say,	(is)	their wishful thinking.	That	(a) Christian [s]."		
إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ	submits	whoever	Yes,	111	[those who are] truthful."	you are	if		
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ	his Lord.	with	(is)	his reward	so for him	(is)	a good-doer,	and he	to Allah
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ	And said	112	(will) grieve.	they	and not	(will be)	on them	fear	And no
الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصْرَىٰ	the Christians,	and said	anything,"	(are)	on	the Christians	"Not	the Jews,	
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۖ وَهُمْ يَتَّبِعُونَ الْكِتَابَ كَذَلِكَ	Like that	the Book.	recite	although they	anything,"	(are)	on	the Jews	"Not
قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ	will judge	[So] Allah	their saying.	similar	know,	(do)	not	those who	said
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ	differing.	[in it]	they were	in what	(of) Resurrection	(on the) Day	between them		
﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ	(of) Allah	(the) masjid	prevents	than (one) who	(is)	more unjust	And who	113	
أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ	Those!	their destruction?	for	and strives	His name,	in them	be mentioned	to	
مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي	in	For them	(like) those in fear.	except	they enter them	that	for them	it is	Not
الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ	great.	(is)	a punishment	the Hereafter	in	and for them	(is)	disgrace	the world
﴿١١٤﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ	[so] there	you turn	so wherever	and the west,	(is)	the east	And for Allah	114	
وَجْهَهُ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾	115	All-Knowing.	(is)	All-Encompassing,	Allah	Indeed,	(of) Allah.	(is the) face	

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۖ بَلْ لَّهُ مَا							
(is) what	for Him	Nay,	Glory be to Him!	a son."	"Allah has taken	And they said,	
فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنُوتٌ ۖ (١١٦)							
116	(are) humbly obedient.	to Him	All	and the earth.	the heavens	(is) in	
بَدِيعِ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا							
a matter,	He decrees	And when	and the earth!	(of) the heavens	(The) Originator		
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۖ (١١٧) وَقَالَ الَّذِينَ لَا							
(do) not	those who	And said	117	and it becomes.	"Be,"	to it	He says [so] only
يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ							
said	Like that	a sign?"	comes to us	or	Allah speaks to us	"Why not	know,
الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ							
Indeed,	their hearts.	Became alike	their saying.	similar	before them	those	
بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ۖ (١١٨) إِنَّا							
Indeed We!	118	(who) firmly believe.	for people	the signs	We have made clear		
أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا							
and (as) a warner.	(as) a bearer of good news	with the truth,	[We] have sent you				
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ۖ (١١٩) وَلَنْ							
And never	119	(of) the blazing Fire.	(the) companions	about	you will be asked	And not	
تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ							
you follow	until	the Christians	and [not]	the Jews	with you	will be pleased	
مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ							
And if	(is) the Guidance."	it	(the) Guidance of Allah,	"Indeed,	Say,	their religion.	
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۖ مَا							
not	the knowledge,	of	has come to you	what	after	their desires	you follow
لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۖ (١٢٠) الَّذِينَ							
Those,	120	any helper.	and not	protector	any	Allah	from for you
آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ							
(of) its recitation.	(as it has the) right	recite it	the Book	We have given them			
أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَاُولَٰئِكَ هُمْ							
they	then those,	in it,	disbelieves	And whoever	in it.	believe	Those (people)

116. And they say, "Allah has taken a son." Glory be to Him! Nay, to Him belongs whatever is in the heavens and the earth. All are humbly obedient to Him.

117. The Originator of the heavens and the earth! When He decrees a matter, He only says to it, "Be," and it becomes.

118. And those who do not know say, "Why does Allah not speak to us or a sign come to us?" Thus said those before them, (uttering) similar statements. Their hearts resemble each other. We have indeed made the signs clear for the people who firmly believe.

119. Indeed, We have sent you (O Muhammad SAWS!) with the truth, as a bearer of good news and a warner. And you will not be asked about the companions of the blazing Fire.

120. And the Jews and the Christians will never be pleased with you until you follow their religion. Say, "Indeed, the Guidance of Allah is the (only) Guidance." And if you follow their desires after what has come to you of the knowledge, you will have neither any protector from Allah nor any helper.

121. Those to whom We have given the Book, recite it as it should be recited. They believe in it. And whoever disbelieves in it - it is those who

are the losers.

122. O Children of Israel! Remember **My** Favor which **I** bestowed upon you and **I** preferred you over the worlds.

123. And fear a Day when no soul will avail another in the least, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be helped.

124. And (remember) when his Lord tried Ibrahim with words (i.e., commandments) and he fulfilled them, **He** said, "Indeed **I** will make you a leader for mankind." He (Ibrahim) said, "And of my offspring?" **He** said, "**My** Covenant does not include the wrongdoers."

125. And (remember) When **We** made the House (Kabah) a place of (frequent) return (i.e., pilgrimage) for mankind and a place of security and said, "Take the standing place of Ibrahim as a place of prayer." And **We** made a covenant with Ibrahim and Ismail, (saying), "Purify **My** House for those who circumambulate it, and those who seclude themselves for devotion and prayer and those who bow down and prostrate."

126. And when Ibrahim said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day," **He** said,

الْخٰسِرُوْنَ ۝١٢١	يٰۤاَيُّهَا اِسْرَآءِیْلُ اذْكُرُوْا نِعْمَتِیَ الَّتِیْ	which	My Favor	Remember	(of) Israel!	O Children	121	(are) the losers.		
اَنْعَمْتُ عَلَیْكُمْ وَاِنِّیْ فَضَّلْتُكُمْ عَلٰی الْعٰلَمِیْنَ ۝١٢٢		122	the worlds.	over	[I] preferred you	and that I	upon you	I bestowed		
وَاتَّقُوا یَوْمًا لَا تَجْزِیْ نَفْسٌ عَنْ نَّفْسٍ شَیْئًا وَلَا یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ		and not	anything	(another) soul	a soul	will avail	not	a day	And fear	
وَلَا هُمْ یُنصَرُوْنَ ۝١٢٣	وَإِذَا بَتَلٰی اِبْرٰهٖمَ رَبُّهٗ	his Lord	Ibrahim	tried	And when	123	will be helped.	they	and not	
بِكَلِمٰتٍ فَاَتَتْهِنَّ قَالٌ اِنِّیْ جَاعِلُكَ		(am) the	One	to make you	"Indeed I	He said,	and he fulfilled them,	with words		
لِلنَّاسِ اِمَامًا قَالٌ وَمِنْ ذُرِّیَّتِیْ قَالٌ لَا		"(Does) not	He said,	my offspring?"	"And from	He said,	a leader."	for the mankind		
یَنَالُ عَهْدِیَ الظَّالِمِیْنَ ۝١٢٤	وَإِذْ جَعَلْنَا الْبَیْتَ	the House	We made	And when	124	(to) the wrongdoers."	My Covenant	reach		
مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ		[from]	and (said), "Take	and (a place of) security	for mankind	a place of return				
مَقَامٍ مَّوَدَّةَ اِبْرٰهٖمَ مُصَلًّیٰ وَعَهْدَنَا		And We made a covenant	(as) a place of prayer."	(of) Ibrahim,	(the) standing place					
اِلَیَّ اِبْرٰهٖمَ وَاِسْمٰعِیْلَ اَنْ طَهِّرَا بَیَّتِیْ		My House	"[You both] purify	[that],	and Ismail	Ibrahim	with			
لِلطَّٰیِفِیْنَ وَالْعٰكِفِیْنَ		and those who seclude themselves for devotion and prayer	for those who circumambulate							
وَالرُّكَّعِ السُّجُودِ ۝١٢٥	وَإِذْ قَالَ اِبْرٰهٖمُ	Ibrahim,	said	And when	125	and those who prostrate."	and those who bow down			
رَبِّ اجْعَلْ هٰذَا بَدَآءًا اٰمِنًا وَّارْزُقْ اَهْلَهُ مِنَ الثَّمَرٰتِ		fruits,	with	its people	and provide	secure	a city	this	make	"My Lord
مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ الْاٰخِرِ قَالٌ		He said,	the Last,"	and the Day	in Allah	from them	believed	(to) whoever		

وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ۖ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ ۖ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ الرَّحِيمُ الرَّحِيمُ ﴿١٢٨﴾ وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ ۖ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَّرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ۖ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ	I will force him then a little; [then] I will grant him enjoyment disbelieved, "And whoever to (the) punishment (of) the Fire, and evil (is) the destination. 126 And when (saying), "Our Lord! and Ismail, of the House the foundations Ibrahim (was) raising (they prayed), "Our Lord! Accept (this service) from us. Indeed, You Alone are the All-Hearing, the All-Knowing. 127 Our Lord! Make us submissive (i.e., Muslim) to You and from our offspring a community submissive to You. And show us our ways of worship and turn to us (in Mercy). Indeed, You Alone are the Oft-returning, the Most Merciful. 128 Our Lord! Raise up in their midst a Messenger, who will recite to them Your Verses and teach them the Book and wisdom and purify them. Indeed, You Alone are the All-Mighty, the All-Wise. 129 And who will turn away from the religion of Ibrahim except the one who fools himself? And indeed We chose him (i.e., Ibrahim) in this world, and in the Hereafter he surely will be among the righteous. 130 When his Lord said to him, "Submit (yourself)," he said, "I have submitted myself to the Lord of the worlds." 131 And Ibrahim enjoined upon his sons and so did Yaqub (saying), "O my sons! Indeed, Allah has chosen
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"And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and evil is the destination."

127. And when Ibrahim was raising the foundations of the House (i.e., Kabah) together with Ismail, (they prayed), "Our Lord! Accept (this service) from us. Indeed, You Alone are the All-Hearing, the All-Knowing.

128. Our Lord! Make us submissive (i.e., Muslim) to You and from our offspring a community submissive to You. And show us our ways of worship and turn to us (in Mercy). Indeed, You Alone are the Oft-returning, the Most Merciful.

129. Our Lord! Raise up in their midst a Messenger, who will recite to them Your Verses and teach them the Book and wisdom and purify them. Indeed, You Alone are the All-Mighty, the All-Wise.

130. And who will turn away from the religion of Ibrahim except the one who fools himself? And indeed We chose him (i.e., Ibrahim) in this world, and in the Hereafter he surely will be among the righteous.

131. When his Lord said to him, "Submit (yourself)," he said, "I have submitted myself to the Lord of the worlds."

132. And Ibrahim enjoined upon his sons and so did Yaqub (saying), "O my sons! Indeed, Allah has chosen

for you the (true) religion, so do not die except while you are submissive (to Him).”

133. Or were you witnesses when death came to Yaqub, when he said to his sons, “What will you worship after me?” They said, “We will worship your God and the God of your forefathers, Ibrahim and Ismail and Ishaq - One God. And we are submissive to Him.”

134. That was a community which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

135. And they said, “Be Jews or Christians, then you will be guided.” Say, “Nay, (we follow) the religion of Ibrahim, the upright; and he was not of those who associated partners with Allah.”

136. Say, “We have believed in Allah and what is revealed to us and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the descendants, and what was given to Musa and Isa and what was given to the Prophets from their Lord. We make no distinction between any of them. And to Him we are submissive (i.e., Muslims).”

137. So if they believe in the like of what you believe,

لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ									
(are) submissive.”		while you		except		so you should not die		the religion, for you	
﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾ وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ									
when [the] death,		Yaqub		came to		when		witnesses were you Or 132	
“We will worship They said, after me?” will you worship “What to his sons, he said									
and Ishaq - and Ismail Ibrahim (of) your forefathers, and (the) God your God									
(was) a community This 133 (are) submissive.” to Him And we One. God									
you earned. what and for you what it earned for it (which) has passed away,									
And they said, 134 do. they used to about what you will be asked And not									
“Nay, Say, (then) you will be guided.” Christians, or Jews “Be									
of he was and not (the) upright; (of) Ibrahim, (the) religion									
in Allah “We have believed Say, 135 those who associated partners (with Allah).”									
and Ismail Ibrahim to was revealed and what to us (is) revealed and what									
(to) Musa was given and what and the descendants, and Yaqub and Ishaq									
Not their Lord. from (to) the Prophets was given and what and Isa									
(are) submissive.” to Him And we of them. any between we make distinction									
in [it], you have believed (of) what in (the) like they believe [d] So if 136									

فَقَدْ	اِهْتَدَوْا	وَرَأَوْا	تَوَلَّوْا	فَإِنَّمَا هُمْ فِي		
(are) in	they	then only	they turn away,	But if they are (rightly) guided.	then indeed,	
شِقَاقٍ	فَسَيَكْفِيكَهُمُ اللَّهُ	وَهُوَ	السَّيِّعُ			
(is) the All-Hearing,	and He	So Allah will suffice you against them,	dissension.			
الْعَلِيمُ	صِبْغَةً	اللَّهُ	وَمَنْ أَحْسَنُ مِنْ			
than	(is) better	And who	(of) Allah!	(The) color (religion)	137	the All-Knowing.
اللَّهُ صِبْغَةً	وَنَحْنُ لَهُ	عِبَادُونَ	قُلْ			
Say,	138	(are) worshippers.	to Him	And we	Allah at coloring?	
أَتَحَاجُّونَنَا	فِي	اللَّهُ	وَهُوَ	رَبُّنَا		
(is) our Lord	while He	Allah	about	"Do you argue with us		
وَرَبِّكُمْ	وَلَنَا	أَعْمَالُنَا	وَلَكُمْ	أَعْمَالُكُمْ		
(are) your deeds	and for you	(are) our deeds	And for us	and your Lord?		
وَنَحْنُ لَهُ	مُخْلِصُونَ	أَمْ	تَقُولُونَ			
(do) you say	Or	139	(are) sincere.	to Him	and we	
إِنَّ	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ		
and Yaqub	and Ishaq	and Ismail	Ibrahim	that		
وَالْأَسْبَاطَ	كَانُوا	هُودًا	أَوْ	نَصَارَى	قُلْ	
Say,	Christians?"	or	Jews	were	and the descendants	
ءَأَنْتُمْ	أَعْلَمُ	أَمْ	اللَّهُ	وَمَنْ	أَظْلَمُ	
(is) more unjust	And who	or (is) Allah?"	better knowing	"Are you		
مِمَّنْ	كُنْتُمْ	شَهَادَةً	عِنْدَهُ	مِنَ	اللَّهُ	
Allah?	from	(that) he has	a testimony	concealed	than (the one) who	
وَمَا	اللَّهُ	بِغَافِلٍ	عَمَّا	تَعْمَلُونَ		
140	you do.	of what	unaware	(is) Allah	And not	
تِلْكَ	أُمَّةٌ	قَدْ خَلَتْ	لَهَا			
For it	(which) has passed away.	(was) a community	This			
مَا	كَسَبَتْ	وَلَكُمْ	مَا	كَسَبْتُمْ	وَلَا	
And not	you have earned.	what	and for you	it earned	what	
تُسْأَلُونَ	عَمَّا	كَانُوا	يَعْمَلُونَ			
141	do.	they used to	about what	you will be asked		

then indeed, they are rightly guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them, and **He** is the All-Hearing, the All-Knowing.

138. (Ours is) the color (religion) of Allah! And who is better than Allah at coloring (ordaining religion)? And we are **His** worshippers.

139. Say, "Do you argue with us about Allah while **He** is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere (in intentions and deeds) to **Him**."

140. Or do you say that Ibrahim and Ismail and Ishaq and Yaqub and the descendants were Jews or Christians?" Say, "Are you better knowing or is Allah?" And who is more unjust than the one who conceals a testimony that he has from Allah? And Allah is not unaware of what you do.

141. That was a community, which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

142. The foolish among the people will say, "What has turned them from the direction of prayer which they used to (face)." Say, "To Allah belong the east and the west. **He** guides whom **He** wills to the straight path."

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَنِ	Will say the foolish ones from (has) turned them "What the people,
قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ	their direction of prayer which they were used to belong the east and the west.
الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ	(is) the east He guides and the west. He wills whom
مُسْتَقِيمٍ ۝١٤٢ وَكَذَلِكَ جَعَلْنَا أُمَّةً وَسَطًا	straight." 142 We made you a community (of the) middle way

143. And thus **We** have made you a community of the middle way so that you will be witnesses over mankind and the Messenger will be a witness over you. And **We** appointed the direction of the prayer which you used to face in order to make evident he who follows the Messenger from he who turns back on his heels. And indeed, it was a great test except for those whom Allah guided. And Allah would not let go waste your faith. Indeed, Allah is Full of Kindness towards mankind, the Most Merciful.

لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ	so that you will be witnesses over the mankind, and will be the Messenger
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي	on you a witness. And not the direction of prayer which
كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ	you were used to except that We make evident (he) who follows
الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ	the Messenger from (he) who turns back on his heels. And indeed, it was
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ	certainly a great (test) except for those whom Allah guided. And not will Allah
لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ	let go waste your faith. Indeed, Allah is Full of Kindness, (is) to [the] mankind
رَاحِمٌ ۝١٤٣ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي	Most Merciful. 143 Indeed, We see (the) turning (of) your face towards

144. Indeed, **We** see the turning of your face (O Muhammad SAWS!), towards the heaven. Surely **We** will turn you to a direction of prayer that pleases you. So turn your face towards the direction of Al-Masjid Al-Haraam (Kabah). And wherever you (believers) are, turn your faces towards its direction. And indeed, those who were given the Book, know well that it is the truth from their Lord. And Allah is not

السَّمَاءِ فَتَوَلَّىٰ ذِكُّنَا قِبْلَةً تَرْضَاهَا	the heaven. So We will surely turn you (to the) direction of prayer you will be pleased with.
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا	So turn your face towards the direction (of) Al-Masjid Al-Haraam and wherever
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا	you are [so] turn your faces (in) its direction. And indeed, those who were given
الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ	the Book surely know that it (is) the truth from their Lord. And not (is) Allah

بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ آتَيْتَ الَّذِينَ	unaware of what they do.
(to) those who you come And even if 144 they do. of what unaware	
أُوتُوا الْكِتَابَ بِحُلٍّ آيَةً مَّا تَتَّبِعُونَ قِبَلَتَكَ	145. And even if you bring to those who were given the Book all the signs, they would not follow your direction of prayer, nor will you follow their direction of prayer. And nor would they be followers of each other's direction of prayer. And if you follow their desires after knowledge has come to you, then surely you will be among the wrongdoers.
your direction of prayer, they would follow not (the) signs, with all the Book were given	
وَمَا أَنْتَ بِتَابِعٍ قِبَلَتِهِمْ وَمَا بَعْضُهُمْ	
some of them And not (of) their direction of prayer. a follower (will) you (be) and not	
بِتَابِعٍ قِبَلَةٍ بَعْضٌ وَلَئِنْ اتَّبَعْتَ	
you followed And if (of each) other. (of the) direction of prayer (are) followers	
أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ	
indeed, you the knowledge, of came to you [what] after their desires	
إِذَا لَّيْنِ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ	146. Those to whom We gave the Book, recognize it like they recognize their sons. But indeed, a group of them knowingly conceal the Truth.
(To) those whom 145 the wrongdoers. (be) surely among (would) then	
اتَّبَعْتَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ط	
their sons. they recognize like they recognize it the Book, We gave [them]	
وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ	147. The Truth is from your Lord, so do not be among the doubters.
know. while they the Truth surely they conceal of them a group And indeed,	
﴿١٤٦﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُسْتَرِينَ	148. And for everyone is a direction towards which he turns, so race towards good. Wherever you will be, Allah will bring you together. Indeed, Allah has power over everything.
the doubters. among be so (do) not your Lord, (is) from The Truth 146	
﴿١٤٧﴾ وَلِكُلٍّ وَّجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا	
so race turns towards it, he (is) a direction - And for everyone 147	
الْخَيْرَاتِ آيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ	149. And from wherever you start forth (for prayers) turn your face in the direction of Al-Masjid Al-Haraam (Kabah). And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.
Indeed, Allah together. Allah will bring you you will be Wherever (to) the good.	
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ	
you start forth, wherever And from 148 All-Powerful. thing every (is) on	
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ	
And indeed, it (of) Al-Masjid Al-Haraam. (in the) direction your face [so] turn	
لَلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ	
you do. of what unaware (is) Allah And not your Lord. from (is) surely the truth	
﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ	150. And from wherever you start forth (for prayer) turn your face in the direction
(in the) direction your face [so] turn you start forth wherever And from 149	

of Al-Masjid Al-Haraam (Kabah). And wherever you are, turn your faces towards it, so that people will not have any argument against you except the wrongdoers among them, so do not fear them but fear **Me**, so that **I** may complete **My** favor upon you, perhaps you may be guided.

151. Similarly **We** sent among you a Messenger from among you, who recites to you **Our** verses and purifies you and teaches you the Book and the wisdom, and teaches you what you were not knowing.

152. So remember **Me**, **I** will remember you. And be grateful to **Me** and do not be ungrateful to **Me**.

153. O you who believe! Seek help through patience and prayer. Indeed, Allah is with the patient ones.

154. And do not say about those who are slain in the way of Allah, "They are dead." Nay, they are alive, but you do not perceive.

155. And surely **We** will test you with something of fear, hunger, loss of wealth, lives and fruits; but give good news to the patient ones.

156. Who, when misfortune strikes them, they say, "Indeed, we belong to Allah and indeed to **Him** we

الْمَسْجِدِ الْحَرَامِ	وَحَيْثُ مَا كُنْتُمْ	فَوَلُّوا وُجُوهَكُمْ				
(of) Al-Masjid Al-Haraam.	And wherever	you (all) are	[so] turn	your faces		
شَظْرَةً لِّمَنَّا	يَكُونُ لِلنَّاسِ	عَلَيْكُمْ حُجَّةٌ				
(in) its direction,	will be	for the people	against you	any argument		
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ	فَلَا تَخْشَوْهُمْ	وَإِخْشَوْنِي				
wronged	among them;	so (do) not	fear them,	but fear Me .		
وَلَا تَتِمَّ نِعْمَتِي عَلَيْكُمْ	وَلَعَلَّكُمْ تَهْتَدُونَ					
And that I complete	My favor	upon you	[and] so that you may	(be) guided.	150	
كَمَا أَرْسَلْنَا فِيكُمْ	رَسُولًا مِنْكُمْ	يَتْلُوا عَلَيْكُمْ				
We sent	among you	a Messenger	from you	(who) recites	to you	As
أَيَّتِنَا	وَيُزَكِّيْكُمْ	وَيُعَلِّمُكُمُ	الْكِتَابَ	وَالْحِكْمَةَ		
and purifies you	and teaches you	the Book	and the wisdom			
وَيُعَلِّمُكُمُ	مَا لَمْ تَكُونُوا تَعْلَمُونَ	فَاذْكُرُونِي				
and teaches you	what	not	you were	knowing.	151	So remember Me ,
أَذْكُرْكُمْ	وَأَشْكُرُوا لِي	وَلَا تَكْفُرُونِ				
I will remember you	and be grateful	to Me	and (do) not be ungrateful to Me .			
يَا أَيُّهَا الَّذِينَ آمَنُوا	اسْتَعِينُوا	بِالصَّبْرِ	وَالصَّلَاةِ	إِنَّ		
believe[d]!	Seek help	through patience	and the prayer.	Indeed,		
اللَّهُ مَعَ الصَّابِرِينَ	وَلَا تَقُولُوا	لِمَن يُقْتَلُ				
(is) with	the patient ones.	153	And (do) not say	for (the ones) who	are slain	
فِي سَبِيلِ اللَّهِ	أَمْوَاتٌ بَلْ	أَحْيَاءُ وَلَكِن				
(of) Allah	"(They are) dead."	Nay,	(they are) alive	[and] but		
لَا تَشْعُرُونَ	وَلَنَبْلُوَنَّكُمْ	بِشَيْءٍ مِّنْ				
you (do) not perceive.	154	And surely We will test you	with something	of		
الْخَوْفِ وَالْجُوعِ	وَنَقْصِ مِّنَ الْأَمْوَالِ	وَالْأَنْفُسِ	وَالشَّرَاتِ			
and [the] hunger	and [the] fear	of	and loss	[the] wealth	and [the] lives	and [the] fruits,
وَبَشِّرِ	الصَّابِرِينَ	إِذَا	أَصَابَتْهُمْ			
but give good news	(to) the patient ones.	155	Those who,	when	strikes them	
مُصِيبَةٍ	قَالُوا	إِنَّا لِلَّهِ	وَإِنَّا إِلَيْهِ			
a misfortune,	they say,	Indeed, we belong to Allah	and indeed we	towards Him		

لُرْجَعُونَ ١٥٦	أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ	مِّن رَّبِّهِمْ وَرَحْمَةٌ	156	will return."
and Mercy.	from their Lord	(are) blessings	on them	Those
وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ١٥٧	إِنَّ الصَّفَا وَالْمَرْوَةَ	157	(are) the guided ones.	[they]
and the Marwah	the Safa	Indeed,		And those
مِنْ شَعَائِرِ اللَّهِ ١٥٨	فَمَنْ حَجَّ الْبَيْتَ أَوْ	158	(are) from (the) symbols	
or	(of) the House	performs Hajj	So whoever	(of) Allah.
اعْتَمَرَ ١٥٩	فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا	159	blame	so no
between [both of] them.	he walks	that	on him	performs Umrah,
وَمَنْ تَطَوَّعَ خَيْرًا ١٦٠	فَإِنَّ اللَّهَ	160	voluntarily does	And whoever
(is) All-Appreciative,	then indeed, Allah	good,		
عَلِيمٌ ١٦١	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنْ	161	All-Knowing.	
of	We revealed	what	conceal	those who
الْبَيِّنَاتِ ١٦٢	وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ	162	the clear proofs,	
to the people	[what] We made clear	after	and the Guidance,	
فِي الْكِتَابِ ١٦٣	أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ	163	those,	the Book - in
the ones who curse.	and curse them	Allah curses them		
إِلَّا ١٦٤	الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا	164	Except	
and openly declar[ed].	and reform[ed]	who repent[ed]	those	
فَأُولَٰئِكَ أَتُوبُ ١٦٥	عَلَيْهِمْ وَأَنَا	165	I will accept repentance	Then those,
the Acceptor of Repentance,	and I (am)	from them,		
الرَّحِيمِ ١٦٦	إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ	166	the Most Merciful.	
while they	and die[d]	disbelieve[d]	Indeed, those who	
كُفَّارٍ ١٦٧	أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ	167	(were) disbelievers,	
and the Angels,	(of) Allah,	(is the) curse	on them	
وَالنَّاسِ ١٦٨	أَجْمَعِينَ ١٦٩	168	all together.	and the mankind,
Will not be lightened	in it.	(Will) abide forever		
عَنْهُمْ ١٧٠	الْعَذَابُ وَلَا هُمْ	170	the punishment	for them
And your God	will be reprieved.	they	and not	
إِلَهُ وَاحِدٌ ١٧١	لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ	171	(is) one God;	
the Most Merciful.	the Most Gracious,	Him,	except	(there is) no god

will return."

157. Those are the ones on whom are blessings from their Lord and Mercy. And they are the guided ones.

158. Indeed, the *Safa* and the *Marwah* are symbols of Allah. So whoever performs *Hajj* or *Umrah*, there is no blame on him for walking between them. And whoever does good voluntarily, then indeed, Allah is All-Appreciative, All-Knowing

159. Indeed, those who conceal the clear proofs **We** revealed, and the Guidance, after **We** made it clear for the people in the Book - they are cursed by Allah and cursed by those who curse.

160. Except those who repent and reform themselves and openly declare, then from those, **I** will accept repentance, and **I** am the Acceptor of Repentance, the Most Merciful.

161. Indeed, those who disbelieve and die as disbelievers, upon them is the curse of Allah, the Angels and the mankind all together.

162. (They will) abide in it forever. The punishment will not be lightened for them, nor will they be reprieved.

163. And your God is one God; there is no god except **Him**, the Most Gracious, the Most Merciful.

164. Indeed, in the creation^{١٦٣} of the heavens and the earth and the alternation^{١٦٣} of the night and the day, and the ships which sail in the sea with that which benefits people, and what Allah has sent down from the sky of rain, giving life thereby to the earth after its death, and dispersing therein of all kinds of moving creatures, and directing the winds and the clouds controlled between the sky and the earth, surely are signs for people who use their intellect.

165. And (yet) among mankind are some who take for worship others besides Allah as equals to Him. They love them as they should love Allah. But those who believe are stronger in their love for Allah. And if only those who wronged could see, when they will see the punishment, that all power belongs to Allah and Allah is severe in punishment.

166. When those who were followed disown those who followed them, and they will see the punishment and all their ties will be cut off.

167. And those who followed will say, "If only we had (one more chance) to return (to the world), we would disown them as they have disowned us." Thus Allah will show them their deeds as regrets for them. They will never come out of the Fire.

١٦٣	إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخِرَتِهَا	and alternation	and the earth,	(of) the heavens	(the) creation	in	Indeed,	163
الْأَيَّلِ وَالنَّهَارِ وَالْفُلُكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ								
benefits with what the sea in sail which and the ships and the day, of the night								
النَّاسِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ								
giving life thereby [of] water, from the sky Allah (has) sent down and what [the] people,								
الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ								
moving creature, [of] every therein and dispersing its death, after (to) the earth								
وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ								
the sky between [the] controlled and the clouds (of) the winds and directing								
١٦٤	وَالْأَرْضِ لَا يَتَذَكَّرُ أَنْ يَّعْبُدُوهُ							
164	who use their intellect.	for a people	surely (are) Signs	and the earth,				
وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ								
They love them equals. Allah besides takes who the mankind And among								
كُحِبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ								
for Allah. (in) love (are) stronger believe[d] And those who as (they should) love Allah.								
وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ								
that the punishment they will see when wronged, those who would see And if								
١٦٥	الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ							
165	(in) [the] punishment.	(is) severe	and [that] Allah	all the power belongs to Allah				
إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا								
followed [from] those who were followed those who will disown When								
١٦٦	وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ	الْأَسْبَابُ						
166	the relations.	for them	[and] will be cut off	the punishment, and they will see				
وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ								
then we will disown a return, for us "(Only) if [that] followed, those who And said								
مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ								
their deeds Allah will show them Thus [from] us." they disown as [from] them								
١٦٧	حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ							
167	the Fire.	from	will come out	they	And not	for them.	(as) regrets	

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۚ وَلَا									
And (do) not	(and) good.	lawful	(is) in the earth -	of what	Eat	O mankind!			
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ									
clear.	an enemy	(is) to you	Indeed, he	the Shaitaan.	(the) footsteps (of)	follow			
﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا									
you say	and that	and the shameful	to (do) the evil	he commands you	Only	168			
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا									
"Follow	to them,	it is said	And when	169	you know.	not	what	Allah	about
مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ									
[on it]	we found	what	we follow	"Nay	they said,	Allah has revealed," what			
آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ									
(did) not understand	their forefathers	[were]	Even though	our forefathers (following)".					
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ									
(of) those who	And (the) example	170	and they were not guided?			anything			
كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِهَا لَا يَسْمَعُ									
(does) not hear	at what	shouts	(of) the one who	(is) like (the) example	disbelieve[d]				
إِلَّا دُعَاءً وَنِدَاءً صُمُّوا بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ									
(do) not understand.	[so] they	(and) blind,	dumb,	deaf	and cries -	calls	except		
﴿١٧١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا									
what	from (the) good	Eat	believe[d]!	O you who			171		
رَزَقْنَكُمْ وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ									
worship Him alone.	you	if	to Allah	and be grateful	We have provided you				
﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ									
and [the] blood,	the dead animals,	to you	He has forbidden	Only	172				
وَلَحْمَ الْخَنَازِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ									
Allah.	to other than	[with it]	and what has been dedicated			(of) swine,	and flesh,		
فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا									
and not	(being) disobedient	without	(is) forced by necessity	So whoever					
عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ									
Most Merciful.	(is) Oft-Forgiving,	Indeed, Allah	on him.	sin	then no	transgressor,			

168. O mankind! Eat from whatever is on the earth - lawful and good and do not follow the footsteps of Shaitaan. Indeed, he is your clear enemy.

169. He (Shaitaan) only commands you to do evil and shameful deeds and to say about Allah what you do not know.

170. And when it is said to them, "Follow what Allah has revealed," they said, "Nay, we will follow what we found our forefathers following." Even though their forefathers understood nothing, nor were they guided?

171. And the example of those who disbelieve is like the one (shepherd) who shouts at that which hears nothing but calls and cries - deaf, dumb, and blind, they do not understand.

172. O you who believe! Eat from the good things which We have provided you and be grateful to Allah if you worship Him alone.

173. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is compelled (by necessity), without (willful) disobedience nor transgressing (the limits) then there is no sin on him. Indeed, Allah is Oft-Forgiving, and Most Merciful.

174. Indeed, those who conceal what Allah has revealed of the Book, and purchase a small gain therewith, they eat nothing except Fire in their bellies. And Allah will not speak to them on the Day of Judgment, nor will He purify them, and they will have a painful punishment.

175. Those are the ones who buy astraying in place of Guidance and punishment in place of forgiveness. So what is their endurance on the Fire!

176. That is because Allah has sent down the Book in Truth. And indeed, those who differ over the Book are in extreme dissension.

177. It is not righteousness that you turn your faces towards the east or the west but righteous is he who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives wealth in spite of love for it to the near relatives, the orphans, the needy, the wayfarer, and those who ask, and in freeing the slaves; and who establishes prayer and gives zakah and he who fulfils the covenant when he makes it; and he who is patient in suffering, hardship,

١٧٣	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ شَيْئًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَا يَزِيدُهُمْ عَذَابًا أَلِيمًا ۖ أُولَٰئِكَ	of the Book,	what Allah (has) revealed	conceal	Indeed, those who	173
	وَالَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ۚ ذَٰلِكَ	and [the] punishment	for [the] Guidance,	[the] astraying	purchase[d]	(are) they who
	بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ	those	And indeed,	with [the] Truth,	the Book	revealed Allah (is) because
	اختلفوا في الكتاب لَفِي شِقَاقٍ بَعِيدٍ ۚ لَيْسَ	It is not	176	far,	schism	(are) surely in the Book in who differed
	الْبِرَّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ	and the west,	the east	towards	your faces	you turn that [the] righteousness
	وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ	[the] Last,	and the Day	in Allah	believes	(is he) who the righteous[ness] [and] but
	وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ	the wealth	and gives	and the Prophets,	and the Book,	and the Angels,
	عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ	and the needy,	and the orphans,	(to) the near relatives,	in spite of his love (for it)	
	وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ	freeing the necks (slaves)	and in	and those who ask,	and the wayfarer,	
	وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ	their covenant	and those who fulfill	the zakah,	and give	the prayer, and (who) establish
	إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ	and [the] hardship,	in [the] suffering	and those who are patient	they make it;	when

وَحِينَ	الْبَاسِ	أُولَئِكَ	الَّذِينَ	صَدَقُوا	وَأُولَئِكَ
and those,	are true	(are) the ones who	Those	(of) [the] stress.	and (the) time
هُمْ	الْمُتَّقُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	كُتِبَ
Prescribed	believe[d]!	who	O you	177	(are) the righteous. [they]
عَلَيْكُمْ	الْقِصَاصُ	فِي الْقَتْلِ	الْحُرُّ		
the freeman	in (the matter of) the murdered,	(is) the legal retribution	for you		
بِالْحُرِّ	وَالْعَبْدِ	بِالْعَبْدِ	وَالْأُنْثَى	بِالْأُنْثَى	
for the female.	and the female	for the slave,	and the slave	for the freeman,	
فَمَنْ	عُفِيَ	لَهُ	مِنْ أَخِيهِ	شَيْءٌ	فَاتَّبَاعٌ
then follows up	anything,	from his brother	[for it]	is pardoned	But whoever
بِالْمَعْرُوفِ	وَأَدَاءٌ	إِلَيْهِ	بِإِحْسَانٍ	ذَلِكَ	تَخْفِيفٌ
from	a concession	That (is)	with kindness.	to him	[and] payment
رَبِّكُمْ	وَرَحْمَةً	فَمَنْ	اعْتَدَى	بَعْدَ	ذَلِكَ
then for him	that,	after	transgresses	Then whoever	and mercy.
عَذَابٌ	أَلِيمٌ	وَلَكُمْ	فِي الْقِصَاصِ	حَيَوَةٌ	
(is) life,	in the legal retribution	And for you	178	painful.	(is) a punishment
يَأُولِي	الْأَلْبَابِ	لَعَلَّكُمْ	تَتَّقُونَ	كُتِبَ	
Prescribed	179	(become) righteous.	So that you may	O men of understanding!	
عَلَيْكُمْ	إِذَا	حَضَرَ	أَحَدُكُمْ	الْمَوْتُ	إِنْ تَرَكَ
good	he leaves	if	[the] death,	any of you	approaches
الْوَصِيَّةُ	لِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ	بِالْمَعْرُوفِ	حَقًّا	عَلَى
on	a duty	with due fairness	and the near relatives	for the parents	(making) the will
الْمُتَّقِينَ	فَمَنْ	بَدَّلَهُ	بَعْدَ مَا	سَمِعَهُ	
he (has) heard [it],	after what	changes it	Then whoever	180	the righteous ones.
فَأَنَّمَا	إِثْمُهُ	عَلَى	الَّذِينَ يَبَدِّلُونَهُ	إِنَّ	اللَّهَ
(is) All-Hearing,	Allah	Indeed,	alter it.	those who	(would be) on
عَلَيْهِمْ	فَمَنْ	خَافَ	مِنْ مُوْصٍ	جَنَفًا	أَوْ إِثْمًا
sin,	or	(any) error	(the) testator	from	fears
فَأَصْلَحَ	بَيْنَهُمْ	فَلَا	إِثْمَ عَلَيْهِ	إِنَّ	اللَّهَ
Allah	Indeed,	on him.	sin	then (there is) no	between them,
then reconciles					

and periods of stress. Those are the ones who are true and it is those who are the righteous.

178. O you who believe! Legal retribution is prescribed for you in cases of murder, the freeman for the freeman, and the slave for the slave, and the female for the female. But whoever is pardoned in any way by his brother then a suitable payment should be made to him in fairness. This is a concession and mercy from your Lord. But whoever transgresses after that, will have a painful punishment.

179. And in legal retribution there is (saving of) life for you, O men of understanding! So that you may become righteous.

180. Prescribed for you when death approaches any of you, if he leaves good, that he should make a will for the parents and near relatives with due fairness - a duty on the righteous.

181. Then whoever changes it after he has heard it - the sin is only upon those who alter it. Indeed, Allah is All-Hearing, All-Knowing.

182. But if one fears from the testator any error or sin, and brings about a reconciliation between them, then there is no sin on him. Indeed, Allah

is Oft-Forgiving, Most Merciful.

183. O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may become righteous.

184. (Fasting is for) a limited number of days. So whoever among you is sick or on a journey, then an equal number of days (are to be made up) later. And upon those who can afford it - a ransom of feeding a poor. And whoever volunteers good then it is better for him. And if you fast, it is better for you, if you only knew.

185. Ramadhan is the month in which the Quran was revealed as a Guidance for mankind and clear proofs of Guidance and the Criterion (of right and wrong). So whoever among you witnesses the month (of Ramadhan) should fast in it; and whoever is sick or on a journey, then the prescribed number of days (should be made up) from other days. Allah intends for you ease and does not intend for you hardship, so that you complete the prescribed period and that you magnify Allah for having guided you, so that you may be grateful.

186. And when My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant

غَفُورٌ رَّحِيمٌ ١٨٢	يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ	Is prescribed	believe[d]!	who	O you	182	All-Merciful.	(is) Oft-Forgiving,
عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ	لَعَلَّكُمْ تَتَّقُونَ ١٨٣	before you,	those	to	was prescribed	as	[the] fasting	for you
فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ	مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ	then a prescribed number	a journey,	on	or	sick	among you is	So whoever
مِنْ أَيَّامٍ أُخَرَ ١٨٤	تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا	a poor.	(of) feeding	a ransom	can afford it,	those who	And on	other.
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ١٨٥	الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ	fast	And to	for him.	(is) better	then it	good	volunteers
مِنَ الْهُدَى وَالْفُرْقَانِ ١٨٦	فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ	And whoever						
فَلْيَصُمْهُ ١٨٧	بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا	the month,	among you	witnesses	So whoever	and the Criterion.	[the] Guidance	of
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ	وَلَعَلَّكُمْ تَشْكُرُونَ ١٨٨	the month,	among you	witnesses	So whoever	and the Criterion.	[the] Guidance	of
وَلَعَلَّكُمْ تَشْكُرُونَ ١٨٩	عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ	He guided you	[what]	for	Allah	and that you magnify	the prescribed period	
عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ		My servants	ask you	And when	185	(be) grateful.	so that you may	
		(of) the supplicant	(to the) invocation	I respond	near.	then indeed I am	about Me,	

إِذَا	دَعَانِ	فَلْيَسْتَجِيبُوا إِلَى	وَلْيُؤْمِنُوا بِي
when	he calls Me.	So let them respond to Me	and let them believe in Me,
لَعَلَّهُمْ	يَرْشُدُونَ	أُحِلَّ	لَكُمْ لَيْلَةَ
so that they may	(be) led aright.	Permitted	(in the) nights for you
الصَّيَامِ	الرَّفَثِ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ	لِبَاسٌ	لَهُنَّ
(of) fasting	to (is) the approach	They your wives.	and you for you (are) garments
لَكُمْ لَيْلَةَ	لَهُنَّ	عَلِمَ اللَّهُ	أَنْتُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ
(are) garments	for them.	Allah knows	you used to deceive yourselves,
فَتَابَ عَلَيْكُمْ	وَعَفَا عَنْكُمْ	فَالْتَنَ	بِأَسْرُوهُمْ
so He turned	towards you	and He forgave	So now [on] you. have relations with them
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ	وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ	لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ	اتَّبِعُوا الصَّيَامَ إِلَى الْآيِلِ وَلَا تَبَاشِرُوهُمْ وَأَنْتُمْ
and seek	what	Allah has ordained	for you. And eat and drink until becomes distinct
لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ	Then	[the] dawn.	of [the] black the thread from [the] white the thread to you
اتَّبِعُوا الصَّيَامَ إِلَى الْآيِلِ	وَلَا تَبَاشِرُوهُمْ	وَأَنْتُمْ	عُكُفُونَ
the fast	till	the night.	complete while you And (do) not have relations with them
عُكُفُونَ	فِي الْمَسْجِدِ	تِلْكَ	حُدُودُ اللَّهِ فَلَا
(are) secluded	in	the masjid.	These (are the) limits (set by) Allah, so (do) not
تَقْرَبُوهَا	كَذَلِكَ	يُبَيِّنُ اللَّهُ	آيَاتِهِ لِلنَّاسِ
approach them.	Thus	Allah makes clear	His verses for [the] people
لَعَلَّهُمْ	يَتَّقُونَ	وَلَا تَأْكُلُوا	أَمْوَالَكُمْ
so that they may	(become) righteous.	And (do) not eat	your properties
بَيْنَكُمْ	بِالْبَاطِلِ	وَتَذُلُّوا	بِهَا إِلَى الْحُكَّامِ
among yourselves	wrongfully	and present	to [with] it the authorities
لِتَأْكُلُوا	فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ	بِالْإِثْمِ وَأَنْتُمْ	تَعْلَمُونَ
so that you may eat	from a portion	(the) wealth (of) the people	while you sinfully
تَعْلَمُونَ	يَسْأَلُونَكَ	عَنِ الْآيَاتِ	قُلْ هِيَ
know.	They ask you	about	"They Say, the new moons.
مَوَاقِيتُ	لِلنَّاسِ	وَالْحَجِّ	وَلَيْسَ
(are) indicators of periods	for the people,	and (for) the Hajj."	And it is not

when he calls **Me**. So let them respond to **Me** and believe in **Me**, so that they may be led aright.

187. It is permitted for you in the nights of fasting to have sexual relations with your wives. They are your garments and you are their garments. Allah knows that you used to deceive yourselves, so **He** turned towards you and **He** forgave you. So now you may have relations with your wives and seek what Allah has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of dawn. Then complete the fast till the night (i.e., sunset). And do not have relations with them when you are secluded in the masjid. These are the limits (set by) Allah, so do not approach them. Thus Allah makes clear **His** verses for the people, so that they may become righteous.

188. And do not consume your properties among yourselves wrongfully, nor render it before the authorities so that sinfully you may consume a portion of the wealth of the people, while you know.

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189. They ask you about the new moons. Say, "They are indicators of periods for people and for Hajj (pilgrimage)." And it is not

righteousness that you enter the houses from their back, but the righteous is one who fears Allah. And enter the houses from their doors. And fear Allah so that you may be successful.

190. And fight in the way of Allah those who fight against you, but do not transgress. Indeed, Allah does not like the transgressors.

191. And kill them wherever you find them and drive them out from wherever they drove you out, and oppression is worse than killing. And do not fight them near Al-Masjid Al-Haraam (Kabah) until they fight you there. But if they fight you, then kill them. Such is the reward of the disbelievers.

192. And if they cease, then indeed, Allah is Oft-Forgiving, Most Merciful.

193. And fight against them until there is no more oppression, and all worship is devoted to Allah alone. But if they cease, then let there be no hostility except against the oppressors.

194. The sacred month is for the sacred month, and for violations of sanctity there is legal retribution. Then whoever transgressed against you, then you transgress against him in the same manner as he transgressed against you.

الْبُرِّ	بَانَ	تَأْتُوا	الْبُيُوتَ	مِنْ	ظُهُورِهَا	وَلَكِنَّ
[and]	but	their backs,	from	(to) the houses	you come	that
الْبُرِّ	مَنْ	اتَّقَى	وَأْتُوا	الْبُيُوتَ	مِنْ	أَبْوَابِهَا
their doors.	from	(to) the houses	And come	fears (Allah).	(is one) who	[the] righteous
وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ	تُفْلِحُونَ	وَقَاتِلُوا	فِي سَبِيلِ		
(the) way	in	And fight	189	(be) successful.	so that you may	Allah
اللَّهُ	الَّذِينَ	يُقَاتِلُونَكُمْ	وَلَا تَعْتَدُوا	إِنَّ اللَّهَ		
Allah	Indeed,	and (do) not transgress.	fight you	those who	(of) Allah	
لَا يُحِبُّ	الْمُعْتَدِينَ	وَأَقْتُلُوهُمْ	حَيْثُ			
wherever	And kill them	190	the transgressors.	(does) not like		
تَقْتُلُوهُمْ	وَأَخْرِجُوهُمْ	مِنْ	حَيْثُ	أَخْرَجُوكُمْ		
they drove you out,	wherever	from	and drive them out	you find them,		
وَالْفِتْنَةُ	أَشَدُّ	مِنَ الْقَتْلِ	وَلَا تَقْتُلُوهُمْ عِنْدَ			
near	fight them	And (do) not	[the] killing.	than	(is) worse	and [the] oppression
السُّجْدِ الْحَرَامِ	حَتَّى	يُقَاتِلُوكُمْ فِيهِ	فَإِنْ قَتَلُوكُمْ			
they fight you,	Then if	in it.	they fight you	until	Al-Masjid Al-Haraam	
فَأَقْتُلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ	فَإِنْ		
Then if	191	(of) the disbelievers.	(is the) reward	Such	then kill them.	
انْتَهُوا	فَإِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ		
192	Most Merciful.	(is) Oft-Forgiving,	Allah	then indeed,	they cease,	
وَقَاتِلُوهُمْ	حَتَّى لَا تَكُونَ	فِتْنَةً	وَيَكُونَ	الدِّينَ		
the religion	and becomes	oppression.	(there) is no	until	And fight (against) them	
لِلَّهِ	فَإِنْ	انْتَهُوا	فَلَا	عُدْوَانَ	إِلَّا	عَلَى
against	except	hostility	then (let there be) no	they cease	Then if	for Allah
الظَّالِمِينَ	الشَّهْرُ	الْحَرَامُ	بِالشَّهْرِ	الْحَرَامِ		
[the] sacred,	(is) for the month	[the] sacred	The month	193	the oppressors.	
وَالْحُرْمَتُ	قِصَاصٌ	فَمَنْ	اعْتَدَى	عَلَيْكُمْ		
upon you	transgressed	Then whoever	(is) legal retribution.	and for all the violations		
فَاعْتَدُوا	عَلَيْهِ	بِمِثْلِ	مَا	اعْتَدَى	عَلَيْكُمْ	
upon you.	he transgressed	(as)	in (the) same manner	on him	then you transgress	

197. For Hajj there are months well known, so whoever undertakes (to perform) Hajj (in that period), should not indulge in sexual relations, nor wickedness, nor

quarrelling during Hajj. And whatever good you do - Allah is aware of it. And take provision for Hajj, but indeed, the best provision is righteousness. And fear Me, O men of understanding!

198. There is no sin upon you for seeking bounty from your Lord. And when you depart from Mount Arafat, remember Allah at the Sacred Monument (Masharil-Haram). And remember Him as He has guided you, even though, before that, you were surely among those who went astray.

199. Then depart from wherever the people depart and ask forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

200. Then when you complete your acts of worship, remember Allah as you remember your forefathers or (rather) with greater remembrance. Of the people there are some who say, "Our Lord! Give us in this world." They will have no share in the Hereafter.

201. And there are some who say, "Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire."

202. Those will have a share of what they have earned, and Allah is swift

جِدَالٍ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ							
Allah	knows	it.	good	of	you	do	And whatever the Hajj. during quarrelling
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ							
(is)	righteousness.	provision	(the)	best	(but)	indeed,	And take provision,
وَاتَّقُوا يَٰٓأُولِيَ الْأَلْبَابِ ۖ لَيْسَ عَلَيْكُمْ							
on	you	Not	is	197	(of)	understanding!	O men And fear Me,
جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۖ فَإِذَا أَفْضْتُمْ							
you	depart	And	when	your	Lord.	from	bounty you seek that any sin
مِّنْ عَرَفَتٍ ۖ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ							
[the]	Sacred.	the	Monument	near	Allah	then	remember (Mount) Arafat from
وَاذْكُرُوهُ كَمَا هَدَيْكُمْ وَإِنْ كُنْتُمْ مِنْ							
[from]	you	were	[and]	though	He	(has)	guided you, as And remember Him
قَبْلِهِ ۚ لِمَنْ الصَّالِينَ ۖ ثُمَّ أَفِيضُوا مِنْ							
from	depart	Then	198	those	who	went	astray. surely among before [it],
حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ							
Allah	Indeed,	(of)	Allah.	and	ask	forgiveness	the people depart wherever
غَفُورٌ رَّحِيمٌ ۖ فَإِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ							
your	acts	of	worship	you	complete[d]	Then	when 199 Most Merciful (is) Oft-Forgiving,
فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ							
(with)	greater	or	your	forefathers	as	you	remember Allah then remember
ذِكْرًا ۚ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي							
in	Grant	us	"Our	Lord!	say,	who	the people And from remembrance.
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ							
200	any	share.	[of]	the	Hereafter	in	for him And not the world."
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي							
and	in	good	the	world	in	Grant	us "Our
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۚ							
201	(of)	the	Fire."	(from	the)	punishment	and save us good, the Hereafter
أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ							
(is)	swift	and	Allah	they	earned,	of	what (is) a share for them Those -

النَّاسِ	وَالْحَسَابِ	٢٠٢	وَاذْكُرُوا	اللَّهِ	فِي	أَيَّامٍ	مَّعْدُودَاتٍ
the people	(in taking) account.	202	And remember	Allah	during	days	numbered.
فَمَنْ	تَعَجَّلَ	فِي	يَوْمَيْنِ	فَلَا	إِثْمَ	عَلَيْهِ	وَمَنْ
Then (he) who	hurries	in	two days	then no	sin	upon him,	and whoever
تَأَخَّرَ	فَلَا	إِثْمَ	عَلَيْهِ	لِ	ا	ا	ا
delays	then no	sin	upon him	for (the one) who	fears.	And fear	Allah
وَأَعْلَمُوا	أَنْكُمْ	إِلَيْهِ	تُحْشَرُونَ	٢٠٣	وَمَنْ	النَّاسِ	
and know	that you	unto Him	will be gathered.	203	And of	the people	
مَنْ	يُعْجِبُكَ	قَوْلُهُ	فِي	الْحَيَاةِ	الدُّنْيَا		
(is the one) who	pleases you	(with) his speech	in	the life	(of) the world,		
وَيُشْهِدُ	اللَّهُ	عَلَى	مَا	فِي	قَلْبِهِ	وَهُوَ	
and he calls to witness	Allah	on	what	(is) in	his heart,	and he	
أَلَدُّ	الْخِصَامِ	٢٠٤	وَإِذَا	تَوَلَّى	سَعَى		
(is) the most quarrelsome of opponents.	204	And when	he turns away	he strives			
فِي	الْأَرْضِ	لِيُفْسِدَ	فِيهَا	وَيُهْلِكَ	الْحَرْثَ	وَالنَّسْلَ	
in	the earth	to spread corruption	[in it],	and destroys	the crops	and progeny.	
وَاللَّهُ	لَا	يُحِبُّ	الْفُسَادَ	٢٠٥	وَإِذَا	قِيلَ	لَهُ
And Allah	(does) not	love	[the] corruption.	205	And when	it is said	to him
ا	ا	ا	ا	ا	ا	ا	ا
"Fear	Allah,"	takes him	(his) pride	to [the] sins.	Then enough for him	(is) Hell -	
وَلَيْئَسَ	الْبَهَادُ	٢٠٦	وَمَنْ	النَّاسِ	مَنْ		
[and] surely an evil	[the] resting-place.	206	And of	the people	(is the one) who		
يُشْرِئُ	نَفْسَهُ	ابْتِغَاءَ	مَرْضَاتِ	اللَّهِ	وَاللَّهُ	رَءُوفٌ	
sells	his own self	seeking	pleasure	(of) Allah.	And Allah	(is) full of Kindness	
بِالْعِبَادِ	٢٠٧	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	ادْخُلُوا	فِي	السَّلَامِ
to His servants.	207	O you	who	believe[d]!	Enter	in	Islam
كَافَّةً	وَلَا	تَتَّبِعُوا	خُطَا	الشَّيْطَانِ	إِنَّهُ		
completely,	and (do) not	follow	footsteps	(of) the Shaitaan.	Indeed, he		
لَكُمْ	عَدُوٌّ	مُبِينٌ	٢٠٨	فَإِنْ	زَلَلْتُمْ	مِنْ	بَعْدِ
(is) for you	an enemy	open.	208	Then if	you slip	after	[what]

in taking account.

203. And remember Allah during the numbered days. Then he who hurries in two days there is no sin upon him and whoever delays, there is no sin for the one who fears (Allah). And fear Allah and know that unto **Him** you will be gathered.

204. And of the people is he whose speech pleases you in worldly life, he calls Allah to witness as to what is in his heart, and he is the most quarrelsome of opponents.

205. And when he turns away, he strives to spread corruption in the earth and destroys the crops and progeny. And Allah does not love corruption.

206. And whenever it is said to him, “Fear Allah,” his (false) pride drives him to sins. Then enough for him is Hell - surely an evil resting-place.

207. And of the people is he who sells his own self seeking the pleasure of Allah. And Allah is full of Kindness to **His** servants.

208. O you who believe! Enter in Islam completely, and do not follow the footsteps of Shaitaan. Indeed, he is your open enemy.

209. Then if you slip after

clear proofs have come to you, then know that Allah is All-Mighty, All-Wise.

210. Are they waiting for Allah to reveal **Himself** to them in the shadows of the clouds and the Angels, and the matter is decreed? And to Allah^{٢٠٩} return all matters.

211. Ask the Children of Israel, how many clear Signs **We** have given them. And whoever changes the Favor of Allah after it has come to him - then indeed, Allah is severe in chastising.

212. Beautified is the life of this world for those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah provides whom **He** wills without measure.

213. Mankind was one single community, and Allah raised up Prophets as bearers of glad tidings and as warners, and sent down with them the Book in truth to decide between the people concerning that in which they differed. And only those who were given the Book differed in it - after clear proofs came to them - out of jealousy among themselves. And Allah, by **His** permission, guided those who believed to the truth concerning that over which

جَاءَتْكُمْ	الْبَيِّنَاتُ	فَاعْلَمُوا أَنَّ اللَّهَ	عَزِيزٌ	حَكِيمٌ	
All-Wise.	(is) All-Mighty,	Allah	that	then know	(from) the clear proofs, came to you
هَلْ	يَنْظُرُونَ	إِلَّا	أَنْ	يَأْتِيَهُمُ اللَّهُ	فِي ظِلِّ
209	Are	they waiting	that	Allah comes to them	in (the) shadows
مِّنَ الْغَمَامِ	وَالْمَلَائِكَةُ	وَقُضِيَ الْأَمْرُ	وَإِلَى اللَّهِ		
of	[the] clouds,	and the Angels,	and the matter is decreed?	And to	Allah
تَرْجِعُ	الْأُمُورَ	سَلِّ	بَنَى	إِسْرَائِيلَ	كَمْ
return	(all) the matters.	210	Ask	(the) Children	(of) Israel,
أَتَيْتَهُمْ	مِّنْ آيَةٍ بَيِّنَةٍ	وَمَنْ	يُبَدِّلْ نِعْمَةَ اللَّهِ		
We gave them	of	(the) clear Sign(s).	And whoever	changes	Favor
مِنْ بَعْدِ	مَا	جَاءَتْهُ	فَإِنَّ	اللَّهَ	شَدِيدُ
after	[what]	it (has) come to him -	then indeed,	Allah	(is) severe
الْعِقَابِ	زُيِّنَ	لِّلَّذِينَ	كَفَرُوا	الْحَيَاةَ	
in [the] chastising.	211	Beautified	for those who	disbelieve[d]	(is) the life
الدُّنْيَا	وَيَسْخَرُونَ	مِنَ الَّذِينَ	آمَنُوا	وَالَّذِينَ	اتَّقَوْا
(of) the world,	and they ridicule	[of]	those who	believe[d].	And those who
فَوْقَهُمْ	يَوْمَ	الْقِيَمَةِ	وَاللَّهُ	يَرْزُقُ	مَنْ
(they will be) above them	(on the) Day	(of) Resurrection.	And Allah	provides	whom
يَشَاءُ	بِغَيْرِ	حِسَابٍ	كَانَ	النَّاسُ	أُمَّةً
He wills	without	measure.	212	Was	mankind
فَبَعَثَ اللَّهُ	النَّبِيِّنَ	مُبَشِّرِينَ	وَمُنْذِرِينَ		
then Allah raised up	[the] Prophets	(as) bearers of glad tidings	(as) warners,		and (as)
وَأَنْزَلَ	مَعَهُمُ	الْكِتَابَ	بِالْحَقِّ	لِيَحْكُمَ	بَيْنَ النَّاسِ
and sent down	with them	the Book	in [the] truth	to judge	[the] people
فِيمَا	اختلفُوا	فِيهِ	وَمَا	اختلفَ	فِيهِ إِلَّا الَّذِينَ
they differed	in what	[in it].	And (did) not	differ[ed]	in it
أُوتُوهُ	مِنْ بَعْدِ	مَا	جَاءَتْهُمْ	الْبَيِّنَاتُ	بَغِيًّا
were given it	after	[what]	came to them	the clear proofs,	(out of) jealousy
بَيْنَهُمْ	فَهَدَى اللَّهُ	الَّذِينَ	آمَنُوا	لَهَا	
among themselves.	And Allah guided	those who	believe[d]	regarding what	

اٰخْتَلَفُوْا	فِيْهِ	مِّنَ الْحَقِّ	بِاٰذْنِهٖ	وَاللّٰهُ	يَهْدِيْ	مَنْ
whom	guides	And Allah	with His permission.	the Truth	of	[in it] they differed
يَشَآءُ	اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ	ۚ	اَمْ حَسِبْتُمْ	اَنْ	تَدْخُلُوْا	
you will enter	that (do) you think	Or	213	a straight path.	to	He wills
اَلْجَنَّةِ	وَلَمَّا	يَاْتِكُمْ	مِّثْلُ	اَلَّذِيْنَ	خَلَوْا	
passed away	those who	like (came to)	(has) come to you	while not	Paradise	
مِّنْ قَبْلِكُمْ	مَسْتَهْمٌ	اَلْبَاسَاءُ	وَالضَّرَآءُ	وَزُلْزِلُوْا		
and they were shaken	and [the] hardship,	[the] adversity	Touched them	before you?		
حَتّٰى	يَقُوْلَ	الرَّسُوْلُ	وَالَّذِيْنَ	اٰمَنُوْا	مَعَهٗ	مَتٰى
"When	with him,	believed	and those who	the Messenger	said	until
نَصْرُ	اَللّٰهِ	اَلَا	اِنَّ	نَصْرَ	اَللّٰهِ	قَرِيْبٌ
214	(is) near.	(of) Allah	help	[Indeed]	Unquestionably,	(will) Allah's help (come)?"
يَسْـَٔلُوْنَكَ	مَاذَا	يُفْقِنُوْنَ	قُلْ	مَا	اَنْفَقْتُمْ	مِّنْ حَيْرٍ
good,	of	you spend	"Whatever	Say,	they (should) spend.	what
فَلِلّٰوَالِدِيْنَ	وَالْاَقْرَبِيْنَ	وَالْيَتٰى	وَالْمَسْكِيْنَ	وَابْنِ السَّبِيْلِ		
and the wayfarer.	and the needy,	and the orphans,	and the relatives,	(is) for parents,		
وَمَا	تَفْعَلُوْا	مِّنْ حَيْرٍ	فَاِنَّ	اَللّٰهَ	بِهٖ	عَلِيْمٌ
215	(is) All-Aware.	of it	Allah	So indeed,	good.	of you do
كُتِبَ	عَلَيْكُمْ	اَلْقِتَالُ	وَهُوَ	كُرْهُ	لَكُمْ	وَعَسٰى
But perhaps	to you.	(is) hateful	while it	[the] fighting	upon you	Is prescribed
اَنْ	تَكْرَهُوْا	شَيْئًا	وَهُوَ	حَيْرٌ	لَكُمْ	وَعَسٰى
you love	[that]	and perhaps	for you;	(is) good	and it	a thing
شَيْئًا	وَهُوَ	شَرٌّ	لَكُمْ	وَاللّٰهُ	يَعْلَمُ	وَاَنْتُمْ
(do) not know.	while you	knows	And Allah	for you.	(is) bad	and it
۞	يَسْـَٔلُوْنَكَ	عَنِ الشَّهْرِ الْحَرَامِ	قِتَالٍ	فِيْهِ		
in it.	(concerning) fighting	[the] sacred -	the month	about	They ask you	216
قُلْ	قِتَالٌ	فِيْهِ	كَبِيْرٌ	وَصَدٌّ	عَنْ سَبِيْلِ	
(the) way	from	but hindering (people)	(is) a great (sin);	therein	"Fighting	Say,
اَللّٰهُ	وَقُرْءٌ	بِهٖ	وَالْمَسْجِدِ الْحَرَامِ			
and (preventing access to)	Al-Masjid Al-Haraam,	in Him	and disbelief	(of) Allah,		

they had differed. And Allah guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such (trial) has not (yet) come to you as came to those who passed away before you? They were afflicted with adversity and hardship and they were so shaken that even the Messenger and those who believed along with him said, "When will Allah's help come?" Unquestionably, Allah's help is near.

215. They ask you what they should spend. Say, "Whatever you spend of good is for parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever good you do, indeed, Allah is All-Aware of it.

216. Fighting is prescribed upon you while it is disliked by you. But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know.

217. They ask you about fighting in the sacred months. Say, "Fighting therein is a great sin; but hindering (people) from the way of Allah and disbelief in Him and (preventing access to) Al-Masjid Al-Haraam

and driving out its people from it is greater sin in the sight of Allah. And oppression is worse than killing.” They will not cease to fight with you until they turn you away from your religion if they can. And whoever amongst you turns away from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter. Those are the companions of the Fire; they will abide in it forever.

218. Indeed, those who believed and emigrated and strove in the way of Allah - they hope for the Mercy of Allah. And Allah is Oft-Forgiving, Most Merciful.

219. They ask you about intoxicants and the games of chance. Say, “In both of them there is great sin and (some) benefits for people. But their sin is greater than their benefits.” And they ask you about what they should spend. Say, “Whatever you can spare.” Thus Allah makes clear the Verses to you, so that you may ponder,

220. Concerning this world and the Hereafter. They ask you concerning the orphans. Say, “Setting right their affairs for them is best. And if you associate with them, then they are your brothers.

وَاخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ	And [the] oppression	Allah.	near	(is) greater (sin)	from it,	its people	and driving out
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى	until	(to) fight with you	they will cease	And not	[the] killing.”	than	(is) greater
يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ	turns away	And whoever	they are able.	if	your religion,	from	they turn you away
مِنْكُمْ عَنْ دِينِهِ فَيَسْتَوْفَى وَهُوَ كَافِرٌ فَأُولَٰئِكَ	for those	(is) a disbeliever	while he	then dies	his religion,	from	among you
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ	And those	and the Hereafter.	the world	in	their deeds	became worthless	
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾ إِنَّ	Indeed,	217	(will) abide forever.	in it	they	(of) the Fire,	(are) companions
الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ	(of) Allah -	(the) way	in	and strove	emigrated	and those who	believed
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ	Most Merciful.	(is) Oft-Forgiving,	And Allah	(of) Allah.	(for) Mercy	they hope	those,
﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْيَيْسِرِ قُلْ	Say,	and [the] games of chance	[the] intoxicants	about	They ask you	218	
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ	for [the] people.	and (some) benefits	great,	(is) a sin	“In both of them		
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ	And they ask you	(the) benefit of (the) two.”	than	(is) greater	But sin of both of them		
مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ	to you	Allah makes clear	Thus	“The surplus.”	Say,	they (should) spend.	what
الْأَيِّتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا	the world	Concerning	219	ponder,	so that you may	[the] Verses	
وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ	“Setting right (their affairs)	Say,	the orphans.	about	They ask you	and the Hereafter.	
لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَأُولَٰئِكَ	then they (are) your brothers.	you associate with them	And if	(is) best.	for them		

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ	And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, All-Wise."
لَاَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise." (is) All-Mighty, Allah Indeed, surely He (could have) put you in difficulties.
وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ	220 And (do) not [you] marry [the] polytheistic women until they believe.
وَلَا مَءَمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ	And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by His permission. And He makes clear His Verses for people so that they may take heed.
أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ	(to) [the] polytheistic men give in marriage (your women) And (do) not she pleases you.
حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ	until they believe, until a polytheistic man than (is) better and a believing bondman
وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو	invites and Allah the Fire, to they invite [Those] he pleases you. [and] even if
إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ	to His Verses And He makes clear by His permission. and [the] forgiveness Paradise
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۚ وَيَسْأَلُونَكَ عَنِ	for the people so that they may take heed. 221 And they ask you about
الْمَحِيضِ قُلْ هُوَ أَذًى لَا تَنْكِحُوا الْمَحِيضَ	[the] menstruation. Say, "It (is) a hurt, [the] women so keep away (from)
فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ	during (their) [the] menstruation. And (do) not until approach them
فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ	Then when they are purified, Then when they are cleansed
إِنَّ اللَّهَ يُحِبُّ الْمُتَطَهِّرِينَ	Indeed, Allah loves those who turn in repentance and those who purify themselves.
وَيُحِبُّ الْمُتَطَهِّرِينَ ۚ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ	and loves those who purify themselves. 222 Your wives (are) a tilth for you,
فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ	so come (to) your tilth when you wish, and send forth (good deeds) for yourselves.

And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, All-Wise."

221. And do not marry women who associate others with Allah until they believe. And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by His permission. And He makes clear His Verses for people so that they may take heed.

222. And they ask you about menstruation. Say, "It is a hurt, so keep away from women during their menstruation. And do not approach them until they are cleansed. Then when they have purified themselves, approach them from where Allah has ordered you." Indeed, Allah loves those who turn in repentance and those who purify themselves.

223. Your wives are a tilth for you so come to your tilth when you wish, and sent forth (good deeds) for yourselves.

And be conscious of Allah and know that you will meet **Him**. And give glad tidings to the believers.

224. And do not make Allah's name an excuse in your oaths against doing good and being righteous and making peace between people. And Allah is All-Hearing, All-Knowing.

225. Allah will not take you to task for what is unintentional in your oaths but **He** takes you to task for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

226. For those who swear not to approach their wives is a waiting period of four months, but if they go back, then indeed, Allah is Oft-Forgiving, Most Merciful.

227. And if they resolve on divorce - then indeed, Allah is All-Hearing, All-Knowing.

228. And the divorced women shall wait concerning themselves for three (monthly) periods. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands are more entitled to take them back in that period, if they wish for reconciliation. And they (wives) have rights similar to those (of husbands) over them

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ					
And give glad tidings	(will) meet Him .	that you	and know	And be conscious (of) Allah	
الْمُؤْمِنِينَ ۚ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً					
an excuse	Allah's (name)	make	And (do) not	223	(to) the believers.
لَا يَبَازِغُكُمْ أَنْ تَبْرُوا وَتَتَّقُوا وَتَصْلِحُوا بَيْنَ					
between	and make peace	and be righteous	you do good,	that	in your oaths
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۚ لَا					
Not	224	All-Knowing.	(is) All-Hearing,	And Allah	[the] people.
يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْبَانِكُمْ وَلَكِنْ					
[and] but	your oaths,	in	for (what is) unintentional	will Allah take you to task	
يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ					
And Allah	your hearts.	(have) earned	for what	He takes you to task	
غَفُورٌ حَلِيمٌ ۚ لِلَّذِينَ يُولُونَ مِنْ					
from	swear (off)	For those who	225	Most Forbearing.	(is) Oft-Forgiving,
نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ					
Allah	then indeed,	they return -	then if	months, four	(is a) waiting (of) their wives
غَفُورٌ رَحِيمٌ ۚ وَإِنْ عَزَمُوا الطَّلَاقَ					
(on) [the] divorce -	they resolve	And if	226	Most Merciful.	(is) Oft-Forgiving,
فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ وَالْمُطَلَّقَاتُ					
And the women who are divorced	227	All-Knowing.	(is) All-Hearing,	Allah	then indeed,
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ					
lawful	And (it is) not	monthly periods.	(for) three	concerning themselves	shall wait
لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ					
they	if	their wombs,	in	Allah (has) created	what they conceal that for them
يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولَتُهُنَّ أَحَقُّ					
(have) better right	And their husbands	[the] Last.	and the Day	in Allah	believe
بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا					
(for) reconciliation.	they wish	if	that (period)	in	to take them back
وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ					
(is) on them	(of) that which	(is the) like	And for them (wives)		

بِالْمَعْرُوفِ	وَاللِّرِّجَالِ	عَلَيْهِنَّ	دَرَجَةً
in a reasonable manner,	and for the men	over them (wives)	(is) a degree.
وَاللَّهُ	عَزِيزٌ	حَكِيمٌ	أَلَّا تَبْلُغُوا
And Allah	(is) All-Mighty,	All-Wise.	228
بِمَعْرُوفٍ	أَوْ تَسْرِیْهِ	بِإِحْسَانٍ	وَلَا يَحِلُّ
in a reasonable manner	or	with kindness.	to release (her)
لَكُمْ	أَنْ تَأْخُذُوا	مِمَّا	اتَّيَسَّرَ لَكُمُ
for you	that	you take (back)	anything,
إِلَّا أَنْ يَخَافَا	أَلَّا	يُقَيِّمَا	حُدُودَ اللَّهِ
except	if	both fear	that not
خِفْتُمْ	أَلَّا	يُقَيِّمَا	حُدُودَ اللَّهِ
you fear	that not	they both (can) keep	(the) limits of Allah
عَلَيْهِمَا	فِي مَا	اِفْتَدَتْ	بِهِ
on both of them	in what	she ransoms	concerning it.
فَلَا تَعْتَدُوهُمَا	وَمَنْ	يَتَعَدَّ	حُدُودَ اللَّهِ
so (do) not	transgress them.	And whoever	transgresses
هُمْ	الظَّالِمُونَ	فَإِنْ	طَلَّقَهَا
they	(are) the wrongdoers.	229	Then if
تَحِلُّ لَهُ	مِنْ بَعْدِ حَتَّى	تَنْكِحَ	زَوْجًا
lawful	for him	until	she marries
طَلَّقَهَا	فَلَا جُنَاحَ	عَلَيْهِمَا	أَنْ
he divorces her	then no	sin	on them
ظَنَّا	أَنْ	يُقَيِّمَا	حُدُودَ اللَّهِ
they believe	that	they (will be able to) keep	(the) limits of Allah.
حُدُودَ اللَّهِ	يُبَيِّنُهَا	لِقَوْمٍ	يَعْلَمُونَ
(are the) limits of Allah.	He makes them clear	to a people	who know.
وَإِذَا	طَلَّقْتُمُ	النِّسَاءَ	فَبَلَغْنَ
And when	you divorce	the women	and they reach
فَأَمْسِكُوهُنَّ	بِمَعْرُوفٍ	أَوْ سَرِّحُوهُنَّ	بِمَعْرُوفٍ
then retain them	in a fair manner	or	release them
وَلَا	بِمَعْرُوفٍ	بِمَعْرُوفٍ	وَلَا
And (do) not	in a fair manner.	release them	or

in a reasonable manner, and men have a degree over them (wives). And Allah is All-Mighty, All-Wise.

٢٢٨
٢٢٩

229. Divorce is twice. Then retain (her) in a reasonable manner or release (her) with kindness. And it is not lawful for you to take back (from your wives) whatever you have given them, except if both fear that they will not be able to keep the limits of Allah. But if you fear that they both will not keep the limits of Allah, then there is no sin on them if she ransoms herself concerning it. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - then those are the wrongdoers.

230. Then if he divorces her (the third time) then she is not lawful for him until she marries a spouse other than him. Then if he divorces her, then there is no sin on them if they return to each other (for marriage), if they believe that they will be able to keep the limits of Allah. And these are the limits of Allah, which He makes clear to a people who know.

231. And when you divorce women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

retain them to hurt them so that you transgress. And whoever does that, then indeed, he wrongs himself. And do not take the Verses of Allah in jest, and remember the Favors of Allah upon you and that He revealed to you of the Book and the wisdom by which He instructs you. And fear Allah and know that Allah is All-Knower of everything.

٢٣٢

232. And when you divorce women and they reach their waiting term, then do not hinder them from (re)marrying their husbands if they agree between themselves in a fair manner. This is an admonition for whoever among you believes in Allah and the Last Day; this is more virtuous and purer for you. And Allah knows and you do not know.

233. And the mothers shall suckle their children for two complete years, for those who wish to complete the suckling. And upon the father is their (mother's and child's) provision and their clothing in a fair manner. No person is burdened with more than his capacity. Neither shall a mother be made to suffer because of her child nor the father. And on the (father's) heirs is (a duty) like that. Then if they both desire weaning through

تُسَكُّوهُنَّ ضَرَارًا	لِتَعْتَدُوا	وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ
retain them	so that you transgress.	then indeed, that, does And whoever
ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا		
he wronged himself.	And (do) not take	(in) jest, (of) Allah (the) Verses
وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ		
and remember	(the) Favors of Allah	and what upon you (is) revealed of to you
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا		
the Book and [the] wisdom;	He instructs you	And fear Allah with it. and know
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ	٢٣١	وَإِذَا طَلَّقْتُمْ
All-Knower.	231	you divorce And when
النِّسَاءِ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْصُوهُنَّ		
and they reached [the] women	their (waiting) term,	then (do) not hinder them
أَنْ يَتَّخِذْنَ أَرْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ		
(from) marrying [that]	when their husbands	they agree between themselves
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ		
That in a fair manner.	is admonished with it	whoever among you [is] believes
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمَنْ أَرْزَى لَكُمْ وَأَظْهَرُ		
and the Day in Allah	that [the] Last; and the Day	and more purer. for you (is) more virtuous
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٢٣٢		
And Allah knows	and you (do) not know.	232 And the mothers
أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ		
their children	complete, (for) two years	complete to wishes for whoever
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ		
the suckling.	And upon the father	(on) him (is) their provision and their clothing
بِالْمَعْرُوفِ لَا تُكْفَى نَفْسٌ إِلَّا وَسْعَهَا لَا تُضَارَّ		
Not in a fair manner.	is burdened Not	made to suffer Not its capacity except any soul
وَالِدَاتُ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهَا وَعَلَى		
(the) mother	because of her child	and not (the) father because of his child. And on
الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ		
the heirs	(is a duty) like that.	Then if that. through weaning they both desire

تَرَاضٍ	مِنْهُمَا	وَتَشَاوِرٍ	فَلَا جُنَاحَ عَلَيْهِمَا	
mutual consent	of both of them	and consultation,	blame	on both of them.
وَأِنْ أَرَادْتُمْ	أَنْ تَسْتَرْضِعُوا	أَوْلَادَكُمْ	فَلَا جُنَاحَ	
And if	you want	to ask another women to suckle	then (there is) no	blame
عَلَيْكُمْ إِذَا	سَلَّمْتُمْ	مَا آتَيْتُمْ	بِالْمَعْرُوفِ	وَاتَّقُوا اللَّهَ
when	you pay	you give	in a fair manner.	And fear Allah
وَأَعْلَمُوا أَنَّ اللَّهَ	بِمَا تَعْمَلُونَ	بَصِيرٌ	⓫	وَالَّذِينَ
and know	of what	you do	(is) All-Seer.	And those who
يَتَوَفَّوْنَ مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	يَتَرَبَّصْنَ	بِأَنْفُسِهِنَّ
among you	and leave behind	wives,	(the widows)	should wait for themselves
أَرْبَعَةَ أَشْهُرٍ	وَعَشْرًا	فَإِذَا	بَلَغْنَ	أَجَلَهُنَّ
months	and ten (days).	Then when	they reach	their (specified) term,
فَلَا جُنَاحَ عَلَيْكُمْ	فِيهَا	فَعَلْنَ	فِي أَنْفُسِهِنَّ	
concerning themselves	upon you	for what	they do	then (there is) no
بِالْمَعْرُوفِ وَاللَّهُ	بِمَا تَعْمَلُونَ	خَبِيرٌ	⓫	وَلَا
And Allah	of what	you do	(is) All-Aware.	And (there is) no
جُنَاحَ عَلَيْكُمْ	فِيهَا	عَرَّضْتُمْ بِهِ	مِنْ خُطْبَةِ	النِّسَاءِ
upon you	in what	you hint	[with it] of	[to] the women
أَوْ أَكْنَنْتُمْ	فِي أَنْفُسِكُمْ	عَلِمَ اللَّهُ	أَنَّكُمْ	سَتَذْكُرُوهُنَّ
or	you conceal it	in	yourselves.	Allah knows
وَلَكِنْ لَا	تُوعِدُوهُنَّ	سِرًّا	إِلَّا أَنْ تَقُولُوا	قَوْلًا
(do) not	promise them (widows)	secretly	that	a saying
مَعْرُوفًا	وَلَا	تَعَزِّمُوا	عُقْدَةَ النِّكَاحِ	حَتَّى يَبْلُغَ
honorable.	And (do) not	resolve (on)	the marriage knot	reaches
الْكِتَابِ	أَجَلَهُ	وَأَعْلَمُوا	أَنَّ اللَّهَ	يَعْلَمُ مَا فِي
the prescribed term	its end.	And know	Allah	that
أَنْفُسِكُمْ	فَاحْذَرُوا	وَأَعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ
yourselves	so beware of Him.	And know	Allah	(is) Oft-Forgiving,
حَلِيمٌ	⓫	لَا جُنَاحَ عَلَيْكُمْ	إِنْ طَلَّقْتُمْ	
Most Forbearing.	(There is) no	blame	upon you	if
	235			you divorce

mutual consent and consultation, then there is no blame on both of them. And if you desire a wet-nurse for your child then there is no sin on you, when you pay what is due from you in a fair manner. And fear Allah and know that Allah is All-Seer of what you do.

234. And those of you who die and leave wives behind them, the widows should wait (as regards their remarriage) for four months and ten days. And when they complete their specified term, then there is no blame on you for what the widows do concerning themselves in a fair manner. And Allah is All-Aware of what you do.

235. And there is no blame on you if you hint concerning a marriage proposal to the women or conceal it in your hearts. Allah knows that you will mention them, but do not make a secret promise with them (widows) except that you speak an honorable saying. And do not resolve on the marriage knot until the prescribed term reaches its end. And know that Allah knows what is within your hearts, so beware of Him. And know that Allah is Oft-Forgiving, Most Forbearing.

236. There is no blame upon you if you divorce women

whom you have not touched nor specified for them an obligation (*Mahr*). And make provision for them - the wealthy according to his means and the poor according to his means - in a fair manner, a duty upon the good-doers.

237. And if you divorce them before you have touched them while already you have specified for them an obligation (dower), then give half of what you have specified, unless they (the women) forgo it or the one in whose hand is the marriage knot forgoes it. And if you forgo, it is nearer to righteousness. And do not forget the graciousness among you. Indeed, Allah is All-Seer of what you do.

238. Guard strictly the prayers, and (especially) the middle prayer, and stand up before Allah devoutly obedient.

239. And if you fear, then pray on foot or while riding. But when you are secure, then remember Allah, as **He** has taught that which you did not know.

240. And those who die among you and leave their wives behind, should make a will for their wives - provision for a year without

النِّسَاءَ	مَا	لَمْ تَمْسُوهُنَّ	أَوْ	تَقْرُضُوا	لَهُنَّ
[the] women	whom	you have not touched	nor	you specified	for them
فَرِيضَةً	وَمِمَّا مَتَّعُوهُنَّ	عَلَى	الْمُوسِرِ		
an obligation (dower).	And make provision for them -	upon	the wealthy		
قَدْرَهُ	وَعَلَى الْمُقْتِرِ	قَدْرَهُ	مَتَاعًا		
according to his means	and upon	the poor	a provision	according to his means -	
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ	وَإِنْ	طَلَّقْتُمُوهُنَّ			
in a fair manner,	a duty	upon	the good-doers.	236	And if
مِنْ قَبْلِ أَنْ	تَمْسُوهُنَّ	وَقَدْ	فَرَضْتُمْ	لَهُنَّ	
before	[that]	you (have) touched them	while already	you have specified	for them
فَرِيضَةً	فَرِصْفًا	مَا	فَرَضْتُمْ	إِلَّا أَنْ	
an obligation (dower),	then (give) half	(of) what	you have specified,	unless	[that]
يَعْفُونَ	أَوْ	يَعْفُوا	الَّذِي	بِيَدِهِ	عُقْدَةُ
they (women) forgo (it)	or	forgoes	the one	in whose hands	(is the) knot
النِّكَاحِ	وَأَنْ	تَعْفُوا	أَقْرَبُ	لِلتَّقْوَى	وَلَا
(of) the marriage.	And that	you forgo,	(is) nearer	to [the] righteousness.	And (do) not
تَسُوا	الْفَضْلَ	بَيْنَكُمْ	إِنَّ	اللَّهَ	بِمَا تَعْمَلُونَ
forget	the graciousness	among you.	Indeed,	of what	you do
بَصِيرٌ	حَفِظُوا	عَلَى الصَّلَاتِ	وَالصَّلَاةِ	الْوُسْطَى	
(is) All-Seer.	237	Guard strictly	[on]	the prayers,	and the prayer -
وَقُومُوا	لِلَّهِ	قَتِيئِينَ	فَإِنْ	خِفْتُمْ	
and stand up	for Allah	devoutly obedient.	238	And if	you fear
فَرِحَالًا	أَوْ رُكْبَانًا	فَإِذَا	أَمِنْتُمْ	فَاذْكُرُوا	اللَّهَ
or	then (pray) on foot	riding.	Then when	you are secure	then remember
كَمَا	عَلَّمَكُمْ	مَا	لَمْ تَكُونُوا	تَعْلَمُونَ	
as	He (has) taught you	what	you were not	knowing.	239
وَالَّذِينَ	يَتَوَفَّوْنَ	مِنْكُمْ	وَيَذَرُونَ	أَزْوَاجًا	
And those who	die	among you	and leave behind	(their) wives	
وَصِيَّةً	لِّأَزْوَاجِهِمْ	مَتَاعًا	إِلَى الْحَوْلِ	غَيْرَ	
(should make) a will	for their wives,	provision	for	the year	without

إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا							
what	in	upon you	blame	then no	they leave	But if	driving (them) out.
فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ							
(is) All-Mighty,	And Allah	honorably.	[of]	themselves	concerning	they do	
حَكِيمٌ ۝ وَلِلْمُطَلَّاتِ مَتَاءٌ بِأَلْمَعْرُوفِ ط							
in a fair manner -	(is) a provision	And for the divorced women,	240	All-Wise.			
حَقًّا عَلَى الْمُتَّقِينَ ۝ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ							
for you	Allah makes clear	Thus	241	the righteous.	upon	a duty	
آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ع ۝ أَلَمْ تَرَ إِلَى							
[to]	Did you not see	242	use your intellect.	so that you may	His Verses		
الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ							
(in) fear	(were in) thousands	and they	their homes	from	went out	those who	
الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ط							
He restored them to life.	then	"Die;"	Allah,	to them	Then said	(of) [the] death?	
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ							
[and] but	[the] mankind	for	(is) surely Possessor of bounty	Allah	Indeed,		
أَكْثَرِ النَّاسِ لَا يَشْكُرُونَ ۝ وَقَاتِلُوا فِي							
in	And fight	243	(are) not grateful.	(of) the people	most		
سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝							
244	All-Knowing.	(is) All-Hearing,	Allah	that	and know	(of) Allah,	(the) way
مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ							
so (that) He multiplies it	good,	a loan	(to) Allah -	will lend	(is) the one who	Who	
لَهُ أَضْعَافًا كَثِيرَةً ط وَاللَّهُ يَقْضِي وَيَبْصُطُ							
and grants abundance,	withholds	And Allah	manifolds	for him -			
وَالِيهِ تُرْجَعُونَ ۝ أَلَمْ تَرَ إِلَى الْبَلَاءِ مِنْ							
of	the chiefs	[towards]	Did you not see	245	you will be returned.	and to Him	
بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لَنَبِيِّ							
of theirs,	to a Prophet	they said	when	Musa,	after	(of) Israel	(the) Children
أَبْعَثْ لَنَا مَلِكًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ قَالَ هَلْ							
"Would	He said,	(of) Allah?"	(the) way	in	we may fight	a king,	for us
"Appoint							

driving (them) out. But if they leave (on their own) then there is no blame upon you concerning what they do with themselves honorably. And Allah is All-Mighty, All-Wise.

241. And for divorced women is a provision - a duty upon the righteous.

242. Thus Allah makes clear **His** Verses for you, so that you may use your intellect.

243. Are you not aware of those who left their homes in thousands fearing death? Then Allah said to them, "Die;" then **He** restored them to life. Indeed, Allah is full of bounty to mankind, but most of them are ungrateful.

244. And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing.

245. Who is the one who will lend to Allah a goodly loan (of noble deeds), so that **He** multiplies it for him manifolds? And Allah withholds and grants abundance, and to **Him** you will be returned.

246. Are you not aware of the chiefs of the Children of Israel after Musa when they said to their Prophet, "Appoint for us a king so that we may fight in the way of Allah?" He (the Prophet) said, "Would

you perhaps refrain from fighting if it was prescribed upon you?" They said, "Why should we not fight in the way of Allah, verily we have been driven out from our homes and our children?" So when fighting was prescribed upon them they turned away except a few among them. And Allah is All-Knowing of the wrongdoers.

247. And their Prophet said to them, "Indeed Allah has appointed for you Talut as king." They said, "How can he have kingship over us while we are more entitled to kingship than him, and he has not been given abundant wealth?" He (the Prophet) said, "Allah has chosen him over you and has increased him abundantly in knowledge and physique. And Allah gives His kingdom to whom He wills. And Allah is All-Encompassing, All-Knowing."

248. And their Prophet said to them,

عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا						
you fight?"	that not	[the] fighting,	upon you	prescribed	if	you perhaps -
قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ						
while surely	(of) Allah	(the) way	in	we fight	that not	for us "And what They said,
أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا						
Yet, when	and our children?"		our homes	from	we have been driven out	
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا						
except	they turned away,		the fighting	upon them	was prescribed	
قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ						
of the wrongdoers.	(is) All-Knowing		And Allah	among them.	a few	
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ						
"Indeed,	their Prophet,		to them	And said	246	
اللَّهُ قَدْ بَعَثَ لَكُمْ طَالُوتَ						
Talut	for you		raised	(has) surely	Allah	
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ						
the kingship	for him		How can be	They said,	(as) a king."	
عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ						
than him,	to kingship		(are) more entitled	while we	over us,	
وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ						
[the] wealth?"	of		abundance	and he has not been given		
قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ						
over you	has chosen him		Allah	"Indeed,	He said,	
وَزَادَهُ بَسْطَةً فِي الْعِلْمِ						
[the] knowledge	in		abundantly	and increased him		
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ						
His kingdom	gives		And Allah	and [the] physique.		
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ						
(is) All-Encompassing,	And Allah		He wills.	(to) whom		
عَلَيْهِمْ وَقَالَ لَهُمْ نَبِيُّهُمْ						
their Prophet,	to them		And said	247	All-Knowing."	

إِنَّ	آيَةً	مُّلْكِهِ	أَنْ
"Indeed,	a sign	(of) his kingship	(is) that
يَأْتِيَكُمْ	التَّابُوتُ	فِيهِ	سَكِينَةٌ
will come to you	the ark,	in it	(is) tranquility
مِّنْ	رَّبِّكُمْ	وَبَقِيَّةٌ	مِّمَّا
from	your Lord,	and a remnant	of what
أَلْ	مُوسَىٰ	وَأَلْ	هَارُونَ
(by the) family	(of) Musa	and family	(of) Harun
الْبَلَاةُ	إِنَّ	فِي	ذَلِكَ
the Angels.	Indeed,	in	that
لَكُمْ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
for you	if	you are	believers."
فَلَمَّا	فَصَلَ	طَالُوتُ	بِالْجُنُودِ
Then when	set out	Talut	with the forces
قَالَ	إِنَّ	اللَّهُ	مُبْتَلِيكُمْ
he said,	"Indeed,	Allah	will test you
بِنَهَرٍ	فَمَنْ	شَرِبَ	مِنْهُ
with a river.	So whoever	drinks	from it
مِنِّي	وَمَنْ	لَّمْ	يَطْعَمْهُ
from me,	and whoever	(does) not	taste it
مِنِّي	إِلَّا	مَنْ	اعْتَزَّ
(is) from me	except	whoever	takes
بِيَدِهِ	فَشَرِبُوا	مِنْهُ	إِلَّا
(of) his hand."	Then they drank	from it	except
قَلِيلًا	مِّنْهُمْ	فَلَمَّا	جَاوَزَهُ هُوَ
a few	of them.	Then when	he crossed it
وَالَّذِينَ	أَمَنُوا	مَعَهُ	قَالُوا
and those who	believed	with him,	they said,
لَا	طَاقَةَ	لَنَا	بِجَالُوتَ
"No	strength	for us	against Jalut

"Indeed, a sign of his kingship is that the ark will come to you in which is tranquility from your Lord and a remnant left by the family of Musa and the family of Harun carried by the Angels. Indeed, in that is a sign for you if you are believers."

٢٤٨
٢٤٩

249. Then when Talut set out with the forces, he said, "Indeed, Allah will test you with a river. So whoever drinks from it is not of me. And whoever does not taste it is indeed of me, except the one who takes in the hollow of his hand." Then they drank from it except a few of them. Then when Talut crossed it (the river) with those who believed with him, they said, "We have no strength today against Jalut

and his troops.” But those who were certain that they would meet Allah said, “How often by Allah’s permission has a small company overcome a large company. And Allah is with those who are patient.”

250. And when they went forth to (face) Jalut and his troops, they said, “Our Lord! Pour patience on us and make firm our feet and help us against the disbelieving people.”

251. So they defeated them by the permission of Allah and Dawood killed Jalut, and Allah gave him the kingdom and the wisdom and taught him that which He willed. And if Allah had not repelled some of the people by some others, the earth would have been corrupted, but Allah is Full of bounty to the worlds.

252. These are the Verses of Allah We recite to you in truth. And indeed, you are surely of the Messengers.

وَجُنُودَهُ قَالِ الَّذِينَ يَظُنُّونَ				
and his troops.” Said those who were certain				
أَنَّهُمْ مُّلاقُوا اللَّهَ كَمْ قَمِنَ				
that they (would) meet Allah, “How many of				
فِي قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ				
a small company overcame a large company by (the) permission				
اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ				
(of) Allah. And Allah (is) with the patient ones.”				
وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ ٢٤٩				
And when they went forth to (face) Jalut and his troops 249				
قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا				
they said, “Our Lord! Pour patience on us				
وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى				
and make firm our feet, and help us against				
الْقَوْمِ الْكَافِرِينَ ٢٥٠				
the disbelieving people.” 250				
اللَّهُ قَتَلَ دَاوُدَ جَالُوتَ وَآتَاهُ اللَّهُ				
(of) Allah, and killed Dawood Jalut, and Allah gave him				
الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مَا				
the kingdom and the wisdom and taught him that which				
يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ				
He willed. And if not Allah’s repelling [the] people - some of them				
بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ				
with others, certainly the earth (would have been) corrupted, [and] but Allah				
ذُو فَضْلٍ عَلَى الْعَالَمِينَ ٢٥١				
(is) Possessor of bounty to the worlds. These 251				
إِنَّا نَنْتَوِيهَا عَلَيْكَ بِالْحَقِّ				
(are the) Verses (of) Allah, We recite them to you in [the] truth.				
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ٢٥٢				
And indeed, you (are) surely of the Messengers. 252				

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ				
others.	over	some of them	We (have) preferred	These (are) the Messengers
مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ				
some of them	and He raised	Allah spoke,	(were those with) whom	Among them
دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ				
the clear proofs	(of) Maryam,	son	Isa,	And We gave (in) degrees.
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	[the] Holy.	with Spirit	and We supported him
مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا				
[what]	after	(came) after them,	those who	(would have) not fought each other
جَاءَتْهُمْ الْبَيِّنَاتِ وَلَكِنْ اخْتَلَفُوا فِيهِمْ مَنْ				
(are some) who	[so] of them	they differed,	[And] but	the clear proofs. came to them
أَمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ				
Allah (had) willed	And if	denied.	(are some) who	and of them believed
مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ				
He intends.	what	does	Allah	[and] but they (would have) not fought each other,
﴿٢٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ				
We (have) provided you,	of what	Spend	believe[d]!	who O you 253
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ				
friendship	and no	in it	bargaining	no a Day comes that before
وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ				
Allah -	254	(are) the wrongdoers.	they	And the deniers - intercession. and no
لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا				
Not	the Sustainer of all that exists.	the Ever-Living,	Him,	except God (there is) no
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي				
(is) in	what(ever)	To Him (belongs)	sleep.	[and] not slumber overtakes Him
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ				
can intercede	(is) the one who	Who	the earth.	(is) in and what(ever) the heavens
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا				
and what	(is) before them	what	He knows	by His permission? except with Him

253. These Messengers! We preferred some over others. Among them were those with whom Allah spoke, and He raised some of them in degrees. And We gave Isa, son of Maryam, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those succeeding them would not have fought each other after clear proofs had come to them. But they differed, some of them believed and some denied. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

254. O you who believe! Spend out of what We have provided you, before a Day comes when there will be no bargaining, no friendship, and no intercession. And the deniers - they are the wrongdoers.

255. Allah - there is no God except Him, the Ever-Living, the Sustainer of all that exists. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and the earth. Who is the one who can intercede with Him except by His permission? He knows what lies before them and what

lies behind them. And they do not encompass anything of **His** knowledge except what **He** wills. **His** Throne extends over the heavens and the earth and the guarding of both of them does not tire **Him**. And **He** is the Most High, the Most Great.

256. There is no compulsion in religion. Surely, the right path has become distinct from the wrong. Then whoever disbelieves in false deities and believes in Allah, he has grasped a firm handhold, which will never break. And Allah is All-Hearing, All-Knowing.

257. Allah is the Protecting Guardian of those who believe. **He** brings them out of darkness into light. And those who disbelieve, their guardians are the evil ones, they bring them out of light into darkness. Those are the companions of the Fire and they will abide in it forever.

258. Are you not aware about the one who argued with Ibrahim about his Lord because Allah gave him the kingdom? When Ibrahim said, "My Lord is the **One Who** - grants life and causes death." He said, "I too give life and cause death." Ibrahim said, "Indeed, Allah brings up the sun

خَلْفَهُمْ	وَلَا	يُحِيطُونَ	بِشَيْءٍ	مِّنْ	عِلْمِهِ	إِلَّا
except	His Knowledge	of	anything	they encompass	And not	(is) behind them.
بِمَا	شَاءَ	وَسِعَ	كُرْسِيُّهُ	السَّمَوَاتِ	وَالْأَرْضَ	وَلَا
And not	and the earth.	(to) the heavens	His Throne	Extends	He willed.	[of] what
يُؤَدُّهُ	حِفْظُهُمَا	وَهُوَ	الْعَلِيُّ	الْعَظِيمُ		
the Most Great.	(is) the Most High,	And He	(the) guarding of both of them.	tires Him		
لَا	إِكْرَاهَ	فِي	الْدِّينِ	قَدْ	تَبَيَّنَ	۝٢٥٦
has become distinct	Surely	the religion.	in	compulsion	(There is) no	255
الرُّشْدُ	مِنَ	الْعِیِّ	فَمَنْ	يَكْفُرْ	بِالطَّاغُوتِ	
in false deities	disbelieves	Then whoever	the wrong.	from	the right (path)	
وَيُؤْمِنُ	بِاللَّهِ	فَقَدْ	اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَىٰ	
[the] firm,	the handhold -	he grasped	then surely	in Allah,	and believes	
لَا	انْفِصَامَ	لَهَا	وَاللَّهُ	سَبِيْعٌ	عَلِيْمٌ	۝٢٥٧
Allah	256	All-Knowing.	(is) All-Hearing,	And Allah	[for it].	(which will) not break
وَلِيُّ	الَّذِينَ	آمَنُوا	يُخْرِجُهُم	مِّنْ		
from	He brings them out	believe[d].	(of) those who	(is the) Protecting Guardian		
الظُّلُمَاتِ	إِلَى	النُّورِ	وَالَّذِينَ	كَفَرُوا	أُولَئِهِمْ	
their guardians	disbelieve(d)	And those who	[the] light.	towards	[the] darkness	
الطَّاغُوتِ	يُخْرِجُونَهُمْ	مِّنَ	النُّورِ	إِلَى	الظُّلُمَاتِ	
[the] darkness.	towards	the light	from	they bring them out	(are) the evil ones,	
أُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	
will abide forever.	in it	they	(of) the Fire,	(are the) companions	Those	
أَلَمْ	تَرَ	إِلَى	الَّذِي	حَاجَّ	إِبْرَاهِيمَ	فِي
concerning	(with) Ibrahim	argued	the one who	[towards]	you see	Did not
رَبِّهِ	أَنْ	إِنَّهُ	اللَّهُ	الْمَلِكُ	إِذْ	قَالَ
"My Lord	Ibrahim said,	When	the kingdom?	Allah gave him	because	his Lord,
الَّذِي	يُحْيِي	وَيُمِيتُ	قَالَ	أَنَا	أُحْيِي	
give life	"I	He said,	and causes death."	grants life	(is) the One Who	
وَأُمِيتُ	قَالَ	إِبْرَاهِيمُ	فَإِنَّ	اللَّهَ	يَأْتِي	بِالشَّمْسِ
the sun	brings up	Allah	"[Then] indeed	Ibrahim,	Said	and cause death."

مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ	from the east, so you bring it up from the west." So the disbeliever became dumbfounded, and Allah does not guide the wrongdoing people.
الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ	the one who disbelieved, and Allah (does) not guide the people the wrongdoing ones.
أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ	Or 258 (who are) [the] wrongdoers.
وَهُيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيَى هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا	(will) bring to life "How He said, its roofs. on (had) overturned and it
فَأَمَاتَهُ اللَّهُ مِائَةَ	(for) a hundred Then Allah caused him to die its death?" after Allah this (town)
عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ	He said, (have) you remained?" "How long He said, He raised him. then year(s),
بَلْ لَبِثْتُ مِائَةَ	you (have) remained "Nay, He said, (of) a day." a part or (for) a day "I remained
عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ	(they did) not and your drink, your food at Then look year(s). one hundred
وَأَنْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً	a sign and We will make you your donkey, at and look change with time,
لِلنَّاسِ وَلِنُشْرِهَآ	We raise them, how the bones at And look for the people.
ثُمَّ نَكْسُوهُمَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	he said, to him, became clear Then when (with) flesh." We cover them then
وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى	And when 259 All-Powerful." thing every (is) on Allah that "I know
قَالَ أَوَلَمْ تَوْمُنْ قَالَ بَلَى وَلَكِنْ لِّيَطْمَئِنَّ قَلْبِي	(to) the dead." You give life how show me "My Lord Ibrahim, said
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ	my heart." to satisfy [and] but "Yes He said, you believed?" "Have not He said,
	then towards you, and incline them the birds of four "Then take He said

259. Or like the one, who passed by a township, which had been overturned on its roofs. He said, "How will Allah bring this (town) to life after its death?" Then Allah caused him to die for one hundred years and then revived him. He asked, "How long have you remained?" He said, "I remained for a day or part of a day." He said, "Nay, you have remained for one hundred years. Look at your food and your drink, they have not rotted. And look at your donkey; and We will make you a sign for the people. And look at the bones, how We raise them and then We cover them with flesh." Then when it became clear to him, he said, "I know that Allah has power over everything."

260. And when Ibrahim said, "My Lord, show me how You give life to the dead." He said, "Have you not believed?" He replied, "Yes, but (let me see it) so that my heart may be satisfied." He said, "Then take four birds and incline them towards you (i.e., tame them), then (after slaughtering them)

put on each hill a portion of them, then call them, they will come (flying) to you in haste. And know that Allah is All-Mighty, All-Wise.

261. The example of those who spend their wealth in the way of Allah is like a grain (which) grows seven ears, in each ear are a hundred grains. And Allah gives manifold to whom He wills. And Allah is All-Encompassing, All-Knowing.

262. Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders of generosity or hurt - they will have their reward from their Lord and they will have no fear nor will they grieve.

263. A kind word and (seeking) forgiveness are better than a charity followed by hurting (the feelings of the needy). And Allah is All-Sufficient, All-Forbearing.

264. O you who believe! Do not make your charities worthless by reminders of your generosity and by hurting (the feelings of the needy), like the one who spends his wealth to be seen by people and does not believe in Allah and the Last Day. Then his example is like that of a smooth rock on which is dust, then heavy rain fell on it and left it

اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ	call them,	then	a portion of them;	hill	each	on	put
يَأْتِيَنَّكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise.	(is) All-Mighty,	Allah	that	And know	(in) haste.	they will come to you
﴿٢٦١﴾ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ	(the) way	in	their wealth	spend	(of) those who	Example	260
اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ	each	in	ears,	seven	which grows	a grain	(is) like (of) Allah,
سُنْبُلَةٍ مِّائَةً حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ	And Allah	He wills.	to whom	gives manifold	And Allah	grain(s).	hundred ear
وَاسِعٌ عَلَيْهِمُ ﴿٢٦٢﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي	in	their wealth	spend	Those who	261	All-Knowing.	(is) All-Encompassing,
سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا	they spend	what	they follow	not	then	(of) Allah	(the) way
مِمَّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ	their Lord,	(is) with	their reward	for them	hurt -	and not	(with) reminders of generosity
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٣﴾	262	will grieve.	they	and not	on them	fear	and (there will be) no
قَوْلٍ مَّعْرُوفٍ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ	a charity	than	(are) better	and (seeking) forgiveness	kind	A word	
يَتَّبِعَهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٤﴾ يَا أَيُّهَا	O you	263	All-Forbearing.	(is) All-Sufficient,	And Allah	(by) hurt.	followed [it]
الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالنِّسَاءِ	with reminders (of it)	your charities	render in vain	(Do) not	believe[d]!	who	
وَالْأَذَىٰ كَالَّذِي يُفَقُّ مَالَهُ رِئَاءَ النَّاسِ	(by) the people,	(to) be seen	his wealth	spends	like the one who	or [the] hurt,	
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ	(is) like	Then his example	[the] Last.	and the Day	in Allah	believe	and (does) not
صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ	then left it	heavy rain,	then fell on it	(is) dust,	upon it	(that of a) smooth rock	

صَلَدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا	they (have) earned.	of what	anything	on	they have control	Not	bare.
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾ وَمَثَلُ	And (the) example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ	(of) Allah,	(the) pleasure	seeking	their wealth	spend	(of) those who	
وَتَشِيتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا	fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَأَيْلٌ فَاتَتْ أَكْلَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا	fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَأَيْلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾	265	(is) All-Seer.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيُّدُ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ تَخِيلِ	date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ	of	in it	for him	the rivers,	underneath it	[from] flowing	and grapevines
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ	children	and [for] his	[the] old age	and strikes him	(of) [the] fruits,	all (kinds)	
ضِعْفَاءُ فَاصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ	Thus	then it is burnt.	(is) fire	in it	whirlwind,	then falls on it	(are) weak
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾	266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا كَسَبْتُمْ	you have earned	that	(the) good things	from	Spend	believe[d]!	who
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّبُوا	aim (at)	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ	[that]	except	take it	while you (would) not	you spend,	of it,	the bad
تُعْبِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَسِيدٌ	Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

bare. They have no control on anything of what they have earned. And Allah does not guide the disbelieving people.

265. And the example of those who spend their wealth seeking the pleasure of Allah and with certainty of their inner souls, is like a garden on a height, falls on it heavy rain, so it yields double harvest. And (even) if it does not receive a heavy rain, then a drizzle (is sufficient). And Allah is All-Seer of what you do.

266. Would any of you like to have a garden of date-palms and grapevines, underneath which rivers flow, and therein he has all kinds of fruits, while he is stricken with old age and has weak children, then it is struck with whirlwind containing fire and hence it is burnt? Thus Allah makes (His) Signs clear to you so that you may ponder.

267. O you who believe! Spend from the good things, which you have earned and whatever We brought forth for you from the earth. And do not aim at that which is bad to spend from it, while you would not take it except with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.

268. Shaitaan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is All-Encompassing, All-Knowing.

269. He grants wisdom to whom He wills, and whoever is granted wisdom, then certainly he has been granted abundant good. And none remembers it except those of understanding.

270. And whatever you spend of your expenditures or whatever vows you make (to spend), then indeed Allah knows it. And for the wrongdoers there will be no helpers.

271. If you disclose your charity, it is good. But if you keep it secret and give it to the poor, then it is better for you. And He will remove your evil deeds. And Allah is All-Aware of what you do.

272. Not on you is their guidance, but Allah guides whom He wills. And whatever good you spend (on others) is for your own good, and do not spend except seeking the pleasure of Allah. And whatever good you spend - it will be repaid to you in full and you will not be wronged.

273. (Charity is) for the poor who are wrapped up in the way of Allah,

الشَّيْطَانُ	يَعِدُّكُمْ	الْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ	٢٦٨
The Shaitaan	promises you	[the] poverty	and orders you	to immorality,	267
وَاللَّهُ	يَعِدُّكُمْ	مَغْفِرَةً	مِنْهُ	وَفَضْلًا	وَاللَّهُ
while Allah	promises you	forgiveness	from Him	and bounty.	And Allah
وَاسِعٌ	عَلَيْهِمْ	يُؤْتِي	الْحِكْمَةَ	مَنْ	٢٦٩
(is) All-Encompassing,	All-Knowing.	He grants	[the] wisdom	(to) whom	268
يَشَاءُ	وَمَنْ	يُؤْتِ	الْحِكْمَةَ	فَقَدْ	أُوْتِيَ
He wills,	and whoever	is granted	[the] wisdom,	then certainly	he is granted
خَيْرًا	كَثِيرًا	وَمَا	يَذْكُرُ	إِلَّا	أُولُوا الْأَلْبَابِ
abundant.	And none	remembers	except	those of understanding.	269
وَمَا	أَنْفَقْتُمْ	مِنْ	تَفَقَّةٍ	أَوْ	نَذَرْتُمْ
And whatever	(out) of	you spend	(your) expenditures	or	you vow
فَإِنَّ	اللَّهَ	يَعْلَمُهُ	وَمَا	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ
Allah	then indeed,	knows it,	and not	for the wrongdoers	any
إِنْ	تُبَدُّوا	الصَّدَقَاتِ	فَنِعْمًا	هِيَ	وَإِنْ
If	you disclose	the charities	then good	it (is).	But if
الْفُقَرَاءَ	فَهُوَ	خَيْرٌ	لَكُمْ	وَيَكْفُرُ	عَنْكُمْ
(to) the poor,	then it	(is) better	for you.	And He will remove	[of]
سَيِّئَاتِكُمْ	وَاللَّهُ	بِمَا	تَعْمَلُونَ	خَيْرٌ	٢٧٠
your evil deeds.	And Allah	with what	you do	(is) All-Aware.	271
لَيْسَ	عَلَيْكَ	هُدَاهُمْ	وَلَكِنَّ	اللَّهَ	يَهْدِي
Not	on you	(is) their guidance	[and] but	Allah	whom
يَشَاءُ	وَمَا	تُنْفِقُوا	مِنْ	خَيْرٍ	فَلَا تُفْسِدُكُمْ
He wills.	And whatever	you spend	of	good	and not
تُنْفِقُونَ	إِلَّا	ابْتِغَاءَ	وَجْهِ اللَّهِ	وَمَا	تُنْفِقُوا
you spend	except	seeking	(the) face of Allah.	And whatever	of
خَيْرٍ	يُؤَفَّ	إِلَيْكُمْ	وَأَنْتُمْ	لَا	تُظْلَمُونَ
good,	will be repaid in full	to you	and you	(will) not	be wronged.
لِلْفُقَرَاءِ	الَّذِينَ	أُحْصِرُوا	فِي	سَبِيلِ	اللَّهِ
For the poor,	those who	are wrapped up	in	(the) way	(of) Allah,
not					

يَسْتَطِيعُونَ	ضَرْبًا	فِي	الْأَرْضِ	يَحْسَبُهُمْ
they are able	(to) move about	in	the earth.	Think (about) them,
الْجَاهِلُ	أَغْنِيَاءَ	مِنْ	التَّعَفُّفِ	
the ignorant one,	(that they are) self-sufficient	(because) of	(their) restraint,	
تَعْرِفُهُمْ	بِسِيئِهِمْ	لَا يَسْأَلُونَ	النَّاسَ	إِحْفَافًا
you recognize them	by their mark.	They (do) not ask	the people	with importunity.
وَمَا	تُنْفِقُوا	مِنْ خَيْرٍ	فَإِنَّ اللَّهَ بِهِ	عَلِيمٌ
And whatever	you spend	of	good,	(is) All-Knower.
عَالَمِينَ	يُنْفِقُونَ	أَمْوَالَهُمْ	بِالْيَلِ	وَالنَّهَارِ سِرًّا
Those who	spend	their wealth	by night	and day
273				secretly
وَعَلَانِيَةً	فَلَهُمْ	أَجْرُهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ
and openly,	then for them	(is) their reward	with	their Lord,
عَلَيْهِمْ	وَلَا هُمْ	يَحْزَنُونَ	الَّذِينَ	يَأْكُلُونَ
on them	and not	they	will grieve.	Those who
274				consume
الرِّبَا	لَا يَقُومُونَ	إِلَّا كَمَا يَقُومُ	الَّذِي	يَتَخَبَّطُهُ
not	they can stand	except	like	stands
الشَّيْطَانُ	مِنَ الْمَسِّ	ذَلِكَ	بِأَنَّهُمْ	قَالُوا إِنَّمَا الْبَيْعُ
the Shaitaan	with	(his) touch.	That	(is) because they
مِثْلُ	الرِّبَا	وَأَحَلَّ اللَّهُ	الْبَيْعَ	وَحَرَّمَ
(is) like	[the] usury."	While Allah has permitted	[the] trade	but (has) forbidden
الرِّبَا	فَنَنْ	جَاءَهُ	مَوْعِظَةٌ	مِّن رَّبِّهِ
[the] usury.	Then whoever -	comes to him	(the) admonition	from
فَأَنْتَهَى	فَلَهُ	مَا سَلَفَ	وَأَمْرُهُ	إِلَى اللَّهِ
and he refrained,	then for him	what	(has) passed,	and his case
وَمَنْ	عَادَ	فَأُولَئِكَ	أَصْحَابُ	النَّارِ هُمْ فِيهَا
and whoever	repeated	then those	(are the) companions	(of) the Fire,
خَالِدُونَ	يَبْحُثُ اللَّهُ	الرِّبَا	وَيَرْبِي	
will abide forever.	275	Allah destroys	the usury	and (gives) increase
الصَّدَقَاتِ	وَاللَّهُ	لَا يُحِبُّ	كُلَّ	كَفَّارٍ أَثِيمٍ
And Allah	(for) the charities.	(does) not	love	every
276				sinner.

they are unable to move about in the earth. An ignorant (person) would think that they are self-sufficient because of their restraint, but you can recognize them by their mark. They do not ask people with importunity. And whatever you spend of good, indeed Allah knows it.

٢٧٣ ع

274. Those who spend their wealth by night and by day, secretly and openly, they will have their reward with their Lord. And they will have no fear nor will they grieve.

٢٧٤ ع

275. Those who consume usury cannot stand (on the Day of Resurrection) except like the standing of a person whom Shaitaan has confounded by his touch. That is because they say, "Trade is only like usury." While Allah has permitted trade but has forbidden usury. Then whoever after receiving the admonition from His Lord refrains from it, then whatever has passed, his case is with Allah. And those who repeat - they are the companions of the Fire; they will abide in it forever.

٢٧٥ ع

276. Allah destroys usury and gives increase for charities. And Allah does not love any ungrateful sinner.

277. Indeed, those who believe and do good deeds and establish the prayer and give the *zakah*, they will have their reward from their Lord, and they will have no fear nor will they grieve.

278. O you who believe! Fear Allah and give up (what) remains (due to you) of usury, if you are believers.

279. And if you do not, then be informed of a war from Allah and His Messenger. And if you repent, then for you is your capital (amount) - do no wrong and you will not be wronged.

280. If the (debtor) is in difficulty, then grant him time until ease. And if you remit it as charity, it is better for you, if you only knew.

281. And fear the Day when you will be brought back to Allah. Then every soul will be repaid in full what it earned, and they will not be wronged.

282. O you who believe! When you contract a debt with one another for a fixed term, then write it. And let a scribe write it down with justice between you. And the scribe should not refuse to write as Allah has taught him. So let him write and let the one who has the obligation (i.e., debtor) dictate. And let him fear

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ	the prayer	and established	good deeds	and did	believe[d]	those who	Indeed,
وَاتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ	fear	and no	their Lord,	(is) with	their reward	for them -	the zakah
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا	believe[d]!	who	O you	277	will grieve.	they	and not
اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ	you are	if	[the] usury,	of	remained	what	and give up
مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ	Allah	from	of a war	then be informed	you do,	not	And if
وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا	(do) not	(is) your capital -	then for you	you repent	And if	and His Messenger.	
تُظْلَمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِنْ كَانَ	is	And if	279	you will be wronged.	and not	wrong	
دُؤُ عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا	you remit as charity	And if	ease.	until	then postponement	the (debtor) in difficulty,	
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا	a Day	And fear	280	know.	you	If	for you.
تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ	soul	every	(will be) repaid in full	Then	Allah.	to	[in it]
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ يَا أَيُّهَا الَّذِينَ	who	O you	281	will not be wronged.	and they	it earned	what
آمَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى	a fixed term	for	any debt	you contract with one another	When	believe[d]!	
فَاكْتُبُوا وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا	And not	in justice.	a scribe	between you	And let write	then write it.	
يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ	Allah (has) taught him.	as	he writes	that	a scribe	(should) refuse	
فَلْيَكْتُبَ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ	and let him fear	(is) the right	on whom	the one	and let dictate	So let him write	

اللَّهُ رَبَّهُ وَلَا يَبْخُسُ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي	Allah, his Lord; and do not diminish anything from it. And if the one on
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ	whom is the obligation is of limited understanding or weak or unable to
أَنْ يُبَيِّنَ لَهُ فليُبَيِّنْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا	dictate, then let his guardian dictate in justice. And call for
شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ	evidence two witnesses from among your men. And if two men are not
وَأَمْرَاتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ	(available), then a man and two women from those whom you agree as
إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ	witnesses - (so) if one of them errs then the other can remind her. And the
الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا	witnesses should not refuse when they are called upon. And do not
أَوْ كَبِيرًا إِلَى أَجَلٍ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ	be weary of writing it - small or large - for its term. That is more just
لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ	in the sight of Allah, and more upright for evidence and nearest in
تِجَارَةً حَاضِرَةً تُدِيرُوهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا	preventing doubt among you. However, if it is an immediate transaction
تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا	which you conduct among yourselves, then there is no sin upon you
يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ	if you do not write it. And take witness when you make a commercial
فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ	transaction. And let neither scribe nor witness suffer harm, and
بِجُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ	if you do, then indeed it is sinful conduct on your part. And fear Allah.
وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ	And Allah teaches you (herewith). And Allah is All-Knower of
	everything.

283. And if you are on a journey and you do not find a scribe, then take pledge in hand. And if one of you entrusts

another, then let the one who is entrusted discharge his trust, and let him fear Allah, his Lord. And do not conceal the evidence. And whoever conceals it - then indeed his heart is sinful. And Allah is All-Knower of what you do.

284. To Allah belongs ^{٢٨٤} whatever is in the heavens and whatever is in the earth. Whether you disclose what is in your minds or conceal it, Allah will call you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah on everything is All-Powerful.

285. The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His Angels and His Books and His Messengers, (saying) "We do not make distinction between any of His Messengers." And they said, "We hear and we obey. Grant us Your forgiveness, our Lord, and to You is the return."

286. Allah does not burden a soul beyond its capacity. For him what he earned (of good deeds) and against him what he earned (of evil deeds). "Our Lord! Do not take us to task if we forget or if we err. Our Lord! Do not lay upon us a burden like that which You laid on those who

بَعْضًا	فَلْيُؤَدِّ	الَّذِي	أُوتِيَ	أَمَانَتَهُ	وَلْيَتَّقِ
And let him fear	his trust.	is entrusted	the one who	then let discharge	(to) another
اللَّهُ رَبَّهُ	وَلَا	تَكْتُمُوا	الشَّهَادَةَ	وَمَنْ	يَكْتُمُهَا
conceals it,	And whoever	the evidence.	conceal	And (do) not	his Lord.
فَإِنَّ	أَنْتُمْ	قُلُوبَهُ	وَاللَّهُ	بِمَا	تَعْمَلُونَ
(is) All-Knower.	you do	of what	And Allah	his heart.	(is) sinful -
عَالِمٌ	بِشَيْءٍ	فِي	السَّمَوَاتِ	وَمَا	فِي
(is) in	and whatever	the heavens	(is) in	whatever	To Allah (belongs)
283					
الْأَرْضِ	وَأِنْ	تُبْدُوا	مَا	فِي	أَنْفُسِكُمْ
you conceal it,	or	yourselves	(is) in	what	you disclose
وَأَنْ	تُبْدُوا	مَا	فِي	أَنْفُسِكُمْ	أَوْ
you conceal it,	or	yourselves	(is) in	what	you disclose
يُحَاسِبُكُمْ	بِهِ	اللَّهُ	فَيَغْفِرُ	لِمَنْ	يَشَاءُ
He wills,	[to] whom	Then, He will forgive	Allah.	for it	will call you to account
وَيُعَذِّبُ	مَنْ	يَشَاءُ	وَاللَّهُ	عَلَى	كُلِّ شَيْءٍ
(is) All-Powerful.	thing	every	on	And Allah	He wills.
284					
أَمَّنَ	الرَّسُولُ	بِمَا	أُنْزِلَ	إِلَيْهِ	مِنْ
his Lord	from	to him	was revealed	in what	the Messenger
وَالْمُؤْمِنُونَ	كُلُّ	أَمَّنَ	بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ
and His Books,	and His Angels,	in Allah,	believed	All	and the believers.
وَرُسُلِهِ	لَا	نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِّنْ
His Messengers.	of	any	between	we make distinction	"Not and His Messengers.
وَقَالُوا	سَمِعْنَا	وَأَطَعْنَا	عُفْرَانِكَ	رَبَّنَا	
our Lord,	(Grant) us Your forgiveness	and we obeyed.	"We heard	And they said,	
وَالَيْكَ	الْبَصِيرُ	لَا	يُكَلِّفُ	اللَّهُ	نَفْسًا
except	any soul	burden Allah	(Does) not	285	(is) the return."
وُسْعَهَا	لَهَا	مَا	كَسَبَتْ	وَعَلَيْهَا	مَا
"Our Lord!	it earned.	what	and against it	it earned,	what
لَا	تُؤَاخِذْنَا	إِنْ	نَسِينَا	أَوْ	أَخْطَاْنَا
And (do) not	Our Lord!	we err.	or	we forget	if
تَحْمِلُ	عَلَيْنَا	إِصْرًا	كَمَا	حَمَلْتَهُ	عَلَى
those who	on	(which) You laid [it]	like that	a burden	upon us

مِنْ قَبْلِنَا	رَبَّنَا	وَلَا تُحِبُّنَا مَا لَا	طَاقَةَ	
(the) strength	not	what	lay on us	[And] (do) not Our Lord! (were) before us.
لَنَا	بِهِ	وَأَعْفُ	عَنَّا	وَأَغْفِرْ لَنَا
[for] us	and forgive	[from] us,	And pardon	[of it] (to bear). we have
وَأَرْحَمْنَا	أَنْتَ	مَوْلَانَا	فَأَنْصُرْنَا	
so help us	our Protector,	You (are)	and have mercy on us.	
عَلَى	الْقَوْمِ	الْكَافِرِينَ		
286	[the] disbelievers.	the people -	against	
<p style="text-align: center;">﴿آيَاتُهَا ٢٠٠﴾ ٣ سُورَةُ الْاِٰمِرَانِ مَدَنِيَّةٌ ٨٩ ﴿مَرْكُوعَاتُهَا ٢٠﴾</p> <p style="text-align: center;">Surah Al-e-Imran</p>				
بِسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ	
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.	
اَلَمْ	اَللّٰهُ	لَا	اِلٰهَ اِلَّا هُوَ الْحَيُّ	
1	Allah -	(there is) no	God	Him, except
Alif Laam Meem				the Ever-Living
الْقَيُّوْمُ	نَزَّلَ	عَلَيْكَ الْكِتٰبَ	بِالْحَقِّ	
the Sustainer of all that exists.	2	He revealed	to you	the Book
مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	وَأَنْزَلَ	التَّوْرَةَ وَالْاِنْجِيلَ
confirming	that which	(was) before it,	and He revealed	the Taurat and the Injeel,
مِنْ قَبْلُ	هُدًى	لِّلنَّاسِ	وَأَنْزَلَ	الْفُرْقَانَ
3	Before (this),	(as) guidance	for the mankind.	And (He) revealed
اِنَّ	الَّذِيْنَ	كَفَرُوْا	بَاٰيٰتِ اللّٰهِ	لَهُمْ عَذَابٌ
Verily,	those who	disbelieve[d]	in (the) Verses of Allah,	for them
شَدِيْدٌ	وَاللّٰهُ	عَزِيْزٌ	ذُوْا نِقٰمٍ	اِنَّ
And Allah	(is) All-Mighty,	All-Able of retribution.	Indeed	Allah -
severe.				4
لَا يَخْفٰى	عَلَيْهِ شَيْءٌ	فِي الْاَرْضِ	وَلَا فِي السَّمٰوٰتِ	
is hidden	from Him	anything	in the earth	in the heaven.
هُوَ	الَّذِيْ	يُصَوِّرُكُمْ	فِي الْاَرْحَامِ	كَيْفَ يَشَآءُ
He	(is) the One Who	shapes you	in the wombs	how(ever)
لَا	اِلٰهَ اِلَّا هُوَ	الْعَزِيْزُ	الْحَكِيْمُ	هُوَ
(There is) no	god	except	Him,	the All-Mighty,
				the All-Wise.

were before us. Our Lord! And burden us not with that which we have no strength to bear. And pardon us, and forgive us, and have mercy on us. **You** are our protector, so help us against the disbelieving people.

In the name of Allah, the Most Gracious, the Most Merciful.

1. Alif Laam Meem.

2. Allah - there is no God except **Him**, the Ever-Living, the Sustainer of all that exists.

3. **He** revealed to you the Book in truth which confirms that which was before it and **He** revealed the Taurat and the Injeel,

4. Before this, as guidance for mankind. And **He** revealed the Criterion. Verily, those who disbelieved in the Verses of Allah, for them is a severe punishment. And Allah is All-Mighty, All-Able of retribution.

5. Indeed, nothing is hidden from Allah in the earth and in the heaven.

6. **He** is the **One Who** shapes you in the wombs as **He** wills. There is no god except **Him**, the All-Mighty, the All-Wise.

7. He is the **One Who** revealed to you the Book, in it are Verses which are absolutely clear - they are the foundation of the Book and others are allegorical. Then as for those in whose hearts is perversity - they follow what is allegorical from the Book, seeking discord and seeking its interpretation. And none except Allah knows its (true) interpretation. And those who are firm in knowledge say, "We believe in it. All (of it) is from our Lord." And not will take heed except men of understanding.

8. "Our Lord! Do not deviate our hearts after **You** have guided us and grant us mercy from **Yourself**. Indeed, **You Alone** are the Bestower.

9. Our Lord! Indeed, **You** will gather mankind on a Day about which there is no doubt. Indeed, Allah does not break **His** Promise."

10. Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And those will be the fuel for the Fire.

11. Like the behavior of the people of Firaun and those who were before them. They denied **Our** Signs, so Allah seized them for their sins. And Allah is severe in punishment.

12. Say to those who disbelieve, "You will be overcome

الَّذِي	أَنْزَلَ	عَلَيْكَ	الْكِتَابَ	مِنْهُ	إِيتَ	مُحْكَمَاتٌ
(is) the One Who	revealed	to you	the Book,	of it	(are) Verses	absolutely clear -
هُنَّ	أَمْ	الْكِتَابِ	وَأُخَرُ	مُتَشَبِّهَاتٌ	فَأَمَّا	الَّذِينَ
they (are)	the foundation	(of) the Book,	and others	(are) allegorical.	Then as for	those
فِي	قُلُوبِهِمْ	زَيْغٌ	فَيَتَّبِعُونَ	مَا	تَشَابَهَ	مِنْهُ
in	their hearts	(is) perversity -	[so] they follow	what	(is) allegorical	of it,
ابْتِغَاءَ	الْفِتْنَةِ	وَابْتِغَاءَ	تَأْوِيلِهِ	وَمَا	يَعْلَمُ	تَأْوِيلَهُ
seeking	[the] discord	and seeking	its interpretation.	And not	knows	its interpretation
إِلَّا	اللَّهُ	وَالرَّسُخُونَ	فِي	الْعِلْمِ	يَقُولُونَ	أَمَّا
except	Allah.	And those firm	in	[the] knowledge,	they say,	"We believe
كُلُّ	مَنْ	عِنْدَ	رَبِّنَا	وَمَا	يَذْكُرُ	إِلَّا
All	(is) from	our Lord."	And not	will take heed	except	men of understanding.
رَبَّنَا	لَا	تُزِغْ	قُلُوبَنَا	بَعْدَ	إِذْ	هَدَيْتَنَا
7	"Our Lord!	(Do) not	deviate	our hearts	after	[when] You (have) guided us,
وَهَبْ	لَنَا	مِنْ	لَدُنْكَ	رَحْمَةً	إِنَّكَ	أَنْتَ
and grant	(for) us	from	Yourself	mercy.	Indeed You ,	(are) the Bestower. You
رَبَّنَا	إِنَّكَ	جَامِعُ	النَّاسِ	لِيَوْمٍ	لَا	
8	Our Lord!	Indeed, You	will gather	[the] mankind	on a Day,	(there is) no
رَيْبَ	فِيهِ	إِنَّ	اللَّهَ	لَا	يُخْلِفُ	الْبِعَادَ
doubt	in it.	Indeed,	Allah	(does) not	break	the Promise."
9	Indeed,	those who	disbelieve	- never	will	their wealth or their children
الَّذِينَ	كَفَرُوا	لَنْ	تُعْنِيَ	عَنْهُمْ	أَمْوَالُهُمْ	وَلَا
those who	disbelieve[d]	never	will avail	[for] them	their wealth	and not
مِنْ	اللَّهِ	شَيْئًا	وَأُولَئِكَ	هُمْ	وَقُودُ	النَّارِ
against	Allah	anything,	and those -	they (are)	(the) fuel	(for) the Fire.
10	Like the behavior	of the people	of Firaun	and those who	were	before them.
كَذَّبُوا	بِآيَاتِنَا	فَأَخَذَهُمُ	اللَّهُ	بِذُنُوبِهِمْ	وَاللَّهُ	شَدِيدُ
They denied	Our Signs,	so Allah seized them	for their sins.	And Allah	(is) severe	
11	قُلْ	لِلَّذِينَ	كَفَرُوا	سَتُعْلَبُونَ		
Say	to those who	disbelieve[d],	"You will be overcome			

١٢	وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبُئْسَ الْبِهَادُ	12	[the] resting place.	[and] an evil	He ll,	to	and you will be gathered
	قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ		fighting	one group	which met -	(the) two hosts	in a sign for you it was Surely
	فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ		They were seeing them	disbelievers.	and another	(of) Allah	(the) way in
	مِثْلَيْهِمْ رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ		He will.	whom	with His help	supports	And Allah with their eyes. twice of them
١٣	إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ	13	(of) vision.	for the owners	surely (is) a lesson	that	in Indeed,
	زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ		of	(of) the (things they) desire -	(is) love	for mankind	Beautiful
	النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرَ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ		[the] gold	of	[the] stored up	and [the] heaps	and [the] sons [the] women
	وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ		and [the] tilled land.	and [the] cattle	[the] branded,	and [the] horses	and [the] silver,
	ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ		with Him	but Allah -	(of) the world	(of) life	(is) provision That
	حُسْنٌ ۚ قُلْ أَوْبَيْتُكُمْ بِخَيْرٍ		of better	"Shall I inform you	Say,	14	[the] abode to return. (is an) excellent
	مِّنْ ذِكْرِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي		flows	(are) Gardens	their Lord,	with	fear[ed], For those who that. than
	مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ		pure	and spouses	in it,	abiding forever	[the] rivers - underneath them from
	وَرِاضُونَ مِّنْ اللَّهِ وَاللَّهُ بِالصَّادِقِينَ		of (His) slaves."	(is) All-Seer	And Allah	Allah.	from and approval
	الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا		for us	so forgive	(have) believed,	Indeed, we	"Our Lord! say, Those who
	ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۚ		The patient	16	(of) the Fire."	(from) punishment	and save us our sins

and gathered towards Hell, an evil resting place.

13. Surely there has been for you a sign in the two hosts which met (in combat) - one fighting in the way of Allah and another of disbelievers. They saw them twice their number with their eyes. And Allah supports with **His** help whom **He** wills. Indeed, in that there is a lesson for those having vision.

14. Beautified for mankind is the love of the things they desire - of women and sons, and heaped up treasures of gold and silver, branded horses, and cattle and tilled land. Such are the possessions of the worldly life, but with Allah is an excellent abode to return to.

15. Say, "Shall I inform you of something better than that. For those who fear Allah, with their Lord, will be Gardens beneath which rivers flow, wherein they will abide forever, and they will have pure spouses and approval from Allah. And Allah is All-Seer of (**His**) slaves."

16. Those who say, "Our Lord! Indeed, we have believed, so forgive our sins, and save us from the punishment of the Fire."

17. The patient,

the truthful, the obedient, those who spend (in Allah's way), and those who seek forgiveness before dawn.

18. Allah bears witness that there is no god except **Him**, and (so do) the Angels and those of knowledge - standing in justice. There is no god except **Him**, the All-Mighty, the All-Wise.

19. Indeed, the religion in the sight of Allah is Islam. And those who were given the Book did not differ except after knowledge had come to them - out of envy among them. And whoever disbelieves in the Verses of Allah, then indeed, Allah is swift in (taking) account.

20. Then if they argue with you, say, "I have submitted myself to Allah and (so have) those who follow me." And say to those who were given the Book and the unlettered people, "Have you submitted yourselves?" Then if they submit, then surely they are guided. But if they turn back then on you is only to convey (the Message). And Allah is All-Seer of (His) slaves.

21. Indeed, those who disbelieve in the Signs of Allah and kill the Prophets without right, and kill those who order justice among

وَالصَّادِقِينَ	وَالْقَانِتِينَ	وَالْمُسْتَفِقِينَ
and the truthful	and the obedient	and those who spend
وَالْمُسْتَغْفِرِينَ	بِالْأَسْحَارِ	شَهِدَ اللَّهُ
and those who seek forgiveness	[in the] before dawn.	17 Allah bears witness
لَا إِلَهَ إِلَّا هُوَ	وَالْمَلَائِكَةُ	وَأُولُوا
(there is) no god	and (so do) the Angels,	and owners
that [He],	Him,	except
الْعِلْمِ	قَائِمًا بِالْقِسْطِ	لَا إِلَهَ إِلَّا هُوَ
(of) [the] knowledge -	standing	in justice.
الْعَزِيزُ	الْحَكِيمُ	إِنَّ الدِّينَ عِنْدَ اللَّهِ
the All-Mighty,	the All-Wise.	18 Indeed, the religion
الإِسْلَامَ	وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا	مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ
(is) Islam.	And not	And whoever
يَكْفُرُ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ	فَقُلْ	أَسْلَمْتُ وَجْهِيَ لِلَّهِ
disbelieves	then say,	19 Then if
فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ	وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ	وَمَنْ اتَّبَعَنِي فَقُلْ أَسْلَمْتُ
they argue with you,	And say	and (those) who
فَإِنْ أَسْلَمْتُمْ	وَالْأُمِّيِّينَ	فَإِنْ أَسْلَمُوا
they submit	and the unlettered people,	Then if
فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ	وَاللَّهُ بَصِيرٌ	بِالْعِبَادِ
then surely	And Allah	20 of [His] slaves.
الَّذِينَ يَكْفُرُونَ	بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ	بِغَيْرِ
those who	disbelieve	without
حَقًّا وَيَقْتُلُونَ	الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ	مِنْ
and they kill	those who	among

الَّذِينَ	فَبَشِّرْهُمْ	بِعَذَابٍ	أَلِيمٍ	٢١	أُولَئِكَ
the people,	then give them tidings	of a punishment	painful.	21	Those
الَّذِينَ	حَبِطَتْ	أَعْمَالُهُمْ	فِي	الدُّنْيَا	
(are) the ones who -	became worthless	their deeds	in	the world	
وَالْآخِرَةِ	وَمَا	لَهُمْ	مِنْ	نَصِيرِينَ	٢٢
and (in) the Hereafter.	And not	(will be) for them	any	helpers.	22
أَلَمْ تَرَ	إِلَى الَّذِينَ	أُوتُوا	نَصِيبًا	مِّنَ الْكِتَابِ	
Have you not seen	[to]	those who	were given	a portion	of
يُدْعَوْنَ	إِلَى كِتَابِ اللَّهِ	لِيَحْكُمَ	بَيْنَهُمْ	ثُمَّ	
They are invited	to	(the) Book	(of) Allah	that (it should) arbitrate	between them,
يَتَوَلَّى	فَرِيقٌ مِّنْهُمْ	وَهُمْ	مُعْرِضُونَ	ذَلِكَ	٢٣
turns away	a party	of them	and they (are)	those who are averse.	23
بِأَنَّهُمْ	قَالُوا لَنْ	تَمَسَّنَا	النَّارُ	إِلَّا	أَيَّامًا مَّعْدُودَاتٍ
(is) because they	say,	"Never	will touch us	the Fire	except (for) days
وَعَرَّهُمْ	فِي دِينِهِمْ	مَا	كَانُوا	يَفْتَرُونَ	٢٤
And deceived them	in	their religion	what	they were	inventing.
فَكَيْفَ	إِذَا	جَمَعْنَاهُمْ	لِيَوْمٍ	لَّا	رَيْبَ فِيهِ
Then how (will it be)	when	We will gather them	on a Day -	no	in it.
وَوُفِّيَتْ	كُلُّ	نَفْسٍ	مَّا	كَسَبَتْ	وَهُمْ
And will be paid in full	every	soul	what	it earned	and they
يُظْلَمُونَ	قُلِ	اللَّهُمَّ	مَلِكِ	الْمَلِكِ	تُوتِي
be wronged.	Say	"O Allah!	Owner	(of) the Dominion,	You give
الْمَلِكِ	مَنْ	تَشَاءُ	وَتَنْزِعُ	الْمَلِكِ	مِمَّنْ
the dominion	(to) whom	You will	and You take away	the dominion	from whom
تَشَاءُ	وَتُعِزُّ	مَنْ	تَشَاءُ	وَتُذِلُّ	مَنْ
You will,	and You honor	whom	You will,	and You humiliate	whom
بِيَدِكَ	الْخَيْرُ	إِنَّكَ	عَلَى	كُلِّ شَيْءٍ	قَدِيرٌ
In Your hand	(is all) the good.	Indeed, You	(are) on	every	thing
تُولِجُ	الَّيْلَ	فِي النَّهَارِ	وَتُولِجُ	النَّهَارَ	٢٦
You cause to enter	the night	in	the day	and You cause to enter	the day

people - give them tidings of a painful punishment.

22. Those are the ones whose deeds have become worthless in this world and in the Hereafter. And for them there will be no helpers.

23. Have you not seen those who were given a portion of the Scripture? They are invited to the Book of Allah that it should arbitrate between them; then a party of them turns away and they are averse.

24. That is because they say, "Never will the Fire touch us except for (a few) numbered days." And they were deceived in their religion by what they were inventing.

25. Then how will it be when We will gather them on a Day about which there is no doubt. Every soul will be paid in full what it earned and they will not be wronged.

26. Say, "O Allah! Owner of the Dominion, You give the dominion to whom You will and You take away the dominion from whom You will, and You honor whom You will, and You humiliate whom You will. In Your hand is all the good. Indeed, You have power over everything.

27. You cause the night to enter the day and You cause the day to enter

the night, and **You** bring forth the living from the dead, and **You** bring forth the dead from the living. And **You** give provision to whom **You** will without measure.

28. Let not the believers take the disbelievers as allies instead of the believers. And whoever does that, then he has no (connection) with Allah in anything except that you fear from them a threat. And Allah warns you of **Himself** and to Allah is the final return.

29. Say, "Whether you conceal what is in your breasts or disclose it, Allah knows it. And **He** knows what is in the heavens and what is in the earth. And Allah is on everything All-Powerful.

30. On the Day when every soul will find what it did of good presented (before him) and the evil it did, it will wish that there were a great distance between itself and the (evil it committed). And Allah warns you against **Himself**, and Allah is Most Kind to (His) slaves."

31. Say, "If you love Allah, then follow me, Allah will love you and forgive for you your sins. And Allah is Oft-Forgiving, Most Merciful.

32. Say, "Obey Allah and **His** Messenger." Then if they turn away then indeed, Allah does not love the disbelievers.

فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ						
and You bring forth	the dead,	from	the living	and You bring forth	the night,	in
الْمَيِّتِ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ						
without	You will	(to) whom	and You give provision	the living,	from	the dead
حِسَابٍ ٢٧ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ						
(as) allies	the disbelievers	the believers,	take	(Let) not	27	measure."
مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ						
Allah	from	then not he (has)	that,	does	And whoever	the believers. instead of
فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُ						
(as) a precaution.	from them,	you fear	that	except	anything	in
وَيَحذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ٢٨						
28	(is) the final return.	Allah	and to	(of) Himself ,	And Allah	warns you
قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ						
you disclose it -	or	your breasts	(is) in	what	you conceal	"Whether Say,
يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ						
the earth.	(is) in	and what	the heavens	(is) in	what	And He knows Allah knows it.
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٩ يَوْمَ تَجِدُ						
will find	(On the) day	29	All-Powerful."	thing	every	(is) on And Allah
كُلَّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا ۖ وَمَا عَمِلَتْ مِنْ						
of	it did	and what	presented,	good -	of	it did what soul every
سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا						
(was) a great distance.	and between it (evil)	between itself	that	[if]	it will wish	evil,
وَيَحذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ						
to (His) [the] slaves.	(is) Most Kind	and Allah	(against) Himself ,	And Allah	warns you	
قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ						
Allah will love you	then follow me,	Allah,	love	you	"If Say,	30
وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ						
Most Merciful.	(is) Oft-Forgiving,	And Allah	your sins.	for you	and He will forgive	
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا						
they turn away -	Then if	and the Messenger."	Allah	"Obey	Say,	31

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكُفْرِينَ ۝۳۲ إِنَّ اللَّهَ	Allah	Indeed,	32	the disbelievers.	(does) not love	Allah	then indeed,
أَصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ	(of) Imran	and (the) family	(of) Ibrahim	and (the) family	and Nuh,	Adam	chose
عَلَى الْعَالَمِينَ ۝۳۳ ذُرِّيَّتَهُ مِنْ بَعْضِ وَاللَّهُ	And Allah	others.	from	some of them	Descendants,	33	the worlds.
سَيِّئٌ عَلَيْهِ ۝۳۴ إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ	"My Lord!	(of) Imran,	(the) wife	[she] said	When	34	All-Knowing.
إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي	from me.	so accept	dedicated,	my womb,	(is) in	what	to You
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝۳۵ فَلَمَّا	Then when	35	the All-Knowing.	(are) the All-Hearing,	You	Indeed, You,	
وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ	a female."	[I] (have) delivered [her]	indeed I	"My Lord,	she said,	she delivered her,	
وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ	like the female.	the male	and is not	she delivered,	[of] what	knows better	And Allah
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ	in You	[I] seek refuge for her	and that I	Maryam	[I] (have) named her	"And that I	
وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ۝۳۶ فَتَقَبَّلَهَا	So accepted her,	36	the rejected."	the Shaitaan	from	and her offspring	
رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا	good,	a rearing	and reared her -	good,	with acceptance	her Lord	
وَكَفَّلَهَا زَكَرِيَّا ۝۳۷ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا	Zakariya in her	entered	Whenever	(of) Zakariya.	and put her in (the) care		
الْبُحْرَابِ ۝۳۸ وَجَدَ عِنْدَهَا رِزْقًا ۝۳۹ قَالَ يُسَيِّرُ	From where	"O Maryam!	He said,	provision.	with her	he found	[the] prayer chamber
لَكَ هَذَا ۝۴۰ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۝۴۱ إِنَّ اللَّهَ	Allah	Indeed,	Allah.	(is) from	"This	She said,	(is) this?"
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۝۴۲ هُنَالِكَ	There only,	37	measure."	without	He wills	(to) whom	gives provision

33. Indeed, Allah chose Adam and Nuh, and the family of Ibrahim and the family of Imran over the worlds.

34. Descendants, some of them from others. And Allah is All-Hearing, All-Knowing.

35. When the wife of Imran said, "My Lord! Indeed, I have vowed to **You** what is in my womb, dedicated (to **Your** service), so accept from me. Indeed, **You** are All-Hearing, All-Knowing.

36. Then when she delivered her, she said, "My Lord, indeed, I have delivered a female." And Allah knows better what she delivered, and the male is not like the female. "And I have named her Maryam, and I seek **Your** protection for her and her offspring from Shaitaan, the rejected."

37. So her Lord accepted her with a goodly acceptance and made her grow in a good manner and put her in the care of Zakariya. Whenever Zakariya visited her prayer chamber, he found with her provision. He asked, "O Maryam! From where has this come to you." She said, "This is from Allah. Indeed, Allah gives provision to whom **He** wills without measure."

38. There itself,

Zakariya invoked his Lord, he said, "My Lord grant me from **Yourself** a pure offspring. Indeed, **You** are All-Hearer of the prayer."

39. Then the Angels called him while he was standing in prayer in the prayer chamber. "Indeed, Allah gives you glad tidings of Yahya, confirming the word from Allah and (he will be) noble, chaste, and a Prophet from among the righteous.

40. He said, "My Lord, how will I have a son when I have reached old age and my wife is barren?" He (the Angel) said, "Thus; Allah does what **He** wills."

41. He said, "O my Lord give me a sign." **He** said, "Your sign is that you will not speak with people for three days except with gestures. And remember your Lord much, and glorify (**Him**) in the evening and in the morning."

42. And when the Angels said, "O Maryam! Indeed, Allah has chosen you and purified you and preferred you over the women of the worlds."

43. "O Maryam! Be obedient to your Lord and prostrate and bow down with those who bow down."

44. That is from the news of the unseen which **We** reveal to you.

دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ							
Yourself	from	[for] me	grant	"My Lord	he said,	his Lord,	Zakariya invoked
ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾							
38	(of) the prayer	(are) All-Hearer	Indeed, You	pure.	offspring		
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي							
in	praying	(was) standing -	when he	the Angels	Then called him		
الْحَرَابِ ۚ أَنَّ اللَّهَ بِخُبْرِكُ يَبْخِي مُصَدِّقًا							
confirming	of Yahya,	gives you glad tidings	Allah	"Indeed,	the prayer chamber.		
بِكَلِمَةٍ مِّنْ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنْ							
among	and a Prophet	and chaste	and a noble	Allah	from	[of] a Word	
الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ							
a son,	for me	can (there) be	how	"My Lord	He said,	39	the righteous.
وَقَدْ بَلَغَنِي الْكِبَرُ وَأُمْرَاتِي عَاقِرٌ قَالَ							
He said,	(is) [a] barren?"	and my wife	[the] old age	has reached me	and verily		
كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ							
make	"My Lord	He said,	40	He wills."	what	does	Allah "Thus;
لِي آيَةً ۚ قَالَ آيَتُكَ إِلَّا أَن تَكَلَّمَ النَّاسُ							
(to) the people	you will speak	(is) that not	your sign	He said,	a sign."	for me	
ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرَمًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا							
much,	your Lord	And remember	(with) gestures.	except	days	(for) three	
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ وَادُّ قَالَتُ							
said	And when	41	and (in) the morning."	in the evening	and glorify (Him)		
الْمَلَائِكَةُ يُسَبِّحُ بِحَمْدِ اللَّهِ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ							
and purified you	(has) chosen you	Allah	Indeed,	"O Maryam!	the Angels,		
وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يُسَبِّحُ							
"O Maryam!	42	(of) the worlds."	(the) women	over	and chosen you		
اِقْنَتِي لِرَبِّكِ وَأَسْجُدِي وَأَمْرَعِي مَعَ الرَّاكِعِينَ							
those who bow down."	with	and bow down	and prostrate	to your Lord	Be obedient		
﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ							
to you.	We reveal it	(of) the unseen -	(the) news	(is) from	That	43	

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلُونَ أَقْلَامَهُمْ أَيُّهُمْ	And not	you were	with them	when	they cast	their pens	(as to) which of them
يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ	takes charge (of)	Maryam;	and not	you were	with them	when	they (were) disputing.
﴿٤٤﴾ إِذْ قَالَتِ الْمَلَكَةُ لِمَرْيَمُ إِنَّ اللَّهَ	44	When	said	the Angels,	"O Maryam!	Indeed,	Allah
يُبَشِّرُكَ بِكَلِمَةٍ مِنْهُ ۖ اسْمُهُ الْمَسِيحُ عِيسَى	gives you glad tidings	of a word	from Him,	his name	(is) the Messiah,	Isa,	
ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ	(of) Maryam,	son	and of	and (in) the Hereafter,	the world	in	honored
الْمُقَرَّبِينَ ﴿٤٥﴾ وَيَكْلَمُ النَّاسَ فِي	those brought near (to Allah).	45	And he will speak	(to) the people	in		
الْهَدَىٰ وَكَهْلًا وَمَنْ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ	the cradle	and (in) maturity;	and (he will be) of	the righteous."	46	She said,	
رَبِّ أَتَىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ	"My Lord	how	is [it]	for me	a boy,	and (has) not	touch(ed) me
قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا	He said,	"Thus	Allah	creates	what	He wills.	When
فَأَنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ	then only	He says	to it,	'Be,'	and it becomes.	47	And He will teach him
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾	the Book,	and [the] wisdom,	and the Taurat,	and the Injeel.	48		
وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ ۚ أَنِّي قَدْ	And (make him) a Messenger	to	(the) Children	(of) Israel,	'Indeed, I	[surely]	
جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۚ أَنِّي أَخْلُقُ لَكُمْ	[I] (have) come (to) you	with a sign	from	your Lord	that I	[I] design	for you
مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ	[the] clay	from	like the form	(of) the bird,	then I breath	into it	
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۚ وَأُبْرِئُ الْكَلِمَةَ	and it becomes	a bird	by (the) permission	(of) Allah.	And I cure	the blind,	

And you were not with them when they cast their pens as to which of them should take charge of Maryam; nor were you with them when they were disputing.

45. When the Angels said, "O Maryam! Indeed, Allah gives you glad tidings of a word from Him, his name is Messiah, Isa, son of Maryam, held in honor in this world and in the Hereafter and among those brought near (to Allah).

46. And he will speak to the people in the cradle and in maturity; and he will be of the righteous."

47. She said' "My Lord how will I have a child when no man has touched me?" He said, "Thus Allah creates what He wills. When He decrees a matter, then He only says to it, 'Be,' and it becomes.

48. And He will teach him the Book, and wisdom, and the Taurat, and the Injeel.

49. And (make him) a Messenger to the Children of Israel, (saying), 'Indeed, I have come to you with a sign from your Lord - that I design for you from clay (that which is) like the form of a bird, then I breath into it and it becomes a bird by the permission of Allah. And I cure the blind

and the leper and give life to the dead by the permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed, in that is surely a sign for you, if you are believers.

50. And (I have come) to confirm that which was before me of the Taurat, and to make lawful for you some of that which was forbidden to you. And I have come to you with a sign from your Lord. So fear Allah and obey me.

51. Indeed, Allah is my Lord and your Lord, so worship **Him Alone**. This is the straight path.”

52. But when Isa perceived disbelief from them, he said, “Who will be my helpers (in the cause) of Allah.” The disciples said, “We will be the helpers (in the cause) of Allah, we believe in Allah and bear witness that we are Muslims.

53. Our Lord, we believe in what **You** revealed and we follow the Messenger, then write us among the witnesses.”

54. And they (disbelievers) schemed, and Allah planned. And Allah is the best of planners. ﴿٥٤﴾

55. When Allah said, “O Isa! Indeed, I will take you and raise you towards **Myself**, and purify you from those who disbelieve and I will make those who follow you superior

وَالْأَبْرَصَ	وَإِخِي	الْبُوتَى	بِإِذْنِ	اللَّهِ
and the leper,	and I give life	(to) the dead	by (the) permission	(of) Allah.
وَأُنَبِّئُكُمْ	بِمَا	تَأْكُلُونَ	وَمَا تَدَّخِرُونَ	فِي بُيُوتِكُمْ إِنَّ
And I inform you	of what	you eat	and what you store	in your houses. Indeed,
فِي ذَلِكَ	لَآيَةً	لَّكُمْ	إِنْ كُنْتُمْ	مُؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا
that in	(is) surely a sign	for you,	if you are	believers. And confirming
لِّمَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ	وَلِأَجْلِ	لَّكُمْ
that which	(was) before me	of the Taurat,	and so that I make lawful	for you
بَعْضَ	الَّذِي	حُرِّمَ	عَلَيْكُمْ	وَجِئْتُكُمْ
some	(of) that which	was forbidden	to you.	And I (have) come to you
بِآيَةٍ	مِّن رَّبِّكُمْ	فَاتَّقُوا اللَّهَ	وَأَطِيعُوا	إِنَّ اللَّهَ
with a sign	from your Lord.	So fear Allah	and obey me.	Indeed, Allah
رَبِّي	وَرَبُّكُمْ	فَاعْبُدُوهُ	هَذَا صِرَاطٌ	مُّسْتَقِيمٌ ﴿٥١﴾
(is) my Lord	and your Lord,	so worship Him.	This	(is) the straight path.”
فَلَمَّا	أَحَسَّ	عِيسَى	مِنْهُمْ	الْكُفْرَ قَالَ
Then when	Isa	perceived	from them	the disbelief
أَنْصَارِيَّ	إِلَى اللَّهِ	قَالَ	الْحَوَارِيُّونَ	نَحْنُ أَنْصَارُ
(will be) my helpers	to Allah.”	Said	the disciples	“We (will be the) helpers
اللَّهُ	أَمَّا	بِاللَّهِ	وَأَشْهَدُ	بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾
(of) Allah,	we believe[d]	in Allah	and bear witness	(are) Muslims. that we
رَبَّنَا	أَمَّا	بِمَا	أَنْزَلْتَ	وَاتَّبَعْنَا
Our Lord,	we believe[d]	in what	You revealed	and we follow[ed]
فَاكْتُبْنَا	مَعَ	الشَّاهِدِينَ	﴿٥٣﴾	وَمَكْرُوا
then write us	among	the witnesses.”	53	And they schemed,
وَمَكَرَ اللَّهُ	وَاللَّهُ	خَيْرٌ	الْمَكِرِينَ	إِذْ
and Allah planned.	And Allah	(is the) best	(of) the planners.	When
قَالَ اللَّهُ	يُعِيسَى	إِنِّي	مُتَوَفِّيكَ	وَرَافِعُكَ
Allah said	“O Isa!	Indeed, I	(will) take you	and raise you
مِنَ الَّذِينَ	كَفَرُوا	وَجَاعِلُ	الَّذِينَ	اتَّبَعُوكَ
from those who	disbelieve[d],	and I will make	those who	follow you superior

الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ	to Me	Then	(of) [the] Resurrection.	(the) Day	on	disbelieve[d]	(to) those who
مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ	differing.	[in it]	you were	about what	between you	and I will judge	(is) your return
﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ	then I will punish them	disbelieve[d],	those who	Then as for	55		
عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ	for them	And not	and (in) the Hereafter.	the world	in	severe	(with) a punishment
مَنْ نَصْرَيْنَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا	and did	believe[d]	those who	And as for	56	helpers.	any
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا	(does) not	And Allah	their reward.	then He will grant them in full	[the] righteous deeds		
يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنْ	of	to you	(is what) We recite [it]	That	57	the wrongdoers.	love
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ	(of) Isa	(the) likeness	Indeed,	58	[the] Wise.	and the Reminder -	the Verses
عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ	then	dust	from He created him	(of) Adam.	(is) like (the) likeness	Allah	near
قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾ الْحَقُّ مِنْ رَبِّكَ	your Lord,	(is) from	The truth	59	and he was.	"Be,"	to him, He said
فَلَا تَكُنْ مِنَ الْمُتَرَدِّينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ	argues (with) you	Then whoever	60	the doubters.	among	be	so (do) not
فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا	"Come,	then say,	the knowledge	of	came to you	what	after concerning it
نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا	and ourselves	and your women,	and our women	and your sons,	our sons	let us call	
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَىٰ	on	(of) Allah	the curse	and [we] invoke	let us pray humbly,	then	and yourselves,
الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ	[the] true.	the narration -	surely it (is)	this,	Indeed	61	the liars.

to those who disbelieve on the Day of Resurrection. Then to **Me** is your return and **I** will judge between you concerning that about which you used to differ.

56. Then as for those who disbelieve, **I** will punish them with a severe punishment in this world and in the Hereafter. And they will have no helpers.

57. And as for those who believe and do righteous deeds, **He** will grant them in full their reward. And Allah does not love the wrongdoers.

58. That is what **We** recite to you of the Verses and the Wise Reminder.

59. Indeed, the likeness of Isa with Allah is like that of Adam. **He** created him from dust; then **He** said to him, "Be," and he was.

60. The truth is from your Lord, so do not be among the doubters.

61. Then whoever argues with you concerning it after knowledge has come to you - then say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us humbly pray and invoke the curse of Allah on the liars.

62. Indeed, this is the true narration.

And there is no god except Allah. And indeed, Allah is the All-Mighty, the All-Wise.

63. And if they turn back, then indeed, Allah is All-Knowing of the corrupters.

64. Say, "O People of the Book! Come to a word that is equitable between us and you that we worship none but Allah nor associate any partners with Him and that we will not take others as lords besides Allah." Then if they turn away, then say, "Bear witness that we are Muslims."

65. O People of the Book! Why do you argue about Ibrahim while the Taurat and Injeel were not revealed until after him? Then why don't you use your intellect?

66. Here you are - those who argue about that of which you have (some) knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you do not know.

67. Ibrahim was neither a Jew nor a Christian, but he was a true Muslim and he was not of those who associated partners with Allah.

68. Indeed, the most worthy people to claim relationship to Ibrahim are those who follow him and this Prophet (Muhammad SAW) and those who believe. And Allah is the Guardian

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَزِيزُ	(is) the All-Mighty, surely He Allah, And indeed, Allah. except And (there is) no god
الْحَكِيمُ ٦٢ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ	(is) All-Knowing, Allah then indeed, they turn back, And if 62 the All-Wise.
بِالْفُسَادِ ٦٣ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ	٦٣ of the corrupters. a word to Come (of) the Book! "O People Say, 63
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا	and not Allah, except we worship that not and between you - between us equitable
نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا	(to) others some of us take and not anything with Him - we associate partners
أَرْبَابًا مِمَّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا	that we "Bear witness then say, they turn away, Then if besides Allah." (as) lords
مُسْلِمُونَ ٦٤ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي	concerning (do) you argue Why (of) the Book! O People 64 (are) Muslims."
إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ	after him? except and the Injeel the Taurat was revealed while not Ibrahim
أَفَلَا تَعْقِلُونَ ٦٥ هَآأَنْتُمْ هَآؤَآءِ حَاجَجْتُمْ	argued those who Here you are - 65 you use your intellect? Then why don't
فِي مَا نَكْتُمُ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ	(do) you argue Then why (have some) knowledge. of it [for] you about what
فِي مَا لَيْسَ نَكْتُمُ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ	while you knows, And Allah (any) knowledge. of it for you not about what
لَا تَعْلَمُونَ ٦٦ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا	a Christian and not a Jew Ibrahim was Not 66 know. (do) not
وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ٦٧	67 the polytheists. from he was and not Muslim, a true he was and but
إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ	follow him (are) those who with Ibrahim the best people to claim relationship Indeed,
وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ	(is) a Guardian And Allah believe[d]. and those who [the] Prophet and this

الْمُؤْمِنِينَ ٦٨	وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ	if (of) the Book (the) People from a group Wished 68 (of) the believers.
يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٦٩	يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ	and not themselves except they lead astray and not they could lead you astray, [in] the Signs you deny Why do (of) the Book! O People 69 they perceive.
اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ٧٠	يَا أَهْلَ الْكِتَابِ لِمَ	Why (of) the Book! O People 70 bear witness? while you (of) Allah
تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ٧١	وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي	know? while you the truth and conceal with the falsehood the truth do you mix in what "Believe (of) the Book, (the) People of a group And said 71
أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهُ النَّهَارِ وَكَفَرُوا ٧٢	أُخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ٧٣	and reject (of) the day, (at the) beginning believe[d] those who on was revealed except believe And (do) not 72 return. perhaps they may (at) its end,
لَسَنَ تَعَمَّ دِينُكُمْ قُلْ إِنَّ الْهُدَى	هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ	the (true) guidance "Indeed Say, your religion." follows (the one) who was given to you (of) what (the) like (to) one - is given lest (is the) Guidance of Allah -
أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ	بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ	the Bounty "Indeed, Say, your Lord." near they may argue with you or (is) All-Encompassing, and Allah He wills, (to) whom He gives it (is) in the Hand of Allah.
عَلَيْهِ ٧٤	يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ	And Allah He wills. whom for His Mercy He chooses 73 All-Knowing."
ذُو الْفَضْلِ الْعَظِيمِ ٧٥	وَمِنْ أَهْلِ الْكِتَابِ	(of) the Book (the) People And from 74 [the] great. (is) the Possessor of Bounty -
مَنْ إِنْ تَأَمَّنْهُ بِقَنْطَارٍ يُؤَدِّيهِ إِلَيْكَ	مَنْ	to you. he will return it with a great amount of wealth you entrust him if (is he) who,

of the believers.

69. A group of the People of the Book wish to lead you astray, and not they lead astray except themselves and they do not perceive.

70. O People of the Book! Why do you deny the Signs of Allah to which you yourselves bear witness?

71. O People of the Book! Why do you mix the truth with falsehood and conceal the truth knowingly?

72. And a group of the People of the Book said, "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end, perhaps they may return.

73. And do not believe except those who follow your religion." Say, "Indeed the true guidance is the Guidance of Allah - lest someone be given the like of that which was given to you or that they may argue with you before your Lord." Say, "Indeed, the Bounty is in the Hand of Allah - He gives it to whom He wills, and Allah is All-Encompassing, All-Knowing.

74. He chooses for His Mercy whom He wills. And Allah is the Possessor of Great Bounty.

75. And among the People of the Book is he who, if you entrust him with a great amount of wealth, he will return it to you.

And among them is he who, if you entrust him with a single coin, he will not return it to you unless you constantly stand demanding (it). That is because they say, "There is no blame upon us concerning the unlettered people." And they speak a lie about Allah while they know.

76. Nay, whoever fulfills his covenant and fears Allah, then indeed Allah loves those who fear Him.

77. Indeed, those who exchange the Covenant of Allah and their oaths for a little price will have no share in the Hereafter, and Allah will not speak to them nor look at them on the Day of Resurrection, nor will He purify them; and for them is a painful punishment.

78. And indeed, among them is a group who distort the Book with their tongues so that you may think it is from the Book, but it is not from the Book. And they say, "This is from Allah," but it is not from Allah. And they tell a lie about Allah while they know.

79. It is not for any human to whom Allah has given the Book, and wisdom and Prophethood to say to the people, "Be my worshippers

وَمِنْهُمْ مَّنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ	he will return it	not	with a single coin	you entrust him	if	(is he) who,	And from them
إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا	said,	(is) because they	That	standing.	over him	you keep constantly	except to you
لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ	And they say	any [way]	(accountability)."	concerning	the unlettered people	on us	"Not
عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَى مَنْ أَوْفَى	fulfills	whoever	Nay,	75	know.	while they	the lie Allah about
بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ	those who fear (Him).	loves	Allah	then indeed,	and fears (Allah) ,	his covenant	
﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ	and their oaths	(of) Allah	(the) Covenant	exchange	those who	Indeed,	76
ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا	and not	the Hereafter	in	for them	share	no	those - little, (for) a price
يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ	(of) the Resurrection	(on the) Day	at them	look	and not	will Allah speak to them,	
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ وَإِنَّ	And indeed,	77	painful.	(is) a punishment	and for them	purify them,	and not
مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَلْسِنَتَهُم بِالْكِتَابِ	in (reciting) the Book	their tongues	they distort	surely (is) a group -	among them		
لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ	the Book.	(is) from	it	and not	the Book	(is) from	so that you may think it
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ	And they say	(is) from Allah.	it	But not	(is) from Allah."	"It	And they say,
عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ	for a human	is	Not	78	know.	while they	the lie Allah about
أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ	and the Prophethood,	and the wisdom,	the Book,	Allah gives him	that		
ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا	worshippers	"Be	to the people,	he says	then		

لِي	مِنْ دُونِ اللَّهِ	وَلَكِنْ	كُونُوا
of me	besides Allah,	but (would say)	"Be
رَابِّينَ	بِهَا	كُنْتُمْ	تُعَلِّمُونَ
worshippers of the Lord	because	you have been	teaching
وَبِهَا	كُنْتُمْ	تَدْرُسُونَ	وَلَا
and because	you have been	studying (it)."	And not
يَأْمُرُكُمْ	أَنْ تَتَّخِذُوا	الْمَلَائِكَةَ	وَالنَّبِيِّينَ
he will order you	that	you take	the Angels,
أَرْبَابًا	أَيَّامُكُمْ	بِالْكَفْرِ	بَعْدَ
(as) lords.	Would he order you	to [the] disbelief	after
أَنْتُمْ	مُسْلِمُونَ	وَإِذْ	أَخَذَ اللَّهُ
you (have become)	Muslims?	80	And when
مِيثَاقَ	النَّبِيِّينَ	لَمَّا	آتَيْنَاكُمْ
covenant	(of) the Prophets,	"Certainly, whatever	I (have) given you
كِتَابٍ	وَحِكْمَةٍ	ثُمَّ	جَاءَكُمْ
(the) Book	and wisdom	then	comes to you
مُصَدِّقٌ	لِهَا	مَعَكُمْ	لِتُؤْمِنُوا
confirming	that which	(is) with you,	you must believe
وَلِتَنْصُرُنَّهُ	قَالَ	ءَأَقْرَرْتُمْ	وَأَخَذْتُمْ
and you must help him."	He said,	"Do you affirm	and take
عَلَى	ذِكْرِكُمْ	إِصْرِي	قَالُوا
on	that (condition)	"My Covenant?"	They said,
قَالَ	فَأَشْهَدُوا	وَأَنَا	مَعَكُمْ
He said,	"Then bear witness,	and I (am)	with you
الشَّاهِدِينَ	فَمَنْ	تَوَلَّى	بَعْدَ
the witnesses."	81	Then whoever	turns away
ذَلِكَ	فَأُولَئِكَ	هُمْ	الْفَاسِقُونَ
that,	then those	they	(are) the defiantly disobedient.
أَفَعَيِّرَ	دِينَ	اللَّهِ	يَبْغُونَ
So is (it) other than	(the) religion	(of) Allah	they seek?

besides Allah," but (on the contrary) he would say, "Be worshippers of the Lord because you have been teaching the book and you have been studying it."

80. Nor would he order you to take the Angels and the Prophets as lords. Would he order you to disbelief after you have become Muslims?

81. And when Allah took the covenant of the Prophets (saying)," Certainly, whatever I have given you of the Book and the wisdom, then there comes to you a Messenger confirming that which is with you, you must believe in him and support him." He said, "Do you affirm and take on that (condition) My Covenant?" They said, "We affirm." He said, "Then bear witness, and I am with you among the witnesses."

82. Then whoever turns away after that - then those are the defiantly disobedient.

83. Do they seek other than the religion of Allah?

الظَّالِمِينَ		٨٦	أُولَئِكَ		جَزَاؤُهُمْ
[the] wrongdoers.		86	Those -		their recompense,
أَنَّ	عَلَيْهِمْ	لَعْنَةً	اللَّهِ	وَالْمَلَائِكَةُ	
that		(is the) curse		(of) Allah	and the Angels
وَالنَّاسِ	أَجْبَعِينَ	٨٧	خُلْدِينَ	فِيهَا	
and the people		all together.		(They will) abide forever	in it.
لَا	يُخَفَّفُ	عَنَّهُمْ	الْعَذَابُ	وَلَا	
Not		will be lightened		for them	the punishment
هُمْ	يُنْظَرُونَ	٨٨	إِلَّا	الَّذِينَ	
they		will be reprieved.		Except	those who
تَابُوا	مِنْ بَعْدِ	ذَلِكَ	وَأَصْلَحُوا		
repent		after		that,	
فَإِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ	٨٩	
Then indeed,		(is) Oft-Forgiving,		Most Merciful.	
إِنَّ	الَّذِينَ	كَفَرُوا	بَعْدَ	إِيمَانِهِمْ	
Indeed,		those who		disbelieved	
ثُمَّ	أَزْدَادُوا	كُفْرًا	لَنْ	تُقْبَلَ	
then		they increased		(in) disbelief	
تَوْبَتِهِمْ	وَأُولَئِكَ	هُمْ	الضَّالُّونَ		
their repentance,		and those -		they	
إِنَّ	الَّذِينَ	كَفَرُوا	وَمَاتُوا		
Indeed,		those who		disbelieve[d]	
وَهُمْ	كُفَّارٌ	فَلَنْ	يُقْبَلَ	مِنْ	
while they		(are) disbelievers,		then never	
أَحَدِهِمْ	مِلْءُ	الْأَرْضِ	ذَهَبًا	وَلَوْ	
any one of them		earth full		(of) gold	
اِفْتَدَى	بِهِ	أُولَئِكَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
he offered it as ransom.		Those -		(is) a punishment	
وَمَا	لَهُمْ	مِّنْ	نَّاصِرِينَ	٩١	
and not		(will be) for them		any	
91		helpers.			

the wrongdoing people.

87. Those - their recompense is that on them is the curse of Allah and the Angels and the people, all together.

88. They will abide therein forever. The punishment will not be lightened for them, nor will they be reprieved.

89. Except those who repent after that and reform themselves. Then indeed, Allah is Oft-Forgiving, Most Merciful.

90. Indeed, those who disbelieved after their belief and then they increased in disbelief, their repentance will never be accepted and they are the ones who have gone astray.

91. Indeed, those who disbelieve and die while they are disbelievers even if any one of them offered all the gold on the earth as ransom it will not be accepted from him. For them is a painful punishment and they will have no helpers.

92. Never will you attain righteousness until you spend from that which you love. And whatever you spend - indeed, Allah is All-Knowing of it.

لَنْ	تَنَالُوا	الْبِرَّ	حَتَّى	تُنْفِقُوا	مِمَّا	تُحِبُّونَ	
you love.	from what	you spend	until	[the] righteousness	will you attain	Never	
وَمَا	تُنْفِقُوا	مِنْ شَيْءٍ	فَإِنَّ	اللَّهَ	بِهِ	عَلِيمٌ	
(is) All-Knowing.	of it	Allah	then indeed,	a thing	of	you spend	And whatever

93. All food was lawful for the Children of Israel except what Israel made unlawful to himself before the Taurat was revealed. Say, "So bring the Taurat and recite it, if you are truthful."

كُلُّ	الطَّعَامِ	كَانَ	حَلَالًا	لِّبَنَى إِسْرَءِيلَ	إِلَّا	92	
except	for (the) Children of Israel	lawful	was	[the] food	All		
مَا	حَرَّمَ	إِسْرَءِيلُ	عَلَى	نَفْسِهِ	مِنْ قَبْلِ	أَنْ	تُنَزَّلَ
(was) revealed	[that]	before	himself	upon	Israel made unlawful	what	
التَّوْرَةِ	قُلْ	فَاتَّوَا	بِالتَّوْرَةِ	فَاتْلُوهَا	إِنْ	كُنْتُمْ	صَادِقِينَ
truthful."	you are	if	and recite it	the Taurat	"So bring	Say,	the Taurat.

94. Then whoever fabricates a lie about Allah after that - then those are the wrongdoers.

فَمَنْ	اِفْتَرَى	عَلَى	اللَّهِ	الْكَذِبَ	مِنْ بَعْدِ	ذَلِكَ	93
that,	after	[the] lie	Allah	about	fabricates	Then whoever	

95. Say, "Allah has spoken the truth, so follow the religion of Ibrahim - the upright; and he was not of those who associated others with Allah.

فَأُولَئِكَ	هُمُ	الظَّالِمُونَ	قُلْ	صَدَقَ	اللَّهُ	94	
Allah (has) spoken the truth,	Say,	(are) the wrongdoers.	they	then those -			
فَاتَّبِعُوا	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَمَا	كَانَ	مِنْ	
of	he was	and not	(the) upright,	(of) Ibrahim	(the) religion	then follow	

96. Indeed, the First House set up for mankind is at Bakkah (i.e., Makkah) - blessed and a guidance for the worlds.

الْمُشْرِكِينَ	إِنَّ	أَوَّلَ	بَيْتٍ	وُضِعَ	لِلنَّاسِ	95	
for the mankind	set up	House	(the) First	Indeed,	the polytheists.		
لِلَّذِي	بِبَكَّةَ	مُبْرَكًا	وَهْدًى	لِّلْعَالَمِينَ	96		
for the worlds.	and a guidance	blessed	(is) at Bakkah,	(is) the one which			

97. In it are clear signs, standing place of Ibrahim, and whoever enters it is safe. And pilgrimage to the House is a duty that mankind owes to Allah for those who are able to find the means. And whoever disbelieves, then indeed, Allah is free from the need of the universe.

فِيهِ	آيَاتٌ	بَيِّنَاتٌ	مَّقَامُ	إِبْرَاهِيمَ	وَمَنْ	دَخَلَهُ	
enters it -	and whoever	standing place of Ibrahim,	clear,	(are) signs	In it		
كَانَ	إِمْنًا	وَلِلَّهِ	عَلَى	النَّاسِ	حُجٌّ		
(is) pilgrimage	the mankind	upon	And (due) to Allah	safe.	is		
الْبَيْتِ	مَنْ	اسْتَطَاعَ	إِلَيْهِ	سَبِيلًا	وَمَنْ		
And whoever	(find) a way.	to [it]	is able	(for one) who	(of) the House		
كَفَرَ	فَإِنَّ	اللَّهَ	غَنَى	عَنِ	الْعَالَمِينَ	97	
the universe.	of	(is) free from need	Allah	then indeed,	disbelieved		

98. Say, "O People of the Book! Why do you disbelieve in the Verses of Allah

قُلْ	يَا هَلْ كُتِبَ	لِمَ	تَكْفُرُونَ	بِآيَاتِ	اللَّهِ		
(of) Allah,	in (the) Verses	(do) you disbelieve	Why	"O People of the Book!	Say,		