

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Interpretation of the Meaning of
The Glorious Qur'an

(Eighth Edition, 2015AD)

Syrian Arabic Script with
English Translation

A Simplified Translation of The
Qur'an for Young People

And
For those learning the Qur'anic Words

Translated by Professor (Dr.) Syed Vickar Ahamed
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The translation has been approved by
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Kuala Lumpur, Malaysia.

Imam Br. Al-Chebli of Islamic Center of Central Jersey (USA)
has reviewed every word of this translation from
An Arabic and a Qur'anic perspective.

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

Introduction

This translation of the Glorious Qur'an is an invitation for all human beings to the Straight Path of purity and truth towards Almighty Allah. It is an invitation to come to the Guidance of Allah as it was revealed to Prophet Muhammad (peace of Allah be upon him), the last of His many prophets (peace of Allah be upon all of them).

This translation is directed to all young people who would like to live a pure and righteous life by believing in their Creator and the teachings of *all* His noble prophets also created by Him. This is a message of welcome to total intellectual honesty and truth. It deals with self, mind and spirit at a personal level. It also deals with family, community and society at a social level. The laws are strikingly similar to those in *Taurát* (the Torah of Moses, referenced 20 times) revealed to Musa (Moses), and *Injeel* (the Gospel of Christ, referenced 15 times) revealed to Messiah (Christ). Entire Chapters or Suras are dedicated to the Judaic and Christian prophets. Prophet Hud, Prophet Ibrahim (Abraham), Lady Maryam (Mary), Luqman (the Wise), Prophet Muhammad, Prophet Nuh (Noah), Prophet Yunus (Jonah), Prophet Yusuf (Joseph) and the Anbiyaa (the many prophets of Allah), all reinforce the basic truth in all religions. Prophet Musa is referenced 132 times in the Glorious Qur'an, and his struggle against the cruelty of the people of Firon (Pharaoh) is referenced 15 times, Prophet Jesus Christ is referenced in 9 Chapters or Suras, Prophet Ibrahim (Abraham) is referenced in 26 Suras, and so on. In the Wisdom of Almighty Allah, the Prophet is referenced only four times (3.144, 33.40, 47.2, and 48.29) by his pristine name, Muhammad, and once in the title of Sura 47.

The earlier prophets have played a crucial role in the spiritual evolution of mankind. Being messengers of the same Almighty Allah, they have brought the good news to believers and warning to the rejecters of faith. To read the Glorious Qur'an is to listen to all the prophets of Allah through His Own Word as they were revealed to Prophet Muhammad in the Arabic language. Having this Book of Enlightenment by your side is to be able to listen to Allah's Word in a human language!

Preface

Gratitude be to Allah for giving this servant an opportunity to undertake and complete this translation of the Glorious Qur'an. This is especially meant for young people. The words are chosen to be as simple as possible without changing the importance and the power of the Message that they carry. This rendering of the Holy Book is especially different from the earlier translations to the extent that the language is in the vocabulary of the children of 6 to 16 in the English speaking nations.

While the greatest aim of this work is to bring young people to see the Truth and the Straight Path, before their minds get side tracked in the activities of life, it also helps young people to learn and use the English language. Insha-Allah a CD ROM version with interactive capabilities will also be made available in the future. For this reason, this servant of Allah hopes that young children will also learn the English language and the use of computers in the process of understanding the Address of Allah to all His creatures who will take the time and understand.

The explanatory notes are included at the end of the Suras to complement the meaning of the Ayâts (the Verse of the Glorious Qur'an). These notes are kept to a minimum since other translations, especially since the notes and commentaries in the Noble Qur'an are detailed and thorough. It is suggested that those who read this rendering of the Glorious Qur'an as children will also read in their adulthood, the translation by A. Yusuf Ali and the Noble Qur'an printed by King Fahd Complex in Medinah Munawwarah, K.S.A.

Editorial Notes

The words messenger, messengers, prophet and prophets repeat many times within the Glorious Qur'an. Some of the early translators have used the words apostle and apostles interchangeably with messenger and messengers or with prophet and prophets. The words in the Arabic language are *rusul* (meaning messenger) and *nabi* (meaning prophet). Some of the scholars distinguish the messengers as those upon whom the Scripture (or the Message) was revealed and they were duty bound to instruct their communities, and the prophets as those who guided men and nations to the Straight Path towards Allah. Five prophets: Ibrahim (Abraham), Musa (Moses), Isa [Jesus (Christ)], Dawood (David) and Prophet Muhammad, of Allah received the honor of having a Holy Book bestowed on them. In this simplified translation, the words apostle or apostles are not used.

The word apostle has no distinct origin in the Islamic teaching. And in the more recent times, the word apostle does not signify the special relation between the chosen individual and Allah. For this reason, the many prophets mentioned in this rendering of the Glorious Qur'an are referred to as messengers or prophets of Allah even when the reference is specifically to Isa (Jesus) or Messiah (Christ), Musa (Moses), Haroon (Aaron), or Dawood (David). Islam recognizes with the entire honor and respect, the significance and importance (see 3.81 to 3.84) of the role that these prophets (or messengers) of Allah have played in guiding mankind to His Straight Path. Glory be to Allah! These prophets (or messengers) of Allah have paved the way for Islam (see 23.52) as the final unification of all paths onto His Path.

The words 'Messenger' and 'Prophet' are used when the reference is only to Prophet Muhammad. The word 'prophet' is used and still referred to him, when the Prophet is grouped with other prophets of Allah. In these cases the Prophet is referred to as 'a prophet'.

A section within Chapters/Suras signifies the "Rukuh" within the Qur'an. Sometimes they indicate a logical break in the content of the Chapters/Suras. Most Scholars do not attach any great significance to the location of these Rukuh's. For this reason, the sections and section numbers are removed in this Edition.

The *Ayâh* numbers are written in the Arabic numerals and the corresponding verse numbers are written in Roman numerals. The Arabic numerals are traditionally written after the *Ayâh*, within a circle and Sura number is not included in the Arabic numbers. In this Glorious Qur'an, the translated verse number is written in **Bold font**

before the translated verse. In most cases the *Ayâh* and the translation fall on the same line and the reader can see the words in Arabic and English side by side.

To read any *Ayâh* and its translation, it is necessary to see the *Ayâh* number on the right side column and then look at its translation in the left side column. As far as possible the Arabic punctuation and English punctuations correspond to each other. Key Arabic words are transliterated into English to provide a sense of how the of Message flow in each *Ayâh*.

Arabic Numerals	English Numerals	Arabic	English
٠	0	الله	Allah
١	1	محمد	Muhammad
٢	2		[Section] or
٣	3	ع	Rukuh
٤	4		<u><i>Ayât (Aa) Number 255</i></u>
٥	5		of Sura 2 or ٢ is 2.255
٦	6		written at written at
٧	7		the end of Beginning of
٨	8		<i>Aa in Arabic. Aa in English.</i>
٩	9		

The Mosaic artwork



the Camellia flower



next to the Arabic sura title is used for Makkan suras and

next to the Arabic sura title is used for Medinah suras.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(May the Peace and Mercy of
Allah be with you)

*This simplified translation of
The Word of Almighty Allah
Is dedicated to
The Young People of the world
Who wish to live
A Pure and Righteous Life.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface by Imam Chebli

Al-Qur'an- the Qur'an is the word of Allah. Every Muslim reads the Qur'an or part of the Qur'an, or few Suras (Chapters) of the Qur'an every day in the five times prayers. They believe in every chapter, word and the letter of it. The first thing in the early age of a Muslim child is to learn how to read the Qur'an, and after that he/she completes reading the Qur'an. There will be a big Islamic Party for that child and everyone who attends that party will be very happy because they celebrate the Word of Allah. The Muslims all over the world have this way of good tradition not because of the good way of life, but for some of the look at it as part of worshipping Allah through the words.

Interpretation of the Meaning of the Glorious Qur'an, translated and Interpreted by Professor (Dr.) Syed Vickar Ahamed was printed in Malaysia, 1999 and brought to the I.S.C.J. of U.S.A. The translation is dedicated to the Muslim children of the world with the hope that Allah will guide each child to the Holy and the Straight Path. I was able, with the help of Allah (*Subhan-Hu-Wa-Taalah*) to read every single Sura (Chapter), Verse (*Ayâh*), and letter (Harf) in the Qur'an. And the reason for me to do that, besides worshipping Allah by ready His book in Arabic and reading the meaning of the Glorious Qur'an in English to be able to share this information with Muslim and non-Muslim children who I am dealing with them, as if they are my six children-Four boys and two girls or hundreds and thousands of children every where I go to the Muslim part-time schools, Sunday and Saturday, full-time schools, five days a week, American schools, colleges, universities, and some of them who come to visit to the Masjid (I.S.C.J.), and sometimes, we give them gift as a copy of the Qur'an by different scholars, but all of them written for adults and not for children, except the Interpretation of the Meaning of the Glorious Qur'an.

I praise Allah Who helped me to come up with my reading, rereading and the suggestions for my brother Prof. (Dr.) Syed Vickar Ahamed. I like to thank him whom I have known for many years. He has accepted this re-reading of his Interpretation of the Meaning of the Glorious Qur'an and added it to the numerous Editions after the first Edition published in Malaysia in the year 1999.

Imam Hamad Ahmad Chebli
August 2002

***Welcome to the Peoples of the Book
Of One Brotherhood to live
A Pure and Righteous life.***

Indeed, those who believe (in the Qur'an), and those who are Jews [and believe in the Torah (Taurát)], and the Christians [and believe in the Gospel (Injeel)] and the Sabians, - Any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; On them there shall be no fear, and they shall not grieve.

(Sura 2, Verse 62)

Say: "O you People of the Book! Why do you obstruct those who believe, from the Path of Allah trying to make it crooked, when you were yourselves witness (to Allah's Promise)? But Allah is not unmindful of all that you do."

(Sura 3, Verse 99)

And among the People of the Book are some who, if entrusted with a large amounts of gold, will readily pay it back; Others, who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because, they say, "There is no duty on us (to keep faith) with these ignorant (pagans)." But they tell a lie against Allah, and they know it well.

(Sura 3, Verse 75)

Suggestion for those learning The Qur'anic Words

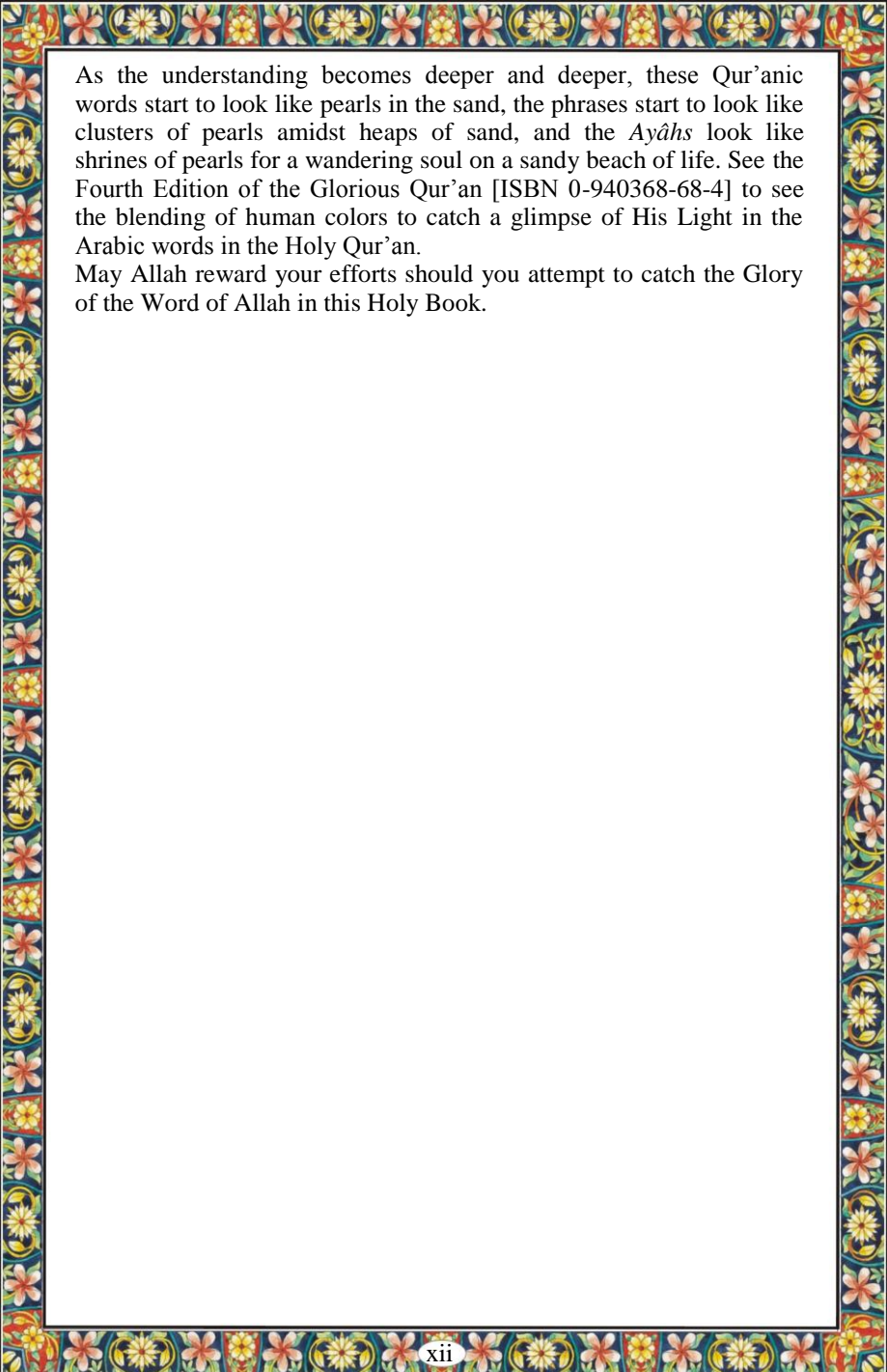
In this translation, it is our hope to offer the motivated readers to study the English and Arabic side by side (presented in the first Edition of this translation printed in Malaysia during 1999, an). It is possible to see how the beautiful Arabic words, phrases, sentences and *Ayâh* map into English words, phrases, sentences and verses. As a servitude to Allah in bringing His Message to all, we have also attempted to bring the glow of the Qur'anic words to the curious minds ready to catch a glimpse of the Infinitely Wise (*Al-Hakeem*).

To track the flow of Arabic and English verses, the reader should read the texts *Ayâh* by *Ayâh* or verse by verse. The *Ayâh* number is written in Arabic within the circle at the end of each *Ayâh* and its English number is written at the beginning of the Verse in bold font. The Verse numbers also carries the Sura number. For example, the verse number 2.255 means that this translation is for *Ayâh* 255 of Sura 2 (*Surath-ul-Baqara*). The Glorious Name of Allah in Arabic is written as الله.

It is not customary to include the Sura number in Arabic and the *Ayâh* number is written as three digits simply translate as 255. For the ease of learning, the reader should learn the ten Arabic decimal numbers (zero through nine) are written as ٠ ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ for 0 1 2 3 4 5 6 7 8 9.

The Arabic and English tend to follow the same line as the eye moves from English to Arabic. When the length of the passage in either language become too long, then the reader should search for *Ayâh* (or verse) number and start reading in either language and see how the words and phrases map into each other. As it is mentioned in the Qur'an, the language of this Last Message of Allah is Arabic!

The key Qur'anic words (such as the Names of Allah, such as *Rahman*, *Raheem*, etc.) are transliterated in English and written in *Italic* font. If the reader has some basic reading skills in Arabic, then the individual Arabic words (such as Allah, written as الله) in the *Ayâh* can be recognized and the visual clue becomes obvious. Little by little, the reader can pick up the words, phrases, sentences, *Ayâh*, Suras and Chapters of the Glorious Qur'an. The entire Qur'an appears as one unified Message to mankind.



As the understanding becomes deeper and deeper, these Qur'anic words start to look like pearls in the sand, the phrases start to look like clusters of pearls amidst heaps of sand, and the *Ayâhs* look like shrines of pearls for a wandering soul on a sandy beach of life. See the Fourth Edition of the Glorious Qur'an [ISBN 0-940368-68-4] to see the blending of human colors to catch a glimpse of His Light in the Arabic words in the Holy Qur'an.

May Allah reward your efforts should you attempt to catch the Glory of the Word of Allah in this Holy Book.

The Glorious Qur'an

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About Prophet Muhammad (Peace be upon him)

Signs of Prophet hood before the First Revelation:

It would not be out of place here to make a reference to the doctrine that Allah had conferred the Prophethood upon Muhammad (peace be upon him and abbreviated as p.b.u.h.), and created His Light before the creation of man. Muslim writers show that some of the earlier prophets had made prophesies about Muhammad's call. These include the reference to prophet Ibrahim's (Abraham's) prayer to Allah for raising a prophet (the Prophet) from his descendants in Makkah (see Ibn Sa'd Vol. 1, p. 148-149).

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٦﴾

"Our Lord! Send amongst them a Messenger of their own [Allah answered their invocation by sending Muhammad (p.b.u.h.)], who shall recite unto them Your verses and instruct them in the Book (The Qur'an) and the wisdom and sanctify them. Verily! You are the Almighty and All Wise" (also see Sura Al-Baqara, 2.129).

Among the extraordinary sign that preceded the advent of Prophethood of Muhammad (p.b.u.h.), some have been mentioned by trustworthy narrators (see Ibn Al-jawaz, Al wafa bi Ahwal Al Mustafa Vol. 1, p. 161). A marked change was becoming visible in the temperament and the movements of the Prophet (p.b.u.h.), he had started to avoid the company of his fellows and spending his time in lonely places away from town, such as the cave of Hira' about 5 KM away from Makkah.

The First Revelation:

The first revelation dawned upon the Prophet (p.b.u.h.) through the angel Jibra'il (Gabriel) in the month of Ramadan (during the last third of the month, according to Al-Waqidi), and the day has been mentioned as Monday. He was engaged in meditation, when he was suddenly addressed by Jibra'il (Gabriel) who said to him "Iqr'a" (Read or Recite). The Prophet (p.b.u.h.) replied that he was *ummi* (not literate)

and could not read. The angel embraced him pressing severely, twice again it was repeated and he repeated the following verses which is the angel's voice (Sura 96 verses 1 to 5, in the Holy Qur'an)

1. Read in the Name of your Lord, Who has created,
2. Has Created man from a clot.
3. Read! And your Lord is the Most Generous.
4. Who has taught by the pen,
5. Has taught man what he knew not.

The Prophet (p.b.u.h.) was terribly awed by this sudden and unusual experience and was trembling when he returned to his house, he asked his wife (Khadijah) to cover him with a blanket. After he had abated, he narrated what had happened and she consoled him and asked him to be happy. warning man against evil, was conferred upon the Prophet through the second revelation; It ordained the Prophet (p.b.u.h.) to rise and warn (Zurqani Vol. 1, p. 237) during the period of revelation, the Prophet (p.b.u.h.), was ordained to start preaching the new faith. He did preach secretly and to avoid future clashes, the Prophet (p.b.u.h.) decided to offer prayer with his companions in the house of Arqam Ibn Abi Al-Arqam, which became the first center of Islam and remained as such until the number of Muslims became 40 (see Ibn Hisham Vol. 1, p. 253, 263).

The First Muslims:

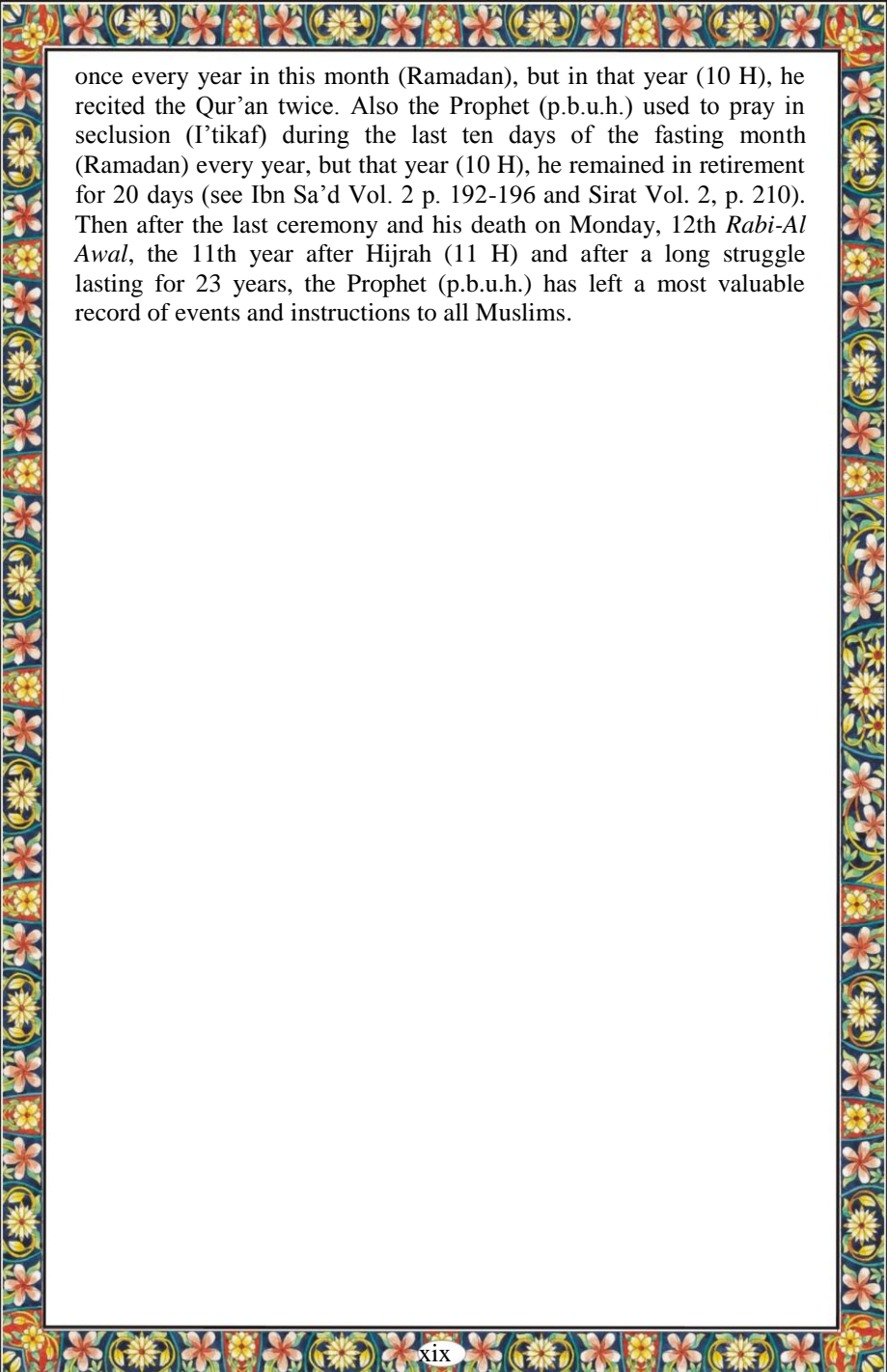
According to Sirat Ibn Hisham (Vol. 1, p. 241), Khadijah was the first woman who accepted Islam; Abu Bakr, the first man; Ali, the boy; And Zayd Ibn Harithah, the first mawla' to accept the new faith.

The Prophet Faces Persecution:

There are references to the incidents and the efforts of the Quraish leaders to persecute the Prophet (p.b.u.h.), especially after the declaration of the new faith (see Tafsir Al Razi Vol. 8. P. 749-751). As a result, the Prophet (p.b.u.h.) resorted to the Hijrah (or the Journey) from Makkah to Medinah.

Illness and Death:

During the 10th year after Hijrah (10 H), the Prophet (p.b.u.h.) had begun to feel that his end was not far. Although there were no signs of age on his body and general health, some of his actions before and after the Hajj'at Al-Wada' (his last Hajj) had created an impression of the effect on the minds of some of the companions. Also, it is stated that Jibra'il used to recite the Qur'an before the Prophet (p.b.u.h.)

A decorative border with a repeating pattern of stylized flowers in various colors (pink, yellow, blue, green) on a dark background, framing the text.

once every year in this month (Ramadan), but in that year (10 H), he recited the Qur'an twice. Also the Prophet (p.b.u.h.) used to pray in seclusion (I'tikaf) during the last ten days of the fasting month (Ramadan) every year, but that year (10 H), he remained in retirement for 20 days (see Ibn Sa'd Vol. 2 p. 192-196 and Sirat Vol. 2, p. 210). Then after the last ceremony and his death on Monday, 12th *Rabi-Al Awal*, the 11th year after Hijrah (11 H) and after a long struggle lasting for 23 years, the Prophet (p.b.u.h.) has left a most valuable record of events and instructions to all Muslims.

Prophet Muhammad's Farewell Sermon

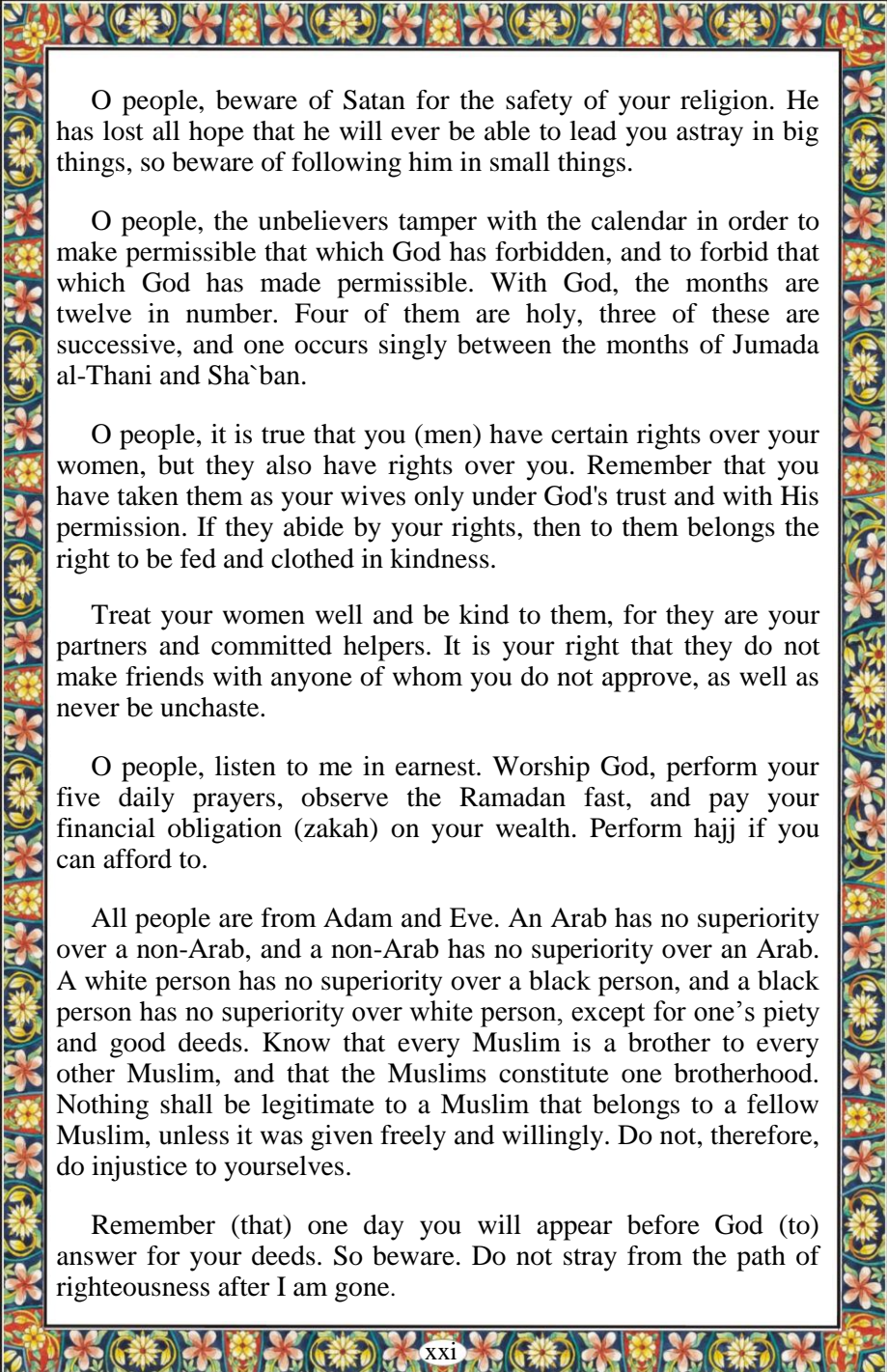
*The following is an English translation of the last sermon that Muhammad (pbuh), the final prophet and messenger sent by God to humanity, delivered at Mt. Arafat on his last pilgrimage to **Makkah** a few months before he passed away. This famous sermon, which laid down the foundations of human rights, dignity, and freedom, was delivered around 632 c.e.*

All praise is for God, the Lord of the Universe. We seek His help and His forgiveness for all our sins, and we submit our regret and repentance before Him. We seek His protection from the malice of our hearts and from all evils that we have committed. Those who are guided by God to the right path cannot be led astray, and those who are denied guidance by God cannot be guided them to the path of truth.

O People, listen to me. I do not think that after this year you and I shall even meet in this place. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be here today. Remember, there is none worthy of being worshipped except God. He is one and has no partner. All sovereignty belongs to Him, and all praise is due to Him. He is the giver of life and death, and has power over all things.

O people, just as you regard this month, this day, and this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Treat others justly so that no one will be unjust to you. Remember that you will meet your Lord and that He will question you about your deeds. God has forbidden you to take interest/usury (*riba*), (and) therefore all obligations of interest are henceforth waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. God has ordained that all usury is forbidden. To start with, I give up the usury that is due to my relations. And all interest by debtors to `Abbas, my uncle, son of `Abd al-Muttalib, is given up.

Compensation for bloodshed committed during the pre-Islamic Days of Ignorance is canceled. On my part, I give up my claim for compensation for the life of *Rabi'ah ibn Harith*.

A decorative border with a repeating pattern of colorful flowers (pink, yellow, and blue) and green leaves, framing the text.

O people, beware of Satan for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O people, the unbelievers tamper with the calendar in order to make permissible that which God has forbidden, and to forbid that which God has made permissible. With God, the months are twelve in number. Four of them are holy, three of these are successive, and one occurs singly between the months of Jumada al-Thani and Sha`ban.

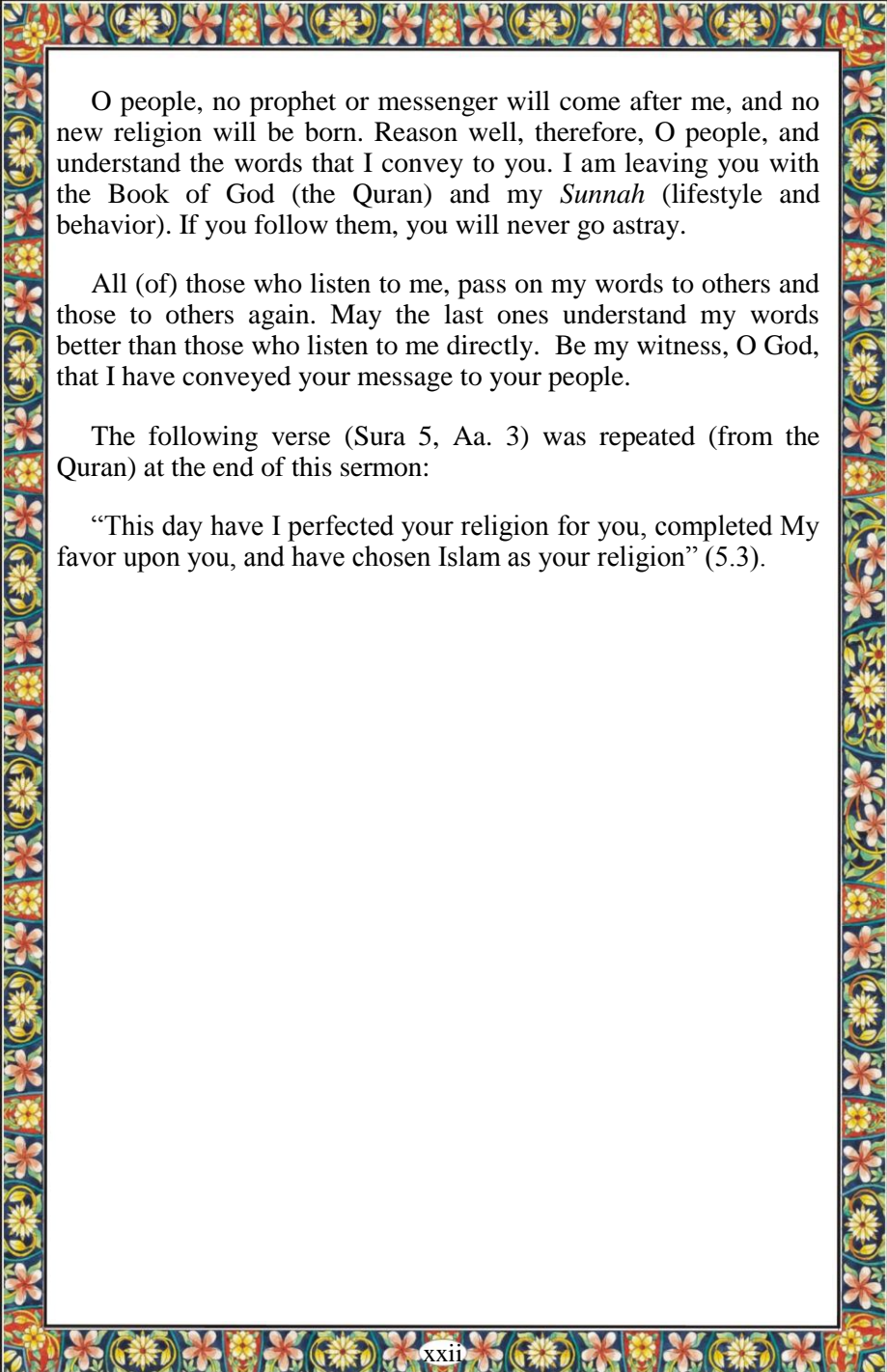
O people, it is true that you (men) have certain rights over your women, but they also have rights over you. Remember that you have taken them as your wives only under God's trust and with His permission. If they abide by your rights, then to them belongs the right to be fed and clothed in kindness.

Treat your women well and be kind to them, for they are your partners and committed helpers. It is your right that they do not make friends with anyone of whom you do not approve, as well as never be unchaste.

O people, listen to me in earnest. Worship God, perform your five daily prayers, observe the Ramadan fast, and pay your financial obligation (zakah) on your wealth. Perform hajj if you can afford to.

All people are from Adam and Eve. An Arab has no superiority over a non-Arab, and a non-Arab has no superiority over an Arab. A white person has no superiority over a black person, and a black person has no superiority over white person, except for one's piety and good deeds. Know that every Muslim is a brother to every other Muslim, and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim that belongs to a fellow Muslim, unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember (that) one day you will appear before God (to) answer for your deeds. So beware. Do not stray from the path of righteousness after I am gone.

A decorative border with a repeating pattern of colorful flowers (pink, yellow, and white) on a dark blue background, surrounding the text.

O people, no prophet or messenger will come after me, and no new religion will be born. Reason well, therefore, O people, and understand the words that I convey to you. I am leaving you with the Book of God (the Quran) and my *Sunnah* (lifestyle and behavior). If you follow them, you will never go astray.

All (of) those who listen to me, pass on my words to others and those to others again. May the last ones understand my words better than those who listen to me directly. Be my witness, O God, that I have conveyed your message to your people.

The following verse (Sura 5, Aa. 3) was repeated (from the Quran) at the end of this sermon:

“This day have I perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion” (5.3).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Interpretation of the Meaning of
The Glorious Qur'an

(Eighth Edition, 2015AD)

Syrian Arabic Script with
English Translation

A Simplified Translation of The
Qur'an for Young People
And
For those learning the Qur'anic Words

Translated by Professor (Dr.) Syed Vickar Ahamed
Holmdel, New Jersey

The translation has been approved by
Al-Azhar University, Islamic Research Academy, General Department
for Research, Writing and Translation, Cairo, Egypt,
And also by Pusat Islam, (the Center for Islam),
Kuala Lumpur, Malaysia.

Imam Br. Al-Chebli of Islamic Center of Central Jersey (USA)
has reviewed every word of this translation from
An Arabic and a Qur'anic perspective.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Introduction

This translation of the Glorious Qur'an is an invitation for all human beings to the Straight Path of purity and truth towards Almighty Allah. It is an invitation to come to the Guidance of Allah as it was revealed to Prophet Muhammad (peace of Allah be upon him), the last of His many prophets (peace of Allah be upon all of them).

This translation is directed to all young people who would like to live a pure and righteous life by believing in their Creator and the teachings of *all* His noble prophets also created by Him. This is a message of welcome to total intellectual honesty and truth. It deals with self, mind and spirit at a personal level. It also deals with family, community and society at a social level. The laws are strikingly similar to those in *Taurát* (the Torah of Moses, referenced 20 times) revealed to Musa (Moses), and *Injeel* (the Gospel of Christ, referenced 15 times) revealed to Messiah (Christ). Entire Chapters or Suras are dedicated to the Judaic and Christian prophets. Prophet Hud, Prophet Ibrahim (Abraham), Lady Maryam (Mary), Luqman (the Wise), Prophet Muhammad, Prophet Nuh (Noah), Prophet Yunus (Jonah), Prophet Yusuf (Joseph) and the Anbiyaa (the many prophets of Allah), all reinforce the basic truth in all religions. Prophet Musa is referenced 132 times in the Glorious Qur'an, and his struggle against the cruelty of the people of Firon (Pharaoh) is referenced 15 times, Prophet Jesus Christ is referenced in 9 Chapters or Suras, Prophet Ibrahim (Abraham) is referenced in 26 Suras, and so on. In the Wisdom of Almighty Allah, the Prophet is referenced only four times (3.144, 33.40, 47.2, and 48.29) by his pristine name, Muhammad, and once in the title of Sura 47.

The earlier prophets have played a crucial role in the spiritual evolution of mankind. Being messengers of the same Almighty Allah, they have brought the good news to believers and warning to the rejecters of faith. To read the Glorious Qur'an is to listen to all the prophets of Allah through His Own Word as they were revealed to Prophet Muhammad in the Arabic language. Having this Book of Enlightenment by your side is to be able to listen to Allah's Word in a human language!

Preface

Gratitude be to Allah for giving this servant an opportunity to undertake and complete this translation of the Glorious Qur'an. This is especially meant for young people. The words are chosen to be as simple as possible without changing the importance and the power of the Message that they carry. This rendering of the Holy Book is especially different from the earlier translations to the extent that the language is in the vocabulary of the children of 6 to 16 in the English speaking nations.

While the greatest aim of this work is to bring young people to see the Truth and the Straight Path, before their minds get side tracked in the activities of life, it also helps young people to learn and use the English language. Insha-Allah a CD ROM version with interactive capabilities will also be made available in the future. For this reason, this servant of Allah hopes that young children will also learn the English language and the use of computers in the process of understanding the Address of Allah to all His creatures who will take the time and understand.

The explanatory notes are included at the end of the Suras to complement the meaning of the Ayâts (the Verse of the Glorious Qur'an). These notes are kept to a minimum since other translations, especially since the notes and commentaries in the Noble Qur'an are detailed and thorough. It is suggested that those who read this rendering of the Glorious Qur'an as children will also read in their adulthood, the translation by A. Yusuf Ali and the Noble Qur'an printed by King Fahd Complex in Medinah Munawwarah, K.S.A.

Acknowledgements and Gratitude

In the truest sense, this work of about fifteen years is to fill a gap in teaching the children the Message of Allah, in the words that they understand in a language that is becoming universal. It was this need of the parents to inform and educate the children that inspired this simpler and modern translation in the American English language in the hope that the young minds already catch a glimpse of the immense Light that the Message of Allah brings into human lives.

The special role of Dr. Mohamed Khalifa of the Al-Azhar University is gratefully acknowledged. Dr. Khalifa has worked tirelessly, with the Department of Research, Writings and Translations of the Al-Azhar University and received the approval in making this Translation for the children, a reality. All the suggestions of Scholars from the General Department for Research, Writing and Translation at the Al-Azhar University in Cairo, Egypt have been included here.

The project started out in 1984 as being a humble offering to Allah as a token of His servitude in bringing the Glorious Message of Allah to the children of the world. Then after ten years Dr. Ahmed Khalifa and the translator of the Holy Qur'an engaged in a student-mentor relationship at the City University of New York for Dr. Khalifa's excellent dissertation in Computer Science. The association with Tan Sri Tajudin Ramli and Puan Wan Aishah Wan Hamid in New York and then in Malaysia was an Allah-sent event. Their generosity and their special treatment of this holy work completed in Malaysia are recognized and acknowledged. At the same time the suggestions and close scrutiny of Ustad (Dr.) Muhammad Uthman El-Muhammady, Distinguished Fellow of IKIM (Institute of Islamic Understanding of Malaysia) are both well received and thankfully acknowledged.

During the numerous Editions of the Glorious Qur'an, the tireless effort of Imam Sheik Hamad Ahmad Al-Chebli, M.A. Al-Azhar University, now serving as the Imam of the Islamic Society of Central Jersey is most gratefully acknowledged. Brother Hamad Al-Chebli had encouraged the translator to start the effort about 18 years back. In this second edition, Br. Al-Chebli has reviewed each word in the translation from an Arabic language perspective. The Most Powerful Message of Allah flows seamlessly from Arabic into English. Most of his contributions are incorporated and gratefully acknowledged.

These are the final gifts from Allah that have made the rendering of the Children's version of the Translation a reality. It brings the Powerful Message to those who have the ears to listen, the eyes to see, and the will to live a pure and holy life as all the seven great prophets and then the Holy Prophet have taught. One final remark is that all the Gratitude is due to Allah. Humans are no more or no less than the instruments of His Divine Will (see 42.31).

Editorial Notes

The words messenger, messengers, prophet and prophets repeat many times within the Glorious Qur'an. Some of the early translators have used the words apostle and apostles interchangeably with messenger and messengers or with prophet and prophets. The words in the Arabic language are *rusul* (meaning messenger) and *nabi* (meaning prophet). Some of the scholars distinguish the messengers as those upon whom the Scripture (or the Message) was revealed and they were duty bound to instruct their communities, and the prophets as those who guided men and nations to the Straight Path towards Allah. Five prophets: Ibrahim (Abraham), Musa (Moses), Isa [Jesus (Christ)], Dawood (David) and Prophet Muhammad, of Allah received the honor of having a Holy Book bestowed on them. In this simplified translation, the words apostle or apostles are not used.

The word apostle has no distinct origin in the Islamic teaching. And in the more recent times, the word apostle does not signify the special relation between the chosen individual and Allah. For this reason, the many prophets mentioned in this rendering of the Glorious Qur'an are referred to as messengers or prophets of Allah even when the reference is specifically to Isa (Jesus) or Messiah (Christ), Musa (Moses), Haroon (Aaron), or Dawood (David). Islam recognizes with the entire honor and respect, the significance and importance (see 3.81 to 3.84) of the role that these prophets (or messengers) of Allah have played in guiding mankind to His Straight Path. Glory be to Allah! These prophets (or messengers) of Allah have paved the way for Islam (see 23.52) as the final unification of all paths onto His Path.

The words 'Messenger' and 'Prophet' are used when the reference is only to Prophet Muhammad. The word 'prophet' is used and still referred to him, when the Prophet is grouped with other prophets of Allah. In these cases the Prophet is referred to as 'a prophet'.

A section within Chapters/Suras signifies the "Rukuh" within the Qur'an. Sometimes they indicate a logical break in the content of the Chapters/Suras. Most Scholars do not attach any great significance to the location of these Rukuh's. For this reason, the sections and section numbers are removed in this Edition.

The *Ayâh* numbers are written in the Arabic numerals and the corresponding verse numbers are written in Roman numerals. The Arabic numerals are traditionally written after the *Ayâh*, within a circle and Sura number is not included in the Arabic numbers. In this Glorious Qur'an, the translated verse number is written in **Bold** font

before the translated verse. In most cases the *Ayâh* and the translation fall on the same line and the reader can see the words in Arabic and English side by side.

To read any *Ayâh* and its translation, it is necessary to see the *Ayâh* number on the right side column and then look at its translation in the left side column. As far as possible the Arabic punctuation and English punctuations correspond to each other. Key Arabic words are transliterated into English to provide a sense of how the of Message flow in each *Ayâh*.

Arbaic Numerals

English Numerals

Arabic

English

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0

الله

Allah

١

1

مُحَمَّد

Muhammad

٢

2

[Section] or

٣

3

ع

Rukuh

٤

4

Ayât (Aa) Number 255

٥

5

of Sura 2 or ٢ is 2.255

٦

6

written at written at

٧

7

the end of Beginning of

٨

8

Aa in Arabic. Aa in English.

٩

9



The Mosaic artwork next to the Arabic sura title is used for Makkan suras and

the Camellia flower



the Camellia flower next to the Arabic sura title is used for Medinah suras.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(May the Peace and Mercy of
Allah be with you)

*This simplified translation of
The Word of Almighty Allah
Is dedicated to
The Young People of the world
Who wish to live
A Pure and Righteous Life.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface by Imam Chebli

Al-Qur'an- the Qur'an is the word of Allah. Every Muslim reads the Qur'an or part of the Qur'an, or few Suras (Chapters) of the Qur'an every day in the five times prayers. They believe in every chapter, word and the letter of it. The first thing in the early age of a Muslim child is to learn how to read the Qur'an, and after that he/she completes reading the Qur'an. There will be a big Islamic Party for that child and everyone who attends that party will be very happy because they celebrate the Word of Allah. The Muslims all over the world have this way of good tradition not because of the good way of life, but for some of the look at it as part of worshipping Allah through the words.

Interpretation of the Meaning of the Glorious Qur'an, translated and Interpreted by Professor (Dr.) Syed Vickar Ahamed was printed in Malaysia, 1999 and brought to the I.S.C.J. of U.S.A. The translation is dedicated to the Muslim children of the world with the hope that Allah will guide each child to the Holy and the Straight Path. I was able, with the help of Allah (*Subhan-Hu-Wa-Taalah*) to read every single Sura (Chapter), Verse (*Ayâh*), and letter (Harf) in the Qur'an. And the reason for me to do that, besides worshipping Allah by ready His book in Arabic and reading the meaning of the Glorious Qur'an in English to be able to share this information with Muslim and non-Muslim children who I am dealing with them, as if they are my six children-Four boys and two girls or hundreds and thousands of children every where I go to the Muslim part-time schools, Sunday and Saturday, full-time schools, five days a week, American schools, colleges, universities, and some of them who come to visit to the Masjid (I.S.C.J.), and sometimes, we give them gift as a copy of the Qur'an by different scholars, but all of them written for adults and not for children, except the Interpretation of the Meaning of the Glorious Qur'an.

I praise Allah Who helped me to come up with my reading, rereading and the suggestions for my brother Prof. (Dr.) Syed Vickar Ahamed. I like to thank him whom I have known for many years. He has accepted this re-reading of his Interpretation of the Meaning of the Glorious Qur'an and added it to the numerous Editions after the first Edition published in Malaysia in the year 1999.

Imam Hamad Ahmad Chebli
August 2002

***Welcome to the Peoples of the Book
Of One Brotherhood to live
A Pure and Righteous life.***

Indeed, those who believe (in the Qur'an), and those who are Jews [and believe in the Torah (Taurát)], and the Christians [and believe in the Gospel (Injeel)] and the Sabians, - Any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; On them there shall be no fear, and they shall not grieve.

(Sura 2, Verse 62)

Say: "O you People of the Book! Why do you obstruct those who believe, from the Path of Allah trying to make it crooked, when you were yourselves witness (to Allah's Promise)? But Allah is not unmindful of all that you do."

(Sura 3, Verse 99)

And among the People of the Book are some who, if entrusted with a large amounts of gold, will readily pay it back; Others, who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because, they say, "There is no duty on us (to keep faith) with these ignorant (pagans)." But they tell a lie against Allah, and they know it well.

(Sura 3, Verse 75)

Suggestion for those learning The Qur'anic Words

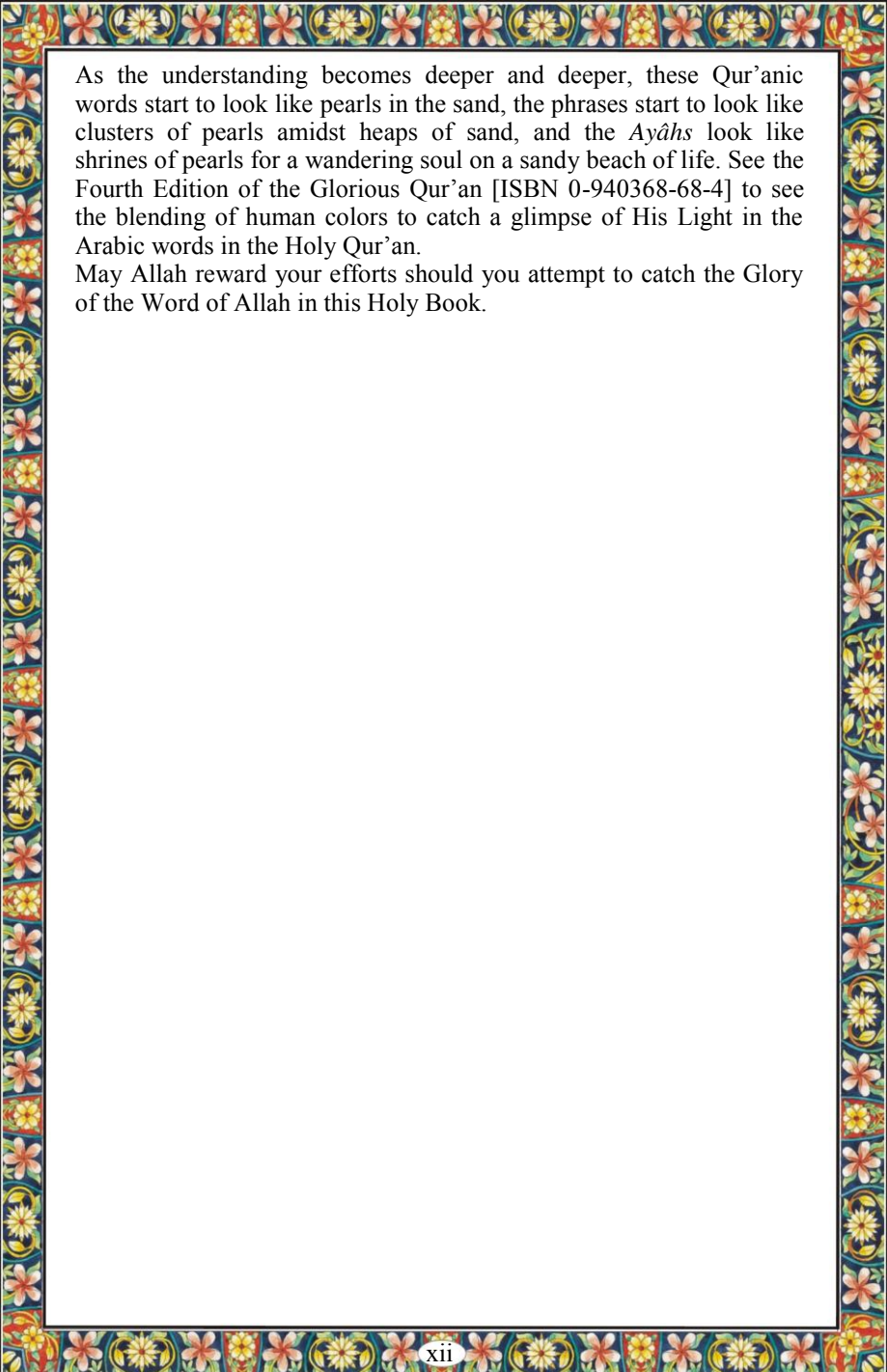
In this translation, it is our hope to offer the motivated readers to study the English and Arabic side by side (presented in the first Edition of this translation printed in Malaysia during 1999, an). It is possible to see how the beautiful Arabic words, phrases, sentences and *Ayâh* map into English words, phrases, sentences and verses. As a servitude to Allah in bringing His Message to all, we have also attempted to bring the glow of the Qur'anic words to the curious minds ready to catch a glimpse of the Infinitely Wise (*Al-Hakeem*).

To track the flow of Arabic and English verses, the reader should read the texts *Ayâh* by *Ayâh* or verse by verse. The *Ayâh* number is written in Arabic within the circle at the end of each *Ayâh* and its English number is written at the beginning of the Verse in bold font. The Verse numbers also carries the Sura number. For example, the verse number 2.255 means that this translation is for *Ayâh* 255 of Sura 2 (*Surath-ul-Baqara*). The Glorious Name of Allah in Arabic is written as الله.

It is not customary to include the Sura number in Arabic and the *Ayâh* number is written as three digits simply translate as 255. For the ease of learning, the reader should learn the ten Arabic decimal numbers (zero through nine) are written as ٠ ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ for 0 1 2 3 4 5 6 7 8 9.

The Arabic and English tend to follow the same line as the eye moves from English to Arabic. When the length of the passage in either language become too long, then the reader should search for *Ayâh* (or verse) number and start reading in either language and see how the words and phrases map into each other. As it is mentioned in the Qur'an, the language of this Last Message of Allah is Arabic!

The key Qur'anic words (such as the Names of Allah, such as *Rahman*, *Raheem*, etc.) are transliterated in English and written in *Italic* font. If the reader has some basic reading skills in Arabic, then the individual Arabic words (such as Allah, written as الله) in the *Ayâh* can be recognized and the visual clue becomes obvious. Little by little, the reader can pick up the words, phrases, sentences, *Ayâh*, Suras and Chapters of the Glorious Qur'an. The entire Qur'an appears as one unified Message to mankind.



As the understanding becomes deeper and deeper, these Qur'anic words start to look like pearls in the sand, the phrases start to look like clusters of pearls amidst heaps of sand, and the *Ayâhs* look like shrines of pearls for a wandering soul on a sandy beach of life. See the Fourth Edition of the Glorious Qur'an [ISBN 0-940368-68-4] to see the blending of human colors to catch a glimpse of His Light in the Arabic words in the Holy Qur'an.

May Allah reward your efforts should you attempt to catch the Glory of the Word of Allah in this Holy Book.

The Glorious Qur'an

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About Prophet Muhammad (Peace be upon him)

Signs of Prophet hood before the First Revelation:

It would not be out of place here to make a reference to the doctrine that Allah had conferred the Prophethood upon Muhammad (peace be upon him and abbreviated as p.b.u.h.), and created His Light before the creation of man. Muslim writers show that some of the earlier prophets had made prophesies about Muhammad's call. These include the reference to prophet Ibrahim's (Abraham's) prayer to Allah for raising a prophet (the Prophet) from his descendants in Makkah (see Ibn Sa'd Vol. 1, p. 148-149).

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٦﴾

"Our Lord! Send amongst them a Messenger of their own [Allah answered their invocation by sending Muhammad (p.b.u.h.)], who shall recite unto them Your verses and instruct them in the Book (The Qur'an) and the wisdom and sanctify them. Verily! You are the Almighty and All Wise" (also see Sura Al-Baqara, 2.129).

Among the extraordinary sign that preceded the advent of Prophethood of Muhammad (p.b.u.h.), some have been mentioned by trustworthy narrators (see Ibn Al-jawaz, Al wafa bi Ahwal Al Mustafa Vol. 1, p. 161). A marked change was becoming visible in the temperament and the movements of the Prophet (p.b.u.h.), he had started to avoid the company of his fellows and spending his time in lonely places away from town, such as the cave of Hira' about 5 KM away from Makkah.

The First Revelation:

The first revelation dawned upon the Prophet (p.b.u.h.) through the angel Jibra'il (Gabriel) in the month of Ramadan (during the last third of the month, according to Al-Waqidi), and the day has been mentioned as Monday. He was engaged in meditation, when he was suddenly addressed by Jibra'il (Gabriel) who said to him "Iqr'a" (Read or Recite). The Prophet (p.b.u.h.) replied that he was *ummi* (not literate)

and could not read. The angel embraced him pressing severely, twice again it was repeated and he repeated the following verses which is the angel's voice (Sura 96 verses 1 to 5, in the Holy Qur'an)

1. Read in the Name of your Lord, Who has created,
2. Has Created man from a clot.
3. Read! And your Lord is the Most Generous.
4. Who has taught by the pen,
5. Has taught man what he knew not.

The Prophet (p.b.u.h.) was terribly awed by this sudden and unusual experience and was trembling when he returned to his house, he asked his wife (Khadijah) to cover him with a blanket. After he had abated, he narrated what had happened and she consoled him and asked him to be happy. warning man against evil, was conferred upon the Prophet through the second revelation; It ordained the Prophet (p.b.u.h.) to rise and warn (Zurqani Vol. 1, p. 237) during the period of revelation, the Prophet (p.b.u.h.), was ordained to start preaching the new faith. He did preach secretly and to avoid future clashes, the Prophet (p.b.u.h.) decided to offer prayer with his companions in the house of Arqam Ibn Abi Al-Arqam, which became the first center of Islam and remained as such until the number of Muslims became 40 (see Ibn Hisham Vol. 1, p. 253, 263).

The First Muslims:

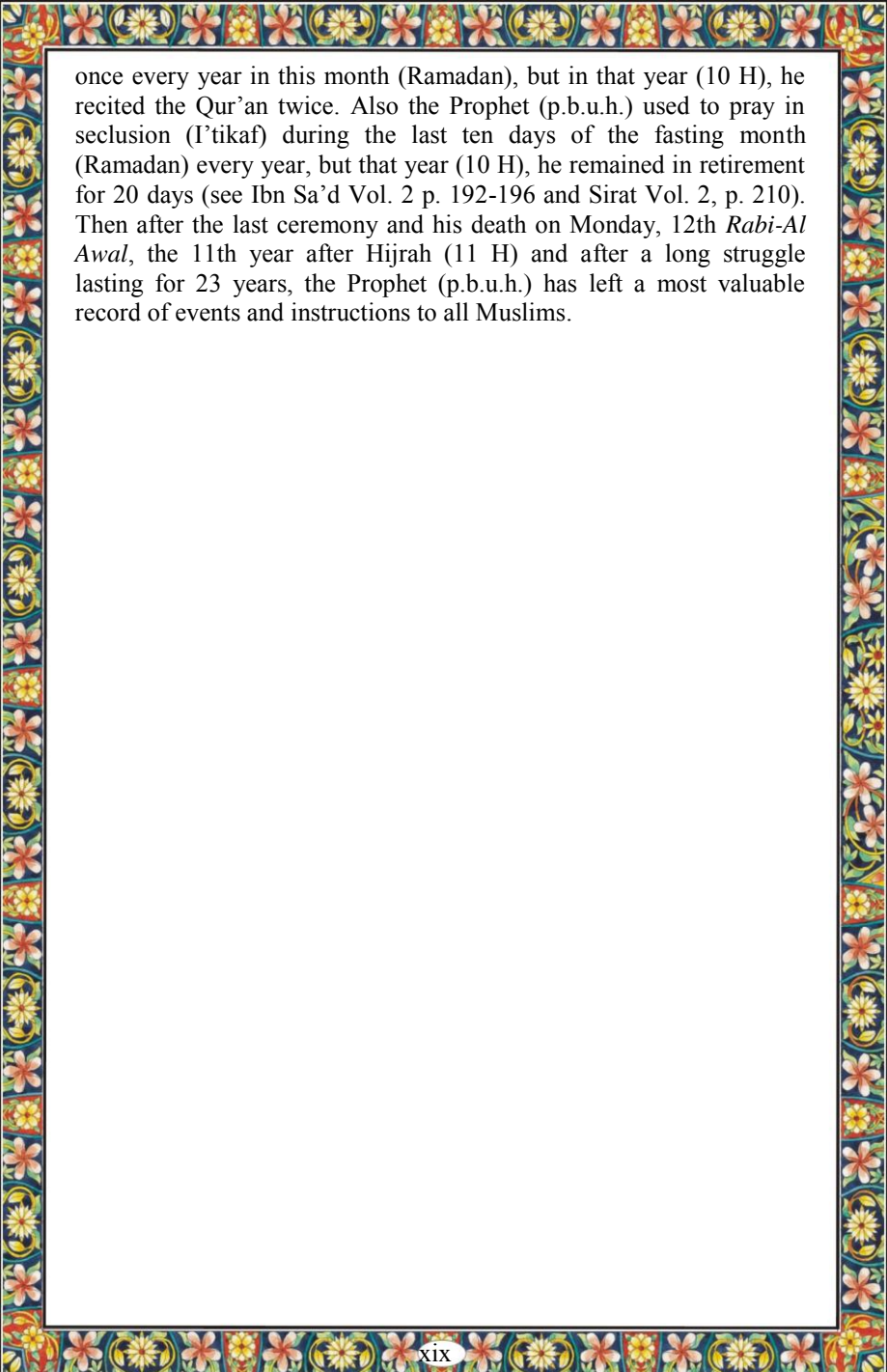
According to Sirat Ibn Hisham (Vol. 1, p. 241), Khadijah was the first woman who accepted Islam; Abu Bakr, the first man; Ali, the boy; And Zayd Ibn Harithah, the first mawla' to accept the new faith.

The Prophet Faces Persecution:

There are references to the incidents and the efforts of the Quraish leaders to persecute the Prophet (p.b.u.h.), especially after the declaration of the new faith (see Tafsir Al Razi Vol. 8. P. 749-751). As a result, the Prophet (p.b.u.h.) resorted to the Hijrah (or the Journey) from Makkah to Medinah.

Illness and Death:

During the 10th year after Hijrah (10 H), the Prophet (p.b.u.h.) had begun to feel that his end was not far. Although there were no signs of age on his body and general health, some of his actions before and after the Hajj'at Al-Wada' (his last Hajj) had created an impression of the effect on the minds of some of the companions. Also, it is stated that Jibra'il used to recite the Qur'an before the Prophet (p.b.u.h.)

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once every year in this month (Ramadan), but in that year (10 H), he recited the Qur'an twice. Also the Prophet (p.b.u.h.) used to pray in seclusion (I'tikaf) during the last ten days of the fasting month (Ramadan) every year, but that year (10 H), he remained in retirement for 20 days (see Ibn Sa'd Vol. 2 p. 192-196 and Sirat Vol. 2, p. 210). Then after the last ceremony and his death on Monday, 12th *Rabi-Al Awal*, the 11th year after Hijrah (11 H) and after a long struggle lasting for 23 years, the Prophet (p.b.u.h.) has left a most valuable record of events and instructions to all Muslims.

Prophet Muhammad's Farewell Sermon

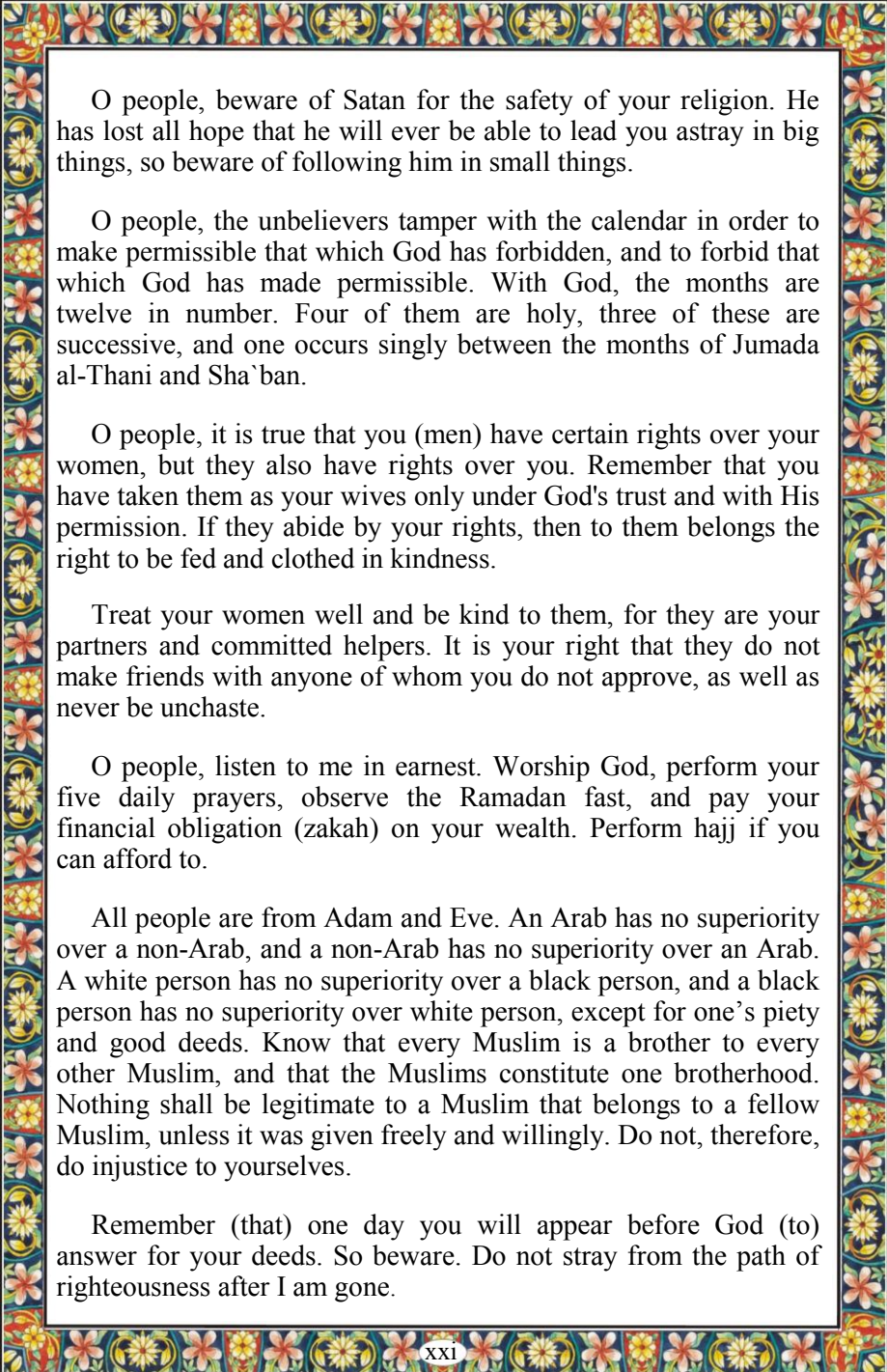
*The following is an English translation of the last sermon that Muhammad (pbuh), the final prophet and messenger sent by God to humanity, delivered at Mt. Arafat on his last pilgrimage to **Makkah** a few months before he passed away. This famous sermon, which laid down the foundations of human rights, dignity, and freedom, was delivered around 632 c.e.*

All praise is for God, the Lord of the Universe. We seek His help and His forgiveness for all our sins, and we submit our regret and repentance before Him. We seek His protection from the malice of our hearts and from all evils that we have committed. Those who are guided by God to the right path cannot be led astray, and those who are denied guidance by God cannot be guided them to the path of truth.

O People, listen to me. I do not think that after this year you and I shall even meet in this place. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be here today. Remember, there is none worthy of being worshipped except God. He is one and has no partner. All sovereignty belongs to Him, and all praise is due to Him. He is the giver of life and death, and has power over all things.

O people, just as you regard this month, this day, and this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Treat others justly so that no one will be unjust to you. Remember that you will meet your Lord and that He will question you about your deeds. God has forbidden you to take interest/usury (*riba*), (and) therefore all obligations of interest are henceforth waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. God has ordained that all usury is forbidden. To start with, I give up the usury that is due to my relations. And all interest by debtors to `Abbas, my uncle, son of `Abd al-Muttalib, is given up.

Compensation for bloodshed committed during the pre-Islamic Days of Ignorance is canceled. On my part, I give up my claim for compensation for the life of *Rabi'ah ibn Harith*.

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O people, beware of Satan for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O people, the unbelievers tamper with the calendar in order to make permissible that which God has forbidden, and to forbid that which God has made permissible. With God, the months are twelve in number. Four of them are holy, three of these are successive, and one occurs singly between the months of Jumada al-Thani and Sha`ban.

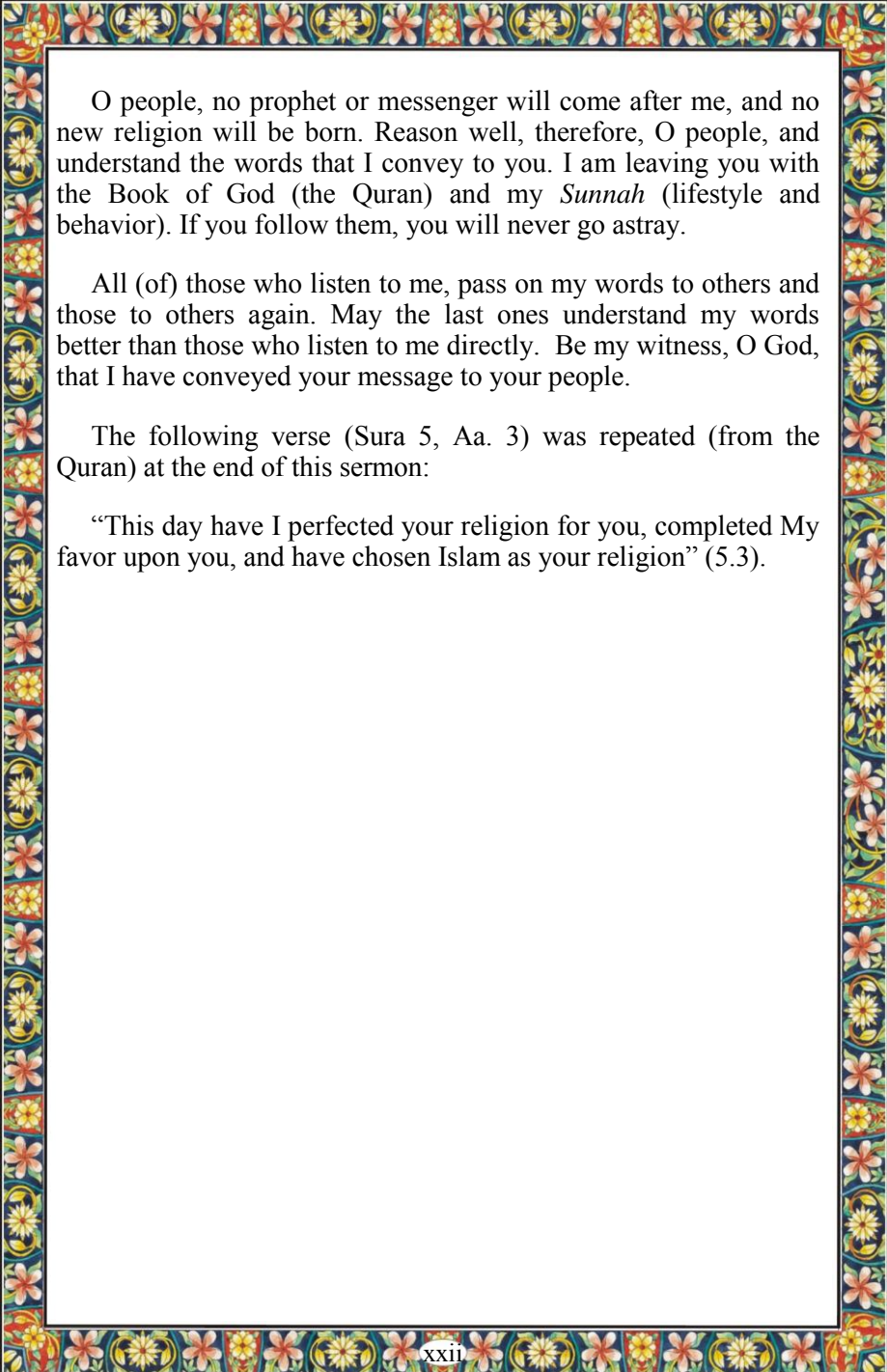
O people, it is true that you (men) have certain rights over your women, but they also have rights over you. Remember that you have taken them as your wives only under God's trust and with His permission. If they abide by your rights, then to them belongs the right to be fed and clothed in kindness.

Treat your women well and be kind to them, for they are your partners and committed helpers. It is your right that they do not make friends with anyone of whom you do not approve, as well as never be unchaste.

O people, listen to me in earnest. Worship God, perform your five daily prayers, observe the Ramadan fast, and pay your financial obligation (zakah) on your wealth. Perform hajj if you can afford to.

All people are from Adam and Eve. An Arab has no superiority over a non-Arab, and a non-Arab has no superiority over an Arab. A white person has no superiority over a black person, and a black person has no superiority over white person, except for one's piety and good deeds. Know that every Muslim is a brother to every other Muslim, and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim that belongs to a fellow Muslim, unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember (that) one day you will appear before God (to) answer for your deeds. So beware. Do not stray from the path of righteousness after I am gone.

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O people, no prophet or messenger will come after me, and no new religion will be born. Reason well, therefore, O people, and understand the words that I convey to you. I am leaving you with the Book of God (the Quran) and my *Sunnah* (lifestyle and behavior). If you follow them, you will never go astray.

All (of) those who listen to me, pass on my words to others and those to others again. May the last ones understand my words better than those who listen to me directly. Be my witness, O God, that I have conveyed your message to your people.

The following verse (Sura 5, Aa. 3) was repeated (from the Quran) at the end of this sermon:

“This day have I perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion” (5.3).



Sura 1. Al-Fatiha,

(The opening chapter): (Makkah, 7 Verses)

1.1. In the Name of Allah, the All Merciful,
the Ever Merciful; (*Ar-Rahmán Ar-Raheem*);
(Bismi Allāhi alrrahmāni alrraheemi)

1.2. Praise be to Allah, the Lord
(Cherisher and Sustainer) of the worlds;
(*Rab-Al-'Ala'meen*);
(Alḥamdu lillāhi rabbi alAAalameena)

1.3. The All Merciful, the Ever Merciful;
(*Ar-Rahmán Ar-Raheem*);
(Alrrahmani alrraheemi)

1.4. The Possessor of the Day of Judgment;
(*Malik-u-Mid'deen*)
(Maliki yawmi alddeeni)

1.5. You (only) we worship and (only)
Your help we seek.
(Iyyaka naAAabudu waiyyaka nastaAAeenu)

1.6. Guide us to the Straight Path;
(*Seerath-ul-Musthaqem*)
(Ihdina alssirata almustaqeema)

1.7. The Path of those on whom
You have bestowed Your Mercy,
those whose (share) is not anger,
against whom You have sent (Your) wrath,
and (those) who do not become lost, nor the erring (ones).
(Sirata allatheena anAAamta AAalayhim ghayri
almaghdoobi AAalayhim wala alddalleen).





سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا

الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ غَيْرِ الْمَفْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ ﴿٧﴾





Sura 2. Al-Baqara,

(The heifer or the calf):
(Medinah, 286 Verses)

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



2.1.. Alif Lám Mim:

2.2. This is the Book: In it is guidance, without doubt, for those who fear Allah;

2.3. (For those) who believe in the Unseen, who are steadfast in prayer, who spend out of what We have given them;

2.4. And (for those) who believe in the Revelations sent to you and sent before your time, and (for those, who in their hearts) have the assurance of the Hereafter.

2.5. They are on (true) guidance, from their Lord, and it is these (people) who will prosper.

2.6.. As to those (people) who reject Faith, it is the same to them whether you warn them or do not warn them; They will not believe.

2.7. Allah has set a seal on their hearts and on their hearing, and on their eyes is a veil; Great is the penalty they (have to face).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝
ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِن قَبْلِكَ وَيَأْتِ الْآخِرَةَ هُمُ يُوقُونَ ۝

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ۝

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

حَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ
أَبْصَارِهِمْ غَسَقَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

2.8.. And of the people there are some who say: "We believe in Allah and the Last Day;" But they do not (really) believe.

2.9. Surely! They try to deceive Allah and those who believe, but they only deceive themselves, But do not realize!

2.10. In their hearts is a disease and Allah has increased their disease: And painful is the penalty they (will face), because they are false to themselves.

2.11. When it is said to them: "Do not make mischief on the earth," they say: "Why, we only want to make peace!"

2.12. Surely, they are the ones who make mischief, but they do not realize it.

2.13. When it is said to them: "Believe as the (other) men believe:" They say: "Shall we believe as the fools have believed?" On the contrary, they are the fools, but they do not know.

2.14. When they meet those who believe, they say: "We believe;" But when they are alone with their evil companions, they say: "We are really with you; We (were) only mocking!"

2.15. Allah will throw back their mockery at them, and give them rope in their trespasses; So they will wander like blind ones (back and forth)!

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَأْتُونَ

الْآخِرَ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾

يُخَادِعُونَ اللّٰهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ

إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللّٰهُ مَرَضًا

وَلَهُمْ عَذَابٌ أَلِيمٌ مَّا كَانُوا يَكْذِبُونَ ﴿١٠﴾

وَإِذَا قِيلَ لَهُمُ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا

إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ

قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ

السُّفَهَاءُ وَلٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا

خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ

مُسْتَهْزِءُونَ ﴿١٤﴾

اللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ

يَعْمَهُونَ ﴿١٥﴾

2.16. These are they who have exchanged guidance for error: But their trade is profitless, and they have lost true (right) direction!

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ بِالْهُدَىٰ فَمَا رَحِمَتْ بَنَدْرُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

2.17.. Their similitude is that of a man who started a fire; When it shed light all around him Allah took away their light and left them in total darkness, so they could not see.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

2.18. They are deaf, dumb, and blind, so they will not return (to the right path).

صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

2.19. Or (another similitude) is that of a stormy rain cloud from the sky: In it are zones of darkness, and thunder and lightning. They press their fingers in their ears to keep out the stunning thunder, the while they are in terror of death. But Allah is all around those who reject Faith!

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَرِقْقٌ يُجْعَلُونَ أَصْبَعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوْعِي حَذْرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

2.20. The lightning almost snatches away their sight, every time the light (helps) them, they walk in there, and when the darkness covers them, they stand still. And if Allah willed, He could take away their hearing and their sight; Because Allah has power (*Khadir*) over all things.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

2.21.. O you people! Worship (and pray to) your Guardian-Lord, Who created you, and those who came before you, that you might have the chance to learn righteousness;

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

2.22. Who has made the earth a place of rest for you, and the sky your canopy; And sent down rain from the sky; And brought forth from there fruits for your sustenance; Then do not set up rivals to Allah when you know (the truth).

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فَرَشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

2.23. And if you are in doubt about what We have revealed (from time to time) to Our servant (the Prophet), then produce a Sura like the one here (in the Quran); And call your witness (or helpers if there are any) besides Allah, if you are truthful.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

2.24. But if you cannot- And surely you cannot- Then fear the Fire whose fuel is Men and Stones- Which is prepared for those who reject Faith.

2.25. And give glad tidings to those who believe and who act fairly and justly, that their reward is Gardens, beneath which rivers flow. Every time they are fed with fruits from there, they say: "This is what we were fed with before," for they are given similar things; And in there, they have pure (and holy) companions and in there, they live (forever).

2.26.. Indeed, Allah is not ashamed to use the similitude of things, even as low as the mosquito as well as the highest.

Those who believe know that it is truth from their Lord;

But those who reject Faith will say:

"What does Allah mean by this similitude?" But He does not cause (people) to lose (their path) except those who give (themselves) up.

2.27. (And) those who break Allah's Promise after it is accepted, and who tear apart what Allah has ordered to be joined, and who make mischief on earth; These cause loss (only) to themselves.

2.28. How can you reject the Faith in Allah? Seeing that you were without life, and He gave you life: Then He will cause you to die and (He) will again bring you to life; And again to Him; you will return.

2.29. It is He Who has created all things for you that are on earth; In addition, His plans called for the heavens, and He gave Order and Perfection to the seven skies: And of all things, He is All Knowing (*Aleem*).

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
أَنَّهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا
هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوبُوا بِهِ مُتَشَبِهًا
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا
خَالِدُونَ ﴿٢٥﴾

﴿٢٦﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي ۚ أَن يَضْرِبَ مَثَلًا مَّا
بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا
فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ
كَفَرُوا فَيَقُولُونَ مَاذَآ أَرَادَ اللَّهُ بِهَذَا
مَثَلًا يُضِلُّ بِهِ ۚ كَثِيرًا وَيَهْدِي بِهِ ۚ
كَثِيرًا وَمَا يُضِلُّ بِهِ ۚ إِلَّا الْفَاسِقِينَ ﴿٢٧﴾
الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ ۚ أَن يُوصَلَ
وَيَفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ
الْخَاسِرُونَ ﴿٢٨﴾

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٩﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا
ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ
سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾

2.30.. And (remember) when your Lord said to the angels; "I will create a vicegerent on earth." They said: "Will You place in there, one who will make mischief and shed blood in there? While we (indeed) celebrate Your Praises and glorify Your Holy (Name)?" He said: "I do know what you do not know."

2.31. And He taught Adam the names of all things: Then He placed them before the angels and said: "Tell Me the names of these (things) if you are right."

2.32. They said: "Glory to You: We have no knowledge, except what You have taught us: Verily, in truth it is You Who are Perfect in knowledge and wisdom."

2.33. He said: "O Adam! Tell them their names." When he had told them their names, Allah said: "Did I not tell you that I know the (unseen) secrets of heavens and earth, and I know what you reveal and what you conceal?"

2.34. And (remember) when We said to the angels: "Bow down to Adam:" And they bowed down: Except Satan, he refused and was haughty he was of those who reject Faith.

2.35.. And We said: "O Adam! You and your wife live in the Garden; And eat of the plentiful things in there (wherever and whenever) you want; But do not approach this tree, or you will run into harm and transgression."

2.36. Then Satan did make them slip from the (Garden), and get them out of the state (of joy) which they had been. We said: "Get down, you all (people), with hostility between yourselves, on the earth; (that) will be your living-place and your means of livelihood - for a time."

2.37. Then Adam received the words of inspiration, from his Lord, and his Lord forgave him; For He is One Who accepts Repentance (*Tawwab*), Most Merciful (*Raheem*).

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي
الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَجْعَلْ فِيْهَا مَنْ يُّفْسِدُ
فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ قَالَ إِنِّيْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾

وَعَلَّمَ آدَمَ اَسْمَآءَ كُلِّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾

قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا اِنَّكَ
اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿٣٢﴾

قَالَ يٰۤاٰدَمُ اَنْبِئْهُمْ بِاَسْمَآئِهِمْ فَلَمَّآ اَنْبَاَهُمْ
بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَكُمْ اِنِّيْ اَعْلَمُ غَيْبِ
السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ
تَكْتُمُوْنَ ﴿٣٣﴾

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْۤا
اِلَّا اِبْلٰسَ اَبٰى وَاَسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٣٤﴾

وَقُلْنَا يٰۤاٰدَمُ اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا
مِنَ الظّٰلِمِيْنَ ﴿٣٥﴾

فَازْلَمَهُمَا الشَّيْطٰنُ عَنْهَا فَاخْرَجَهُمَا مِمَّا كَانَا فِيْهِ
وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْاَرْضِ
مُسْتَقَرٌّ وَمَتَعٌ اِلٰى حِينٍ ﴿٣٦﴾

فَلَقِيَ آدَمُ مِنْ رَبِّهِ كَلِمٰتٍ فَتَابَ عَلَيْهِ اِنَّهٗ هُوَ
التَّوَّابُ الرَّحِيْمُ ﴿٣٧﴾

2.38. We said: "Get you all down from here; And if, surely, there comes Guidance to you from Me; Those who follow My guidance, for them there shall be no fear, and they shall not suffer.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨﴾

2.39. "But those who reject Faith and falsify Our Signs, they shall be companions of the Fire; They shall abide in there."

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

2.40.. O Children of Israel! Call to mind the (special) favor, which I bestowed upon you, and fulfill (then) your Promise to Me as I fulfill My Promise to you, and fear none but Me.

يَبْنَئِي إِسْرَائِيلَ إِذْ ذُكِّرُوا بِعَهْدِي الَّتِي أَنتُمُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ يَعِدْكُمْ وَإِنِّي فَارْهَبُونِ ﴿٤٠﴾

2.41. And believe in what I reveal, confirming the revelation, which is with you, and do not be the first to reject Faith in there, and do not sell My Signs for a small price: But fear Me, and Me alone.

وَأَنِيبُوا إِيمَانًا أَنزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ الَّذِينَ كَفَرُوا بِهِمْ وَلَا نُشِرْ بِآيَاتِنَا لِمَنَّا قَلِيلًا

2.42. And do not cover Truth with falsehood, and do not hide the Truth when you know (it).

وَإِنِّي فَاتَّقُونِ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ

2.43. And be steadfast in prayer: Practice regular charity: And bow down your heads with those who bow down (in worship).

وَتَكُونُوا أُولَٰئِكَ الَّذِينَ تَعْمَلُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

2.44. Do you enforce right conduct on the people, and forget (to practice it) yourselves, and yet you study the Scripture? Will you not understand?

﴿٤٤﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

2.45. But no! Seek (Allah's) help with patient perseverance and prayer: It is truly difficult except for those who bring a humble spirit-

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

2.46. Those who bear in mind the Certainty, that they are to meet their Lord, and that they are to return to Him.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَأَنَّ هُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٤٦﴾

2.47.. O Children of Israel! Remember My (special) favor which I bestowed upon you, and that I preferred you to other (nations for My Message).

يَبْنَئِي إِسْرَائِيلَ إِذْ ذُكِّرُوا بِعَهْدِي الَّتِي أَنتُمُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

2.48. Then guard yourself against a Day when one soul shall be of no use to another nor shall intervention be accepted for her, nor shall any compensation be taken from her nor shall anyone be helped (from outside).

وَأَنْتَقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

2.49.. And (remember) when, We delivered you from the people of Firon (Pharaoh): They set hard tasks and punishments for you, slaughtered your sons and let your women live; In there was a harsh trial from your Lord.

2.50.. And (remember) when, We divided the ocean for you and saved you and drowned Firon's (Pharaoh's) people within your very sight.

2.51. And (remember) when, We appointed forty nights for Musa (Moses), and in his absence you took the calf (the Name of this Sura) (for worship), and you made a terrible mistake.

2.52. Even then We did forgive you; There was a chance for you to be grateful.

2.53.. And (remember), We gave Musa (Moses) the Scripture and the Criterion (right from wrong): There was a chance for you to be rightfully guided.

2.54.. And (remember) when, Musa (Moses) said to his people: "O my people! You have indeed wronged yourselves by your worship of the calf: So turn in repentance to your Creator, and kill yourselves (the wrongdoers); That will be better for you in the sight of your Creator." For He is the One Who Accepts Repentance (*At-Tawwab*), the Most Merciful (*Ar-Raheem*).

2.55. And (remember) when, you said: "O Musa (Moses)! We shall never believe in you until we see Allah openly," but you were dazed with thunder and lightning while you looked on.

2.56. Then We raised you up after your death: So that you had the chance to be grateful.

2.57. And We gave you the shade of clouds and sent down to you manna and quails, (food and birds) saying: "Eat of the good things We have provided for you." [See Note 2.1 about the food and birds as Musa (Moses) fled the armies of Firon (Pharaoh).] (But they rebelled) and, to Us they did no harm, but they harmed their own souls.

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ

مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنجَيْنَاكُمْ

وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْنَا

الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ

تَشْكُرُونَ ﴿٥٢﴾

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ

لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اعْبُدُوا إِلَهُكُمْ

أَنْفُسَكُمْ يَا خِزْيَاسُودَاسُ إِنِّي خَشِيتُ

بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ

عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْهِمْ أَنَّهُ هُوَ النَّوَابُ الرَّحِيمُ ﴿٥٤﴾

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ

اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ

نَنْظُرُونَ ﴿٥٥﴾

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ

تَشْكُرُونَ ﴿٥٦﴾

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ

الْمَنَّاءَ وَالسَّلْوَىٰ كُلًّا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

2.58.. And (remember) when, We said: "Enter this town, and eat from the plentiful in there as you wish; But enter the gate with humility, in (your) way and in (your) words, and We shall forgive you for your faults and increase (the portion of) those who do good."

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ
شِئْتُمْ رَغَدًا وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةً نَعْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَارِعُوا
إِلَى الْحَسَنَاتِ ﴿٥٨﴾

2.59. But those who transgressed,, changed the words from those (words) that were given to them; So We sent on those who transgressed a plague from heaven, because they disobeyed (Our command) repeatedly.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ
لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ
السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

2.60. And (remember) when, Musa (Moses) prayed for water for his people; We said: "Strike the rock with your staff." Then gushed forth from there twelve springs. Each group knew its own place for water. So eat and drink from the sustenance provided by Allah, and do not practice evil or mischief on the (face of the) earth.

﴿٥٨﴾ وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ
بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ
عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كَلُوا
وَأَشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

2.61.. And (remember) when, you said: "O Musa (Moses)! We cannot endure one kind of food (always); So pray to your Lord for us to produce for us of what the earth grows- Its pot-herb(s), and cucumber(s), its garlic, lentils, and onions." He said: "Will you exchange the better for the worse? You go down to Misr (any town), and you shall find what you want!" They were covered with humiliation and misery; They drew the anger of Allah on themselves. That was because they kept rejecting the Signs of Allah and killing His Messengers without just cause. That was because they rebelled and went on transgressing.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
فَادْعُ لَنَا رَبَّنَا يُخْرِجْ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِن
بَقْلِهَا وَقِشَاطِهَا وَفُؤَيْهَا وَعَدِيَّهَا وَبَصِلَهَا
قَالَ أَسْتَبْدِلُوكَ الَّذِي هُوَ أَدْنَىٰ يَأْتِي
هُوَ حَرِيًّا أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَآسَأْتُمْ
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءَ
وَبَعَثَ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ
ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

2.62.. Indeed, those who believe (in the Quran), and those who are Jews, and the Christians and the Sabians, - Any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; On them there shall be no fear, and they shall not grieve.

2.63.. And (remember) when, We took your Promise and We raised above you (the towering height of) Mount (Sinai) (saying): "Hold firmly to what We have given you and always remember what is in there: That you may fear Allah."

2.64. But you turned back after that: Had it not been for the Grace and Mercy of Allah to you, you surely had been among the lost.

2.65. And you knew well those among you who transgressed in the matter of the (Sacred) day (of Sabbath): We said to them: "Be you (like) monkeys, despised and rejected."

2.66. So We made it an example to (others in) their own time and to their generations, and a lesson to those who fear Allah.

2.67.. And (remember) when, Musa (Moses) said to his people: "Allah commands that you sacrifice a calf." They said: "Are you going to make a laughing-stock of us?" He said: "I seek refuge from Allah that I am among the ignorant (people)!"

2.68. They said: "Pray to your Lord on our behalf to explain to us what (calf) it is!" He said: "He says: The calf should be neither too old, nor too young, but of middling age: Now do what you are commanded!"

2.69. They said: "Pray to your Lord on our behalf to explain to us her color." He said: "He says: A fawn-colored calf (heifer, also name of this Sura), pure and rich in shade, admired by (its) seers!"

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ

وَالصَّابِرِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ

لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ

عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِرِينَ ﴿٦٥﴾

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا

وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ

تَذْبَحُوا بَقْرَةً قَالُوا أَتَنُخِّدُنَا هَذَا قَالَ أَعُودُ

بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

قَالُوا ادْعُ لِنَارِكَ يَبِينُ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ

إِنَّهَا بَقْرَةٌ لَا فَارِصٌ وَلَا يَكْرَعُونَ بَيْنَ ذَلِكَ

فَأَفْعَلُوا مَا نُؤْمَرُونَ ﴿٦٨﴾

قَالُوا ادْعُ لِنَارِكَ يَبِينُ لَنَا مَا لُونُهَا قَالَ

إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْع لُونُهَا

نَسْرًا النَّظِيرُ ﴿٦٩﴾

2.70. They said: "Pray to your Lord on our behalf to explain to us what it is: To us all calves (heifers) are alike: We truly want guidance, if Allah wills."

2.71. He said: "He says: A calf not trained to till the soil or water the fields; Healthy and without defects. They said: Now you have brought the truth." Then they offered it (the calf) in sacrifice, but not in good will.

2.72.. And (remember, Musa) when you killed a man (also see verse 20.40 for another reference), and disagreed among yourselves about the crime: But Allah was to bring forth what you did hide.

2.73. So We said: "Strike the (body) with a piece of the calf." Thus Allah brings the dead to life: And shows you His Signs, so that you may understand.

2.74.. From then your hearts hardened: And they became like a rock and even worse in hardness. Even among rocks, there are some from which rivers gush out: Others bring out water, when they are split: And others which sink because of the fear of Allah. And Allah is not unaware of what you do.

2.75. Can you (O men of Faith), hope that they will believe in you? Seeing that a party of them heard the Word of Allah, and altered it knowingly after they understood it.

2.76. And when they meet the men of Faith, they say: "We believe;" But when they meet each other in private, they say: "Shall you tell them what Allah has revealed to you, that they may argue about it before your Lord?" Do you not understand (their aim)?

قَالُوا ادْعُ لَنَا رَبَّكَ بَيْنَ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ
عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ
وَلَّا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَّا شَيْءَ فِيهَا قَالُوا
أَلَكُنْ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا
يَفْعَلُونَ ﴿٧١﴾

وَإِذ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمُوهَا فِيهَا وَاللَّهُ مُخْرِجٌ
مَا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾

فَقُلْنَا اضْرِبُوهُ بَعْضَهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى
وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ
أَوْ أَشَدُّ قَسْوَةً وَإِن مِّن الْحِجَارَةِ لَمَا يَتَفَجَّرُ
مِنْهَا الْأَنْهَارُ وَإِن مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ
مِنْهَا الْمَاءُ وَإِن مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

﴿٧٥﴾ أَفَنظَمُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ
مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرَفُونَهُ
مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

وَإِذِ الْقَوْمَ الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا
بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا
فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِندَ رَبِّكُمْ
أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

2.77. Do they not know that Allah knows what they conceal and what they reveal?

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ
وَمَا يُعْلِنُونَ ﴿٧٧﴾

2.78. And there are among them who cannot read and who do not know the Book, but (in it they see their own) desires, and they imagine without any basis.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ
إِلَّا آمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

2.79. Then woe to those who write the Book with their own hands, and then say: "This is from Allah." To gain from it for a lowly price! Woe to them for what they write, and for the gain they make from it.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ
ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

2.80.. And they say: "The Fire shall not touch us but for a few numbered days." Say: "Have you taken a promise from Allah, because He never breaks His promise? Or you say about Allah what you do not know?"

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ
يُخْلَفَ اللَّهُ عَهْدَهُ وَأَمْ تَقُولُونَ عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ ﴿٨٠﴾

2.81. Yes! Those who search for gain in evil, and are held round by their sins, they are companions of the Fire: They shall live in there (forever).

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ
خَطِيئَتُهُ، فَإِنَّهُ أَصْحَابُ النَّارِ هُمْ

2.82. And those who have faith and work the right deeds they are companions of the Garden: They shall live in there (for ever).

فِيهَا خَالِدُونَ ﴿٨١﴾
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

2.83.. And (remember) when, We took a Promise from the Children Of Israel, (that you will) worship no one but Allah, treat with kindness your parents and relatives, and orphans and those in need; Speak kindly and justly to the people; Be regular in prayer; And practice regular charity. Then you turned back, except a few among you, and you go back (on the Promise even now).

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ
إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ
وَأَلْيَتِنِ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ
حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

2.84. And (remember) when, We took your Promise (that you will) shed no blood among yourselves, and not turn out your own people from your homes: And to this you truly agreed, and to this you (yourselves) can bear witness.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَآتَسْفِكُونَ دِمَاءَكُمْ
وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ
أَقْرَرْتُمْ وَأَنْتُمْ تُشْهَدُونَ ﴿٨٤﴾

2.85. After (all of) this, you are the same people, who kill among yourselves, and banish a party of your people from their homes; Help (their enemies) against them, in guilt and hate; And if they come to you as captives, you ransom them though it was not right for you to remove them (from their homes). Is it only a part of the Book that you believe in? And do you reject the rest? But what is the reward for those among you who behave like this except disgrace in this life? And on the Day of Judgment they shall receive the most painful penalty. And Allah is aware of what you do.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ
تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ
وَإِنْ يَأْتُواكُمْ أَسْرَى تَفْدُوهُمْ وَهُمْ مُحَرَّمٌ
عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ
مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى
أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

2.86. These are the people who buy the life of this world at the price of the Hereafter: Their penalty shall not be reduced and they shall not be helped.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَّرُونَ ﴿٨٦﴾

2.87. And indeed, We gave Musa (Moses) the Book and followed him up with other messengers; And We gave Isa (Jesus), the son of Maryam (Mary) Clear (Signs) and strengthened him with the Holy Spirit. Is it that whenever there comes to you a messenger with what you yourselves do not want, you become proud- Some you disbelieved! And some you killed!

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَوَقَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ
رَسُولٌ بِمَا لَا تُهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِقْنَا
كُدُبَكُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

2.88. They say, "Our hearts are screened: (we do not want more.)" But no! Allah curses them for their lies: They believe in little.

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ
فَقَلِيلًا مِمَّا يُؤْمِنُونَ ﴿٨٨﴾

2.89. And when there comes to them a Book from Allah, confirming what is with them- Although from the past they had prayed for victory against those without Faith- When there comes to them that which they (should) have recognized, they refuse to believe in it. But the curse of Allah is on those without Faith.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

2.90. How bad is the price for which they have sold their souls, because they reject (the teachings) with hate; Which Allah has sent down; Allah by His Grace sends it (the teachings) to any of His servants He pleases. Thus they have drawn on themselves Anger upon Anger. And humiliating is the punishment for those who reject Faith.

بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَعِيَانًا يُنَزِّلُ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءَ وَعِصَابٍ عَلَىٰ عَصَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

2.91. And when it is said to them, "Believe in what Allah has sent down," they say, "We believe in what was sent down to us:" Yet they reject everything that which came after it, while it be Truth confirming what is with them. Say, (O Prophet): "Why then have you killed the prophets of Allah in earlier times, if you did truly believe."

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالَُوا تُوْمِنُ بِمَا أَنزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٩١﴾

2.92. And, indeed Musa (Moses) came to you with clear (Signs); Yet you still worshipped the calf after he left, and you did act wrongfully.

﴿٩٢﴾ وَلَقَدْ جَاءَكُمْ مُّوسَىٰ بِآيَاتِنَا ثُمَّ أَخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

2.93. And (remember) when, We took your Promise and We raised above you Mount (Sinai, saying): "Hold firmly to what We have given you, and obey:" They said: "We hear, and we disobey:" And they had to take into their hearts the worship of the calf because they have no Faith. Say: "The commands of your Faith are truly not enough - If you have any faith!"

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٩٣﴾

2.94. Say (to them, O Prophet): "If the last Home with Allah is only for you, and not for anyone else, then pray for death if you are true."

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ

إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

2.95. But they will never seek for death, because of the (sins) which their hands have sent on before them. And Allah is well aware of those who do wrong.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

2.96. And indeed, you will truly find them, from all people, most wanting to live (on), even more than the idolaters: Each one of them wishes he could be given a life of a thousand years: But giving such a life will not save him from the punishment. Because Allah sees well all that they do.

وَلَنَجْذِبَهُمْ إِلَىٰ أَعْيُنِنَا لَوْ نَشَاءُ ۚ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ

سَنَةٍ وَمَا هُوَ بِمُرْحَزِهِ ۚ مِنَ الْعَذَابِ أَن يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ لِّمَا يَعْمَلُونَ ﴿٩٦﴾

2.97.. Say: "Whoever is an enemy to Gabriel, because he brings down the (teachings) to your heart, by Allah's Will, a confirmation of what went before, and guidance and glad news for those who believe,

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ

عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

2.98. "Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael-- Beware! Allah is an enemy to those who reject Faith."

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ

وَرُسُلِهِ ۗ وَجِبْرِيلَ وَمِيكَالَ

فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

2.99. We have sent down to you clear Signs (verses); And no one rejects them except those who are evil.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ

وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

2.100. Is it not (the case) that every time they make a promise, some party among them throws it aside? But most of them are faithless.

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا أَبَدَهُهُ فِرْقٌ مِّنْهُمْ

بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

2.101. And when there came to them a messenger from Allah, confirming what was with them: A party of the People of the Book threw away the Book of Allah behind their backs, as if they did not know!

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ

مُصَدِّقٌ لِّمَا مَعَهُمْ بَدَّوْا بَيِّنَاتٍ مِّنَ الَّذِينَ

أَوْثَرُوا الْكُتُبَ كَتَبَ اللَّهُ وَرَاءَهُ

ظُهُورِهِمْ كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

2.102. They followed what the Satans falsified against the belief of Sulaiman (Solomon); But the Satans disbelieved, teaching men magic, and such things as came down at *Babel* (Babylon), to the angels, *Harut* and *Marut*. (These are two idolized men from the ancient times.) But neither of these two (angels) taught anyone (such things) without warning: "We are only for trial; So do not disbelieve or curse." They learnt from them [Satans] the means to cause separation between man and wife. But they could not harm anyone except by Allah's permission. And they learnt that which harms them and helps them not and they knew that the buyers of (such magic) would have no share in the happiness of the Hereafter. And low was the price for which they sold their souls, if they only knew!

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ
وَمَا كَفَرُوا سُلَيْمَانَ وَلَكِنَّ الشَّيْطَانَ
كَفَرُوا وَيُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ
عَلَى الْمَلَائِكَةِ مِنْ بَيِّنَاتٍ هَارُوتَ وَمَارُوتَ
وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ
فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا
مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ
بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ
وَيَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَلَقَدْ عَلَّمُوا لِمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ
مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ
أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

2.103. And if they had kept their faith and guarded themselves from evil, and their duty to Allah is far better had been the reward from their Lord, if they only knew!

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ
عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

2.104.. O you who believe! Do not say ambiguous words like *Râina* (an insult in Hebrew, to the Prophet); But (say) clearly words of respect like *Unzurna*; (Make us understand), and listen carefully (to him); For those without Faith, there is a painful punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا أَنْظِرْنَا وَأَسْمِعُوا وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

2.105. It is never the wish of those without Faith, among the people of the Book or (the wish) of the pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whoever He will (choose)-And Allah is Lord of extreme grace.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ أَنْ يَنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ
مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

2.106. None of Our revelations do We change or cause to be forgotten, but We substitute something better or similar; Do you not know that Allah has power over all things?

﴿ مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِنَهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

2.107. Do you (also) not know that to Allah belongs the kingdom of the heavens and of the earth? And except Him, you have neither a friend nor a helper.

أَلَمْ تَعْلَمْ أَنَّ لِلَّهِ لُكُلُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا لَكُمْ مِنْ دُوْنِ اللَّهِ مِنْ وٰلِيٍّ
وَلَا نَصِيْرٍ ﴿١٠٧﴾

2.108. Or would you question your Prophet (Muhammad) as Musa (Moses) was questioned in the old (days)? And whoever changes from Faith to disbelief, indeed, has strayed without doubt from the right way.

أَمْ تَرِيْدُوْنَ اَنْ نَسْئَلُوْا رَسُوْلَكُمْ كَمَا سِئِلَ
مُوْسٰى مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْاِيْمٰنِ
فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ﴿١٠٨﴾

2.109. Many from the People of the Book wish they could turn you (believers) back to disbelief after you have believed, From selfish envy, (even) after the Truth has become clear to them: But forgive and overlook till Allah completes His purpose; Indeed, Allah has power over all things.

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ
لَوْ يَرُوْنَكُمْ مِنْۢ بَعْدِ اِيْمٰنِكُمْ كَقَرَارِ حَسَدٍ
مِّنْ عِنْدِ اَنْفُسِهِمْ ۗ مِنْۢ بَعْدِ مَا بَيَّنَّ لَهُمْ
الْحَقُّ فَاعْفُوْا وَاَصْفَحُوْا حَتّٰى يَأْتِيَ اللّٰهَ بِاَمْرٍ ۗ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٠٩﴾

2.110. And be regular in prayer, and regular in charity: And whatever good you send forth for your souls before you (from this life), you shall find it with Allah: Surely, Allah sees well all that you do.

وَأَقِيْمُوا الصَّلٰوةَ وَءَاتُوا الزَّكٰوةَ
وَمَا تَقْدِمُوْا لِاَنْفُسِكُمْ مِنْ حَيْرٍ تَحْدُوْهُ عِنْدَ اللّٰهِ
اِنَّ اللّٰهَ يَمَّا تَعْمَلُوْنَ بَصِيْرٌ ﴿١١٠﴾

2.111. And they say: "None shall enter Paradise unless he is a Jew or a Christian." Those are (only) their vain or empty wishes. Say to them: "Bring your proof if you are truthful."

وَقَالُوْا لَنْ يَدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا
اَوْ نَصْرِيًّا ۗ تِلْكَ اٰمَانِيْهِمْ ۗ قُلْ هَاتُوْا
بُرْهٰنَكُمْ ۗ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١١١﴾

2.112. But no! Whoever submits his whole self to Allah and does good- He will get his reward with his Lord: For such people, there shall be no fear and they shall not be in pain.

بَلٰى ۗ مَنْ اَسْلَمَ وَجْهَهُ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهُ
اَجْرُهُ عِنْدَ رَبِّهٖ ۗ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ ﴿١١٢﴾

2.113.. The Jews say: "The Christians have nothing firm to stand upon;" And the Christians say: "The Jews have nothing firm to stand upon." Yet they (both say that they) read the (same) Book. Like the words they say they do not know what they say; But Allah will judge between them in their dispute on the Day of Judgment.

2.114. And who are more unjust than those who forbid that in places for the worship of Allah, Allah's name should be celebrated? Whose object is (in fact) to ruin them? It was not right that those (who believe), should themselves enter those (places) except only in fear. For those (who forbid the Praise of Allah's Name) there is nothing but disgrace in this world, and a severe suffering in the world to come.

2.115. And to Allah belong the East and the West: Wherever you turn, there is the Face (the Divine Countenance and Presence) of Allah. For Allah is All Pervading (*Wasi*), All Knowing (*Aleem*).

2.116. And they say: "Allah has begotten a son." Glory be to Him- To Him belongs all that is in the heavens and on earth: Everything renders worship to Him.

2.117. To Him is due the very origin of the heavens and the earth: When He decides on anything and He says to it: "Be." And so it becomes.

2.118. Those without knowledge say: "Why does Allah not speak to us? Or why does a Sign not come to us?" The people before them said words of similar nature; Their hearts are alike. We have indeed made clear the Signs to any people who hold firmly to Faith (in their hearts).

2.119. Surely, We have sent you in truth (Islam) as a bearer of glad news and a Warner but to you no question shall be asked about the (disbelievers and) the companions of the blazing Fire.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ
وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ
يَتْلُونَ الْكِتَابَ ۗ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ ۗ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا
أَسْمُهُ، وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ
أَنْ يَدْخُلُوهَا إِلَّا لَأَخَافِينَ ۗ لَهُمْ فِي الدُّنْيَا
خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۗ فَأَيْنَمَا تُولَٰؤُوا فَوَجْهَ اللَّهِ
إِبْرَأْتُ اللَّهُ وَسِعَ عَلَيْهِ ﴿١١٥﴾

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَلْ لَّهُ
مَا فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَّهُ قٰنِوٰنٌ ﴿١١٦﴾
بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ

وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾
وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ
أَوْ تُرْسِنَا ۖ ؕ ؕ كَذٰلِكَ قَالَ الَّذِينَ
مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشٰبَهَتْ قُلُوبُهُمْ
فَدَبَبْنَا ۖ ؕ ؕ الْآيٰتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

2.120. The Jews or the Christians will never be satisfied with you (O Prophet,) unless you follow their religion. Say: "The Guidance of Allah- That is the (only) Guidance." And if you to follow their desires after the knowledge that has reached you, then you would find neither protector nor helper against Allah.

2.121. Those to whom We have sent the Book, study it as it should be studied: They are the ones who believe in it: And for those who reject faith in it, the loss is their own.

2.122.. O Children of Israel! Remember the special favor which I bestowed upon you, and that I preferred you to all others (for My Message).

2.123. Then guard yourselves against a Day when one soul shall not be of any use to another, nor shall compensation be accepted from her, nor shall representation profit her, nor shall anyone be helped (from outside).

2.124.. And (remember) when, Ibrahim (Abraham) was tried by his Lord with certain Commands; these he fulfilled. He (his Lord) said: "I will make you an Imam (guide or example) to the Nations." He Ibrahim (Abraham) pleaded: "And also (Imams) from my off-spring!" He (his Lord) answered: "But My Promise is not within the reach of evildoers."

2.125. And (remember) when We made the House (Ka'bah) a Place of assembly for men and a place of safety; And you take the House of Ibrahim (Abraham) as a place of prayer; And We took the Promise from Ibrahim (Abraham) and Ismail (Ishmael), that they should cleanse (and purify) My House for those who circle it round, or use it as a retreat, or bow, or prostrate themselves (in there in prayer).

2.126. And (remember) when Ibrahim (Abraham) said: "My Lord, make this a City of Peace, and feed its People with fruits, - Such of those who believe in Allah and the Last Day." He (his Lord) said: "(Yes), and for such as those who reject Faith- I grant them their pleasure for a while, but will soon drive them to the punishment of Fire- An evil destination (indeed)!"

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ
مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِن
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ
مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ
أُوَلِّيتُكَ يَوْمَئِذٍ مَنِ ابْتَدَعَهُ وَأُوَلِّيتُكَ
هُمُ الْخٰسِرُونَ ﴿١٢١﴾

يٰٓبَنِي إِسْرٰءِيْلَ بَلِّغْ أُوْلٰٓئِكُمُ الرِّسٰلَةَ الَّتِي
اَنْزَلْنَا عَلٰٓيْكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٢٢﴾

وَاتَّقُوا يَوْمًا لَا تَجْرَىٰ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا
يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ وَلَا هُمْ
يُنصَرُونَ ﴿١٢٣﴾

وَإِذْ ابْتَلَىٰٓ إِبْرٰهِيْمَ رَبُّهُ بِكَلِمٰتٍ فَاَتَمَّهُنَّ قَالَ
إِنِّي جَاعِلٌكَ لِلنَّاسِ إِمٰمًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا
يَبْتَٰلُ عَهْدِي الظَّٰلِمِيْنَ ﴿١٢٤﴾

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَنَجَّوْا
مِن مَّقَامِ إِبْرٰهِيْمَ مُصَلًّٔى وَعَهْدًا نَّٰٓئِلًا إِلَىٰٓ
إِبْرٰهِيْمَ وَإِسْمٰعِيْلَ اَنْ يَطَّهَّرَا بَيْتِي لِّلطَّٰئِفِيْنَ
وَاللَّكْفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٥﴾

وَإِذْ قَالَ إِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا آمِنًا وَارْزُقْ
اَهْلَهُ مِنَ الشَّرْبِ مِنْ اَمْنٍ مِّنْهُم بِاِلٰهِ الْاٰخِرِ
قَالَ وَمَنْ كَفَرَ فَاَمْرٌهُٓ قَلِيْلًا ثُمَّ اَضْطَرُّهُٓ
إِلَىٰ عَذَابِ النَّارِ وَيَسُّ الْمَصِيْرُ ﴿١٢٦﴾

2.127. And (remember) when Ibrahim (Abraham) and Ismail (Ishmael) raised the foundation of the House (with this prayer): "Our Lord! Accept (this service) from us; Truly, You are the All Hearing (*As-Sami'*), the All Knowing (*Al-Aleem*)."

2.128. Our Lord! Make of us Muslims, bowing to Your (Will); And of our children a Muslim People, bowing to Your (Will); And show us our places for the celebration of (the due) rites; And turn to us (in Mercy); Verily, You are the One Who Accepts repentance (*At-Tawwab*), the Most Merciful (*Ar-Raheem*).

2.129. "Our Lord! Send among them a messenger of their own, who shall rehearse Your Signs to them and instruct them in Scripture and Wisdom, (cleanse) and provide relief for them: Truly, For You are the Almighty (*Al-Aziz*), the All Wise (*Al-Hakeem*)."

2.130.. And who turns away from the religion of Ibrahim (Abraham), except those who injure their souls with folly? Him (Abraham)! We chose and rendered pure in this world: And in the Hereafter, he will be in the ranks of the righteous.

2.131. Listen! His Lord said to him: "Bow (your will to Me):" He (Ibrahim) said: "I bow (my will) to the Lord and Cherisher of the Universe (*Rab-ul-'Ala'meen*)."

2.132. And this was the story that Ibrahim (Abraham) left to his sons, and so did Yaqoub (Jacob); "Oh my sons! Allah has chosen the Faith for you: Then do not die except in the Faith of Islam."

2.133. Or, were you witness when death appeared before Yaqoub (Jacob)? "Look", he said to his sons: "What will you worship after me?" They said: "We shall worship your Allah and the Allah of your fathers- Of Ibrahim (Abraham), Ismail (Ishmael), and Ishaq (Isaac), the One (True) Allah: To Him we bow (in Islam)."

2.134. Those were a people that have passed away. They shall reap the fruit of what they did, and you of what you do! About their merits, there is no question in your case!

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ

وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ

مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ

مُسْلِمَةٌ لَكَ وَأَرِنَا مَنَاسِكَنَا وَتَبِّعْنَا

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ

آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ

نَفْسَهُ، وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا

وَإِنَّهُ فِي الْآخِرِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ

قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ بَنِيَّ إِنَّ اللَّهَ

اصْطَفَى لَكُمْ الَّذِينَ فَلَا تَمُوتُونَ إِلَّا

وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ

قَالَ لِبَنِيهِ مَا عَبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ

إِلَهًا وَإِلَهَ آبَائِكِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ

وَإِسْحَاقَ إِلَهًا وَحَدًّا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ

مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

2.135.. And they said: "Become Jews or Christians, if you would be guided (to salvation)." You say (to them): "No! (I would rather follow) the Religion of Ibrahim (Abraham), the true, and he joined not gods with Allah."

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا
قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

2.136. You say (to them): "We believe in Allah, and the revelation given to us, and to Ibrahim (Abraham), Ismail (Ishmael), Ishâq (Isaac), Yâqoub (Jacob), and the Tribes, and that given to Musa (Moses) and Isa (Jesus), and that given to (all) prophets from their Lord: We make no difference between one and another of them and we bow to Allah (in Islam)."

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَأَلْسَابِطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا
أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

2.137. So if they believe as you believe, they are indeed on the right path; But if they turn back, it is they who are in (different) faction; But Allah will suffice you against them, and He is All Hearing (*Sami*'), All Knowing (*Aleem*).

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا
وإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ
اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

2.138. (Our religion is) the purification from Allah: And who can purify better than Allah? And it is He Whom we worship.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً
وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

2.139.. Say (to them): "Will you dispute with us about Allah, (after) seeing that He is our Lord and your Lord; That we are responsible for our doings and you for yours; And that we are sincere (in our faith) to Him?"

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا
أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

2.140. "Or do you say that Ibrahim (Abraham), Ismail (Ishmael), Ishâq (Isaac), Yâqoub (Jacob), and the Tribes, were Jews or Christians?" Say (to them): "Do you know better than Allah?" Oh! Who is more unjust than those who hide the evidence they have from Allah? But Allah is not unaware of what you do!

أَمْ يَقُولُونَ إِنَّا إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى
قُلْ ءَأَنْتُمْ أَعْلَمُ أَرَأَيْتُمْ مَنِ أَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

2.141. Those were a people that have passed away. They shall reap the fruit of what they did, and you of what you do! About their merits, there is no question in your case!

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ
مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا
يَعْمَلُونَ ﴿١٤١﴾

(End of Juz 1)

2.142. The foolish ones among the men, will say: "What has turned them (the believers) away from their Qibla (the direction of prayer) that they were used to praying?" Say: "To Allah belong both the East and West: He guides whom He will to the Straight Path."

﴿١٤٢﴾ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهِمْ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾

2.143. Thus have We made of you (believers) a nation of Muslims (followers of faith) justly balanced, that you may be witnesses over the nations, and the Prophet (Muhammad), a witness over yourselves; And We had appointed Qibla (the direction of prayer) to which you were used, only to test those who followed the Prophet (Muhammad) from those who would turn on their heels (from the Faith). indeed it was (a change) momentous, except to those guided by Allah. And Allah would never make your faith ineffective. Most surely, Allah is for the mankind Full of Kindness (*Ra'uf*), Most Merciful (*Raheem*).

﴿١٤٣﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبَادَهُ إِنَّ اللَّهَ بِالنَّاسِ لَرؤُوفٌ رَّحِيمٌ ﴿١٤٣﴾

2.144. (O Prophet!), We see your face turning to the heaven: (for guidance). Now shall We turn you to the Qibla, (the direction of prayer), that shall please you. Turn then your face in the direction of the Sacred Mosque (in Makkah): And wherever you are, turn your faces in that direction. The people of the Book know well that this is the truth from their Lord. And Allah is not unmindful of what they do.

﴿١٤٤﴾ فَذَرْنِي يَنْقَلِبُ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِن لِّلَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

2.145. And even if you were to bring to the people of the Book all the Signs of Allah (together), they would not follow your Qibla (the direction of prayer); Nor are you going to follow their Qibla; Nor indeed will they follow each others Qibla; And after the knowledge has reached you, if you were to follow their (vain) desires- Then you would be clearly among the wrongdoers.

﴿١٤٥﴾ وَلَئِن آتَيْنَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۗ وَلَئِن آتَبَعْتَ أَهْوَاءَهُمْ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

2.146. The people of the Book know Muhammad this as they know their own sons; But some of them hide the truth that they themselves know.

﴿١٤٦﴾ الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ آبَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

2.147. The Truth is from your Lord; So do not be one of those who doubt.

2.148.. For each one is a direction to which they turn (in prayer); Then strive together (as in a race) towards all that is good. Wherever you are, Allah will bring you together; Truly, Allah has power over all things.

2.149. And, from where ever you start forth, turn your face in the direction of the Sacred Mosque (in Makkah); That is indeed the truth from your Lord. And Allah is not unmindful of what you do.

2.150. So from where ever you start forth, turn your face in the direction of the Sacred Mosque; And where ever you are, turn your faces towards it (as you pray); So that there be no reason for dispute against you among the people, except those of them who are the wrongdoers; So do not fear them, but fear Me; And that I may complete My favors on you, and you may (be willing to) be guided;

2.151. A similar (favor have you already received) in that We have sent among you a messenger (the Prophet) of your own, reciting to you Our Signs, and purifying you, and instructing you in Scripture and Wisdom, and in new Knowledge

2.152. Then do remember Me; I will remember you. And be grateful to Me and do not reject Faith.

2.153.. O you who believe! Seek (Allah's) help with Patience, Perseverance and Prayer: For Allah is with those who patiently persevere.

2.154. And do not say about those (people) who are killed in the sake of Allah: "They are dead." No! They are living, even though you do not perceive it.

2.155. And be sure We shall test you with some fear and hunger, some loss in goods, or lives, or the fruits (of your hard work), but give glad news to those who patiently persevere-

2.156. (And to those) when afflicted with calamity say: "To Allah we belong, and truly, to Him is our return:"-

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّئُهَا فَاتَّقِ اللَّهَ أَلْحَزَبَتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا

اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ

شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي

وَلَا يَتِمُّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ

الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

يَتَىٰهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ ءَامُوتٌ بَلْ ءَحْيَاءٌ وَلَكِنْ لَأَشْعُرُونَ ﴿١٥٤﴾

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ

الصَّابِرِينَ ﴿١٥٥﴾

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

2.157. They are those on whom (descends the) blessing from Allah, and (His) Mercy, and they are the ones who receive guidance.

2.158.. Look! (The two mountains named) Safa and Marwa are among the Symbols of Allah. So if those who visit the (Sacred) House in the season (of Pilgrimage) or at other times, should go around them, it is no sin in them. And if anyone follows his own wish to do good- Be sure that Allah is He Who recognizes (Shakir) all, All Knowing (Aleem).

2.159. Indeed, those who conceal the Clear (Signs) that We have sent down, and the Guidance and Evidence- For (all) the mankind. On them shall be Allah's curse, and the curse of those entitled to the curse-

2.160. Except those who repent and make amends and openly declare (the Truth); To them I turn in forgiveness: And I am the One Who accepts Repentance (At-Tawwab), Most Merciful (Raheem).

2.161. Indeed, those who reject Faith, and die rejecting- On them is Allah's curse, and the curse of angels, and the curse of all mankind.

2.162. They will live in there (for ever): Their penalty will not be lightened, nor will forgiveness be for them.

2.163. And your God is One (Allah): There is no god but He, The Most Gracious (Ar-Rahmán)- The Most Merciful (Ar-Raheem).

2.164.. Surely, in the creation of the heavens and the earth; In the alteration of the night and the day; In the sailing of the ships through the oceans for the benefit of mankind; In the rain which Allah sends down from the sky, and the life which He gives forth with it to an earth that is dead; In the beasts of all kinds, that He scatters through the earth; And in the change of the winds, and the clouds which they trail like the slaves between the sky and the earth; (Here) indeed are Signs for a people who are wise (and who are) understanding.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

﴿١٥٨﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ
وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ
أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاُولَئِكَ
أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمْ
لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

خَالِدِينَ فِيهَا لَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُظْفَرُونَ ﴿١٦٢﴾

وَاللَّهُ كَرِيمٌ ﴿١٦٣﴾ وَاللَّهُ وَحْدَهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ ﴿١٦٤﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
الْيَلِيلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي تَجْرِي فِي الْبَحْرِ
بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ
فَأَخْيَأَ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ
كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ
لِقَوْمٍ يَعْقِلُونَ ﴿١٦٥﴾

2.165. And yet there are men who take (for worship) others besides Allah as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see; Look! Then they would see the Penalty: That to Allah belongs all power, and Allah will strongly enforce the Penalty.

2.166. Then would those who are followed clear themselves from those who follow (them): They would see the Penalty, and all relations between them would be cut off.

2.167. And those who followed would say: "If only we had one more chance, to return to the worldly life, we would clear ourselves from them, as they have cleared themselves from us." Thus would Allah show them (the fruits of) their deeds as (nothing but) regrets. And there will be no way for them out of the Fire.

2.168.. O mankind! Eat what is lawful and good that is on earth; And do not follow the footsteps of the Satan. Surely, he is to you an avowed enemy.

2.169. For he (Satan, the Evil one) commands you (to do) what is evil, and shameful, and that you should say of Allah that of which you have no knowledge.

2.170. When it is said to them: "Follow what Allah has revealed:" They say: "No! We shall follow the ways of our fathers." What! Even though their fathers did not have the wisdom and guidance?

2.171. And the parable of those who reject Faith is similar to the one (shouting) like a shepherd who loudly shouts to things (cattle) that listen to nothing except calls and cries: Deaf, dumb, and blind, they do not have the wisdom!

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يُرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

إِذْ تَرَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ أَتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَبَّاهُمُ اللَّهُ لِمَا كَانُوا يَعْمَلُونَ ﴿١٦٧﴾

يَتَأْتِيهَا النَّاسُ كُلُّوًا مِمَّا فِي الْأَرْضِ حَلَلًا لَّطِيبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

وَإِذْ قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا آَلَيْنَا عَلَيْهِ ءَابَاءَنَا أُولُو كُتُبٍ ءَابَاءُؤُهُمْ لَا يَعْقِلُونَ سَيِّئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلاَّ دَعَاً وَنِدَاءً صُمُّ بِكُمْ عَمَىٰ فَهْمٌ لَّا يَعْقِلُونَ ﴿١٧١﴾

2.173. He has only forbidden you dead meat, and blood, and the flesh of swine and that on which any other name has been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience (of Allah's Word), and without transgressing due limits- Then he is guiltless. Verily, Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

2.174.. Surely, those who hide Allah's revelation in the Book, and purchase for them a miserable profit- They swallow into themselves nothing but Fire; Allah will not address them on the Day of Judgment, and will not purify them: Their Penalty will be painful.

2.175. They are the ones who buy error in place of Guidance and torment in place of Forgiveness: Oh! What boldness (they show) for Fire!

2.176. (Their doom is) because Allah sent down the Book in truth but those who search the reasons of disputes in the Book are in a section far (from the purpose of truth).

2.177.. It is not rightful conduct that you turn your faces towards East or West; But it is righteousness- To believe in Allah, and the Last Day, and the Angels, and the Book, and the messengers; To spend from your (own) wealth, in spite of your love for it, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; To fulfill the contracts which you have made; And to be firm and patient, in pain (or suffering), and adversity, and throughout the periods of panic. Such are the people of truth, those who fear and trust (Allah).

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ فَمِنْ أَضْطَرٍّ غَيْرِ بَاعٍ وَلَا عَادٍ فَلَا إثمَ عَلَيْهِ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

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

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمَوْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

2.178.. O you who believe! The Law of Equality is to be followed by you, in cases of murder: The free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

2.179. And in the Law of Equality there is (saving of) life to you, (and less bloodshed among you), O you men of understanding; That you may restrain yourselves.

2.180.. It is prescribed for you when death approaches any of you, if he leaves any goods, that he make a will to (give to the) parents and next of kin, according to reasonable usage: (This is) due from those who fear Allah.

2.181.. If anyone changes the will after hearing it, the guilt shall be on those who make the change, for Allah hears and knows (all things)..

2.182. But if anyone fears partiality or wrongdoing on the part of the trustee and makes peace between (the parties concerned), there is no wrong in him: Truly, Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

2.183.. O you who believe! Fasting is prescribed to you: As it was prescribed to those before you that you may (learn) self-control.-

2.184. (Fasting) for a fixed number of days; But if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can fast but with hardship, is a ransom; The feeding of one who is in need. But he who will give more, by his own free will, it is better for him. And it is better for you that you fast, if you only knew.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي
الْقَتْلِ الْقِتْلَ بِالْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثَىٰ بِالْاُنْثَىٰ
فَمَنْ عَفِيَ لَهُ مِنْ اَخِيهِ شَيْءٌ فَارْبَاعٌ بِالْمَعْرُوْفِ
وَاَدَاةٌ اِلَيْهِ بِاِحْسَنِ ذٰلِكَ تَخْفِيفٌ مِّنْ رَّبِّكُمْ
وَرَحْمَةٌ مِّنْ عِنْدِكِ بَعْدَ ذٰلِكَ فَلَهُ عَذَابٌ
اَلِيْمٌ ﴿١٧٨﴾

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يٰۤاُولِيَ الْاَلْبَابِ
لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٧٩﴾

كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمْ الْمَوْتُ اِنْ
تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدِيْنَ وَالْاَقْرَبِيْنَ
بِالْمَعْرُوْفِ حَقًّا عَلٰى الْمُتَّقِيْنَ ﴿١٨٠﴾

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَاِنْبَاءٌ عَلَيْهِ وَعَلَى الَّذِيْنَ
يَبْدُلُوْنَهُ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١٨١﴾

فَمَنْ خَافَ مِنْ مُّوَسِّعٍ جَنَفًا اَوْ اِثْمًا فَاصْلَحْ
بَيْنَهُمْ فَلَا اِثْمَ عَلَيْهِ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٨٢﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلٰى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُوْنَ ﴿١٨٣﴾

اَيۡمًا مَّعۡدُوۡدَاتٍ فَمَن كَانَ مِنكُم مَّرِيۡضًا
اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنۡ اَيۡامٍ اٰخَرَ وَعَلٰى
الَّذِيْنَ يُطِيقُوۡنَهٗ وَاِذِيۡهٗ طَعَامٌ مُّسَكِيۡنٍ
فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ وَاَن تَصُوۡمُوا
خَيْرٌ لَّكُمْ اِن كُنْتُمْ تَعْلَمُوۡنَ ﴿١٨٤﴾

2.185. The month of Ramadan is the (month) in which was sent down the Quran as a guide to mankind, also Clear (Signs for) guidance and judgment (between right and wrong); So every one of you who is present (at his home) during that month should spend it in fasting. But, if any one is ill or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period. And to glorify Him because He has guided you; And for this reason, you should be grateful to Him.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ
هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ
وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ
مِّنْ أَدْيَامٍ أُخْرِي يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

2.186. When My servants ask you concerning Me, I am indeed close to them: I listen to the prayer of every (humble) caller when he calls Me: Let them also, listen to My call and believe in Me, that they may be led to the right way.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا
لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

2.187. Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. Allah knows what you secretly did among yourselves; But He turned to you and forgave you; So now associate with them (your wives), and seek what Allah has made lawful to you and eat and drink until the white thread (light) of dawn appears to you distinct from its black thread (darkness); Then complete your fast till the night appears but do not associate with your wives while you are in retreat in the mosques. These are limits (set by) Allah; Approach them not in its neighborhood. Thus does (He) make clear His Signs to men: That they may learn self-control.

أَحِلَّ لَكُم بَيْتُ اللَّائِي مَا رَفَعْنَ إِلَىٰ ذُنُوبِكُمْ
هُنَّ لِيَاسٌ لَّكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ
عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَشِّرُوهُنَّ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا
حَتَّىٰ تَبْيُنَ لَكُمْ الْاَحْيَاطُ الْاَبْيَضُ مِنَ الْاَحْيَاطِ
الْاَسْوَدِ مِنَ الْفَجْرِ مَا رَمَوْا الْاَصْيَامَ إِلَىٰ اللَّيْلِ
وَلَا تَبَشِّرُوهُنَّ بِمَا كُنْتُمْ تَكْفُرُونَ فِي الْمَسْجِدِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ لِيَتَّقُوا ﴿١٨٧﴾

2.188. And do not eat up one another's property among yourselves for show or pettiness, and do not use it as bribe for the judges, with intent that you may eat up wrongfully and knowingly (even) a little of (other) peoples property.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ وَتُدْلُوا
بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

2.189.. They (the people) ask you (the Prophet) concerning the new moons. Say: "They are only Signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage." It is no virtue if you enter your houses from the back: It is virtue if you fear Allah enter houses through the proper doors: And fear Allah that you may prosper.

﴿١٨٩﴾ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِئُ
لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِنْ اتَّقَى
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَأَتَّفُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

2.190.. And fight in the cause of Allah those who fight you, but do not transgress limits: For Allah does not love those who exceed their rightful limits.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿١٩٠﴾

2.191. And slay them (who fight against Allah's cause) wherever you catch them, and turn them out from where they have turned you out; For persecution and injustice are worse than killing. But do not fight them at the Sacred Mosque, unless they (first) fight you there; But if they fight you slay them. Such is the reward of those who block Faith.

وَأَقْتُلُوهُمْ حَيْثُ نَفَقْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ
أَخْرَجْتُمُوهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ
فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

2.192. But if they cease, then Allah is Often Forgiving (Ghafoor), Most Merciful (Raheem).

فَإِنْ أُنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

2.193.. And keep fighting them until there is no more persecution and injustice. And justice and faith in Allah continues; But if they cease, let there be no hostile acts except against those who (always) practice (hostilities and) injustice.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلدِّينِ لِلَّهِ
فَإِنْ أُنْهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

2.194. The prohibited month (see Note 2.2):- For the prohibited month- And likewise for all things prohibited- The Law of Equality applies. If then anyone violates the prohibition against you, (then) you transgress likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.

2.195. And from your (own) wealth, spend in the cause of Allah, and make not your own hands contribute to (your) destruction; But do good: Because Allah loves those who do good.

2.196. And complete the Pilgrimage or Umrah (a pious visit to the Sacred Mosque) in the service of Allah. But if you are prevented (from completing it), send an offering for sacrifice, what you may find (and afford): And do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (requiring to shave, he should) in compensation either fast, or feed the poor, or offer sacrifice; And when you are in peaceful conditions (again), if anyone wishes to continue the Umrah on to Pilgrimage (Hajj), he must make an offering, what he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all. This is for those whose household is not in (the immediate closeness to) the Sacred Mosque. And fear Allah, and know that Allah is strict in punishment.

2.197.. For the Pilgrimage, the months are well known. If anyone undertakes that duty, let there be no sign of offense, no wickedness, nor disputes during the Pilgrimage (Hajj), and whatever good you do, Allah knows it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O! You, (people) who are wise.

الشَّهْرُ الْحَرَامَ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ
فَمَنۢ مَّعَدَىٰ عَلَيْكُمۡ فَاعْتَدُوا عَلَيْهِۢ بِمِثْلِ مَاۤ اَعَدَّٰی
عَلَيْكُمۡ وَاتَّقُوا اللّٰهَ وَاَعْلَمُوۡا اَنَّ اللّٰهَ مَعَ الصّٰلِحِيۡنَ ﴿١٩٤﴾

وَاَنْفِقُوۡا فِيۡ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوا۟ بِاَيْدِيكُمْۡ اِلَى التَّلٰكُفِ
وَاحْسِنُوۡا اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيۡنَ ﴿١٩٥﴾

وَاتِمُّوۡا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ اِنۡ اَحْصَرْتُمْۡ مَا اسْتَيْسَرَ
مِنَ الْهَدْيِ وَلَا تَحْلِفُوۡا رُءُوسِكُمْ حَتّٰى يَبْلُغَ الْهَدْيُ مَحَلَّهُۥ
فَمَنۢ كَانَ مِنكُمۡ مَّرِيضًاۢ اَوْ يَدۡءٍ اَوْ يَدۡىۡ مِّنۡ رَّاسِهٖۡ ففَقَدِيۡةٌ
مِّنۡ صِيَامِهٖۡ اَوْ صَدَقَةٌۢ اَوْ سُلْكَ فَاِذَا اَمِنْتُمْۡ مِّنۡ تَمَنَعٍ
بِالْعُمْرَةِ اِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنۢ لَّمۡ يَجِدْ
فَصِيَامًا ثَلَاثَةَ اَيَّامٍ فِي الْحَجِّ وَسَبْعَةًۢ اِذَا رَجَعْتُمْۡ
تِلْكَ عَشْرَةٌ كَامِلَةٌۢ ذٰلِكَ لِمَنۡ لَّمۡ يَكُنۡ اَهْلَهُۥ حَاضِرِيۡ
الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللّٰهَ وَاَعْلَمُوۡا اَنَّ اللّٰهَ شَدِيۡدُ
الْعِقَابِ ﴿١٩٦﴾

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمَةٌۢ فَمَنۢ فَرَضَ فِيْهِمْ
الْحَجَّ فَلَا رَفَثَ وَلَا سَوْقَ وَلَا جِدَالَ فِي الْحَجِّ
وَمَا تَفَعَّلُوۡا مِنْ خَيْرٍ يَعْلَمُهٗ اللّٰهُ
وَتَزَوَّدُوۡاۤ اِمَّاۤ اَنْ تَزَادَ التَّقْوٰى
وَاَنْتَقُوۡنَ يَتًاۤ اَوْ لِىۡ اَلۡاَبۡبِ ﴿١٩٧﴾

2.198. It is no sin for you if you seek the bounty of your Lord (during pilgrimage).

Then when you come down from (Mount) Arafat, celebrate the Praises of Allah at the Sacred Mountain, and celebrate His Praise as He has directed you, even though, before this, you went astray.

2.199. Then move on at a quick pace from the place whence it is usual for the people to do so, and ask for Allah's forgiveness. Verily, Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

2.200. So when you have finished your (prescribed) duties of Hajj, (see Note 2.2 at the end of the Sura), celebrate the Praises of Allah, as you used to celebrate the praises of your fathers-Yes, with much more (feelings), heart and soul. Some men who say: "Our Lord! Give us (Your bounties) in this world!" But they will have no portion in the Hereafter.

2.201. And there are some men who say: "Our Lord! Give us good in this world and good in the Hereafter, and protect us from the severe pain of the Fire!"

2.202. To these (men) will be allotted what they have earned and Allah is quick in account.

2.203. And celebrate the Praises of Allah during the appointed days. (see Note 2.3 for details of the appointed days after Hajj.) But if anyone has to leave in two days, there is no sin on him, and if anyone stays on, there is no sin on him (either), if his aim is to do right. Then fear Allah, and know that you will surely be brought before Him.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا
فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ
مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ
الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا
هَدَانَكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ
لَمِنَ الضَّالِّينَ ﴿١٩٨﴾

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَاسْتَغْفِرُوا لِلَّذِينَ كَفَرُوا مِنْ قَبْلِ
هَذَا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

فَإِذَا أَقَضْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا
اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ ﴿٢٠١﴾

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

﴿٢٠٣﴾ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ ۖ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٤﴾

2.204.. There is the type of man whose talks about this world's life may dazzle you, and he calls Allah to witness about what is in his heart; Yet he is the most severe of enemies.

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ
الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ
وَهُوَ الذُّلُّ الْخَصِيمُ ﴿٢٠٤﴾

2.205. When he turns his back, his aim is to spread mischief everywhere through the earth and destroy crops and cattle. But Allah does not love mischief.

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا
وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ
لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

2.206. And when it is said to him, "Fear Allah." He is led by false pride towards (even more) sin. Enough for him is Hell- An evil bed indeed (to lie on)

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ
فَحَسْبُ جَهَنَّمَ وَلَيْسَ بِالْمُهَادُ ﴿٢٠٦﴾

2.207. And there is the type of man who gives his life to earn the Pleasure of Allah; And Allah is full of kindness to (such) devotees.

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

2.208.. O you who believe! Enter into Islam whole-heartedly; And follow not the footsteps of the Satan; For he is to you an avowed enemy.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ
كَافَّةً ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

2.209. Then, if you go back after the Clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise.

فَإِن رَّكُنتُم مِّن بَعْدِ مَا جَاءَ تَكُمُ
الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

2.210. Will they (the non believers) wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is thus settled? But to Allah all the questions go back (for decision.)

هَلْ يَنْظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ
الْعَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

2.211.. Ask the Children of Israel! How many Clear (Signs) We have sent to them, but if anyone substitutes (something else), after Allah's favor has come to him, Allah is strict in punishment.

سَلِّ بَنِي إِسْرَائِيلَ يَلِ كَم ءَاتَيْنَاهُم مِّن ءَايَةٍ بَلَيِّنَةٍ
وَمَن يَبْدِلْ نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٢١١﴾

2.212. The life of this world attracts those who reject faith, and they make fun of those who believe. But the righteous will be above them on the Day of Gathering (Resurrection); For Allah grants His abundance without measure on anyone He wills.

زَيْنَ الَّذِينَ كَفَرُوا الْحَيٰوةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ
الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيٰمَةِ وَاللّٰهُ يَرْزُقُ مَنْ يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

2.213. Mankind was a single nation, and Allah sent messengers with glad tidings and warning; And with them He sent down the Book in Truth to judge between people in matters where they (the people) differed: but the People of the Book, after the clear Signs came to them, did not differ among themselves, except those with selfishness and rejection. Allah by His Grace guided the believers to the Truth concerning that in what they differed. And Allah guides whom He wills to a Straight Path.

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً فَبَعَثَ اللّٰهُ النَّبِيَّاتِ
مُبَشِّرِيْنَ وَمُنذِرِيْنَ وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِىْمَا اَخْتَلَفُوْا فِيْهِ
وَمَا اَخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْ بَعْدِ
مَا جَآءَ نُهُمُ الْبَيِّنٰتُ بَغْيًا بَيْنَهُمْ فَهَدٰى اللّٰهُ
الَّذِيْنَ ءَامَنُوْا لِمَا اَخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِ اللّٰهِ
وَاللّٰهُ يَهْدِىْ مَنْ يَشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢١٣﴾

2.214. Or do you (people) think that you shall enter the Garden (Paradise) without the many (trials) as (they) came to those who passed away before you? They faced suffering and grief, and were so shaken in spirit that even the Prophet (Muhammad) and those of faith who were with him cried: "When (will come) the help of Allah?" Oh! Surely, the help of Allah is (always) near!

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوْا الْجَنَّةَ وَّلَمَّا يَآتِكُمْ
مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ مَّسَّهُمُ الْبَاسَآءُ
وَالضَّرَآءُ وَزُلْزَلُوْا حَتّٰى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ
ءَامَنُوْا مَعَهُ مَتٰى نَصَرَ اللّٰهُ اِلَآ اِنْ نَصَرَ اللّٰهُ
قَرِيْبٌ ﴿٢١٤﴾

2.215.. They ask you (O Prophet), what they should spend (in charity). Say: "Whatever you spend is good, (it) must be for parents and relatives, and orphans, and those in want, and for the wayfarers. And whatever you do (for them) that is good, Allah knows it well."

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ قُلْ مَا اَنْفَقْتُمْ مِنْ
حَيْرٍ فَلِلّٰهِ الدِّيْنُ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسْكِيْنَ
وَابْنِ السَّبِيْلِ وَمَا تَفْعَلُوْا مِنْ حَيْرٍ فَاِنَّ اللّٰهَ بِهٖ
عَلِيْمٌ ﴿٢١٥﴾

2.216. Fighting is prescribed for you, and you dislike it. But you may dislike a thing that is good for you and that you may love a thing that is bad for you. But Allah knows and you know not.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

2.217.. They ask you (O Prophet), concerning fighting in the Sacred Months (Muharam, Rajab, Zul-Quadah and Zul-Hajjah): Say: "Fighting in there is a serious (offense): But in the sight of Allah it is more serious to prevent access to the Path of Allah, to deny Him, to prevent access to the Sacred Mosque, and to drive out its Members." Persecution and injustice are worse than killing. And they will not stop fighting you until they turn you back from your faith, if they can. And if any of you turn away from their Faith and die in unbelief, their works will bear no fruit in this life and the Hereafter; They will be companions of Fire and will abide in there.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۗ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدْعٌ سَبِيلُ اللَّهِ وَكُفْرٌ بِهِ ۗ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ ۗ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ ۗ إِنِ اسْتَطَاعُوا ۗ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ ۗ فِمَتَّ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

2.218. Indeed, those who believed and those who suffered exile and fought in the Path of Allah- They have the hope of the Mercy of Allah- And Allah is Often Forgiving (Ghafoor), Most Merciful (Raheem).

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۗ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

2.219.. They ask you (O Prophet) concerning drinking and gambling: Say: "In them is great sin, and some profit, for men; But the sin is greater than the profit." (And) they ask how much they are to spend (in charity), Say: "What is beyond your needs." Thus Allah makes clear to you His Signs: In order that you may think-

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا ۗ وَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلِ الْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٩﴾

2.220. (About their bearings) on this life and the Hereafter. They ask you (O Prophet) concerning orphans: Say: "The best thing to do is what is for their good; If you mix their affair with yours, they are your brethren; But Allah knows (the man) who means mischief from (the man) who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ
قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوا بِهِمْ فَإِيحَابُهُمْ
وَأَلَّهُ يَعْلَمُ الْمَفْسِدَ مِنَ الْمُصْلِحِ
وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنْ أَلَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

2.221.. And do not marry unbelieving women (idolaters), until they believe; And indeed, a slave woman who believes is better than an unbelieving woman, even though she (may) allure you. And do not marry (your girls) to non-believers until they believe: A slave man who believes is better than an unbeliever, even though he (may) allure you. non believers (only) call you to the Fire. But Allah calls (you) by His Grace to the Garden (of Joy) and Forgiveness, and makes His Signs clear to mankind that they may celebrate His Praise.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَا مُمْسِكَةٌ
مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ
وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبِدٌ
مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ
يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيَسِّرُ ۗ آيَاتِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

2.222.. They ask you (O Prophet), concerning women's (menstrual) courses: Say: "They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time or place, ordained for you by Allah." Because Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ آذَىٰ
فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ
حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

2.223. Your wives are like a tilth for you; Approach your tilth when or how you will; But do some good acts for your souls beforehand: And fear Allah, and know that you are to meet Him (in the Hereafter); And give the good news to those who believe.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ
وَقَدِّمُوا لِأَنفُسِكُمْ وَأَتَقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ مُّلتَفُونَ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

2.224.. And do not make Allah's (Name) an excuse in your oaths against doing good and acting rightly, and making peace between persons; And Allah is All Hearing (Sami'), All Knowing (Aleem).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

2.225. Allah will not call you to account for thoughtlessness in your oaths, but for the intention earned in your hearts; And Allah is Often Forgiving (*Ghafoor*), Most Forbearing (*Haleem*).

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

2.226. For those who take an oath of abstention from their wives, a waiting for four months is approved; If then they return, surely, Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

لِّلَّذِينَ يُؤَلِّقُونَ بَيْنَهُمْ تَرْتِيصًا أَرْبَعَةَ أَشْهُرٍ فَإِنْ أَقَامُوا فَرَغَ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

2.227. But if their intention is firm for divorce, Allah is All Hearing (*Sami'*), All Knowing (*Aleem*).

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

2.228.. And divorced women shall wait concerning themselves for three monthly (menstrual) periods. It is not lawful for them to hide what Allah has created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish to resolve the differences. And women shall have rights similar to the rights against them, according to what is equitable; But men have a degree (of advantage) over them. And Allah is Almighty (*Aziz*), All Wise (*Hakeem*).

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوْلِهِنَّ أَحَقُّ بِرِدْيَانٍ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

2.229. A divorce is only permitted two times: After that the parties should either stay together on just terms, or separate with kindness. It is not lawful for you, (men) to take back any of your gifts (from your wives). Except when both parties fear that would be unable to keep the limits set forth by Allah. If you (judges) do fear that they would be unable to keep the limits set forth by Allah, then there is no blame on either of them if she gives something for her freedom. These are the limits set by Allah- So do not break them; If any (person) does step beyond the limits set forth by Allah, such persons wrong (themselves as well as others).

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِنْ أَنْتُمْ بِمَا خَلَقْتُمُوهُنَّ إِلَّا يَتَّقِيَا خُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يَتَّقِيَا خُدُودَ اللَّهِ فَلا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

2.230. And if a husband divorces his wife (a third time), then he cannot, after that, re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits set forth by Allah. Such are the limits set by Allah, which He makes plain to those who understand.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا
غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ
ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا
لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

2.231. And when you divorce women, and they fulfill the term of their waiting period (of three monthly courses), either take them back on just and fair terms or set them free on just and fair terms; But do not take them back to hurt them, (or) to take undue advantage (of them); If anyone does that, he wrongs his own soul. Do not treat Allah's Signs lightly- But sincerely recite Allah's favors on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah and know that Allah is All Knowing (*Aleem*) of all things.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُنَّ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ
ضُرَارًا لِنَعْتِدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۗ
وَلَا تَنْخِذُوا أَيْدِي اللَّهِ هُرُوءًا وَأَذْكُوا لِنِعْمَتِ
اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ
وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۗ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

2.232.. And when you divorce women, and they fulfill the term (a waiting period of three monthly courses,) do not prevent them from marrying their former husbands, if they both agree on fair terms. This (instruction) is for all among you, who believe in Allah and the Last Day. That is (the path towards) greatest virtue and purity among you. And Allah knows, and you know not.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُنَّ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ
أَنْ يَتَكَفَّنَ أزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُنَّ بِالْمَعْرُوفِ ۗ
ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ ذَلِكَُمْ أَزْوَاجُكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ
أَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

2.233.. The mothers should nurse their offspring for two whole years, if the father desires to complete their term. But he shall bear the cost of the mother's food and clothing with fairness and justice. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be accountable in the same way. If they both decide on weaning by the agreement of both; After due consultation, there is no blame on them if you decide on a foster mother for your baby, there is no blame on you, provided you pay (the mother) what you offered, with fairness and justice. But fear Allah and know that Allah is All Seeing (*Baseer*) of all that you do.

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنَ كَامِلَيْنَ ۗ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَوْلَا إِذْ وَهَىٰ وَرَدُّهُ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَا لَعَنَ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا بَيْنَ يَدَيْكُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْمَلُوا بِنِعْمَةِ اللَّهِ عَمَلًا ۖ﴾

2.234.. If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they do as they see fit with themselves in a just and reasonable manner and Allah is well Aware (*Khabeer*) of all that you do.

﴿ وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغَ أَجَلُهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۖ﴾

2.235. And there is no blame on you if you make an offer (a hint) of marriage or hold it in your hearts. Allah knows that you admire them in your hearts: But do not make a secret contract with them except in honorable terms, and do not decide on the tie of marriage till the term prescribed is fulfilled. And know that Allah knows what is in your hearts, and so be fearful of Allah; And know that Allah is Often Forgiving (*Ghafoor*), Most Forbearing (*Haleem*).

﴿ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةٍ لِلنِّسَاءِ أَوْ كُنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تَأْتِيَنَّكُمْ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرَضُوا عَهْدَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۖ﴾

2.236.. There is no sin for you if you divorce women before the marital relationship or the fixation of their dower (or dowry); But offer and give them (a suitable gift), the wealthy according to his means, and the poor according to his means; A gift of a reasonable amount is due from those who wish to do the right thing.

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَىٰ التَّوَسُّعِ
قَدْرَهُ، وَعَلَىٰ الْمَقْتِرِينَ قَدْرَهُ مِمَّا بِيَدِهِمْ بِالْمَعْرُوفِ حَقًّا
عَلَىٰ الْمُحْسِنِينَ ﴿٢٣٦﴾

2.237. And if you divorce them (the women) before the marital relation but after fixing a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; And the remission (of the man's half) is the closest to the right conduct. And do not forget to be generous between yourselves because Allah is All Seeing (*Baseer*) of all that you do.

وَإِن طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ
فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُهَا فَرَضْتُمْ إِلَّا
أَن يَعْفُوَنَّ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ
النِّكَاحِ وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ
وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢٣٧﴾

2.238.. Guard strictly (the habit of) your prayers, especially the Middle (late afternoon) Prayer; And stand before Allah in a pious (frame of mind).

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ
وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

2.239. And if you fear (an enemy), pray on foot, or riding, but when you are in security, celebrate Allah's Praises in the manner He has taught you, which you did not know (before).

فَإِن خِفْتُمْ فِرَاجًا وَلَا أَوْرِكًا بِإِذْنِ اللَّهِ
فَادْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

2.240.. Those of you who die and leave widows should provide for the widows a years maintenance and residence; Without turning them out, but if they leave (the residence), there is no blame on you for what they may do with themselves, provided it is reasonable, and Allah is Almighty (*Aziz*), All Wise (*Hakeem*).

وَالَّذِينَ يَتَّقُونَ مِنكُم وَيَدْرُونَ أَرْوَاجًا
وَصِيَّةً لِأَرْوَاجِهِمْ مَّتَّعًا إِلَى الْهَوْلِ غَيْرِ
إِخْرَاجٍ فَإِن خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي
مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِن مَّعْرُوفٍ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

2.241. For the divorced women the maintenance (should be provided) on a reasonable (scale). This is a duty of the righteous.

وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ ﴿٢٤١﴾

2.242. Like this Allah makes His Signs clear to you: So that you may understand.

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

2.243.. Did you not turn your vision to those who abandoned their homes. Though they were thousands (in number), for fear of death? Allah said to them: "Die." Then He restored them to life. Truly, Allah is full of kindness to mankind, but most of them are ungrateful.

2.244. Then fight in the cause of Allah, and know that Allah hears and knows all things.

2.245. Who is he who will loan to Allah a beautiful loan, which Allah will double to his credit and multiply many times? It is Allah Who gives (you) want or plenty, and to Him shall be your return.

2.246.. Have you not turned your vision to the groups of the Children of Israel after (the time of) Musa (Moses)? They said to a prophet (who was) among them (Samuel): "Appoint a king for us, that we may fight in the cause of Allah." He said: "Is it not possible that, if you were commanded to fight, you may not fight?" They said: "How could we refuse to fight in the Cause of Allah after seeing that we were turned out of our homes and our families?" But when they were commanded to fight, they turned back, except for a small band among them. But Allah has full knowledge of those who do wrong.

2.247. And their prophet said to them: "Indeed, Allah has appointed Tālūt as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted with wealth in abundance?" He said: "Indeed, Allah has chosen him above you and has gifted him abundantly with knowledge and bodily strength over all: And Allah grants His authority to whom He pleases. And Allah is Enough (*Wasi*) for all, All Knowing (*Aleem*)."

﴿٢٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَرَّ لَمُوتٍ فَقَالَ لَهُمْ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

﴿٢٤٤﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

﴿٢٤٥﴾ مَنْ ذَا الَّذِي يقرضُ اللَّهُ قَرْضًا حَسَنًا فَيضِعْفُهُ لَهُ زَاعًا فَآفًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

﴿٢٤٦﴾ أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نَقْتُلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

2.248. And (further) their prophet said to them: "Verily a Sign of His authority is that there shall come to you the Chest of the Covenant, (see Note 2.4), with (an assurance) of security from your Lord, and the relics left by the family of Musa (Moses), and the family of Haroon (Aaron), carried by angels, in this is a Symbol for you if you really have faith."

2.249. When Tālūt started with the armies, he said: "Verily, Allah will test you at the stream: If any (of you) drinks from its water, He will not go with my army: Only those who do not taste from it (the stream) will go with me: A mere sip out of the hand is excused." But they all drank of it, except a few; When they- He and the faithful ones with him- Crossed the river, they said: "This day we cannot fight Goliath and his forces." But those who were convinced that they must (eventually) meet Allah, said: "How often, by Allah's Will, has a small force overcome a big one (force)?" Allah is with those who constantly work (towards the good).

2.250. And when they advanced to meet Goliath and his forces, they prayed: "Our Lord! Grant us constancy and make our steps firm: Help us against those who reject faith."

2.251. By Allah's Will, they defeated them (Goliath and his forces); And Dawood (David) slew Goliath; And Allah gave him (David) power and wisdom and taught him whatever He willed. And if Allah did not check one set of people by another (set of people), the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds.

2.252. These are the Signs of Allah: We teach them to you in truth; Surely, you (O Prophet!) are one of the (many) messengers.

(End of Juz 2)

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ
أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ
مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ
وَأَٰلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَٰلِكَ
لَآيَةً لِّكُم مِّمَّن كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ رَبَّ
مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ
بِيَّيَّيَّ وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا
مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا
قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ
آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ
بِغَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ
أَنَّهُمْ مُّلتَقُوا اللَّهَ كَم مِّن فِئَةٍ قَلِيلَةٍ
غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ
مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

وَلَمَّا بَرَزُوا لِغَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾
فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
غَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْ لَا
دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ
لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ
ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾
تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

2.253.. Those messengers: We preferred some of them, some above the others: To some of them (Moses), Allah spoke directly; Others (David), He raised to degrees (of honor); To Isa (Jesus), the son of Maryam (Mary), We gave Clear (Signs), and strengthened him with the Holy Spirit (Gabriel). If Allah had so willed, the following generations would not have fought among each other, after Clear (Signs) had come to them, but they (chose) to differ, some believing and others rejecting. If Allah had so willed, they would not have fought each other; But Allah fulfills His plan.

2.254.. O you who believe! Spend from (the gifts) We have given to you, before the Day comes when no bargaining, no friendship, no praise (or intercession will be useful). And those who reject Faith- They are the wrongdoers.

2.255.. Allah!
There is no god but He-
The Living,-
The Self-Sufficient,-
The Infinitely Enduring,-
Slumber or sleep never reaches Him. All things are His, in the heavens and on the earth. Who is there who can plead in His presence except as He permits? He knows what (appears to His creatures), before or after or behind them. They shall not understand the smallest fragment of His knowledge except as He wills. His Throne extends over the heavens and over the earth, and He does not tire in guarding and preserving them; And He is the Most High (Al-A'li), the Supreme (Al-Azeem, in Glory). [This Holy Verse glorifying Allah is known as Ayat-ul-Kursi.]

2.256.. Let there be no force (or compulsion) in religion: Surely- Truth stands out clear from error: Whoever rejects evil and believes in Allah has held the most trustworthy hand-hold that never breaks. And Allah is All Hearing (Sami'), All Knowing (Aleem).

﴿٢٥٣﴾ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ
مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضُهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا
عِيسَىٰ ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الَّذِينَ
مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ
وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ
وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْتُمْ وَلَكِنِ اللَّهُ يَفْعَلُ
مَا يُرِيدُ ﴿٢٥٣﴾

﴿٢٥٤﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَّةٌ
وَلَا شَفِيعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

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

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

2.257. Allah is the Protector of those who have faith: From the depths of darkness (from where) He will lead them into light. Of those who reject faith their friends are the false gods (and their false 'friends') from light they will lead them into the depth of darkness. They will be companions of the Fire, to dwell in there (forever).

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُم
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ
إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

2.258.. Have you not turned your eyes at the one who disputed with Ibrahim (Abraham) about his Lord, because Allah had granted him power? When Ibrahim (Abraham) said: "My Lord is He Who gives life and death." He said: "I give life and death." Ibrahim (Abraham) said: "But it is Allah that causes the sun to rise from the East can you then cause it (the sun) to rise from the West." Thus the one who rejected faith was abashed. Allah does not give guidance to a people unjust.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
أَن آتَاهُ اللَّهُ الْمُلْكَ إِذ قَالَ إِبْرَاهِيمُ رَبِّي
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ
قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمَسِ
مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

2.259. Or (take) the example of one who passed by a little township, all in ruins up to its roofs. He said: "Oh! How shall Allah bring it (ever) to life, after its death?" Then Allah caused him to die for a hundred years, after which He raised him up (again) from death. Allah said: "How long did you remain (waiting so far)?" He said: "Perhaps a day or part of a day." He (Allah) said: "No, you have waited like this for a hundred years: But look at your food and your drink; They show no signs of age: And look at your donkey: And that We may make for you a Sign for the people look further at the bones, how We bring them together and put flesh on them." When this was shown clearly to him, he said: "I know that Allah is Able (*Khadir*) to do all things." (For a similar case of the Sleepers of Ephesus, see *Ayat* 18.9-18.22 and Note 2.5)

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
قَالَ أَنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ
مِائَةً عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتُ مِائَةً عَامٍ
فَأَنْظِرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ
وَأَنْظِرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً
لِّلنَّاسِ وَأَنْظِرْ إِلَى الْعِظَامِ كَيْفَ
نُنشِرُهَا ثُمَّ تَكْسُوهَا لِحْمًا فَلَمَّا تَبَيَّنَ
لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

2.260. And (remember) when Ibrahim (Abraham) said: "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe then?" He (Ibrahim) said: "Yes! But to satisfy my own understanding." He (Allah) said: "Take four birds; Tame them to turn (fly) to you; (Slaughter them into pieces and) put a portion of them (the birds) on every hill, and (then) call to them they will come to you (flying) with speed. Then know that Allah is Highest in Power, Wise."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي
الْمَوْتَى قَالَ أُولِمُ تَأْمِينٌ قَالَ بَلَىٰ وَلَئِن
لَّيَطْمِئِنَنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ
فَصْرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ
جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

2.261.. The parable of those who spend what they own in the way of Allah is that of a grain of corn: It grows seven ears, and each ear has a hundred grains. Allah gives increase many times over to whom He pleases; And Allah is Enough (*Wasi*'), All Knowing (*Aleem*).

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ
سُنْبُلَةٍ مِّائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَن يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

2.262. Those who spend what they own in the cause of Allah, and do not follow up their gifts with reminders of their generosity, or with injury- For those their reward is with their Lord: On them shall be no fear, and they shall not be in grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ
مَّا أَنفَقُوا مِّنْهُ وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

2.263. Kind words and the overlooking of faults are better than charity followed by injury. Allah is Free of all wants (*Ghani*), (and He is) Most Forbearing (*Haleem*).

﴿ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ
يَتَّبِعُهَا أذى وَاللَّهُ عَنِّي حَلِيمٌ ﴿٢٦٣﴾

2.264. O you who believe! Cancel not your charity by reminders of your generosity, or by injury- Like those who spend what they own to be seen of men, but believe neither in Allah nor in the Last Day. They are in the parable like a hard, barren rock, on which is a little soil; On it falls heavy rain which leaves it (just) a bare stone. They will be able to do nothing with the little they have earned. And Allah does not guide those who reject faith.

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا لِأَنْبَطُوا صَدَقَتِكُمْ بِالْمَنِّ
وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ
صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

2.265. And the likeness of those who spend what they own seeking to please Allah and to strengthen their souls, is that of a garden, high and fertile: Heavy rain falls on it but makes it produce a double increase of harvest, and if it does not receive heavy rain, even light moisture will be enough for it, and Allah is All Seeing (*Baseer*) of all that you do.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ
جَنَّةٍ بَرِيْرَةٍ أَصَابَهَا وَابِلٌ فَتَأْتُ أَكْثَرَهَا
ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلَّ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

2.266. Does anyone of you wish that he should have a garden with date-palms and vine with streams flowing under, and (with) all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- That it should be caught in a whirlwind, with fire in there, and be burned up? Thus does Allah make clear to you (His) Signs; That you may consider.

أَوْدُ أَحَدِكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ
فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ
وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَاصَابَهَا عَصَارٌ فِيهِ نَارٌ
فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

2.267. O you who believe! Give from the good things which you have (honorably) earned, and of the fruits of the earth which We have produced for you, and do not even receive anything bad (or dishonorable), in order that you may give away a part of it; Something, when you yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants (*Ghani*), and Worthy of all Praise (*Hameed*).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِّن طَيِّبَاتِ
مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ
وَلَا تَيْمَمُوا الْخَيْثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِأَخْذِيهِ إِلَّا أَن تُغْوُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ
عَنِّي حَمِيدٌ ﴿٢٦٧﴾

2.268. The Satan causes you to fear poverty and makes you act in a selfish way. Allah promises you His forgiveness and (His) bounties. And Allah is Enough (*Wasi*), All Knowing (*Aleem*).

الشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ وَاللَّهُ يُعِدُّكُمْ مَغْفِرَةً مِنْهُ
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

2.269. He grants wisdom to whom He pleases; And he to whom wisdom is granted, (he) receives abundant rewards; But none will grasp the Message except men of understanding.

يُوْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

2.270. And whatever you spend in charity or in love, be sure Allah knows it all. But the wrongdoers have no helpers.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ
فَإِنَّ اللَّهَ يَعْلَمُهُ، وَمَا لِلظَّالِمِينَ

مِنْ أَنْصَارٍ ﴿١٧٠﴾

2.271. You may mention the (acts of) charity, however, it is better, if you do not talk about them, and make them reach those (who are really) in need: That is best for you; It will remove from you some of your (stains of) evil. And Allah is well Informed (*Khabeer*) of what you do.

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا
وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ
عَنْكُمْ مِنْ سَيِّئَاتِكُمْ

وَاللَّهُ يَمَا تَعْمَلُونَ خَبِيرٌ ﴿١٧١﴾

2.272. It is not required for you (O Prophet!), to set them on the right path, but Allah sets on the right path anyone He pleases. Whatever good you give benefits your own souls, and you shall only do so hoping for the (Divine) Face of Allah. Whatever good you give, shall be brought back to you and you shall not be dealt with unjustly.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ

فَلَا تُنْفِسُكُمْ، وَمَا تُنْفِقُونَ إِلَّا لَأَبْتِعَاءِ
وَجْهِ اللَّهِ، وَمَا تُنْفِقُوا مِنْ خَيْرٍ يَرْجُفُ

إِلَيْكُمْ وَأَنْتُمْ لَا تظَلْمُونَ ﴿١٧٢﴾

2.273. (Charity is) for those in need, those in Allah's cause are restricted (from travel), and cannot move about in the land, searching (for work). The ones may without knowing think, Because of their modesty that they are free from want. You shall know them by their (constant) habit: They do not beg openly from all and everyone. And whatever good you give, be sure Allah knows it well.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ
اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
يَحْسَبُهُمْ الْجَاهِلُ أَغْنِيَاءَ مِنَ الْعَقْفِ

تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْتَلُونَ النَّاسَ
إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ

عَلِيمٌ ﴿١٧٣﴾

2.274.. Those (who in charity) spend of their goods by night and day, in secret and in public, have their reward with their Lord: On them shall there be no fear, and they shall not grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٤﴾

2.275. Those who eat from (items including moneys that they receive as) interest, will not stand except as stands one whom The Satan by his touch has driven to madness. That is because they say: "Trade is like usury," But Allah has permitted trade and forbidden usury. Those who after receiving the direction from their Lord, do not receive (usury), shall be forgiven for the past; Their case is for Allah (to judge) but those who repeat (receiving usury) are companions of the Fire: They will live in there (for ever).

2.276. Allah will remove all blessing from usury but will give increase for deeds of charity: For Allah does not love (all creatures), disbelieving and wicked.

2.277. Truly, those who believe and do righteous deeds and establish regular prayers and regular charity, (they) will have their reward with their Lord: On them shall be no fear, and they shall not grieve.

2.278.. O you who believe! Fear Allah and give up what remains of your demand for usury, if you are true believers.

2.279. If you do not do it, (then), take notice of war from Allah and His Prophet (Muhammad): But if you turn back (in repentance), you shall have your capital sums: Do not deal unjustly, and you shall not be dealt with unjustly.

2.280. And if the debtor is in difficulty, give him time till it is easy for him to repay. But if you forgive it (the debt) by the way of charity, that is best for you, if you only knew.

2.281. And fear the Day when you shall be brought back to Allah then shall every soul be paid for what it has earned, and none shall be dealt with unjustly.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ^ط ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الضَّعْفَتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَإِن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

وَأَتَقُوا يَوْمَ تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

2.282. O you who believe! When you deal with each other, in transaction involving future obligations in a fixed period of time, reduce them to writing. Let a scribe (writer) write down faithfully as (a responsible person) between the parties: Let not the scribe refuse to write: As Allah has taught him, so let him write. Let him who incurs the liability dictate, (to the writer), but let him (who dictates) fear his Lord Allah and not reduce even a little of what he owes. If the party (who is) liable lacks mental capacity or (he is) weak, or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses out of your own men, and if two men are not there then a man and two women, such as you choose for witnesses, so that if one makes a mistake, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Do not object to reduce to writing (your contract) of the future period, whether it be small or big: It is more just in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves. But if it be a transaction that you carry out on the spot among yourselves, there is no blame on you if you do not reduce it to writing but take witnesses whenever you make a commercial contract; And let neither the writer nor the witness suffer harm. If you do (such harm), it would be wickedness in you. So fear Allah; For it is Allah Who teaches you. And Allah is All Knowing (*Aleem*) of all things.

يَتَّيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ. وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشَّاهِدِءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْب الشَّاهِدَةُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكُفُّوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا بَصُرًا كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فِئَاتَهُ. فُسُوفُ يُكْفَرُ بِكُمْ وَأَنْتُمْ بِاللَّهِ وَبِعَلَمِكُمْ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

2.283. If you are on a journey, and cannot find a scribe, a pledge with possession (that may serve the purpose) and if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear his Lord. Do not conceal testimony; For whoever conceals it- His heart is stained with sin. And Allah Knows well (*Aleem*) all that you do.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَهُ فَإِنْ أَتَىٰ مِنْ بَعْضِكُمْ بَعْضٌ فليؤدِّ الَّذِي أُوتِيَ مِنْ أَمْنَتِهِ، وَلْيَتَّقِ اللَّهَ رَبَّهُ، وَلَا تَكْتُمُوا الشَّهَادَةَ، وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَاهُ اللَّهُ قَلْبَهُ، وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

2.284.. To Allah belongs all that is in heavens and on earth. Whether you show what is in your minds or hide it, Allah calls you to account for it. He forgives whom He wills, and punishes whom He wills. Because, Allah is Able (*Khadir*) to do all things.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ، فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ، وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

2.285. The Messenger (Muhammad) believes in what has revealed to him from His Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His messengers. (They say:) "We make no distinction between one and another of His messengers." And they say, "We hear, and we obey: (We seek) Your forgiveness, our Lord, and to You is the end of all journeys."

ءَا مَنِ الرَّسُولِ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ، وَالْمُؤْمِنُونَ كُلٌّ ءَا مَنِ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ، وَقَالُوا سَمِعْنَا وَأَطَعْنَا، غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

2.286. No soul does Allah place a burden greater than it can bear. It enjoys every good that it earns, and it suffers every ill it earns. (Pray:) "Our Lord! Forgive us if we forget or make mistakes (on our part)." (Pray:) "Our Lord! Place not on us a burden like that which you placed on those before us; Our Lord! Place not on us a burden greater than we have the strength to bear. Wipe out our sins, and grant us forgiveness. Have mercy on us. You are our Protector (*Maulâ*, Benefactor): Help us against those who stand against Faith."

لَا يَكِفُّ اللَّهُ نَفْسًا إِلَّا أَوْسَعَهَا، لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ، رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا أَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلَا تَحْمِلْنَا مَا لَاطَفَهُ لَنَا بِهِ، وَأَعْفُ عَنَّا، وَاعْفِرْ لَنَا وَارْحَمْنَا، أَنْتَ مَوْلَانَا، فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

Sura 2 Notes

Note 2.1. This is the reference to the food (manna) and quail (a species of birds) miraculously sent for Musa and his people as they were fleeing the persecution and armies of Firon (Pharaoh). See *Ayâh* 20.80 for additional reference to the special favor of Allah upon the early Jewish people.

Note 2.2. The month of Pilgrimage or Zul-Hajj was the sacred month when no wars were allowed. Later on the earlier month or Zul-qad and the following month or Muharram have also been considered sacred. Earlier the month of Rajab was also a prohibited month. But the enemies of Islam broke this custom and fought with the early followers of Islam. Also some areas of Makkah were considered sacred where no wars were allowed. In this verse 2.194, the reference is to all the sacred months, places and areas. Also see verse 2.217.

Note 2.3. A three-day period after the tenth. During these days the Pilgrims stay in the Mina valley to celebrate the Praise of Allah and to say prayer. This was an ancient custom of the Arabs carried into Islam

Note 2.4. This is the reference to the small wooden chest from the days of Musa and Haroon. In this chest the security from the Lord or the Ten Commandments engraved on the stone were kept. It is to signify peace and security that is associated with this chest and the Ten Commandments.

Note 2.5. The reference is to the three, five or even seven youths who spent a long time in a forgotten cave near Ephesus. Also see 18.13 to 18.22 about the youths and their dog who woke up after spending a long confinement in a mountain cave. The story of (seven) youths in the cave is also recognized in the writings pertaining to the final years of the Fall of the Roman Empire. The youths are acknowledged as Christian boys fleeing the persecution by the Roman soldiers. The city of Ephesus is believed to be on the west coast of Asia Minor about fifty miles from Smyrna. Some of the early writers suggest a time frame of 250 (After Christ) when they went to sleep and woke up after some years.

Sura 3. Al-'Imran,
(The family of Imran):
(Medinah, 200 Verses)

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾

3.1.. Alif Lám Mim:

3.2.. Allah! There is no god but He,- The Living, the Self-Sustaining, Eternal

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾

3.3. It is He Who has sent down to you the Book (in stages) in truth, confirming what went before it; And He has sent down the Torah (to Moses) and the Bible (to Jesus).

زَلَّ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾

3.4. Before this (Quran, as the guide to Mankind) He (Allah) sent down the basis (of judgment between right and wrong) then those who reject Faith in the Sign of Allah will suffer the severest penalty, and Allah is Supreme in Might (*Al-Aziz*), Lord of due Penalties (and Rewards).

مِنْ قَبْلُ هَدَى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا

بَيَّأْتِ اللَّهُ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ

ذُو أَنْعَامٍ ﴿٤﴾

3.5. Surely, from Allah, nothing is hidden on earth or in heavens.

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ

وَلَا فِي السَّمَاءِ ﴿٥﴾

3.6. He it is Who shapes you in the wombs as He pleases; There is no god but He, the Supreme in might (*Al-Aziz*), the All Wise (*Al-Hakeem*).

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

3.7.. He it is Who has sent down to you the Book: In it are verses basic or fundamental (of established clear meaning); They are the foundation of the Book: Others are those that have abstractions. But those in whose hearts is evil follow the part within it that is abstract seeking disharmony, in searching for hidden meanings; But no one knows its hidden meanings except Allah: And those who are firmly grounded in knowledge say: "We believe in the Book: The whole of it is from our Lord:" And none will grasp the Message except men of understanding.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ

هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ

فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ

وَأَبْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ۗ آمَنَّا بِهِ ۗ كُلٌّ مِنْ عِنْدِ رَبِّنَا

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

3.8. (They say:) "Our Lord! Do not let our hearts stray away now after You have guided us, but grant us mercy from Your Own Presence; Truly, You are the Giver of endless bounties (*Al-Wahhab*).

رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ

رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

3.9. "Our Lord! You are He Who will gather Mankind together on a Day (of Judgment) about which there is no doubt; Verily, Allah never fails in His Promise."

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ
إِنَّ رَبَّكَ لَآ يُخْلِفُ الْعَهْدَ ۗ

3.10.. Those who reject Faith- Neither their possessions nor their (many) offspring will be of any help to them against Allah: They themselves only (become) fuel for the Fire.

إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِي عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ
هُمْ وَقُودُ النَّارِ ۗ

3.11. (Their fate will be) no better than that of the people of Firon (Pharaoh), and the earlier people: They denied Our Signs, and Allah punished them for their sins. And Allah is strict in punishment.

كَذَّبُوا آلَ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا
بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ
الْعِقَابِ ۗ

3.12. Say to those who reject Faith: "Soon will you be overcome and gathered together into Hell- An evil bed indeed (to lie on)!"

قُلْ لِلَّذِينَ كَفَرُوا سَتْغْلُوبٌ وَتُحْشَرُونَ
إِلَىٰ جَهَنَّمَ وَيَسَسُ الْجَهَادُ ۗ

3.13. "There has already been for you a Sign in the two armies that met (in battle): One was fighting in the Cause of Allah, and another resisting Allah; Whom they saw with their own eyes as twice their number. But Allah does support with His help whom He pleases. Surely, in this is a warning for those who have eyes to see."

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِ الَّذِينَ أُتِيتُمْ
فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ
مِثْلَيْهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ
مَنْ يَشَاءُ ۗ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي
الْأَبْصَارِ ۗ

3.14.. Fair in the eyes of men is the love of things they desire: Women and children; Piles of gold and silver, heaped up; Horses branded (for their excellence); And (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; But in the closeness of Allah is the best of the goals (to return to).

زِينٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ
عِنْدَهُ حُسْنُ الْمَقَابِلِ ۗ

3.15. Say (to them): "Shall I give you glad news of things far better than that? For the righteous are Gardens with their Lord, with rivers flowing beneath: In there is their eternal home; With Companions pure (and holy); And the good pleasure of Allah. For in Allah's sight are (all) His servants."-

قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا
عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ
مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۗ

3.16. Those who say: "Our Lord! We have indeed believed: So forgive us, for our sins, and save us from the punishment of the Fire;"-

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا
ذُنُوبَنَا وَوَجِّنَا عَذَابَ النَّارِ ﴿١٦﴾

3.17. Those who show patience, firmness and self control; Who are true (in word and deed); Who pray with sincerity (and obedience); Who spend (in the way of Allah): And who pray for forgiveness in the early hours of the morning.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

3.18. By the Witness of Allah; There is no god but He: (That is the witness of) His angels, and those gifted with knowledge, standing firm on justice, there is no god but He, the Almighty (*Al-Aziz*), the All Wise (*Al-Hakeem*).

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو
الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

3.19. The (true) Religion with Allah is Islam (submission to His Will), the People of the Book did not differ, except by the envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is quick in calling to account.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ
الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ
الْعِلْمُ بَعْضًا مِنْهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

3.20. So if they disagree with you, say: "I have submitted my whole self to Allah, and so have those who follow me." And say to the People of the Book and to those who have not yet learned: "Do you (also) submit yourselves?" If they do, they are in right guidance, but if they turn away, your duty (O Prophet) is to convey the Message; And Allah is All Seeing (*Baseer*), for all His servants.

فَإِنْ حَاجَبَكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَن
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلْغُ وَاللَّهُ بِبَصِيرٍ بِالْعِبَادِ ﴿٢٠﴾

3.21. Verily, those who deny the Signs of Allah, and without (any justice or) right kill prophets, and kill those who teach just dealing with Mankind, tell them about a grievous penalty.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيِّينَ بَعْدَ حَقِّهِمْ وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

3.22. They are those whose works will bear no fruit in this world and in the Hereafter, nor will they have anyone to help.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

3.23. Have you not turned your sight to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their disagreement, but a party of them turned back and declined.

3.24. This is because they say: "The Fire shall not touch us but for a few numbered days:" For their (own) lies, (they) deceive them(selves) about their own religion.

3.25. But how (will they do) when We gather them together on a Day (the Day of Judgment) about which there is no doubt, and each soul will be paid in full just what it has earned, without (favor or) injustice?

3.26.. Say: "O Allah! Lord of Power (and Order), You give power to whom You please, and You take away power from whom You please: You bless with honor whom You please, and You bring down whom You please: In Your hand is all Good. Surely, You are Able to do all things (*Khadir*).

3.27. "You cause the Night to enter the Day, and You cause the Day come into the Night; You bring the Living out from the Dead, and You bring the Dead out from the Living; And You give means (to live) without measure to whom You please."

3.28.. Let the believers not take for friends or helpers unbelievers rather than believers: If any do that, in nothing will there be help from Allah: Except by way of precaution, that you may guard yourself from them. But Allah cautions you Himself; Because the final goal is to Allah.

3.29. Say: "Whether you hide what is in your (breasts) hearts or say it openly, Allah knows it all: And, He knows what is in the heavens, and what is in the earth. And Allah is Able to do all things (*Khadir*).

الرَّتْرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ
يَدْعُونَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فِرْقٌ
مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن نَّمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَّعْدُودَاتٍ وَعَرَّهَمُ فِي دِينِهِمْ مَا كَانُوا
يَفْتَرُونَ ﴿٢٤﴾

فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُقِّيتَ
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ ﴿٢٥﴾

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلَائِكَةَ مَن تَشَاءُ
وَتَنْزِعُ الْمَلَائِكَةَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُزِيلُ
مَن تَشَاءُ يُبَدِّلُ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

تُؤْتِي الْيَلَّ فِي النَّهَارِ وَتُؤْتِي الْيَلَّ فِي اللَّيْلِ وَتُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرزُقُ
مَن تَشَاءُ بِعَدْرِ حِسَابٍ ﴿٢٧﴾

لَا يَخِذُ الْمُؤْمِنُونَ الْكٰفِرِينَ أَوْلِيَاءَ مِن دُونِ
الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ
فِي شَيْءٍ إِلَّا أَن تَسْتَقُو مِنْهُمْ نَفْلًا وَيَحذِرُكُمْ
اللَّهُ نَفْسَهُ، وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

قُلْ إِن تَحْفُوا مَا فِي صُدُورِكُمْ أَوْ بُنْتُوهُ يَعْلَمَهُ اللَّهُ
وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

3.30. On the Day when every soul will be faced with all the good it has done, and all the evil it has done, it will wish there were a large distance between it and its evil. But Allah cautions you Himself. And Allah is full of kindness (*Ra'uf*) for His servants

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا
وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ. وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

3.31.. (O Prophet) say: "If you love Allah, follow me: Allah will love you and forgive you for your sins: And Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*)."

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

3.32. Say: "Obey Allah and His Messenger (Muhammad):" But if they turn away, then Allah does not love those who reject Faith.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ
لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾

3.33. Allah did choose Adam and Nuh (Noah), the family of Ibrahim (Abraham), and the family of Imran above the (nations of) people-

﴿٣٣﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرٰهِيْمَ
وَعَالِ عِمْرٰنَ عَلَى الْعٰلَمِينَ ﴿٣٣﴾

3.34. Offspring, one of the other: And Allah is All Hearing (*Sami'*) and All Knowing (*Aleem*).

ذُرِّيَّةٍ مِّنْهُم مِّنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

3.35.. (Remember) when a woman of Imran [the mother of Maryam (Mary)] said: "O my Lord! I do dedicate to You (Allah) what is in my womb for Your special services: So accept this from me: Surely, You are the All Hearing (*As-Sami'*), the All Knowing (*Al-Aleem*)."

إِذْ قَالَتْ أُمَّرَأْتٌ عِمْرٰنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي
بَطْنِي مَحْرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

3.36. When she (the wife of Imran) was delivered, she said: "O my Lord! I have delivered a female child- And Allah knew best what she brought forth- And in no way is the male like the female. I have named her Maryam (Mary), and I bring her and her offspring to Your protection from the Satan, the Rejected."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ
بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا
مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا
مِنَ الشَّيْطٰنِ الرَّجِيمِ ﴿٣٦﴾

3.37. Rightly (and) kindly did her Lord accept her: He made her grow with good manners, purity and beauty: To the care of Zakariyya (Zachariah) was she assigned. Every time he entered (her) chamber to see her he found her supplied with items of food. He said: "O Maryam (Mary)! From where does this (come) to you?" She said: "This is from Allah: For Allah provides sustenance to whom He pleases, without measure."

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا
وَوَقَّعَهَا زَكَرِيَّا كَلِمًا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ
وَجَدَ عِنْدَ هَارِزِقًا قَالَتْ يَمْزِيجُ لِي لَبَنًا هٰذَا
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

3.38.. Then did Zakariyya (Zachariah) pray to his Lord, saying: "O my Lord! Grant to me from You, a generation that is pure: (For) You are He Who hears the (call and) prayer!" (see Note 3.1)

3.39. The angels called to him while he was standing in prayer in the chamber "Allah does give you the good news of Yahya (Baptist John), verifying the truth of a Word from Allah, and (of one) noble, chaste, and a prophet- From the noble company of the righteous."

3.40. He said: "O my Lord! How shall I have a son seeing I am very old, and my wife is barren?", "Still", was the answer, "Allah does accomplish what He wills."

3.41. He said: "O my Lord! Give me a Sign!"; "Your Sign," was the answer, "Shall be that you shall speak to no man for three days except with signs (and gestures). Therefore celebrate the Praises of your Lord again and again, and glorify Him in the evening and in the morning."

3.42.. And (remember) when the angels said: "O Maryam (Mary)! Allah has chosen you and purified you- Chosen you above the women of all nations.

3.43. "O Maryam (Mary)! Pray to your Lord sincerely: And prostrate yourself, and bow down (in prayer) with those who bow down."

3.44. This is part of the news about the things unseen, which We reveal to you (O Prophet!) by revelation: You were not with them when they cast lots with arrows, (and when they decided), about which of them should take care of Maryam (Mary): Nor were you with them when they disagreed (about it).

3.45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allah gives you good news of a Word from Him: Son of Maryam (Mary), his name will be Messiah, Isa (Christ, Jesus), held in honor in this world and the Hereafter and of (the company of) those nearest (to Allah);

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي
مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ
أَنَّ اللَّهَ بِبَشْرِكَ بَيِّنٌ مِّمْدِقَافٍ بِكَلِمَةٍ مِنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي
الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ
اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَاتُكَ الْأَتَاكَلِمَ
النَّاسِ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادُّرُّ رَبِّكَ كَثِيرًا
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِمُ إِنَّ اللَّهَ اصْطَفَاكِ
وَطَهَّرَكِ وَأَصْلَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾
يَمْرِمُ افْتَتَى لِرَبِّكِ وَأَسْجُدِي
وَأَرْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ
لَدَيْهِمْ إِذْ يَقُولُ أَفْلَهُمْ أَيْهَمُ يَكْفُلُ
مَرِيْمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِمُ إِنَّ اللَّهَ يَبْشُرُكَ
بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقْرَبِينَ ﴿٤٥﴾

3.46. "He shall speak to the people in childhood and in manhood, and he shall be one of the righteous."

3.47. She said: "O my Lord! How shall I have a son when no man has touched me?" He said: "Even so: Allah creates what He wills: When He has decreed a Plan, He only says to it, 'Be'. And it is!

3.48. "And Allah will teach him the Book and Wisdom, the Torah (the Torah) and Bible (the Gospel),

3.49. "And (appoint him) a messenger to the Children of Israel, (with the message): 'I have come to you with a Sign from your Lord, in that I make for you out of clay, (as it were) the figure of a bird, and breathe into it, and by Allah's leave: It becomes a bird; And I heal those born blind, and the lepers, and I wake up the dead, by Allah's leave: And I declare to you what you eat, and what you store in your houses. Surely, in there is a Sign for you, if you only believe:

3.50. " 'And (I have come to you), confirming Torah which was before me. And to make lawful to you part of what was (before) forbidden to you; And I have come to you with proof from your Lord, so fear Allah, and obey me.

3.51. " 'It is Allah Who is my Lord and your Lord; So worship Him Alone. This is the Straight Path.' "

3.52.. When Isa (Jesus) found disbelief on their part, he said: "Who will be my helpers to (the work of) Allah?" The disciples said: "We are Allah's helpers: We believe in Allah, and do you bear witness that we are Muslims.

3.53. "Our Lord! We believe in what you have revealed, and we follow the messenger (Isa); So write us down with those who bear witness."

وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ

وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ

إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ

وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ

مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ

كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ

اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِ

الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنذِرُكُم بِمَا تَأْكُلُونَ

وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِن فِي ذَٰلِكَ لَآيَةٌ

لَكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

وَمُصَدِّقًا لِّمَا بَيَّنَّتْ يَدَىٰ رَبِّكَ التَّوْرَةَ

وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ

وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٥٠﴾

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ

هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥١﴾

﴿٥٢﴾ فَلَمَّا أَحْسَسَ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ

مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ

أَنْصَارُ اللَّهِ ءَأَمْنَا بِاللَّهِ

وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٣﴾

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٤﴾

3.54. And (the unbelievers) plotted and planned, and Allah also planned, and Allah is the best of planners.

3.55.. And (remember) when Allah said: "O Isa, (Jesus)! I will take you and raise you to Myself and clear you (of the lies) of those who blaspheme; And I will make those who follow you above those who reject faith, to the Day of Judgment: Then shall you all return to me, and I will judge between you of the matters in which you dispute.

3.56. "For those who reject faith and disbelieve, I will punish them with terrible pain in this world and in the Hereafter, and they will not have anyone to help.

3.57. "And for those who believe and work righteousness, Allah will pay them their reward in full; But Allah does not love those who do wrong.

3.58. "This is what We (repeatedly) recite to you about the Verses and the Message of Wisdom."

3.59. Truly, before Allah, the similitude of Isa (Jesus) is like that of Adam; He (Allah) created him from dust, then said to him: "Be", and he became.

3.60. This is Truth (that comes) from Allah Alone; So be not of those who doubt.

3.61. If anyone disputes in this matter with you now after (full) knowledge has come to you, say: "Come! Let us gather together- Our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"

3.62. Verily, this is the true account: There is no god except Allah; And indeed Allah- (He is) Almighty (Al-Aziz), the All Wise (Al-Hakeem).

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ
الْمَكِرِينَ ﴿٥٤﴾

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنِ مَرْيَمَ كُونِي لِي آيَةً وَاذْكُرِ
إِلَىٰ وَمَطِّهِرُكَ مِنَ الَّذِينَ كَفَرُوا وَاذْكُرِ
الَّذِينَ اتَّبَعُوكَ فَوْقَ الذِّبْرِ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا
فِي الدُّنْيَا وَالأٰخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٥٦﴾

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِيهِمْ أُجُورُهُمْ وَاللَّهُ لَا يَجِبُ الظَّالِمِينَ ﴿٥٧﴾

ذٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالدِّرِ
الْحَكِيمِ ﴿٥٨﴾

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ
مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾

فَمَنْ حَاجَبَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ
اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦١﴾

إِنَّ هٰذَا لَهُوَ الْفَصُّ الْحَقُّ وَمَا مِنْ إِلٰهٍ إِلَّا اللَّهُ
وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

3.63. But if they turn away, Allah has full knowledge of those who do mischief.

3.64.. Say: "O People of the Book! Come to agreement between us and you; That we worship none other than Allah; And that we do not place partners with Him; And that we do not take from among ourselves, lords and patrons other than Allah". If then they turn their back, you say: "Be it known (to you) and you bear witness that we are Muslims (surrendering to Allah's Will)".

3.65. You People of the Book! Why do you dispute about Ibrahim (Abraham), when the Torah and Bible (the Gospel) were not disclosed till after him? Do you have no understanding?

3.66. Surely! You are those who fell into disagreements in matters about which you had some knowledge! But why do you dispute in matters about which you have no knowledge? It is Allah Who knows and you who do not know!

3.67. Ibrahim (Abraham) was neither a Jew nor even a Christian; But he was true in Faith, and surrendered his will to Allah's, (like a Muslim) and He did not join gods with Allah.

3.68. Verily, without doubt among men, the nearest of kin to Ibrahim (Abraham), are those who follow him and) this prophet and those who believe: And Allah is the Protector (*Wali*) of those who have faith.

3.69. It is the wish of a party of the People of the Book to lead you astray. But they shall lead astray only themselves, and they do not understand!

3.70. You People of the Book! Why do you reject the Signs of Allah, to which you are (yourselves) witness?

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ
بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِّن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ
وَمَا أُزِلَّتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ
أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

هَآأَنْتُمْ هُنَّوَلَاءَ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ
عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا
النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ
وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ
وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾

3.71. You People of the Book! Why do you cover truth with falsehood, and hide the Truth, when you have knowledge?

يٰۤاَهْلَ الْكِتٰبِ لِمَ تَلْسُوْنَ الْحَقَّ بِالْبٰطِلِ
وَتَكْتُمُوْنَ الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٧١﴾

3.72.. And a party of the People of the Book say: "Believe in the morning in what is revealed to the believers, and reject it at the end of the day; That by chance they may (themselves) turn back;

وَقَالَتْ طَآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ ءَاٰمَنُوْا بِالَّذِىۤ اُنزِلَ
عَلَى الْاَلْيَدِىۡنَ ءَاٰمَنُوْا وَجِهَ النَّهَارِ وَاكْفَرُوْا ءَاخِرَهُۥ
لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٧٢﴾

3.73. "And believe no one except the one who follows your religion." Say: "The True guidance is the Guidance of Allah: (Be sure) that a revelation may be sent to someone (else) like that which was sent to you: Or that those (receiving such revelation) should argue with you before your Lord?" Say: "All bounties are in the hands of Allah: He grants them to whom He pleases: And Allah is Enough (*Wasi*), All Knowing (*Aleem*)."

وَلَا تُؤْمِنُوْا اِلَّا لِمَنْ تَبِعَ دِيۡنَكُمْ قُلْ اِنَّ الْهُدٰى
هُدٰى اللّٰهِ اَنْ يُؤْتِيَ اَحَدًا مِّثْلَ مَا اُوْتِيْتُمْ
اَوْ يُحَاجُّوْكُمْ عِنۡدَ رَبِّكُمْ قُلْ اِنَّ الْفَضْلَ بِيۡدِ اللّٰهِ
يُوْتِيهِ مَنۡ يَّشَآءُ وَاللّٰهُ وَّاسِعٌ عٰلِمٌ ﴿٧٣﴾

3.74. For His Mercy, He specially chooses whom He pleases; For Allah is the Bestower of greatest bounties.

يَخۡصُصُ رَحۡمَتَهُۥ مَنۡ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ
الْعَظِيۡمِ ﴿٧٤﴾

3.75. And among the People of the Book are some who, if entrusted with a large amounts of gold, will readily pay it back; Others, who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because, they say, "There is no duty on us (to keep faith) with these ignorant (pagans)." But they tell a lie against Allah, and they know it well.

۞ وَمِنۡ اَهْلِ الْكِتٰبِ مَنۡ اِنۡ تَاۡمَنَّهُۥ يَبۡطِۡرُ
يُوۡدُهُۥ اِلَيْكَ وَمِنْهُمۡ مَنۡ اِنۡ تَاۡمَنَّهُۥ يَدۡبِۡرُ لَا يُؤۡدِيۡهِ
اِلَيْكَ اِلَّا مَا دُمَّتۡ عَلَيْهِۡ قَاۡيِمًا ذٰلِكَ بِاَنَّهُمْ قَالُوْا
لَيْسَ عَلَيْنَا فِى الْاٰمِيۡنِ سَبِيۡلٌ وَيَقُوۡلُوۡنَ
عَلَى اللّٰهِ الْكُذۡبُ وَهُمْ يَعْلَمُوۡنَ ﴿٧٥﴾

3.76. Yes! Those who keep their true faith and act right- Surely, Allah loves those who act righteously.

بَلٰى مَنۡ اُوۡفٰ بِعَهۡدِهِۦ وَاٰتَقٰ فَاِنَّ اللّٰهَ
يُحِبُّ الْمُتَّقِيۡنَ ﴿٧٦﴾

3.77. Verily, those who sell their faith for a small price, they owe to Allah and their own true word; They shall have no portion in the Hereafter: And Allah will not (find it worthy to) speak to them nor to look at them on the Day of Judgment, nor will He clean them (of sin): They shall have a painful Penalty.

اِنَّ الَّذِيۡنَ يَشۡرُوۡنَ بِعَهۡدِ اللّٰهِ وَاٰمَنَتۡمِۡمَ مِمَّا
قَالُوۡا اَوْ لَتَمۡسُۡنَآ لَا خَلۡقَ لَهُمۡ فِى الْاٰخِرَةِ
وَلَا يَكۡلِمُهُمۡ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمۡ يَوْمَ الْقِيٰمَةِ
وَلَا يَزۡكِيۡهِمۡ وَلَهُمۡ عَذَابٌ اَلِيۡمٌ ﴿٧٧﴾

3.78. And surely, there is among them a section who change the Book with their tongues (as they read): You would think it is a part of the Book, but it is not a part of the Book; And they say: "That is from Allah", but it is not from Allah: It is they who tell a lie against Allah, and they know it well!

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ اللَّيْسَنَتَهُمْ بِالْكِتَابِ
لِيَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُمْ مِنْ
أَلْكِتَابٍ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ
وَمَا هُمْ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

3.79. It is not (possible) that a man, to whom is given the Book, and Wisdom, and the position of a prophet, can say to people; "Be you my worshippers rather than Allah's:" On the contrary (he would say): "Be you the worshippers of Him, Who is truly the Cherisher of all: For you have been taught the Book and you have studied it truthfully."

مَا كَانَ لِلنَّبِيِّ أَنْ يَتُوبِهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ
وَالنَّبِيَّوَهُ ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا لِي
مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيُنِيِّنَ بِمَا كُنْتُمْ
تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

3.80. Nor, he would not instruct you to take angels and prophets for lords and patrons. What! Would he invite you to disbelief after you have surrendered your will (to Allah in Islam).

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا
أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

3.81. And (remember), Allah took the (holy) promise from the prophets, saying: "I give you a Book and Wisdom; Then comes to you a Prophet (Muhammad), confirming what is with you; Do you believe in him and render him help." Allah said: "Do you agree, and take this My Promise as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ
مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ
لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ
قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَأَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ
مِنَ الشَّاهِدِينَ ﴿٨١﴾

3.82. If any turn away after this, they are perverted transgressors.

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٨٢﴾

3.83. Do they search (for a religion) other than the Religion of Allah? When all creatures in the heavens and on earth have willingly and unwillingly, surrendered to Him (and accepted Islam), and to Him shall they all be brought back.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

3.84. Say: "We believe in Allah, and in what has been sent down to us and what was sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishâq (Isaac), Yâqoub (Jacob), and the tribes, and in (the Books) given to Musa (Moses), Isa (Jesus), and the prophets, from their Lord: We make no distinction between one and another of them, and to Allah do we surrender our will (in Islam)."

3.85. If anyone desires a religion other than Islam (submission to Allah), it will never be accepted from him; In the Hereafter, he will be with those who have lost (all spiritual reward).

3.86. How shall Allah guide those who reject Faith after they accepted it and stood witness that the Prophet (Muhammad) was true and that Clear Signs had come to them (the prophets)? But Allah does not guide those (unjust) people

3.87. For such (people) the reward is that on them (rests) the curse of Allah, of His angels, and of all Mankind-

3.88. In that they will dwell; Their penalty will not be lightened, relief will not be their (share)-

3.89. Except for those who repent and after that, make changes (in their actions); Surely, Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

3.90. Verily, those who reject Faith after they accepted it, and then go on adding to their defiance of Faith- Their repentance will never be accepted; Because they are those who have (willfully) gone astray.

3.91. Verily, about those who reject Faith, and die rejecting- Never would be accepted from any such (persons) all the gold that the earth contains, even though they should offer it (only) to ransom themselves. For such (people) is a painful penalty, and they will find no helpers.

(End of Juz 3)

قُلْ ءَاَمَنَّا بِاللّٰهِ وَمَا اُنزِلَ عَلَيْنَا وَمَا اُنزِلَ
عَلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ
وَيَعْقُوْبَ وَاَلْسَباطِ وَمَا اُوْتِيَ مُوسٰى
وَعِيسٰى وَالنَّبِيُّوْنَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
اَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُوْنَ ﴿٨٤﴾

وَمَنْ يَبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُقْبَلَ مِنْهُ
وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٥﴾

كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ
وَشَهِدُوْا اَنَّ الرُّسُوْلَ حَقٌّ وَّجَاءَهُمُ الْبَيِّنٰتُ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٨٦﴾

اُوْلٰئِكَ جَزَاؤُهُمْ اَنْ عَلَنَهُمُ اللّٰهُ
وَالْمَلٰئِكَةُ وَالنّٰسُ اَجْمَعِيْنَ ﴿٨٧﴾

خٰلِدِيْنَ فِيْهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذٰبُ وَلَا هُمْ
يُنظَرُوْنَ ﴿٨٨﴾

اِلَّا الَّذِيْنَ تَابُوْا مِنْ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا فَاِنَّ اللّٰهَ
عَفُوْرٌ رَّحِيْمٌ ﴿٨٩﴾

اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ اَزْدٰوْا كُفْرًا
لَنْ يُقْبَلَ تَوْبَتُهُمْ وَاُوْلٰئِكَ هُمُ الصّٰلِحُوْنَ ﴿٩٠﴾

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كٰفِرًا فَلَنْ يُقْبَلَ
مِنْ اَحَدِهِمْ وِزْرٌ اِلَّا اَرْضٌ ذَهَبًا
وَلَوْ اَفْتَدٰى بِهٖٓ اُوْلٰئِكَ لَهُمْ عَذٰبٌ
اَلِيْمٌ وَمَا لَهُمْ مِنْ نّٰصِرِيْنَ ﴿٩١﴾

3.92.. By no means shall you reach righteousness unless you give (freely) of that which you love; And whatever you give, truly, Allah knows it well.

3.93.. All food was lawful to the Children of Israel except what Israel made unlawful to itself (its people), before the Torah (to Musa) was revealed. Say: "You bring the Torah, and read it, if you are men of truth,"

3.94. Then after that, if any (people) invent a lie, and say it is from Allah, they are indeed unjust wrongdoers.

3.95. Say: "Allah speaks the Truth: Follow the religion of Ibrahim (Abraham), the (one) truthful in faith; He was not of the pagans (or the idolaters)."

3.96.. Verily, the first House (of worship) appointed for men was that (one) at Bakkah (Makkah): Full of blessing, and of guidance for all beings;

3.97. In it are clear Signs; The Station of Ibrahim (Abraham); Whoever enters it attains security; Pilgrimage to it is a duty that men owe to Allah- Those who can afford the journey; But if any deny faith, Allah does not need help from any of His creatures.

3.98.. Say: "O People of the Book! Why do you reject the Signs of Allah, when Allah is Himself witness to all you do?"

3.99. Say: "O you People of the Book! Why do you obstruct those who believe, from the Path of Allah trying to make it crooked, when you were yourselves witness (to Allah's Promise)? But Allah is not unmindful of all that you do."

3.100. O you who believe! If you listen to a group from the People of the Book, they would render you dissidents after you have believed!

لَنْ نَأْتِيَ الْآيَةَ حَتَّىٰ تُنْفِقُوا مِمَّا حُبِبْتُمْ

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

﴿٩٣﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿٩٤﴾

فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٦﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٧﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ إِبْرَاهِيمُ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٨﴾

قُلْ يَتَىٰ أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۗ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٩﴾

قُلْ يَتَىٰ أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مِن ءَامَنَ تَبِعُوا عَوْجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٠٠﴾

يَتَىٰهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا أَقْرَبًا مِنَ الدِّينِ أُوْتُوا الْكِتَابَ يَرْدُّكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

3.101. And how can you reject Faith when the Signs of Allah are rehearsed to you and among you lives the Messenger (Muhammad)? Whoever holds firmly to Allah will be shown the Straight Path.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ
وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

3.102.. O you who believe! Fear Allah as He should be feared, and do not die except in a state of Islam (submission to Allah).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

3.103. And hold fast, all of you together by the Rope which Allah (stretches out for you), and do not be divided among yourselves (being Muslims); And remember with thanks Allah's favor on you; For you were enemies and He joined your hearts together in love, so that by His Grace you became brethren; And you were on the brink to the Pit of Fire, and He saved you from it. Thus does Allah make His Signs clear to you: That you may be guided.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۖ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ
عَلَىٰ شَفَا حُفْرٍ ۖ وَمِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُم ءَايَاتِهِ ۖ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

3.104. Let there arise from among you a group of people inviting to all that is good, bringing together what is right, and forbidding what is wrong: They are the ones to reach ultimate felicity.

وَلَتَكُن مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُم
الْمُقْتَدِرُونَ ﴿١٠٤﴾

3.105. Do not be like those who are divided among themselves and fall into disputes after receiving clear Signs: For them is a dreadful Penalty-

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ ۖ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

3.106. On the Day when some faces will be (bright with joy) white and some faces will be (in gloom of) black: To those whose faces will be black, (will be said): "Did you reject Faith after accepting it? Taste then the Penalty for rejecting Faith."

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ
أَسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

3.107. And those whose faces that will be (bright with joy) white, - They will be in (the light of) Allah's Mercy: To live in there (forever).

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ
هُم فِيهَا خَالِدُونَ ﴿١٠٧﴾

3.108.. These are the Signs of Allah: We recite them to you in Truth: And Allah does not mean injustice to any of His creatures.

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

3.109. To Allah belongs all that is in the heavens and on the earth: To Him do all matters go back (for the final decision).

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

3.110.. You are the best of Peoples ever, evolved from (Mankind and) for Mankind enjoining what is right, preventing what is wrong, and believing in Allah; And if only the People of the Book had faith, it would be best for them: Among them are some who have faith, but most of them are those who exceed the bound with evil in their minds.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ يُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفٰسِقُونَ ﴿١١٠﴾

3.111. They will not do you any serious harm, but a little trouble; If they come out to fight you, they will turn back, and they shall not get any help.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمُ الْأَدْبَارَ ثُمَّ لَا يُصِرُّونَ ﴿١١١﴾

3.112. Shame is thrown over them (like a tent) wherever they are found, except when (they are) under a promise (of protection) from Allah and from men; They draw on themselves anger from Allah and upon them is thrown severe poverty. This is because they rejected the Signs (verses) of Allah, and killed the prophets without right; And because they rebelled and crossed the bounds.

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَنْ مَاتُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبِأَنَّهُمْ يُغَضِبُونَ اللَّهَ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

3.113. Not all of them are alike: From the People of the Book are a portion that stand up (for right); They read (and declare) the Signs (verses) of Allah all night long, and they prostrate themselves in devotion (to Allah).

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَامِمَةٌ تَلُوكُمُ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يُسْجُدُونَ ﴿١١٣﴾

3.114. They believe in Allah and the Last Day; They join in what is right, and forbid what is wrong: And they hasten (to carry on all the) good works: They are in the ranks of the righteous.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّٰلِحِينَ ﴿١١٤﴾

3.115. From the good that they do, nothing will be rejected from them; For Allah knows well those that do right (and act righteously).

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا بِهِ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

3.116. Surely, those who reject Faith- Neither their possessions nor their (numerous) descendants will be of any use against Allah: They will be companions of the Fire- Living in there (forever).

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

3.117. What they spend in the life from this (material) world may be compared to a wind that brings nipping frost: It strikes and destroys the crops of men who have wronged their own souls: It is not Allah who has wronged them, but they (continue to) wrong themselves.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُ وَمَا ظَلَمَهُمُ اللَّهُ
وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

3.118.. O you who believe! Do not take into your closeness those (who are) outside your (own) circles: They (those outside your own circles) will not fail to spoil you. They only desire your ruin: Hatred of ranks (and people within your circles) has already appeared from their mouths: What their hearts hide is far worse (than what they have said). Indeed, We have made plain to you the Signs, if you have understanding (and wisdom).

يَتَّخِذُهَا الَّذِينَ ءَامَنُوا لَا تَنْخِذُوا بِطَانَةً
مِّنْ دُونِكُمْ لَا يَأْمُرُكُمْ خِيبًا وَلَا دُونًا مَّا عِنتُمْ
قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

3.119. Oh! You are those who love them, but they do not love you- Though you believe in the whole of the Book. When they meet you, they say: "We believe:" But when they are alone, they bite off the very tips of their fingers in their rage at you. Say: "Perish in your rage; Allah knows well all the secrets of the hearts."

هَاتَانِهُنَّ أَوْلَاءٌ يُحِبُّوهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ
بِالْكِتَابِ كُلِّهِ وَإِذَا الْقَوْمُ فَالَوْا ءَامَنُوا إِذَا اخْتَلَوْا
عَضُّوا عَلَيْكُمُ الْأَظْفَارَ مِنَ الْغَيْظِ قُلْ مُوتُوا
بِعَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

3.120. If a little bit of good comes to you, it saddens them; And if some misfortune comes to you, they become happy at it. But if you are constant and do right, not the least harm will their cunning do to you; Because Allah compasses around about all that they do.

إِن تَمَسَّسَكُمُ حَسَنَةٌ لُّسُّوهُمْ وَإِن تُصِيبَكُمُ
سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا
لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

3.121.. And (remember) that morning, when you left your household (early) to leave the faithful (ones) at their stations for battle (of Uhud): And Allah hears and knows all things:

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ
مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

3.122. Remember two of your parties took to cowardice; But Allah was their protector, and in Allah should the Faithful keep their trust.

3.123. And Allah had granted victory to you at (the battle of) Badr, when you were a tiny and weak (little) force; Then fear Allah; Thus you may show your thanks.

3.124. (Remember) when you said to the Faithful: "Is it not enough for you that your Lord should help you with three thousand angels (specially) sent down?"

3.125. "Yes- If you remain firm, and act right, even if the enemy should rush here on you to corner (you), your Lord would help you with five thousand angels making a terrific fight back."

3.126. Allah made it only a message of hope for you, and an assurance to your hearts: And there is no victory except from Allah, the Almighty (*Al-Aziz*), the All Wise (*Al-Hakeem*):

3.127. That He may cut off a fraction of the Unbelievers or expose them to shame, and they should then be turned back, frustrated from their purpose.

3.128. Not for you, (but for Allah), is the decision: Whether He turns in mercy to them, or punishes them; For they are indeed wrongdoers.

3.129. And to Allah belongs all that is in heavens and all that is in the earth. He forgives whom He pleases, and punishes whom He pleases; And Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

3.130.. O you who believe! Do not take usury, doubled and multiplied; But fear Allah; That you may (really) prosper.

3.131. Fear the Fire, prepared for those who reject Faith:

3.132. And obey Allah and the Messenger (Muhammad) that you may obtain mercy.

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ ﴿١٢٣﴾

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَكُمْ رَبِّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا لِبَشَرِي لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

لَيَقْطَعَنَّ طَرْفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَيَنْقَلِبُوا آخِابِينَ ﴿١٢٧﴾

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٢٩﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

3.133. Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous and those firm in their faith.-

﴿١٣٣﴾ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ ﴿١٣٣﴾

3.134. Those who spend (freely in the cause of Allah), whether there is plenty, or there is little; Who control anger, and pardon (all) men:- Verily, Allah loves those who do good-

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكُفْرِ وَالْإِيمَانِ وَالْعَفْوَ وَالْعَافِينَ
عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

3.135. And those who, after having done something to be ashamed of, or (after having) wronged their own souls, earnestly bring Allah to conscience, and ask for forgiveness for their sins- And who can forgive sins except Allah? And are never obstinate in persisting in (the wrong that) they have done, after they know;

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ
ذَكَرُوا اللَّهَ فَاَسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ
اللَّهُ فَاِنَّهُ لَآ إِلَهَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

3.136. For such (people) the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath- An eternal home: How excellent a reward for those who work (and strive)!

أُولَٰئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَيَنعَمُ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

3.137.. There were many Ways of Life that have passed away before you: Travel through the earth, and see what was the end of those who rejected Truth.

فَدَخَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَمَيَّرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿١٣٧﴾

3.138. Here is a plain statement to men, a guidance and instruction to those who fear Allah!

هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿١٣٨﴾

3.139. So do not become weak (lose heart) and do not fall into sadness and you must gain mastery, if you are true in Faith.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِن كُنْتُمْ
مُؤْمِنِينَ ﴿١٣٩﴾

3.140. If a wound (pain and sorrow) has touched you, be sure a similar wound has touched others; And such days (of varying fortunes) We give to men by turns: That Allah may know those who believe, and that He may take as martyrs (close to Himself) from the people those who see and sacrifice (for the sake of truth). And Allah loves not those who do wrong.

إِن يَمَسَّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ
مِّثْلَهُ ۗ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ
وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنكُمْ
شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

3.141. And Allah's object also is to purify those who are true in Faith and destroy those who reject Faith.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ

الْكَافِرِينَ ﴿١٤١﴾

3.142. Did you think that you would enter Heaven without Allah's testing those of you who fought hard and remained committed (to His cause)?

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

3.143. You did indeed wish for death before you met it: Now you have seen it (in battles) with your own two eyes, (and you draw back!)

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ
رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ﴿١٤٣﴾

3.144.. Muhammad is no more than a messenger: And many earlier messengers passed away before him. If he dies or (if he) is killed, then will you turn back on your heels? (And go back from Islam?) If any(one) did turn back on his heels, he will not do the least harm to Allah, but (on the other hand) Allah will swiftly reward those who (serve him) with gratitude.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ
اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

3.145. No soul can die except by Allah's permission, the term (of life) being fixed as in writing. If any do desire a reward in this life, We shall give it to him; And if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those who (serve Us with) gratitude.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
كِنْدًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ
مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

3.146. How many a prophet fought (in Allah's cause), and with him (fought) large groups of men with Belief? But if they met with disaster in Allah's cause, they did not weaken (in will) nor (did they) give in. And Allah loves those who are firm and strive patiently.

وَكَايْنٍ مَنِ نَبِيٍّ قَاتَلَ مَعَهُ رِيضُونَ كَثِيرٌ فَمَا
وَهِنُوا لَمَّا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا أَسْتَكَاؤُوا وَاللَّهُ يَحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

3.147. All that they said was: "Our Lord! Forgive us our sins and anything we may have done to fail in our duty: Establish our steps firmly, and give us victory against those who resist Faith."

وَمَا كَانَ قَوْلُهُمْ إِلَّا لَأَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

3.148. And Allah gave them the reward in this world, and the excellent reward of the Hereafter. And Allah loves those who do good (as the virtuous).

فَعَالَمَهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَحَسَنَ تَوَابِ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

3.149.. O you who believe! If you listen to the Unbelievers, they will drive you back on your heels, and you will turn back (from Faith) to your own loss (as the losers).

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا
الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

3.150. No! (Instead, remember that indeed,) Allah is your Protector, and He is the best of helpers.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

3.151. Soon shall We put fear (and anxiety) into the hearts of the Unbelievers, because they joined companions with Allah in worship, for which He had sent no authority: Their home will be the Fire: And the home of the wrongdoers is evil!

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ
مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

3.152. And Allah did indeed fulfill His promise to you, when you, with His permission were about to destroy your enemy- Until you hesitated and fell to disputing about the order, and disobeyed it after He brought you in sight (of the things won over in the war) which you love. Among you are some who desire this world and some that desire the Hereafter. He diverted you from your enemies in order to test you. Yet surely, He forgave you: And Allah is full of Grace to those who believe.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ
إِذْ تَحْسَبُونَهُمُ بِإِذْنِهِ سِتْرًا إِذْ أَقْبَلْتُمْ
وَتَنَزَّ عَنَّمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ
مَا أَرَانَكُمْ مَا تَحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ
الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ
ثُمَّ صَرَّفَكُمُ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ
عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ
عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

3.153. And (remember) when you were climbing up the high ground, without even taking a side look at anyone, and from behind, the Messenger (the Prophet) from the rear was calling you back. There did Allah give you one sorrow after another as a repayment to teach you (how) not to feel sad about (the things won in war) that you had not received; And for (the ill) that had come upon you. For Allah is All Aware (*Khabeer*) of all that you do.

﴿١٥٣﴾ إِذْ تَصْعَدُونَ وَلَا تَنْظُرُونَ
عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَابِكُمْ فَأَتْبَعَكُمْ غَمًّا بَعِيرًا
لِيَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا آصَبَكُمْ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٥٣﴾

3.154. Then after the distress (and unhappiness), He sent down calm on a group of you overcome with sleep, while another group became anxious by their own feelings, moved by wrong suspicions of Allah- Suspicions due to ignorance. They said: "What affair is this of ours?" You say (to them): "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not say to you. They say (to themselves): "If we had anything to do with this affair, none of us should have been in the slaughter here." Say: "Even if you had remained in your homes, for those whom death had to come, would certainly have gone forth to the place of their death;" But (all of this was) because Allah might test what is in your chests; And purify what is in your hearts. And Allah is All Knowing (*Aleem*) the secrets of your breasts (hearts).

3.155. Those of you who turned back on the day the two armies met-, it was Satan who caused them to fail, because of some (evil) they had done. But Allah has removed (their evil deed): For Allah is Often Forgiving (*Ghaffoor*), Most Forbearing (*Haleem*).

3.156. O you who believe! Do not be like the Unbelievers, and who say of their brothers, when they are traveling through the earth or engaged in fighting: "If they had stayed with us, they would not have died, or have been killed." (This is) because Allah may make it a cause of sighs and regrets in their hearts. It is Allah Who gives Life and Death, and Allah is All Seeing (*Baseer*) all that you do.

3.157. And if you are killed or die, in the cause of Allah, forgiveness and mercy from Allah are far better than all (the wealth) they can cumulate.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نَاعَسًا يَغْشَى
طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ
هَلْ لَنَا مِنَ الْأَمْرِ شَيْءٌ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ
يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ
لَوْ كُنَّا لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ
فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى
مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيُخَصِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١٥٤﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ
إِنَّمَا اسْتَكْبَرُوا الشَّيْطَانَ يُبَعْضُ مَا كَسَبُوا
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا
لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ
حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتْتُمْ لِمَعْرِفَةٍ
مِنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٧﴾

3.158. And whether you die, or are killed indeed! It is before Allah that you are brought together.

وَلِكِنْ مُتَمِّمٌ أَوْ قَاتِلٌ لِّإِلَهِ تُحْشَرُونَ ﴿١٥٨﴾

3.159.. It is (in part) by the mercy of Allah that you dealt gently with them. If you were severe or harsh-hearted, they would have broken away from about you: So overlook (their faults by pardoning them), and ask for (Allah's) Forgiveness for them; And consult them in affairs (of moment). Then, when you have taken a decision, put your trust in Allah. For Allah loves those who put their trust (in Him).

فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

3.160. If Allah helps you, none can overcome you; And if He forsakes you, who is there after Him who can help you, (after that)? In Allah, then, let believers put their trust.

إِنْ يَصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

3.161.. It is not for a prophet to be (ever) false to his trust in the matters of the booty (of the war). If any person is so false, on the Day of Judgment, he shall restore what he falsified; Then every soul shall receive its due- Whatever it earned- And none shall be dealt with unjustly.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلَّ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

3.162. Is the man who follows the good pleasure of Allah like the man who draws on himself the anger of Allah, and whose home is in Hell? And a woeful place (to live)!

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

3.163. They are in varying grades in the sight of Allah, and Allah is All Seeing (*Baseer*) all that they do.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

3.164. Indeed, Allah did grant a great favor on the believers, when He sent among them a messenger from among themselves, reciting to them the Signs of Allah, and purifying them, and instructing them, in (the Holy) Book and in Wisdom, while before that, they had been in manifest error.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

3.165.. What! When a single misfortune strikes you, although you have struck (your enemies) with one twice as great, you say? "From where is this (come to us)?" Say (to them): "It is from yourselves: For Allah is Able (*Khadir*) to do all things."

أَوْ لِمَا أَصَابَكُمْ مِصْيَبَةٌ فَدَاصِبَةٌ أَصَابَتْكُمْ مِثْلَهَا قُلْتُمْ أَنْ هَذَا أَقْلٌ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

3.166. And, whatever (loss) you suffered on the day (when) the two armies met, was with the permission of Allah, in order that He might test the believers-

وَمَا أَصَابَكُمْ يَوْمَ التَّقِي الْجَمْعَانِ فَيَاذَنَ اللّٰهَ
وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

3.167. And that He may test the hypocrites also, they were told: "Come, fight in the cause of Allah, or (at least) drive (the enemy from the city) and defend yourselves." They said: "If we had known how to fight, we should certainly have followed you." On that day they were nearer to disbelief than to Faith, saying with their lips what was not in their hearts. And Allah has full knowledge of all they hide (in their hearts).

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا
فِي سَبِيلِ اللّٰهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا
لَّاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ
لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ ۗ وَاللّٰهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

3.168. (They are) the ones who said, (about the killed men) while they themselves sat (at ease): "If only they had listened to us, they would not have been killed." Say: "Hold back death from your own selves, if you speak the truth."

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أِطَاعُونَا
مَا قُتِلُوا قُلْ فَادْرءُ وَأَعَنَ أَنْفُسِكُمْ أَلَمْ تَمُوتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

3.169.. Think not of those who are killed in Allah's cause as dead. No! They live by finding their means (to live) in the Presence of their Lord;

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللّٰهِ أَمْوَاتًا بَلْ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْفَعُونَ ﴿١٦٩﴾

3.170. They are happy in the many gifts given (to them) by Allah: And with regard to those left behind, who have not yet joined them (in their peace and happiness), the (true believers) are happy because on them is no fear, nor have they (cause to) be sad.

فَرِحِينَ بِمَا آتَاهُمُ اللّٰهُ مِنْ فَضْلِهِ ۗ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

3.171. They are happy in the Grace and the plenty of good things from Allah, and in the fact that Allah does not cause the reward of the faithful to be lost (in the least).

۞ يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللّٰهِ وَفَضْلٍ وَأَنَّ اللّٰهَ
لَا يُضَيِّعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

3.172.. Of those who answered to (the call of) Allah and the Messenger (the Prophet), even after being wounded, those who do right and refrain from wrong have a great reward-

الَّذِينَ اسْتَجَابُوا لِلّٰهِ وَالرَّسُولِ مِنْ بَعْدِ
مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

3.173. Men told them: "A great army is gathering against you:" And frightened them: But it (only) increased their Faith: And they said: "For us Allah is enough, and He is the Best One to take care of affairs (Wakil)."

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ
فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللّٰهُ
وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

3.174. And they returned with grace and plenty from Allah: No harm even touched them: Because they followed the good pleasure of Allah: And Allah is the Owner of the greatest bounty.

فَأَنْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهِمْ سُوءٌ
وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

3.175.. It is only the Satan who suggests to you the fear of his own friends (and limitations): You do not be afraid of them, but fear Me, if you have Faith.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ
وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾

3.176. And let not those (people) who rush into unbelief, make you sad: Not the least harm will they do to Allah: Allah's Plan is that He will give them no portion in the Hereafter, except a severe punishment.

وَلَا يَحْزَنكَ الَّذِينَ يَسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ
يُضْرُوا وَاللَّهُ شَهِيدٌ أَلِيمٌ ۗ لَّا يَجْعَلُ لَهُمْ حَظًّا
فِي الْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

3.177. Truly, those who purchase unbelief at the price of faith- Not the least harm will they do to Allah. But they will have a grievous punishment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُوا
اللَّهَ شَيْئًا وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

3.178. And let not the Unbelievers think that Our delay (in punishment) to them is good for themselves: We grant them the delay that they may grow in their injustice, but they will have a shameful punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنْ نَأْمُرَ لَهُمْ خَيْرًا
لِّأَنفُسِهِمْ إِنَّمَا نَأْمُرُ لَهُمْ لِيُزَادُوا إِثْمًا
وَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

3.179.. Allah will not leave the believers in the state that which you are now, until He separates what is evil from what is good. Nor will Allah disclose to you the secrets of the Unseen. But Allah chooses as His messengers (for the purpose of revealing) whom He pleases. So believe in Allah and His messengers: And if you believe and be pious to Allah, you have a great reward (without measure).

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ
يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْعِمَكُمْ
عَلَىٰ الْعَمَلِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِن رُّسُلِهِ مَن يَشَاءُ
فَقَامُوا بِاللَّهِ وَرُسُلِهِ وَإِن يَأْمُرُوا فَلَكُمْ
أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

3.180. And let not those who greedily hold back the gifts which Allah has given to them from His Grace, think that it is good for them (to hold back): No, it will be worse for them: Soon shall the things which they greedily withheld will be tied to their necks like a twisted collar, on the Day of Judgment. And to Allah belongs the heritage of the heavens and the earth; And Allah is well-Acquainted (*Khabeer*) with all that you do.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنعَمَ اللَّهُ مِنْ
فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ
مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

3.181.. Truly, Allah has heard the (unkind) remarks of those who say: "Truly, Allah is poor (in need) and we are rich!"- We shall certainly record their word and (their act) of killing the prophets by defying of right, and We shall say: "You taste the Penalty of the burning Fire!

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ
الْحَرِيقِ ﴿١٨١﴾

3.182. "This is because of the (evil deeds) which your hands sent on before you: For Allah never harms those who serve Him."

ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾

3.183. They (also) said: "Allah took our promise not to believe in a messenger (of Allah) unless he showed us a sacrifice (as a sign) consumed by fire (from heaven)." Say: "There came to you messengers before me, with Clear Signs and (also with) even with what you ask for, why did you then kill them, if you speak the truth?"

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَآ نُرْسِلَ
رِسُولًا حَتَّىٰ يَأْتِينَا بَقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ
قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي
قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

3.184. Then if they reject you (O Prophet), other messengers were rejected before you, who came with clear Signs, Books of Scripture (and dark prophecies), and the Book of Enlightenment.

فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ
جَاءَ وَبِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

3.185.. Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full due wages (for what you have earned). Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of life): Because the life of this world is only goods and passing objects (based upon) deception.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ
أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن رَّزَحَ
عَنِ التَّكْوَارِ وَأَدْخِلَ الْجَنَّةَ فَقَدْ فَازَ
وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ ﴿١٨٥﴾

3.186. You shall certainly be tried and tested in your possessions and in your personal selves; And you shall certainly hear much that will cause pain for you, from those who received the Book before you and from those who worship many gods. But if you work hard (persistently and) patiently, and guard against evil- Then that will be a determining factor in all affairs.

لَنُتَبَلِّوْكَ فِي أَمْوَالِكَمْ وَأَنفُسِكُمْ
وَلَنَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكَمْ وَمِن الَّذِينَ أَشْرَكُوا أَذًى
كَثِيرًا وَإِن تَصَبِرُوا وَاصْبِرُوا فَإِن ذَٰلِكَ
مِن عَزْوِ الْأُمُورِ ﴿١٨٦﴾

3.187. And (remember) Allah took a holy Promise from the People of the Book, to make it known and clear to Mankind, and not to hide it; But they threw it away behind their backs, and purchased with it some miserable gain! And false was the bargain that they made (by it)!

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ
لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَيَّسَ
مَا يَشْتَرُونَ ﴿١٨٧﴾

3.188. Think not that those (people) who take (extreme) joy in what they have brought about, and love to be praised for what they have not done-Think not that they can escape the Penalty for them (such people) is a Penalty painful indeed.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ
أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

3.189. And to Allah belongs the dominion of the heavens and the earth; And Allah has power over all things.

وَلِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

3.190. Truly, in the creation of the heavens and the earth, and in the alternation of the night and the day-There are indeed Signs for men of understanding.

إِنِّي فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾

3.191. Men who remember (celebrate) the Praises of Allah, standing, sitting and lying down on their sides and contemplate the (wonders of) creation in the heaven and the earth, (with the prayer): "Our Lord! Not for nothing have You created (all) this! Glory to You! Give us relief from the Penalty of the Fire.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

3.192. "Our Lord! Any whom You do admit to the Fire, truly You cover (them) with shame, and never will wrongdoers find any helpers!

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

3.193. "Our Lord! We have heard the call of the one calling (us) to Faith; 'Believe you in the Lord', and we have believed. Our Lord! Forgive us our sins, remove from us (the stains of) our evil deeds (which we may have done), and take to Yourself as we die, our souls in the company of the righteous.

رَبَّنَا إِنَّا أَسْمَعْنَا مَنَادًا يَأْتِي لِلْإِيمَانِ
أَنْ آمَنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

3.194. "Our Lord! Grant us what You did promise to us through Your messengers, and save us from shame on the Day of Judgment: Because You never break Your promise."

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رِسَالِكَ وَلَا نَحْزَنُ يَوْمَ
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٤﴾

3.195. And their Lord has accepted from them, (and answered them:) "Never will I cause the work of any of you to be lost, whether male or female: You are (members), one of another: Those who have left their homes, and been driven out from there, and suffered harm in My Cause, and fought and been slain- Truly, I will remove from them their (stains of) injustices, and admit them into Gardens with rivers flowing beneath- A reward from the Presence of Allah, and from Allah is the best of rewards."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ
مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلِدِينَ
هَاجِرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي
وَقَتَلُوا وَفُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأَذْخُلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
تُؤَاتَىٰ مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

3.196. Let not the idle talk of the Unbelievers through the land deceive you:

لَا يَعْرِزَكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْأَرْضِ ﴿١٩٦﴾

3.197. Little is it for enjoyment: Their final home is Hell: What an evil bed (to lie on)!

مَتَّعَ قَلِيلًا ثُمَّ مَا لَهُمْ مِنْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

3.198. On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; In there are they to live (for ever)- A gift from Allah; And that which is with Allah is the best (of happiness) for the righteous.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزِلَ مِنْ عِنْدِ
اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

3.199. And there are, certainly, among the People of the Book, those who believe in Allah, in what has been revealed to you, and in what has been revealed to them, bowing in humility (love and obedience) to Allah: They will not sell the Verses of Allah for a low price (miserable gain)! For them is a reward with their Lord, surely, Allah is swift in account.

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

3.200. O you who believe! Endure and be more patient (struggle on with patience and constancy;) complete in such struggles; - Strengthen each other; And fear Allah; That you may prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

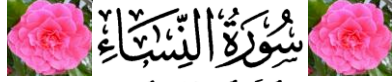
Sura 3 Note

Note 3.1: It is implied that Zakariyya (Zachariah) being much older had considered adoption: Perhaps of Maryam (Mary), herself. In any case, his prayers were answered (see 19.7) and he was blessed with a son Yahya (John, the Baptist) late in his life. Allah bestowed high honors on Yahya (Baptist John) and is considered in high esteem with other messengers (Zakariyya, Isa, and Ilyas) of Allah. (see 6.85).

Sura 4. An-Nisa',

(The women): (Medinah, 176 Verses)

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

4.1.. O Mankind! Fear (and respect) your (Guardian) Lord, Who created you, from a single person (Adam), and from him, He (Allah) created his mate of similar nature, and from both (the two of them) spread (like seeds) countless men and women- And fear Allah, through Whom you demand your mutual (rights), and revere (and respect) the wombs (that bore you): For Allah always watches over you.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَوَضَعَ مِنْهَا رُوحَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

4.2.. And to orphans give back their property (when they reach their age); Do not substitute (your) worthless things for (their) good ones; And do not consume their sustenance (by mixing it up) with your own. Because this is truly a great sin.

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَيْثُ بِأَلْطَبِ ط وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

4.3.. And if you fear that you shall not be able to act justly with the orphan (girls), then marry (other) women of your choice, two, or three, or four; But if you fear that you will not be able to deal justly (with them), then marry one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice.

وَإِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتْنٍ وَثَلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعْدِلُوا ﴿٣﴾

4.4. And give the women (in marriage) their dowry as a free gift; But if they, with their own good pleasure, give back any part of it to you, take it and enjoy it with right good cheer.

وَأَتُوا النِّسَاءَ صَدَقَاتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ سَعَىٰ مِنْهُ فَتَسَاءَلُوا هُنَّ مِنْهُ هُنَّ أَمْرِيًا ﴿٤﴾

4.5.. Do not give away the property, which Allah has made as a means of support for (all of) you, to those weak of understanding (and the unwise), but feed and clothe them with it, and speak to them words of kindness and justice.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا
وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

4.6.. Test (make a trial of) the orphans until they reach the age of marriage; If then you find them of sound judgment, release their property to them; But do not consume it wastefully nor in haste, before their growing up. If the guardian is well-off, let him not receive payment, but if he is poor, let him have for himself what is just and reasonable. And when you release their property to them, take witnesses in their presence: And Allah is All Sufficient in taking account (*Hasib*).

وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ
مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا
إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ
وَكُنْ بِاللَّهِ حَسِيبًا ﴿٦﴾

4.7.. There is a share for men and a share for women, from what is left by parents and those nearest related; Whether the property be small or large- A determined share.

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

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

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ
قَوْلًا مَعْرُوفًا ﴿٨﴾

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

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً
ضَعْفًا خَافُوا عَلَيْهِنَّ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا
قَوْلًا سَدِيدًا ﴿٩﴾

4.10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their own bodies: And they will soon be enduring a blazing Fire!

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا
إِنَّمَا يَكُونُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ
سَعِيرًا ﴿١٠﴾

4.11.. Allah commands you regarding (the inheritance for) your children: To the male, a portion equal to that of two females: If only daughters, two or more, their share is two-thirds of the inheritance; If only one, her share is a half... For parents, a sixth share of the inheritance to each, if the deceased left children; If no children, and the parents are the (only) heirs, the mother has a third; If the deceased left brothers (or sisters), the mother has a sixth. (The distributions in all cases is) after the payment of legacies or debts. You know not, which of them, whether your parents or your children are nearest to you in benefit. These are portions settled by Allah; And Allah is ever All Knowing (*Aleem*), All Wise (*Hakeem*).

4.12.. In that which your wives leave, your share is a half, if they leave no child; But if they leave a child, you get a fourth of what they leave; After payment of legacies or debts. In that which you leave, their share is a fourth, if you leave no child; If you leave a child, they get an eighth; After payment of legacies and debts.

..If the man or woman whose inheritance is in question, has left neither parents nor children, but has left a brother or a sister, each one of the two gets a sixth; But if more than two, they share in a third; After payments of legacies or debts; So that no loss is caused (to anyone). It is thus ordained by Allah; And Allah is Always All Knowing (*Aleem*), Most Forbearing (*Haleem*).

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِلْمُتَّحِقَاتِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمَّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَنْدَرُونَ أَيْهِمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ أَلَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

﴿١١﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ أزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ بَنُونَ وَلَدٌ فَإِنْ كَانَ لَهُنَّ بَنُونَ فَلَكُمْ الرُّبُعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ بَنُونَ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَهِيَ آخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍ وَصِيَّةٍ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٢﴾

4.13.. Those are limits set by Allah: Whosoever obey Allah and His Messenger (Muhammad) will be admitted to Gardens with rivers flowing beneath, to live in there (for ever) and that will be the Supreme achievement.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

4.14. And whosoever disobeys Allah and His Messenger (Muhammad) and exceed His limits, he will be admitted to a Fire, to live in there: And they shall have a humiliating punishment.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُهِينٌ ﴿١٤﴾

4.15.. And if any of your women are guilty of being illicit in (sexual) conduct, take the evidence of four witnesses from your (own) people against them; And if they testify, confine them to the house until they die or Allah decides some (other) way for them.

وَالَّتِي يَأْتِيكِ الْفَحِشَةُ مِنْ نِسَائِكُمْ
فَأَسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ
شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى
يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

4.16. And the two persons among you are guilty of lewdness, punish them both; And if they repent and improve, leave them alone; Surely, Allah Forgives and Accepts repentance (Tawwab), Most Merciful (Raheem).

وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَداؤُهُمَا
فَإِنَّ تَابَا وَأَصْلَحَا فَأَعْرَضُوا عَنْهُمَا
إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

4.17. Allah accepts only the repentance of those who do evil in ignorance and (their) foolishness and repent soon afterwards; To them will Allah turn in mercy: For Allah is full of knowledge and wisdom.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ
بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ
اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

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

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
قَالَ إِنِّي تُوبْتُ أَفَلَنْ يَمُوتُوا
وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا
أَلِيمًا ﴿١٨﴾

4.19.. O you who believe! You are forbidden to inherit women against their will nor should you treat them with harshness, that you may take away part of the dowry you have given to them- Except where they have been guilty of open illicit sexual deeds (lustfulness); On the contrary live with them on a basis of kindness and justice. If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good.

4.20. But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dowry, do not take back the least bit of it: Would you take it by slander and a clear wrong?

4.21.. And how could you take it (back) when you have gone in unto each other, and they have taken from you a holy promise?

4.22.. And marry not women whom your fathers married- Except what is past: It was shameful and offensive- A very unpleasant custom indeed.

4.23.. Prohibited to you (for marriage) are-

Your mothers, your daughters, your sisters;

Your father's sisters, your mother's sisters;

Your brother's daughters, your sister's daughters;

Your foster mothers (who breast fed you), your foster sisters; Mothers of your wives;

Your stepdaughters under your guardianship, born of your wives unto whom you have gone in-

(Those who have been) wives of your sons whom you have fathered;

And two sisters in wedlock at one and the same time,

Except for what is past; Verily, Allah is ever Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*);

(End of Juz 4)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا
النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ
مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ
فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا ﴿١٩﴾

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ
وَأْتَيْتَهُ أَحَدَهُنَّ فِنطَارًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا ءَاتَاخُذُوهُنَّ بِمَهْتِنَا وَإِنَّمَا مِينَا ﴿٢٠﴾

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ
إِلَىٰ بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا
غَلِيظًا ﴿٢١﴾

وَلَا تَنْكِحُوا مَا نَكَحَ ءَابَاؤُكُمْ مِنْ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ءَإِنَّهُ كَانَ
فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

حُرِّمَتْ عَلَيْكُمْ ءُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَءَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الْءَخِ وَبَنَاتُ الءَخِ وَءُمَّهَاتُكُمْ الَّتِي
أَرْضَعْتُمْ وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ
وَءُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ الَّتِي

فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ الَّتِي
دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ

بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ
ءَبْنَآءِكُمُ الَّذِينَ مِنْ ءَصْلَابِكُمْ

وَأَنْ تَجْمَعُوا بَيْنَ الءَخْتَيْنِ إِلَّا مَا قَدْ
سَلَفَ ءَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿٢٣﴾

4.24. Also (prohibited are) women already married, except those whom your right hand possess (as captives in the wars); Allah has thus set limits (prohibitions) against you: Except for these, all others are lawful, provided you seek (them in marriage) with gifts from your property desiring chastity, not lust (nor illicit sexual conduct) seeing that you derive benefit from them, give them their dowry (at least) as prescribed; But if, after a dowry is decided, both of you agree (to change it), then there is no blame on you, and Allah is Always All Knowing (*Aleem*), All Wise (*Hakeem*).

4.25. If any of you do not have the means with which to wed free believing women, they may wed believing (captive or slave) girls from among those whom your right hand possess: And Allah has full knowledge about your Faith; You being one (individual different) from another. In every case, you are to wed them with the permission of their owners (guardians), and give them their dowries, according to what is reasonable: They should be chaste, not lustful (nor sinful), nor taking (illicit) partners; And when they are taken in wedlock, if they fall into shame, their punishment is half that of free women. This (permission) is for those among you who fear sin; But it is better for you that you practice self-control. And Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

4.26.. Allah does wish to make clear to you and to show you the faults (ways) of those before you; And (He does wish to) turn to you (in Mercy): And Allah is All Knowing (*Aleem*), All Wise (*Hakeem*).

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

4.28. Allah does wish to lighten your (difficulties): And man was created weak.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
 أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ
 مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ
 غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ
 فَآتُوهُنَّ أُجُورَهُنَّ فِي رِيضَةٍ وَلَا جُنَاحَ
 عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ
 إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ
 الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ
 أَيْمَانُكُمْ مِنْ فَنِيَتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
 بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكَحُوهُنَّ
 بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ
 بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا
 مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّهُنَّ
 يَفْعَلْنَ حَسَنَةً فَعَلِيحٌ نِصْفٌ مَاعَلَى الْمُحْصَنَاتِ
 مِنْ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
 مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ عَفُورٌ
 رَحِيمٌ ﴿٢٥﴾

رُبُّدُ اللَّهِ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سَبِيلَ
 الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ
 عَلِيمٌ حَكِيمٌ ﴿٢٦﴾
 وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ
 الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يَمِيلُوا مَيْلًا
 عَظِيمًا ﴿٢٧﴾

رُبُّدُ اللَّهِ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ
 ضَعِيفًا ﴿٢٨﴾

4.29. O you who believe! Do not eat up your property among yourselves in (worthless) deception: But let there be among you exchange and trade by mutual good-will: And do not kill (or destroy) from yourselves: Surely, to you Allah has been Most Merciful (*Raheem*)!

4.30. And if any does that in hate and injustice- Soon shall We throw him into the Fire: And it is easy for Allah (to do).

4.31. If you (only) avoid the most (excessively) evil of the things that you are forbidden to do, We shall expel out of you all the evil in you, and admit you to a Gate of Great Honor (the Paradise).

4.32. And it is not wise to seek out those things in which Allah has bestowed His gifts more freely on some of you than on others: To men is reward for what they earn, to women (also) is reward for what they earn: And ask Allah of His bounty. Surely, Allah is All Knowing (*Aleem*) of all things.

4.33. To (benefit) everyone, We have appointed sharers and heirs to property left by parents and relatives. To those also, to whom your right hand pledged, give their due portion. Truly Allah is Total Witness (*Shaheed*) to all things.

4.34. Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husbands) absence what Allah would have them guard. As to those women on whose part you fear disloyalty and ill-conduct, caution (and warn) them (against the specific faults, at first), refuse to share their beds (next), beat them (lightly, at the very last); But if they return to obedience, seek not against them means (of angering them): Truly, Allah is Most High (*Ali'i*), Most Great (*Kabir*).

يَتَايَهَأُ الَّذِينَ ءَامَنُوا لِآتَاءِكُمْ أَمْوَالِكُمْ
بَيْنَكُمْ بِالْبَطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًّا وظَلْمًا فَسَوْفَ
نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٣٠﴾

إِنْ تَحْتَسِبُوا كَمَا بَرَّ مَا نُتَهَوْنَ عَنْهُ تُكْفَرُوا
عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مَدْخَلًا
كَرِيمًا ﴿٣١﴾

وَلَا تَسْتَمْتُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ
عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا
وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ
مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ يُكَلِّمُ شَيْءًا
عَلِيمًا ﴿٣٢﴾

وَلِكُلِّ جَعَلْنَا مَوَالِيَّ وَمَا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ
فَتَأْتُوهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ شَهِيدًا ﴿٣٣﴾

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضُهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَأَصْلِحْ لِحْتِ قَنِينَتُ حَفِظَتْ لِلْغَيْبِ
بِمَا حَفِظَ اللَّهُ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ
فَعُظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَرِيمًا ﴿٣٤﴾

4.35. If you fear a break up between the two of them, appoint (two) individuals (to settle their differences), one from his family, and the other from her's (her family); If they wish for peace, Allah will cause their reconciliation: Verily, Allah is All Knowing (*Aleem*), and is Well Acquainted (*Khabeer*) with all things.

4.36.. Serve Allah, and do not join any partners with Him; And do good-To parents, (relatives) kinfolk, orphans, those in need, neighbors who are near to you in kin, neighbors who are strangers, the companion by your side, the way-farer (you meet), and what your right hand possess: For Allah does not love the arrogant, the boasters-

4.37. (Nor) those who are miserly (and stingy) or invoke stinginess on others, and hide the bounties which Allah has bestowed on them; And We have prepared, for those who resist Faith, a punishment that pushes them in contempt-

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

4.39. And what is the burden on them if they had Faith in Allah and in the Last Day, and they spend out of what Allah has given to them for living? For Allah is All Knowing (*Aleem*) of them.

4.40. Surely, Allah is never unjust in the least degree: If there is any good (done), He doubles it, and gives from His own Presence a great reward.

4.41. What if We brought from each people a witness, and We brought you (O Muhammad) as a witness against these people!

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾

﴿٣٦﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِيعًا لِّلنَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَن يَكُنِ
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

وَمَا ذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَانْفَقُوا
مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكَ حَسَنَةً
يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا
بِكَ عَلَىٰ هَذِهِ أُمَّةٍ شَهِيدًا ﴿٤١﴾

4.42. On that Day, those who reject Faith and disobey the messenger (Muhammad) will wish that they were buried in the earth: But never will they hide a single fact from Allah!

4.43.. O you who believe! Do not approach prayers (in a murky mind) intoxicated, until you can understand all that you say- Nor in a state of ceremonial impurity except when traveling on the road, until after washing your whole body; And if you are ill, or on a journey, or one of you comes from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth and rub with it your faces and hands. Truly, Allah is Ever-Pardoning (*'Afuw*) and All Forgiving (*Ghafoor*, again and again).

4.44.. Have you not taken a look at those who were given a portion of the Book? They deal in error, and wish that you should lose the right path.

4.45. And Allah has full knowledge of your enemies: Allah is enough for a Protector (*Wali*) and Allah is enough for a Helper (*Nas'ir*).

4.46. Among the Jews there are some who displace words from (their) right places, and say: "We hear your word and we disobey;" And "Hear what is not heard;" And (spoken as) *Rá'ina*; With a twist of their tongues (meaning; 'the bad one'), and a slander to Faith. If only they had said: "We hear and we obey;" And "Do make us understand (spoken as *Unzurna*):" It would have been better for them, and more proper: But Allah has cursed them for their disbelief; And only a few of them will believe.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ
تَسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ لِلَّهِ حَدِيثًا ﴿٤٢﴾

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ
سٰكِرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا
عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلٰى
سَفَرٍ اَوْ جَاءَ اَحَدٌ مِّنْكُمْ مِنَ الْعَابِطِ
اَوْ لَمَسْتُمُ الْمَرْءَةَ فَلَمْ تَجِدُوْا مَاءً فَتَمِسُّوْا
صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيكُمْ اِنَّ
اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿٤٣﴾

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ
يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ نَّضِلُّوْا السَّبِيْلَ ﴿٤٤﴾

وَاللّٰهُ اَعْلَمُ بِاَعْدَائِكُمْ وَكَفَىٰ بِاللّٰهِ وَلِيًّا وَكَفَىٰ
بِاللّٰهِ نَصِيْرًا ﴿٤٥﴾

مِّنَ الَّذِيْنَ هَادُوا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهَا
وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا وَاَسْمَعُ غَيْرَ مَسْمُوعٍ
وَرَدَعْنَا لِيَّا يَا لَيْسِنَهُمْ وَطَعْنَا فِي الَّذِيْنَ وَلَوْ اَنْتُمْ
قَالُوْا سَمِعْنَا وَاَطَعْنَا وَاَسْمَعُ وَاَنْظُرْنَا لَكَانَ خَيْرًا
لَّهُمْ وَاَقْوَمَ وَلٰكِنْ لَعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ
اِلَّا قَلِيْلًا ﴿٤٦﴾

4.47.. O you People of the Book! Believe in what We have (now) revealed, reassuring what was (already) with you, before We change the faces and fame of some (of you) beyond all recognition, and turn them backwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah must be carried out.

4.48. Indeed, Allah forgives not that partners should be set up with Him; But He forgives anything else, to whom He pleases; And he who sets up 'partners' with Allah has devised a sin most wicked.

4.49.. Have you not taken a look at those who claim holiness for themselves? No! But Allah gives holiness (and purity) to whom He pleases. And they will not fail to receive justice in the least little thing.

4.50. Look! How they invent a lie against Allah! But that by itself is clearly a sin!

4.51.. Have you not taken a look at those who were given a portion of the Book? They believe in magic and evil, and say to the disbelievers that they are better guided in the (right) way than the believers!

4.52. They are those whom Allah has cursed: And he whom Allah has cursed, you will not find, any helper for him.

4.53. Or have they a share in dominion (or power)? Look! They do not give anything of value to their fellow men?

4.54. Or do they envy Mankind for what Allah has given them of His bounty? Then We had already given to the family of Ibrahim (Abraham) the Book and Wisdom, and conferred upon them a great kingdom.

يَتَأْتِيهَا الَّذِينَ أَوْتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا
مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا
فَرَدَّهَا عَلَىٰ أَذْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ
السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

إِنَّ اللَّهَ لَا يَغْفِرُ لِمَن يَشْرِكْ بِهِ ۚ وَيَغْفِرُ مَا دُونَ ذَلِكَ
لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا
عَظِيمًا ﴿٤٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنفُسَهُمْ بِاللَّهِ يَزْكِي
مَنْ يَشَاءُ ۚ وَلَا يظْلَمُونَ فَتِيلًا ﴿٤٩﴾

أَنْظُرْ كَيْفَ يَقْرءُونَ عَلَى اللَّهِ الْكَلِمَ ۚ وَكَفَىٰ بِهِ
إِثْمًا مُّبِينًا ﴿٥٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوْا هَؤُلَاءِ ۖ أَهْدَىٰ مِنَ الَّذِينَ
ءَامَنُوا سَبِيلًا ﴿٥١﴾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ يَجِدَ
لَهُ نَصِيرًا ﴿٥٢﴾

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَلِكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ
نَقِيرًا ﴿٥٣﴾

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۗ
فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ
وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

4.55. Some of them believed in it, and some of them turned their faces from it: And enough is Hell for burning them.

4.56. Surely, those who reject Our Signs, We shall soon throw (them) into the Fire: As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the Penalty: Truly, Allah is Almighty (Aziz), All Wise (Hakeem).

4.57. But those who believe and act righteously, We shall soon admit to Gardens, with rivers flowing beneath—Their eternal home: In there shall they have pure and holy companions: We shall admit them to shades, cool and ever deepening.

4.58.. Allah commands you to fulfill your trusts to those to whom they (your trusts) are due; And when you judge between man and man, that you judge with justice. Surely how excellent is the teaching that He (Allah) gives you! Surely, Allah is All Hearing (Sami'), All Seeing (Baseer).

4.59. O you who believe! Obey Allah, and obey the Messenger (Muhammad), and those charged with authority among you. If you differ about anything within yourselves, refer it to Allah and His Prophet (Muhammad), if you believe in Allah and the Last Day: That is best and most suitable for final determination.

4.60.. Have you not seen those (hypocrites) who declare that they believe in the Revelations that have come to you and to those before you? Their (real) wish is to resort together for judgment (in their disputes) to the false judges (and the Satan), though they were ordered to reject them (and him). But Satan's wish is to lead them far astray (from the right).

فِيهِمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ
بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّبُهُمْ نَارًا كَمَا
نُصَلِّبُ جُلُودَهُمْ بِدَلَّتْهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا
ظِلِيلًا ﴿٥٧﴾

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ
اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا
الَّذِينَ فِيكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعَمُونَ أَنَّهُمْ ءَامَنُوا بِمَا
أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلَالًا بَعِيدًا ﴿٦٠﴾

4.61. And when it is said to them: "Come to what Allah has revealed, and to the Messenger (Muhammad):" You see the hypocrites turn their faces from you in disgust.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ
الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ
صُدُّوًا ﴿١٦١﴾

4.62. How then, when they are seized by misfortune, because of the deeds which are the acts of their own hands? Then they come to you, swearing by Allah: "We only meant good-will and conciliation!"

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ يُمَارِقُونَكُمُ
أَيْدِيَهُمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا
إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿١٦٢﴾

4.63. Those men- (the hypocrites) are the ones whom Allah knows what is in their hearts; So keep away from them, but warn them, and speak to them a word that reaches their very souls.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
فَاعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي
أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٦٣﴾

4.64. We did not send a messenger, but only to be obeyed, in accordance with the Will of Allah. If they had only come to you when they were unjust to themselves, and asked for Allah's forgiveness, and the messenger had asked for forgiveness for them, (then) they would have found Allah is Forgiving and accepts repentance (*Tawwab*), Most Merciful (*Raheem*).

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿١٦٤﴾

4.65. But no! By your Lord, they can have no (real) Faith, unless they make you judge in all disputes between them, and find no objections in their souls against your decisions, but accept them with the fullest conviction.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا
شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا سُليْمًا ﴿١٦٥﴾

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

وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنْ أَقْتُلُوا أَنْفُسَكُمْ
أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ
وَإَشَدَّ تَنْبِيًا ﴿١٦٦﴾

4.67. And indeed, We would then have given them from Our Presence a great reward;

وَإِذَا لَا تَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿١٦٧﴾

4.68. And indeed, We would have shown them the Straight Path.

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿١٦٨﴾

4.69.. All who obey Allah and the Messenger (Muhammad) are in the company of those on whom is the Grace of Allah- Of the prophets (who teach), of the Sincere (who are true) of the Martyrs (who are killed in Allah's cause), and of the Righteous (who do good): Oh! What a beautiful Companionship!

4.70. Thus is the Bounty from Allah: And it is sufficient that Allah knows all.

4.71.. O you who believe! Take your precautions, and either go forward in parties or go forward all together.

4.72. There are certainly among you men, he who would fall behind: If a misfortune befalls you, he says: "Allah did favor me because I was not present with them."

4.73. But if good fortune comes to you from Allah, he would be sure to say- As if there were no affection between you and him- "Oh! I wish I had been with them; A fine thing should I then have made of it!"

4.74.. Let those (people) fight in the cause of Allah, (those) who sell the life of this world for the Hereafter. To him who fights in the cause of Allah- Whether he is slain or gets victory- Soon We shall give him a reward that is Great.

4.75. And what is wrong with you (believers) not to fight in the cause of Allah, those (believers) who, are weak, the ill-treated (and oppressed)? Men, women, and children, the cry is: "Our Lord! Rescue us from this town, whose people are oppressors; And from You give us a guardian who will protect; And from You give us one who will help! "

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ

عَلِيمًا ﴿٧٠﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا خُذُوا جُدْرَكُمْ

فَانْفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴿٧١﴾

وَإِنْ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ

قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾

وَلَيْنِ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولُنَّ كَأَنْ

لَمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ

مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

﴿٧٤﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ

يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ

فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٥﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ

مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا

أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا

مِن لَّدُنكَ وِلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٦﴾

4.76. Those who believe, fight in the cause of Allah and those who reject Faith (and) fight in the cause of Evil: So you fight against the friends of Satan: Weak indeed is the cunning of Satan.

4.77.. Have you not looked at those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular Charity? When (at last) the order to fight was issued to them, look! A section of them feared men as- Or even more than- They would have feared Allah: They said: "Our Lord! Why have You ordered us to fight? Would You not grant us the delay (of death) to our (natural) term, near (enough)?"- Say: "Short is the enjoyment of this world: The Hereafter is the best for those who do right: Never will you be dealt with unjustly in the very least!

4.78. "Wherever you are, death will find you out, even if you are in towers built up strong and high!"

..If some good happens to them, they say, "This is from Allah;" But if evil (happens, to them), they say, "This is from you (O Prophet)." Say: "All things are from Allah." But what has come to these people, that they do not understand a single word?

4.79. Whatever good, (O man!) happens to you, is from Allah; But whatever evil happens to you, it is from your (own) soul. And We have sent to you a messenger to (instruct) Mankind, and Allah is enough for a witness.

4.80. He who obeys the Messenger (Muhammad), obeys Allah: But if any turn away, We have not sent you (O Prophet) to watch over their (evil deeds).

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كُتِبَ عَلَيْنَا الْقِتَالُ لَوْ أَنَّا آخَرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

أَيُّنَمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

مَا أَصَابَكُ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكُنْ بِاللَّهِ شَهِيدًا ﴿٧٩﴾

مَنْ طَاعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

4.81. They have "Obedience" on their lips; But when they leave you, some of them think all night about things quite different from what you tell them. But Allah records their nightly (plots): So keep away from them, and put your trust in Allah, and enough is Allah as a Disposer (*Wakil*) of affairs.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرْنَا مِنْ عِنْدِكَ بَيْتَ طَائِفَةٍ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

4.82. Do they not consider the Quran (with care)? If it was from (any) other than Allah, they would surely have found in there lot of discrepancy (and contradictions).

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

4.83. When there comes to them some matter about (public) safety or fear, they make it be known. If they had only referred it to the Messenger (Muhammad), or to those charged with authority among them, the proper investigators would have verified it (directly) from them. If it were not for the grace and mercy of Allah to you, all but a few of you would have fallen into the (evil) hands of Satan.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

4.84.. Then fight in Allah's cause- You are held responsible only for yourself- And stir up the believers (to fight with you). It may be that Allah will hold back the fury of the unbelievers; And Allah is the Strongest in might and punishment.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَن يَكْفِ بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

4.85. Whoever supports and helps a good cause, will have a reward for it: And whoever supports and helps an evil cause, shares in its burden: And Allah has power over all things.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْبِلًا ﴿٨٥﴾

4.86.. When a (courteous) greeting is offered you, follow it with an even more courteous greeting, or (at least) of equal courtesy. Allah takes careful account of all things.

وَإِذَا حُيِّبْتُمْ فَبِحَيِّبُوا بِأَحْسَنِ مَّا أوردوها إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

4.87. Allah! There is no god but He, (and no one deserves to be worshipped except Him:) Surely, He will gather you together on the Day of Judgment about which there is no doubt. And whose word can be truer than Allah's?

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

4.88.. Why should you (O believers), be divided into two parties about the liars (and pretenders)? Allah has defeated them for their (evil) deeds. Would you guide those whom Allah has thrown out of the (Straight) Way? For he whom Allah has thrown out of the Way, you shall never find the Way for him.

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْتَدُوا مَن أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا﴾ (٨٨)

4.89. They only wish that you should reject Faith, as they do, and therefore become like them: But do not take friends from their groups until they flee, to the way of Allah (away from what is forbidden). But if they become those who deny (Faith), catch them (by force) and kill them wherever you find them; And do not take friends or helpers from their groups-

﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَرِثَا وَلَا نَصِيرًا﴾ (٨٩)

4.90. Except those who join a group that has an understanding (of peace) with you, or those who approach you with their hearts not willing to fight you and also not willing to fight their own people. If Allah had pleased, He could have given them power over you, and they would have fought you therefore if they withdraw from you, but fight you not, and (they also) send you (assurances of) peace, then Allah has opened no way for you (to war against them).

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَاءَوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَاطَهُمَ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنِ اعْتَرَفُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ أَلْسَمُوا فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾ (٩٠)

4.91. Others you will find, they wish to gain your confidence as well as that of their people: Every time they are sent back, they give in (and yield) to temptation: If they do not pull back from you and do not give you (assurances) of peace besides withholding their hands (from fight), catch them (by force) and kill them wherever you find them: In their favor, We have provided you with a clear argument against them.

﴿سَتَجِدُونَ الْعَرَبِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَّارَدٌ إِلَىٰ الْفِتْنَةِ أُرْكَسُوا مِنْهَا فَإِن لَّمْ يَعْزُبُوا لَكُمْ وَيَلْقُوا إِلَيْكُمْ أَلْسَمُوا وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا﴾ (٩١)

4.92.. And a believer should never kill a believer; But (if it so happens) by mistake, (compensation is due): If one kills a believer (by mistake) it is necessary that he (the killer) should free a believing slave, and pay compensation (known as blood-money known as Diya) to the dead persons family, unless they remit it freely. If the dead person belonged to a people at war with you, and he was a believer, the freeing of a believing slave (is enough). If he belonged to a people with whom you had a treaty of mutual understanding, then the compensation (or Diya) should be paid to his family, and a believing slave be freed. For those who find this beyond their means, he must fast of two months running (without breaks): By way of repentance to Allah: And Allah is All Knowing (*Aleem*), All Wise (*Hakeem*).

4.93. If a man kills a believer intentionally, his penalty is Hell, to remain in there (for ever): And the anger and curse of Allah are upon him, and a dreadful penalty is prepared for him.

4.94.. O you who believe! When you go abroad in the cause of Allah, find out (everything) carefully, and do not say to anyone who offers you a greeting: "You are not a believer!" While wanting the perishable goods of the worldly life. With Allah are plenty of profits and spoils. Even though, you were yourselves (like this) before, till Allah conferred on you His favors: Therefore carefully find out everything (and detail). Verily, Allah is All Aware (*Khabeer*) of all that you do.

4.95.. Believers who sit (at home), except the disabled; And receive no hurt (of fight), are not equal to those who struggle and fight in the cause of Allah with their goods and their person. Allah has granted a position higher to those who struggle and fight with their goods and persons than to those who sit (at home). To each Allah has promised good (reward): But Allah has given a (special) position to those who struggle and fight above those who sit (at home) with a great reward-

وَمَا كَانَتْ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً
وَمَنْ فَعَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا
فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ
مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدْيَةٌ
مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ
مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿٩٢﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَعَذَابُ اللَّهِ عَلَيْهِ
وَلَعْنَةٌ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
فَتَيَسَّرَ لَكُمْ فَاذْكُرُوا لِمَنْ آتَىٰ بِكُمْ السَّلَامَ
لَسْتُمْ مُؤْمِنًا تَلْبَعُونَ عَرَضَ الْحَيَاةِ
الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ
كُنْتُمْ مِن قَبْلُ فَمَنْ رَبُّ اللَّهِ عَلَيْكُمْ
فَتَيَسَّرْ لَكُمْ إِنْ كَرِهَ اللَّهُ لَكُمْ بِمَا تَعْمَلُونَ

حَيْرًا ﴿٩٤﴾
لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ
دَرَجَةً وَلَا وَعَدَ اللَّهُ الْخَسِيسَ وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

4.96. Positions specially given by Him- (And also) Forgiveness and Mercy. And Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿٩٦﴾

4.97.. Verily, as for those, when angels take the souls of those who die in sin against their souls, they (angels) say: "What (condition) were you in?" They reply: "We were weak and oppressed in the earth." They say: "Was the earth of Allah not spacious enough for you to move yourselves away (from evil)?" Such men will find their home in Hell- What an evil refuge!

إِنَّ الَّذِينَ نَوَّفْتُهُمُ الْمَلَائِكَةَ ظَالِمِي أَنْفُسِهِمْ قَالُوا
فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا
أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

4.98. Except those who are (really) weak and oppressed- Among men, women, and children- Who have no means in their power, nor (a guide post) to direct their way.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ
لَا يَسْتَطِيعُونَ جَبِيلًا وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

4.99. For these (weak and oppressed), Allah may forgive: And Allah is Often-Pardoning (*'Afiw*), Often Forgiving (*Ghafoor*).

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا
غَفُورًا ﴿٩٩﴾

4.100. He who leaves his home in the cause of Allah, finds on the earth, many places (of rest), (which are) wide and spacious: Should he who has left home, die as a person away from home for (the sake of) Allah and His Messenger (Muhammad), his reward becomes due and certain with Allah: And Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

وَمَنْ هَاجَرَ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا
كَثِيرًا وَسِعَةً وَمَنْ يُخْرَجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ
وِرَسُولِهِ ثُمَّ يَدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾

4.101.. And when you travel through the earth, there is no blame on you if you shorten your prayers, for fear the disbelievers may put you in trial (attack you): Surely, the disbelievers are open enemies to you.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا
مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا
إِنَّ الْكَافِرِينَ كَانُوا أَعْدَاؤُكُمْ وَأَعْيَانًا ﴿١٠١﴾

4.102. When you (O Prophet) are with them, and stand to lead them in prayer, let one party from them stand up (in prayer) with you, taking their arms with them: When they finish their prostration's, let them take their position in the rear. And let the (believers of) other party come up which have not yet prayed- And let them pray with you, taking all precautions, and bearing arms: Those who disbelieve wish, if you were careless of your arms and your baggage, to attack you in a single attack (or rush). But there is no blame on you if you put away your arms because of the inconvenience of rain or because you are ill; But take every precaution for yourselves. Allah has prepared a humiliating punishment for the disbelievers.

4.103. When you pass (congregational) prayers, celebrate Allah's Praises, standing, sitting down, or lying down on your sides; But when you are free from danger, set up regular prayers: Verily, prayers are enjoined on the believers at stated times.

4.104. And do not slow down in following up the enemy: If you are suffering difficulties, they are suffering similar difficulties; But you have hope from Allah, (for the Reward from Him), while they have none. And Allah is All Knowing (*Aleem*), All Wise (*Hakeem*).

4.105.. Surely, We have sent down to you (O Muhammad) the Book in truth that you might judge between men, as guided by Allah: So be not (used) as a representative by those who betray their trust;

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْفِتُمْ
طَائِفَةً مِّنْهُمْ مَّعَكَ وَيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا
سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ
طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ
وَيَأْخُذُوا جُدْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَالَّذِينَ كَفَرُوا
لَوْ تَعَفَّلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ
فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جَنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَىٰ مِن مَّطَرٍ ۗ أَوْ كُنْتُمْ
مَّرْضَىٰ أَوْ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۗ وَخُذُوا
جُدْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا
وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۗ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ
عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

وَلَا تَهِنُوا فِي ابْتِعَاءِ الْقَوْمِ ۗ إِنْ تَكُونُوا تَأْلَمُونَ
فَإِنَّهُمْ يَأْلَمُونَ ۗ كَمَا تَأْلَمُونَ ۗ وَتَرْجُونَ مِنَ
اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ
النَّاسِ بِمَا أَرَبَكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِبِينَ
حَصِيمًا ﴿١٠٥﴾

4.106. And ask the forgiveness of Allah; Certainly, Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

4.107. And do not speak up on behalf of such as (those who) betray their own souls; For Allah loves not one given to betrayal of faith and crime;

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

4.108. They may hide (their crimes) from men but they cannot hide (them) from Allah, seeing that He is in their middle when they plot by night in words that He cannot approve: And Allah does compass round all that they do.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

4.109. Oh! These are the sort of men on whose behalf you may speak up in this world; But who will speak with Allah on their behalf on the Day of Judgment, or who will defend them?

هَٰؤُلَاءِ هُنَّ ذُلَّةٌ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

4.110. If anyone does evil or wrongs his own soul but afterwards asks for Allah's forgiveness, he will find Allah Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾

4.111. And, if anyone earns sin, he (the sinner) earns it against his own soul: And Allah is full of knowledge and wisdom.

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

4.112. But if anyone earns a fault or a sin and blames it on to one who is innocent, he (the sinner) carries (on himself both) a falsehood and an open sin.

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

4.113.. If it was not by the Grace of Allah and His Mercy upon you, a party of them would have truly plotted to lead you astray. But (in reality) they will only lead their own souls astray, and to you they can do no harm in the least. Allah has sent down to you the Book and Wisdom and He taught you what you did not know (before): And the Grace of Allah is great for you.

﴿١١٣﴾ لَآ خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

4.114. There is no good in most of their secret talks: Except if one thinks of a deed of charity, or of justice, or of bringing men together: To (the person) who does this for the good pleasure of Allah, We shall soon give him a reward of the highest (value).

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

4.115. If anyone opposes (and contradicts) the Messenger (Muhammad) after guidance has been plainly given to him, and follows a path that is different from the one for the men of Faith, We shall leave him in the path he has chosen and put him in Hell, what an evil refuge!

وَمَنْ يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ أَجَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

4.116.. Verily, Allah does not forgive (the sin of) joining other gods with Him; But He forgives (those) Whom He pleases sins other than this (sin): The one who joins other gods with Allah, has strayed far, far away (from the Right).

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

4.117. (The pagans), leaving Him (Allah), seek out female goddesses: And they only seek out only Satan, the persistent rebel!

إِنْ يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا وَإِنْ
يَدْعُونَ إِلَّا الشَّيْطَانَ مَرِيدًا ﴿١١٧﴾

4.118. Allah did curse him (Satan), and he said: "I will take from Your servants a portion marked off;

لَعَنَهُ اللَّهُ وَقَالَ لَا يُخَدِّنُ مِنْ عِبَادِكَ
نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾

4.119. "Verily, I will mislead them, and surely, I will create in them false desires; And certainly, I will order them to slit the ears of cattle, and surely, I will order them to spoil the (fair) nature created by Allah." Whoever, by rejecting Allah, takes Satan for a friend, instead of (taking) Allah, (he) has surely suffered a clear loss.

وَلَا ضَلَّتْهُمْ وَلَا مَتَّبَعْتَهُمْ وَلَا مَرَّتْهُمْ
فَلْيَتَّبِعُونَنِّي إِذَا رَأَى الْأَنْعَامَ
فَلْيَغْرِزْهَا خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ
خَسِرَ خَسِرَانًا مُّبِينًا ﴿١١٩﴾

4.120. He (Satan), makes promises to them, and creates in them false desires; And Satan's promises are nothing but deception (and falsehood).

يَعِدُّهُمْ وَيُمِيتُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ
إِلَّا عُرْوًا ﴿١٢٠﴾

4.121. They (friends of Satan) will have their homes in Hell, and from it they will find no way of escape from it.

أُولَئِكَ مَا وَلَّهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا
مَخْرَجًا ﴿١٢١﴾

4.122. But those who believe and do good deeds of righteousness- We shall soon admit them to Gardens, with rivers flowing beneath- To live in there forever. Allah's promise is the truth, and whose words can be truer than those of Allah.

4.123.. Neither your desires, nor those of the People of the Book (can last): Whoever works evil, will be paid back accordingly. Nor will he find any protector or helper besides Allah.

4.124. If anyone (or a group) acts righteously- Be they male or female- And (they) have faith, they will enter Paradise and not the least injustice, even to the size of (small) spot on the seed, will be done to them.

4.125. And who can be better in religion than the one who submits his whole self to Allah, the doer of good deeds; And follows the way of Ibrahim (Abraham), the (one) true in faith? And Allah did take Ibrahim (Abraham) for a true friend; (Ibrahim is addressed as a true friend of Allah).

4.126. And to Allah belong all things in the heaven and on earth: And it is Allah Who encompasses all things.

4.127. They ask your legal instruction concerning the women; Say: "Allah does instruct you about them: And (remember) what has been stated to you in the Book, concerning the orphans girls to whom you give not the portions prescribed; And yet whom you desire to marry, and also concerning the children who are weak and oppressed: Yet you stand firm for justice to orphans. There is not a good deed which you do, Allah is Well Acquainted with it."

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا
وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

لَيْسَ بِأَمَانِيكُمْ وَلَا مَا فِي أَهْلِ الْكِتَابِ
مَنْ يَعْمَلْ سُوءًا يُجْزِي بِهِ وَلَا يَجِدْ لَهُ مِنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ
أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يُظَلَّمُونَ فِيهَا شَيْئًا ﴿١٢٤﴾

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي
يَتَنَىٰ النِّسَاءَ الَّتِي لَا تُوْتُوْنَهُنَّ مَا كُتِبَ
لَهُنَّ وَرَرَعْبُونَ أَنْ تَنْكِحُوْنَهُنَّ وَالْمُستَضْعَفِينَ
مِنَ الْوَالِدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ
بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

4.128.. And if a woman fears cruelty or desertion on her husband's part, there is no blame on both of them if they arrange all agreeable settlement between themselves; And such settlement is best; even though men's souls are swayed by greed. But if you do good and practice self-restraint, Allah is Well Acquainted with all that you do.

4.129. You are never able to be (totally) fair and just between women, even if it is your true (and sincere) wish: So do not turn away (from a woman) altogether, so as to leave her hanging (without support). If you come to a friendly understanding, and practice self-restraint, then Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

4.130. But if they disagree (and must part by divorce), Allah will provide abundance for all from His all-reaching bounty: And Allah is sufficient for all (*Wasi*'), All Wise (*Hakeem*).

4.131.. And to Allah belong all things in the heavens and on earth. And surely, We have directed the People of the Book before you, and you (O Muslims!) to fear Allah. But if you deny Him, (then) listen! To Allah belong all things in the heavens and on earth, and Allah is Free of all wants (*Ghani*), worthy of all Praise (*Hameed*).

4.132. Yes, to Allah belong all things in the heavens and on earth, and Allah is Enough to complete all affairs (*Wakil*).

4.133. If He (so) wills, He could destroy you, O Mankind, and create another race; And Allah has the Power to do this.

4.134. If anyone desires a reward in this life, then with Allah is the reward of this life and of the Hereafter: And Allah is All Hearing (*Sami*'), All Seeing (*Baseer*).

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا
وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ
وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ فَلَا تَحْسِلُوا كُلَّ الْمَيْلِ
فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

وَإِنْ يَفْرَقَا يَغْنِ اللَّهُ كِلَا مِنْ سَعْتِهِ
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ
وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا
حَمِيدًا ﴿١٣١﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ
وَكَيلًا ﴿١٣٢﴾

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾
مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ
الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

4.135.. O you who believe! Stand out firmly for justice, as witness to Allah, even against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: Allah protects you both (much) better. So follow not the desires (of your hearts), because you may swerve, and if you distort justice, or decline to do justice; Surely, Allah is Well Acquainted (*Khabeer*) with all that you do.

4.136. O you who believe! Believe in Allah and His Messenger (Muhammad), and the Book (the Quran) that He has sent down to His Messenger (Muhammad) and the Scripture (the Message) that He sent down to those before (him). Any (person) who denies Allah, His angels, His Books, His messengers, and the Day of Judgment, then indeed he has gone far, far astray.

4.137.. Verily, those who believe, then (later) disbelieve, then believe (again) and (again) disbelieve, and go on increasing in disbelief- Allah will not forgive them, nor guide them on the (righteous) Way.

4.138. To the hypocrites give the news that there is for them a painful Penalty-

4.139. To those who take for friends' disbelievers rather than believers: Is it honor they seek among them? Surely, then all the honor is with Allah.

4.140. Already He has sent you the Word in the Book, that when you hear the Signs of Allah held in defiance and disrespect, You are not to sit with them (the disbelievers) unless they turn to different conversation: If you did, you would be like them. For Allah will collect the hypocrites and those who defy Faith- All in Hell-

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوَّٰمِيْنَ بِالْقِسْطِ
شٰهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوِ الْوَالِدِيْنَ
وَالْاَقْرَبِيْنَ اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاَللّٰهُ اَوْلٰى
بِهَمَّآ فَلَا تَتَّبِعُوْا الْهَوٰى اَنْ تَعْدُوْا وَاِنْ تَلُوْا
اَوْ تَعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٣٥﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا ءَامِنُوْا بِاللّٰهِ وَرَسُوْلِهِ
وَٱلْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهِ
وَٱلْكِتٰبِ الَّذِيْ اَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ
بِاللّٰهِ وَمَلَآئِكَتِهٖٓ وَكُتُبِهٖٓ وَرَسُوْلِهٖٓ وَٱلْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ﴿١٣٦﴾

اِنَّ الَّذِيْنَ ءَامَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ءَامَنُوْا ثُمَّ كَفَرُوْا
ثُمَّ اٰزَدُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيْهِمْ
سَبِيْلًا ﴿١٣٧﴾

بَشِّرِ الْمُنٰفِقِيْنَ اَنَّ لَهُمْ عَذٰبًا اَلِيْمًا ﴿١٣٨﴾
الَّذِيْنَ يَخٰذُوْنَ اَلْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ
الْمُؤْمِنِيْنَ اَيَّبِنُغُوْنَ عِنْدَهُمُ الْعِزَّةَ
فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ﴿١٣٩﴾

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ
آيٰتَ اللّٰهِ يَكْفُرُ بِهَا وَيُسْتَهْزِءُ بِهَا فَلَا تَقْعُدُوْا
مَعَهُمْ حَتّٰى يَخْرُجُوْا فِي حَدِيْثٍ غَيْرِهِمْ اَلَا كُرْهُوا
مَتٰلَهُمْ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ
فِيْ جَهَنَّمَ جَمِيْعًا ﴿١٤٠﴾

4.141. (The hypocrites are) the ones who sit and watch about you: If you do gain a victory from Allah, they say: "Were we not with you?"- But if the disbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" But Allah will judge between you on the Day Of Judgment. And never will Allah grant to the disbelievers a way (to win) over the believers.

4.142.. Surely, they, the hypocrites, search ways of deceiving Allah, but it is He Who will deceive (and reach over) them: When they stand up to prayer, they stand without sincerity, to be seen of men, but little do they hold Allah in remembrance;

4.143. (They are distracted in mind) swaying between this and that being (sincere) to neither one group nor to the another (group). (He) whom Allah leaves straying- Never will you find for him the Way.

4.144. O you who believe! Do not take for friends' disbelievers rather than believers: Do you wish to give Allah a manifest proof against yourselves?

4.145. Verily, the hypocrites will be in the lowest depths of the Fire: You will not find a helper for them-

4.146. Except for those who repent, do righteous and good deeds, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight: If so they will be (included) with the believers. And soon will Allah grant to the believers a reward of great value.

4.147. What can Allah gain by your punishment, when you are grateful and you believe? No! It is Allah Who is Appreciative (*Shakir*) (for the all the good), All Knowing (*Aleem*).

(End of Juz 5)

الَّذِينَ يَرَبُّونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ
فَقَالُوا لَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ
نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعِكُمْ
مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى
الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٣﴾

يَتَّخِذُهَا الَّذِينَ آمَنُوا لَانْتِحَادٍ وَالْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ
أَنْ يَجْعَلَ اللَّهُ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ﴿١٤٤﴾
إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَنْ يَجْعَلَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ
أَجْرًا عَظِيمًا ﴿١٤٦﴾

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

4.148.. Allah does not love that evil should be talked (and spread in any form) in (any) place, in public speech, except by one against whom injustice has been done; For Allah is All Hearing (*Sami*), All Knowing (*Aleem*).

4.149. Whether you declare a good deed, or hide it or cover evil with pardon, surely Allah is Often Pardoning (*Afiw*), All Powerful (*Khadir*).

4.150. Verily, those who deny Allah and His messengers, and (those who) wish to separate out Allah from His messengers by saying: "We believe in some but reject others:" And (those who) wish to take a course in between-

4.151. They are, in truth disbelievers. And We have prepared for Unbelievers a humiliating Punishment.

4.152. To those who believe in Allah and His messengers and make no distinction between any of them, We shall soon give their (due) rewards: For Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

4.153.. The People of the Book ask you to make a book to come down to them from heaven: Indeed, they asked Musa (Moses) for an even greater (miracle), because they said: "Show us Allah in public," but they were overpowered by what they had asked for, with thunder and lightning because of their wrongdoing. Then they worshipped the calf even after clear proofs had come to them; (Even) then We forgave them; And We gave Musa (Moses) clear proofs of authority.

4.154. And for their holy promise We raised over them (the towering height) of Mount (Sinai); And (on another occasion), We said: "Enter the gate prostrating (bowing) with humility;" And (once again) We commanded them: "Do not transgress in the matter of the Sabbath." And We took from them a truly holy promise.

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا
مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ (148)

﴿إِنْ بُدِّعُوا خَيْرًا أَوْ تُخَفَّوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ
فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾ (149)

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يُتَّخَذَ أُولَئِكَ سَبِيلًا﴾ (150)

﴿أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مُهِينًا﴾ (151)

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ
أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ
وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا﴾ (152)

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنزِلَ عَلَيْهِمْ كِتَابًا
مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ
فَقَالُوا إِنَّا نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الضَّعْفَةُ
بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا لَمُنْتَهُمْ
مُوسَىٰ سُلْطَانًا مُبِينًا﴾ (153)

﴿وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِثْقَةِ السَّيْفِ وَقُلْنَا لَهُمْ ادْخُلُوا
الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَإِذَا نَأَمْتُمُومًا فَانكسروا وَلَا يَحْمِلُونَ ظُنُورَهُمْ
أَثْقَالًا وَلَا يَرْحَلُونَ فِيهَا﴾ (154)

﴿وَأَمَّا السَّبْتُ فَمَا أَكْبَرْتُمْ عَلَيْهِ وَانكسروا
فَمَا أَكْبَرْتُمْ عَلَيْهِ وَانكسروا فَمَا أَكْبَرْتُمْ
عَلَيْهِ﴾ (155)

﴿وَأَمَّا الْيَوْمَانِ فَمَا أَكْبَرْتُمْ عَلَيْهِمَا وَانكسروا
فَمَا أَكْبَرْتُمْ عَلَيْهِمَا﴾ (156)

﴿وَأَمَّا الْيَوْمَانِ فَمَا أَكْبَرْتُمْ عَلَيْهِمَا وَانكسروا
فَمَا أَكْبَرْتُمْ عَلَيْهِمَا﴾ (157)

﴿وَأَمَّا الْيَوْمَانِ فَمَا أَكْبَرْتُمْ عَلَيْهِمَا وَانكسروا
فَمَا أَكْبَرْتُمْ عَلَيْهِمَا﴾ (158)

﴿وَأَمَّا الْيَوْمَانِ فَمَا أَكْبَرْتُمْ عَلَيْهِمَا وَانكسروا
فَمَا أَكْبَرْتُمْ عَلَيْهِمَا﴾ (159)

4.155. (They have earned displeasure of Allah): Because they broke their holy promise; And they rejected the Signs of Allah; And they killed the prophets in defiance of the right; And they said, "Our hearts are the covers (which preserve Allah's Word; We need no more);" - No! Allah has set the seal on their hearts for their blasphemy, and it is little that they believe-

فِيمَا نَفَضْتَهُمْ مَيْتَنَّهُمْ وَكُفِّرَهُمْ بِتَايَاتِ اللَّهِ
وَقَتْلِهِمُ الْأَنْبِيَاءَ بَعْدَ حَقِّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ
بَلْ طَعِبَ اللَّهُ عَلَيْهِمُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿١٥٥﴾

4.156. And because they rejected Faith; And they talked against Maryam (Mary) a seriously false charge;

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

4.157. And because they said (in boast): "We killed the Messiah, Isa (Christ, Jesus) the son of Maryam (Mary), the messenger of Allah;" - But they did not kill him, nor crucified him, but so it was made to appear to them, and those who differ in this (matter) are full of doubts, with no (certain) knowledge; They follow nothing but idle talk, for sure they did not kill him:-

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ
اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

4.158. But! Allah raised him up to Himself, and Allah is Exalted in Power, All Wise-

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

4.159. And there is nobody from the People of the Book, but must believe in him (Christ), before his (Christ's) death; And on the Day of Judgment he (Christ, himself) will be a witness against them-

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ
مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِدًا ﴿١٥٩﴾

4.160. For the injustice of the Jews, We made unlawful for them certain good and wholesome (foods) which had been lawful for them (earlier)- (And) because they hindered many from Allah's Way-

فَظَاهِرٌ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ
أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

4.161. And they took interest (usury), though they were forbidden to take it; And that they consumed men's belongings wrongfully- We have prepared for the disbelievers among them who reject Faith a painful punishment.

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالِ النَّاسِ
بِالْبِطْلِ وَأَعَدْنَا لِّلْكَافِرِينَ مِنْهُمْ
عَذَابًا أَلِيمًا ﴿١٦١﴾

4.162.. But those among them who are well-founded in knowledge and the believers, believe in what has been revealed to you and what was revealed before you: And (especially) those who establish regular prayers and practice regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.

لَنَكُنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ
أَجْرًا عَظِيمًا ﴿١٦٢﴾

4.163.. Surely, We have sent to you the revelation, like We had sent it to Nuh (Noah) and the prophets after him: We sent revelation to Ibrahim (Abraham), Ismail (Ishmael), Ishâq (Isaac), Yâqoub (Jacob) and the Tribes, (the generations of the twelve sons of Yâqoub, to Isa (Jesus), Ayub (Job), Yunus (Jonah), Haroon (Aaron), and Sulaiman (Solomon), and to Dawood (David), We gave the Zabur (Psalms).

4.164. And the messengers We have already told you before, and others We have not (told you)- And Allah spoke directly to Musa (Moses)-

4.165. The messengers gave good news as well as warning, that after (the coming) of the messengers, Mankind should have no (reason to) complain against Allah: Because Allah is Almighty (Aziz), All Wise (Hakeem).

4.166.. But Allah bears witness that which He has sent to you, He has sent from His (Own) Knowledge, and the angels bear witness: And Enough is Allah for a Witness (Shaheed).

4.167. Surely, those who reject Faith and prevent (men) from the Way of Allah, have surely strayed far, far away from the (right) Path.

4.168. Surely, those who reject Faith and do wrong- Allah will not forgive them nor guide them to any way-

4.169. Except the way of Hell, to live in there forever, and for Allah this is easy.

4.170. O Mankind! Surely, the Messenger (Muhammad) has come to you in truth from your Lord: Believe in him: It is best for you (to believe in him). But if you reject Faith, to Allah belong all things in the heavens and on earth: And Allah is forever All Knowing (Aleem), All Wise (Hakeem).

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ ۖ وَالْأَسْبَاطِ
وَعِيسَىٰ وَيُوسُفَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَأَتَيْنَا دَاوُدَ زَبُورًا ۗ ﴾

﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ ۖ وَرُسُلًا
لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ
تَكْلِيمًا ۗ ﴾

﴿ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ۗ ﴾

﴿ لَٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ
بِعِلْمِهِ ۗ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ
بِاللَّهِ شَهِيدًا ۗ ﴾

﴿ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ
ضَلُّوا ضَلَالًا بَعِيدًا ۗ ﴾

﴿ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ
لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ۗ ﴾

﴿ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۗ ﴾

﴿ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ
مِن رَّبِّكُمْ فَتَأْمِنُوا أَخِرًا لَكُمْ ۚ وَإِن تَكَفَرُوا
فَإِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ۗ ﴾

4.171. O People of the Book! Do not commit excesses in your religion: Nor say anything except the truth about Allah. Messiah Isa (Christ Jesus), the son of Maryam (Mary) was (no more than) a messenger of Allah, and His Word, which He sent down to Maryam (Mary), and a Spirit created by Him: So believe in Allah and His messengers. Do not say 'Trinity': Stop (saying so): It will be better for you: Because Allah is One Allah: Glory be to Him: (Far Supreme and Glorious is He) above having a son. To Him belong all things in the heavens and on earth. And, Enough is Allah as a Disposer of affairs (*Wakil*).

4.172.. Messiah (Christ) does not find it unworthy to serve and worship Allah, nor do the angels (find it unworthy), those (angels) nearest (to Allah): Those who find His (Allah's) worship unworthy and (those who) are arrogant- He will collect them all together to Himself (to answer for their actions).

4.173. But to those who believe and do deeds of righteousness, He will give their (due) rewards- And more, out of His bounty: But those who are the rejecters and (those who are) arrogant He will punish with a painful penalty. And they will not find, besides Allah, anyone to protect or help them.

4.174. O Mankind! Surely, there has come to you a clear proof from your Lord: And We have sent to you a light (that is) clear.

4.175. Then those who believe in Allah, and hold fast to (and depend upon) Him- Soon will He admit them to mercy and grace from Himself, and guide them to Himself by the Straight Path.

يٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِى دِيْنِكُمْ
وَلَا تَتَّبِعُوْا عَلَىٰ اِلٰهِ اِلَّا الْحَقَّ اِنَّمَا الْمَسِيْحُ
عِيسَىٰ ابْنُ مَرْيَمَ رَسُوْلًا لِّلّٰهِ وَكَلِمَتُهُ
اَلْقِيْنَهَا اِلَىٰ مَرْيَمَ وَرُوْحٌ مِّنْهُ فَتَمَنَّوْا بِاللّٰهِ
وَرَسُوْلَهُۥ وَلَا تَقُوْلُوْا ثَلٰثَةٌ اَنْتُمْ هٰۤاِخِرًا
لِّكُمْ اِنَّمَا اِلٰهُنَّ اِلٰهُ وَّاحِدٌ سُبْحٰنَهُ اَنْ
يَكُوْنَ لَهٗ وِلْدَةٌ لَّهٗ مَا فِى السَّمٰوٰتِ
وَمَا فِى الْاَرْضِ وَكَفٰى بِاللّٰهِ وَكِىْلًا ﴿١٧١﴾

لَنْ يَسْتَنْكِفَ الْمَسِيْحُ اَنْ يَكُوْنَ عَبْدًا
لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْقَرِيْبُوْنَ وَمَنْ يَسْتَنْكِفْ
عَنْ عِبَادَتِيْهِۗ وَيَسْتَكْبِرْ فَسَيَحْضُرُهُمْ
اِلٰهِيْهِ جَمِيْعًا ﴿١٧٢﴾

فَاَمَّا الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فِيْوَجِيْهِمْ اُجُوْرُهُمْ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ
وَاَمَّا الَّذِيْنَ اَسْتَكْبَرُوْا وَاَسْتَكْبَرُوْا
فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا وَلَا يَجِدُوْنَ لَهٗمْ
مِّنْ دُوْنِ اِلٰهِ وٰلِيًّا وَلَا نَصِيْرًا ﴿١٧٣﴾

يٰۤاَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهٰنٌ مِّنْ رَّبِّكُمْ
وَاَنْزَلْنَا اِلَيْكُمْ نُوْرًا مُّبِيْنًا ﴿١٧٤﴾

فَاَمَّا الَّذِيْنَ ءَامَنُوْا بِاللّٰهِ وَاَعْتَصَمُوْا بِهٖ
فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيْهِمْ
اِلَى صِرَاطٍ مُّسْتَقِيْمًا ﴿١٧٥﴾

4.176.. They ask you for a legal decision: Say: "Allah directs (thus) about those who leave no descendants or ascendants (i.e., nobody from later or early generations) as inheritor (of belongings). If it is a man who dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, her brother takes her inheritance: If there are two sisters, they shall have two-thirds (between them): If there are brothers and sisters, (they share) the male having twice the share of the female. Like this does Allah make clear to you (His law), in case you make a mistake and Allah has knowledge of all things."

Sura 5. Al-Ma'ida,

(The table spread):
(Medinah, 120 Verses)

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

5.1.. O you who believe! Fulfill (all your) obligations. Lawful to you are all the beasts of cattle (animals, for food), except those named (below); Unlawful is the game (animals and creatures that you may chase to catch) when you are wearing the I'hram, (the special garments for Pilgrimage or Umrah): Surely, Allah commands what He wills.

5.2. O you who believe! Do not change the holiness of the (sacred) Symbols of Allah, nor of the sacred Month of Ramadan, nor of the animals brought for sacrifice, nor of the garlands (for such animals or of the people), nor of the people coming to the Sacred House (in Makkah) seeking the bounty and the good pleasure of their Lord. But when you are away from the Sacred Grounds and (out) of the pilgrim clothes (I'hram), you may hunt: And let not the hate of some people who (earlier) shut you out of the Sacred Mosque (in Makkah) lead you to overstepping your (own) limits (and bitterness on your part). You help one another in righteousness and in good deeds, but do not help one another in sin and evil: Fear Allah: Because Allah is strict in punishment.

سَيَسْأَلُونَكَ قُلُوبَ اللَّهِ لَمَّا يُفْتِيكُمْ فِي الْكَلْبَةِ
إِنَّ أَمْرَهُ أَهْلَكَ لَيْسَ لَهُ وُلْدٌ وَلَا هُوَ آخِثٌ فَلَهَا
نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا
وَلَدٌ فَإِنْ كَانَتْ أَثْنَتَيْنِ فَلَهُمَا الشُّرْطَانِ مِمَّا تَرَكَ
وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ
حِظِّ الْأُنثَىٰ إِنَّ بَيْنَ اللَّهِ لَكُمُ أَنْ تَضِلُّوا
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ
لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُبَيِّنُ عَلَيْكُمْ عَزِيزِي
الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنْ لَمْ يَكُنْ مَاءٌ يَرِيدُ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعِيرَةَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ
وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَلْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ
وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ
شَتَانُ قَوْمٍ أَنْ صَدُّوا عَنْ الْمَسْجِدِ
الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

5.3. Forbidden to you (for food) are: Dead meat, blood, the flesh of swine, and that on which has been pronounced the name of (any) other than Allah; And that which has been killed by choking or by a violent blow, or by a headlong fall, or by being (repeatedly) stabbed to death; And that which has been (partly) eaten by a wild animal; Unless you are able to slaughter it (in due form); And that which is sacrificed on stone (altars); (Forbidden) also is the division (of meats) by tearing apart with arrows (for luck): That is impiety. This day, those who reject Faith have given up all hope of (taking you away from) your religion: Yet do not fear them but fear Me. This day have I perfected your religion for you, completed My Favor upon you, and have chosen Islam as your religion for you. But if any (one) is forced by hunger, without any wish to disobey, Allah is truly Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

5.4. They ask you what is lawful to them (for food), say: "Lawful for you are all good and pure things: And what you have taught your trained hunting animals (to catch) in the manner you have been directed by Allah: So eat what they catch for you, but pronounce the Name of Allah over it: And fear Allah; For Allah is Swift in taking account (*Hasib*).

5.5. "This day (all) good and pure things are made lawful for you. The food of the People of the Book is lawful for you and yours is lawful for them. (Lawful for you in marriage) are (not only) chaste women who are believers, but also chaste women among the People of the Book (that was) sent down before your time- Provided you give them their due dowers, and wish purity, not (illicit or lustful) desire, nor secret (and illegal) relations, nor as "women friends." If anyone rejects Faith, then his work is useless, and in the Hereafter he will be among the ranks of the losers (of all spiritual reward).

حَرَمَتْ عَلَيْكُمْ أَلْمَيْتَةَ وَالْدَّمَ وَحَلْمَ الْخِنْزِيرِ وَمَا
 أَهْلَ لَغَيْرِ اللَّهِ بِهِ وَالْمَنْخِقَةَ وَالْمَوْفُودَةَ
 وَالْمُتَرَدِّدَةَ وَالنَّطِيحَةَ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
 ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
 بِأَلْأَلْسِنَةِ ذَلِكُمْ فَسُقُ الْيَوْمَ بِبَيْسِ الَّذِينَ كَفَرُوا
 مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ
 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
 وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي
 مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ
 رَحِيمٌ ﴿٢﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ
 وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
 عَلَّمَكُمُ اللَّهُ فَلَكُمُ مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ
 اللَّهِ عَلَيْهِ وَانْفَعُوا اللَّهُ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا
 الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ
 مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
 مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ
 غَيْرِ مُسْتَفْجِينَ وَلَا مُتَجَدِّئِي أَخْدَانٍ وَمَنْ يَكْفُرْ
 بِالْإِبْرَةِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي
 الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

5.6.. O you who believe! When you get ready for prayer, then wash your faces, and your hands (and arms) up to the elbows; Rub your head (with water); And wash your feet up to the ankles. If you are in a state of bodily impurity, (resulting from sexual contact,) bathe your whole body. But if you are ill, or on a journey, or one of you have come from the offices of nature (i.e., toilet), or you have been in contact with women and you do not find water- Then take for yourself clean sand or earth, and rub your faces and hands with it. Allah does not wish to place you in difficulty, but to make you clean, and to complete His favor on you, that you may be thankful.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ
فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ
وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى
الْكَعْبَيْنِ وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا وَاِنْ كُنْتُمْ
مَّرْضٰى اَوْ عَلٰى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِنْكُمْ مِنَ الْغَايِطِ
اَوْ لَمَسْتُمُ الْاِنْسَانَ فَلَمْ يَحْذَرُوا مَاءً فَتَيَمَّمُوا
صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ
وَاَيْدِيَكُمْ مِنْهُ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ
عَلَيْكُمْ مِنْ حَرَاجٍ وَلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ
وَلِيَتِمَّ نِعْمَتَهُ عَلَیْكُمْ لَعَلَّكُمْ
تَشْكُرُوْنَ ﴿٦﴾

5.7. And remember the Favor of Allah on you, and His Promise, which He confirmed with you, when you said: "We hear and we obey:" And fear Allah, because Allah is All Knowing (*Aleem*) of the secrets of your breasts (hearts).

وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَیْكُمْ وَمِثْلَ قَدِّ
الَّذِیْ وَاثَقَكُمْ بِهٖ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا
وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ﴿٧﴾

5.8. O you who believe! Stand out firmly for Allah, as just witness for just (and fair) dealing, and do not let the hatred of others to make you lean towards wrong and go away from Justice. Be just: That is next to Piety: And fear Allah, because Allah is Well-Acquainted (*Khabeer*) with all that you do.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوِّمِيْنَ لِلّٰهِ
شُهَدَآءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شَتٰنَانُ قَوْمٍ عَلٰى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ
اَقْرَبُ لِلتَّقْوٰى وَاَتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌ
بِمَا تَعْمَلُوْنَ ﴿٨﴾

5.9. Allah has promised to those who believe and act rightfully, forgiveness and a great reward.

وَعَدَ اللّٰهُ الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ مَغْفِرَةٌ وَاَجْرٌ عَظِيْمٌ ﴿٩﴾

5.10. And those who reject Faith and deny Our Signs (they) will be companions of Hell-fire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

5.11. O you who believe! Bring into your mind (by remembering) the Favor of Allah on you when certain men made the design to stretch out their hands against you, but (Allah) held back their hands from you: So fear Allah. And upon Allah let believers put all their trust.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا
اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

5.12.. Indeed, Allah took a Promise from the Children of Israel, and We appointed twelve leaders among them. And Allah said: "I am with you if you (only) establish regular Prayers, practice regular Charity believe in My messengers, honor and help them, and (offer a) loan to Allah a beautiful loan; Surely I will take away your evils from you, and admit you to the Gardens with rivers flowing below; But after this if any of you, stands against (and opposes) faith, he has truly gone away from the path of justice (and honesty)."

﴿١٢﴾ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ
وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ
إِنِّي مَعَكُمْ لَئِن أَقَمْتُمُ الصَّلَاةَ وَءَاتَيْتُمُ
الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ
وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ
عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ
بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ﴿١٣﴾

5.13. But because of their break of their (own) Promise, We cursed them, and made their hearts grow hard: They change the words from their (right) places and gave up a good part of the Message that was sent to them, also you will not stop finding them- Except a few of them- Always bent on (telling new) lies: But forgive them, and overlook (their wrong doings): For Allah loves those who do good deeds.

فِيمَا نَفَضْتُمْ مِيثَاقَهُمْ لَعْنَتُهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَدْسِيَةً يُلْمِزُونَ الْكَلِمَ
عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ
فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٣﴾

5.14. Also from those (people), who call themselves Christians, We did take a Promise, but they (also) gave up a good part of the Message that was sent to them: So We moved them (from love and favor), towards opposition and hatred between the one and the other, till the Day of Judgment, and soon will Allah show them what it is that they have done.

5.15. O People of the Book! Our Messenger (Muhammad) has come to you (now), making it known to you much what you used to hide in the Book, and bypassing much (that is now not necessary): There has come to you a (new) Light from Allah and a (very) clear Book (the Quran)-

5.16. With (this Book) Allah guides all (those) who seek his good pleasure towards the ways of peace and safety, and (He) leads them out of darkness, by His Will to Light- And (He) guides them to the Straight Path.

5.17.. Truly, in blasphemy are those who say that Allah is Messiah (Christ), the son of Maryam (Mary); Say (to them): "Who then has (even) the least power against Allah, if His Will was to destroy Messiah (Christ), the son of Maryam (Mary), his mother, and all- Every one, that is on the earth? And to Allah belongs the kingdom of the heavens and the earth, and all that is between. He (Allah) creates whatever He pleases. For Allah is Able (*Khadir*) to do all things."

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِيءُ أَخَذْنَا
مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
فَأَغْرَيْنَا بَيْنَهُمُ الْعِدَاةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ
بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

يَتَأْهَلِ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا بُيِّنٌ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُوا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ
مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ
اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ
ابْنَ مَرْيَمَ وَأُمَّهُ، وَمَنْ فِي الْأَرْضِ
جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

5.18.. (Both) the Jews and the Christians say: "We are sons of God, and His beloved." Say: "Why then does He punish you for your sins? No, you are only men (mere human beings)- Of the (other) men He has created: He forgives whom He pleases, and He punishes whom He pleases: And to Allah belongs the kingdom of the heavens and the earth, and all that is between: And to Him is the final goal (of all)."

5.19. O People of the Book! Now has come to you, making (things) clear for you, Our Messenger (Muhammad), after the break in (many of) Our messengers, in case you should say: "There came to us no bringer of glad tidings and no warner (from evil):" But now has come to you a bringer of glad tidings and a Warner (from evil). And Allah is Able (*Khadir*) to do all things.

5.20. Remember Musa (Moses) when said to his people: "O my people! Remember the favor of Allah to you, when He made prophets (from those) among you, made you kings, and gave you what He had not given to any other (peoples and creations) of the worlds.

5.21. "O my people! Enter the holy land which Allah has granted to you and do not turn back as if you do not know, because then you will returned as losers."

5.22. They said: "O Musa (Moses)! In this land, there are a people of great strength: And we shall never enter it until they leave it: If (once) they leave, then we shall enter."

5.23. (But) among (their) men who feared Allah were two on whom Allah had granted His grace: They said: "Attack them at the (proper) gate: When once you are in, victory will be yours: And put your trust on Allah, if you have Faith."

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ
وَأَحِبُّونَهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ
بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِر لِمَن يَشَاءُ وَيُعَذِّبُ مَن
يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا يَنبَغِي لِيَأْتِيَهُ الْمَصِيرُ ﴿١٨﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
عَلَىٰ قُرْآنٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ
وَلَا نَذِيرٍ قَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَإِذ قَالَ مُوسَىٰ لِقَوْمِهِ يَتَّبِعُوا أَمْرًا
اللَّهُ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ
مُلُوكًا وَأَنَّا كُنَّا مَلَكُوتٍ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾

يَتَّبِعُوا أَدْخُلُوا الْأَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ اللَّهُ
لَكُمْ وَلَا تَرْتُدُّوا عَلَىٰ آدَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَ
نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنهَا فَإِن يَخْرُجُوا
مِنهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخْفَوْنَ أَنَّعَمَ اللَّهُ
عَلَيْهِمَا أَدْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ
فَأَنْتُمْ عَلَيْهِمُ وَعَلَىٰ اللَّهِ فَتَوْكَلُوا
إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

5.24. They said: "O Musa (Moses)! While they remain there, never shall we be able to enter to the end of time. You go, and your Lord, and you two fight, while we sit here (and watch)."

قَالُوا يَمْوَسَىٰ إِنَّكَ لَنْ نَدْخُلَهَا أَبَدًا مَا دُمُوا فِيهَا
فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَفَتَنَّا إِيَّا هَهُنَا
فَعِيدُونَ ﴿٤٤﴾

5.25. He said: "O my Lord! I have power only over myself and my brother: So separate us from this defiant people!"

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ
بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٤٥﴾

5.26. Allah said: "For this reason the land will be out of their reach for forty years: They will wander aimlessly through the land: But you do not feel sorry over of these defiant people."

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ﴿٤٦﴾

5.27.. Read to them the truth of the story of the two sons of Adam. When each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure, I will kill you." Surely, said the former, "Allah does accept the sacrifice from those who are righteous.

﴿٤٧﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا
قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ
مِنَ الْمُتَّقِينَ ﴿٤٧﴾

5.28. "If you do stretch your hand against me, to kill me, (then) it is not for me to stretch my hand against you to kill you: Because I do fear Allah, the Cherisher of the Worlds, (*Rab-ul-'Ala'meen*).

لِيَنْبَسُطَ إِلَيْكَ يَدِي لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدِي
إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٤٨﴾

5.29. "As for me, I intend to let you take upon yourself my sin as well as yours, for you will be among the Companions of the Fire, and that is the reward of those who do wrong."

إِنِّي أُرِيدُ أَنْ تَبْؤُا بِآيَاتِي وَإِنَّمَا تَكُونُونَ
مِنَ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٤٩﴾

5.30. The (selfish) soul of the other (brother) led him to the murder of his brother: (For) he murdered him, and became (himself) one of the lost ones.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ
مِنَ الْخَاسِرِينَ ﴿٥٠﴾

5.31. Then Allah sent a raven (a black crow) that scratched the ground, to show him how to hide the dead body of his brother, "Shame (and curse) on me!" Said he: "Was I not even able to be like this crow, and (be able) to hide the dead body of my brother?" Then he became full of sorrow (for his actions)-

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ
كَيْفَ يُورِي سَوْءَ أَخِيهِ قَالَ يُوَلِّتُنِي
أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوْرِي
سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٥١﴾

5.32. On that basis: We ordained for the Children of Israel that if anyone killed a person- Unless it be for murder or for spreading mischief in the land- It would be as if he killed all mankind (the people): And if anyone saved a life, it would be as if he saved the life of all mankind (the people). Then although there came to them Our messengers with Clear Signs, yet even after that, many of them continued to commit excesses (and do injustices) in the land.

5.33.. The punishment for those who wage a war against Allah and His Messenger (Muhammad), and work hard with strength and taste for mischief through the land, is: Execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: That is their disgrace in this world, and their punishment is heavy in the Hereafter;

5.34. Except for those who repent before they fall into your power: In that case, know that Allah is Often Forgiving (Ghafoor), Most Merciful (Raheem).

5.35.. O you who believe! Do your duty towards Allah, find the ways to come close to Him, and work hard with (all your) strength and will in His cause: That you may prosper.

5.36. Surely, those who reject Faith- If they had everything on earth, and twice again, to offer to save them, from the penalty of the Day of Judgment, it would never be accepted from them. Theirs would be a painful Penalty.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ
مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ
جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ
بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا
أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ
ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقَدِّرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا
إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لَيُقْتَدُوا بِهِ مِنْ عَذَابِ
يَوْمِ الْقِيَامَةِ مَا نُقْبِلُ مِنْهُمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿٣٦﴾

5.37. Their wish will be to come out of the Fire, but they will never come out from there: Their Penalty will be one that continues (on and on).

5.38.. And for the thief, male or female, cut off his or her hands: As a repayment or what they committed a punishment from Allah to be seen for their crime: And Allah is Highest in Power (Aziz), All Wise (Hakeem).

5.39. But if the thief repents after his crime, and changes his attitude by doing righteous deeds, Allah turns to him in forgiveness; Because Allah is Often Forgiving (Ghafoor), Most Merciful (Raheem).

5.40. Do you not know that to Allah (Alone) belongs the kingdom of the heavens and of the earth? He punishes whom He pleases, and He forgives whom He pleases: And Allah is Able (Khadir) over all things.

5.41. O Messenger (Muhammad)! Do not let those (people) make you sad, (those) who go faster than the others towards disbelief: (Whether it be) among those who say, "We believe", with their lips but whose hearts have no faith; Or it be among the Jews- Men who will listen to any lie- (Men who) will listen even to others who have never even come to you. They change words from their right times and (from their right) places: They say, "If you are given this, take it, but if not, be aware!" If anyone's trial is intended by Allah, you (O Prophet!) have no authority in the least over him to protect from Allah. For such (people) - It is not Allah's Will to purify their hearts. For them there is disgrace in this world, and a severe punishment in the Hereafter.

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَاهُمْ
بِخُرُوجِهَا يُخْرَجُونَ مِنْهَا وَلَهُمْ عَذَابٌ مُّهِمٌ ﴿٣٧﴾

وَالسَّارِقِ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً
بِمَا كَسَبَانِ كَلَامًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ
يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

﴿٤١﴾ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ
يُكَفِّرُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا
بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ
هَادُوا وَسَمِعُوا لِلْكَذِبِ
سَمْعًا وَلِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ بِمِثْرِ
الْكَبِيرِ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ
أُوتِينَا هَذَا فَحَدِّثْهُ وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا
وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ
اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ
يُطَهِّرْ قُلُوبَهُمْ لَمْ يَفْعَلْ فِي الدُّنْيَا خِزْيًا لَهُمْ
فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

5.42. (They are fond of) listening to lies, (and) of consuming anything (that is) forbidden. If they come to you, either judge between them, or refuse to interfere. If you refuse, they cannot harm you in the least. If you judge, judge with justice between them. Surely, Allah loves those who judge with justice.

سَمِعُونَ لِلكَذِبِ أَكْثَرُونَ لِلسُّحْتِ
فَإِنْ جَاءوكَ فَأَحْكَمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ
وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا
وَإِنْ حَكَمْتَ فَأَحْكَمْ بَيْنَهُمْ بِالقِسْطِ
إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

5.43. But why do they come to you for decision, when they have (their own) Torah before them? In there is the plain Command of Allah; Yet even after that, they would turn away. For, they are not (really the) people of Faith.

وَكَفَّ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّورَةُ فِيهَا حُكْمُ
اللهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ
وَمَا أَوْلِيكَ بِالمُؤْمِنِينَ ﴿٤٣﴾

5.44.. Verily, it was We Who sent down the Torah (to Moses): There was guidance and light in it. By its teachings, the Jews have been judged by the prophets who bowed to Allah's Will- (in submission), by the Rabbis, and by the Doctors of (Judaic) Law: Because the protection of Allah's Book was given to them and they were witness to it: Therefore do not fear men, but fear Me, and do not sell My Signs for a low price. If any do fail to judge by (the light of) what Allah has made clear, they are (no better than) disbelievers.

إِنَّا أَنْزَلْنَا التَّورَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا
الْيَتِيمُونَ الَّذِينَ آسَلُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُونَ وَالْأَحْبَارَ بِمَا اسْتُحْفِظُوا
مِنْ كِتَابِ اللهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا اللهَ فَاللهُ
يَخْتَارُ مِمَّنْ يَنْتَظِرُونَ وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللهُ
فَأُولَئِكَ هُمُ الْكٰفِرُونَ ﴿٤٤﴾

5.45. And We ordained in there for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone forgives the revenge by way of charity, it is an act of peace for himself. And if any fail to judge by (the light of) what Allah has made clear, they are (no better than) wrongdoers.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالعَيْنِ وَالْأَنفَ بِالْأَنفِ
وَالْأَذُنَ بِالأَذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ
فِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ
لَّهُ. وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللهُ فَأُولَئِكَ
هُمُ الظَّالِمُونَ ﴿٤٥﴾

5.46.. And in their footsteps (as if to follow them) We sent Isa (Jesus), the son of Maryam (Mary), restating the Torah that had come before him: We sent the Bible, the Gospel to him: There was guidance and light in it, and confirmation of Torah that had come before him: A guidance and a warning to those who fear Allah.

وَقَفَيْنَا عَلَىٰ آثَرِهِمْ بَعِيسَىٰ ابْنَ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَءَاتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

5.47. Let the people of Bible (Gospel), the Christians judge by what Allah has made clear in there. If any do fail to judge by (the light of) what Allah has made clear, they are (no better than) those who rebel.

وَلِيَحْكُمُ أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۖ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ ﴿٤٧﴾

5.48.. To you (O Prophet!) We sent the Book (the Quran) in truth confirming the Scripture that came before it, and guarding it in safety: So judge between them (those who come to you) by what Allah has revealed, and do not follow their useless wishes, going away from the Truth that has come to you. To each (of the prophets) among you We have prescribed a law (as in Torah and Gospel) and an Open Way. If Allah had so willed, He would have made you (all) a single People, but (His plan is) to test you in what He has given you: So work hard as if (you are) in a race in all the good deeds. The goal for all of you is Allah: It is He Who will show you the truth of the matters in which you disagree.

جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاوِزًا ۗ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ۗ وَلٰكِنْ لِّيَبْلُوَكُمْ فِي مَا آتٰكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَىٰ اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

5.49. And this (He) commands that: You judge between them by what Allah has made clear, and follow not their useless wishes, but be aware of them in case they misguide you from any of that (teaching) which Allah has sent down to you. And if they turn away, be sure that for some of their crimes, it is Allah's purpose to punish them. And truly, most men are rebellious.

وَأَن أَحْكَمَ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَأَحْذَرَهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا رِيدَ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ دُنُوبِهِمْ ۗ وَإِن كَثُرُوا مِن النَّاسِ لَفَسَقُونَ ﴿٤٩﴾

5.50. Do they then try to find a judgment based upon (the days of) Ignorance? For a people whose Faith is assured, who but Allah can give better judgment?

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

5.51.. O you who believe! Do not take the Jews and the Christians as (friends and) protectors: They are only (friends and) protectors to each other. And he from yourselves who turns to them (for friendship) is (one) of them. Surely Allah does not guide unjust people.

5.52. (And) those (people) in whose hearts is a disease- Do you see how eagerly they run about among themselves, saying: "We do fear that a change of fortune will bring us ruin." Oh! Perhaps Allah will give you victory, or a decision according to His Will, then they will feel sorry for the thoughts that they secretly kept in their hearts.

5.53. And, those who believe will say: "Are these, the (very) men who made their strongest promises by Allah, that they were with you?" All that they do will be useless, and they will fall into (nothing) but ruin.

5.54.. O you who believe! (In case) any from among you turns back from his Faith (in Islam, be sure that), soon Allah will produce a people whom He will love as they will love Him- (People who are) humble with the believers, strong against the Rejecters (of Faith) fighting in the Way (the Cause) of Allah, and never afraid of the (unpleasant) words from those who find fault. That is the Grace of Allah, which He will bestow on whom He pleases. And Allah is All Encompassing and Sufficient (*Wasi*'), All Knowing (*Aleem*).

5.55. Your (real) protector (and helper) is Allah, His Prophet (Muhammad), and the (company of) believers- Those who perform regular prayer and (give) regular charity and they bow down humbly (in prayer to Allah).

5.56. As to those who turn (for friendship) to Allah, His Messenger (Muhammad), and the (company of) believers for protection- It is the party of Allah that must certainly be victorious (over everything).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ
أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ
مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

فَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْتَعْجِلُونَ فِيهِمْ
يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ
بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِيبَهُمْ أَوْ يَأسُرُوا
فِي أَنفُسِهِمْ نَدِيمِينَ ﴿٥٢﴾

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ
جَهْدَ أَيْمَانِهِمْ أَنْهُمْ لَعَنَكُمْ حِطَّتْ أَعْمَالُهُمْ
فَأَصْبَحُوا خَسِرِينَ ﴿٥٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ
يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ
أَعَزَّةٌ عَلَى الْكُفْرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ
هُمُ الْغَالِبُونَ ﴿٥٦﴾

5.57.. O you who believe! Do not take for (friends and) protectors those who take your religion as a joke or (take it) lightly- Whether (they are) among those who have received the Scripture before you, or among those who reject Faith; But you (who believe) fear Allah, if you (really) have Faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا
وَلَعِبًا مِنَ الَّذِينَ أُوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ
أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُفْرَكُمْ مُؤْمِنِينَ ﴿٥٧﴾

5.58. And when you recite your call to prayer they take it as a joke without (any) seriousness that is because they are a people without understanding.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هَاهُ هُوًا وَلَعِبًا ذَلِكَ
يَأْتُهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

5.59. (To such people) say: "O People of the Book! Do you disapprove of us for no reason other than that we believe in Allah, and the Message that has come to us and that which has come before (us), and (perhaps) because most of you rebel and disobey?"

قُلْ يَا هَلْ الْكِتَابِ هَلْ تَنْفَمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ
وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَأَنْ أَكْثَرُ فَسَيَقُولُونَ ﴿٥٩﴾

5.60. Say (to them): "Shall I point out something to you much worse than this, (judging) by the treatment it received from Allah? Those who received the curse from Allah and His anger, those (are the people) of whom some He transformed into apes and swine, those who worshipped Evil and false gods- These are (much) worse in rank, and far more astray from the even Path!"

قُلْ هَلْ أُنَبِّئُكُمْ بِشَيْءٍ مِنْ ذَلِكَ مُسَوِّبَةً عِنْدَ اللَّهِ مِنْ لَعْنَةِ
اللَّهِ وَغَضَبٍ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَوْسَ وَالْحَنَازِيرَ
وَعَبَدَ الطَّاغُوتِ أَوْلِيَاءَ شَرًّا مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ
السَّبِيلِ ﴿٦٠﴾

5.61.. When they come to you, they say: "We believe:" But in reality they enter with a mind (set) against Faith, and they go out with the same (mind). But Allah knows completely all that they hide.

وَإِذَا جَاءَ وَكُمُ قَالُوا آمَنَّا وَقَدْ خَلَوْنَا بِالْكُفْرِهِمْ
فَلَخَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

5.62. Many of them you do see, competing with each other in sin and hate, and eating from things forbidden. Indeed! Evil are the things that they do.

وَرَأَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ
وَأَكْلِهِمُ السَّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

5.63. Why do not the Rabbis and the Doctors of (Judaic) Law prevent them (such people) from their (habit of) saying sinful words and eating things forbidden? Evil indeed are their works.

لَوْلَا يَنْهَاهُمُ الرَّبِّيُّوتُ وَالْأَحْبَابُ عَنْ قَوْلِهِمْ
الْإِثْمَ وَأَكْلِهِمُ السَّحْتِ لَيْسَ مَا كَانُوا
يَصْنَعُونَ ﴿٦٣﴾

5.64. The Jews say: "Allah's hand is tied up." Be (it is) their hands (that are) tied up and (let) them be cursed for the (lies) they say (against Allah!). No! Both His hands are widely stretched out: He gives and spends as He pleases. Surely, the Message that comes to you from Allah increases in many of them, their rebellion and disbelief (against Allah). Among them We have placed opposition and hatred till the Day of Judgment. Every time they light a fire for war, Allah extinguishes it: But they (always) work hard in doing mischief on earth. And Allah does not love those who do mischief.

5.65. If the people of the Book had only believed and been righteous, We should indeed have removed their sin and admitted them to Gardens of Happiness.

5.66. If they had only truthfully followed the Torah and the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness and satisfaction from all direction. From among them, there is a party on the right path: But many of them follow a path that is evil.

5.67. O Messenger (Muhammad)! Proclaim (the Message) which has been sent to you from your Lord: If you did not, you would not have conveyed and made clear His Message. And Allah will defend you from men (who intend to harm you). Allah does not (help and) guide those who reject Faith.

5.68. Say: "O People of the Book! You have no ground to stand on unless you truly stand by the Torah, the Gospel, and all of the Message that has come to you from your Lord." It is the (same) Message that comes to you from your Lord, that increases in most of them their long lasting revolt and lies (meant against Allah). But you do not feel sorry for these people without Faith.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُهُمْ
بِمَا قَالُوا لَبَّ يَدُهُ مَبْسُوطَتَانِ يُبْفِقُ كَيْفَ يَشَاءُ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا
وَكُفْرًا وَالَّذِينَ آمَنُوا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَامَةِ كَمَا أَوْفَدْنَا لِلْحَرْبِ أَطْفَالَ اللَّهِ
وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿١٤﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآذْخَلْنَاهُمْ جَنَّاتِ
الْنَعِيمِ ﴿١٥﴾

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ
مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ
أَرْجُلِهِمْ مِّنْهُم أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ
سَاءَ مَا يَعْمَلُونَ ﴿١٦﴾

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
وَإِن لَّمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٨﴾

5.69. Surely, those who believe (in the Quran), and those who follow the Judaic (Jewish) scriptures and the Sabians and the Christians- Any who believe in Allah and the Last Day, and (people who) work towards righteousness- Upon them there shall be no fear, and they shall not be in pain.

5.70. We took the Promise from the Children of Israel and sent them messengers. Every time, a messenger came to them with what they themselves did not want- Some (of these messengers) they called liars (only acting as messengers), and some they (would even) kill.

5.71. They thought there would be no trial (Or punishment for their actions) so they became blind and deaf; (not to see or to hear about their own actions.) yet Allah (in Mercy) turned to them; even after that, many of them became blind and deaf. But Allah sees well all that they do.

5.72.. They surely lie (against Allah, those) who say, "Allah is Messiah (Christ), the son of Maryam (Mary)." But Messiah (Christ himself) said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his home. For the wrongdoers there will be no one to help.

5.73. They surely lie (against Allah, those) who say, "Allah is one of three in a Trinity." There is no god except One Allah. If they do not stop (themselves) from their words (of lies), a painful penalty will surely fall upon the liars among them.

5.74. Why do they not turn to Allah, and seek His forgiveness? For Allah is Often Forgiving (Ghafoor), Most Merciful (Raheem).

5.75. Messiah (Christ), the son of Maryam (Mary) was no more than a messenger; (And there were) many messengers that have passed away before him. His mother was a woman of truth. They both had to eat their (daily) food. See how Allah does make His Signs clear to them; Yet see in what ways they are misguided far from the truth!

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰلِحِينَ
وَالصَّٰدِقِينَ مِنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا
صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ بِوَأَرْسَلْنَا
إِلَيْهِمْ رُسُلًا كَمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ
أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

وَحَسِبُوا أَنَّ أَتَّكُونَ فَتِنَّةً فَعَمُوا وَصَمُّوْا ثُمَّ
تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوْا كَثِيرٌ
مِّنْهُمْ وَاللّٰهُ بِصَوْرِهِمْ يَٰعْمَلُونَ ﴿٧١﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللّٰهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِيَّ
إِسْرَءِيلَ بِلِ اعْبُدُوا اللّٰهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن
يُشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ
النَّارُ وَمَا لِلظَّٰلِمِينَ مِنْ نَّاصِرٍ ﴿٧٢﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللّٰهَ ثَلَاثَةٌ ثَلَاثَةٌ
وَمَا مِنْ إِلَهٍ إِلَّا اللّٰهُ وَجِدُّوْا إِن لَّمْ يَنْتَهُوْا عَمَّا
يَقُولُونَ لَيَسِّنَّ اللّٰهُ لِلَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابَ أَلِيمٍ ﴿٧٣﴾

أَفَلَا يَتُوبُونَ إِلَى اللّٰهِ وَيَسْتَغْفِرُوْهُ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٧٤﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا
يَأْكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نَبِّئُ
لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى
يُؤْفَكُونَ ﴿٧٥﴾

5.76. Say: "Will you worship, besides Allah, something which has no power to either harm (you) or to help you? But Allah- He is the All Hearing (*Sami'*), the All Knowing (*Al-Aleem*)."

5.77. Say: "O People of the Book! Do not exceed the limits in your religion (of what is proper by) going beyond the truth, and do not follow the useless desires of people who went wrong in old times- (Those) who misled many, and wandered (themselves away) from the even path."

5.78. Curses were said by the tongues of Dawood (David) and of Isa (Jesus), the son of Maryam (Mary): On those among the Children of Israel who rejected Faith; Because they disobeyed and continued to be excessive.

5.79. Also (because) they did not (often) prevent one another from the iniquities that they committed: The deeds that they did were indeed evil.

5.80. You see many of them turning in friendship to the disbelievers. Evil indeed are (the works) which their souls have sent forward before them (as a result), that Allah's anger is on them, and in extreme pain will they live.

5.81. If they had only believed in Allah, in the Prophet, and in what has been sent down to him, they (the believers) would have never taken them (the disbelievers) for friends and protectors, but most of them are rebellious, wrongdoers.

5.82. Verily, you will find the Jews and polytheists among the strongest men in opposition to the Believers; And you will find nearest in love to the believers those who say, "We are Christians:" Because among these (people) are men devoted to learning and men who have given up the world, and they are not haughty.

(End of Juz 6)

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

كَانُوا لَا يَتَنَاهَوْنَ عَن مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
وَمَا أَنْزَلَ إِلَيْهِ مَا تَتَّخِذُهُمْ
كَثِيرًا مِّنْهُمْ فَسِفُونَ ﴿٨١﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا
الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ
أَقْرَبَهُمْ مَّوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ
قَالُوا إِنَّا نَصْرُكَ ذَلِكَ يَأْتِيهِمْ فَيَسْئَلُونَ
وَرَهْبَانًا أَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

5.83. And when they listen to the Message received by the Messenger (Muhammad), you will see their eyes overflowing with tears, because they recognize (and see) the truth: They pray: "Our Lord! We believe; Write us down among the witnesses.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

5.84. "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we lovingly want for our Lord to admit us to the company of the righteous?"

وَمَا نَلْنَا لِلَّذِينَ آمَنُوا بِاللَّهِ وَمَا جَاءَهُم مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

5.85. And for this (and) their prayer, Allah has rewarded them with Gardens, with rivers flowing below- Their lasting Home. Such is the reward of those who do good.

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

5.86. But those who reject Faith and make lies about Our Signs- They shall be Companions of Hell-fire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

5.87.. O you who believe! Do not make unlawful the good things that Allah has made lawful for you, but do not overdo (anything or be excessive): For Allah does not love those who overdo (as a habit).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

5.88. Eat from the lawful and good things that Allah has provided for you, but fear Allah, in Whom you believe.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

5.89. Allah will not ask you to account for what is unintentional in your oath; But He will ask you to account for your deliberate oath: To make up (in such cases), feed ten needy persons, on a scale of the average food of your families; Or clothe them; Or give a slave his freedom. If that is beyond your means, fast for three days. That is to make up (or compensate) for the oath you have sworn. But keep to your oath, like this Allah does make clear to you His Signs, that you may be thankful.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَدْتُمْ الْأَيْمَانَ فَكَفِّرْتُمْ ۖ وَإِطْعَامٌ عَشْرَةَ مَسْكِينٍ مِنْ أَوْسَطِ مَا نَطَّعْتُمْ ۖ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفْرٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يبينُ اللَّهُ لَكُمْ آيَاتِهِ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

5.90.. O you who believe! Intoxicants and gambling, stones (for sacrifice or for idyllic gestures), and (divination by) arrows, are (all most) undesirable- Of Satan's tricks (and his works) avoid such (undesirable things), so that you may prosper.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّمَا الْحُرْمُ وَالْمَيْسِرُ وَالْاَنْصَابُ
وَالْاَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ
تُقْبَلُوْنَ ﴿٩٠﴾

5.91. Satan's plan is (only) to cause opposition and hatred between you, with intoxicants and gambling, and hinders you from remembering Allah, and from (your) prayer (to Him): Will you then avoid (and keep away from them)?

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوَفِّعَ بَيْنَكُمْ الْعَدٰوَةَ
وَالْبَغْضَاءَ فِي الْخَيْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ
وَعَنِ الصَّلٰوةِ فَهَلْ اَنْتُمْ مُنْتَهُوْنَ ﴿٩١﴾

5.92. Obey Allah, and obey the Messenger (Muhammad), and be aware (of evil) if you do turn back, (you) know that it is the duty of Our Messenger (Muhammad) to speak out (the Message) clearly.

وَاطِيعُوْا اللّٰهَ وَاطِيعُوْا الرَّسُوْلَ وَاذْكُرُوْا اِنْ تَوَلَّيْتُمْ
فَاعْلَمُوْا اَنَّكُمْ عَلٰى رِسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿٩٢﴾

5.93. On those who believe and do righteous deeds; There is no blame for what they ate (as food in the past) when they guard themselves from evil, and believe, and do righteous deeds- (Once) again! Guard themselves from evil and believe- (Once) again! Guard themselves from evil and do good. For Allah loves those who do good.

لَيْسَ عَلٰى الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
جُنَاحٌ فِيمَا طَعَمُوْا اِذَا مَا اتَّقَوْا وءَامَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وءَامَنُوْا ثُمَّ اتَّقَوْا وءَحْسَبُوْا
وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿٩٣﴾

5.94.. O you who believe! Allah does make a trial for you in a little matter of game well within reach of your hands and your means, so that He may test who (really) fear Him Unseen: Any who exceed (their limits) afterwards, will have a painful penalty.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لِيَبْلُوْكُمْ اللّٰهُ بِشَيْءٍ مِّنَ الصَّيْدِ
تَنَالَهُ اَيْدِيكُمْ وِرْمَا حَكْمَ لِيَعْلَمَ اللّٰهُ مَنِ يَخَافُ
بِالْغَيْبِ فَمَنْ اَعْتَدَىْ بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿٩٤﴾

5.95. O you who believe! Kill not game (for sport or for food) while in the Sacred Grounds (of the Holy Mosque) or (while being) in pilgrim clothes (or I'hram). If any of you does so knowingly, the compensation is an Offering, brought to the *Ka'bah*, of a domestic animal equivalent to the one he killed, as decided by two just men from yourselves; Or by way of making up (the peace), the feeding of the needy, or its equivalent in fasts; That he may taste the penalty of his deed. Allah forgives what is past: For repeating (such acts) Allah will take from him the penalty. And Allah is Almighty (*Aziz*), and Lord of Retribution (*Zun-Intiqam*).

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْتُلُوْا الصَّيْدَ وَاَنْتُمْ حُرْمٌ وَّمَنْ
قَتَلَهُ فَمِنْكُمْ مُّتَعَمِّدًا فِجْرًا مِّثْلَ مَا قَتَلَ مِنَ النَّعْمِ
يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ
اَوْ كَفْلَةٌ طَعَامُ مَسْكِيْنَ اَوْ عَدْلُ ذٰلِكَ صِيۤا مَّا
لِيَدُوْقَ وِبَالَ اَمْرٍ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ وَمَنْ عَادَ
فِيْنَقَمِ اللّٰهُ مِنْهُ وَاللّٰهُ عَزِيْزٌ ذُوْ اِنْتِقَامٍ ﴿٩٥﴾

5.96. Lawful to you is the pursuit of water-game and its use for food- For the benefit of yourselves and those who travel; But forbidden is (the pursuit) of land-game; As long as you are in the state of I'hram (or in pilgrim clothes). And fear Allah, to Whom you shall be gathered back.

5.97. Allah made the Ka'bah, the Sacred House, a place of security and benefit for men, as also (He made) the Sacred Months, and the animals for offerings, and the garlands, that mark them: That you may know that Allah has knowledge of all what is in the heavens and in the earth and that Allah is All Knowing (*Aleem*) of all things.

5.98. Know that Allah is strict in punishment; And that Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

5.99. The duty of the Messenger (Muhammad) is only to proclaim the Message but Allah knows what you reveal and what you conceal.

5.100. Say: "Things that are bad and things that are good, are not equal, even though the plenty (and extent) of the bad may surprise (and even attract) you; So fear Allah, O you who understand; So that you may prosper."

5.101. O you who believe! Do not ask questions about things which, if (they are) made clear to you, may bring about trouble to you. But if you ask about things when the Quran is being recited (and made clear to you), then they will be made plain to you, Allah will forgive those (questions): And Allah is Often Forgiving (*Ghafoor*), Most Forbearing (*Haleem*).

5.102. Some people before you asked such questions, and for that reason (they) lost their faith.

5.103. It was not Allah, who began (false beliefs like those of) a slit-ear female camel, and a female camel let loose for free grazing, and idol sacrifices for twin-births in animals, and stallion-camels freed from work: It is the blasphemers who invent a lie against Allah: But most of them (simply) lack wisdom.

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا لَكُمْ
وَالسَّيَّارَ وَحَرَّمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا
وَاتَّقُوا اللَّهَ الَّذِي تَتَّخِذُونَ

﴿١٦﴾

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا
لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْبَيْدَ ذَلِكَ
لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَأَنَّ اللَّهَ يَكِلُ شَيْءًا عَلَيْهِ

﴿١٧﴾

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ

﴿١٨﴾

مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ

﴿١٩﴾

قُلْ لَا يَسْتَوِي الْخَيْرُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ
كَثْرَةُ الْخَيْرِ فَاتَّقُوا اللَّهَ يَتَأْتِي الْآلِبَسَ
لَعَلَّكُمْ تُفْلِحُونَ

﴿٢٠﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَاتَسْأَلُوا عَنْ أَشْيَاءَ
إِن تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ
الْقُرْءَانُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ
عَفُورٌ حَلِيمٌ

﴿٢١﴾

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا
بِهَا كَافِرِينَ

﴿٢٢﴾

مَا جَعَلَ اللَّهُ مِنْ مَّحْيَرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامِرٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُرُونَ عَلَى اللَّهِ
الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

﴿٢٣﴾

5.104. When it is said to them: "Come to what Allah has revealed, and come to the Messenger (Muhammad):" They say: "The ways we found our fathers following are enough for us." What! Even though their fathers did not have the knowledge and guidance?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا
أَوَّلًا وَإِنَّا لَكَاذِبُونَ ﴿١٠٤﴾

5.105. O you who believe! Guard your own souls: If you follow (right) guidance, no pain (or sorrow) can come to you from those who have lost their way. The return for all of you is Allah: It is He Who will show you the truth of all that you do.

يَأْتِيهَا الَّذِينَ آمَنُوا عَلَيْهِمْ أَنْفُسِكُمْ لَا يَضُرُّكُمْ
مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فِي نَبَأِكُمْ يَوْمَ تُنْفَخُ الْأَشْفَادُ مِنَ عُنُقِكُمْ
وَلَا يَحْزَنُونَ ﴿١٠٥﴾

5.106. O you who believe! When death comes near any of you, (take) witnesses among yourselves when making (legal or last time) changes- Entrust two just men from your own (community) or others from outside, if you are traveling through the earth (world), and the chance of death comes to you (thus). If you doubt (their truthfulness) make them both stay after prayer, and let them both swear by Allah: "We do not wish for any worldly gain in this (matter) even though the (beneficiary) be our near relation: We shall not hide the evidence before Allah if we did, then look! The sin (will) be upon us!"

يَأْتِيهَا الَّذِينَ آمَنُوا شَهْدَةٌ بَيْنَكُمُ إِذَا حَضَرَ
أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ
مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي
الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةَ الْمَوْتِ تَحْسِبُونَهُمَا
مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ آرَبْتُمْ
لَا تَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا تَكْتُم
شَهْدَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

5.107. But if it gets known that these two were guilty of the sin (of lying after their promise), let two others stand forth in their places- Nearest of kin from among those, who claim a lawful right: Let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not altered (the truth) or gone beyond (the bounds of duty) if we did, then look! The wrong (will) be upon us!"

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ
مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَّةِ
فَيُقْسِمَانِ بِاللَّهِ لَشَهْدَتُنَا أَحَقُّ مِنْ شَهْدَتِهِمَا
وَمَا عَدَدْنَا بِإِنِّانَا إِذًا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾

5.108. That is most suitable: That they may give evidence in its true nature and shape, (and in its true meaning) or else they would fear that other statements would be taken after their statements. And fear Allah, and listen (with sincerity to His Word): For Allah does not guide people who are rebellious.

ذَلِكَ أَدَقُّ أَنْ يَأْتُوا بِالشَّهْدَةِ عَلَىٰ وَجْهِهَا
أَوْ يَخَافُونَ أَنْ تَرُدَّ آيَاتُنَا بِمَعْنَىٰهَا وَتَقُولُوا
وَأَسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

5.109.. On the Day, when Allah will gather the messengers together, and asks them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge: (It is) only You are All Knowing of all that is Hidden (*Aalim-Al-Ghaib*)."

5.110. Then will Allah say (on the Day of Judgment): "O Isa (Jesus) the son of Maryam (Mary)! Remember My favor to you and to your mother; Look! I strengthened you with the Holy Spirit (Gabriel) so that you did speak to the people in childhood and in maturity. Look! I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay, as it were, the figure of a bird, by My leave, and you breathed into it, and it became a bird, by My leave, and you healed those (who were) born blind, and the lepers, by My leave. And when you brought forth the dead, by My leave; And when I did restrain the Children of Israel from (harming) you; When you did show them the Clear Signs, and the disbelievers among them said: 'This is nothing but clear magic.'

5.111. "And look! I inspired the disciples to have faith in Me and My messenger: They said: 'We have faith, and do you (also) bear witness that we bow to Allah as Muslims.' "

5.112.. Remember! The disciples said: "O Isa (Jesus) the son of Maryam (Mary)! Can your Lord send down to us a Table set (spread with food) from heaven?" (For which) Isa (Jesus) said: "Fear Allah, if you have faith."

5.113. They said: "We only wish to eat from there and satisfy our hearts, and to know that you have indeed told us the truth: And that we ourselves may be witness to the miracle."

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ﴾
﴿قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبَ﴾ (١٠٩)

إِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْنَاكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ يَأْذِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَبْرِئُ الْأَكْمَامَ وَالْأَنْرِصَ بِإِذْنِي وَإِذْ تَخْرُجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسْحَرٌ مُّبِينٌ ﴿١١٠﴾

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ﴾ (١١١)

﴿إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (١١٢)

﴿قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقَتْنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ﴾ (١١٣)

5.114. Isa (Jesus), the son of Maryam (Mary), said: "O Allah, our Lord! Send us from heaven a Table set (with meats and food), that there may be for us- For the first and the last of us- A true and holy feast and a Sign from You; And provide for us the means to live, for You are the Best Provider (*Khair-ur-Razikheen*, of our needs)."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً
مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا
وَعَايَةً مِنكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

5.115. Allah said: "I will send it (the Table) down to you: But if any of you does not accept faith after that, I will punish him with a penalty like that I have not inflicted on anyone from among all the peoples."

قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ
مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ
أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

5.116.. And remember! Allah will say (on the Day of Judgment): "O Isa (Jesus) the son of Maryam (Mary)! Did you say to men, 'Worship me and my mother as gods in derogation of Allah?'" He (Isa) will say: "Glory be to You! It was not for me to say what I had no right to say. If I had said such a thing, You would indeed have known it. You know what is in my heart, even though I do not know what is in Yours. Truly, You fully know all that is hidden and unseen."

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ
لِلنَّاسِ اتَّخُذُونِي وَأُمَّيَّ الٰهَيْنِ مِن دُونِ اللَّهِ
قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقِّ إِن كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عٰلِمُ الْغُيُوبِ ﴿١١٦﴾

5.117. "Never did I say to them anything except what You did command me to say, which is, worship Allah, my Lord and your Lord: And I was a witness over them while I lived among them; When You did take me up, You were the Watcher over them, and You are a Witness to all things."

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ
فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

5.118. "If You do punish them, they are Your servants: If You do forgive them; Surely, You are the Almighty (*Al-Aziz*), the All Wise (*Al-Hakeem*)."

إِن تَعَذَّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

5.119. Allah will say: "This is a day on which the truthful will profit from their truth: Theirs are Gardens, with rivers flowing below- Their eternal Home: Allah well-pleased with them, and they with Allah: That is the great Joy (and Peace, the fulfillment of all desires)."

قَالَ اللَّهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِينَ صِدْقُهُمْ
لَهُمْ جَنَّٰتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خٰلِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

5.120. To Allah belongs the kingdom of the heavens and the earth, and all that is in there, and it is He Who is Able (*Khadir*) to do all things.

لِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا فِيهِنَّ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

Sura 6. Al-An'am,

(The cattle): (Makkah, 165 Verses)

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

6.1. All the Praises (and thanks) be to Allah Who created the heavens and the earth, and made the darkness and the light. Yet those who disbelieve hold others as equal with their Guardian-Lord!

6.2. He it is Who created you from clay, and then granted (you) a span of time (to live). And in His Presence, there is (still) another determined length of time; Yet, you doubt within yourselves!

6.3. And He is Allah in the heavens and on earth. He knows, what you conceal, and what you reveal, and He knows (what) you earn (for your deeds).

6.4. But never did even one Sign (verse) from the (many) Signs (verses) of their Lord reach those (who reject Faith), but they turned away from them (the Signs of their Lord).

6.5. Indeed, they reject the truth when it reaches them: But soon shall they learn the reality of what they used to make fun about.

6.6. Do they not know how many of those (who reject faith) before them We did destroy?

Generations We had established on the earth, in strength which We have not given to you- For whom We poured out rain from the skies in abundance, and gave streams (for water and for tilling the lands) flowing beneath (their) feet: Yet because of their sins We destroyed them, and raised new generations in their place.

6.7. If We had sent a (message) to you written on a (sheep's) skin, so that they could touch it with their hands, the unbeliever would have been sure to say: "This is nothing but sheer magic!"

6.8. And they say: "Why is an angel not sent down to him?" If We did send down an angel, the matter would be settled at once, and no relief (from pain) would be granted to them.

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ

يَعْدِلُونَ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ فَضَىٰ أَجَلًا وَأَجَلٌ

مُسَمًّى عِنْدَهُ، ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ

وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا

عَنْهَا مُعْرِضِينَ ﴿٤﴾

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ

مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾

أَلَمْ يَرَوْا كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ فِي

الْأَرْضِ مَا لَهُمْ تَمَكِّنٌ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ

مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ

فَآهَلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا

ءَاخَرِينَ ﴿٦﴾

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ

لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسْحَابٌ مِنْ سِحْرٍ مِثْلِ

وَقَالُوا لَوْلَا أَنْزَلِ عَلَيْهِ مَلَكَ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ

الْأَمْرُ لَنَا وَلَا يُنظَرُونَ ﴿٨﴾

6.9. And indeed, if We had made an angel as it (the Sign), We should have sent him as a man, and (then) We would certainly have caused confusion for them in a matter in which they are already full of confusion.

6.10. Messengers before you were mocked; But the mockers were surrounded and circled by the (same) thing that they mocked.

6.11.. Say: "Travel through the earth and see what was the end of those who rejected Truth."

6.12. Say: "To whom belongs all that is in the heavens and on the earth?" Say: "To Allah. He has inscribed for Himself (the rule of) Mercy; (and that) He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls that (they) will not believe.

6.13. "And to Him belongs all that lives (or hides away) in the night and the day. And He is the All Hearing (As-Sami') and All Knowing (Aleem)."

6.14. Say: "Shall I take as protector to myself anyone other than Allah, the Maker of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Surely not! For I am commanded to be the first of those who bow to Allah (in submission), and you be not of the company of those who join gods with Allah."

6.15. Say: "If I disobeyed my Lord, indeed, I would have fear of the penalty of a dreadful Day.

6.16. "On that Day, if the penalty is kept away from anyone, it is because of Allah's Mercy: And this is the great manifest success, the true fulfillment of all desire.

6.17. "If Allah touches you with pain (and sorrow), no one can remove it, except He; And if He touches you with good, He is Able (Khadir) to do all things.

6.18. "He is the One Who cannot be resisted, (watching) from above over His servants; And He is the All Wise (Al-Hakeem), the All Aware (Khabeer) of all things."

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلِيْسُونَ ﴿٦﴾

وَلَقَدْ أَسْتَهْزِئُ بِرُسُلِي مِنْ قَبْلِكَ فَحَاقَ بِالذِّئِبِ سَخِرُوا مِنْهُمْ مَا كَانُوا فِيهِ يَسْتَهْزِئُونَ ﴿٧﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكْذِبِينَ ﴿٨﴾

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٩﴾

وَلَهُ، مَا سَكَنَ فِي الْآلِيلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٠﴾

قُلْ أَعْبُدُوا اللَّهَ أَعْبُدُوا رَبَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُمْ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١١﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٢﴾

مَنْ يُصْرِفْ عَنْهُ يَوْمَ يَمْدُ فَقَدْ رَحِمَهُ، وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٣﴾

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ، وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٥﴾

6.19. Say: "What thing is great as witness?" Say: "Allah is Witness between me and you; And this Quran has been made known to me by revelation, so that I may warn you and all (those to) whom it reaches. Do you really bear witness that besides Allah there are other gods with God?" Say: "No! I cannot bear witness!" Say: "But, in truth He is One God (*Ilâh*, Allah), and I am truly free from (the falsehood of) joining others with Him."

6.20. Those to whom We have given the Book (Scripture) know this as they know their own sons. Those who have lost their own souls (and they) therefore refuse to believe.

6.21.. And who does more evil than he who invents a lie against Allah or rejects His Sign? But truly the evildoers shall never prosper.

6.22. And one Day We shall gather them all together: We shall say to those who joined partners (to Us): "Where are the partners whom you talked about?"

6.23. Then there will be (left) no escape for them except to say: "By Allah, our Lord, we were not those who joined in worship other gods with Allah."

6.24. Watch! How they lie against themselves! But, the (lie) which they forged will leave them defenseless.

6.25. And among them there are some who (pretend) to listen to you; But We have thrown veils over their hearts, so they do not understand it, and deafness in their ears; And even if they saw any of the Signs, they will not believe in it; However, when they come to you, they will only dispute with you; The disbelievers say: "These are nothing but (fairy) tales from the ancient ones."

6.26. And they forbid others from him (the Prophet), and they themselves they keep away from him (the Prophet); But they only destroy themselves, and they do not realize it.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ أَنْ لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَيْتُكُمْ لَتَشْهَدُوا أَنَّ مَعَ اللَّهِ الْآلِهَةَ أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ اللَّهُ وَحْدَهُ وَإِنِّي بِرُبِّكُمْ شَكْرٌ كُونَ ﴿١٩﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ وَالَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنِّي سُرَّكَاؤُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

ثُمَّ لَقَدْ كُنْتُمْ فِتْنَةً لِلَّذِينَ كَفَرُوا وَاللَّهُ رَبَّنَا مَا كَانُوا مُشْرِكِينَ ﴿٢٣﴾

أَنْظُرْ كَيْفَ كَذَّبُوا عَلَيَّ أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمًا إِلَيْهِمْ لَا يُؤْمِنُوهَا حَتَّى إِذَا جَاءَهُمْ يَتَّبِعُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرٌ الْأُولِينَ ﴿٢٥﴾

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

6.27. If you could only see when they are faced with the Fire! They will say: "If only we were sent back! Then we would not reject the Signs of our Lord, but would be among those who believe!"

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ
وَلَا نَكُذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

6.28. No! In their own (eyes) it will become clear what they used to hide before. But if they were returned, they would surely fall back to the things they were forbidden. And they truly are liars.

بَلْ بَدَأَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

6.29. And they say: "There is nothing but our present life on this earth, and we shall never be raised up again."

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٢٩﴾

6.30. If you could only see when they are faced by their Lord! He will say: "Is not this the truth?" They will say: "Yes indeed! By our Lord!" He will say: "Then you taste the penalty, because you rejected Faith."

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ
قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

6.31.. Lost indeed are those who treat it as a lie that they must meet Allah- Until all of a sudden the hour (sign of death) comes to, and they say: "Oh! Sorrow upon us that we did not give any thought to it;" For they bear their burdens on their backs. And truly how evil are the burdens that they bear!

فَدَحِيسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ
السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ
مَا يَزِيدُونَ ﴿٣١﴾

6.32. And what is the life of this world except play and amusement? But best is the Home in the Hereafter for those who are righteous. Will they not understand?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ
الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَنْفُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

6.33.. We, truly know the sorrow that their words bring to you: It is not you (whom) they reject: But it is the Signs of Allah, which the evildoers deny.

فَدَنَعْلَمُ إِنَّهُ لِيَحْزَنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ
لَا يَكُذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ
اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

6.34. Surely, (many) messengers before you were (also) rejected: (But) with patience and constancy they withstood their rejection and their harmful deeds until Our help did reach them: There is no one who can alter the Words of Allah. Surely, you have already received some tidings of those messengers (before you).

وَلَقَدْ كَذَّبْتَ رَسُولًا مِنْ قَبْلِكَ فَصَبْرُوا عَلَىٰ
مَا كَذَّبُوا وَأُودُوا حَتَّىٰ أَنزَلْنَاهُمْ نَصْرًا وَلَا مَبْدَلَ
لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ
الْمُرْسَلِينَ ﴿٣٤﴾

6.35. If their (the disbeliever's) rejection (of the Message) is hard on your mind, and even if you were able to find a tunnel in the ground or a ladder to the sky and bring them a Sign- (What will be the good?). If it was Allah's Will, He could gather them together to (His) true guidance: So you (O Prophet,) do not be among the ignorant!

6.36. Be sure that those who (really) hear, will (in fact) accept: As for the dead, Allah will raise them up; Then they will be returned to Him.

6.37.. And they say: "Why is a Sign not sent down to him (the Prophet) from his Lord?" Say: "Allah certainly has the Power to send down a Sign: But most of them do not understand."

6.38. There is not a creature (that lives) on the earth, nor a being that flies with its wings, that is not (a member of) nations (and groups) like unto yourselves. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end.

6.39. Those who reject Our Signs are deaf and dumb- Dwelling in the middle of entire darkness: Whomsoever Allah wills, He leaves to wander: Whomsoever He wills, He places on a Straight Path.

6.40. Say: "Think you to yourselves, if there come upon you the chastisement of Allah, or the Hour (that you fear), will you then call to anyone other than Allah? (Reply) if you are truthful!

6.41. "No! You will (only) call to Him, and if it be His Will, He will remove (the suffering) which made you call upon Him, and you would forget (the false gods) which you join with Him!"

6.42.. Indeed, We sent (messengers) to many nations before you, and We gave the nations suffering and poverty that they may learn to be humble.

6.43. When the punishment reached them from Us, why did they not learn to be humble? (But) instead, their hearts became hard, and Satan made their (sinful) actions seem likable to them.

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اِسْتَطَعْتَ أَنْ
تَبْنِعِي نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ
فَتَأْتِيهِمْ بَيِّنَةٌ وَكُوشَاةٌ اللَّهُ لَجْمَعُهُمْ عَلَى
الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمْ
اللَّهُ ثُمَّ إِلَيْهِ رُجُوعٌ ﴿٣٦﴾
وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ
عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَٰكِنْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ
إِلَّا أُمَّةٌ أَمْثَلُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ
ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ
مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ
مُسْتَقِيمٍ ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ أَوْ أَنْتُمْ كُمْ
السَّاعَةِ أَغْيَبَ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

بَلْ آيَاتِهِ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ
وَتَنْسَوْنَ مَا أَنْتُمْ بِكُونَ ﴿٤١﴾

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَآخَذْنَاهُمْ
بِالْبَاسِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾
فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِنْ قَسَتْ
قُلُوبُهُمْ وَزَيَّنَّ لَهُمُ الشَّيْطَانُ مَا كَانُوا
يَعْمَلُونَ ﴿٤٣﴾

6.44. But (even) when they forgot the warning that they had received, We opened unto them the gates of all (good) things to them, until, in the middle of their enjoyment of Our gifts, all of a sudden, We called them to account, when see! They fell into sorrow (and suffering)!

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بِغَتَّةٍ فَأَذَاهُمْ مَيْلِسُونَ ﴿٤٤﴾

6.45. Of the wrongdoers the last remaining one was cut off. And all the Praises (and thanks) be to Allah, the Cherisher of the Worlds (*Rab-ul-'Ala'meen*).

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿٤٥﴾

6.46.. Say: "Do you think that if Allah took away your hearing or your sight, and sealed up your hearts, who - Any god other than Allah - Could give them back to you?" See how We explain the Signs (verses) in many (ways); (But) yet they turn away.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ
عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ
كَيْفَ نَصْرَفُ الْأَيَاتِ
تُفْهِمُ بَصْدِفُونَ ﴿٤٦﴾

6.47. Say: "Do you think that if the punishment of Allah comes upon you, whether suddenly or openly, will any be destroyed except those who do wrong?"

قُلْ أَرَأَيْتُمْ يَتَّكِمُ إِنْ أَنْتُمْ عَذَابَ اللَّهِ بَعْتَهُ
أَوْ جَهْرَةً هَلَ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾

6.48. We send the messengers only to give good news and to warn: So that those who believe and become better (in their lives), upon them, there shall be no fear, nor shall they grieve.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ
ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يُمْسِكُهُمُ الْعَذَابُ

6.49. But those who reject Our Signs- Upon them shall the Punishment visit, because of their ungodly actions.

بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

6.50. Say: "I do not tell you that the treasures of Allah are with me, and I do not know the unseen, also I do not tell you that I am an angel. I only follow what is revealed to me." Say: "Can the blind be held equal to the seeing man? Will you then not consider?"

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ
الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا تَتَّبِعُ إِلَّا مَا
يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

6.51.. Deliver this warning to those in whose (hearts) is the fear that they will be brought (to Judgment) before their Lord: Apart from the Lord they will have no protector nor anyone to ask for mercy (on their behalf): So that they may guard (against evil now).

وَأَنْذِرْ بِهِ الَّذِينَ يَخْفَوْنَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ
لَيْسَ لَهُمْ دُونَهُ وَلِيٌّ وَلَا سَفِيحٌ
لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

6.52. Do not send away those who call upon their Lord in morning and evening, seeking His (Divine) Face. You are not responsible for them in the least bit of their account, and they are not responsible for you, in the least bit of your account, in case that you may turn them away, and then (you) be (one) of the unjust.

وَلَا تَنْظُرُوا الَّذِينَ يُدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ، مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ
شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَتَنْظُرُهُمْ فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٢﴾

6.53. It is like this We have tried some of them by others, in case they may say: "Is it because Allah has favored these ones from among us?" Does Allah not know best those who are grateful?

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا
أَهَؤُلَاءِ مَنْ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ
يَأْخُذُ بِالظَّالِمِينَ ﴿٥٣﴾

6.54. When those who believe in Our Signs (verses), come to you, say: "Peace be on you: Your Lord has prescribed for Himself Mercy: Surely, in case you did evil in ignorance, there after you repent, and amend (your conduct), then truly He is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ
عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ
أَنَّهُ، مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ
مِنْ بَعْدِهِ، وَأَصْلَحَ فَأَنَّهُ، عَفُورٌ رَحِيمٌ ﴿٥٤﴾

6.55. Like this, do We explain the Signs (verses) in detail: That the way of the sinners may be manifest.

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ لَيْسَ لَهُمْ
الْحُكْمَ مِنْ رَبِّكَ ﴿٥٥﴾

6.56.. Say: "I am forbidden to worship those- Other than Allah- Whom you call upon." Say: "I will not follow your idle wishes: If I did, I would wander away from the Path, and (then I will) not be of the company of those who receive (true) guidance."

قُلْ إِنِّي نَهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ
اللَّهِ قُلْ لَا أَنْبِئُكُمْ بِشَيْءٍ إِنْ كُنْتُمْ
عَالِمِينَ ﴿٥٦﴾

6.57. Say: "For me, I (work) on a clear Sign from my Lord, but if you reject it, what (punishment) you would see hastened, is not in my power. The Command rests with none but Allah: He declares the Truth and He is the Best of judges."

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ
مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ أَلْحَمْتُمْ
إِلَّا لِلَّهِ يُفِضُ الْحَقَّ وَهُوَ خَيْرُ الْفَاضِلِينَ ﴿٥٧﴾

6.58. Say: "If what you see hastened was in my power, the matter would be settled at once between you and me. But Allah knows best those who do wrong."

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ
الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ
بِالظَّالِمِينَ ﴿٥٨﴾

6.59. And with Him are the keys of the Unseen, the treasures that no one knows but Him. He knows whatever is in land and in sea. Not a leaf falls without His knowledge: There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry, except what is (written) in a clear record.

6.60. It is He, Who takes your souls by the night and (He) has knowledge of all that you have done by day: By day He raises you up again; That a term appointed will be fulfilled; In the end to Him will be your return; Then He will show you the truth of all that you did.

6.61.. He is the Irresistible, (*Qahhar*, Watchful) from above over His servants, and He sets guardians over you. At the end, when death approaches one of you, Our angels take his soul, and they never fail in performing their duty.

6.62. Then (all) men are returned to Allah, their Truest Protector (*Maulā*), the (only) Reality: Is not His the (total) Command? And He is the Swiftest in taking account.

6.63. Say: "Who is it that delivers you from the dark corners of land and sea, when you call upon him in humility and in silent terror: 'If only He delivers us from these (dangers, we promise) we shall truly show our gratitude?'"

6.64. Say: "It is Allah Who delivers you from these and all (other) sorrows: And yet you worship false gods!"

6.65. Say: "He has the power to send serious harm to you from above you or from under your feet, or to cover you with confusion within the sects, (or conflict), giving you a taste of mutual evil to suffer one from the other." See how We explain the Signs by various (symbols); That you may understand.

6.66. But your people reject this (the Quran, the Message), even though it is the Truth. Say: "The responsibility is not mine for managing your affairs;

6.67. "For every Message there is a limit of time, and soon you shall know it."

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ
إِلَّا يَعْلَمُهَا وَلَا حَبَّةَ فِي ظِلْمَاتِ الْأَرْضِ
وَلَا زَرْعٍ وَلَا يَبْسُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لَا يُفِرُّونَ ﴿٦١﴾

ثُمَّ رُدُّوهُ إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ
وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظِلْمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ
تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَيْنَا مِنْ هَذِهِ
لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ
تَشْكُرُونَ ﴿٦٤﴾

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ
أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُؤَيِّدَ بَعْضُكُمْ
بِأَسْبَعْضٍ أَنْظِرْ كَيْفَ نَصْرِي

الَّذِينَ لَهُمْ بَقَعُ يُهْرَبُونَ ﴿٦٥﴾

وَكَذَّبَ بِهِنَّ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ
بِوَكِيلٍ ﴿٦٦﴾

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

6.68.. And when you see men engaged in useless talk about Our Signs, turn away from them unless they turn to a different talk. Or if Satan ever makes you forget, then after remembering it, you do not sit in the company of those who do wrong.

6.69. On their account no responsibility falls on the righteous, but (it) is to remind them that they may (learn to) fear Allah.

6.70. And leave (them) alone, those who take their religion to be mere play and joke, and (those who) are deceived by the life of this world. But remind (them) thereby: That every soul takes itself to ruin by its own actions: It will find for itself no protector or benefactor (or intercessor) except Allah: If it offered every ransom, (or gift), none will be accepted: Such is (the end of) those who take themselves to ruin by their own acts: They will have (only) boiling water to drink, and for punishment, one most painful because they continued to disbelieve.

6.71. Say: "Shall we indeed call on others besides Allah- (Such) things that can do us neither good nor harm- And turn (back) on our heels after receiving Guidance from Allah? Like one whom the Satans' have made into a fool, wandering bewildered through the earth, (with) his friends calling 'Come to us', (vainly) guiding him to the Path." Say: "Allah's guidance is the (only) guidance and we have been asked to submit ourselves to the Lord of the worlds (Rab-Al-'Ala'meen)-

6.72. "To establish regular prayers and to fear Allah: For it is to Him that we shall be gathered together."

6.73. It is He Who created the heavens and the earth in true (proportions): The day He says, "Be!", Look! It is. His Word is the Truth. His will be the Dominion the day (when) the Trumpet will be blown. He knows the unseen and that which is open. For He is the All Wise (Al-Hakeem), All Aware (Khabeer) (of all things).

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ
حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ
فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَلَكِنْ ذِكْرٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا
وَعَزَّتْهُمْ الْحَيَوةُ الدُّنْيَا وَذَكَرِيهٖ

أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ
اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۚ وَإِنْ تَعَدَّلَ كُلٌّ عَدْلًا
لَّا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُتْسِلُوا بِمَا كَسَبُوا
لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

قُلْ أَدْعُوهُمْ إِلَىٰ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُزِرْ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي
أَسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ
أَصْحَابٌ يَدْعُوهُ ۗ إِلَىٰ الْهُدَىٰ آتَيْنَا قُلُوبًا
هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَأَمْرًا لِلْمُسْلِمِ
رَبِّ الْعَالَمِينَ ﴿٧١﴾

وَأَن آتُوا الصَّلَاةَ وَآتَوْهُ وَهُوَ الَّذِي إِلَيْهِ
نُحْشَرُونَ ﴿٧٢﴾

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلَهُ الْحَقُّ
وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَلِيمُ الْغَيْبِ
وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

6.74.. And (remember), Ibrahim (Abraham) said to his father Azar: "Will you take idols as gods? Indeed, I see you and your people in open error."

6.75. So also did We show Ibrahim (Abraham) the power and the laws of the heavens and the earth, that he might have (both) the Faith and certainty (with understanding).

6.76. When the night covered over him, he saw a star, he said: "This is my Lord." But when it set, he said: "I love not those that set."

6.77. When he saw the moon rising in splendor, he said: "This is my Lord." But when the moon set, he said: "Unless my Lord guides me, I shall surely be among those who go astray."

6.78. When he saw the sun rising in splendor, he said, "This is my Lord; This is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from all that you enjoin as partners (giving false gods for worship instead of Allah).

6.79. "Surely, for me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."

6.80. His people disputed with him. He said: "Do you (come to) dispute with me, about Allah, when He (Himself) has guided me? I do not fear (the beings) that you associate with Allah; Unless my Lord wills, (nothing can happen). My Lord masters all things in His knowledge. Will you not remember?

6.81. "And how should I fear (the beings) you associate with Allah, when you do not fear giving partners to Allah without any reason having been given to you? Which of (us) two parties has more right to security? (Tell me) if you know.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَعْصَمًا
الْهَيْهَاتَ إِلَىٰ آرَتِكَ وَوَقَوْمِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَذَا رَبِّي
فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفَلِينَ ﴿٧٦﴾

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ
لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ
الضَّالِّينَ ﴿٧٧﴾

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا
أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُفْقِرُ مِنِّي رَبِّي بَرِّءٌ مِّمَّا
تُشْرِكُونَ ﴿٧٨﴾

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿٧٩﴾

وَحَاجَّةُهُ قَوْمُهُ، قَالَ أَتُحِبُّونَنِي فِي اللَّهِ وَقَدْ هَدَانِي
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي
شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا
أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

وَكَيفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَن تَكُونَ أَشْرَكَتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ
سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٨١﴾

6.82. "It is those who believe and do not confuse their beliefs with wrong- Who are (truly) in security, for they are on (right) guidance."

6.83.. And that was the reasoning about Us, which We gave to Ibrahim (Abraham to use) against his people: We raise whom We will, little by little: Truly, your Lord is All Wise (*Hakeem*), All Knowing (*Aleem*).

6.84. We gave him, (and his sons) Ishâq (Isaac) and Yâqoub (Jacob): All (three) We guided: And before him, We guided Nuh (Noah), and among his descendants Dawood (David), Sulaiman (Solomon), Ayub (Job), Yusuf (Joseph), Musa (Moses), and Haroon (Aaron): Thus We do reward those who do good:

6.85. And Zakariyya (Zachariah) and Yahya (John, the Baptist), and Isa (Jesus) and Ilyas (Elias): All in the company of the righteous:

6.86. And Ismail (Ishmael) and Al-Yasa (Elisha), and Yunus (Jonah) and Lut (Lot): And to each one We gave favor above the nations:

6.87. (To them) and to their fathers, and the descendants and brothers: We chose them, and We guided them to the Straight Path.

6.88. This is the Guidance of Allah: He gives that Guidance to whom He pleases, from His worshippers. If they were to join other gods with Him, all that they do will be useless for them.

6.89. These were the men to whom We gave the Book, authority, and prophet hood: If these (their descendants) reject them, look! We shall entrust their charge to a new People who do not reject them (the Book, and authority, and prophet hood).

6.90. These were the (prophets) who received the guidance from Allah: Copy the guidance they received; Say: "I do not ask from you any reward for this: This is not less than a Message for (all the creations of) the worlds."

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ

أُولَٰئِكَ لَهُمُ ءَلَامُنٌ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ

دَرَجَاتٍ مِّنْ نَّشَأِهِ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا

هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ

دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ

وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ سَكُلًا

مِّنَ الصَّالِحِينَ ﴿٨٥﴾

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا وَكُلًّا

فَضَلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

وَمِن ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْنَيبَتِهِمْ

وَهَدَيْنَهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّن عِبَادِهِ

وَلَوْ أَشْرَكُوا لَحِطَ عَلَيْهِمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ

فَإِن يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا

بِهَا بِكْفِيرِينَ ﴿٨٩﴾

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْيِهِمُ اقْتَدِهْ

فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ

إِلَّا ذِكْرًا لِّلْعَالَمِينَ ﴿٩٠﴾

6.91.. They do not make the right measure of the Power of Allah when they say: "Allah sends nothing down to man (as revelation):" Say: "Who then sent down the Book (Torah) that Musa (Moses) brought? (It is) a light and a guidance to man: But you make it into (separate) sheets for show, while you hide much (of its contents): In there, you were taught that which you did not know- Neither you nor your fathers." Say: "Allah (sent it down):" Then leave them to sink into idle talk and meaningless remarks.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيْنَا
بَشِيرًا مِّنْ شَيْءٍ قُلْ مَن أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ
مُوسَىٰ نُورًا وَهَدًى لِّلنَّاسِ لِيَجْعَلُوهُ قُرْآنًا مَّسْحُومًا
تَبَدُّوهُا وَيَحْفَقُونَ كَثِيرًا وَعَلَّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ
وَلَا آبَاؤُكُمْ قُلِ اللَّهُ تَعَالَىٰ ذَرَهُمْ فِي حَوْضِهِمْ
يَلْعَبُونَ ﴿٩١﴾

6.92. And this is a Book which We have sent down, bringing blessings, and confirming (the Revelations) which came before it: That you may warn the (people living in the) mother of Cities (Makkah) and all around her; Those who believe in the Hereafter believe in this (Book) and those who constantly guard over their Prayers.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ مُّصَدِّقٌ لِّذِي بَيْنَ
يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ
بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ
يُحَافِظُونَ ﴿٩٢﴾

6.93.. And who can be more wicked than one who invents a lie against Allah, or says: "I have received revelation," when he has received nothing, or (again the one) who says, "I can reveal the like of what Allah has revealed." And if you could only see how the wicked (are) in the flood of agonies at death! The angels stretch forth their hands, (as they say), "Give up your souls: This day shall you receive your reward- A penalty of shame, because you used to tell lies against Allah, and scornfully reject His Signs (verses)!"

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ
إِلَيَّ وَلَمْ يُوْحَ إِلَيْهِ شَيْءٌ ۖ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ
اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ
وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ آخِرِ جُورًا
أَنفُسَكُمُ الْيَوْمَ تُجْرُونَ ۖ عَذَابَ الْهُونِ
بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

6.94. "And look! You (man) come to us bare and alone as We created you for the first time: You have left behind all what We conferred on you: We do not see with you your intercessors whom you thought to be partners in your affairs: So now all relations between you have been cut off, and your (false) hopes have left you in a bind!"

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ
مَعَكُمْ شُفَعَاءَ كُفَّ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَا كُنْتُمْ زَعَمُونَ ﴿٩٤﴾

6.95.. Surely, it is Allah Who causes seed-grain and date-stone to split and send out leaves (as it germinates into a plant). He causes the living to come from the dead, and He is the One to cause the dead to come from the living. That is Allah: Then how is it that you are far away from the truth?

6.96. He it is that opens the day-break (from the dark), He makes the night for rest and peace, and the sun and moon for the measure (of time): Such is the Judgment and the Order from (Him), the Exalted in Power (Almighty, *Al-Aziz*), the All Knowing (*Al-Aleem*) and the Omniscient.

6.97. It is He Who makes the stars (as lights) for you, so that you may find your way with their help, through the dark spaces of land and sea: We detail Our Signs for (those) people who know.

6.98. It is He Who has produced you from a single person (Adam)! Here (this world) is a place of stop-over and (also) a place of departure: We present Our Signs for people who understand.

6.99. It is He Who sends down rain from the sky: And with it We produce plants of all kinds: From some We produce green (crops), out of which We produce grain, heaped up (at harvest time); Out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: And (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): When they begin to bear fruit and they become ripe later. Look! In these things there are the Signs for people who believe.

6.100.. Yet they make the jinns' (the Evil ones as) equals with Allah! Even though Allah created the jinns'; And they falsely, having no knowledge, give to Him sons and daughters. Praise and Glory be to Him! (for He is) above whatever they have described!

6.101.. He is the Originator of the heavens and the earth: How can He have children when He has no one as female companion? He created all things and He is All Knowing (*Aleem*) of all things.

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ط يُخْرِجُ الْحَىٰ
مِنَ الْمَيِّتِ وَيُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ مِن الْحَىٰ ذَٰلِكُمْ اللَّهُ فَالِقُ
تُوفِكُونَ ﴿٩٥﴾﴾

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ
وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾﴾

﴿هُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا
بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالنَّهَارِ فَصَلَّانَا الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿٩٧﴾﴾

﴿هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا
وَمُسْتَوْعًا فَذَٰلِكُمْ فَصَلَّانَا الْآيَاتِ لِقَوْمٍ
يَفْقَهُونَ ﴿٩٨﴾﴾

﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ
مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا
قِنَافٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ
وَالرَّمَانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا
إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ
لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾﴾

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنِّ وَحَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ
وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا
يَصِفُونَ ﴿١٠٠﴾﴾

﴿بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ
وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ ط
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾﴾

6.102. That is Allah, your Lord! There is no god but He: The Creator of all things: So you worship Him Alone: And He is the Trustee and Disposer (*Wakil*) of all affairs.

6.103. No vision can hold Him but His grasp is over all (the) vision: He is the Subtle (*Al-Lateef*) beyond any understanding yet He is All Aware (*Khabeer*) of all things.

6.104.. "Surely, now the proofs have come to you, from your Lord, (to open your eyes): If any (one of you) will see, it will be for (the good of) his own soul; If any (one) will be blind, it will be to his own (harm): I am not (here) to watch over your doings."

6.105. Like this We explain the Signs by various (symbols): That they may say: "You have taught (us) properly", and so We may make the matter clear for those who know and understand.

6.106. You follow what (you) are taught by revelation from your Lord: There is no god but He: And turn away from those who join gods with Allah.

6.107. If it was Allah's Will, they would not have taken false gods: But We did not make you the one to watch over what they do, nor are you set over them to take care of their affairs.

6.108.. Do not be abusive towards those whom they call upon besides Allah, lest out of anger, they may be abusive towards Allah, in their ignorance. So have We made attractive to each people its own doings. In the end, they will return to their Lord, and We shall then tell them the truth of all that they did.

6.109.. They make their strongest oaths by Allah, that if a (special) Sign came to them, (then) by it, they would believe. Say: "(All) Signs are certainly, in the Power of Allah: But what will make you (believers) realize that (even) if (special) Signs came, they will not believe?"

6.110. We (too) shall give their hearts and their eyes (confusion), because they refused to believe in this (Sign) in the first place: We shall leave them to exceed their limits (and) to wander in (confusion and) distraction.

(End of Juz 7)

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ ۖ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

فَدَجَاءَ كُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَٰ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾

وَكَذَٰلِكَ نَضْرِبُ الْآيَاتِ لِيُقْوُوا ۚ وَادْرَسَتْ وَلِيِّتَهُ ۖ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

اتَّبِعْ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ ۚ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَٰلِكَ زَيَّلْنَا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ ۖ لَيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

وَنَقَلِبَ أَعْيُنَهُمْ وَاصْبِرْ لَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ ۖ ۗ أَوَّلَ مَرَّةٍ وَنَدْرَهُمْ فِي طَغْيِهِمْ يَوْمَهُمْ ﴿١١٠﴾

6.111.. And even if We did send angels to them, and the dead did speak to them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's Will. But most of them are ignorant (towards the Message).

6.112. In this way, for every messenger, We did make an enemy- Satans' among men and jinns', confusing each other with flowery talk, with lies that mislead. If your Lord had so willed, they would not have done it: So leave them and their inventions alone.

6.113. To such (an evil way), let the hearts of those be turned, (those) who have no faith in the Hereafter: Let them become happy in it, and let them earn from it what they may.

6.114.. Say: "Shall I try to find a judge (anyone) other than Allah? When He it is Who has sent to you the Book, (and) explained in detail." They know fully well to whom We have given the Book, that it has been sent down from your Lord in truth. Then, never be of those (people) who doubt.

6.115. The Word of your Lord always finds its fulfillment in truth and in justice: No one can change His Words: For He is the All Hearing (As-Sami'), the All Knowing (Al-Aleem).

6.116. And if you obey the most part of those on earth, they will lead you astray from the Way of Allah. They (the people) follow only (sheer) imagination: They do nothing but are merely conjecturing.

6.117. Surely, your Lord knows well who wanders away from His Way: He (also) knows well those who receive His guidance.

6.118.. So eat the (meats) on which Allah's Name has been said, if you have faith in His Signs (verses).

﴿لَوْ أَنزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُم
الْمَوْتُ وَحَسَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَئِنْ كُنَّا لَهُمْ بِجَهَنَّمَ لَا يَهْتَدُونَ﴾

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ
الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرِهِمْ وَمَا يَفْقَهُونَ﴾

﴿وَلِنَصِّغِيَ إِلَيْهِ أَفْعَدَهُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَلِيَقْتَرِفُوا مَا هُمْ
مُقْتَرِفُونَ﴾

﴿أَفَعِيرَ اللَّهِ أَتَبَغَى حَكَمًا وَهُوَ الَّذِي أَنْزَلَ
إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ
لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿وَإِنْ تَطَعْتَ أَكْثَرًا مِنْ فِي الْأَرْضِ يَضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ﴾

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ﴾

﴿فَكُلُوا مِمَّا ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ
مُؤْمِنِينَ﴾

6.119. And why should you not eat the (meats) on which Allah's Name has been mentioned? When He has explained to you in detail what is not allowed for you- Except under compulsion of necessity; And indeed, many do mislead (men) by their caprices without any knowledge. For sure, Your Lord knows best those who transgress.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ
وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ
إِلَيْهِ وَإِنَّ كَثِيرًا يَلْضِلُونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

6.120. Keep away from all sin, open or secret: Surely, those who commit sin will get their due recompense for what they committed.

وَذَرُوا ظَهْرَ الْأَيْمَنِ وَبَاطِنَهُ إِنَّ الَّذِينَ
يَكْسِبُونَ الْإِثْمَ سَيَجْزَوْنَ بِمَا كَانُوا يَفْتَرُونَ ﴿١٢٠﴾

6.121. Do not eat from the (meats) on which Allah's Name has not been mentioned: For sure, this is sin and disobedience. But the Satans' always inspire their friends to argue with (create doubt in) you, if you were to obey them, you would truly be pagans.

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيَوْحُونَ إِلَيْكَ أَوَّلِيَّاهُمْ
لِيُجِدَ لَكُمْ وَيُنَادِيكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

6.122.. Can he who was dead, and to whom We gave life, and a light by which he can walk among men, be like him who is in the depths of darkness, from which he can never come out? Therefore, to those who are without Faith, their own actions seem pleasing.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا
يَمْشَى بِهِ فِي النَّاسِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ
لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زَيْنٌ لِّلْكَافِرِينَ
مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

6.123. And thus have We placed chief leaders in every town, its wicked men, who plot (evil and place themselves) in there: But they only plot against their own souls, and they do not understand it.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا
مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا
وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

6.124. And when a Sign (from Allah) comes to them, they say: "We shall not believe until we receive one (exactly) like that received by messengers of Allah." Allah knows best where (and how) to carry out His Mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى
مِثْلَ مَا أُوتِيَ رُسُلَ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ
عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

6.125. Those to whom Allah (in His Plan) wills to guide- He opens his breast (heart) to Islam; Those whom He wills to leave wandering- He makes his breast (heart) narrow and tight, as if he had to climb up to the sky (through his own heart): Thus does Allah (place) the penalty on those who refuse to believe.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَشْرَحْ صَدْرَهُ، لِلْإِسْلَامِ
وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، يُضَيِّقْ صَدْرَهُ، ضَيْقًا
حَرْمًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ
كَذَلِكَ يُضَيِّقُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ
لَا يُؤْمِنُونَ ﴿١٢٥﴾

6.126. And, this is the Way of your Lord, leading (you) Straight: We have explained the Signs for those who receive the warning.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ
لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

6.127. For them will be a Home of Peace in the Presence of their Lord: He will be their (close) Protector (*Wali*), because they practiced (righteousness).

﴿١٢٧﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ
بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

6.128. And on the Day, when He will gather all of them, (the jinns,) together (and say): "O you assembly of jinns! Many of you did mislead from the men." Their friends among men will say: "Our Lord! We profited from each other: But, we have reached (the end of) our term- Which You did appoint for us." He will say: "The Fire will be your dwelling place: You will live in there for ever, except as Allah wills. For your Lord is All Wise (*Hakeem*), All Knowing (*Aleem*)."

يَوْمَ يَجْمَعُهُمْ جَمِيعًا يَمَعَشَرَ الْجِنِّ
قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ
مِنَ الْإِنْسِ رَبَّنَا اسْتَمَعَ بَعْضُنَا مِنْ بَعْضٍ
وَبَلَّغْنَا آجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ
مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

6.129. And thus, We make the wrongdoers turn to each other, because of what they have earned.

وَكَذَلِكَ نُؤَيِّنُ بِعَضِّ الظَّالِمِينَ بَعْضًا
بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

6.130. "O you assembly of jinns' and men! Did the messengers not come to you from among you, telling you of My Signs and warning you of the facing of this Day?" They will say: "We bear witness against ourselves." It was the present life that deceived them. And they will bear witness against themselves that they rejected Faith (as disbelievers).

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ الَّذِينَ آتَيْنَاكُمْ
رُسُلًا مِنْكُمْ يَقْضُونَ عَلَيْكُمْ آيَاتِي
وَسُذِرْتُمْ عَنْهَا فَقَالَ فَرِيقٌ
مِنْهُمْ هَذَا قَالُوا أَشْهَدُ نَاعِلًا
أَنْفُسِنَا وَعُرَّوهُمْ الْحَيَاةَ
الدُّنْيَا وَشَهِدُوا عَلَيْنَا
أَنْفُسِنَا أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

6.131. (The messengers were sent), because your Lord would not destroy the townships of men for their wrongdoing while the people (of the townships) were not warned.

6.132. For all (men, there) are degrees (or ranks) set by their deeds: And your Lord is not unmindful of anything that they do.

6.133. And your Lord is Self-Sufficient (*Ghani*), Full of Mercy: If He (so) wills, He can destroy you, and in your place appoint whom He wills as your successors, (or) even as He had raised you up as the descendants of other people.

6.134. Surely, all that has been promised to you will come out as true: Nor can you stop it (in the least bit).

6.135. Say: "O my people! Do whatever you can: I will do (my part): Soon will you know who they are whose end will be (the best) in the Hereafter: It is certain that the wrongdoers will not succeed."

6.136. And out of what Allah has produced in plenty as crops and as cattle, they assigned Him a share: And they say, according to their wish: "This is for Allah, and this- For Our 'partners'!" But the share of their 'partners' does not reach Allah, whereas, the share of Allah reaches their 'partners'! Evil (and unjust) is how they judge!

6.137. Even so, in the eyes of most of the (unbelieving) pagans, their 'partners' made the killing of their (own) children look nice, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave them and their inventions alone.

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ
وَأَهْلَهَا غَفْلُونَ ﴿١٣١﴾

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ
بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ
يُدْهِبِكُمْ وَيَسْتَخْلِفُ مِنْ بَعْدِكُمْ
مَّا يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ
ءَاخِرِينَ ﴿١٣٣﴾

إِن مَّا تُوْعَدُونَ لَآتٍ وَمَا أَنْتُمْ
بِمُعْجِزِينَ ﴿١٣٤﴾

قُلْ يَفْعَلُ قَوْمِي مِمَّا عَلَنَ مَكَاتِبِكُمْ إِنِّي عَامِلٌ
فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ
الدَّارِ الْآخِرَةِ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ
وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هٰذَا لِلَّهِ
بِرِزْقِهِمْ وَهٰذَا لِلشُّرَكَائِ فَمَا كَانَتْ
لِشُّرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ
وَمَا كَانَتْ لِلَّهِ فَهُوَ يَصِلُ إِلَى
شُرَكَائِهِمْ سَاءَ
مَا يَحْكُمُونَ ﴿١٣٦﴾

وَكَذَٰلِكَ زَيَّنَّا لِكَثِيرٍ مِنَ
الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ
شُرَكَائِهِمْ لِيُرْدُوهُمْ وَيَلِيسُوا
عَلَيْهِمْ دِينُهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

6.138. By their claim, they say that such and such cattle and crops, are not for general use, and none should eat from them except those whom- They say- We wish; Further, there are cattle forbidden to yoke (around their necks for work) or for burden, and (there are) cattle on which, (at the time of slaughter), the Name of Allah is not pronounced; - Inventions against Allah's Name: Soon He will punish them for their own inventions.

وَقَالُوا هَذِهِ الْأَنْعَامُ وَحَرَّتْ حِجْرٌ
لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بَرِعْمِهِمْ
وَأَنْعَمَ حَرَمَتْ طُحُورُهَا وَأَنْعَمَ لَا يَذْكُرُونَ
أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ
بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

6.139. And they say: "What is in the wombs of such and such cattle is specially reserved (for food) of our men, and forbidden to our women; But if it is born without life, then all have shares in it." For their falsehoods (of superstitions to Allah), He will soon punish them: Surely, He is All Wise (*Hakeem*), All Knowing (*Aleem*).

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ
خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَرْوَاجِنَا
وَإِنْ يَكُن مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ
سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ، حَكِيمٌ
عَلِيمٌ ﴿١٣٩﴾

6.140. Indeed, lost are those who kill their children, with evil (and), without knowledge, and forbid food that Allah has made for them, inventing lies against Allah. They have truly gone astray and have not heeded for the guidance.

فَدَحِيرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ
عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
فَدَضَلُوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

6.141. And it is He, Who produces gardens, with trellises and without (trellises), and date-palms, and crops with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): Eat from their fruit in their season, but give the dues (in charity) that are proper on the day that the harvest is gathered. But do not waste by the way of excess: Verily, Allah does not love the wasters.

﴿هُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ
مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ،
وَالزَّيْتُونَ وَالرُّمَانَ مَّتَشَابِهًا وَغَيْرِ
مَّتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا
حَقَّهُ، يَوْمَ حَصَادِهِ، وَلَا تُسْرِفُوا إِنَّهُ،
لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

6.142. And from the cattle (are some) for (carrying) burden and (some) for meat: Eat from what Allah has provided for you, and do not follow the footsteps of Satan: For he is a well-known enemy to you.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُّوا
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ
إِنَّهُ، لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

6.143. Eight pairs (of cattle), two (male and female): Of sheep, a pair; And two of goats, a pair; Say: "Has He forbidden the two males, or the two females, or (the young) which the wombs of the two females hold? Tell me with knowledge, if you are truthful:"

6.144. And of the camels a pair, and of oxen a pair; Say: "Has He forbidden the two males, or the two females, or (the young) which the wombs of the two females hold? or were you present when Allah ordered you such a thing?" Then who does more wrong than one who invents a lie against Allah, to lead astray the Mankind without knowledge? For Allah does not guide people who do wrong.

6.145.. Say: "I do not find in the message that it was revealed to me any (meat) forbidden to be eaten by one who wishes to eat it, unless it is a dead meat, or blood poured forth, or the flesh of swine- Because it is disgusting (an abomination) or, what is impious, (meat) on which a name has been invoked, other than Allah's (Name)." But (even then), if a person is forced by necessity, without willingly disobeying, nor going against proper limits- Your Lord is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

6.146. And for those who followed the Judaic (Jewish) Law, We did not permit (animals) with undivided hoof, and We did not permit them the fat of the ox and the sheep, except what adheres to their backs or their insides (intestines), or is mixed with bone: This is to adjust for their willful disobedience: For We are True (in Our laws).

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ
وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَأَلْذَكَرِينَ حَرَّمَ
أَمْ الْإُنثَىٰ بَلَىٰ أَمَا اسْتَمَلْتُمْ عَلَيْهِمْ
أَرْحَامًا
الْأُنثَىٰ بَلَىٰ تَعْبُو بِعِلْمٍ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٤٣﴾

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ
ءَأَلْذَكَرِينَ حَرَّمَ أَمْ الْإُنثَىٰ بَلَىٰ أَمَا اسْتَمَلْتُمْ
عَلَيْهِمْ أَرْحَامًا الْإُنثَىٰ بَلَىٰ أَمْ كُنْتُمْ شُهَدَاءَ
إِذْ وَصَّيْتُكُمْ اللَّهُ بِهِدًا فَمَنْ أَظْلَمُ مِمَّنْ
أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ
عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ
يَطْعُمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا
أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلٌ
لِّغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ
وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
أَوِ الْحَوَاكِبَ أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ
حَرَّتْنَاهُمْ بَعْغِهِمْ وَإِنَّا لَصَلِيمُونَ ﴿١٤٦﴾

6.147. If they accuse you of falsehood, say: "Your Lord is full of Mercy, All Embracing; But His anger will never be turned back from guilty people."

6.148. Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him, nor would our fathers; Nor should we have had any (of such) conducts." So did their ancestors argue falsely, until they tasted Our might. Say: "Have you any (certain) knowledge (or proof)? If so produce it before us. Surely, you follow nothing but (unsupported) thought: You do nothing but lie."

6.149. Say: "With Allah is the argument that reaches the end: If it had been His Will, He could have really guided you all."

6.150. Say: "Bring forward your witnesses to prove that Allah did forbid such and such." Even if they bring such witnesses, you do not be among them, nor do you follow their vain desires, desires of those who treat Our Signs as lies, and of those who do not believe in Hereafter: And they hold others as equal with their guardian-Lord.

6.151. Say: "Come, I will say (again) what Allah has (really) forbidden you from: Do not join anything as equal with Him; Be good to your parents; Do not kill your children on an excuse of want- We provide sustenance for you and for them- Do not come near to any such shameful sins, whether openly or in secret; Do not take life, which Allah has made sacred, except by way of justice and law:" Thus does He command you, that you may learn wisdom.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبِّيَ كَرِيمٌ
وَأَسِعَةٌ وَلَا يَرْدُ بَأْسُهُ عَنِ الْقَوْمِ

الْمُجْرِمِينَ ﴿١٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا
وَلَاءَ آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا
قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا
إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ

إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

قُلْ لِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ

أَجْمَعِينَ ﴿١٤٩﴾

قُلْ هَلُمْ شُهَدَاءُ كُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ
حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ

وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ

يَعْدِلُونَ ﴿١٥٠﴾

﴿١٥١﴾ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ كُمْ

عَلَيْكُمْ ۖ لَا تَشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ
إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۖ مِنْ إِمْلَاقٍ

تَحْنُ نَرْتَفِئُكُمْ ۖ وَإِيَّاهُمْ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ ۖ إِلَّا بِالْحَقِّ
ذَلِكَ ۖ وَصَنَّكُمْ بِهِ ۖ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥١﴾

6.152. And do not come near to the orphans property except to improve it (or to make it better), till he (or she) attains the age of full strength; Give full measure and full weight with (total) justice- No burden do We place on any soul, except that what it can bear- And whenever you speak, speak justly, even if a near relative is concerned; And fulfill the duty (and promise) to Allah: Thus does He command you, that you may remember.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ
بِالْقِسْطِ لَأَنْكَلِفَ نَفْسًا إِلَّا وُسْعَهَا
وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ
اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصْنَمَكُمْ بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٢﴾

6.153. And surely, this is My Way, leading (you) Straight: Follow it: (And) follow not (other) paths: They will scatter you from His (straight) Path: Thus He commands you, that you may be Righteous.

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَٰلِكُمْ وَصْنَمَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

6.154. Then, We gave Musa (Moses) the Book (Torah), completing (Our favor) to those who would do right, and explaining all things in detail- And a guide and a blessing, that they might believe in the meeting with their Lord.

ثُمَّ آتَيْنَا مُوسَىٰ الْكِتَابَ تَمَامًا عَلَىٰ الَّذِي
أَحْسَنَ وَنَفَصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

6.155. And this is a blessed Book (the Quran) that We have revealed as a blessing: So follow it and be righteous, that you may (also) receive mercy:

وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

6.156. In case that you should say: "The Book was sent down to two sects before us, and for our part, we remained unaware with all that they learned by serious study;"

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَىٰ طَائِفَتَيْنِ
مِنْ قَبْلِنَا وَإِنْ كُنَّا نَعْنَىٰ دِرَاسَتِهِمْ لَعَفْلِينَ ﴿١٥٦﴾

6.157. Or in case that you should say: "If the Book had only been sent down to us, we should have followed its guidance better than they (did)." Now then, has come to you a clear (proof, this Quran) from your Lord, and a guide and a mercy: Then who could be more wrong than one who rejects Allah's Signs, and turns away from it? In good time We shall punish those who turn away from Our Signs (verses), with terrifying penalty, for their turning away.

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ
مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ
وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ
اللَّهِ وَصَدَفَ عَنْهَا سَنَجِرِي الَّذِينَ يَصِدُّونَ
عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصِدُّونَ ﴿١٥٧﴾

6.158.. Are they waiting to see if angels come to them or your Lord (Himself), or certain of the Signs of your Lord! The day that certain of the Signs of your Lord do come, it will not do good to a soul to believe in them then, if it did not believe before nor earned righteousness through its Faith. Say: "You wait: We are also waiting."

6.159. Verily, as for those who divide their religion and break it up into sects, you have no part in them in the least: Their affair is with Allah: He will tell them the Truth in the end of all that they did.

6.160. He who does good shall have ten times as much to his credit: He that does evil shall be given back according to his evil: No wrong shall be done to (any of) them.

6.161.. Say: "Surely, my Lord has guided me to a Way that is Straight- A religion of right- The Path (walked) by Ibrahim (Abraham) the true in faith, and he (certainly) did not join gods with Allah."

6.162. Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Lord (and Cherisher) of the Worlds:

6.163. "He has no partners: This am I commanded, and I am the first of those who bow to His Will."

6.164.. Say: "Shall I seek for (my) Lord other than Allah when He is the Lord of all things? Every soul draws the reward of its acts on none but itself: No bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the Truth of the things about which you disputed."

6.165. And it is He Who has made you generations, (and) inheritors replacing each other on the earth,: He has raised you in ranks, some above others: That He may try you by the gifts that He has given to you: Surely, your Lord is quick in punishment: And indeed, He is Often Forgiving (Ghafoor), Most Merciful (Raheem).

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَنَّكَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ انظُرُوا إِنَّا مُنظِرُونَ ﴿١٥٨﴾

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرَ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا أَمثَلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

قُلْ إِنِّي هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ آبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

لَا شَرِيكَ لَهٗ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

قُلْ أَعْبُدُوا اللَّهَ أَيْدِي رَبِّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزْرًا وَنَزْرًا وَنَزْرًا أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

وَهُوَ الَّذِي جَعَلَ لَكُمْ خَلْفَكُمْ الْأَرْضَ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

Sura 7. Al-A'raf,

(The heights): (Makkah, 206 Verses)

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

7.1.. Alif Lám Mim Sád:

7.2.. (This is) a Book (the Quran) sent down unto you- (O Prophet,) so do not let your heart be held back by any difficulty because of it- And with it, you may warn (the disbelievers), and teach the believers:

7.3. (O people!) follow the revealed teachings given to you from your Lord and do not follow (any) other than Him, as (your) friends or protectors; You remember little of the warning (given to you).

7.4.. And how many towns have We destroyed (for the sins of their people)? Our punishment took them all of a sudden by night or during their sleep for their afternoon rest.

7.5. When Our punishment got them, they did not say anything except this: "Truly, we did wrong!"

7.6.. Then surely, shall We ask those to whom Our Message was sent and those (messengers) by whom We sent it.

7.7. Then surely, We shall bring up (their whole story) with (full) knowledge, for We were never absent (at any time or place).

7.8. And the (weighing) balance on that Day will be true: Those whose scale (of good deeds) will be heavy, shall prosper (by entering into the Paradise):

7.9. And for those whose scale (of good) will be light, will find their souls in contempt (and danger), because they mistreated Our Signs.

7.10. And surely, it is We Who have placed you (O men!) with authority on earth, and given you there the means to fulfill your life: Small are the thanks that you give!

7.11.. It is We Who created you and gave you shape; Then We asked the angels to bow down to Adam, and they bowed down, except Satan, he refused to be of those (angels) who bowed down.

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

المص ١

كُنُوبًا أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ

لِتُنذِرَ بِهِ. وَذَكَرَى الْمُؤْمِنِينَ ٢

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا

مِن دُونِهِ أَوْ لِيَاءً قَلِيلًا مَا تَذَكَّرُونَ ٣

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا

أَوْ هُمْ قَائِلُونَ ٤

فَمَا كَانَ دَعْوَانَهُمْ إِذ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا

إِنَّا كُنَّا ظَالِمِينَ ٥

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ

الْمُرْسَلِينَ ٦

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعَمَلٍ وَأَمْكَانٍ لَّا يَعْبُورُونَ ٧

وَأَلْوَزَنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ

فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٨

وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا

أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ٩

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُم فِيهَا

مَعَاشٍ قَلِيلًا مَا تَشْكُرُونَ ١٠

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ

اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

لَوَّيْكَن مِّنَ السَّاجِدِينَ ١١

7.12. (Allah) said: "What prevented you (O Satan) from bowing down when I Commanded you?" He (Satan) said, "I am better than he (Adam): You created me from Fire, and him (Adam) from clay."

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ

خَلَقَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾

7.13. (Allah) said, "Get yourself down of it (Paradise): It is not for you to be arrogant here: Get out because you are of the disgraced and shameful."

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ

فِيهَا فَأَخْرَجْنَاكَ مِنَ الصُّعْرِبِ ﴿١٣﴾

7.14. He (Satan) said: "Give me respite (rest) till the Day (of Resurrection when) they are raised up."

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾

7.15. (Allah) said: "You be among those who have a rest."

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

7.16. He (Satan) said: "Because you have thrown me out of the Way: Look! I will lie in wait against them on Your Straight Path:

قَالَ فِيمَا آسَأْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

7.17. "Then I will attack them, from before them and behind them, from their right and their left: And You will not find most of them to be thankful (for Your Mercies)."

ثُمَّ لَا يَتَّبِعُهُمُ بَينَ يَدَيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ

وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ أَكْثَرُهُمْ شَاكِرِينَ ﴿١٧﴾

7.18. (Allah) said: "Get out from it, disgraced and expelled. If any of them follow you- Then, surely, I will fill the Hell with all of you.

قَالَ أَخْرَجْنَا مِنْهَا مَذْمُومًا مَذْمُورًا لَمَّا نَبَعَكَ مِنْهُمْ

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

7.19.. "And, O Adam! You and your wife live in the Paradise, and enjoy (the good things) as you like (them): But do not go near this tree, or you will be unjust and wrongdoers (in sin)."

وَبِتَّاعِدُوا شَجَرَةً أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ

شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

7.20. Then Satan began to whisper doubts to both them, bringing openly to their minds all their shame that was hidden from them: He said: "Your Lord asked you not to come near this tree, lest you should become angels or such beings as (those who) live forever."

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ

عَنْهُمَا مِنْ سَوَاءٍ تَيْهَمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا

عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا

مِنَ الْخَالِدِينَ ﴿٢٠﴾

7.21. And he (Satan) swore to both of them: "I am one of the sincere well wishers to both of you."

وَقَاسَمَهُمَا إِنِّي لَكُمَا لِنَاصِحٍ حَقٌّ ﴿٢١﴾

7.22. So by lying (and deception) he brought about their Fall: When they tasted (the fruit) from the tree, their shame became clear to them, and they began to sew together the leaves of the Garden over their bodies. And their Lord called to them: "Did I not ask you to keep away from that tree, and tell you that Satan (Shaitân) was an avowed enemy to you?"

فَدَلَّ لَهُمَا يَغْرُورًا فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا

سَوَاءٌ تَهُمَا وَطُفِقَا يَخْصِفَانِ عَلَيْنِيهِمَا مِنْ وَرَقِ الْجَنَّةِ

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا

الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

7.23. They said: "Our Lord! We have wronged our own souls: If You will not forgive us and grant from your Mercy upon us, We shall certainly be losers."

7.24. (Allah) said: "Get yourselves down with enmity between yourselves. On earth shall be your place to live and your means of livelihood- For a time."

7.25. He said: "You shall live there, and there you shall die; But you shall be taken out of it (the earth)."

7.26.. O you Children of Adam! We have given you clothing to cover yourselves (and private parts), and also for decoration for you. But the clothing of righteousness- That is the best. These are among the Signs of Allah, that they may receive the warning (and advice).

7.27. O you Children of Adam! Let not the Satan misguide you, in the same way that he got your parents out of the Garden, taking away from them their clothing, to expose their shameful (private) parts: Surely, he and his tribe (other jinns') watch you from a position that you cannot see them; Truly, we have made the Satans' as friends (only) of those without Faith.

7.28.. And when they do a little that is shameful, they say: "We found our fathers doing the same;" And, "Allah commands us like this (or that):" Say: "No! Allah never commands what is shameful: Do you speak about Allah what you do not know?"

7.29. Say: "My Lord has ordered Justice; And that you give your entire selves (to Him) at every time and place of prayer, and call upon Him, making your prayers true (and sincere) as it would be in His Sight: Like He created you in the beginning, like that you shall return."

7.30. Some (people,) He has guided: Others (by their own doing) have earned the loss of their Way; By doing that, they took the Satans', by (their own) choice over Allah, as their friends and their protectors, and think that they receive guidance.

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّنَا تَغْفِرٌ لَّنَا وَرَحْمَةً
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا
تُخْرَجُونَ ﴿٢٥﴾

يَبْنَیْءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لُبَاسًا يُورِي سَوَاءَ تَكْمَلُكُمْ
وَرِيشًا وَلِبَاسٍ النَّقِيِّ ذَٰلِكَ خَيْرٌ

ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

يَبْنَیْءَ آدَمَ لَا يَفْقَهُنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ
أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوَاءَهُمَا إِنَّهُ يَرَئِكُمْ هُوَ وَفِئْتَهُ مِنْ حَيْثُ
لَا تَدْرُوهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ

لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّمَا أَمَرَ اللَّهُ لَا يَأْمُرُ بِالْفَحْشَاءِ

أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ
كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ
اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ

وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾

7.31. O Children of Adam! Put on your beautiful clothing at every time and place of prayer: Eat and drink, but waste not by excess: For Allah does not like the wasters.

يَبْنِيءَ اَدَمَ حُدُوْدَ زِيْنَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا
وَشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿٣١﴾

7.32.. Say: "Who has forbidden the beautiful (gifts) of Allah, which He has made for His servants, and (those) clean and pure things He provided, for living?" Say: "In the life of this world, they are for those who believe, (and only) purely for them on the Day of Judgment: Thus We explain the Signs in detail for those who understand."

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِي اَخْرَجَ لِعِبَادِهٖ
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِيْنَ ءَامَنُوْا
فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيٰمَةِ كَذٰلِكَ
نُفِّصِلُ الْاٰيٰتِ لِقَوْمٍ يَعْلَمُوْنَ ﴿٣٢﴾

7.33. Say: "The things that my Lord has truly forbidden are: Shameful deeds, in open or in secret; Sins and lies against truth or reason; Assigning partners to Allah, for which He has given no authority; And saying things about Allah, which you do not know."

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَالْاِثْمَ وَالْبَغْيَ بَعْدَ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يَنْزِلْ
بِهٖ سُلْطٰنًا وَاَنْ تَقُوْلُوْا عَلٰى اللّٰهِ مَا لَا نَعْلَمُوْنَ ﴿٣٣﴾

7.34.. To every People is a time period fixed: When their time ends, they cannot delay an hour, and not (an hour) can they advance (the end).

وَلِكُلِّ اُمَّةٍ اَجَلٌ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاخِرُوْنَ
سَاعَةً وَلَا يَسْتَقْدِمُوْنَ ﴿٣٤﴾

7.35. O Children of Adam! Whenever there come to you messengers from among you, reciting my Signs to you- Those who are righteous and correct (themselves)- For them there shall be no fear and they will not be sad.

يَبْنِيءَ اَدَمَ اِمٰمًا يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا
عَلَيْكُمْ ءَايٰتِيْ فَمَنْ اَتَقٰنِ وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٥﴾

7.36. But those who deny Our Signs and treat them with displeasure and false pride- They are Companions of the Fire, to live in there (for ever).

وَالَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا وَاَسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ
اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٦﴾

7.37. Who is more unjust than the one who makes up a lie against Allah or rejects His Signs? For such (people), their punishment given must come to them from the Book (of Judgment): Until, when Our messengers (of death) come and take their souls, they say: "Where are the things that you used to call other than Allah?" They will reply: "They have left us in a difficult position," and they will speak against themselves, that they had rejected (Allah).

فَمَنْ اَظْلَمُ مِمَّنْ اَفْرَىٰ عَلٰى اللّٰهِ كَذْبًا وَاُكذِّبَ بِآيٰتِنَا
اُولٰٓئِكَ يَنْهٰهُمْ نَصِيْبُهُمْ مِنَ الْكِتٰبِ حَتّٰى اِذَا جَآءَهُمْ
رُسُلُنَا يَتَوَفَّوْهُمْ قَالُوْا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ
مِنْ دُوْنِ اللّٰهِ قَالُوْا اَصْلُوْا عَنَّا وَشَهِدُوْا
عَلٰى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿٣٧﴾

7.38. He (Allah) will say: "You enter the company of the peoples who passed away before you- Men and jinns'- Into the Fire." Every time a new (group of) people enters, it curses its peoples of related place (and time before) until they follow each other, all into the Fire. Say the last (group) about the first (group): "Our Lord! It is these (people) who misled us: So give them a double the penalty of the Fire." He will say: "Doubled for all:" But this you do not understand.

7.39. Then the first (group) will say to the last (one): "Now you see! You have no advantage over us; So you taste the penalty for all that you did!"

7.40.. Verily, for those (people) who deny Our Signs and treat them with displeasure and false pride, there will be no opening of the gates of heavens, and they will not enter the Garden, until the camel can pass through the eye of the needle: Our reward is like this for those in sin.

7.41. For them there is Hell, as a seat (to hold them from below) and folds and folds (of Fire) for covering above: Our repayment is like this for those who do wrong.

7.42.. But for those who believe and do righteousness- We place no burden on any soul, except that which it can bear- They will be Companions of the Garden, to live in there (for ever).

7.43. And We shall remove from their hearts any left over sense of hurt- Beneath them will be rivers flowing- And they shall say: "Praises (and thanks) be to Allah, Who has guided us to this (happiness): We could never have found guidance, if it was not for the Guidance of Allah: Indeed it was the truth that the messengers of our Lord brought to us," and they shall hear the cry: "Look! The Gardens before you! You have been made to take them over, because of your acts (of righteousness)."

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ
وَالْإِنْسِ فِي النَّارِ كَمَا خَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا آذَرُكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَهُمْ
لِأَوْلِيهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَاصْفِهِمْ عَذَابًا ضِعْفًا
مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾

وَقَالَتْ أَوْلِيَهُمْ لَأَخْرَجَهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا
مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتَحُ
لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ
فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي
الْمُجْرِمِينَ ﴿٤٠﴾

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ
وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنُدْخِلَنَّهُمْ الْجَنَّاتِ
الْجَنَّةِ فِيهَا خَالِدُونَ ﴿٤٢﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلِيٍّ يُجْرَىٰ مِنْ تَحْتِهِمْ
أَلَّا تَنْهَرُوا قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا
وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ
رُسُلٌ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تُلَكُمُ الْجَنَّةَ
أَوْ تَرْتَمَوْهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

7.44. The Companions of the Garden will call out to the companions of the Fire: "We have truly found the promise of our Lord to us to be true: Have you also found your lords promises true?" They shall say: "Yes;" But a crier shall speak out between them: "The curse of Allah is on the wrongdoers-

وَنَادَى أَصْحَابَ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۗ قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

7.45. "Those who would make it difficult for (men) to come to the Path of Allah, and would seek in it something crooked: And they were those who denied the Hereafter."

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

7.46. Between them shall be a veil, and on the heights (of honor) will be men who would know everyone by his marks: They will call out to the companions of the Garden, "Peace upon you:" And at that time they will not have gone in (the Garden), but they will be assured (of their entry).

بَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ ۗ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ ۗ لَمَّا دَخَلُوا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

7.47. When their eyes shall be turned towards the companions of the Fire, they will say: "Our Lord! Do not send us to the company of the wrongdoers."

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

7.48.. The men on the heights (of honor) will call certain (others) whom they will know by their marks, saying: "What profit to you were your heaps (of wealth) and your haughty (and unpleasant) habits?

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

7.49. "Look! Are these not the men whom you swore that Allah with His Mercy will never bless?" It has been said to them: "You enter the Garden: There shall be no fear on you, and you shall not be sorrowful."

أَهْلُوا لَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۗ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

7.50. The companions of the Fire will call to the companions of the Garden: "Pour down to us water or anything of that Allah does provide for your living." (In reply) they will say: "Both (water and provisions), Allah has forbidden for those who rejected Him-

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَ مَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

7.51. "Those who took their religion only as amusement and play, and were deceived by the present life-" On that day We shall forget them like they forgot their meeting on this day, and like they used to reject Our Signs.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا ۗ وَغَرَّبَتْهُمْ الْحَيَاةُ الدُّنْيَا قَالُوا يَوْمَ نَسْنَسُهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

7.52. And, We had certainly sent a Book to them, based on knowledge, which We explained in detail- As a guide and a mercy to all who believe.

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عَلَيْهِمْ هُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

7.53. Do they just wait for the entire completion of the event? On the day that the event is finally completed, those who disregarded it before will say: "Surely, the messengers of our Lord in fact brought true (news). Have we nobody to speak for us now (and) to intercede on our behalf? Or could we be sent back? Then we will do (good) deeds other than our evil actions." In fact, they will have lost their souls, and the things they invented will leave them in the lurch (and without help).

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ، يَوْمَ يَأْتِي تَأْوِيلَهُ، يَقُولُ
الَّذِينَ نَسُوهُ مِن قَبْلٍ قَدْ جَاءتِ رُسُلُ رَبِّنَا
بِالْحَقِّ فَهَلْ لَنَا مِن شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ
فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ
وَصَلََّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٥٣﴾

7.54.. Indeed, your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and then He rose over on the Throne (of authority): He draws the night as a veil over the day, each (day and night) searching the other in rapid sequence: And He created the sun, the moon, and the stars, (all) governed by laws of His (divine) Order. Surely, is it not His to create and to govern? Blessed is Allah, the Lord (and the Cherisher) of all the Worlds (*Rab-Al-'Ala'meen*)!

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي
الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ اللَّهَ لَخَالِقٌ
وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

7.55. Call on your Lord (in prayer) while being humble and in private: Because Allah does not love those who exceed (their) bounds.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٥٥﴾

7.56. And do not do mischief in the land, after it has been put in order, but call to Him with fear and (longing) in hope (for Him): Because the Mercy of Allah is close to those who do good.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

7.57. It is He Who sends the winds like giver of happy news, coming (to you) before His Mercy (the rains): When they have carried the heavily loaded clouds (with water), We drive them to a land that is dead, make rain to fall on it; Then We produce every kind of crop with it: Like this We shall raise up the dead: In case you may remember or take the warning.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا يَبْدَأُ بِهَا
رَحْمَتَهُ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقًا إِذَا تُسْفَنُهُ
لِبَلَدٍ مَّيْتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ
الشَّجَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لِعَلَّكُمْ
تَذَكَّرُونَ ﴿٥٧﴾

7.58. From the land that is clean and good, (and) by the Will of its Cherisher, comes up a crop (rich) after its kind: But from the land that is bad, comes up nothing except that which is meager: Thus We explain the Signs in many (ways) to those who are grateful.

7.59.. Indeed, We sent Nuh (Noah) to his people, he said: "O my people! Worship Allah! You have no other god except Him. Truly, I fear for you the punishment of an awful Day!"

7.60. The leaders of his people said: "Verily, We see you clearly in error."

7.61. He said, "O my people! There is no wandering in my (mind): Quite the opposite, I am a messenger from the Lord (and Cherisher) of the Worlds!

7.62. "I only do (my) duties for you from the Will of my Lord: My advice is sincere to you. And I know from Allah something that you do not know.

7.63. "Do you wonder that a message from your Lord has come to you, through a man of your own people, to warn you- So that you may fear (Allah) and by chance receive His Mercy?"

7.64. But they rejected him (Nuh) and We delivered him, and those with him, in the Ark: But We overcame (and drowned) in the Flood those (of his people) who rejected Our Signs (verses). They were truly a blind people!

7.65.. To the 'Ad people, (We sent) Hud, one of their (own) brothers: He said: "O my people! Worship Allah! You have no other god but Him. Will you not fear (Allah)?"

7.66. The leaders of disbelievers from his people said: "Verily, we see you are a fool, and verily, we think you are among the liars."

7.67. He said: "O my people! I am not a fool, but (I am) a messenger from the Lord (and Cherisher) of the Worlds!

وَأَبْلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبِثَ لَآ يَخْرُجُ إِلَّا الْآنَكِدَآءُ كَذَآلِكَ نَضْرِبُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُوا عِبَادًا لِلَّهِ مَا لَكُمْ مِنِّ إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

قَالَ الْمَلَآءُ مِن قَوْمِهِ إِنَّا لَنَرُكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

قَالَ يَتَقَوَّمُوا لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَتَقَوَّمُوا عِبَادًا لِلَّهِ مَا لَكُمْ مِنِّ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾

قَالَ الْمَلَآءُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرُكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾

قَالَ يَتَقَوَّمُوا لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾

7.68. "I (only) convey unto you the Message of my Lord: To you, I am a sincere and trustworthy advisor.

7.69. "Do you wonder that a message from your Lord has come to you, through a man of your own people, to warn you- And remember that He made you successors after the people of Nuh (Noah), and gave you a position high among the nations. So remember the benefits (to you) from Allah: So that you may prosper."

7.70. They said: "Do you come to us (saying), that we may worship Allah alone, and give up the way (for worship) of our fathers? So bring us what you threaten us with, if you are (really) telling the truth!"

7.71. He said: "Punishment and anger have already come to you from your Lord: Do you (still) argue with me over names which you have made up-, you and your fathers- Without authority from Allah? Then wait, I am with you among those who are waiting."

7.72. We saved him and those who stayed close to him, by Our Mercy, and We cut off the roots of those who rejected Our Signs and did not believe.

7.73.. To the Samood (Thamud people, We sent) Sâlih, one of their own brothers: He said: "O my people! Worship Allah; You have no other god but Him. Now a clear (Sign) has come to you from your Lord! This female camel (she-camel) of Allah is a Sign to you: So let her graze in Allah's earth, and do not harm her, or you shall be caught up in a painful punishment.

أَتُفِيغُكُمْ رَسُولَتِي وَآتَاكُمُ نَاصِحَ أَمِينٍ ﴿١٨﴾

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ
مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلْنَا
خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ
بَضْطَةً فَأَذْكُرُوا آيَةَ اللَّهِ لَعَلَّكُمْ

تُفْلِحُونَ ﴿١٩﴾

قَالُوا أَلْحَقْنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ، وَنَذَرَ
مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَيْنَا بِمَا نَعُدُّنَا
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٠﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ
وَغَضَبٌ أَتَّجِدُونَ نِيَّ فِئَاسِمَاءِ
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ
بِهَا مِنْ سُلْطَانٍ فَأَنْظِرُوا إِنِّي مَعَكُمْ
مِنَ الْمُنْتَظِرِينَ ﴿٢١﴾

فَأَبْجَسْنَا مِنَ الَّذِينَ مَعَهُ، رِجْمَةً مِنَّا وَقَطَعْنَا
دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا
مُؤْمِنِينَ ﴿٢٢﴾

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُورِمْ أَعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ، قَدْ جَاءَكُمْ
بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ
وَلَا تَمْسُوهَا إِسْوَاءَ فَيَأْخُذَكُمْ عَذَابُ الْإِيمَةِ ﴿٢٣﴾

7.74. "And remember how He made you to take after the 'Ad people, and gave you places to live in the land: You built for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; So remember the benefits (to you) from Allah, and keep away from evil and mischief on the earth."

وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ
وَبَوَّأَكُمْ فِي الْأَرْضِ تَنْخَضُونَ
مِنْ سُهُولِهَا قُصُورًا وَنَحْتُونَ الْجِبَالَ بُيُوتًا
فَأَذْكُرُوا لِلَّهِ الْآلَاءَ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٧٤﴾

7.75. The leaders of the proud ones from among his people said to those who were known to be powerless-Those among them who believed: "Do you know that Sálìh is truly a messenger from his Lord?" They said: "We do indeed believe in the Revelation which has been sent through him."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لِلَّذِينَ اسْتَضَعُّوا لِمَنْ ءَامَنَ مِنْهُمْ
أَتَقْلَمُونَ أَنْ صَلِحَ مَا رَسُولٌ مِنْ رَبِّهِ
قَالُوا إِنَّا بِمَا أَزْسِلُ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

7.76. The proud ones said: "As our part, we reject what you believe in."

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
ءَامَنَّا بِهِ كَافِرُونَ ﴿٧٦﴾

7.77. Then they crippled (by cutting the hamstrings of) the she-camel, and proudly opposed the order of their Lord, saying: "O Sálìh! Bring on your threats, if you are one of the messengers (of Allah)!"

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا ابْصُرْ لِحُمْرِهَا وَإِنَّا نَحْنُ
مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

7.78. So the earthquake overtook them while they were not aware, and they lay on their face down in their homes in the morning!

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جُنُودًا ﴿٧٨﴾

7.79. He (Sálìh) left them, saying: "O my people! I did truly bring to you the Message for which I was sent by my Lord: I gave you good advice, but you did not love good advisors!"

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْقُورُ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ
النَّاصِحِينَ ﴿٧٩﴾

7.80.. We also (sent) Lut (Lot): He said to his people: "Do you practice indecent acts that no people in creation (ever) did before you?"

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّمَا أَتَاكُمْ مِنَ
الْبَشَرِ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

7.81. "Because you practice your (sexual) desires on men in preference to women: You are truly a people going beyond bounds,"

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

7.82. And his people did not answer except this: They said: "Drive them out of your city: These are men who want to be clean and pure from sins!"

وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ
يَّبْطِئُونَ ﴿٨٢﴾

7.83. But We saved him and his family, except his wife: She was of those who lagged behind,

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ كَانَتْ
مِنَ الْغَالِبِينَ ﴿٨٣﴾

7.84. And We rained on them a shower (of brimstone): See then, what was the end of those who practiced sin and crime!

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرِكَيْفَ كَانَتْ
عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

7.85.. To the Madyan people, We sent Shu'aib, one of their own brothers: He said: "O my people! Worship Allah; You have no other god except Him. Surely, a clear (Sign) has come to you from your Lord! Give just (and proper) measure and weight, and do not keep away from the people the things that are their due; And do not do mischief in the land after it has been put in order: That will be best for you, if you have Faith.

وَإِلَى مَدْيَنٍ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ قَدْ
جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ فَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تَتَّبِعُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

7.86. "And do not sit on every road, saying threats, blocking from the Path of Allah those who believe in Him and searching for something crooked in it; Remember how you were a few and He gave you increase. And hold in you mind's eye what was the end of those who did mischief.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ ثَوْعِدُونَ
وَتَصَدُّونَ عَنِ سَبِيلِ اللَّهِ مَن ءَامَنَ بِهِ
وَتَبِعُونَهَا عِوَجًا وَأَذْكُرُوا
إِذْ كُنْتُمْ قَلِيلًا فَكَثَرَكُمُ وَأَنْظُرُوا
كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

7.87. "And if there is a group (of people) from you who believes in the Message with which I have been sent, and a group which does not believe, keep yourselves in patience till Allah decides between us: For He is the best to decide (*Qha'ir-ul-Hakimeen*)."

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِالَّذِي
أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى
يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

(End of Juz 8)

7.88. The leaders, the proud group from among his people said: "O Shu'aib! We shall really drive you out of our city- (You) and those who believe with you; Or else you (both) will have to return to our ways and religion." He said: "What! Even though we (strongly) dislike (them)?"

﴿٨٨﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِنُخْرِجَنَّكَ يَشْعَبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولُو كُنُوفِهِمْ

7.89. "We should really make up a lie against Allah, if we returned to your religion after Allah has saved us from them; And we could not return to it by any way or means, unless it is in the Will and Plan of Allah, Our Lord. Our Lord can reach out to the deepest corners of things by His knowledge. In Allah Alone is our trust. Our Lord! You decide between us and our people in truth, because You are the Best to judge (Qha'ir-ul-Fateheen)."

﴿٨٩﴾ قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا اللَّهُ هِنَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَصِيحِينَ ﴿٨٩﴾

7.90. The leaders of the disbelievers from his people, said to their people: "If you follow Shu'aib, be sure then you will be the losers!"

﴿٩٠﴾ وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَسِرُونَ ﴿٩٠﴾

7.91. But the earthquake took them without warning, and they lay on their face in their homes before the morning!

﴿٩١﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٩١﴾

7.92. The men who rejected Shu'aib became as if they had never been in the homes where they had grown up (in joy and happiness): The men who rejected Shu'aib- Were ruined!

﴿٩٢﴾ الَّذِينَ كَذَبُوا شُعَيْبًا كَأَنْ لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾

7.93. (So Shu'aib) left them, saying: "O my people! I really brought the Message to you, for which I was sent by my Lord: I gave you good advice, but how shall I feel sad for people who refuse to believe!"

﴿٩٣﴾ فَنَوَىٰ عَنْهُمْ وَقَالَ يَ قَوْمٍ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِي رِيًّا وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأُ عَلَى قَوْمٍ كَافِرِينَ ﴿٩٣﴾

7.94.. And whenever We sent a prophet to a town (and they rejected him.) We helped its people in suffering and misfortune, so that they might learn humility.

﴿٩٤﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْأَسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾

7.95. Then We changed their suffering into success and joy, until they grew and multiplied, and began to say: "Our fathers (too) had suffering and success"- Look! We called them to account all of a sudden, when they were not aware (of the situation).

﴿٩٥﴾ ثُمَّ بَدَلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آءِآءُنَا وَالضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

7.96. And if the people of the towns had only believed and feared Allah, certainly We should indeed have opened out to them blessings from heavens and earth; But they rejected (the truth), and We brought them to account for their wrong doings.

7.97. Did the people of the towns feel safe against the coming of Our anger (on them) during the night while they slept?

7.98. Or else did they feel safe against the coming of Our Punishment, in open (broad) daylight while they played about?

7.99. Did they then feel safe against the Plan of Allah? But no one can feel safe from the Plan of Allah, except those (falling) into (his own) ruin!

7.100.. To those (people) who take over the earth after its (previous) owners, is it not a guiding (lesson) that, if We so wanted, We could (also) punish them for their sins, and close their hearts so that they could not hear?

7.101. Such were the towns whose story We bring to you (like this): Truly, there came to them their messengers with clear (Signs): But they would not believe what they had rejected before, thus does Allah close the hearts of those who reject Faith.

7.102. We did not find most of them, those men (true) to their promise: But We found most of them rebellious and disobedient.

7.103. Then after them, We sent Musa (Moses) with Our Signs to Firon (Pharaoh) and his chiefs, but they wrongfully rejected them: So (then) see what was the end of those who caused mischief.

7.104. Musa (Moses) said: "O Firon (Pharaoh)! I am a messenger from the Lord of the Worlds (*Rab-Al-'Ala'meen*)-

7.105. "One for whom, it is right to say nothing but the truth about Allah! Now I have come to you (People), from your Lord, with a clear (Sign): So let the Children of Israel depart with me."

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقُوا لَفَنَحْنَا
عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن
كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا
وَهُمْ نَائِمُونَ ﴿٩٧﴾

أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى
وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ
إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

أَوَلَوْ يَهْدِي لِلَّذِينَ يَرْتُونَكَ الْأَرْضَ مِنْ بَعْدِ
أَهْلِهَا أَن لَّوَشَاءَ أَصَبْنَاهُمْ بِذُنُوبِهِمْ
وَنَضْحَعُ عَلَىٰ قُلُوبِهِمْ فَأَلَيْسَ مَعْرُوفًا ﴿١٠٠﴾

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِهَا وَلَقَدْ
جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا
بِمَا كَذَّبُوا مِنْ قَبْلُ ﴿١٠١﴾

كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠٢﴾
وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِن وَجَدْنَا
أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٣﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ
وَمَلَائِكِهِ فَظَلَمُوا بِهَا فَأَنْظِرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿١٠٤﴾

وَقَالَ مُوسَىٰ يُفْرِعُونَ إِنِّي رَسُولٌ مِّن رَّبِّ
الْعَالَمِينَ ﴿١٠٥﴾

حَقِيقٌ عَلَىٰ أَن لَا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ
جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي
إِسْرَائِيلَ ﴿١٠٥﴾

7.106. (Firon) said: "If you have truly come with a Sign, show it forth- If you tell the truth."

7.107. Then (Musa) threw his (wooden) stick (his rod), and look! It simply was a (huge) snake!

7.108. And, he drew out his hand, and look! It was white (lit up) to all those seeing!

7.109.. Said the Chiefs of the people of Firon (Pharaoh): "This is truly a (very) well-versed magician."

7.110. "His plan is to get you out of your land: So then what do you advise?"

7.111. They said: "Keep him and his brother wondering (for a while); And send (out) callers to the cities to find-

7.112. "And bring up to you all (our very) good magicians."

7.113.. And so there came the magicians to Firon (Pharaoh): They said: "Of course, we want a (suitable) reward if we win!"

7.114. He (Firon) said: "Yes, (and more)- And in that case (you win), you shall be (given positions) closest (to me)."

7.115. They said: "O Musa (Moses), will you throw (first), or shall we have the (first) throw?"

7.116. Said Musa (Moses): "You throw (first)." So when they threw, they surprised the eyes of the people, and struck fear in them: Because they showed a great (act of) magic.

7.117. And We revealed to Musa (Moses): "(Now) throw your (wooden) stick:" And look! It swallowed up at once all the lies that they made up!

7.118. Like this the truth was proved. And all that they did, had no effect.

7.119. So the (great ones) were put to shame there and then, and were made to look small.

7.120.. But the magicians fell down on their face (praying) in praise and appreciation (of Allah).

7.121. Saying: "We believe in the Lord of the Worlds (Rab-Al-'Ala'meen),

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١٠٨﴾

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحِرُ عَلِيمٌ ﴿١٠٩﴾

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾

يَأْتُوكَ بِكُلِّ سِحْرِ عَلِيمٍ ﴿١١٢﴾

وَجَاءَ السَّحَرَةُ وَفِرْعَوْنٌ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْعَالَمِينَ ﴿١١٣﴾

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

قَالُوا أَيَّمُوسَى إِمَانًا أَنْ تُنْفِقِي وَإِمَانًا أَنْ تَكُونِي نَحْنُ الْمُتْلِفِينَ ﴿١١٥﴾

قَالَ الْقَوْمُ فَلَمَّا آلَقُوا سِحْرَهُمْ وَأَعْيَتِ النَّاسِ وَأَسْتَرْهَبُوهُمْ وَجَاءَ بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾

﴿١١٧﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

فَعَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾

وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿١٢٠﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

7.122. "The Lord of Musa (Moses) and Haroon (Aaron)."

7.123. Firon (Pharaoh) said: "You have believed in him (Moses) before I give you permission? Surely, this is a trick that you had planned in the City to drive out its people: But soon you will know (what will happen).

7.124. "Be sure I will cut off your hands and your feet on opposite sides, then and I will make all die on the cross."

7.125. They said: "For us, we are only sent back to our Lord:

7.126. "And you do take out your revenge on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! Pour out on us patience and constancy, and take our souls as Muslims to You."

7.127.. Said the chiefs of Firon (Pharaoh)s people: "Will you leave Musa (Moses) and his people, to spread mischief in the land, and to give up you and your gods?" He (Firon) said: "We will kill their male children; (Only) their females will we save alive; And we have over them (power) supreme."

7.128. Said Musa (Moses) to his people: "Pray for help from Allah, and (wait) in patience and constancy: Because the earth is Allah's, to give as a gift to such of His servants whom He pleases; And the end will be (best) for the righteous."

7.129. They said: "We have had (only) trouble, both before and after you came to us." He said: "It may be that your Lord will destroy your enemy and make you the inheritors in the earth, so that He may try you by your actions."

7.130.. And indeed, We punished the people of Firon (Pharaoh) with years (of drought) and shortness of crops; That they might listen to guidance.

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

قَالَ فِرْعَوْنُ ءَأَمْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ءِإِنْ هَٰذَا لَمَكْرٌ مَّكْرُكُمْ ءِىَ الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا ءَأَهْلَهَا

فَسَوْفَ تَعْمُونَ ﴿١٢٣﴾

لَأَقْطَعَنَّ ءَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَأَصْلِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

وَمَا نُنْقِمُ مِنْهَا ءِلَّا أَنْ ءَأَمَّآتِنَا يَأْتِي رَبَّنَا لَمَّا جَاءَنَا رَبَّنَا فَأَرْغِ عَلَيْنَا صَبْرًا وَتَوْفِقًا مُّسْلِمِينَ ﴿١٢٦﴾

وَقَالَ الْمَلَآئِمُ مِّنْ قَوْمِ فِرْعَوْنَ ءَأَنْذَرْتُمْ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْآرْضِ وَيَذْرَكُوا ءِءَالِهَتَكَ قَالَ سَنُقْبِلُ ءِءَبْنَآءَهُمْ وَنَسْتَحْيِ ءِءِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

قَالَ مُوسَىٰ لِقَوْمِهِ ءَسْتَعِينُوا بِءَالِهَةٍ وَءَصْبِرُوا ءِءِنكُمُ الْآرْضُ لِلّٰهِ يُورِثُهَا مَن يَشَآءُ مِّنْ عِبَادِهِ ءِءَالْعَظِيمَةِ لِلْمُتَّقِينَ ﴿١٢٨﴾

قَالُوا ءَأُؤْذِنَا مِّنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْآرْضِ فَيَنْظُرَكُمْ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

وَلَقَدْ أَخَذْنَا ءَالَ فِرْعَوْنَ بِءَالسِّنِينَ وَنَقْصِ مِّنَ الشَّمْرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

7.131. But when good (times) came, they said: "This is due to us;" When overcome by hardship, they made the reason for it to evil omens connected with Musa (Moses) and those with him! Look! In truth the omens of the evil are theirs, in Allah's sight, but most of them do not understand!

فَإِذَا جَاءَتْهُمْ أَحْسَنَةٌ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا
طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿١٣١﴾

7.132. They said (to Musa): "Whatever are the Signs that you will bring, to work your magic on us with them, we will never believe in you."

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لَّتَسْحَرَنَا بِهَا فَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

7.133. So We sent (misfortunes) on them: Typhoons, locusts, lice, frogs, and blood: Signs openly self-explained: But they remained (unjustly) proud- A people given to sin.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ
وَالصَّمْعَ وَاللَّمَّةَ الْيَتِيمَ مُفْضِلَتٍ فَاستَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

7.134. And when the punishment fell upon them, they said: "O Musa (Moses)! Call to your Lord with virtue on behalf of His promise to you: If you will remove the punishment from us, we will truly believe in you, and we will send away the Children of Israel with you."

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَىٰ ادْعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيُنزِلَ عَلَيْنَا مَائِدَةً
الرِّجْزَ لَنُؤْمِنَ لَكَ وَلنُرْسِلَنَّ مَعَكَ بَنِي
إِسْرَائِيلَ ﴿١٣٤﴾

7.135. But every time We removed the punishment from them lasting for a fixed time, which they had to undergo-Look! They broke their word!

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ
هُم بِلَعُوقِهِ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾

7.136. So We took the toll (penalty) from them: We drowned them in the sea, because they rejected Our Signs, and failed to take the warning from them.

فَانقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا
بِآيَاتِنَا وَكَانُوا عَنَّا غَافِلِينَ ﴿١٣٦﴾

7.137. And We (still) made a people, who were thought as being rather weak, the inheritors of lands in both East and West- Those lands in which, We sent Our blessings. The holy promise of your Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We brought down to the ground the great works and fine buildings that Firon (Pharaoh) and his people had erected (in their pride).

وَأَوْزَنَّا لَقَوْمَ الْفِرْعَوْنَ أَثْقَالًا
مَشْرِيقِ الْأَرْضِ وَمَغْرِبِهَا الَّتِي بَنَوْا لَهَا
وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ
بِمَا صَبَرُوا وَوَدَّعْنَا مَا كَانُوا بَصِّعُوا
فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

7.138.. And We took the Children of Israel (safely) to the other side of the sea. And (here) they found a people who were completely devoted to some idols that they had (worshipped) they said: "O Musa (Moses)! Put together for us a god like the gods that they have." He said: "Surely, you are a people without Knowledge.

7.139. "Surely, these people (from here)- Will be destroyed for what they practice (idol worship): And the (worship) that they do is useless."

7.140. He (Musa) said: "Shall I find a god for you other than the (True and Only) Allah, when He has given you the gift above the creations (of men and jinns)?"

7.141. And (remember when) We saved you from Firon's (Pharaohs) people, who punished you with the harshest of penalties, who killed your male children and kept alive your females. And in that was a great trial from your Lord.

7.142.. And We set out thirty nights for Musa (Moses), and completed (the period) with ten (more): Thus the term of (holy fellowship) with his Lord, was completed in forty nights. And Musa (Moses) had instructed his brother (Haroon, before he went upon the mountain): "(Take over and) act for me among my people: Do right, and do not follow the way of those who do mischief."

7.143. And When Musa (Moses) came to the place set by Us, and his Lord called to him, he (Musa) said: "O my Lord! Show (Yourself) to me, that I may look at You." Allah said: "By no means can you see Me (directly); But look upon the mountain; If it still there in its place, then you shall see Me." When his Lord showed His Glory to the Mountain, He made it like dust, and Musa (Moses) fell down (being) unconscious. When he came back to his senses he said: "Glory be to You! To You, I come in repentance, and I am the first (one) to believe."

وَجُوزْنَا بِبَنِي إِسْرَائِيلَ بِالْبَحْرِ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَيَنْظِلُونَ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

قَالَ أَغَيَّرَ اللَّهُ إِلَهِيكُمْ وَاللَّهِ هُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَقُولُونَ أَبْنَاءُ اللَّهِ وَمَيِّتُوا نِسَاءُكُمْ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ قَرْنٍ مِيقَاتُ رَبِّهِ أَزْبَعِيكَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ، قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرْنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ بُنْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

7.144. (Allah) said: "O Musa (Moses)! I have chosen you over (other) men, by my message that I (have given to you) and by my words I (have spoken to you): Take then the (revelation) that I give to you, and be of those who give thanks."

قَالَ يٰمُوسَىٰ اِنِّىٓ اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِى
وَبِكَلِمٰى فَاخُذْ مَاۤ اٰتَيْنٰكَ
وَكنْ مِنَ الشَّاكِرِيْنَ ﴿١٤٤﴾

7.145. And We put together laws for him (written) in tablets (of stone), regarding all matters, both by commanding and by explaining all things, (and said to him): "Take and hold these (laws) with firmness, and instruct your people to firmly follow by the best in the standards (of conduct): Soon I will show you the homes of the rebellious- (How they will be destroyed)."

وَكَتَبْنَا لَهُۥ فِى الْاَلْوَاخِ مِنْ كُلِّ شَيْءٍ
مَّوْعِظَةً وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ فَاخُذْهَا بِقُوَّةٍ
وَامْرُقُوْا مَعَهَا بِاِحْسَانٍ سَاوِرِيْكُمْ
دَارَ الْفٰسِقِيْنَ ﴿١٤٥﴾

7.146. I will turn them away from My Signs (verses), those who behave with pride on the earth opposing the right- And even if they see all the Signs (verses), they will not believe in them; And if they see the way to right conduct, they will not follow it as the Way; But if they see the way to wrong, that is the way they will follow. (They do this) because they rejected Our Signs (verses), and have not taken the warning from them.

سَاۤصْرِفُ عَنْۢ وَاٰبِىٔ الَّذِيْنَ يَكْفُرُوْنَ فِى الْاَرْضِ
بِغَيْرِ الْحَقِّ وَاِنْ يَرَوْا كُلَّۤ اٰيَةٍ لَا يُؤْمِنُوْا
بِهَا وَاِنْ يَرَوْا سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا
وَاِنْ يَرَوْا سَبِيْلَ الْغٰى يَتَّخِذُوْهُ سَبِيْلًا ذٰلِكَ
بِاٰنِهِمْ كَذَّبُوْا بِۤاٰيٰتِنَا وَاكٰنُوْا عَنْهَا غٰفِلِيْنَ ﴿١٤٦﴾

7.147. Those who reject Our Signs (verses of Quran), and the Meeting in the Hereafter, their actions are useless: Can they expect to be given (anything) other than what they have worked for?

وَالَّذِيْنَ كَذَّبُوْا بِۤاٰتِنَا وَلِقَاءِ الْاٰخِرَةِ
حٰصِلٰتْ اَعْمٰلِهِمْ هَلْ يُجْزَوْنَ اِلَّا مَا كٰنُوْا
يَعْمَلُوْنَ ﴿١٤٧﴾

7.148. During his absence, the People of Musa (Moses), from their (own) ornaments made, the image of a calf, (for worship): It seemed so low (and improper): (That also, it had a low pitch sound when struck) did they not see that it could not speak to them, nor show them the Way? They took it (for worship) and they did wrong.

وَاَتَّخَذَ قَوْمُ مُوسٰى مِنْۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا
جَسَدًا لَّهُۥ ۙ حُوْرًا لَّمْ يَرَوْا اَنَّهُۥ لَا يَتَكَلَّمُ
وَلَا يَهْدِيْهِمْ سَبِيْلًا اتَّخَذُوْهُ
وَكَانُوْا ظٰلِمِيْنَ ﴿١٤٨﴾

7.149. When they felt sorry (and regretted), and saw that they had made a mistake, they said: "If our Lord does not have mercy upon us and forgive us, we shall be truly of those who perish."

وَلَمَّا سَقَطَ فِىۤ اَيْدِيْهِمْ وَّرَاوْا اَنَّهُمْ قَدْ ضَلُّوْا
قَالُوْا لِيْنَ لَمَّ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا
لِنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿١٤٩﴾

7.150. When Musa (Moses) came back to his people, angry and sad, said: "It is evil, what you have done in my place (and) in my absence: Did you make haste to bring on (yourselves) the judgment (and anger) of your Lord?" He threw the Tablets, held his brother (Haroon) by (the hair of) his head, and dragged him to himself. Haroon (Aaron) said: "Son of my mother! Indeed, the people truly treated me as nothing and came near to killing me! So do not make the enemies rejoice over my misfortune, and you do not count me with the people in sin."

7.151. Musa (Moses) prayed: "O my Lord! Forgive me, and my brother! And admit us into Your mercy because You are the Most Merciful of those who show mercy!"

7.152.. Certainly, those who took the calf (for worship) will truly be overcome by the anger of their Lord, and with shame in this life: Thus do We recompense those who make up (lies).

7.153. But those who do wrong and repent afterwards and (truly) believe-Surely, your Lord is afterwards Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

7.154. And when the anger of Musa (Moses) was calmed he took up the Tablets (of stone), with the writing upon them; (And) it was the guidance and Mercy for those who fear their Lord.

7.155. And Musa (Moses) chose from his people, seventy of his (best) men for Our place of meeting: When they were caught in severe earthquake, he prayed: "O my Lord! If it was Your Will, you could have destroyed, much before, both them and me: Would You destroy us for the actions of the foolish ones among us? This is no more than Your trial: By it You make whom You will to lose the path, and You lead whom You will to the right path. You are our Protector:- So forgive us and give us Your mercy; For You are the Best of those who forgive.

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَابَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلَنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾
وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ
وَفِي نُحُوتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَآئِنِّي أَتَّهَلَكُنَا بِمِافِعَلِ السَّهَاءِ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ
أَنْتَ وَلِيْنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

7.156. "And grant for us that which is good, in this life and in the Hereafter: Because we have (repented and) returned to You." He (Allah) said: "With My Punishment, I visit whom I will; But My Mercy extends to all things. That I shall grant for those who do right, and practice regular charity, and for those who believe in Our Signs;"-

7.157. Those who follow the Messenger, Prophet (Muhammad), the unlettered who can neither read nor write, whom they find mentioned in their own (books)- In the Torah and the Gospel)- For he (the Prophet) commands them what is just and forbids them what is evil; He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the heavy yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light sent down with him- It is they who will prosper."

7.158.. (O Prophet!) say: "O Mankind! I am sent to you all, as the Messenger of Allah, to Whom belongs the kingdom of the heavens and the earth: There is no god but He: It is He Who gives both life and death. So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His Words: Follow him that you may be guided."

7.159. And from the people of Musa (Moses) there is a community who guide and do justice in the light of truth.

وَكَتَبْنَا فِي هَذِهِ الْقُرْآنِ حَسَنَهُ وَفِي
الْآخِرَةِ إِنَّا هَدَيْنَاكَ إِلَيْنَا قَالَ عَادِي أُصِيبُ بِهِ
مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ
فَسَاكِنْتُمْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُؤْتِيهِمُ
الْحَقَّ وَالْحَقِيقَةَ وَمَنْ يَنْصُرْهُ
فَعَسَىٰ أَعْزَمُ النَّاصِرِينَ ﴿١٥٧﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ
النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْتِي مَنَّهُ
وَكَلِمَاتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٨﴾

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَبِهِ
يَعْلَمُونَ ﴿١٥٩﴾

7.160. We divided them into twelve Tribes or nations. We directed Musa (Moses) by inspiration, when his (thirsty) people asked him for water: "Strike the rock with your (wooden) staff:" Out of it gushed out twelve springs: Each group knew its own place for water. We gave them the shade of the clouds, and sent down to them (the gifts of) manna (something sweet like honey) and quails (small birds for their food), (saying): "Eat from the good things We have given to you." (But they rebelled); To Us they did no harm, but they hurt their own themselves.

وَقَطَعْنَهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنَ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

7.161. And (remember) when it was said to them: "Live in this town and eat from there as you wish, but say the word of modesty (without pride) and enter the gate in a state of being humble: We shall forgive you for your faults; We shall increase (the portion of) those who do good."

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ سَتَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾

7.162. But those who exceeded the limits among them changed the word from what was given to them; So We sent on them a misery from heavens- For that they exceeded their limits many times.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

7.163.. Ask them about the town standing close to the sea. Look! They transgressed about the Sabbath. Because on the day of their Sabbath their fish did come to them, openly holding up their heads; But on the day they had no Sabbath, they did not come: Thus did We make a trial for them, because they were used to transgression.

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

7.164. When some (of them) in the community said: "Why do you teach to a people whom Allah will destroy or come down with a terrible punishment?"- Said the teachers: "To fulfill our duty to your Lord, so that they may fear Him."

7.165. When they had rejected the warnings that were given to them, We saved those who prevented evil; But We came down upon the wrongdoers with a painful punishment, because they were given to transgression.

7.166. When in their haughtiness, they exceeded (all) that was prevented, We said to them: "You be (like) monkeys, disliked and rejected."

7.167.. And (remember), your Lord did (clearly) state that He would send against them, till the Day of Judgment, those who would hurt them with grievous penalty. Your Lord is quick in retribution (getting back), but (He) is also Often Forgiving, (*Ghafoor*), Most Merciful (*Raheem*).

7.168. And We broke them up in sections on this earth. There are among them some who are the righteous, and some who are the opposite. And We have tried them with plenty and little (prosperity and adversity): So that they might turn (to Us).

7.169. After them succeeded an (evil) generation: They took over the (holy) Book, but they chose the showy things of this world, saying (for excuse): "(Everything) will be forgiven for us." (Even then), when similar things came their way, they would (once again) grab them. Was the sacred Promise of the Book not taken from them, that they would not say about Allah anything but the truth? And that they would study what is in the Book? And best for the righteous is the home in the Hereafter. Will you not understand?

7.170. And to those who hold fast to the Book and establish regular Prayer- Certainly, We shall never let the reward of the righteous to perish.

وَاذْ قَالَتْ اُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا لِمَ اللَّهُ مُهْلِكُهُمْ
اَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا لَوْ اَقَالُوا مَعَذِرَةَ اِلٰى رَبِّكَ
وَلَعَلَّهُمْ يَنْفَوْنَ ﴿١٦٤﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ اٰجْمَعِينَ الَّذِيْنَ يَنْهَوْنَ
عَنِ السُّوْءِ وَاَخَذْنَا الَّذِيْنَ ظَلَمُوا بِعَدَابِ بَئِيْسٍ
بِمَا كَانُوْا يَفْسُقُوْنَ ﴿١٦٥﴾

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوْا فِرْدًا
خَاسِيْنَ ﴿١٦٦﴾

وَاذْ تَاَذَّرَكَ رَبُّكَ لِيَبْعَثَنَّ عَلَيْهِمْ اِلٰى يَوْمِ
الْقِيٰمَةِ مَنْ يَسُوْمُهُمْ سُوْءَ الْعَذَابِ اِنَّ رَبَّكَ
لَسَرِيْعُ الْعِقَابِ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿١٦٧﴾

وَقَطَعْنَاهُمْ فِى الْاَرْضِ اُمَمًا مِّنْهُمْ
اَصْلٰحِيْحُوْنَ وَمِنْهُمْ دُوْنَ ذٰلِكَ وَاَبْلُوْنَاهُمْ
بِالْحَسَنٰتِ وَالسَّيِّئٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿١٦٨﴾

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ وَرثُوا الْكِتٰبَ يٰۤاٰخِذُوْنَ
عَرَضَ هٰذَا الَّاۤ اَدْنٰى وَيَقُوْلُوْنَ سَتُغْفِرْ لَنَا وَاِنْ يٰۤاٰتِيْهِمْ
عَرَضٌ مِّثْلُهٗ يٰۤاٰخِذُوْهُ لِيُبُوْخِذَ عَلَيْهِمْ مِّمَّنْ شِقَ الْكِتٰبِ
اَنْ لَا يَقُوْلُوْا عَلٰى اللّٰهِ اِلَّا الْحَقُّ وَدَرَسُوْا مَا فِيْهِ
وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ
يَتَّقُوْنَ اَفَلَا تَعْقِلُوْنَ ﴿١٦٩﴾

وَالَّذِيْنَ يُمْسِكُوْنَ بِالْكِتٰبِ وَاَقَامُوْا الصَّلٰوةَ
اِنَّا لَا نَضْعِىْۤ اُجْرَ الْمُصْلِحِيْنَ ﴿١٧٠﴾

7.171. And (remember), when We shook the mount over them, as if it had been a cloud, and they thought it was going to fall on them (We said): "Hold firmly to what We have given to you, and (always) remember what is in there, so that you fear Allah and obey Him."

وَإِذْ نَفَخْنَا الْجِبَلِ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُوا أَنَّهُ
وَأَقْبَعُ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

7.172.. And (remember) when your Lord took from the Children of Adam- From their loins- Their descendants, and made them speak out about themselves: "Am I not your Lord?" - They said: "Yes! We testify for sure." (This is so), just in case you may say on the Day of Judgment: "We were never aware of this:"

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا
بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا
عَن هَذَا غَافِلِينَ ﴿١٧٢﴾

7.173. Or in case you may say: "Our fathers before us may have taken false gods, but we are (their) descendants: Then will You destroy us because of the deeds of men who were useless?"

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً
مِّن بَعْدِهِمْ أَفَهِيَكَنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

7.174. Like this We explain the Signs in detail; And so that they may come back (to Us).

وَكَذَٰلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

7.175.. Tell them the story of the man to whom We sent Our Signs, but he let them pass: So Satan kept after him, and he went astray.

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَأَسْلَخَ
مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ
مِنَ الْغَاوِينَ ﴿١٧٥﴾

7.176. And if it had been Our Will, We should have raised him with Our Signs; But he was tempted (down) to the earth, and followed his own useless desires. So the similarity is that of a dog: If you attack him, he puts out his tongue (and pants), or if you leave him alone, he (still) hangs out his tongue (and pants). That is the similarity of those who reject Our Signs; So relate the stories; So that they may think.

وَلَوْ شِئْنَا لَفَعَلْنَا بِهِ مَا نَشَاءُ وَلَٰكِنهٗ أَخْلَدَ
إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ
الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثَ
أَوْ تَرَكَهٗ يَلْهَثَ ذَٰلِكَ مِثْلَ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

7.177. Evil is the example of people who reject Our Signs and (they) used to wrong themselves.

سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَأَنفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾

7.178. And surely, whomsoever Allah guides, he is on the right path; Whom He rejects from His guidance- Such are the persons who perish.

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٰ وَمَن يُضِلِلْ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

7.179. We have made many jinns' and men for Hell: They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear (the truth). They are like cattle- No (even) more lost: Because they are careless (of warning).

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ
لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا
وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ
أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

7.180.. The Most Beautiful Names belong to Allah: So call on Him by them; And keep away from such men who use vulgarity (blasphemy) in His names: For what they do, they will be soon punished.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا
يَعْمَلُونَ ﴿١٨٠﴾

7.181.. And of those people, We have created are such (people) who help (others) with truth. And give out justice with it.

وَمَنْ خَلَقْنَا أُمَّةً يَهْتَدُونَ بِالْحَقِّ وَبِهِ

7.182.. For those who reject Our Signs, We shall slowly come down with punishment, in ways that they are not (even) aware;

يَعْدِلُونَ ﴿١٨١﴾
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ
لَا يَعْلَمُونَ ﴿١٨٢﴾

7.183. And I will grant (some) relief to them: For My plan is Mighty (and never failing).

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

7.184. Do they not think (deeply)? Their companion (the Prophet) is not taken by madness: He is only a clear (and an unmistakable) Warner.

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ حِنَّةٍ
إِن هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

7.185. Do they see nothing in the dominion of the heavens and the earth and all things that Allah has created? (Do they not see) that it may really be that their time is nearly coming to an end? In what Message after this will they believe?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ فِي آيٍ حَدِيثٍ بَعْدَهُ. وَيُؤْمِنُونَ ﴿١٨٥﴾

7.186. For those whom Allah rejects from His guidance, there can be no guide: And He will leave them exceeding their limits, wandering aimlessly (without going anywhere).

مَنْ يُضِلِلِ اللَّهُ فَلا هَادِيَ لَهُ. وَيَذَرُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٨٦﴾

7.187.. They ask you about the (final) Hour, (Resurrection)- When is its appointed time? Say: "Its knowledge is with my Lord (alone): No one except He can say when it will happen. Its burden was heavy through the heavens and the earth. Only, all of a sudden it will come to you." They ask you as if you were eager in search of it: Say: "Its knowledge is with Allah (alone), but most men do not know."

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ رَبِّي لَا يُحِيطُ بِوَقِئِهَا إِلَّا هُوَ نَزَّلَتْ فِي السَّمَوَاتِ
وَالْأَرْضِ لَاتَأْتِيكُمْ إِلَّا بَغْتَةً يَسْتَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَمَّا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿١٨٧﴾

7.188. Say: "I have no power over any good or harm to myself except as Allah wills. If I had knowledge of the unseen, I should have multiplied all good, and no evil could have touched me: I am only a Warner, and a bringer of glad tidings to those who have Faith (in Allah)."

قُلْ لَا أَلَمِيكَ لِنَفْسِي نَفَعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْتَرْتُ
مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ
وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

7.189. It is He Who created you from a single person (Adam), and made his mate (Hawwā) of similar nature, that he might live with her (in peace and love). When they are close together, she bears a light burden (and responsibility) and carries it about (well and easily). When she grows heavy, they both pray to Allah their Lord, (saying): "If You give us a good child, we promise we shall be grateful."

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ
مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا
حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ
دَعَا اللَّهُ رَبَّهُمَا لِيْنَءَاتِيْنَا صَالِحًا لَنُكَونَنَّ
مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

7.190. But when He does give them a good child, they give to others a share (of thanks) for the gift that they have received: But Allah is supremely High above the partners they ascribe to Him.

فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا
ءَاتَاهُمَا فَفَعَلَ عَلَى اللَّهِ عِمَّا يُشْرِكُونَ ﴿١٩٠﴾

7.191. Do they truly give to Him as partners' things that can create nothing, but are themselves created (by Him)?

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾
وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسَهُمْ

7.192. No help can they (the partners) give to them, nor can they help themselves!

يَنْصُرُونَ ﴿١٩٢﴾

7.193. If you call them to guidance, they follow you not: For you it is the same whether you call them or you hold your peace!

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سِوَاهُ عَلَيْهِمْ
أَدْعَاؤُهُمْ أَمْ أَنْتُمْ صُمُتُونَ ﴿١٩٣﴾

7.194. Surely, those whom you (people) call upon besides Allah are (mere) servants like you: Call to them, and let them hear your prayer, if you are (really) truthful!

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ
أَمْثَلُكُمْ فَاذْعَبُوهُمْ فَلْيَسْتَجِيبُوا
لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

7.195. Do they have feet to walk with? Or hands to hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', plan (the worst) against me, and give me no relief!

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْتَطِشُونَ
بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ
يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا
فَلَا تُنظِرُونَ ﴿١٩٥﴾

7.196. "Surely, my Protector is Allah, Who revealed the Book (the Quran), and He protects the righteous.

إِنَّ وِلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى
الصَّالِحِينَ ﴿١٩٦﴾

7.197. "But those you call upon besides Him (Allah) are not able to help you, and indeed (even) to help themselves."

7.198. If you call them to guidance- They will not hear, you will see them looking at you, yet they do not see.

7.199.. Show forgiveness (on your part); Instruct what is right; But turn away from those who are foolish.

7.200. If a suggestion from Satan attacks your (mind), find (your) shelter with Allah; Verily, He hears and knows (all things).

7.201. Verily, those who fear Allah- When an evil thought from Satan attacks them, bring Allah to mind (by remembering Him), indeed, they see (alright again)!

7.202.. But their brothers (the Satans' among them) get them deeper into error, and never let go.

7.203. And if you do not bring them a miracle, they say: "Why have you not put it together?" Say: "I only follow what is revealed to me from my Lord: This is (only) Light, (the Quran) from your Lord, and Guidance and Mercy for any who have Faith."

7.204.. So when the Quran is read, listen to it with attention, and hold your peace: That you may receive (your Lord's) Mercy.

7.205. And you (also, O reader!) bring your Lord into yourselves [by remembering Him, in your (very) soul], with modesty and in respect, without loud words, in mornings and evenings; And you do not be of those who do not listen (to warning).

7.206. Indeed, those who are with your Lord (the angels), do not stop (or hesitate) to worship Him: They recite His Praises, and bow down before Him.

Believers! You should perform a Sajda

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ

نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ

يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ

عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ

بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ

مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْعَیِّ شُدًّا

لَا يُفْصِرُونَ ﴿٢٠٢﴾

وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ قَالُوا لَوْلَا اجْتَبَيْتُمَا

قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرٌ

مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ ،

وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

وَإِذْ كُرِّرْنَا فِي نَفْسِكَ تَضَرَّعًا وَخِيفَةً

وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ

وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ

وَيَسْجُدُونَ لَهُ، وَيَسْجُدُونَ ﴿٢٠٦﴾

Sura 8. Al-Anfal,

(The spoils of war):
(Medinah, 75 Verses)

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

8.1.. They ask you (O Muhammad) about (things taken as) spoils of war. Say: "(Such) spoils (of war) are for Allah and the Messenger (Muhammad): So fear Allah, and settle the differences between yourselves (with fairness): Obey Allah and His Messenger (Muhammad), if you do believe."

8.2. Those only are the believers who feel a tremor (and thrill) in their hearts when (the Name of) Allah is mentioned, and when they hear His Signs rehearsed, find their faith becoming strong, and place (all) their trust in their Lord;

8.3. Who establish regular prayer and spend (freely) from the gifts We have given to them for (their) living:

8.4. Like this are the true believers: They have grades of dignity with their Lord and forgiveness, and generous sustenance:

8.5. Just like your Lord commands you to go away from your house in (the way of) truth, and surely, some of the believers disliked it,

8.6. Debating with you about the truth after it was made clear, as if they were pushed towards death and they (actually) saw it.

8.7. And (remember), Allah had promised you that one of the two (enemy) parties should be yours: You wished that the one unarmed should be yours, but Allah had willed to prove the Truth according to His words, and to cut off the roots of the disbelievers-

8.8. That He might prove the Truth and prove what is false that amounts to nothing, even though it may be unpleasant to the guilty (criminal).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْتَأْذِنُكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ
فَاتَّقُوا اللَّهَ وَأَصِلُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا
اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ
قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٣﴾

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ
رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا
مِّنَ الْمُؤْمِنِينَ لَكٰرِهُونَ ﴿٥﴾

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ
إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ
وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ
لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ

وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلِتُكْرَهَ
الْمُجْرِمُونَ ﴿٨﴾

8.9. (Remember that), you humbly prayed for help from your Lord, and He answered you (by saying): "I will help you with a thousand of the angels, (coming down) ranks on ranks."

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي
مُمِدُّكُمْ بِالْفِئَةِ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

8.10. Allah made it only a message of good news, and an assurance to your hearts: And, there is no help except from Allah: Verily, Allah is Exalted in Power (*Aziz*), All Wise (*Hakeem*):

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ
وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿١٠﴾

8.11.. (Remember when) He brought a sense of sleep over you to give you calm from Himself, and He made the rain to fall on you from the sky, to clean you with it, and to remove from you the spot of Satan, and to give strength to your hearts, and to hold your feet firmly in the sandy place with it.

إِذْ غَشِيَكُمْ الْعِصَابُ مِنَّمِنَهُ وَنِزْلُ عَلِيِّكُمْ
مِنَ السَّمَاءِ مَاءً يُطَهِّرُكُمْ بِهِ وَيُذْهِبُ عَنْكُمْ
رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

8.12. (Remember when) your Lord revealed (the Message) to the angels: "Verily, I am with you: Give strength to the believers: I will bring about terror into the hearts of the disbelievers: So you strike above their necks and hit hard over all of their finger-tips and toes."

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا
الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ فَاضْرِبُوا فَوْقَ أَعْنَاقِهِمْ وَأَضْرِبُوا مِنْهُمْ
كُلَّ بَنَانٍ ﴿١٢﴾

8.13. This is because they stood against Allah and His Messenger (Muhammad): And if any stand against Allah and His Messenger (Muhammad), Allah is strict in punishment.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ، وَمَنْ يُشَاقِقِ
اللَّهَ وَرَسُولَهُ، فَإِنَّكَ اللَّهُ شَدِيدُ الْعِقَابِ ﴿١٣﴾

8.14. Like this (it will be said to them): "Then you taste it (the punishment): For those who resist Allah, the penalty is the Fire."

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ
عَذَابَ النَّارِ ﴿١٤﴾

8.15.. O you who believe! When you meet the disbelievers in battle fields (and wars), do not turn your backs to them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا
زَحَفًا فَلَا تُولُوهُمُ الْأَدْبَارَ ﴿١٥﴾

8.16. And if anyone turns his back on them on such a day, unless it is a plan of the war, or to come back to (his own) army- He has indeed drawn on himself the Anger of Allah, and his home is Hell, an evil refuge to be!

وَمَنْ يُولِهِمْ يَوْمَ ذِئْبِهِ إِلَّا امْتَحِرَ فَأَلْقِنَالِ
أَوْ امْتَحِرْ إِلَى الْوَيْلِ فَذُوقْ بَأْسَ الْعَذَابِ
مِنْ اللَّهِ وَمَا لَهُ مِنْ جَهَنَّمَ وَبَسٌّ الْمَصِيرُ ﴿١٦﴾

8.17. It is not you who killed them: It was Allah Who killed them; And when you threw (a handful of dust), it was not your act, but Allah's (act): So that He might test the believers by a kind trail from Himself: Surely, Allah is All Hearing (*Sami*'), All Knowing (*Aleem*).

8.18. That (is so), and also because Allah is He Who makes the plans and strategies of the disbelievers weak and shaky.

8.19. (O disbelievers!) If you had asked for victory and judgment (during the war), now the judgment has come to you: If you stop (the wrong you do), it will be best for you, and if you return (to the war), so shall We return, and your forces will not be of the least good to you even if they were many times over: And surely, Allah is with those who believe!

8.20.. O you who believe! Obey Allah and His Messenger (Muhammad) and do not turn away from him when you hear (him speaking to you).

8.21. And do not be like those who say: "We hear", but they do not hear:

8.22. Verily, in the sight of Allah, the worst of the animals are the deaf and dumb, those who do not understand, (the disbelievers).

8.23. If Allah had found any good in them, he would truly have made them listen: And even if He made them listen, they would have only gone back and rejected (faith).

8.24. O you who believe! Give your answer to Allah and His Messenger (Muhammad) when He calls you to that which will give you life; And know that, Allah comes in between a man and his heart, and that, it is He to Whom you shall (all) be gathered.

8.25. And fear the affliction (and retribution), which affects not only those of you in particular, who do wrong: (But also the innocent and weak), and know that Allah is strict in punishment.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ
إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ

وَلَيْسَ بِلِي الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسْبُنَا
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

ذَلِكُمْ وَأَنَّ اللَّهَ مُوْهُنٌ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ
وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ
وَلَنْ نُعْطِيَنَّكُمْ فَتَنَكُمْ شَيْئًا وَلَوْ كَثُرَتْ
وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ
وَلَا تَوَلَّوْا عُنْفَهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ
لَا يَسْمَعُونَ ﴿٢١﴾

﴿٢٢﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضَّمُّ بِالْكُفْرِ
الَّذِينَ لَا يَعْقِلُونَ ﴿٢٣﴾

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ
لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَأَعْلَمُوا أَنَّ اللَّهَ
يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَٰهٌ
مُّحْشَرُونَ ﴿٢٥﴾

وَأَتَّقُوا فَتَنَةَ اللَّاتِمِينَ الَّذِينَ ظَلَمُوا مِنْكُمْ
خَاصَّةً وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦﴾

8.26. And remember when you were few (a small group), not well liked through out the land, and afraid that men might rob and take you away (by force); But He provided a place of safety for you, strengthened you with His help, and gave you good things for living; That you may be thankful.

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ
تَخَافُونَ أَنْ يَنْخَطِفَكُمْ الْتَّاسُ فَأَوَّكُواكُمْ
وَأَيَّدَكُمْ بِبَصَرِهِ وَوَزَقَكُمْ مِنَ الطَّيِّبَاتِ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

8.27.. O you who believe! Do not betray to the trust of Allah and the Messenger (Muhammad), and do not steal (or cheat) knowingly from the things given to you in trust.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ
وَتَخُونُوا أَمْنِيَّاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٣٧﴾

8.28. And you know that the things you own, and your children (descendants) are only a trial; And that it is Allah with Whom is your highest reward.

وَأَعْلَمُوا أَنَّمَا آمَاكُمُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ
وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٣٨﴾

8.29.. O you who believe! If you fear Allah, He will give you a basis (to judge between right and wrong), (He will) remove from you the evil (that may be close to) you, and forgive you: And Allah is the Lord of unlimited grace.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَقْوُوا اللَّهَ يَجْعَلْ لَكُمْ
فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ
لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٩﴾

8.30.. And (remember) how the disbelievers planned against you, to put you in prison, or to kill you, or get you out (of your home, Makkah). They plotted and planned, and Allah also plotted but the best of planners is Allah.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ
وَاللَّهُ خَيْرٌ الْمَكْرِينَ ﴿٤٠﴾

8.31.. When Our verses are read to them, they say: "We have heard this (before): If we wanted, we could say (words) like these: These are nothing but old stories."

وَإِذَا نُنزِلُ عَلَيْهِمْ آيَاتِنَا قَالُوا قَدْ سَمِعْنَا
لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا
أَسْطِيرُ الْأَوَّلِينَ ﴿٤١﴾

8.32. And (remember) when how they said: "O Allah! If this is indeed the Truth from You, then rain down on us a shower of stones from the sky, or send us a painful penalty."

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا
مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ
أَوْ أَتِنَا بِعَذَابٍ أَلِيمٍ ﴿٤٢﴾

8.33. And Allah was not going to send them a penalty while you (O Muhammad) were with them; And He was not going to punish them when they could ask for pardon.

وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ
وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٤٣﴾

8.34. But what plea do they have that Allah should not punish them, when they keep out (men) from the Sacred Mosque- And they are not its guardians (or keepers)? No men can be its keepers except the righteous; But most of them do not understand.

وَمَا لَهُمْ آلَا يَعْبُدُوهُمْ وَأَلَّهُ وَهُمْ يُصَدُّونَ
عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ
إِنْ أَوْلِيَائِهِمْ إِلَّا الْمُنَافِقُونَ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٣٤﴾

8.35. Their prayer at the House (of Allah) is only whistling and clapping of hands: (And its only answer can be), "You taste the Penalty because you lied."

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا امْتِكَاءٌ
وَتَصَدِيَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُونَ ﴿٣٥﴾

8.36.. The disbelievers spend their wealth to keep (men) away from the Path of Allah, and so will they keep on spending; But in the end they will have regrets and sighs; At the end they will be defeated: And the disbelievers will be brought together to Hell-

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا
عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ
حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
يُحْمَرُونَ ﴿٣٦﴾

8.37. In order that Allah may separate the wicked from the good, (and the impure from the pure), put the impure, one over another, heap them together, and throw them into Hell. They will be the ones to have lost.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ
بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ
فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

8.38.. Say to the disbelievers, if they stop themselves (from disbelief), their past (actions) would be forgiven to them; But if they continue, the punishment of those before them is already (before them as a warning).

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَتَّهَمُوا يُعَفِّرْ لَهُمْ
مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ
الْأَوَّلِينَ ﴿٣٨﴾

8.39. And keep on fighting them till there is no more unrest (commotion) or injustice (cruelty), and there exists justice and faith in Allah altogether and everywhere; But if they stop, surely, Allah sees all that they do.

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الَّذِينَ كَفَرُوا لِيَّةً لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

8.40. And if they refuse, be sure that Allah is your Protector- The Best (One) to protect and the Best to help.

وَإِن تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ
وَنِعْمَ النَّصِيرُ ﴿٤٠﴾

(End of Juz 9)

8.41. And know that out of all the things (won in war and) those that you may collect (during the war) verily, a fifth share is to be set aside for Allah's cause- And for the Messenger (Muhammad), and for near relatives, the orphans, the needy, and the traveler far from home- If you believe in Allah and in the teachings We sent down to Our Servant (the Prophet) on the day of Test, (the battle of Badr)- The day of the meeting of the two forces, and Allah is Able (*Khadir*) to do all things.

8.42.. (And remember) when you (the army of the believers) were on the near side of the valley, and they were on the far side (of the valley), and the caravan (of Quraish) on lower ground than you. Even if you had made a mutual time to meet (for war), you would certainly have failed at that time: But (again you met) for Allah to complete an act already decided; So that those who died would die after a clear Sign (of Allah), and those who lived would live after a clear Sign (of Allah). And surely Allah is All Seeing (*Sami'*) and All Knowing (*Aleem*, all things).

8.43. (And remember) in your dream Allah showed them (the enemy) to you as few (men) if He had shown them to you as many (men); you would surely have lost your courage and you would surely have argued (your) decision. But Allah saved (you): Surely, He knows well the (secrets) of (all) hearts.

8.44. And (remember) when you met (in war), he showed them (the enemy) to you as a few (men) in your eyes, and He made you appear as few (and worthless) in their eyes: For Allah to complete an act already decided; For all questions go back to Allah (for decision).

8.45.. O you who believe! When you meet an enemy, be firm; And stand up against them, and recall Allah in remembrance much so that you may prosper:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ،
وَالرُّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا
عَلَيْ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (٤١)

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ
وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ
لَا خْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لَيَقْضِيَ اللَّهُ
أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ
عَنْ بَيْنَتِهِ وَيُحْيِي مَنْ حَيَّ عَنْ بَيْنَتِهِ وَإِنَّ اللَّهَ
لَسَمِيعٌ عَلِيمٌ﴾ (٤٢)

﴿إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا
وَلَوْ أَرَبْنَاكُمْ كَثِيرًا لَفَشَيْتُمْ وََلَنتُمْ رِعْتُمْ
فِي الْأَمْرِ وَلَئِنَّ اللَّهَ سَكَمٌ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ﴾ (٤٣)

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيُّمِ فِي أَعْيُنِكُمْ قَلِيلًا
وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا
كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾ (٤٤)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا
وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾ (٤٥)

8.46. And obey Allah and His Messenger (Muhammad); And do not get into disputes (among yourselves), lest you lose heart and lose your power; And be patient and persevering (dedicated): Surely, Allah is with those who patiently persevere:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ. وَلَا تَنَازَعُوا فَتَفْشَلُوا
وَتَذْهَبَ رِيحُكُمْ. وَأَصْبِرُوا إِنَّ اللَّهَ
مَعَ الصَّابِرِينَ ﴿٤٦﴾

8.47. And do not be like those who started (for war) from their homes haughtily and to be seen by men, and to want to stop (men) from the Path of Allah: For Allah controls all about all that they do.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا
وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

8.48. And (remember) when Satan made their (sinful) acts appear attractive to them, and said: "No one from among men can defeat you this day, while I am near to you": But when the two armies came to oppose each other, he ran away and said: "Surely! I have nothing to do with you; Verily, I see what you do not see; For sure, I fear Allah, for Allah is strict in punishment."

وَإِذْ ذَرَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لِأَعْلَابِ
لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ
لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ
وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَنَّى مَا لَا تَرَوْنَ
إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

8.49. When those hypocrites (who hide the truth), and those in whose hearts is a disease, say: "These people (the believers)- Their religion had misled them." But if any of those who trust in Allah, then surely, Allah is Supreme in Strength (*Aziz*), All Wise (*Hakeem*).

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ عَرَّهْؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ
فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

8.50. And if you could see, when the angels take the souls of the disbelievers (at the time of their death), that they smite their faces and (strike) their backs, (saying): "Taste the Penalty of the burning Fire-

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

8.51. "This is because of what your hands sent forward: Verily, Allah is never unjust to His servants:

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَمٍ لِلْعَبِيدِ ﴿٥١﴾

8.52. "(Deeds) like those of the People of Firon (Pharaoh) and those before them: They rejected the Signs of Allah, and Allah punished them for their evil acts: For Allah is Strong (*Qhavi*), and Strict in punishment:

كَذَٰلِكَ آتَىٰ آلَ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا
بِعَايَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ
قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

8.53. "Because Allah will never change the grace which He has given to a people until they change what is in their (own) souls: And surely Allah is All Hearing (Sami'), All Knowing (Aleem)

8.54. "(Deeds) like those of the People of Firon (Pharaoh) and those before them": They treated the Signs from their Lord as false: So We destroyed them for their evil acts, and We drowned the People of Firon (Pharaoh): For they were all unjust (cruel) and wrongdoers.

8.55.. Verily, in the sight of Allah, the worst of animals are those who reject Him: (And) they will not believe.

8.56. They (the disbelievers) are those with whom you made a promise, but they break their promise every time, and they do not have the fear (of Allah).

8.57. So if you win victory over them in war deal with them, and scatter them (and) those who follow them, that they may remember.

8.58. If you fear disloyalty (or break of trust) from any group, remind (their promise) to them, (so as to be) on equal terms: For sure, Allah does not love the disloyal.

8.59.. And do not let the disbelievers think that they can gain (over and escape the punishment): They will never be able to save themselves.

8.60. Against them make ready all your strength to the utmost of your power, including the (strong) horses of war, to cause fear in the enemies of Allah and your enemies, and others besides (them), whom you may not know but whom Allah does (indeed) know. And whatever you spend in the Cause of Allah, (it) shall be repaid back to you; You shall not be treated unjustly.

8.61.. But if the enemy shows willingness towards peace, you (also) show willingness towards peace, and trust in Allah: Verily, He is All Hearing (Sami'), All Knowing (Aleem).

8.62. And if they want to deceive you- Surely Allah is sufficient for you: He it is Who has made you strong with His help and with the believers;

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُعَيَّرًا تَعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ
حَتَّىٰ يُعْزِبُوا مَا بِيَأْتِيهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

كَذَّابٍ ءَالَ فِرْعَوْنَ ۗ وَالَّذِينَ مِن قَبْلِهِمْ
كَذَّبُوا بِآيَاتِنَا رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ
وَأَعْرَفْنَاهُ ءَالَ فِرْعَوْنَ ۗ وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٤﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ
لَا يُؤْمِنُونَ ﴿٥٥﴾

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ
فِي كُلِّ مِرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

فَأِمَّا تَنْفِقْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَن خَلْفَهُمْ
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

وَأِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَأُنذِرِ إِلَيْهِمْ
عَلَىٰ سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا أَنَّهُمْ
لَا يُعْزِرُونَ ﴿٥٩﴾

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِن قُوَّةٍ
وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ ۗ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ ۖ وَءَاخِرِينَ مِن دُونِهِمْ ۗ لَا تَعْلَمُونَهُمُ

اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تَنْفِقُوا مِن شَيْءٍ فِي سَبِيلِ
اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

وَإِن جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

وَإِن يُرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ
هُوَ الَّذِي أَيْدَكَ بِبَصَرِهِ ۗ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

8.63. And (in addition), He has placed unity between their (believer's) hearts: Even if you had spent all that is in the earth, you could not have produced that unity (and love); But Allah has so united them, surely, He is Supreme in Strength (Aziz), All Wise (Hakeem).

8.64. O Prophet! Allah is sufficient for you- And for those who follow you among the believers.

8.65. O Prophet! Make ready the believers to the fight. If there are twenty from you, (who are) steadfast (patient and persevering) persons, they will defeat two hundred: If there be a hundred steadfast persons from you, they will defeat a thousand of the disbelievers: Because these are the people without understanding.

8.66. Now Allah has made your (task) easy, for He knows that there is a weakness in you: But (even so), if there are a hundred of you, steadfast (patient and persevering) persons, they will defeat two hundred of the disbelievers and if a thousand of you, they will defeat two thousand, of the disbelievers, with the approval of Allah: And Allah is with those who patiently persevere.

8.67.. It is not appropriate for a prophet that he should take prisoners of war (for ransom monies) until he has fought and completely won over the land. You may wish for the material gains of this world; But Allah desires the Hereafter (for you): And Allah is Supreme in Strength (Aziz), All Wise (Hakeem).

8.68. If it was not for a previous command from Allah, a severe penalty would have come over you for the (repayment) that you took.

8.69. But (now) enjoy what you have as booty in the war, (as far as it is) lawful and good: But fear Allah: Certainly, Allah is Often Forgiving (Ghafoor), Most Merciful (Raheem).

8.70.. O Prophet! Say to those who are prisoners in your hands: "If Allah finds any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: And Allah is Often Forgiving (Ghafoor), Most Merciful (Raheem)."

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ
جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ
اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٣﴾

يَتَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ
مِنَ الْمُؤْمِنِينَ ﴿١٤﴾

يَتَأْتِيهَا النَّبِيُّ حَرِصٌ الْمُؤْمِنِينَ عَلَى الْقِتَالِ
إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ
وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا
مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٥﴾

أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا
فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ
وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ
وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١٦﴾

مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يَبِيتَ
فِي الْأَرْضِ تَرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٧﴾

لَوْلَا كُنْتُمْ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ ﴿١٨﴾

فَكُلُوا مِمَّا غَنَمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩﴾

يَتَأْتِيهَا النَّبِيُّ قُلُوبَ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأُسْرَى
إِنْ يَعْطَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا
أُخِذَ مِنْكُمْ وَيَعْفِرَ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٠﴾

8.71. But if they have evil plans against you, (O Prophet! Know that), they have already been in treason against Allah, and so He has given (you) the power over them. And Allah is All Knowing (*Aleem*), All Wise (*Hakeem*).

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ
فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿٧١﴾

8.72.. Verily, those who believed, and who left their homes (in the time of Hijrah), and who fought for the Faith with their property and their persons, in the Cause of Allah, and those who gave (them) shelter and help- These are (all) friends and protectors, of one another. And as to those who believed but did not leave their homes (or emigrate in Hijrah), you have no duty to protect them, until they do emigrate (and come into your protection); But if they ask for your help in religion, it is your duty to help them, except against a people with whom you have a treaty of mutual alliance (agreement or friendship). And (remember) Allah sees all that you do.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا
أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا
وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ وَدَّعِهِمْ مِنْ شَيْءٍ
حَتَّى يَهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ
فَعَلَيْكُمْ النَّصْرُ لِإِعْلَانِ يَوْمٍ يُنصِرُكُمْ وَيُغْلِبُ
مِيشِقُ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

8.73. And the disbelievers are one another's protectors: Unless you (Muslims, also) do this, (by protecting each other), there will be unrest (commotion) and injustice (cruelty), on earth, and great mischief.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِيَّا تَفْعَلُوهُ
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

8.74. And those who believe, and adopt exile (by emigrating or leaving their homes), and fight for Faith in the Cause of Allah, as well as those who give (them) protection and help, these are (all) very truly the believers: For them is the forgiveness of sins and things (of rewards) most generous.

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ
اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَئِكَ هُمُ
الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

8.75. And those who accept Faith later on, and adopt exile and emigrate (by leaving their homes), and fight for Faith alongside with you, they are (also the people) from you. But children by blood are nearer to one another (and have earlier rights regarding the inheritance) in the Book of Allah. Surely, Allah is All Knowing (*Aleem*) of all things.

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

Sura 9. At-Tauba, (Repentance),

Also known as **Baráatun (Immunity)**:
(Medinah, 129 Verses)

9.1.. An (offer) of agreement from Allah and His Messenger (Muhammad), to those of the pagans (idolaters) with whom you have a treaty (obligations of mutual alliances):

9.2. Then, you (the pagans) go for four months, backwards and forwards, all through the land, but you know that you cannot frustrate Allah but (it is) Allah, Who will cover with shame those who reject Him.

9.3. And an announcement from Allah and His Messenger (Muhammad), to the people (gathered) on, the day of the great pilgrimage, (the Tenth of the month of Zul-Hajjah)- That Allah (and His Messenger Muhammad) give up (the treaty and the) obligations with the (distrusted) pagans. If then, you repent, (and join the believers) it will be best for you; But if you turn away, you know that you cannot frustrate Allah. And declare a painful penalty to those who reject Faith.

9.4. (But the treaties of mutual friendship are) not given up with those (trusted) pagans with whom you have entered into alliance (of friendship), and who have not later on (broken them and) failed you (believers) even a little bit, nor helped anyone (of the enemies) against you. So complete your agreements with them to the end of their time: Because Allah loves the righteous.

9.5.. But when the forbidden (four) months are over then fight and kill the (distrusted) pagans wherever you find them, and catch them, attack them, and stay waiting for them in every stage (of war); But if they repent, and establish regular prayers and practice regular charity, then make it easy for them: Verily, Allah is Often Forgiving (Ghafoor), Most Merciful (Raheem).



بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ
مِنَ الْمُشْرِكِينَ ﴿١﴾

فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِّمُوا الْكُفْرَ
غَيْرَ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ
الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ
فَإِنْ بَسْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا
أَنَّكُمْ عَيْرٌ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا
بِعَذَابٍ أَلِيمٍ ﴿٣﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ
يَنْصُرْكُمْ شَيْئًا وَلَمْ يظْهَرُوا عَلَيْكُمْ أَحَدًا
فَاتَمُوا إِلَيْهِمْ عَاهِدُهُمْ إِلَى مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٤﴾

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَقْعُدُوا
لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٥﴾

9.6. If one of the pagans asks you for place of safety give it to him, so that he may hear the Word of Allah (the Quran); And then take him to where he can be safe. That is because they are people without knowledge.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ
حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

9.7.. How can there be a treaty before Allah and His Messenger (Muhammad), with the pagans, except those with whom you made a treaty near the Sacred Mosque? As long as these (pagans) remain true to you, you remain true to them: Verily Allah does love the righteous.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ
اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ
فَأَسْتَقْتُمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

9.8. How (can there be such a gathering), seeing that if they get an advantage over you, they do not have respect for you, the ties either of friendship or of promise (and treaty)? With (words from) their mouths they invite you, but their hearts are against you; And most of them are rebellious and wicked.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا
فِيكُمْ إِلَّا أَلَا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾

9.9. They have sold the Signs of Allah for a small price, and (many) have stopped others entering His Way: Truly, evil are the acts that they have done.

أَشْرَوْا بِبَايِعَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَفَسَدُوا
عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

9.10. They do not respect the ties of friendship or of promise, in a believer. It is they who have exceeded all limits.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا أَوْلِيَاءَهُمْ
هُمُ الْمُعْتَدُونَ ﴿١٠﴾

9.11.. But if they repent, perform regular prayers, and give regular charity- They are your brothers in Faith: (Like this) We explain the Signs in detail, for those who understand.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
فَإِخْوَانُكُمْ فِي الدِّينِ وَنَفَصِلُ الْأَلْيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿١١﴾

9.12. But if they break their word after their promise, and make fun of you for your Faith- (Then) you fight the leaders of disbelief: Their words (of promise) are nothing to them: Like this they may be restrained.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا
فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ
لَا أَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُرُونَ ﴿١٢﴾

9.13.. Will you (believers) not fight the people who have broken their promises, plotted to drive away the Messenger (Muhammad, from Makkah) and became aggressive by being the first ones (to injure) you? Do you fear them? No! It is Allah Whom you should more truly fear, if you believe!

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ
وَهُمْ مَوْبِئٌ بِالرَّسُولِ وَهُمْ
بَدَاءُكُمْ أَوْلَكُم مَرَّةٌ أَنْتَحَشُونَهُمْ
فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

9.14. Fight against them! And Allah will punish them with your hands, cover them with shame, help you (to win) over them, heal the chests of believers,

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ
وَيَبْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ
قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

9.15. And bring down the anger of their hearts. For Allah will turn (in mercy) to whom He will; And Allah is All Knowing (*Aleem*), All Wise (*Hakeem*).

وَيَذْهَبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ
عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

9.16. Or do you think that you will be left alone, as if Allah did not know those from you who work with (their physical) strength, and take no one for friends and protectors except Allah, His Messenger (Muhammad), and the believers? But Allah is Well-Acquainted (*Khabeer*) with what you do.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ
وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

9.17. It is not for those who join gods with Allah, to visit maintain the mosques of Allah while they witness against their own souls as faithless. The works of such (people) have no reward: And in fire they shall live.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ
شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ أُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ
هُمْ خَالِدُونَ ﴿١٧﴾

9.18. The Mosques of Allah shall be visited and maintained by such (people) who believe in Allah and the Last Day, establish regular prayers, and practice regular charity, and fear none except Allah. They are the ones on true guidance.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا
مِنَ الْمُهْتَدِينَ ﴿١٨﴾

9.19. Do you make the giving of drink to pilgrims, or the maintenance of The Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and work hard with their physical strength in the cause of Allah: In the sight of Allah, they are not the same: And Allah does not guide those who do wrong.

﴿ أَجْعَلْتُمْ مِثْقَالَ الْحَبِّ وَالْعِمَارَةَ الْمَسْجِدِ الْحَرَامِ
كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ
لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٩﴾

9.20. Those who believe, and leave their homes, work hard with their strength, in Allah's cause, with their goods and their person, hold the highest position in the Sight of Allah: They are the people who will achieve salvation.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ
هُمْ الْفَائِزُونَ ﴿٢٠﴾

9.21. Their Lord gives them the happy news of mercy from Himself, of His good pleasure, and of Gardens for them, where there are joys that will last (forever):

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ
لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

9.22. They will live in there forever. Surely, in Allah's Presence is reward, the greatest (reward of all).

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾

9.23.. O you who believe! Do not have for protectors (and helpers) your fathers and your brothers if they choose Disbelief above Faith: If any of you do so, they do wrong.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَوَلَّيْكُمْ
هُمُ الظَّالِمُونَ ﴿٢٣﴾

9.24. Say: "If your fathers, your sons, your brothers, your mates, or your children; The wealth that you have gained; The trade that you fear will go down: Or the house in which you have joy (and peace)- Are dearer to you than Allah, or His Messenger (Muhammad), or the hard work in His cause- Then wait till Allah brings out His decision: And Allah does not guide the rebellious."

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا
وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

9.25.. Surely Allah did help you in many battle grounds and on the day of (battle at the town of) Hunayn: Look! Your large numbers made you very happy, but they did not help you a little bit: The land, being that it is wide, blocked you, and you turned back to withdraw (from war).

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ
حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثَرَتُكُمْ فَلَمْ تُغْنِ
عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ
الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ
مُدْبِرِينَ ﴿٢٥﴾

9.26. But Allah did pour His peace on the Messenger (Muhammad) and on the believers, and sent down forces (angels) which you did not see: He punished the disbelievers: Like this He rewards those without Faith.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا
وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ
الْكَافِرِينَ ﴿٢٦﴾

9.28.. O you who believe! Truly, the pagans are unclean (people); So after this year of theirs, do not let them come to the Sacred Mosque.

And if you fear poverty (due to reduced trade), Allah will soon make you rich, if He wills, from His bounty; Indeed, Allah is All Knowing (*Aleem*), All Wise (*Hakeem*).

9.29. Fight those who do not believe in Allah nor the Last Day, nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), nor accept (as true) the Religion of Truth, (even if they are) of the People of the Book- Until they pay the dues (the payment for protection by the Islamic regime) with satisfaction and willing submission, and feel themselves subdued.

9.30.. And the Jews say Uzair (Ezra) is a son of God, and the Christians say Messiah (Christ) is the son of God. That is a saying from their mouth; (In this) they tell what the disbelievers of the old (days) used to say. Let Allah's curse be on them: How they are deceived, away from the Truth!

9.31. They hold their priests and their monks to be their lords besides Allah, and (they hold as Lord), Messiah (Christ) the son of Maryam (Mary); Yet they were ordered to worship only One Allah: There is no god but He. Praise and Glory to Him: (Far is He) from having the partners they associate (with Him).

يَتَّيِبُهَا لِّلَّذِينَ ءَامَنُوا اِنَّمَا اَلْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ
هٰذَا وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمْ اللّٰهُ
مِنْ فَضْلِهٖ اِنْ شَاءَ اِتَّ اللّٰهُ عَلِيْمٌ
حَكِيْمٌ ﴿٢٨﴾

فَقَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا يَوْمِ
الْآخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهُ
وَلَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ الَّذِيْنَ اٰتَوْا
اَلْكِتٰبَ حَتّٰى يُعْطُوْا الْجِزْيَةَ عَنْ يَدٍ
وَهُمْ صٰغِرُوْنَ ﴿٢٩﴾

وَقَالَتِ الْيَهُودُ عِزْرٰبْنُ اللّٰهِ وَقَالَتِ
النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ
ذٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهِيْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ
فَنَلَّاهُمُ اللّٰهَ اَنۢى۟ يُؤْفِكُوْنَ ﴿٣٠﴾

اَتَّخَذُوْا اَحْبَارَهُمْ وَرُهْبٰنَهُمْ اَرْبَابًا
مِّنۢ دُوْنِ اللّٰهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ
وَمَا اُمِرُوْا اِلَّا لِيَعْبُدُوْا اِلٰهًا وَّاحِدًا
لَّا اِلٰهَ اِلَّا هُوَ سُبْحٰنَهُ عَمَّا
يُشْرِكُوْنَ ﴿٣١﴾

9.32. They want to put out Allah's Light with their mouths (by the lies they say), but Allah will not allow (it); except that His Light should be perfected, even though the disbelievers may hate (it).

9.33. It is He, Who has sent His Messenger (Muhammad) with guidance and the Religion of Truth, to declare it over all religions, even though the pagans may hate (it).

9.34. O you who believe! Truly, there are many of the priests and monks, who in (their) lies eat up the sustenance of men and block (them) from the Way of Allah. And there are those who bury gold and silver and do not spend it in the Way of Allah: Declare to them a most painful penalty-

9.35. On the Day when heat will be produced from that (very wealth) in the fire of Hell, and with it will be burned on their foreheads, their flanks, and their backs. - "This is the (wealth) which you buried for yourselves then you taste, the (wealth) you buried!"

9.36.. Verily, in the sight of Allah, the number of months (in a year) is twelve - So decided by Him, the day when he created the heavens and the earth; Of them (the twelve months) four are sacred: That is the proper religion. So do not go wrong yourselves about it: And fight the pagans (idolaters and polytheists) all together as they fight you all together. But know that Allah is with those who are pious (and hold themselves back from evil).

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَأْتِي اللَّهَ إِلَّا أَن يَشَاءَ نُورَهُ، وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٣٢﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ، وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٣٣﴾

﴿٣٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا
مِّنَ الْأَخْيَارِ وَالرَّهْبَانِ لِيَأْكُلُوا أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيُصَدِّدُوا عَنْ سَبِيلِ
اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ
وَلَا يُفْضِقُونَهَا فِي سَبِيلِ اللَّهِ فَبِشْرِهِمْ
عَذَابٌ أَلِيمٌ ﴿٣٥﴾

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا
جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ
هَذَا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا
فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ
الْقَدِيمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَدْ نَبَأُوا
الْمُشْرِكِينَ كَافَّةً كَمَا يَقْتُلُونَكُمْ
كَافَّةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

9.37. Surely, the delaying (of the sacred months) adds to the disbelief: The disbelievers are led to wrong by it: Because they make it a lawful (month) one year, and a forbidden (month) another year, in order to adjust (against) the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their actions seems pleasing to them. But Allah does not guide those who reject Faith.

9.38. O you who believe! What is the matter with you, that, when you are asked to go out in the Cause of Allah, you stay on (tied) tightly to the earth? Do you prefer the life of this world to the Hereafter? But the comfort of this life is very small, compared with (the comfort of) the Hereafter.

9.39. If you do not go forth, He will punish you with a painful penalty, and put others in your place (as believers); And to Him you would not (cause any) harm in the least. For Allah is Able (*Khadir*) to do all things.

9.40. If you do not help (the Prophet, it is unimportant): Because Allah truly did help him, when the disbelievers drove him out (from Makkah): He (the Prophet) had only one companion (Abu Bakr): The two of them were in the Cave (of Thaur), and he said to his companion, "Do not fear, because Allah is with us." Then Allah sent down His peace (and calm) upon him, and strengthened him with forces that you did not see, and made the word (to take the Prophet's life) of the disbelievers completely false. But Allah's Word is glorified to the highest: And Allah is Exalted in Strength (*Aziz*), All Wise (*Hakeem*).

9.41. Go forth, with light or heavy (means), and work hard and struggle, with your goods and yourselves, in the Cause of Allah. That is best for you, if you (only) knew.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ
الَّذِينَ كَفَرُوا يُحْلِقُونَهُ، عَامًا وَيُحَرِّمُونَهُ، عَامًا
لِيُؤَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحْلُوا مَا حَرَّمَ اللَّهُ
زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ
أُفِرُّوْا فِي سَبِيلِ اللَّهِ أَنَا قَاتِلُهُمْ إِلَى الْأَرْضِ
أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ
فَمَا مَنَعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ
إِلَّا قَلِيلٌ ﴿٣٨﴾

إِن تَفِرُّوْا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

إِن لَّا تَضُرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ
الَّذِينَ كَفَرُوا وَإِنِّي أَنْتَبِينَ إِذْ هَمَّا
فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ
إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ
عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ الَّذِينَ كَفَرُوا أَسْفَلًا
وَكَلِمَةَ اللَّهِ هِيَ الْعَلْيَا وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٤٠﴾

أُفِرُّوْا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ
وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ﴿٤١﴾

9.42. If there was (something) to be gained right away, and the journey was easy, they would (all) have followed you without doubt but, the distance (from Medinah to Tabuk) was long for them. They would truly swear by Allah, "If we only could, we would surely have come out with you." They destroy their own souls (by lying); And Allah does know that they are only lying.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ
وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ
بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ
أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ لَكُمْذَبُونَ ﴿٤٢﴾

9.43.. May Allah forgive you, (and give you grace)! Why did you grant them exemption (from fighting the holy war) until those who told the truth could be clearly seen by you, and you had (also) known the liars?

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ
الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكٰذِبِينَ ﴿٤٣﴾

9.44. Those who believe in Allah and the Last Day do not ask you for exemption from fighting with their goods and lives. And Allah knows well those who are pious (and those who fear Him).

لَا يَسْتَعِدُّنَا الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

9.45. It is only those who do not believe in Allah and the Last Day ask you for exemption and in whose hearts is doubt, so that they are thrown from one side to another in their doubt.

إِنَّمَا يَسْتَعِدُّنَا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ
فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

9.46. If they had wanted to come out, then truly they would have made some preparation for it; But Allah was against their being sent forth; So He made them fall behind, and they were told, "Sit among those who sit (inactive at home)."

﴿٤٦﴾ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً
وَلَكِنْ كَرِهَ اللَّهُ انبِعَاتِهِمْ فَثَبَّطَهُمْ
وَقِيلَ أَقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

9.47. If they had come out with you, they would not have added to your (strength) but only (have created) disorder, going here and there in your middle and causing rebellion among you, and there would be some from you who would listen to them. But Allah knows well those who do wrong.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَا وَضَعُوا خِطْلَكُمْ يَبْغُونَكُمْ
الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُم وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

9.48. Verily, indeed they had planned rebellion before, and caused problems for you, till the Truth came, and the Order of Allah became clear, much to their dislike.

لَقَدْ ابْتِغَوْا لِنَفْسِنَا مِنْ قَبْلُ وَكَلَبُوا لَكَ
الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ
كَرِهُونَ ﴿٤٨﴾

9.49.. And among them is (many) a man who says: "Grant me exemption and do not bring me into trial." Surely, are they not in trial already? And truly Hell is (all) around the disbelievers.

وَمِنْهُمْ مَن يَقُولُ أُنْذِن لِي وَلَا تَنْفِتْنِي
أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

9.50. If good comes to you, it saddens them; But if a misfortune comes to you, they say, "We really took our precautions beforehand," and they go away being happy.

إِنْ نُصِيبَكَ حَسَنَةً سُوِّهُمُ
وَإِنْ نُصِيبَكَ مُصِيبَةً يَقُولُوا قَدْ أَخَذْنَا
أَمْرَنَا مِنْ قَبْلُ وَيَسْتَوِلُوا وَهُمْ فَرِحُونَ ﴿٥٠﴾

9.51. Say: "Nothing will happen to us except what Allah has decreed for us: He is our Protector:" And in Allah put their trust as believers.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ
اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ

9.52. Say: "Can you expect for us (anything) other than one of two best things while we wait for you, that Allah will give to us? (Death as a martyr or victory)? But we can expect for you that either Allah will send His punishment from Himself, or by our hands. So wait, we will also wait with you."

فَلَيْتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾
قُلْ هَلْ تَرْتَضُونَ بِنَا إِلَّا أَحَدَى الْحُسَيْنَيْنِ
وَنَحْنُ نَرْتَضِي بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ
مِّنْ عِنْدِهِ أَوْ يَأْتِيَنَا فَرَضًا
إِنَّا مَعَكُمْ مُّتَرَضُونَ ﴿٥٢﴾

9.53. Say: "Spend (in Allah's Cause), willingly or unwillingly: It will not be accepted from you: Verily, you are a people rebellious and wicked."

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُنْقَبَلَ مِنْكُمْ
إِنْتُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾

9.54. And the (only) reasons why their offerings (and contributions) are not accepted are: That they reject Allah and His Messenger (Muhammad); That they come to prayer in laziness; And that they make (their) offerings unwillingly.

وَمَا نَنْعَاهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ
إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ
كَرِهُونَ ﴿٥٤﴾

9.55. So let not their wealth, nor their sons amaze you: In reality, Allah's Plan is to punish them with these things in this life, and that their souls may die as disbelievers.

فَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

9.56. They swear by Allah that they are truly of you; While (in reality) they are not of you: But they are people (hypocrites) afraid (that you may kill them).

وَيَحْلِفُونَ بِاللَّهِ لَإِنَّمَا لَيْسَ لَكُم مِّنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَّفْرُقُونَ ﴿٥٦﴾

9.57. If they could find a place of refuge, or caves, or a place of hiding, they would run there at once, in great hurry.

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَعْرَجًا أَوْ مَخْرَجًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْحَدُونَ ﴿٥٧﴾

9.58. And among them are men who speak ill of you in the matter of (the distribution of) charity: If they are given part of it, then they are happy, but if not, look! They are angry (and indignant)!

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْحَبُونَ ﴿٥٨﴾

9.59. If only they had been pleased with what Allah and His Messenger (Muhammad) gave them, and had said, "Allah is sufficient for us! Allah will give us from His bounty, and His Messenger (from the charity): To Allah do we turn our hopes!" (That would have been right).

لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

9.60. Alms (goods and money given in charity) are for the poor and the needy, and those employed to manage the (funds); For those whose hearts have turned (to truth and belief recently); For those in slavery (and for the freedom of captives) and in debt; And for (fighters in) the cause of Allah; And for the wayfarer: (It is so) ordered by Allah, and Allah is All Knowing (*Aleem*), All Wise (*Hakeem*).

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

9.61. Among them are men who annoy (and bother) the Prophet and say, "He is all ears (listens to everyone)." Say, "He listens to what is best for you: He believes in Allah, has faith in the believers, and is a Mercy to those of you who believe." But those who annoy the Messenger will have a painful punishment.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أذُنٌ قُلٍّ أذُنٌ خَيْرٌ لَّكُمْ يَوْمَ يَأْتِيكُمُ الْيَوْمُ الْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

9.62. To you (who believe), they swear by Allah, only to please you: But it is more correct that they should please Allah and His Messenger (Muhammad), if they (also) are believers.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا
مُؤْمِنِينَ ﴿٦٢﴾

9.63. Do they not know that for those who oppose Allah and His Messenger (Muhammad, there is) certainly the Fire of Hell? They will live in there. That is the lowest disgrace.

أَلَمْ يَعْلَمُوا أَنَّهُ مِنَ يُحَادِدُ اللَّهَ
وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا
ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

9.64.. The hypocrites (liars) are afraid that a Sura should be sent down (just) about them, showing them what is in their hearts. Say (to them): "(Go ahead with the mockery and) mock ! But surely Allah will bring to light all that you are afraid (will get revealed)."

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ
مُنذِرَةٌ يُفِيهِمْ قُلُوبُهُمْ قُلْ أَسْتَهْزِئُ
إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٦٤﴾

9.65. If you question them, they say (with force): "We were only talking simply and in joke." Say: "Was it at Allah, and His Signs, and His Messenger (Muhammad), about whom you were mocking?"

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
نُحَاوِسُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ
كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾

9.66. "You do not make excuses: You have rejected Faith after you had accepted it. If We pardon some of you, We will punish others among you." (This is) because they were in sin.

لَا تَعْتَذِرُوا فَدْكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعَفَ
عَنْ طَائِفَةٍ مِنْكُمْ نَعَذِّبُ طَائِفَةً
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

9.67.. The hypocrites (liars), men and women, (understand) each other: They enjoin evil with force, and prevent what is good (and just), and (they) withhold (charity) with their hands. They have forgotten Allah; So He has forgotten them. Surely, the hypocrites are rebellious and wrongful.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ
فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ
هُمُ الْفَاسِقُونَ ﴿٦٧﴾

9.68. Allah has promised the hypocrites, men and women and the disbelievers, the Fire of Hell: They shall live in there: That is enough for them: The curse of Allah is for them, and this is their lasting Punishment-

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ وَالْكُفَّارَ
نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ
اللَّهِ عَلَيْهِمْ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

9.69. Like the case of those before you, they were stronger than you (the hypocrites and disbelievers) in power, and richer in wealth and children. They had their enjoyment of their portion:

And you have of yours, like those before you;

And you get into idle talk as they did. They, their works are useless (both) in this world and in the Hereafter, and they will lose (everything good).

9.70. Has the story of those before them not reached them? The people of Nuh (Noah), and Ad, and Samood (Thamud); The people of Ibrahim (Abraham), the men of Madyan (Midian), and the Cities (all) defeated. Their messengers came to them with Clear Signs. It is not Allah Who does wrong to them, but (it is) they who do wrong to their own souls.

9.71. The believers, men and women, are protectors, are supporters one of another: They enjoin what is just, and prevent what is evil: They perform regular prayers, practice regular charity, and obey Allah and His Messenger (Muhammad). On them Allah will spread His Mercy: Truly, Allah is Supreme in Power (*Aziz*), All Wise (*Hakeem*).

9.72. Allah has promised to believers, men and women, Gardens under which rivers flow, to live in there forever, and beautiful (and large) homes in gardens (the Paradise) of eternal joy. But the greatest joy is the Good Pleasure of Allah: That is the supreme happiness.

9.73. O Prophet! Struggle hard against the disbelievers and the hypocrites, and be firm against them. Their home is Hell- Truly an evil place (to hide).

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً
وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ
فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ
مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا
أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ
وَإِدْرِيسَ وَذَا النُّونِ وَإِبْرَاهِيمَ وَأَصْحَابِ
مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ
يَأْتِينَهُمْ فَكَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَانٍ طَيِّبَةً
فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِنْ اللَّهِ أَكْبَرَ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَمَا وَدَّعَهُمْ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

9.74. They swear by Allah that they said nothing (evil), but truly they have told lies (and falsehood), and they did this after accepting Islam; And they plotted a scheme (against the Prophet) which they could not carry out: This evil action of theirs was the only return for the bounty with which Allah and His Messenger (Muhammad) had made them rich! If they repent, that will be the best for them; But if they go back (to their old ways), Allah will punish them with a painful penalty (both) in this life and in the Hereafter: They shall have no one on the earth to protect or help them.

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ
وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أَيْمَانُ بِنَاوَأٍ
وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَكُمْ وَإِنْ يَسْتَوُوا بَعْدَ ذَلِكَ
إِلَهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ
فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

9.75. And among them are men who made a promise with Allah, that if He granted to them from His bounty, they would give (substantially) in charity, and be truly from those who are righteous.

﴿٧٥﴾ وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِنْ آتَانَا
مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ
مِنَ الصَّالِحِينَ ﴿٧٥﴾

9.76. Then, when He gave them of His bounty, they became greedy, and turned back opposed. (As if to break their promise with Allah).

فَلَمَّا آتَانَهُمْ مِنْ فَضْلِهِ جَبَلُوا بِهِ وَتَوَلَّوْا
وَهُمْ مُعْرِضُونَ ﴿٧٦﴾

9.77. So He punished them with hypocrisy in their hearts, till the Day when they shall meet Him: Because they broke their promise with Allah, (and) what they had promised to Him and because they lied (again and again).

فَأَعَقَبَهُمُ اللَّهُ بِمَا كَانُوا يَعِدُونَ
يَوْمَ يُنَادُوا لِلَّهِ أَنْ اسْكِنْنَا لَنَا
وَمَا كُنَّا لِنَكْفُرَ بِكَ إِن كُنَّا نَكْفُرُ
بِمَا كُنَّا نَعِدُكَ وَمَا كُنَّا لَنَكْفُرَ
بِكَ كَذِبُونَ ﴿٧٧﴾

9.78. Do they not know that Allah knows their secret (thoughts) and their secret counsels, and that Allah knows well (*Alam-ul-Ghai'ub*) all the unseen things?

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ
وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ ﴿٧٨﴾

9.79. Those who tell lies and false stories about the believers who give themselves freely to (deeds of) charity, and who can find nothing to give but the fruits of their (hard) work- So they (the disbelievers) mock at them (the believers)- Allah will throw back their mockery on them: And they shall have a painful penalty.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ
مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ
سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

9.80. Whether you (O Muhammad) ask forgiveness for them (the hypocrites) or not, (their sin will not be forgiven): Even if you ask forgiveness for them seventy times for their forgiveness, Allah will (still) not forgive them: Because they have rejected Allah and His Messenger (Muhammad): And Allah does not guide those who are wrongfully rebellious.

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ
سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

9.81. Those who stayed behind (from the Tabuk expedition) were happy not doing anything behind the back of the Messenger (Muhammad) of Allah: And they hated to struggle and fight, with their goods and themselves, in the Cause of Allah: And they said, "Do not go out in the heat." Say, "The Fire of Hell is hotter in heat." If they could only understand!

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ
اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

9.82. So let them laugh a little: And (they will) weep a lot: A repayment for the (evil) that they do.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

9.83. If, after this, Allah brings you back to any of them, and they ask for your permission to go out (with you to fight) say: "You shall never come out with me, nor fight an enemy with me: Because you liked to sit without doing anything in the first place: Then you sit (now) with those who stay behind."

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ
لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا
مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ
فَاعْقُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

9.84. Nor do you ever pray (the funeral prayer) for any of them who dies, nor stand at his grave. Certainly, they (the hypocrites) rejected Allah and His Messenger (Muhammad), and died in a state of wrongful revolt.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ
إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا
وَهُمْ فَاسِقُونَ ﴿٨٤﴾

9.85. Do not let their wealth, nor their sons (to follow them) overwhelm you: Allah's plan is to punish them with these things in this world; And that their souls may die by their (very) denial of Allah.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهِقَ أَنْفُسُهُمْ
وَهُمْ كَافِرُونَ ﴿٨٥﴾

9.86. And when a Sura comes down, (strongly) guiding them to believe in Allah and to work and fight along with His Messenger (Muhammad), those with wealth and power (over others) from them ask you to excuse (them), and say: "Leave us (behind): We will be with those who sit (at home)."

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ أَمْرُوا بِاللَّهِ وَجَاهِدُوا
مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطُّوَلِ مِنْهُمْ
وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْفَاعِلِينَ ﴿٨٦﴾

9.87. They like to be with those, who remain behind: Their hearts are closed, and so they do not understand.

9.88. But the Messenger (Muhammad), and those who believed with him, worked hard and fought with their wealth and themselves (their lives): (All) the good things are for them: And it is they who will succeed.

9.89. Allah has prepared for them Gardens under which Rivers flow, to live in there forever: That is the utmost happiness.

9.90.. And among the desert Arabs, there were men who made excuses and came to ask for exemption (from fighting) and those who lie to Allah and His Messenger (Muhammad and they only) sat at home. Soon, a painful penalty will get the disbelievers among them.

9.91. There is no blame on those who are weak or ill or (those) who find nothing to spend, if they are sincere (in duty) to Allah and His Messenger (Muhammad) no reason (for blame) can there be against such as (those) act right: And Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

9.92. There is no (blame is there) on those who came to you to be given the mounts (for riding horses for war), and when you said, "I can find no mounts for you," they turned back, their eyes pouring with tears of sorrow that they had nothing with which the expenses could be met.

9.93. The reason (for blame) is against those who want exemption being that they are rich. They prefer to stay with those who remain behind: Allah has sealed their hearts; So they do not know.

(End of Juz 10)

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

لَنْ يَكُنَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَهْدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّائِكُمْ لَهُمُ الْخَيْرَاتُ
وَأَوْلِيَّائِكُمْ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ
وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى
الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ
مِنْ سَبِيلٍ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٩١﴾

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ
لَا أُحِدُّ مَا أَحْمِلْكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيَنُهُمْ
تَفِيضٌ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا
مَا يَنْفِقُونَ ﴿٩٢﴾

﴿٩٣﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ
وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ
وَطُبِعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

9.94.. They (the hypocrites) will give their excuses to you when you return to them. (Then) you say: "Do not give excuses: We shall not believe you: Allah has already informed us of the true condition of things about you: Allah and His Messenger (Muhammad) will watch your actions: In the end, you will be brought back to Him Who knows what is hidden and what is open: Then He will show you the truth of all you did."

بِعَذْرُوهُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأَ اللَّهُ مِنْ آخِبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تَرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَبِئْسَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

9.95. When you return to them (the hypocrites), they will swear to you by Allah, that you may leave them alone. So leave them alone: Surely, they are intensely disliked (by Him), and their living-place is Hell- A suitable repayment for the (evil) they did.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَا وَنَهُمْ جَهَنَّمُ جَزَاءً يُمَآكَنَاوُا يَكْسِبُونَ ﴿٩٥﴾

9.96. They (the hypocrites) will swear to you, that you may be pleased with them; But (even) if you are pleased with them, certainly Allah is not pleased with those who (rebel and) disobey.

يَحْلِفُونَ لَكُمْ لَتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

9.97.. The Arabs of the desert are the worst in the lack of belief and in hypocrisy, and most likely to be unaware of the command which Allah has sent down to His Messenger (Muhammad): And Allah is All Knowing (*Aleem*), All Wise (*Hakeem*).

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ الْأَيْلَمُوا أَحْدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

9.98. And some of the desert Arabs consider their payments (of charity) as a fine, and wait for disasters for you: Upon them be the disaster of Evil: And Allah is He Who hears and knows (all things).

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَابِّ عَلَيْهِمْ ذَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

9.99. But some of the desert Arabs (do) believe in Allah and the Last Day, and look on their payments as gifts that bring them nearer to Allah and get the prayers of the Messenger (Muhammad). Yes, truly they will bring them nearer (to Allah): Allah will bring them in His Mercy: Surely, Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَّا يَأْتِيَ قَرْبَهُ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٩٩﴾

9.100.. The foremost leaders (of Islam)- The first of those who left (their homes) and of those who gave them help, and (also) those who followed them in good deeds- Allah is very pleased with them, as are they (are also pleased) with Him: He has prepared for them (the Paradise) Gardens under which rivers flow, to live in there forever: That is the utmost happiness.

9.101.. And among some of the desert Arabs around you are hypocrites, as well as (desert Arabs) from the Medinah folk: They are firm in (their) hypocrisy: You do not know them: (But) We know them: We shall punish them twice: And also they shall be sent to a painful Penalty.

9.102. And (some) others have agreed to their wrong doings: They have mixed a good deed with another that was evil. Perhaps Allah will turn to them (in forgiveness): Surely, Allah is Often Forgiving (*Ghafoor*), Most Merciful (*Raheem*).

9.103. From their goods (you) take charity, like this you might purify and cleanse them holy; And pray for them. Surely your prayers bring peace to them: And Allah is All Hearing (*Sami'*), All Knowing (*Aleem*).

9.104.. Do they not know that Allah does accept repentance from His (true) worshippers and receives their gifts of charity, and that surely, Allah is He, the forgiving Who accepts repentance, Most Merciful (*Raheem-ur Raheem*).

9.105. And say: "Work (righteousness): Soon will Allah look at your work, and His Prophet (Muhammad), and the believers: Soon you will be brought back to the All Knower of what is hidden and what is open: Then He will show you the truth of all that you did."

9.106. And there are (also) others, kept in suspense about the Command of Allah, whether He will punish them, or turn in forgiveness to them: And Allah is All Knowing (*Aleem*), All Wise (*Hakeem*).

وَالسَّابِقُونَ الْأَوْلَىٰ أُولَٰئِكَ مِنْ الْمُهَيَّبِينَ
وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

وَمَنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ
وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَىٰ الْبَيْتِ لَا تَعْلَمُهُمْ
نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يَرَدُونَ
إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

وَأَخْرُونَ الَّذِينَ آمَنُوا يَدُونَ خَطَاؤُهُمْ خَطَاؤُكُمْ
وَأَخْرَسُوا سَمْعًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنِ اللَّهُ
عَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا
وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿١٠٤﴾

وَقُلْ أَعْمَلُوا بِمَا تُرَىٰ وَاللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ
وَسَتُرَدُّونَ إِلَىٰ عِلِّيِّ الْعَالَمِينَ وَالتَّهْلُكَةُ فِيمَا تَكْمُرُ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

وَأَخْرُونَ مَرَجُونَ لَأَمْرًا لِلَّهِ إِنَّمَا يَجْعَلُهُمْ
وَأَمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

9.107.. And there are those who built a mosque by the way of mischief and without (true) faith- To divide the believers- And in preparation for one who fought against Allah and His Messenger (Muhammad) before. Truly, they will swear that their intention is nothing but good; But Allah declares that they are surely liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا
وَتَفْرَبًا بِأَيْدِي الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلِيَحْلِفُنَّ إِنْ أَرَدْنَا
إِلَّا الْحُسْنَ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

9.108. You do not ever stand forth in there. Indeed, there is a mosque whose foundation was laid from the first day on devotion (to Allah); It is more worthy of your standing forth (for prayer) in there. In it are men who love to be purified and cleansed; And Allah loves those who become pure and clean.

لَا نَقُومُ فِيهِ أَبَدًا الْمَسْجِدُ أُسِّسَ عَلَى التَّقْوَى
مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ
يُحِبُّونَ أَنْ يَنْظَهُرُوا وَاللَّهُ يُحِبُّ
الْمُطَهَّرِينَ ﴿١٠٨﴾

9.109. Then, who is best? He (the one) who lays the foundation of his building (home) on devotion to Allah and His Good Pleasure? or he who lays the foundation of his building on a weak sand-hill ready to break to pieces? And it (the mosque) does break to pieces with him, into the fire of Hell. And Allah does not guide people who do wrong.

أَفَمَنْ أَسَّسَ بُيُوتَهُ عَلَى تَقْوَى مِنَ اللَّهِ
وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُيُوتَهُ عَلَى شَفَا
جُرْفٍ هَارٍ فَاتَّخَذُوهَا فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

9.110. The foundation of those who build like this is never free from doubt and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All Knowing (Aleem), All Wise (Hakeem).

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ
إِلَّا أَنْ تَقُوعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

9.111.. Verily, Allah bought from the believers their persons and their goods for (the price) that for them (as a return) shall be the Garden (of Paradise): They fight in His cause, so they kill and are killed: A promise binding upon Him in truth; It is in the Torah [of Musa (Moses)], the Gospel [of Isa (Jesus)], and the Quran (revealed to the Prophet Muhammad). And who is truer to his promise than Allah? Then feel happy in the bargain that you have ended: That is the greatest success.

﴿١١١﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ
وَأَمْوَالَهُمْ بِآثَارِهِمْ لِيُقِيمُوا فِي سَبِيلِ اللَّهِ
فَيُكْفِلُوهُمْ وَيُقِيمُوا فِي سَبِيلِ اللَّهِ وَلِيُقِيمُوا
فِي سَبِيلِ اللَّهِ فَيُكْفِلُوهُمْ وَيُقِيمُوا فِي سَبِيلِ اللَّهِ
وَعَدَا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ
وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبِعْثِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿١١١﴾

9.112. Those who turn (to Allah) with repentance; Who worship Him, and (who) praise Him; Who wander in love for the cause of Allah; Who bow down, prostrate themselves in prayer; Who reinforce good and prevent evil; And who stay within the limits set by Allah- (These are the happiest people). So proclaim the glad news to the believers.

9.113.. It is not (proper), for the Prophet and those who believe, that they should pray for forgiveness for polytheists (pagans), even though they are of kin, after it is clear to them that they are dwellers of the Fire (having died as disbelievers).

9.114. And Ibrahim (Abraham) prayed for his fathers' forgiveness only because of a promise he (Ibrahim) had made to him (his father). But when it became clear to him (Ibrahim) that he (his father) was an enemy of Allah, he (Ibrahim) broke ties from him (his father): Surely, Ibrahim (Abraham) was most kind, forgiving.

9.115. And Allah will not lead astray a people after He has guided them, so that He may make clear to them what to fear (and to avoid)- Surely, Allah is All Knowing (*Aleem*) of all things.

9.116.. Indeed, to Allah belongs the kingdom of the heavens and the earth. He gives life and He causes death. Except for Him you have no protector nor helper.

9.117. Allah turned with forgiveness to the Prophet, the Mahajirs (leaving Makkah with the Prophet), and the Ansar (hosting the Prophet in Medinah)- Who followed him in a time of difficulty (to Tabuk), afterwards the hearts of some of them nearly turned away (from duty); But He turned to them (also with forgiveness): Certainly, He is to them Most Kind (*Ra'uf*), Most Merciful (*Raheem*).

الَّذِينَ يَتَّبِعُونَ الْحَمْدَ لِلَّهِ
وَالَّذِينَ يَسْتَجِيبُونَ
عَنِ الْمُنْكَرِ وَالْحَفِظُونَ لِحُدُودِ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ
مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

وَمَا كَانَتْ أَسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِذْ
مَوَدَّهِ وَعَدَّهَا آيَةً فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ
عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

وَمَا كَانَتْ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ
حَتَّىٰ يَبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١١٥﴾

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿١١٦﴾

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعَسَفَةِ
مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ
ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿١١٧﴾