

**2. THE COW**

## سورة البقرة - سورة 2

*In the Name of Allah, the Beneficent, The Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif Laam Miim {1}

1. الم

2. This is the book in which there is nothing doubtful, (there is) guidance (in it) for those who guard (against evil),

2. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِّلْمُتَّقِينَ

3. who believe\* in the unseen and establish worship (salat) {2} and spend from that which We have provided for them.

3. الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ  
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

\* Believe (Momin).

4. and who believe in that which is sent down to you and that which was sent down before you, and are certain about the hereafter \$ .

4. وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا  
أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

\$ Life after death.

5. Those are on guidance from their Fosterer and those are the persons who are successful.

5. أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

6. For those who do not believe, it is the same to them, whether you warn them or do not warn them they will certainly not believe.

6. إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ  
أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

7. Allah has set a seal upon their hearts and upon their hearings, and upon their eyes is a covering, and for them there is a great punishment.

7. خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ  
وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ  
عَظِيمٌ

8. And among mankind are those who say, "We believe in Allah and in the period hereafter," but they are not with the believers #.

# Those who act like Muslims but do not believe, are hypocrites (Munafiqeen).

9. They (presume to) deceive Allah and those who believe, but they do not deceive anyone except themselves, yet they do not perceive.

10. In their hearts is a disease, so Allah has increased their disease, and there is a painful punishment for the because they were deniers.

11. And when it is said to them, "Do not cause corruption in the earth," they say, "We are but reformers."

12. Beware! they are certainly the corrupt, but they do not perceive.

13. And when it is said to them, "Believe as (other) people believe," they say, "What ! should we believe as the fools believe?" Beware! they are certainly the fools but they do not know.

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

8. وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ  
وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

9. يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا  
يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

10. فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا  
وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

11. وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ  
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

12. أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا  
يَشْعُرُونَ

13. وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ  
قَالُوا أَنزَمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا  
إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا  
يَعْلَمُونَ

14. وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا

alone with their devils (evil ones), they say,  
"We are certainly with you, we were just  
mocking."

15. Allah mocks at them and lets them go,  
blindly wandering on in their rebellion.

16. Those are the persons who purchase  
error at the cost of guidance, so their  
commerce is of no gain, and they do not  
receive guidance.

17. Their likeness is as the likeness of one  
who kindled a fire, so when it enlightened  
that which was around him, Allah took away  
their light and left them in darkness (so that  
they do not see,

18. deaf, dumb, blind, therefore they cannot  
return (to the light).

19. Or like a rainstorm from the sky, in which  
is darkness and thunder and lightning. They  
thrust their fingers in their ears (because of)  
the fear of death from the thunder-claps, and  
Allah encompasses the infidels \*.

\*Those who reject Divine Communications  
(Kafir).

20. The lightning almost snatches away their  
sight, whenever it shines on them they walk

خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ

إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ

15. اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي

طُغْيَانِهِمْ يَعْمَهُونَ

16. أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ

بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا

كَانُوا مُهْتَدِينَ

17. مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا

أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ

وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

18. صُمُّ بكم عَمِي فهُمْ لَا يَرْجِعُونَ

19. أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ

وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي

آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

20. يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا

therein, and when it darkens over them they stand still. And had Allah willed, He could have taken away their hearing and their sight, Allah certainly has power over everything.

أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ  
عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ  
بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ

21. O mankind ! serve your Fosterer Who created you and those before you, so that you may save yourselves (from the punishment),

21. يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي  
خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ  
تَتَّقُونَ

22. Who made the earth a spreading for you, and the sky, a structure (above you); and sent down water from the sky so as to bring out fruits through it as sustenance for you; so do not set up equals for Allah while you know.

22. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا  
وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ  
فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

23. And if you are in doubt concerning (the Quran) which We have sent down to Our servant, then bring a chapter like it and call your witnesses besides Allah, if you are truthful.

23. وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى  
عَبْدِنَا فَاتَّبُوا بِسُورَةٍ مِّنْ مِّثْلِهِ وَادْعُوا  
شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ  
صَادِقِينَ

24. But if you do not do it, and you will never do it, then be on your guard against the fire prepared for the infidels whose fuel will be human beings and stones.

24. فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا  
النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

25. And convey the good news to those who believe and do righteous works, that for them there will be gardens § beneath which rivers flow, whenever they will be fed from them with fruits as food, they will say, "This is that which was provided to us before," and they will be given the like of it, and for them there will be pure mates (spouses) therein and therein they shall stay.

§ Paradise.

26. Allah is certainly not ashamed to set forth the similitude of a fly or something above that, then as for those who believe they know that it is the truth from their Fosterer and as for those who do not believe, they say, "What is it that Allah intends by this similitude?" He misleads many with it and He guides many with it, but He does not mislead anyone with it except the transgressors \*,

\* Those who exceed the limits ( fasiqeen ).

27. those who break the agreement of Allah after its establishment and cut off that which

أُعِدَّتْ لِلْكَافِرِينَ  
25. وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا  
مِنْ ثَمَرَةٍ رَزَقُوا قَالَُوا هَذَا الَّذِي  
رَزَقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَابِهًا  
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا  
خَالِدُونَ

26. إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا  
مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ  
آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ  
اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا  
وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا  
الْفَاسِقِينَ

27. الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ

Allah has ordered to be joined and cause corruption in the earth, those are the persons who are the losers.

مِيثَاقَهُ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ  
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ  
أُولَئِكَ هُمُ الْخَاسِرُونَ

28. How is it, that you do not believe in Allah, when you were dead then He gave you life, then He will cause you to die then bring you to life again, then to Him you will return?

28. كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا  
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ  
إِلَيْهِ تُرْجَعُونَ

29. He it is Who has created for you, all that is in the earth. Moreover He set the balance towards the sky, then He balanced them (into)seven skies (higher levels) {3} and He is the Knower of everything (Omniscient).

29. هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ  
جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ  
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ  
شَيْءٍ عَلِيمٌ

30. And when your Fosterer said to the angels {4}, "I am going to make a successor in the earth." They said, "Are you going to make (him, the successor) in it, who would act corruptly in it and shed blood, when we glorify You by praising You and exalt Your Holiness?" He (Allah) replied, "I know that which you do not know."

30. وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ  
فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا  
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ  
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ  
قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

31. And He taught Adam all names \$, then He presented them (things) before the angels and said, "Inform Me of the names of these if you are right (in your objection to

31. وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ  
عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ

Adam being made the successor on earth)."

\$ A name normally indicates the purpose or use of a thing.

32. They (angels) replied, "Glory be to You, we do not have knowledge except of that which You taught us. You are certainly the Knowing, the Wise."

33. He (Allah) said, "O Adam ! inform them of the names of these (things)," so when the (angels) were informed of the names of those (things), He said, "Did I not tell you, that I know the unseen of the skies and the earth and I know that which you manifest and that which you hide?"

34. And when We (Allah) said to the angels, "Bow down before Adam," they bowed down except Iblis\*, he refused and considered himself great and (thus) became one of the infidels.

\* The devil associated with Adam.

35. And We said, "O Adam ! you and your wife, dwell in the garden, and eat from it freely (from) wherever you will, but do not go near this tree, because you will become one of those who are unjust."

36. But the devil made them slip from it and caused them both to be sent out from that

هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

32. قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

33. قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

34. وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

35. وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

36. فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا

(state) in which they were. And We said, "Go down, some of you will be the enemies of others, and in the earth is the dwelling place for you and provision till a time."

37. Then Adam received (some) words from his Fosterer, because He turned towards him (mercifully), He is certainly the Acceptor of repentance, the Merciful.

38. We said, "All of you go down from here, so whenever guidance comes to you from Me, then whoever follows My guidance, then (as a result of this) there will neither be any fear on them nor will they grieve.

39. And those who do not believe and deny Our signs { 5 }, those will be the inhabitants of the fire, in it they will stay."

40. O children of Israel { 6 } ! remember My favour with which I favoured you and fulfil (your) agreement with Me, I will fulfil (My) agreement with you and then fear Me alone.

41. And believe in the (Quran) which I have sent down confirming that (book) which is with you and do not be the first in not believing in it, and do not sell My signs for a small price and fear Me alone.

مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ  
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ  
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

37. فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ  
عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

38. قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ  
مِّنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

39. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ

40. يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي  
أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ  
بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

41. وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ  
وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا  
بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ

42. And do not cover truth with falsehood nor hide the truth while you know.

42. وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا  
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

43. And establish worship (salat) and give charity (zakat) { [Z](#) } and bow down with those who bow down.

43. وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَارْكَعُوا مَعَ الرَّاكِعِينَ

44. What ! you enjoin people to be virtuous and forget it yourselves while you read the book, then have you no sense?

44. أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ  
أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا  
تَعْقِلُونَ

45. And seek help through patience and worship (salat) and this is certainly difficult except for the humble ones.

45. وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا  
لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

46. those who expect that they will meet their Fosterer and that to Him they will return.

46. الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ  
وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

47. O children of Israel ! remember My favour with which I favored you and that I preferably favoured you (compared to others in the) worlds.

47. يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي  
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى  
الْعَالَمِينَ

48. And guard yourselves against a day when no requital\* will be accepted from one person for another in anything nor will recommendation be accepted for him nor will compensation be taken from him nor will they be helped.

48. وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ  
نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا  
يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

\* Repayment for good or evil, reward or punishment.

49. And (remember) when We delivered you from the people of Firawn who subjected you to severe punishment, they slew your sons and left your women alive and in that there was a great trial from your Fosterer,

49. وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ  
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ  
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي  
ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ

50. and when We parted the sea for you and delivered you and drowned the people of Firawn while you were seeing.

50. وَإِذْ فَارَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ  
وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ  
51. وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ

51. And when We appointed for Musa forty nights then you took the calf (for worship) after he (had gone) and you were unjust,

أَتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ  
ظَالِمُونَ

52. then We pardoned you even after that so that you should be grateful.

52. ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ  
تَشْكُرُونَ

53. And when We gave Musa the book (prescribed laws) and the distinction (between right and wrong) so that you may receive guidance,

53. وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ  
لَعَلَّكُمْ تَهْتَدُونَ

54. and when Musa said to his people, "O my people ! you have certainly been unjust to yourselves by taking the calf (for worship) so turn towards your Purifier then kill yourselves, this is better for you (than calf

54. وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنِّي كُنْتُ  
ظَلَمْتُكُمْ أَنفُسَكُمْ بَاتَّخَذَكُمُ الْعِجْلَ  
فَتُوبُوا إِلَىٰ بَارئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ

worship), in the sight of your Purifier," then He turned to you (mercifully), He is certainly the Acceptor of repentance, the Merciful.

55. And when you said, "O Musa ! We will never believe in you till we see Allah openly," so you were caught (by the) thunder-bolt while you were seeing,

56. then We raised you after your death so that you should be grateful.

57. And We provided shade over you (through) the clouds and sent down manna and quails { 8 } over you, "Eat of the good things which We have provided for you." And they did not harm Us but they were unjust to themselves.

58. And when We said, "Enter this city and eat from it freely from wherever you like and enter the gate prostrating and say: Put down from us our heavy burdens, We will forgive you your mistakes and give more to the doers of good.

59. then those who were unjust, changed the word to other than what was said to them. So We sent down over those who were unjust punishment from the sky, because they were

ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارئِكُمْ فَتَابَ  
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ  
55. وَإِذِ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ  
حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمْ  
الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ  
56. ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ  
تَشْكُرُونَ

57. وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ  
الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا  
أَنْفُسَهُمْ يَظْلِمُونَ

58. وَإِذِ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا  
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا  
الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ  
خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

59. فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي  
قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا

transgressors.

رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

60. And when Musa asked for water for his people, We said, "Strike the (porous) rock {9} with your staff." So twelve springs gushed out from it. All persons came to know their drinking place. "Eat and drink from the provision of Allah but do not spread disturbance in the earth, being corrupt."

60. وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا  
اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ  
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ  
أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِن  
رِّزْقِ اللَّهِ وَلَا تَعَثُوا فِي الْأَرْضِ  
مُفْسِدِينَ

61. And when you said, "O Musa ! we cannot be patient over one food, therefore pray to your Fosterer on our behalf (and ask Him) to bring out for us from that which the earth grows of its herbs, and its cucumbers and its garlic's and its lentils and its onions." He said, "What ! do you want to exchange that which is good for that which is worse? Go down to the city (Egypt) you will certainly have what you ask for." And disgrace and wretchedness were made to strike them and they became deserving of the anger of Allah. That was because they did not believe in the signs of Allah and killed the prophets without having the right to do so. That was because

61. وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ  
طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ  
لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا  
وَقِتْنَائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا  
قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ  
بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا فَإِنَّ  
لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ  
وَالْمَسْكَنَةُ وَبَاؤُوا بِغَضَبِ اللَّهِ  
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ

of their disobedience and they were the persons who exceeded the limits.

62. Those who believe (in the Quran) and those who are Jews and the Christians and the Sabaeans, whoever believes in Allah and the period hereafter and does righteous work, then certainly there is a reward for them with their Fosterer and there will neither be any fear on them nor will they grieve.

63. And when We took a pledge from you (children of Israel) and raised the mountain above you (saying), "Hold with strength the (Torah) which We have given you and remember that which is in it so that you may guard (against evil and the consequent punishment),"

64. then after that you turned (away from the contract). And were it not for the grace of Allah on you and His mercy, you would have been among the losers.

65. And you surely know those among you who exceeded the limits of the Sabbath, so We said to them, "Be apes, looked down upon {10}."

اللَّهُ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ  
بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ  
.62. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ  
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ

.63. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ  
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

.64. ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ  
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِّنَ  
الْخَاسِرِينَ

.65. وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي  
السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً  
خَاسِئِينَ

66. So We made this (event) an exemplary punishment for those who were in front of them (witnessing it) and those who came after them and an admonition \* for those who guard (against evil).

\* Warning, advice.

67. And when Musa said to his people, "Allah commands you that you should certainly slaughter a cow. "They remarked, "Are you taking us as a joke?" He (Musa) said, "I seek the protection of Allah from my being one among the ignorant."

68. They said, "Call on your Fosterer on our behalf to make clear to us what this (cow) is." He (Musa) replied, "He says that it is a cow which is neither old nor (very) young, middle aged between those two, so do what you are ordered to do."

69. They said, "Call on your Fosterer on our behalf to make clear to us, what should be its colour." Musa answered, "He says it should be a yellow coloured cow, its colour should be intensely yellow, delighting those who look at it.

70. They said, "Call on your Fosterer on our behalf to make clear to us, what is it (exactly), cows are certainly alike to us, and if Allah wills, we shall certainly be guided."

66. فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

67. وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

68. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانَ بَيْنَ ذَلِكَ فافْعَلُوا مَا تُؤْمَرُونَ

69. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْعُ لَوْنُهَا تَسُرُّ النَّظِيرِينَ

70. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ

اللَّهُ لَمُهْتَدُونَ

71. (Musa) said, "He says it must be a cow unyoked, it does not plough the land nor does it irrigate the field, sound without (even) a mark on it." They said, "Now you have brought the truth," So they slaughtered it, while they were more close to, not doing it.

71. قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذُلُولٌ تُثِيرُ  
الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةً  
لَا شَيْءَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ  
فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ

72. And when you killed a person, then you disagreed about it, and Allah (was) to bring out that which you were hiding,

72. وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ  
مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ

73. so We said, "Strike the (dead man) with part of the (flesh of the slain cow)," like that Allah brings to life the dead and shows you His signs that you may understand \*.

73. فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي  
اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ  
تَعْقِلُونَ

\*The dead man revealed the name of the murderer.

74. Then your hearts hardened even after that, so they became like rocks, or even greater in hardness. For certainly, in rocks are those through which rivers gush out and certainly in them are those which split asunder so that water comes out of them, and certainly in them are those which fall down due to the fear of Allah {11}. And Allah is not unaware of what you do.

74. ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ  
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ  
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ  
مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ  
وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ  
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

75. Are you then hopeful that they will believe for your sake? And indeed a party from among them heard the word of Allah, then after understanding it, they altered it, and they know (this).

75. أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

76. And when they meet those who believe they say, "We believe," but when alone, some of them say to others, "Do you acquaint them with that which Allah has opened (revealed) to you, that they may argue with you concerning it before your Fosterer, then have you no sense?"

76. وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ

77. Do they not know that Allah knows that which they hide and that which they proclaim?

77. أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

78. And among them are the unlettered who do not (even) know (what is written in) the book (their religion is nothing) but hearsay (idle tales or lies) and they do nothing but guess.

78. وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

79. Therefore, sorrowful is the state of those who write the book with their hands, then say, "This is from Allah," so as to sell it for a small price. So sorrowful is their state for what their hands write and sorrowful is their state for what they earn.

79. فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِّمَّا

كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِّمَّا  
يَكْسِبُونَ

80. And they say, "The fire will not touch us except for a counted number of days." Say, "Have you made an agreement with Allah? Then Allah never goes against His agreement. Or do you say about Allah that which you do not know?"

80. وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا  
مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا  
فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ  
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

81. Why not ! whoever earns evil and is encompassed by his misdeeds, then those are the inhabitants of the fire, they will stay in it.

81. بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ  
خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ

82. And those who believe and do righteous works, those are the inhabitants of the garden, they will stay therein.

82. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا  
خَالِدُونَ

83. And when We took a pledge from the children of Israel, "Do not serve anyone except Allah and be good to parents and relatives and orphans and the poor and talk to mankind in a nice manner and establish worship (salat) and give charity (zakat)," then you turned back except a few among you and you turned away.

83. وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا  
تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا  
وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ  
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ  
وآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا

84. And when We took a pledge from you, "Do not shed blood (among) yourselves and do not drive out your people from your houses, "then you agreed to this while you (yourselves) were witnesses.

85. Then you are the persons who kill your own people and drive out a party of your people from their houses, supporting one another against them, in sin and transgression, and if they come to you as captives, you ransom them, whereas their very driving out was unlawful for you. Do you then believe in one part of the book and reject the other part? Then what is the reward of one who does like that among you, except disgrace in the life of this world? And on the day of resurrection \* they will be sent towards a severe punishment, and Allah is not unaware of what you do.

\* The rising of the dead for judgment of deeds and subsequent reward or punishment

86. Those are the persons who purchase the life of this world at the cost of the (life) of the hereafter, so their punishment will not be

مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

84. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ

دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ

دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ

85. ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ

وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ

تُظَاهِرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ

وَإِنْ يَأْتُواكُمْ أُسَارَىٰ يُفَادُوهُمْ وَهُوَ

مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَوْا مَنْ

بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ فَمَا

جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ

فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ

إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا

تَعْمَلُونَ

86. أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا

lightened nor will they be helped.

بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ  
وَلَا هُمْ يُنصَرُونَ

87. And We gave Musa the book (prescribed law), and after him We followed him up with (other) messengers. And We gave to Isa, the son of Maryam, clear proofs and strengthened him with the holy spirit. What ! whenever there came to you a messenger with that which you did not desire, you considered yourselves great, so some you denied and others you killed.

87. وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ  
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ  
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا  
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى  
أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقًا كَذَّبْتُمْ  
وَفَرِّقًا تَقْتُلُونَ

88. And (they) say, "Our hearts are coverings," No ! Allah has cursed them because of their infidelity, so little it is that they believe.

88. وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ  
بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

89. And when there came to them a book from Allah confirming that which is with them, though earlier they were seeking a victory over those who did not believe, but when there came to them that which they have recognized, they rejected it, so the curse of Allah is on the infidels.

89. وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ  
مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ  
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا  
جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ  
عَلَى الْكَافِرِينَ

90. Evil is that for which they sell themselves, by rejecting that which Allah has sent down, being oppressed that Allah sends

90. بِمَا أَنْزَلَ اللَّهُ بَغِيًّا أَنْ يُنْزَلَ اللَّهُ مِنْ  
بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا  
بِمَا أَنْزَلَ اللَّهُ بَغِيًّا أَنْ يُنْزَلَ اللَّهُ مِنْ

down from His grace (the book) on whom He wills from among His servants. Therefore they became deserving of anger upon anger, and for the infidels there is a disgraceful punishment.

91. And when it is said to them, "Believe in that which Allah has sent down," they say, "We believe in that which was sent down upon us." And they do not believe in that which comes after it, though it is the truth, confirming that which is with them. Say, "Then why did you kill the prophets of Allah earlier, if you were believers?"

92. And Musa had come to you with clear proofs, then after him you took the calf (for worship) and you were unjust.

93. And when We took a pledge from you and raised the mountain above you (saying), "Hold with strength that which We have given you and listen." They said, "We hear and we disobey." And they were made to drink into their hearts (the worship of) the calf because of their infidelity. Say, "Evil is that which your belief enjoins you, if you are believers."

فَضْلَهُ عَلَيَّ مَنْ يَشَاءُ مِنْ عِبَادِهِ  
فَبَاؤُوا بِغَضَبِ عَلَيَّ غَضَبٍ  
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

91. وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ  
قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ  
بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا  
مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ  
قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

92. وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ  
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ  
ظَالِمُونَ

93. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ  
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا  
وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ  
قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ  
كُنْتُمْ مُؤْمِنِينَ

94. Say, "If the home of the hereafter with Allah, is exclusively for you to the exclusion of all other human beings, then desire for death, if you are truthful."

94. قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ  
اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا  
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

95. And they will never desire for it because of that which their hands have sent before. And Allah knows those who are unjust.

95. وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

96. And you will definitely find them the greediest among human beings for life and (also) among those who associate partners with Allah \*, each one of them loves that he should be granted to live for thousand years, but to live (so long) would by no means remove him from the punishment, and Allah is the Seer of what they do.

96. وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ  
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ  
يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ  
مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا  
يَعْمَلُونَ

\* The polytheists (Mushrikeen).

97. Say, "Whoever is an enemy of Jibreel, because he brought the (Quranic revelation) down on your heart by the order of Allah, confirming those (earlier books) which were before it, and (as) a guidance and good news for the believers,

97. قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ  
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ  
يَدَيْهِ وَهُدًى وَبُشْرَى لِّلْمُؤْمِنِينَ

98. whoever is an enemy of Allah and His angels and His messengers and Jibreel and Mikaal, then Allah is certainly the enemy of the infidels."

98. مَنْ كَانَ عَدُوًّا لِّلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ  
وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ  
لِّلْكَافِرِينَ

99. And We have surely sent down clear signs towards you and only the transgressors do not believe in them.

99. وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

100. What! whenever they agreed for an agreement, a party of them cast it aside. No ! most of them do not believe.

100. أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

101. And when a messenger came to them from Allah, confirming that which was with them, a party of those who were given the book, cast the book of Allah behind their backs as if they did not know,

101. وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

102. and followed that which the devils read (and taught) against the (miraculous) power of Sulaiman. And Sulaiman did not reject but the devils rejected, teaching people magic and that which was sent down upon the two angels Harut and Marut at Babel. And they (the two angels) did not teach anyone until they said, "We are only a trial, so do not be infidels." Then they learnt from these two (angels) that which caused division between a man and his wife, and they did not harm anyone with it except with the permission of Allah; and they learnt that which harmed them and not that which profited them. And they surely knew that whoever purchased it, he had no share for himself in the hereafter.

102. وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ

And evil was the price for which they sold themselves, had they but known.

إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ  
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ  
مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا  
يَعْلَمُونَ

103. And had they believed and guarded (against evil), then reward from Allah would have certainly been better, had they but known.

103. وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ  
عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ

104. O you who believe ! do not say, "Listen to us { [12](#) }," but say, "Look at us and listen," and for the infidels there is a painful punishment.

104. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا  
وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ  
عَذَابٌ أَلِيمٌ

105. Neither those who are infidels from among the owners of the book nor the polytheists like that any good should be sent down upon you from your Fosterer, but Allah chooses for His mercy whomever He wills and Allah is the Possessor of great grace.

105. مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ  
عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ  
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو  
الْفَضْلِ الْعَظِيمِ

106. Whatever We abolish from Our signs (Divine revelations) or cause to be forgotten, We bring (something) better than it or like it.

106. مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ  
بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ

Did you not know that Allah has power over everything?

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

107. Did you not know that Allah's is the kingdom of the skies and the earth, and (that), besides Allah, there is neither a guardian nor a helper for you?

107. أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ

السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

108. Do you intend to question your messenger as Musa was questioned earlier? And anyone who seeks to exchange belief for infidelity, he has surely gone astray from the balanced way.

108. أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ

كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ

السَّبِيلِ

109. Many of the owners of the book wish to turn you to infidelity after your belief, out of envy on their part (and) after the truth having become clear to them, so pardon and overlook till Allah (comes out ) with His command (in this regard), Allah certainly has power over everything.

109. وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ

يُرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ

110. And establish worship (salat) and give charity (zakat) and whatever good you send before for yourselves, you will find it with Allah, Allah is certainly the Seer of what you do.

110. وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا

تُقَدِّمُوا لَأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

111. And they say, "No one can ever enter the garden except he who is a Jew or a Christian." This is their desire, say, "Bring your proof if you are truthful."

111. وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

112. Why not ! whoever submits himself to Allah and he is a doer of good, then for him, his reward is with his Fosterer, and there will neither be any fear on them nor will they grieve.

112. بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

113. And the Jews say, "The Christians are on nothing." And the Christians say, "The Jews are on nothing," and they read the book. Thus, similar to their saying is the saying of those who have no knowledge, therefore Allah will judge between them on the day of resurrection concerning that in which they differ.

113. وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

114. And who is more unjust than one who prevents (people from) the mosques of Allah, that His name should be remembered in them and strives to ruin them. (In fact) it was not fit for them to enter the ( mosques) except in fear. There is disgrace for them in the world and there is a great punishment for

114. وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا

them in the hereafter.

حَزِيٍّ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ

عَظِيمٌ

115. And Allah's is the east and the west, so in which ever direction you turn, then there (you have ) Allah's Person (Attention). Allah is certainly Omnipresent, Knowing.

115. وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا

تُؤَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ

عَلِيمٌ

116. And they say, "Allah has taken a son for Himself," Glory be to Him (He is far above this). No ! whatever is in the skies and the earth is His, all are obedient to Him.

116. وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ

لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَّهُ

قَانِتُونَ

117. The Originator of the skies and the earth, and when He decrees an affair, then He says to it only, "BE," so it is.

117. بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا

قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

118. And those who have no knowledge say, "Why does Allah not speak to us or there (does not) come to us a sign?" Thus did those before them say, their sayings are similar, their hearts are alike. We have surely made the signs clear for a people who are certain.

118. وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا

يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ

الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ

قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

119. We have certainly sent you with the truth, as a conveyer of good news and a warner, and you will not be questioned about the inhabitants of the hell fire.

119. إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

120. And the Jews will never be pleased with you nor the Christians till you follow their

120. وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا

(dictated) religion. Say, "Guidance of Allah is certainly the guidance," And if you follow their desires after the knowledge that has come to you, then you will have from Allah, neither a guardian nor a helper.

121. Those to whom We have given the book read (study to implement)it, as it deserves to be read, those believe in it. And whoever does not believe in it, then those are the persons who are the losers.

122. O children of Israel ! remember My favour with which I favoured you and that I preferably favoured you (compared to others in) the worlds.

123. And guard yourselves against a day when no requital will be accepted from on person for another in anything nor will compensation be accepted from him nor will recommendation be of benefit to him nor will they be helped.

124. And when his Fosterer tried Ibrahim with (some) statements (commands), he fulfilled them. He (Allah) said,"I will make you a leader of mankind." He (Ibrahim) said, "And from my offspring?" He (Allah) replied, "My agreement does not include the unjust."

النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ  
121. الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقًّا

تِلَاوَتَهُ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ  
122. يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

123. وَأَتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ

124. وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

125. And when We made the house (Kaaba) a resort for human beings and a (place of) security (We ordered), "And take from the place where Ibrahim stood, a place for (offering) worship (salat)." And We made an agreement with Ibrahim and Ismael that they should clean My house for those who go around (it) and those who stay therein for devotion and those who bow down and prostrate.

125. وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ  
وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ  
مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ  
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

126. And when Ibrahim said, "My Fosterer ! make this a city of security and provide its people with fruits, those who believe from among them in Allah and the period hereafter." He (Allah) replied, "And whoever does not believe, I will provide for him (too), a little (enjoyment), then I will drive him towards the punishment of fire, and it is an evil destination."

126. وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ  
هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ  
الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ  
أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ  
الْمَصِيرُ

127. And when Ibrahim was raising the foundations of the house with Ismael (he prayed), "Our Fosterer ! accept from us, You are certainly the Hearing, the Knowing.

127. وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ  
الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ  
أَنْتَ السَّمِيعُ الْعَلِيمُ

128. Our Fosterer ! and make us submissive to You and from our descendants a community submissive to You and show us our ways (of devotion to You) and turn to us

128. رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن  
ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا

(mercifully), You are certainly the Acceptor of repentance, the Merciful.

129. Our Fosterer ! and raise in them a messenger from among them who would read to them Your signs (that is practically demonstrate the Quran) and teach them the book (law) and wisdom (its interpretation) and purify them. You are certainly the Mighty, the Wise."

وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ  
129. رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ  
يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ  
الْحَكِيمُ

130. And who forsakes the religion (dictated by) Ibrahim except he who fools himself? And surely, We selected him in this world, and in the hereafter he will certainly be among the righteous.

130. وَمَنْ يَرِغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا  
مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي  
الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ  
الصَّالِحِينَ

131. When his Fosterer said to him (Ibrahim), "Submit." He replied, "I submit before the Fosterer of the worlds."

131. إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ  
لِرَبِّ الْعَالَمِينَ

132. And Ibrahim enjoined (the same) to his sons and Yaqub too, "O my sons ! certainly, Allah has selected for you the religion (Islam) so do not die unless you are Muslims."

132. وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ  
يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ  
فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

133. Or were you present (as a witness) when death came to Yaqub, when he said to his sons, "What will you serve after me?" They replied, "We will serve your God, and the God of your fathers: Ibrahim and Ismael

133. أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ  
الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن  
بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ

and Ishaq, One God, and we are those who submit to Him (as Muslims)."

134. That was a community which has passed away, for them is that which they earned, and for you that which you earn, and you will not be questioned about what they used to do.

135. And they say, "Be Jews or Christians, you will receive guidance." Say, "No ! (we will follow the) religion (dictated by) Ibrahim the upright and he was not of the polytheists."

136. Say, "We believe in Allah and that which is sent down to us (Quran) and that which was sent down to Ibrahim and Ismael and Ishaq and Yaqub and the tribes and that which was given to Musa and Isa and that which was given to (other) prophets from their Fosterer, we do not make any distinction between any of them and we submit to Him (as Muslims)."

137. Then if they believe in the manner in which you believe then surely they have received guidance, but if they turn away, then they are only in opposition, so Allah will suffice you against them and He is the Hearing, the Knowing.

آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
إِلَهِهَا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ  
134. تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ  
وَلَكُمْ مِمَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا  
كَانُوا يَعْمَلُونَ

135. وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى  
تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا  
كَانَ مِنَ الْمُشْرِكِينَ

136. قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا  
أُنزِلَ إِلَيْنَا مِن قَبْلِهِ مِن مِّلَّةِ إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمِمَّا  
أُوتِيَ مُوسَى وَعِيسَى وَمِمَّا أُوتِيَ  
النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ  
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

137. فَإِنِ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ  
اهْتَدَوْا وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي  
شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ

138. Colour of Allah, and who is better than Allah in colouring And we are His servants (worshippers).

السَّمِيعُ الْعَلِيمُ  
138. صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ

139. Say, "Do you dispute with us concerning Allah, when He is our Fosterer and your Fosterer, and for us are our deeds and for you your deeds, and we are exclusively His?"

139. قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

140. Or do you say that Ibrahim and Ismael and Ishaq and Yaqub and the tribes were Jews or Christians?" Say, "Do you know better or Allah?" And who is more unjust than one who hides a testimony which he has from Allah? And Allah is not unaware of what you do.

140. أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

141. That was a community which has passed away, for them is that which they earned, and for you that which you earn, and you will not be questioned about what they used to do.

141. تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

142. The foolish among the people will say, "What has turned them from their Qiblah { [13](#) } \* towards which they used to (face)?" say "The east and the west are Allah's, He

142. سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا

guides whom He wills, towards the straight path."

\*Direction in which Muslims are required to face during Worship (salat).

143. And thus We have made you a middle community (probably with respect to location and time) that you may be witnesses (by keeping an eye) on mankind and the messenger may be a witness (by keeping an eye) on you. And We had appointed the Qiblah, towards which you used to (turn earlier), only to know (distinguish) one who follows the messenger, from one who turns away on his heels. And that was a great (test) except for those whom Allah had guided, and Allah will not waste your belief, Allah is certainly full of pity for human beings, Merciful.

144. We have surely seen you turning your face towards the sky, therefore We will definitely turn you towards the Qiblah with which you are pleased. So turn your face towards the direction of the Sacred Mosque (Kaaba) and wherever you are then turn your faces in that direction. And those who have been given the book, certainly know that this is the truth from their Fosterer, and Allah is

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ  
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

143. وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا  
لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا  
الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ  
يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ  
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ  
هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ  
إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَوْؤُفٌ  
رَّحِيمٌ

144. قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي  
السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ  
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ  
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ  
شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ

not unaware of what they do.

لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ  
بِغَافِلٍ عَمَّا يَعْمَلُونَ

145. And even if you come with all signs, to those who have been given the book, they will not follow your Qiblah, nor will you be the followers of their Qiblah, nor some of them will be the followers of the Qiblah of others. And if you follow their desires after the knowledge that has come to you, then you would certainly be of those who are unjust.

145. وَلَكِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ  
بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ  
بِتَابِعِ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعِ قِبْلَةَ  
بَعْضٍ وَلَكِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ  
مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ  
الظَّالِمِينَ

146. Those to whom We have given the book, recognise him as they recognise their sons, and a group from among them certainly hide the truth while they know.

146. الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ  
كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا  
مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

147. The truth (is) from your Fosterer, so do not be among those who doubt.

147. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ  
الْمُتَرَبِّصِينَ

148. And for everyone there is a direction towards which he turns, so hasten towards good; wherever you are Allah will bring you all together, Allah certainly has power over everything.

148. وَلِكُلِّ وُجْهَةً هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا  
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ  
اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ

149. And from whichever place you come forth, then turn your face towards the Sacred Mosque, and it is certainly the truth from your Fosterer and Allah is not unaware of what you do.

149. وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ  
مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ

150. And from whichever place you come forth, then turn your face towards the Sacred Mosque, and in whichever place you are then turn your faces towards it, so that people may not have (any point of) dispute against you, except those who are unjust among them, so do not fear them but fear Me so that I may complete My favour on you and that you may receive guidance.

150. وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا  
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا  
يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ  
ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ  
وَاحْشَوْنِي وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ  
وَلَعَلَّكُمْ تَهْتَدُونَ

151. Like that, We have sent among you a messenger from among you, who reads to you Our signs ( that is, practically demonstrate the Quran) and purifies you and teaches you the book and the wisdom and teaches you that which you did not know.

151. كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ  
يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ  
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

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

152. فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي  
وَلَا تَكْفُرُونِ

153. O you who believe ! seek help through patience and worship (salat), Allah is certainly with the patient.

153. يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا  
بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ  
الصَّابِرِينَ

154. And do not say for those who are slain in the way of Allah (that they are) dead. No! they are alive but you do not perceive.

154. وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ  
اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا  
تَشْعُرُونَ

155. And We will definitely test you with something of fear and hunger and loss in wealth and life and fruits (results of efforts) and convey good news to the patient,

155. وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ  
وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ  
وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

156. who, when a disaster falls on them, say, "We are Allah's and we have to return to Him."

156. الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا  
لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ

157. Those are the persons over whom are blessings from their Fosterer with (His) mercy, and those are the persons who receive guidance.

157. أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ  
رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ  
الْمُهْتَدُونَ

158. The (hills of )Safa and Marwa are certainly among the symbols of Allah, so whoever is on a pilgrimage (Hajj) to the house (Kaaba) or pays a visit (Umrah) there is no sin on him if he goes around both of them, and whoever does good willingly, then

158. إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ  
فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ  
عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ

Allah is certainly One Who acknowledges,  
the Knower.

159. Those who hide that which We have  
sent down ( in the form ) of clear proofs and  
guidance, after what We had made clear for  
the human beings in the book, they are  
certainly the persons whom Allah curses and  
(also) curse them, those who curse,

160. except those who repent and amend  
and make clear ( the truth which they were  
hiding). Then those are the persons towards  
whom I turn (mercifully) and I am the  
Acceptor of repentance, the Merciful.

161. Those who did not believe and died  
while they were infidels, they are certainly  
the persons over whom is the curse of Allah  
and the angels and the human beings  
combined,

162. they will stay therein, their punishment  
will not be lightened over them nor will they  
be given time.

163. And your God is One God, there is no  
god except Him, the Beneficent, the Merciful.

164. In the creation of the skies (heavenly  
bodies) and the earth, and in the successive  
alternation of the night and the day, and in  
the ships that sail in the sea with that which

خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

159. إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ  
الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ  
لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ  
اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

160. إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّوْا  
فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ  
الرَّحِيمُ

161. إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ  
كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ  
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

162. خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

163. وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ  
الرَّحْمَنُ الرَّحِيمُ

164. إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ  
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي

profits human beings, and the water which Allah sends down from the sky, then gives life with it to the earth after its death, and in the spreading in it of every (kind of) animal, and the changing if the winds and the clouds that are subject serve between the sky and the earth, there are certainly signs for people who have sense.

165. And among human beings are those who take (objects) besides Allah, (as His) equals, they love them as they should have loved Allah, but those who believe are strongest in love for Allah. Oh ! those who are unjust will realize when they see the punishment, that power is wholly Allah's and that Allah is severe in punishment.

166. When they see the punishment, those who were followed will disown those who followed (them) and their relations with them will be cut off,

167. and those who followed will say, "Had there been a return for us (to the world), then we (too) would disown them as they have disowned us." Thus Allah will show them

تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا  
أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا  
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ  
كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ  
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ  
وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

165. وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ  
اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ  
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى  
الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ  
الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ  
الْعَذَابِ

166. إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ  
اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ  
الْأَسْبَابُ

167. وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً  
فَنَتَّبَرَأَ مِنْهُمْ كَمَا تَبَرَّؤُوا مِنَّا كَذَلِكَ

their deeds as regrets for them, and they will not be taken out from the fire.

يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ  
وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ  
.168 يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي  
الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا  
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ  
مُبِينٌ

168.O mankind ! eat from that which is lawful and good in the earth, and do not follow the footsteps of the devil, he is certainly your open enemy,

169. he enjoins on you only evil and that which is indecent and that you should say about Allah what you do not know.

.169 إِنَّمَا يُأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ  
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ  
.170 وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ  
قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا  
أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا  
وَلَا يَهْتَدُونَ

170. And when it is said to them, "Follow that which Allah has sent down," they say, "No, we will follow that on which we found our fathers." What ! even if their fathers were not having understanding of anything and had not received guidance?

171. And the likeness of those who do not believe is as the likeness of one who calls out to (something) which hears nothing except a call and a cry, deaf, dumb, blind, so they do not understand.

.171 وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي  
يَنعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ  
صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ  
.172 يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن  
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ

172. O you who believe ! eat of the good (things) which We have provided for you and be grateful to Allah, if it is He alone Whom you serve.

173. Forbidden to you is only (that which is) dead and blood and flesh of swine and that over which (a name) other than that of Allah has been invoked; but if anyone is driven to necessity (being helplessly forced to eat), neither desiring it nor revolting, then there is no sin on him, Allah is certainly Protectively Forgiving { [14](#) }, Merciful.

174. Those who hide that which Allah has sent down of the book and take for it a small price, those are certainly the persons who do not swallow into their stomachs (anything) but fire, and Allah will not speak to them on the day of resurrection nor will He purify them and for them there will be a painful punishment.

175. Those are the persons who purchase error at the cost of guidance and punishment at the cost of protective forgiveness. Then, what patience they (must) have over the fire !

176. That is because Allah has sent down the book containing the truth, and those who disagree about the book are certainly in opposition, very far off (from the truth).

كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

173. إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ  
وَلَحْمَ الْخِتِيرِ وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ  
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا  
إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

174. إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ  
مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا  
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا  
النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ  
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

175. أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ  
بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا  
أَصْبَرَهُمْ عَلَى النَّارِ

176. ذَلِكَ بَأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ  
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي  
شِقَاقٍ بَعِيدٍ

177. It is not righteousness that you turn your faces towards the east and the west, but righteous is he who believes in Allah and the period hereafter and the angels and the book and the prophets, and gives wealth out of love for Him to the relatives and the orphans and the poor and the wayfarer and to those who ask (beggars) and for setting the slaves free, and establishes worship (salat) and gives charity (zakat), and those who keep up their agreements when they make an agreement, and the patient in poverty and adversity and at the time of conflict. Those are the persons who are true (believers) and those are the persons who guard (against evil).

177. لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

178. O you who believe ! retaliation is prescribed for you in the matter of murder: the free for the free, and the slave for the slave and the female for the female. And for him who is pardoned somewhat by his (injured) brother, there should be prosecution according to recognised (good procedure) and payment to him in good manner. This is a relaxation from your Fosterer and (His)

178. يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عَفِيَ لَهُ مِنْ أَحِيهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ

mercy. Then whoever exceeds the limits after that, then for him there is a painful punishment.

179. And in (the law of) retaliation there is life for you, O you who understand, that you may restrain (from killing or harming uninvolved innocent people).

180. Bequest is prescribed for you, when (any) one of you faces death,(and) if he leaves (behind) goods (property & wealth), that he bequest in favour of parents and relatives according to recognised (good procedure. That is) incumbent on those who guard (against evil).

181. Then whoever alters it after he has heard it, then the sin of it is only on those who have altered it. Allah is certainly the Hearing, the Knowing.

182. But he who fears from him who bequeaths \*, some unjust or sinful (clause), and effects reconciliation between the parties, then there is no sin on him. Allah is certainly Protectively Forgiving, Merciful.

\* Making one's will known before death.

183. O you who believe ! fasting is prescribed for you as it was prescribed for those before you, that you may guard (against evil),

تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ  
اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ  
179. وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي  
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

180. كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ  
الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ  
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا  
عَلَى الْمُتَّقِينَ

181. فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ  
عَلَى الَّذِينَ يَبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ  
عَلِيمٌ

182. فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ  
إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ  
اللَّهَ غَفُورٌ رَّحِيمٌ

183. يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ  
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن

قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

184. (for) counted number of days, so whoever is sick among you or on a journey, then (he should fast for the missed) number of days later. And on those who can do it with hardship, is ransom, feeding a poor person. Then whosoever does (more) good willingly, it is better for him, and that you fast is better for you if you know.

184. أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

185. (It was the) month of Ramadan, during which the Quran was sent down (for the) guidance of human beings, and it (contains) clear explanations of the guidance and the distinction (between right and wrong). So whoever among you is present in the month of (Ramadan), let him then fast, and whoever is sick or on journey then (he should fast for the missed) number of days later. Allah intends ease for you and He does not intend hardship for you, and (this concession is given so) that you should complete the (required) number (of days), and that you should regard Allah Great for having guided you and that you should be grateful.

185. شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

186. And when My servants ask you about Me, then I am certainly near, I respond to the prayer of one who prays,

186. وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي

قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلَيْسَتْ جِيبُوا لِي وَلِيؤْمِنُوا بِي لَعَلَّهُمْ  
يُرْشِدُونَ

187. It is made lawful to you to approach your wives on the night of the fast, they are a garment for you and you are a garment for them, Allah knew that you were betraying yourselves, so He has turned to you (mercifully) and pardoned you, so now (you may) be in contact with them and seek, that which Allah has prescribed for you, and eat and drink until you can distinguish the white thread of the dawn from the black thread, then complete the fast till the night. And do not be in contact with them (wives) when you devotedly (remain) in the mosques (for Itikaf). These are the limits (imposed by) Allah, so do not go near them. Thus does Allah make clear His signs for human beings that they may guard (against evil).

187. أَحْلَلْ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

188. And do not swallow up your wealth among yourselves by false means nor present it to the judges (officials, as bribe), so as to sinfully swallow up part of the wealth

188. وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ

of other people, when you do know it.

لَتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ  
وَأَنْتُمْ تَعْلَمُونَ

189. They ask you about the new moons, say "They are (for the determination of ) times for the (affairs of ) human beings and the pilgrimage. And it is not righteousness that you enter the houses from their backs (while in pilgrim's dress), but righteous is he who guards (against evil). And enter the houses from their proper doors and fear Allah that you may be successful.

189. يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ  
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ  
بَأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا  
وَلَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ وَاتُّتُوا الْبُيُوتَ  
مِنْ أَبْوَابِهَا وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ

190. And fight in the way of Allah those who fight with you, but do not exceed the limits, Allah certainly does not like those who exceed the limits.

190. وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ  
يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا  
يُحِبُّ الْمُعْتَدِينَ

191. And kill them wherever you find them and drive them out from the place from where they drove you out, for persecution is severer than slaughter, but do not fight with them near the Sacred Mosque (Kaaba) till they fight with you therein, but if they fight with you then slay them, such is the reward of the infidels.

191. وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ  
وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ  
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ  
عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ  
فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ  
جَزَاءُ الْكَافِرِينَ

192. But if they desist, then Allah is certainly Protectively Forgiving, Merciful.

192. فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

193. And fight with them till there is no persecution, and religion becomes (exclusively) for Allah, but if they desist, then let there be no hostility except against the unjust.

193. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا

عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

194. The sacred month for the sacred month and sacred things in retaliation, so whoever exceeds the limits against you then you (too) exceed the limits against him in a manner similar to his exceeding the limits against you, and fear Allah and know that Allah is with those who guard (against evil).

194. الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

وَالْحُرْمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى

عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى

عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ

مَعَ الْمُتَّقِينَ

195. And spend in the way of Allah, and do not make your own hands (responsible) for (your) destruction, and do good, Allah certainly loves the doers of good.

195. وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا

بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ

اللَّهَ يُحِبُّ الْمُحْسِنِينَ

196. And accomplish the pilgrimage (Hajj) and the visit (Umrah) for (the sake of) Allah, but if you are prevented, then (send) whatever offering is easy to obtain and do not shave your heads until the offering reaches its destination, and whoever among you is sick or has an ailment of the head, then (he should effect a) ransom by fasting or (giving) charity or sacrificing. But when

196. وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ

أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا

تَحْلِقُوا رُؤُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ

مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ

أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ

you are safe, then whoever profits by combining the Umrah with the Hajj, then (he should bring with him) whatever offering is easy to obtain, but one who cannot find (anything for offering) should then fast for three days during the Hajj and seven days when you return, these (make) ten (days) complete. That is for him whose family is not present in the Sacred Mosque. And fear Allah and know that Allah is severe in requiting (evil).

صَدَقَةٌ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ  
بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ  
الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ  
أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ  
تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ  
يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ

197. The Hajj is (in) the well known months. Then whosoever makes it incumbent on himself to perform the Hajj therein, then there is no approaching (your wives), nor transgression nor disputing during the Hajj. And whatever good you do Allah knows it. And make provision (for yourselves for the journey) but guarding (against evil) is certainly the best provision, and fear Me, O men of understanding.

197. الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ  
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ  
وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ  
خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ  
الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ

198. There is no sin upon you if you seek the grace of your Fosterer, so when you hasten from Arafat then remember Allah near the sacred monument and remember Him as He has guided you, though before this you were of those who were astray.

198. لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا  
فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ  
عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ

199. Then hasten on from where people hasten on, and seek protective forgiveness from Allah, Allah is certainly Protectively Forgiving, Merciful.

200. So when you have completed your devotional rites, then remember Allah as you remembered (talked about) your fathers or remember Him still more intensely (and reverently). So among human beings are those who say, "Our Fosterer ! give us in this world," and they have no portion in the hereafter.

201. And of them are those who say, "Our Fosterer ! give us good in this world and good in the hereafter and save us from the punishment of fire."

202. Those are the persons for whom there is (their) portion of what they earned, and Allah is Quick at (settling) the account.

203. And remember Allah during the numbered days, then whoever hastens on in two days there is no sin on him and whoever delays there is no sin on him, (this is) for him who guards (against evil), and fear Allah and know that you will be gathered towards Him.

الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ  
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ  
199. ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ  
وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

200. فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا  
اللَّهَ كَذَكَرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا  
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي  
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

201. وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي  
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
عَذَابَ النَّارِ

202. أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا  
وَاللَّهُ سَرِيعُ الْحِسَابِ

203. وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ  
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ  
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ  
تُحْشَرُونَ

204. And among human beings is he whose speech about the life of the world makes you wonder, and he makes Allah witness over that which is in his heart, yet he is the most rigid in opposition,

204. وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي  
الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي  
قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

205. and when he turns back (from you) he strives in the earth to cause corruption in it and to destroy crop and cattle and Allah does not like corruption.

205. وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ  
لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ  
وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

206. And when it is said to him, "Fear Allah," the might (pride) makes him hold on to sin, so hell is sufficient for him and it is surely an evil place of habitation.

206. وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ  
بِالْإِثْمِ فَحَسْبُ جَهَنَّمَ وَلَبِئْسَ الْمِهَادُ

207. And among human beings is he who sells himself seeking the pleasure of Allah, and Allah is full of pity for (His) servants.

207. وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ  
بِالْعِبَادِ

208. O you who believe ! enter into Islam completely (with total submission) and do not follow the footsteps of the devil, he is certainly an open enemy for you.

208. يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي  
السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

209. But if you slip after clear proofs have come to you then know that Allah is Mighty,

209. فَإِن زَلَلْتُمْ مِّن بَعْدِ مَا جَاءَتْكُمْ

Wise.

210. Do they wait for anything else than that Allah should come to them in the shadows of the clouds with the angels and the affair be decided? And to Allah are returned (all) affairs.

211. Ask the children of Israel, how many clear signs did We give them, and (for) one who changes the favour of Allah after it has come to him, Allah is certainly severe in requiting (evil).

212. The life of the world is made glamorous for those who do not believe, and they make a jest of those who believe, but those who guard (against evil) will be above the (infidels) on the day of resurrection. And Allah provides without measure to whom he wills.

213. Human beings were a single community, then Allah sent prophets as conveyers of good news and as warners and sent down with them the book containing the truth, so that it may (serve as a source of) judgment between human beings in (matters) in which they differed. And none differed there in except those who were given (the book containing prescribed laws), after (receiving) the clear proofs which had come to them, (and this they did) due to

الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
210. هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

211. سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

212. زِينِ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

213. كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى

mutual envy. So Allah by His will, guided those who believed, in those (matters in) which they had differed from the truth. And Allah guides whom He wills towards the straight path.

214. Do you think that you will enter the garden while there has not yet come upon you the like of (that which came upon) those who passed away before you? Distress and harm befell them and they were shaken to the extent that the messenger and those who believed with him said, "When will Allah's help come?" Beware ! Allah's help is near.

215. They ask you what they should spend, say, "Whatever you spend of good, is then for the parents and the relatives and the orphans and the needy and the wayfarer, and whatever of good you do, Allah certainly has knowledge of it."

216. Fighting is prescribed for you and it is (a matter of )dislike for you. And it is possible that you dislike a thing while it is good for you and it is possible that you love a thing while it is bad for you. And Allah knows and you do not know.

اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ  
الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ  
إِلَى صِرَاطٍ مُسْتَقِيمٍ

214. أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا  
يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ  
مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا  
حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا  
مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ  
قَرِيبٌ

215. يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا  
أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ  
وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ  
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ  
216. كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ  
لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ  
خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا  
وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا

## تَعْلَمُونَ

217. They ask you about fighting during the sacred month, say, "Fighting in it is a great (sin) but turning away (people) from the way of Allah and infidelity to Him, and (stopping people from) the Sacred Mosque and expelling its people from it are greater (sins) with Allah. And persecution is a greater (sin) than slaughter." And they will not cease fighting with you till they turn you back from your religion if they can, and whosoever from among you turns back from his religion, then dies while he is an infidel, then those are the persons whose deeds shall be fruitless in this world and the hereafter, and those are the inhabitants of the fire, they will stay therein.

217. يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكَ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَمَا كَانَ مِنكُمْ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

218. Those who believed and those who migrated and strove in the way of Allah, those certainly hope for the mercy of Allah and Allah is Protectively Forgiving, Merciful.

218. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

219. They ask you about intoxicants and games of chance, say, "In both is great sin

219. يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ

and profit for human beings, but the sin in both, is greater than the profit in both." And they ask you what they should spend, say, "The surplus." Thus Allah makes clear for you the signs that you may reflect,

فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ  
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا  
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَتَفَكَّرُونَ

220. on (this) world and the hereafter. And they ask you about the orphans, say, "To set right for them (their affairs) is good, and if you mingle (your affairs) with them, then (they are) your brothers, and Allah knows (can distinguish) the corrupt from the one who sets right affairs, and if Allah had willed He could have over-burdened you, Allah is certainly Mighty, Wise."

220. فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ  
الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ  
تُخَالَطُوهُمْ فَاِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ  
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ  
لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

221. And do not marry polytheist women till they believe, and a believing slave girl is certainly better than a polytheist woman though she pleases you. And do not marry polytheist men till they believe, and a believing slave is certainly better than a polytheist man though he pleases you. Those invite (you) to the fire while Allah invites (you) to the garden and protective forgiveness through His order, and makes clear His signs for the human beings so that they may be mindful.

221. وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى  
يُؤْمِنَنَّ وَلَا أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ  
وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا  
الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ  
خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ  
أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ  
يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

222. And they ask you about menstruation, say, "It is harmful, so keep aloof from women (wives) during menstruation and do not go near them till they are clean, then when they are clean go to them from where Allah has ordered you, Allah certainly loves those who turn to Him and He loves those who keep themselves clean."

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ  
أَذَى فاعْتزلوا النساء في المَحِيضِ  
وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا  
تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ  
اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ  
الْمُتَطَهِّرِينَ

223. Your women (wives) area tilth \* for you so go to your tilth as you like and (do good) in advance for yourselves, and fear Allah and know that you will meet Him and convey good news to the believers.

223. نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا  
حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ  
وَبَشِّرِ الْمُؤْمِنِينَ

\* Fields for sowing seed.

224. And do not make Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human beings, and Allah is Hearing, Knowing.

224. وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ  
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ

225. Allah will not catch you for what is vain in your oaths but He will catch you for that which your hearts have earned (intentionally) and Allah is Protectively Forgiving, Clement (Kind).

225. لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا

226. For those who swear to be away from their women (wives), is waiting (i.e. they should not go to them) for four months, then if they go back, then Allah is certainly Protectively Forgiving, Merciful.

كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ  
226. لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ  
أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ

227. And if they resolve on a divorce, then Allah is certainly Hearing, Knowing.

227. وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ  
سَمِيعٌ عَلِيمٌ

228. And women who are divorced should keep themselves waiting for three (menstrual) courses, and it is not lawful for them to hide that which Allah has created in their wombs, if they are believers in Allah and the period hereafter; and their husbands have a greater right to take them back in that (period), if they intend reconciliation. And for the (women) is the like of that which is (incumbent) on them of the recognised (good), (i.e. women too have rights like men) and for the men is a degree above the (women), and Allah is Mighty, Wise.

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

229. Divorce is (permitted) two times, so retain the (women) in a recognised (good manner) or let (them) go in a good manner. And it is not lawful for you that you should take (back) anything from that which you have given the (women) unless both fear that

229. الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ  
أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ  
أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا

they will not be able to keep within the limits (imposed by) Allah. Then if you fear that they cannot keep within the limits (imposed by) Allah then there is no sin on both of them if the (woman) ransoms herself. Those are the limits (imposed by) Allah so do not exceed them and whoever exceeds the limits (imposed by) Allah then those are the unjust persons.

230. So if he divorces her (for the third time), then she is not lawful for him thereafter until she marries another husband, then if he (the second husband also) divorces her then there is no sin upon them both (first husband and wife) if they return to each other (in wedlock) if they think that they can keep within the limits (imposed by) Allah. And those are the limits (imposed by) Allah which He makes clear for a people who have knowledge.

231. And when you divorce women and they reach their prescribed term, then either retain them in a recognized (good manner) or let them go in a recognised (good manner), but do not retain them for hurting (them) so that you exceed the limits, and he who does this, has indeed been unjust to his own soul. And do not take the signs of Allah for a mockery, and remember the favour of Allah on you,

أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ  
خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا  
جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ  
حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ  
حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

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

231. وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ  
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ  
بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا  
لْتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ  
نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا

and that which He has sent down upon you from the book and wisdom to admonish you therewith, and fear Allah and know that Allah is the Knower of everything.

وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا  
أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ  
يَعْظُمُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ  
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

232. And when you divorce women and they reach their prescribed term, then do not prevent them from marrying their husbands when they mutually agree to it in a recognised (good manner). With this is admonished he among you, who believes in Allah and the period hereafter, that is purer for you and cleaner, and Allah knows while you do not know.

232. وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ  
فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ  
إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ذَلِكَ  
يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ  
وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

233. And the mothers shall suckle their children for two complete years, for him who desires to complete the suckling. And the duty of feeding and clothing nursing mothers in recognized (good manner), is upon the father of the child. No one is to be burdened but to the extent of his capacity. A mother should not be made to suffer because of her child nor a father on account of his child. And (the responsibility) on the heir, is similar to that (which was on the father). But if both desire weaning \* by mutual agreement and consultation, there is no sin on them. And if

233. وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ  
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ  
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ  
وَكَسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ  
نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارُّ وَالِدَةُ  
بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى  
الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا

you wish to engage a wet-nurse for your children there is no sin on you, when you pay what is due from you according to the recognised (good procedure), and fear Allah and know that Allah is the Seer of whatever you do.

عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ  
عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا  
أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا  
سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا  
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ  
بَصِيرٌ

\* Stopping mother's milk.

234. And those who die among you and leave behind wives, they (the widows) shall wait with regard to themselves for four months and ten days, then when they reach their (prescribed) term, there is no sin on you in that which they do for themselves in a recognised (good manner), and Allah is informed of what you do.

234. وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ  
أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ  
أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا  
جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ  
بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ  
235. وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ

235. And there is no sin on you in speaking indirectly to ask (such) women in marriage or in keeping such intention to yourselves. Allah knows that you will mention (it to) them, but do not promise to them in secret except that you speak words recognised (to be good) and do not resolve on the marriage tie, till the prescribed term reaches its end, and know that Allah knows that which is in your souls, so be cautious of Him and know that Allah is

مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنُتُمْ فِي  
أَنْفُسِكُمْ عَلَّمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ  
وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ  
تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ

Protectively Forgiving, Clement (Kind).

النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ  
وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ  
فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ  
حَلِيمٌ

236. There is no sin on you if you divorce women while you have not yet touched them or settled for them a settlement (dowry), but provide for them, (this is incumbent) on the rich in accordance with his power and on the straitened \* in accordance with his power, a provision recognised (to be good), a duty incumbent on the doers of good.

\* Poor

236. لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ  
مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ  
فَرِيضَةً وَمَتَّعُوهُنَّ عَلَىٰ الْمَوْسِعِ قَدْرَهُ  
وَعَلَىٰ الْمُقْتَرِ قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ  
حَقًّا عَلَىٰ الْمُحْسِنِينَ

237. And if you divorce women before you have touched them but you have settled for them a settlement (dowry), then (you have to pay) half of that which you have settled (as dowry), except that the (women) forgo, or he in whose hand is the marriage tie, forgoes it, and that you forgo is nearer to guarding (against evil), and you do not forget (exchange of) gifts among yourselves, Allah is certainly the Seer of that which you do.

237. وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ  
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً  
فَنَصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ  
يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ  
تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا  
الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ  
بَصِيرٌ

238. Be guardians of your worship (salat) and the middle (or the normal) worship (salat) and stand up for Allah in full obedience.

238. حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ  
الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

239. But if you (are in ) fear, then (offer worship while) on foot or riding, and when you are safe then remember Allah in the (normal) manner in which you were taught that which you did not know.

239. فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا  
أَمْنْتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا  
لَمْ تَكُونُوا تَعْلَمُونَ

240. And those who die from among you and leave (behind them) wives, should make a bequest in favour of their wives (for their maintenance for one year without turning them out (from their houses). But if (they themselves) go away, there is no sin on you in what they do of themselves in a recognised (good manner), and Allah is Mighty, Wise.

240. وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ  
أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى  
الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا  
جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي  
أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ  
حَكِيمٌ

241. And for the divorced women, (some) provision recognised (to be good should be made), a duty (incumbent) upon those who guard (against evil).

241. وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ  
حَقًّا عَلَى الْمُتَّقِينَ

242. Thus Allah makes clear to you His signs that you may understand.

242. كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ  
تَعْقِلُونَ

243. Did you not consider those who went out of their houses in thousands, fearing death? So Allah said to them, "Die," then He

243. أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ

brought them (back) to life, Allah is certainly Gracious to human beings but the majority of human beings is not grateful.

دِيَارِهِمْ وَهُمْ أَلُوفٌ حَذَرَ الْمَوْتِ  
فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ  
اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

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

244. وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ  
اللَّهَ سَمِيعٌ عَلِيمٌ

245. Who is there who would loan to Allah a good loan so that He will multiply for him, multiplying it many times, and Allah straitens and enlarges, and towards Him you will return.

245. مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا  
حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً  
وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

246. Did you not consider the leaders from among the children of Israel after Musa, when they said to their prophet, "Raise for us a king (commander) that we may fight in the way of Allah." (The prophet) said, "Is it not possible, that if fighting is prescribed on you, then you will not fight?" They said, "And what (reason) is there for us for not fighting in the way of Allah when we have been driven out of our homes with our children?" But when fighting was prescribed upon them, they turned back except a few among them and Allah knows the unjust.

246. أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ  
مَنْ بَعَدَ مُوسَىٰ إِذْ قَالُوا لِنَبِيِّهِمْ  
ابْعَثْ لَنَا مَلَكًا يُقَاتِلْ فِي سَبِيلِ اللَّهِ  
قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ  
الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا  
نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ  
دِيَارِنَا وَأَبْنَاؤُنَا فَلَمَّا كُتِبَ عَلَيْهِمُ  
الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ

247. And their prophet said to them, "Allah has certainly raised Talut as your king." They said, "How can he hold authority over us when we deserve the authority more than him and he has not (even) been given abundance of wealth?" (The prophet) said, "Allah has certainly chosen him above you and has increased him abundantly in knowledge and physique and Allah grants His authority to whom He wills and Allah is Ample-giving, Knowing."

248. And their prophet said to them, "The sign of his authority is that there will certainly come to you the ark (a box) in it there will be (a source of) peace from your Fosterer and relics from that which the family of Musa and family of Harun left behind, the angels will bear it, in that there is certainly a sign for you if you are believers."

249. So when Talut departed with the forces, he said, "Allah will certainly test you through a river, so whoever drinks from it then he is not of me and whoever does not taste of it, then certainly he is of me, except he who takes in the hollow of his hand," but they drank from it except a few of them. Then

عَلِيمٌ بِالظَّالِمِينَ

247. وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلَكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

248. وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

249. فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا

when he had crossed (the river) with those who believed with him, they said, "Today we do not have power against Jalut and his forces." Those who expected that they would meet Allah, said, "How often has a small party over come a party consisting of many people by the order of Allah, and Allah is with those who are patient."

مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ  
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا  
الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ  
يُظُنُّونَ أَنَّهُم مُّلاقُوا اللَّهَ كَم مِّن فِئَةٍ  
قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ  
مَعَ الصَّابِرِينَ

250. And when they went out against Jalut and his forces, they prayed, "Our Fosterer ! pour on us patience and make our steps firm and help us against the people who are infidels."

250. وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ  
قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ  
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

251. So they defeated them by Allah's order, and Dawood killed Jalut, and Allah gave him authority and wisdom and taught him of that which He willed. And had Allah not repelled some human beings with others, the earth would have surely been in a state of corruption, but Allah is Gracious to the worlds.

251. فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ  
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ  
وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ  
النَّاسَ بَعْضُهُمْ لِبَعْضٍ لَّفَسَدَتِ  
الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى  
الْعَالَمِينَ

252. These are the signs of Allah, We read them to you with truth and you are certainly of the messengers.

252. تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ  
بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

253. Those messengers, We had made some to excel others. Among them were those to whom Allah spoke and some of them He exalted in degrees. And We gave to Isa, the son of Maryam, clear proofs and strengthened him with the holy spirit. And had Allah willed those after them would not have fought one with another after clear proofs that had come to them, but they disagreed. So among them were some who believed and among them were others who did not believe. And had Allah willed they would not have fought one with another, but Allah does what He intends.

254. O you who believe ! spend from that which We have provided you, before the coming of the day when there will be no trading therein nor friendship nor recommendation. And the infidels, they are the unjust.

255. Allah, there is no god except Him, the Living, the Eternally Existing; neither slumber takes hold of Him nor sleep; whatever is in the skies and whatever is in the earth is His. Who is there who can recommend to Him except by His permission? He knows that which is before them and that which is

253. تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى  
بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ  
بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ  
مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ  
وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ  
بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ  
وَلَكِنْ اِخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ  
وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا  
اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ  
254. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا  
رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبِيعُ  
فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ  
هُمُ الظَّالِمُونَ  
255. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ  
لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا  
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا

behind them, and they cannot encompass anything from His knowledge except that which He wills (to impart); His Chair (power, jurisdiction) extends over the skies and the earth and it does not tire Him to preserve (monitor) them both, and He is the High, the Great.

بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا  
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا  
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ  
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ  
الْعَلِيُّ الْعَظِيمُ

256. There is no compulsion in religion, indeed the right way has become clear from error, so he who does not believe in false deities and believes in Allah has indeed caught hold of a strong handle for which there is no breaking off, and Allah is Hearing, Knowing.

256. لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ  
مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ  
وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوَثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ  
عَلِيمٌ

257. Allah is the Guardian of those who believe, He brings them out from the darkness into the light; and those who do not believe, their guardians are false deities, they bring them out from the light into the darkness, they are the inhabitants of the fire, in it they will stay.

257. اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم  
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ  
كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ  
يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ  
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ

258. Did you not consider him who argued with Ibrahim about his Fosterer because

258. أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ

Allah had given him the kingdom? When Ibrahim said, "My Fosterer is He Who gives life and causes death." He said, "I give life and cause to die." Ibrahim said, "Then certainly Allah causes the sun to rise from the east, so you cause it to rise from the west." Thus, he who did not believe was confused. And Allah does not guide a people who are unjust.

259. Or (did you not consider one) like him who passed over a town which had fallen down on its roofs, he said, "How will this be brought (back) to life by Allah after its death?" So Allah caused him to remain in a state of death for hundred years then raised him (to life). (Allah) asked, "How long did you stay (in the state of death)?" He replied, "I stayed for a day or part of a day." He said, "No! you stayed for a hundred years, so look at your food and your drink, years did not pass over it, and look at your ass, and (We did all this), that We may make you a sign for the human beings, and look at the bones how We set them together then clothe them with flesh." So when it became clear to him, he said, "I know that Allah has power over everything.

فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ  
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ  
قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ  
فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ  
فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي  
كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ  
259. أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ  
خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى  
يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا  
فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ  
لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ  
قَالَ بَلْ لَبِثْتَ مِئَةَ عَامٍ فَانظُرْ إِلَى  
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ  
إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ  
وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ  
نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ  
أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

260. And when Ibrahim said, "O my Fosterer! show me how You give life to the dead." He (Allah) said, "What ! do you not believe?" (Ibrahim) said, "Why not, but for the satisfaction of my heart." (Allah) said, "Then take four of the birds, and tame them (to come) towards you, then place on every mountain a part of them, then call them, they will come to you swiftly, and know that Allah is Mighty, Wise.

260. وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

261. The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain that grows (into) seven ears, in every ear a hundred grains, and Allah multiplies for whom He wills and Allah is Omnipresent (Ample-giving), Knowing.

261. مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِّئَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

262. Those who spend their wealth in the way of Allah, then do not follow what they spend, by stressing their obligation and annoyance, for them is their reward with their Fosterer, and there will neither be any fear on them nor will they grieve.

262. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

263. Recognised (good) speech and protective forgiveness are better than charity followed by annoyance, and Allah is Independent, Clement.

263. قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ

264. O you who believe ! do not make your charity worthless by stressing your obligation and annoying (those whom you give charity), like him who spends his wealth to be seen by people and does not believe in Allah and the period hereafter; then the likeness of him is like the likeness of the rock over which is soil, when heavy rain falls on it, then it leaves it smooth. They will not have power over anything of that which they earned (that is, their charity will be worthless), and Allah does not guide a people who are infidels.

265. And the likeness of those who spend their wealth seeking Allah's pleasure and for strengthening of their souls, is like a garden on a height upon which heavy rain falls, so it brings forth its fruit multiplied, and if heavy rain does not fall on it then a light shower (is sufficient), and Allah sees what you do.

266. Does anyone of you like to have a garden of date palms and grapes, with rivers flowing beneath it, with all kinds of fruits for him therein, burnt by a whirlwind with fire, (and this) to happen on it in his old age when he has weak children? Thus Allah makes clear for you the signs that you may reflect.

264. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا  
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي  
يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ  
عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا  
لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ  
265. وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ  
مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنفُسِهِمْ  
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ  
أُكْلَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ  
فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ  
266. أَيُّودٌ أَحَدَكُمُ أَن تَكُونَ لَهُ جَنَّةٌ  
مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا  
الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ  
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضُعْفَاءُ  
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَتَفَكَّرُونَ

267. O you who believe ! spend from the good (things) you have earned and from that which We have brought out for you from the earth, and do not aim at spending bad (things) from it (as charity) when you would not accept it (yourselves) except that you would close your eyes at it (considering it as worthless), and know that Allah is Independent Praised.

267. يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ  
طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا  
لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ  
مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ  
تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ  
حَمِيدٌ

268. The devil promises you poverty and enjoins you to (commit) indecencies, while Allah promises you protective forgiveness from Himself and grace, and Allah is Omnipresent (Ample-giving), Knowing

268. الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ  
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ  
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

269. He gives wisdom to whom He wills, and whoever is given wisdom then he is given abundant good, but none mind except those who have understanding.

269. يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ  
يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا  
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

270. And whatever expenditure you spend or vow\* you vow, then Allah certainly knows about it, and for the unjust there are no helpers.

270. وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ  
نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ  
أَنْصَارٍ

\* An oath made to Allah or to some deity, to perform some act on the fulfilment of certain conditions.

271. If you give charity openly then that is good, and if you hide it and give it to the poor then that is better for you, and this will wipe off (some) of your evil (deeds), and Allah is informed of what you do.

271. إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ  
وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ  
خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

272. It is not your (responsibility) to guide them, but Allah guides whom He wills. And whatever you spend of good, then (the benefit of) it is for yourselves; and do not spend but to seek the Attention of Allah, and whatever you spend of good it will be repaid to you in full and injustice will not be done to you.

272. لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ  
يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
فَلَأَنْفُسُكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءً  
وَجْهَ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ  
إِلَيْكُمْ وَأَنْتُمْ لَا تظَلْمُونَ

273. (Charity is) for the poor who are confined in the way of Allah, they cannot travel in the land, the ignorant person considers them to be free of want because of (their) abstaining (from begging), you can recognise them from their marks, they do not beg from people, being troublesome by demanding frequently; and whatever you spend of good, then Allah is certainly the Knower of it.

273. لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ  
اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ  
يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ  
تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ  
إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ  
بِهِ عَلِيمٌ

274. Those who spend their wealth by night and day secretly and publicly, then for them, their reward is there with their Fosterer, and there will neither be any fear on them nor will they grieve.

274. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ  
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ

275. Those who swallow usury, will rise like one whom the devil has driven to madness by (his) touch, (would) rise. That is because they say, "Trade is just like usury," but Allah has made trade lawful and prohibited usury. So he to whom the admonition has come from his Fosterer, if he desists, then for him is what has already passed and his affair is with Allah; but one returns (to it) then those are the inhabitants of the fire, they will stay in it.

275. الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا  
كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ  
مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا  
الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ  
وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّنْ  
رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَىٰ  
اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ

276. Allah will wipe off usury and will increase charity, and Allah does not love any infidel, sinner.

276. يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ  
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

277. Those who believe and do righteous works and establish worship (salat) and pay the charity (zakat), for them, their reward is certainly there with their Fosterer, and there will neither be any fear on them nor will they grieve.

277. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا  
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا

278. O you who believe ! fear Allah and give up that which remains of usury, if you are believers.

خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ  
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ  
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ  
مُؤْمِنِينَ

279. But if you do not do it, then take notice of war from Allah and His messenger; and if you repent (or go back to the affair of loan), then for you is the principal of your amount\*; do not be unjust and injustice will not be done to you.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ  
اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُؤُوسُ  
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

\* Money lent, leaving off the usury, may be taken back.

280. And if (the debtor) is in difficulty, then wait till it is easy (for him to pay back your loan) and if you (convert) it as charity, it will be better for you if you knew.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ  
مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن  
كُنْتُمْ تَعْلَمُونَ

281. And guard (yourselves against) a day in which you will be returned to Allah, then every soul will be paid back in full that which it had earned, and injustice will not be done to them.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ  
ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ

282. O you who believe ! when you contract a loan for a fixed term then write it down and let a writer write it down between you with fairness and the writer should not refuse to write, as Allah has taught him so he shall

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ  
بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

write; and let him who owes the loan dictate and he should fear Allah, his Fosterer, and not reduce anything from it. And if he who owes the loan is of poor understanding or weak or unable to dictate it himself, then let his guardian dictate with fairness. And call in two witnesses from among your men, but if two men are not available then one man and two women from among those whom you choose as witnesses, so that if one (woman) errs, then the other (woman) may remind her. And the witnesses must not refuse when they are called. And do not be averse to writing down the (loan contract), whether the (amount) is small or large, along with its time (of payment); that is (an act of ) justice with Allah and (good for) the establishment of testimony and the nearest (way) for avoiding doubt (in future), except when it is ready merchandise which you transact among yourselves from hand to hand, then (in that case) there is no sin on you if you do not write it down, and have witnesses when you trade. And do not harm the writer or the witness, and if you do (so) then it will certainly be a transgression on your (part) and fear Allah; and Allah teaches you and Allah is the Knower of everything.

وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا  
يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ  
اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ  
الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيخْسَ مِنْهُ  
شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ  
سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ  
يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ  
وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ  
فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ  
وَأَمْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ  
أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا  
الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا  
دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا  
أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ  
اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا  
إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً  
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ

أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا  
يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا  
فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ

283. And if you are on a journey and you do not find a writer (for the contract) then a security may be taken into possession, then if one of you entrusts another (with something) then he who is entrusted should deliver that which is entrusted to him and let him fear Allah, his Fosterer; and do not hide the testimony and one who hides it then his heart is certainly sinful; and Allah is the Knower of what you do.

وَيَعْلَمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ  
.283 وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا  
كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ  
بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ  
أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا  
الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ  
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

284. Whatever is in the skies and whatever is in the earth is Allah's. And whether you manifest that which is in your souls or hide it, Allah will call you to account for it, then He will protectively forgive whom He wills and will punish whom He wills and Allah has power over everything.

.284 اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ  
تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ  
يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ

285. The messenger believes in that which is sent down to him from his Fosterer, along with the believers, (they) all believe in Allah and His angels and His books and His

.285 آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ  
رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ

messengers: We make no difference between any of His messengers and they say, "We hear and we obey, (we seek) Your protective forgiveness our Fosterer, and towards You is the destination."

286. Allah does not task a soul except to its capacity, for it, is (the benefit of ) what it has earned and against it, is (the harm of) what it has earned. Our Fosterer ! do not catch us if we forget or make a mistake. Our Fosterer ! and do not lay on us a burden like the one which was laid by You on those before us. Our Fosterer ! and do not lay on us (a burden for ) which we do not have the strength to bear, and pardon us, and protectively forgive us, and have mercy on us, You are our Guardian so help us against the people who are infidels.

وَمَا لَأَتَّكَتِهٖ وَكُتِبَہٗ وَرُسُلُهٗ لَا تُفَرِّقُ  
بَيْنَ أَحَدٍ مِّن رُّسُلِهٖ وَقَالُوا سَمِعْنَا  
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ  
286. لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا  
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ  
رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا  
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا  
حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا  
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا  
وَاعْفُرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا  
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ