

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

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

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

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

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

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

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

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



اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	الْحَيُّ	الْقَيُّومُ
Allah	(there is) no god	but He	the Ever-Living	the Sustainer & Protector
لَا تَأْخُذُهُ	سِنَةٌ	وَلَا نَوْمٌ	لَهُ	مَا
neither overtakes Him	slumber	nor sleep	to Him (belongs)	what
وَمَا	فِي الْأَرْضِ	مَنْ	ذَا	الَّذِي
and what	(is) on the earth	who (is)	that	who
إِلَّا	بِإِذْنِهِ	يَعْلَمُ مَا	بَيْنَ	أَيْدِيهِمْ
except	with His Permission	He knows what	(is) between	their hands
وَمَا	خَلْفَهُمْ	وَلَا يُحِيطُونَ	بِشَيْءٍ	مِّنْ عِلْمِهِ
and what	(is) after them	and they never encompass	anything	of His Knowledge
إِلَّا	بِمَا شَاءَ	وَسِعَ كُرْسِيُّهُ	الْسَّمَوَاتِ	
except	[of] what He willed	extends (overspreads)	His Chair (dominion)	the heavens
وَالْأَرْضِ	وَلَا يَئُودُهُ	حِفْظُهُمَا		
and the earth	and (does) not weary Him	their upholding (guarding them)		
	وَهُوَ الْعَلِيُّ	الْعَظِيمُ		
	and He (is) the Most High	the Most Great		

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

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

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

وَيُؤْمِنُ	بِاللَّهِ	فَقَدْ اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَى
and believes	in Allah	then indeed he took hold	of the handhold	[the] firm
لَا أَنْفِصَامَ	هَآ	وَاللَّهِ	سَمِيعٌ	عَلِيمٌ ﴿٢٥٦﴾
(there is) no breakage	for it	and Allah	(is) All-Hearer	All-Knower

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

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

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

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ  
رَبِّىَ الَّذِى يُحْيِى وَيُمِيتُ قَالَ أَنَا أُحْيِى وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِى  
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ وَاللَّهُ لَا يَهْدِى  
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

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



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

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

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

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

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

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



وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمَ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعِيًّا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٠﴾

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

وَإِذْ قَالَ	إِبْرَاهِيمُ	رَبِّ	أَرِنِي	كَيْفَ
and (remember) when said	Abraham	my Lord	show me	how
تُحْيِي الْمَوْتَى	قَالَ	أُولِمَ تُوْمِنُ	قَالَ بَلَىٰ	وَلَٰكِن
You give life to the dead	He said	[and] (do) you not believe?	he said yes	[and] but
لِّيَطْمَئِنَّ قَلْبِي	قَالَ	فَخُذْ	أَرْبَعَةً مِّنَ الطَّيْرِ	فَصُرْهُنَّ
to satisfy my heart	He said	then take	four of the birds	and cause them to incline
إِلَيْكَ	ثُمَّ أَجْعَلْ	عَلَىٰ كُلِّ	جَبَلٍ	مِّنْهُنَّ
to yourself	then put	on every	hill	of them
يَأْتِينَكَ	سَعِيًّا	وَاعْلَمْ	أَنَّ اللَّهَ	عَزِيزٌ حَكِيمٌ ﴿٦٠﴾
they will come to you	(in) haste (flying)	and know	that Allah	(is) All-Mighty All-Wise

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا مِمَّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

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

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

مَثَلٌ	الَّذِينَ	يُنْفِقُونَ أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ
(the) example (likeness)	(of) those who	spend their wealth	in (the) way (of) Allah
كَمَثَلِ	حَبَّةٍ	أَنْبَتَتْ سَبْعَ	سَنَابِلَ
(is the) example	(of) a grain	it grows seven	ears
سُنْبُلَةٍ	مِائَةٍ	حَبَّةٍ	وَاللَّهُ يُضَاعِفُ
ear	(is) a hundred	grains	and Allah multiples (gives manifold increase)
لِمَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ
to whom He wills (pleases)	and Allah	(is) Munificent	All-Knower
أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ	ثُمَّ	لَا يَتَّبِعُونَ
their wealth	in (the) Way (of) Allah	then	they (do) not follow up
مِنَّا	وَلَا أَذَى	لَهُمْ	مَا أَنْفَقُوا
(with) reminder of generosity	and neither (by) hurting (them) injury	for them	what they spent
أَجْرَهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ
with (is) their reward	their Lord	and (shall be) no fear	on them
			nor shall they grieve

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

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



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

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

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَثَانَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

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

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

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٦٦﴾

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

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



وَأَصَابَهُ	الْكِبَرُ	وَلَهُ	ذُرِّيَّةٌ	ضِعْفَاءُ
and has stricken (over taken) him	old age	and he has	children	weak
فَأَصَابَهَا	إِعْصَارٌ	فِيهِ	نَارٌ	فَأَحْتَرَقَتْ
then it is struck	(by) a whirlwind	in which (there is)	fire	then it is burnt
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٦٦﴾		
thus Allah makes clear	to you	the Signs	so that you may give thought (reflect)	

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

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

يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	أَنْفِقُوا مِنْ طَيِّبَاتِ	مَا كَسَبْتُمْ
O (you)	who believe	spend of (the) good things	which you have earned
وَمِمَّا	أَخْرَجْنَا لَكُمْ	مِنَ الْأَرْضِ	وَلَا تَيَمَّمُوا الْخَبِيثَ
and of what	We have produced for you	from the earth	and aim not at bad things
مِنْهُ تُنْفِقُونَ	وَلَسْتُمْ	بِآخِذِيهِ إِلَّا	أَنْ تُغْمِضُوا فِيهِ
you spend of it	and you would not	take it except	that you overlook (defects) in it
وَاعْلَمُوا	أَنَّ اللَّهَ	غَنِيٌّ	حَمِيدٌ ﴿٦٧﴾
and know	that Allah	(is) Most Sufficient	Most Praise-Worthy

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

نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٦٧﴾

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

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

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



فَلَا نَفْسِكُمْ وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْفَ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧١﴾

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

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

لِلْفُقَرَاءِ الَّذِينَ 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

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

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

لِلْفُقَرَاءِ	الَّذِينَ أُحْصِرُوا	فِي سَبِيلِ اللَّهِ	لَا يَسْتَطِيعُونَ
for the poor	who are wrapped up	in (the) Way (of) Allah	they are not able
ضَرْبًا	فِي الْأَرْضِ	يَحْسِبُهُمْ	الْجَاهِلُ
(to) move about	in the earth	supposes (thinks) them	the unaware (the ignorant man)
أَغْنِيَاءَ	مِنَ التَّعَفُّفِ	تَعْرِفُهُمْ	بِسِيمَتِهِمْ
wealthy	because of modesty	you know them	by their mark
النَّاسِ	إِلْحَافًا	وَمَا تُنْفِقُوا	مِنْ خَيْرٍ
(the) people	with importunity	and whatever you spend	of wealth
فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ	الَّذِينَ يُنْفِقُونَ	أَمْوَالَهُمْ
then indeed Allah	(is) All-Knower about that	those who spend	their wealth
بِاللَّيْلِ	وَالنَّهَارِ	سِرًّا	وَعَلَانِيَةً
by night	and (by) day	secretly	and openly
عِنْدَ	رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ
with	their Lord	and (shall be) no fear	on them
			وَلَا هُمْ يَحْزَنُونَ ﴿٧٤﴾
			nor shall they grieve

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



## النَّارُ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

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

الَّذِينَ	يَأْكُلُونَ الرِّبَا	لَا يَقُومُونَ	إِلَّا	كَمَا	يَقُومُ
those who	devour interest (usury)	they will not stand	except	like	stands
الَّذِي	يَتَخَبَّطُهُ	الشَّيْطَانُ	مِنَ الْمَسِّ	ذَلِكَ	بِأَنَّهُمْ قَالُوا
he whom	confounded [him]	Satan	with (his) touch	that (is)	because they said
إِنَّمَا الْبَيْعُ	مِثْلُ	الرِّبَا	وَأَحَلَّ اللَّهُ الْبَيْعَ		
only the trade	(is) like	the interest	while Allah made lawful the trade		
وَحَرَّمَ الرِّبَا	فَمَنْ	جَاءَهُ	مَوْعِظَةٌ	مِّن رَّبِّهِ	
and made unlawful the interest	so whoever	received	an admonition	from his Lord	
فَأَنَّهُ	فَلَهُ	مَا سَلَفَ	وَأَمْرُهُ		
and he refrained	then for him (is)	what is (in the) past	and his case (is left)		
إِلَى اللَّهِ	وَمَنْ عَادَ	فَأُولَئِكَ	أَصْحَابُ	النَّارِ	
to Allah	but whoever repeated	then those	(are the) dwellers	(of) the Fire	
هُمْ		فِيهَا	خَالِدُونَ ﴿٢٧٥﴾		
they		in it	(will) abide forever		

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

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

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

وَاللَّهُ	وَيَرْبِي الصَّدَقَاتِ	يَمْحَقُ اللَّهُ الرِّبَا
and Allah	and gives increase to (deeds of) charity	Allah destroys the interest
إِنَّ الَّذِينَ ءَامَنُوا	أَشِيمِ	كَفَّارٍ
indeed those who believed	sinners	ungrateful
وَعَمِلُوا الصَّالِحَاتِ	وَأَقَامُوا الصَّلَاةَ	وَأَتَوْا الزَّكَاةَ
and did righteous deeds	and established (Salat) the prayer	and gave (paid) Zakat
لَهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ
for them	with their Lord	and (shall be) no fear
عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ	
on them	nor shall they grieve	

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانِ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

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



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

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

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

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

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

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



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

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

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

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

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



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

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

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

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

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

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

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

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



## سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

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

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

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

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

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



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

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

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

وَهَبْ	هَدَيْنَا	إِذَا	بَعْدَ	لَا تُغْرِغْ قُلُوبَنَا	رَبَّنَا
and grant	You have guided us	[when]	after	(do) not deviate our hearts	our Lord
رَبَّنَا	أَنْتَ الْوَهَّابُ	إِنَّكَ	رَحْمَةٌ	مِنْ لَدُنْكَ	لَنَا
our Lord	[You] (are) the Bestower	indeed You	mercy	from Yourself	[to] us
إِنَّكَ	جَامِعٌ	النَّاسِ	لِيَوْمٍ	لَا رَيْبَ	فِيهِ
surely You	(will) gather	mankind	on a Day	(there is) no doubt	in it
لَنْ تُغْنِيَ	إِنَّ الَّذِينَ كَفَرُوا	لَا يُخْلِفُ الْوَعْدَ			
will never avail	indeed those who disbelieved	(does) not break (His) Promise			
وَأُولَئِكَ	مِنْ اللَّهِ شَيْئًا	وَلَا أَوْلَادَهُمْ	أَمْوَالُهُمْ	عَنْهُمْ	
and those	anything from Allah	and not their offspring	their wealth	[for] them	
	النَّارِ	وَقُودٌ	هُمْ		
	(of) the Fire	(are) fuel	[they]		

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

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



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

كَذَّابٍ	ءَالٍ	فِرْعَوْنَ	وَالَّذِينَ	مِنْ قَبْلِهِمْ
like (the) behaviour	(of the) people	(of) Pharaoh	and those	before them
كَذَّبُوا بِآيَاتِنَا	فَأَخَذَهُمُ اللَّهُ	يَذُنُّوهُمْ	وَاللَّهُ	
they belied Our Verses (revelation)	so Allah seized them	for their sins	and Allah	
شَدِيدٌ	أَلْعِقَابِ ﴿١١﴾	قُلْ	لِلَّذِينَ كَفَرُوا	سَتَغْلِبُونَ
(is) Severe	(in) punishment	say	to those who disbelieved	you shall be over powered
وَتُحْشَرُونَ	إِلَىٰ جَهَنَّمَ	وَبِئْسَ الْمِهَادُ ﴿١٢﴾	قَدْ كَانَ	لَكُمْ
and gathered	to Hell	and (that) is an evil resting place	indeed was	for you
آيَةٌ	فِي فِتْنَتَيْنِ الَّتِي تَقَاتَىٰ	فِيَّةٌ تَقْتَلُ		
a sign	in two groups which met (in combat)	one group was fighting		
فِي سَبِيلِ اللَّهِ	وَأُخْرَىٰ	كَافِرَةٌ	يَرَوْنَهُمْ	
in (the) Way (of) Allah	and the other	(was of) disbelievers	they were seeing them	
مِثْلَيْهِمْ	رَأَىٰ أَلْعَيْنَ	وَاللَّهُ يُؤَيِّدُ	بِنَصْرِهِ	مَنْ يَشَاءُ ﴿١٣﴾
twice of them	(with) their own eyes	and Allah supports	with His Victory	whom He wills
إِنِّ	فِي ذَلِكَ	لَعِبْرَةٌ	لِّأُولِي	الْأَبْصَارِ ﴿١٤﴾
indeed	in that	surely (is) a lesson	for those who have	(understanding) eyes (to see)

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ  
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثُ ذَلِكَ مَتَاعُ الْحَيَاةِ  
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١٤﴾ قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا  
عِندَ رَبِّهِمْ جَنَّتْ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ  
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

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

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

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



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

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

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

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

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

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بَغْيٍ حَقٍّ وَيَقْتُلُونَ



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

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

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ		بِآيَاتِ اللَّهِ		إِنَّ الَّذِينَ يَكْفُرُونَ	
without		and slay the Prophets		in (the) Verses (of) Allah	
وَيَقْتُلُونَ الَّذِينَ		يَأْمُرُونَ بِالْقِسْطِ		حَقِّ	
of the people		command [with] justice		and slay those who	
فَبَشِّرْهُمْ		بِعَذَابٍ أَلِيمٍ ﴿٢١﴾		أُولَٰئِكَ	
then give them tidings		of a torment		they	
وَمَا		وَالْآخِرَةِ		أَلَمْ تَرَ	
and not		and (in) the Hereafter		إِلَى الَّذِينَ	
حَبِطَتْ أَعْمَالُهُمْ		فِي الدُّنْيَا		لَهُمْ	
whose works went to waste		in this world		they (will) have	
أُوتُوا نَصِيبًا		مِّنَ النَّصِيرِينَ ﴿٢٣﴾		أَلَمْ تَرَ	
have been given a portion		any helpers		[to] those who	
يَحْكُمَ بَيْنَهُمْ		يُدْعَوْنَ		إِلَى كِتَابِ اللَّهِ	
to judge between them		they are invited		to (the) Book (of) Allah	
ثُمَّ يَتَوَلَّى فَرِيقٌ		وَهُمْ		مُعْرِضُونَ ﴿٢٣﴾	
then turns away a party		and they		(are) averse	

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا

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

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

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



إِنَّكَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ ﴿٢٧﴾
verily You	over every	thing	(are) All-Powerful

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

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

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

وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٩﴾

and to Allah (is) the final return

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

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

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

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾



قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ إِنَّ اللَّهَ أَصْطَفَىٰ  
 ʾَادَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةٌ مِّنْ بَعْضِ  
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

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

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

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

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

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

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

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



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

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

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

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

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

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

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِيُمْ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَأَصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَمْرِيُمْ أَقْنِي لِرَبِّكِ وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

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





ذَٰلِكَ	مِّنْ أَنْبَاءٍ	الْغَيْبِ	نُوحِيهِ	إِلَيْكَ
this	(is) from (the) news	(of) Unseen	We inspire (reveal) it	to you
وَمَا كُنْتَ لَدَيْهِمْ		إِذْ يُلْقُونَ	أَقْلَمَهُمْ	
and you were not with them		when they threw	their pens	
أَيُّهُمْ يَكْفُلُ		مَرْيَمَ	وَمَا كُنْتَ لَدَيْهِمْ	
(as to) which of them takes care of		Mary	and you were not with them	
إِذْ يَخْتَصِمُونَ ﴿٤٤﴾	إِذْ	قَالَتِ الْمَلَكَةُ	يَمْرِي	إِنَّ اللَّهَ يُبَشِّرُكَ
when they disputed	when	the angels said	O Mary	verily Allah gives you glad tidings
بِكَلِمَةٍ	مِّنْهُ	أَسْمُهُ	الْمَسِيحُ	عِيسَى
of a Word	from Him	his name	(is) Messiah	Jesus
			ابْنُ	مَرْيَمَ
			son	(of) Mary
			وَجِيهًا	honaured
فِي الدُّنْيَا		وَالْآخِرَةِ	وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾	
in this world		and (in) the Hereafter	and of those who are near (to Allah)	

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

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

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



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

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٩﴾

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

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

فِي بُيُوتِكُمْ	إِنَّ	فِي ذَلِكَ	لَآيَةً	لَّكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥١﴾
in your houses	surely	in this	(is) indeed a sign	for you	if you are believers

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ  
وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿٥٠﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ  
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى  
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

50. "And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me.

51. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path." 52. Then when ʿĪsā (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allāh's Cause?" Al-Hawāriyyūn (the disciples) said: "We are the helpers of Allāh (i.e., we will strive in His Cause!); we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)."

وَمُصَدِّقًا	لِّمَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ	وَلِأُحِلَّ	
and confirming	that which	(was) before me	of the Torah	and to make lawful	
لَكُمْ	بَعْضَ	الَّذِي	حُرِّمَ عَلَيْكُمْ	وَجِئْتُكُمْ	بِآيَةٍ
to you	part	(of) what	was forbidden to you	and I have come to you	with a sign
مِّن رَّبِّكُمْ	فَاتَّقُوا اللَّهَ	وَأَطِيعُونِ ﴿٥٠﴾	إِنَّ اللَّهَ	رَبِّي	وَرَبُّكُمْ
from your Lord	so fear Allah	and obey me	verily Allah	(is) my Lord	and your Lord
فَاعْبُدُوهُ	هَذَا	صِرَاطٌ	مُسْتَقِيمٌ ﴿٥١﴾	فَلَمَّا أَحَسَّ	
so worship Him	this	(is) a Path	Straight	but when became conscious	
عِيسَى	مِنْهُمْ	الْكُفْرَ	قَالَ مَنْ	أَنْصَارِي	إِلَى اللَّهِ
Jesus	of their	disbelief	he said who (will be)	my helpers	to Allah
قَالَ الْحَوَارِيُّونَ	نَحْنُ	أَنْصَارُ اللَّهِ	ءَامَنَّا بِاللَّهِ		
the disciples said	we (are)	(the) helpers (of) Allah	we believe in Allah		



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

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾  
 وَمَكْرُؤًا وَمَكْرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ  
 وَرَافِعُكَ إِلَىٰ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا  
 إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

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

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

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ		وَاتَّبَعْنَا الرَّسُولَ	
our Lord we believe		and we follow the Messenger	
فَاكْتُبْنَا مَعَ		الشَّاهِدِينَ ﴿٥٣﴾	وَمَكْرَ اللَّهُ
with		those who bear witness	and Allah planned
وَاللَّهُ خَيْرُ		الْمَكْرِينَ ﴿٥٤﴾	إِذْ قَالَ اللَّهُ
and Allah (is the) Best		(of) planners	O Jesus
وَرَافِعُكَ		إِلَىٰ	مِنْ الَّذِينَ كَفَرُوا
and raise you		to Myself	of those who disbelieve
مُتَوَفِّيكَ		وَمُطَهِّرُكَ	وَمَكْرُؤًا
(will) take you		and (will) purify you	and they planned

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

فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبْنَاهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَالَهُمْ مِّن نَّاصِرِينَ ﴿٥٦﴾  
وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورُهُمْ وَاللَّهُ لَا يُحِبُّ  
الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى  
عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

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

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



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

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

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

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

وَأَنفُسَنَا	وَأَنفُسَكُمْ	ثُمَّ نَبْتَهِلُ	فَنَجْعَلُ لَعْنَتَ اللَّهِ
and ourselves	and yourselves	then we pray humbly	and we invoke (the) Curse (of) Allah
عَلَى الْكَاذِبِينَ ﴿١١﴾	إِنَّ هَذَا	لَهُوَ	الْقَصَصُ
on the liars	verily this	[surely it]	the story
إِلَّا اللَّهُ	وَإِنَّ اللَّهَ	لَهُوَ الْعَزِيزُ	الْحَكِيمُ ﴿١٢﴾
but Allah	and indeed Allah	surely He (is) the All-Mighty	the All-Wise

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٣﴾ قُلْ يَٰٓأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٤﴾

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

فَإِنْ تَوَلَّوْا	فَإِنَّ اللَّهَ	عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٣﴾	قُلْ يَٰٓأَهْلَ
and if they turn away	then surely Allah	(is) All-Aware of mischief-makers	say O people
الْكِتَابِ	تَعَالَوْا إِلَىٰ كَلِمَةٍ	سَوَاءٍ	بَيْنَنَا
(of) the Scripture	come to a word	common	and between you
أَلَّا نَعْبُدَ	إِلَّا اللَّهَ	وَلَا نُشْرِكَ بِهِ شَيْئًا	شَيْئًا
that we worship not	but Allah	and we associate not	with Him
وَلَا يَتَّخِذَ	بَعْضُنَا	بَعْضًا	أَرْبَابًا
and shall not take	some of us	others	(as) lords
فَقُولُوا	أَشْهَدُوا بِأَنَّا	مُسْلِمُونَ ﴿١٤﴾	فَإِنْ تَوَلَّوْا
then tell (them)	bear witness that we	(are) Muslims	then if they turn away



يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآأَنْتُمْ هَؤُلَاءِ حَاجَّجْتُمْ فِيمَا لَكُمْ بِهِ ءِءَلْمُ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ ءِءَلْمُ ءَللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًا وَلَا نَصْرَانِيًا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

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

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

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

وَمَا يَشْعُرُونَ ﴿٦٨﴾ يَأْهَلُ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٦٩﴾ يَأْهَلُ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧٠﴾

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

إِنَّ أَوْلَى	النَّاسِ	بِإِبْرَاهِيمَ	لِلَّذِينَ
verily (the) best	(of) the people	(to claim relationship) with Abraham	(are) those who
اتَّبَعُوهُ	وَهَذَا	وَالَّذِينَ ءَامَنُوا	وَاللَّهُ
followed him	and this	and those who have believed (in him)	and Allah
وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾	وَدَّتْ طَائِفَةٌ	مِّنْ أَهْلِ	الْكِتَابِ
(is the) Guardian (of) the believers	wish a party	of (the) People	(of) the Scripture
لَوْ يُضِلُّونَكُمْ	وَمَا يُضِلُّونَ	إِلَّا أَنْفُسَهُمْ	
if they could lead you astray	and they shall not lead astray	but themselves	
وَمَا يَشْعُرُونَ ﴿٦٩﴾	يَأْهَلُ	الْكِتَابِ	لِمَ تَكْفُرُونَ
and they perceive not	O people	(of) the Scripture	why (do) you disbelieve
بِآيَاتِ اللَّهِ	وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾	يَأْهَلُ	الْكِتَابِ
in (the) Verses (of) Allah	while you bear witness	O people	(of) the Scripture
لِمَ تَلْبِسُونَ الْحَقَّ	بِالْبَاطِلِ	وَتَكْتُمُونَ الْحَقَّ	وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾
why (do) you mix the truth	with falsehood	and conceal the truth	while you know

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



وَكَفَرُوا بِآخِرِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَوْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى هَدَى اللَّهُ أَنْ يُؤْتِيَ أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

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

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

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

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

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

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

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



وَأَيْمَنِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾

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

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

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

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

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

لِتَحْسَبُوهُ	مِنَ الْكِتَابِ	وَمَا هُوَ	مِنَ الْكِتَابِ
so that you think it	(is) from the Book	but not it	(is) from the Book
وَيَقُولُونَ هُوَ	مِنَ عِنْدِ اللَّهِ	وَمَا هُوَ	مِنَ عِنْدِ اللَّهِ
and they say it	(is) from Allah	but not it	(is) from Allah
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾		عَلَى اللَّهِ الْكَذِبَ	
while they know (it)		a lie against Allah	

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٨﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّنَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

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

مَا كَانَ	لِبَشَرٍ	أَنْ يُؤْتِيَهُ اللَّهُ	الْكِتَابَ	وَالْحُكْمَ
it is not	for a human being	that Allah gives him	the Book	and the Judgement
وَالنُّبُوَّةَ	ثُمَّ يَقُولَ	لِلنَّاسِ	كُونُوا عِبَادًا	لِّي
and the Prophethood	then he says	to the people	become slaves (worshippers)	to me
مِنْ دُونِ اللَّهِ	وَلَكِنْ كُونُوا رَبَّيِّنَ	بِمَا كُنْتُمْ		
rather than Allah	[and] but become men of the Lord	because you have been		
تَعْلَمُونَ الْكِتَابَ	وَبِمَا كُنْتُمْ	تَدْرُسُونَ ﴿٧٨﴾	وَلَا يَأْمُرُكُمْ	
teaching the Book	and because you have been	studying (it)	nor he will command you	



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

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

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

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

 الْفَاسِقُونَ	هُمْ	فَأُولَٰئِكَ	ذَٰلِكَ	بَعْدَ	فَمَنْ تَوَلَّىٰ
(are) the transgressors	[they]	then those	this	after	then whoever will turn away

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامِنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَى  
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى  
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

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

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



مِنْهُمْ	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿٨٥﴾
of them	and we	to Him	(have) submitted (in Islam)

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

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

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

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

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

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



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

