

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-Quđus* [Jibrāīl (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.

عَلَى بَعْضِ over (some) others	فَضَلَّا بَعْضَهُمْ We preferred (exalted) some of them	الرَّوْسُلُ Messengers	تِلْكَ those
دَرَجَتٌ (in) degrees (status)	وَرَفَعَ بَعْضَهُمْ and raised some of them	مَنْ كَلَمَ اللَّهُ (to) whom Allah spoke	مِنْهُمْ of them (are some)
وَأَيَّدَنَهُ and We supported him	الْبَيِّنَاتُ clear signs	مَرْيَمَ (of) Mary	عِيسَى اُبْنُ مَرْيَمَ son Jesus
مَا أَقْتَلَ would not have fought one another	وَلَوْشَاءُ اللَّهُ and if Allah had willed	بِرُوحِ الْقُدُّسِ with the Holy Spirit	
الْبَيِّنَاتُ clear signs	جَاءَتْهُمْ had come to them	مِنْ بَعْدِ مَا after	مِنْ بَعْدِهِمْ (came) after them (Prophets)
وَمِنْهُمْ and of them (are some)	مَنْ إَمَّا who believed	فِيهِمْ and of them (are some)	وَلَكِنْ أَخْتَلَفُوا [and] but they differed
مَا أَقْتَلُوا they would not have fought one another	وَلَوْشَاءُ اللَّهُ and if Allah had willed	مَنْ كَفَرَ who disbelieved (denied)	

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

يَأَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِمَّا رَزَقْنَاهُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ
وَلَا شَفَعَةٌ 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).

أَنْ يَأْتِيَ يَوْمٌ	مِنْ قَبْلِ	رَزَقْنَاهُمْ	أَنْفَقُوا مِمَّا	الَّذِينَ آمَنُوا	يَأَيُّهَا
[that] a Day comes	before	We provided you	spend of that	who believe	O (you)
وَلَا شَفَعَةٌ	وَلَا خُلَّةٌ	فِيهِ	لَا بَيْعٌ		
nor intercession	nor friendship	in it	(there will be) no bargaining (selling)		
الظَّالِمُونَ	هُمُ	وَالْكَافِرُونَ			
(who are) the wrongdoers	[they]	and (it is) the disbelievers			

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُ الْقَيُومُ لَا تَأْخُذُهُ سَنَةٌ وَلَا نُوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسَعْ كُرْسِيُهُ السَّمَاوَاتِ وَالْأَرْضُ وَلَا يَئُودُهُ
حَفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

255. 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). 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*)

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

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرُ بِالظَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ أَسْتَمْسَكَ بِالْعُرُوفَةِ الْوُثْقَى لَا أَنْفَصَامَ لَهَا وَاللَّهُ سَمِيعُ عَلِيمٌ

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

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

الوثقى	بِالْعُرْوَةِ	فَقَدْ أَسْتَمْسَكَ	بِاللَّهِ	وَيُؤْمِنُ
[the] firm	of the handhold	then indeed he took hold	in Allah	and believes
عَلِيمٌ	سَمِيعٌ	وَاللَّهُ	هَا	لَا نِفَاقَ
All-Knower	(is) All-Hearer	and Allah	for it	(there is) no breakage

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلْمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الظَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلْمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

خَلِدُونَ

257. Allāh is the *Wali* (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 *Tāghīt* (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 آمَنُوا	اللَّهُ
He brings them out	(is the) Guardian (of) those who believed	Allah
أَوْلِيَاؤُهُمُ	وَالَّذِينَ كَفَرُوا	إِلَى النُّورِ
their guardians	and those who disbelieved	from [the] darkness
إِلَى الظُّلْمَاتِ	مِنَ النُّورِ	يُخْرِجُونَهُم
to [the] darkness	from [the] light	they bring them out
		(are) false deities (evil ones)
خَلِدُونَ	هُمْ فِيهَا	أَصْحَابُ النَّارِ
(will) abide forever	in it	they (of) the Fire
		(are the) dwellers
		those

أَلَمْ تَرَ إِلَى الَّذِي حَاجَ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ أَتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي الَّذِي يُحِيٰ وَيُمِيتُ قَالَ أَنَا أُحِيٰ وَأَمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأَتَ بِهَا مِنَ الْمَغْرِبِ فَبَهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي

الْقَوْمَ الظَّالِمِينَ

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).

فِي رِبِّهِ	حَاجَ إِبْرَاهِيمَ	إِلَى الَّذِي	أَلَمْ تَرَ
about his Lord	disputed with Abraham	at him who	(have) you not looked?
رَبِّيَ	قَالَ إِبْرَاهِيمُ	إِذْ	الْمُلْكَ
my Lord	Abraham said	when	the kingdom
وَأَمِيتُ	أَنَا أُحْيِي	قَالَ	وَيُمِيتُ
and cause death	I give life	he said	and causes death
فَاتَ	مِنَ الْمَشْرِقِ	يَأْتِي بِالشَّمْسِ	فَإِنَّ اللَّهَ
so you bring	from the east	brings the sun	[then] verily Allah
الَّذِي كَفَرَ		فَبُهِتَ	قَالَ إِبْرَاهِيمُ
he who had disbelieved		so was defeated (confounded)	Abraham said
الظَّالِمِينَ	لَا يَهِدِي الْقَوْمَ	مِنَ الْمَغْرِبِ	إِلَهُهَا
(who are) wrongdoers	(does) not guide the people	from the west	it

أَوْ كَلَّذِي مَكَرَ عَلَى قَرِيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنِّي يُحِيٌّ هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعْثَهُ، قَالَ كَمْ لِيَشَتَّ قَالَ لِيَشَتَ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لِيَشَتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَّنَهُ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ تُنْشِرُهَا ثُمَّ نَكْسُوْهَا الْحَمَّا 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.''

عَلَى عُرُوشَهَا	خَاوِيَةٌ	وَهِيَ	مَرَّ عَلَى قَرِيَّةٍ	كَالَّذِي	أَوْ
upon its roofs	(had) tumbled	and it	passed by a town	like the one who	or
مَوْتَهَا	بَعْدَ	يُحِيِّ هَذِهِ أَنْفُسُهَا		قَالَ أَنَّ	
its death	after	will Allah bring (restore) to life this (town)		he said	how
ثُمَّ بَعْدَهُ	عَامٌ	مِائَةٌ	فَأَمَاتَهُ أَنْفُسُهَا		
then He raised him up (to life)	years	(for) a hundred	so Allah caused him to die		
لَبِثْتُ يَوْمًا	قَالَ	كَمْ لَبِثْتَ		قَالَ	
I remained (dead for) a day	he said	how long (did) you remain (dead)		He asked	
عَامِرٌ	مِائَةٌ	بَلْ لَبِثْتَ	قَالَ	يَوْمٌ	أَوْ بَعْضَ
years	(for) a hundred	nay you have remained (dead)	He said	(of) a day	or part
لَمْ يَتَسَنَّهُ	وَشَرَابِكَ	إِلَى طَعَامِكَ	فَانْظُرْ		
they (did) not show change (get musty)	and your drink	at your food		then look	
لِلنَّاسِ	وَلَنْجَعَلَكَ	إِلَى حَمَارِكَ	وَانْظُرْ		
for the people	a sign	and that We have made you	at your donkey	and look	
ثُمَّ نَكْسُوهَا	نُنْشِرُهَا	إِلَى الْعِظَامِ كَيْفَ	وَانْظُرْ		
then We will clothe them	We will put them together	how	at the bones	and look	
أَنَّ اللَّهَ	أَعْلَمُ	تَبَيَّنَ لَهُ	فَلَمَّا	لَحْمًا	
that Allah	I know	he said	it became clear to him	then when	(with) flesh
	قَدِيرٌ	شَيْءٌ	عَلَى كُلِّ		
	(is) All-Powerful	thing	over every		

وَإِذْ قَالَ إِبْرَاهِيمَ رَبِّ أَرِنِي كَيْفَ تُحِيِّ الْمَوْتَىٰ قَالَ أَوْلَمْ تُؤْمِنَ قَالَ بَلَىٰ وَلَكِنْ
لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الْطَّيْرِ فَصُرْهُنَّ إِلَيَّكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ
مِنْهُنَّ جُزْءًا ثُمَّ أَدْعُهُنَّ يَا تَبَّانَكَ سَعِيًّا وَأَعْلَمَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

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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."

كَيْفَ	أَرِنِي	رَبِّ	إِبْرَاهِيمَ	وَإِذْ قَالَ
how	show me	my Lord	Abraham	and (remember) when said
وَلَكِنْ	قَالَ بَلَىٰ	أَوْلَمْ تُؤْمِنَ	قَالَ	تُحِيِّ الْمَوْتَىٰ
[and] but	he said yes	[and] (do) you not believe?	He said	You give life to the dead
فَصُرْهُنَّ	مِنَ الْطَّيْرِ	أَرْبَعَةٌ	فَخُذْ	لِيَطْمَئِنَّ قَلْبِي
and cause them to incline	of the birds	four	then take	He said to satisfy my heart
ثُمَّ أَدْعُهُنَّ	جُزْءًا	مِنْهُنَّ	عَلَىٰ كُلِّ	ثُمَّ أَجْعَلْ
then call them	a (part) portion	of them	جَبَلٍ	إِلَيْكَ
حَكِيمٌ	أَنَّ اللَّهَ عَزِيزٌ	وَأَعْلَمُ	عَلَىٰ	يَا تَبَّانَكَ
All-Wise	(is) All-Mighty	that Allah	and know	(in) haste (flying) they will come to you

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ
سُبْلَةٍ مِائَةً حَبَّةً وَاللَّهُ يُضَعِّفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلَيْهِمْ ١٧ الَّذِينَ يُنْفِقُونَ
أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّسِّعُونَ مَا أَنْفَقُوا مَنَا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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.

فِي سَبِيلِ اللهِ	يُنْفِقُونَ أَمْوَالَهُمْ	الَّذِينَ	مَثَلٌ
in (the) way (of) Allah	spend their wealth	(of) those who	(the) example (likeness)
فِي كُلِّ	سَنَابِلَ	أَنْبَتَ سَبْعَ	حَبَّةٌ
in every	ears	it grows seven	(of) a grain
وَاللهُ يَضْعِفُ			مِائَةٌ
and Allah multiples (gives manifold increase)		grains	سُبْلَةٌ
الَّذِينَ يُنْفِقُونَ	عَلَيْمٌ	وَاسِعٌ	لِمَنْ يَشَاءُ
those who spend	All-Knower	(is) Munificent	and Allah to whom He wills (pleases)
مَا أَنْفَقُوا	لَا يُتَبِّعُونَ	ثُمَّ	فِي سَبِيلِ اللهِ
what they spent	they (do) not follow up	then	أَمْوَالَهُمْ
لَهُمْ	وَلَا أَذَى		مَنَا
for them	and neither (by) hurting (them) injury		(with) reminder of generosity
وَلَا هُمْ يَحْرَنُونَ	عَلَيْهِمْ	وَلَا خَوْفٌ	أَجْرُهُمْ
nor shall they grieve	on them	and (shall be) no fear	عِنْدَ رَبِّهِمْ
			عِنْدَ (is) their reward

قُولٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَبَعَهَا أَذَىٰ وَاللهُ غَنِيٌّ حَلِيمٌ ﴿١٧﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمِنْ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانِ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابْلُ فَتَرَكَهُ صَلَدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللهُ لَا يَهْدِي الْقَوْمَ الْكُفَّارِ ﴿١٨﴾

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.

مِنْ صَدَقَةٍ	خَيْرٌ	وَمَغْفِرَةٌ	قَوْلٌ مَّعْرُوفٌ
than Sadaqah (charity)	(are) better	and forgiving (of faults)	kind a word
حَلِيمٌ	غَنِيٌّ	وَاللَّهُ أَذْيَ	يَتَّبِعُهَا
All-Forbearing	(is) All-Sufficient (Rich)	and Allah (by) hurt (injury)	which is followed
بِالْمَنِ	لَا نُبْطِلُوا صَدَقَاتِكُمْ	أُلَّذِينَ أَمْنَوْا	يَأْتِيْهَا
with reminders (of it)	(do) not render in vain your charities	who believe	O (you)
النَّاسُ	يُنْفِقُ مَالَهُ	كَالَّذِي	وَالْأَذْيَ
(of) men	to be seen	spends his wealth	like the one who and causing hurt (injury)
فَمَثَلُهُ	الْآخِرُ	وَالْيَوْمُ	وَلَا يُؤْمِنُ
then his example (likeness)	the Last	and the Day	بِاللَّهِ وَلَدُونَ
فَتَرَكَهُ	عَلَيْهِ تُرَابٌ	صَفْوَانٌ	كَمَلٌ
then left it	heavy rain	then fell on it	(is) dust over it (of) a smooth rock (is the) likeness
وَاللَّهُ	مِمَّا كَسَبُوا	عَلَى شَيْءٍ	لَا يَقْدِرُونَ
and Allah	of what they earned	over anything	صَدْلًا they have no control
الْكُفَّارُ		لَا يَهْدِي الْقَوْمَ	
[the] deniers (disbelievers)		(does) not guide the people	

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ أَبْيَكَاهُ مَرْضَاتٍ اللَّهُ وَتَبَيَّنَتْ مِنْ أَنفُسِهِمْ كَمَلَ جَهَنَّمْ بِرَبْوَةٍ أَصَابَهَا وَابْلُ فَيَأْتَ أَكْلُهَا ضَعْفَيْنِ فَإِنْ لَمْ يُصْبِهَا وَابْلُ فَطَلُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

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.

أَبْتِغَاءَ	يُنْفِقُونَ أَمْوَالَهُمْ	الَّذِينَ	وَمَثَلُ
seeking	spend their wealth	(of) those who	and (the) likeness (example)
كَمَثَلِ	مِنْ أَنفُسِهِمْ	وَتَثْبِيتًا	مَرْضَاتُ اللَّهِ
(is) like (the) example	of their souls	and (for) strengthening	(the) Pleasure (of) Allah
جَنَاحَةَ	فَعَانَتْ أَكْلُهَا	وَأَبْلُ	بِرَبْوَةَ
and if	double	so it yielded its harvest	heavy rain
فَعَانَتْ أَكْلُهَا	فَعَانَتْ أَكْلُهَا	وَأَبْلُ	أَصَابَهَا
فَعَانَتْ أَكْلُهَا	فَعَانَتْ أَكْلُهَا	وَأَبْلُ	بِرَبْوَةَ
فَعَانَتْ أَكْلُهَا	فَعَانَتْ أَكْلُهَا	وَأَبْلُ	جَنَاحَةَ
بِمَا تَعْمَلُونَ بَصِيرٌ	وَاللَّهُ	فَطَلْ	لَمْ يُصِبَهَا
(is) All-Seer of what you do	and Allah	then light rain	heavy rain
لَمْ يُصِبَهَا	لَمْ يُصِبَهَا	وَأَبْلُ	(did) not fall on it

أَيُوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ تَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا أَلَانَهْرُ
لَهُ، فِيهَا مِنْ كُلِّ الشَّرَابَاتِ وَأَصَابَهُ الْكِبْرُ وَلَهُ دُرِيَّةٌ ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ
فِيهِ نَارٌ فَاحْرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ أَلَيْكَ لَعْلَكُمْ تَتَفَكَّرُونَ

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 striken 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.

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

ضُعْفَاءُ	ذُرِّيَّةٌ	وَلَهُ	الْكِبْرُ	وَأَصَابَهُ
weak	children	and he has	old age	and has stricken (over taken) him
فَاحْتَرَقَ	نَارٌ	فِيهِ	إِعْصَارٌ	فَاصَابَهَا
then it is burnt	fire	in which (there is)	(by) a whirlwind	then it is struck
لَعَلَّكُمْ تَتَفَكَّرُونَ	الْآيَاتِ	لَكُمْ	كَذَلِكَ يَبْيَسُ اللَّهُ	وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ
so that you may give thought (reflect)	the Signs	to you	thus Allah makes clear	

يَأَيُّهَا الَّذِينَ إِيمَنُوا أَنْفَقُوا مِنْ طَيْبَتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيْمِمُوا الْخَيْثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِشَاخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

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.

مَا كَسَبْتُمْ	أَنْفَقُوا مِنْ طَيْبَتِ	الَّذِينَ إِيمَنُوا	يَأَيُّهَا
which you have earned	spend of (the) good things	who believe	O (you)
وَلَا تَيْمِمُوا الْخَيْثَ	مِنَ الْأَرْضِ	أَخْرَجْنَا لَكُمْ	وَمِمَّا
and aim not at bad things	from the earth	We have produced for you	and of what
فِيهِ	أَنْ تُغْمِضُوا	بِشَاخِذِيهِ إِلَّا	مِنْهُ تُنْفِقُونَ
in it	that you overlook (defects)	except	and you would not
		وَلَسْتُمْ	you spend of it
حَمِيدٌ	غَنِيٌّ	أَنَّ اللَّهَ	وَأَعْلَمُوا
Most Praise-Worthy	(is) Most Sufficient	that Allah	and know

الشَّيْطَنُ يَعْدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعْدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلَيْهِ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتَيَ خَيْرًا كَثِيرًا وَمَا يَذَكَّرُ إِلَّا أُولُوا الْأَلْبَابِ وَمَا أَنْفَقْتُمْ مِنْ

نَفَقَةٌ أَوْ نَذْرٌ تُمْ مِنْ تَذْرِ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

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.

بِالْفَحْشَاءِ	وَيَأْمُرُكُمْ	الْفَقَرَ	يَعِدُكُمْ	الشَّيْطَانُ
(of) indecency	and orders you	(of) poverty	promises you	Satan
وَاللَّهُ	وَفَضْلًا	مِنْهُ	مَغْفِرَةً	وَاللَّهُ يَعِدُكُمْ
and Allah	and bounty	from Him	forgiveness	whereas Allah promises you
وَمَنْ	مِنْ يَشَاءُ	يُؤْتَى الْحِكْمَةُ	عَلَيْمٌ	وَاسِعٌ
and who	(to) whom He wills	He grants the Wisdom	All-Knowing	(is) All-Generous
وَمَا يَذَكَّرُ	كَثِيرًا	فَقَدْ أُوتَى خَيْرًا	يُؤْتَ الْحِكْمَةُ	يُؤْتَ الْحِكْمَةُ
but none remember	abundantly	then indeed he is granted good	is granted the Wisdom	
مِنْ نَفَقَةٍ	وَمَا أَنْفَقْتُمْ	الْأَلَيْبَنِ	إِلَّا أُولُوْ	
of (your) spendings	and whatever you spend	(of) understanding	except (the) people	
فَإِنَّ اللَّهَ يَعْلَمُهُ	مِنْ تَذْرِ			أَوْ نَذْرَتُمْ
then indeed Allah knows that	of (your) vows (to spend)			or you vow (to spend)
مِنْ أَنْصَارٍ	لِلظَّالِمِينَ	وَمَا		
any helpers	for the wrongdoers	and (there are) not		

إِنْ تُبْدِلُوا الصَّدَقَاتِ فَنِعِمَّا هُنَّ وَإِنْ تُخْفِوْهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ
 لَّكُمْ وَيَكْفِرُ عَنْكُم مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ
 لَّيْسَ عَلَيْكَ هُدَّهُمْ وَلَا كِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنِفِّقُوا مِنْ خَيْرٍ

فَلَا نَفْسٌ كُمْ وَمَا تُنْفِقُونَ إِلَّا أَبْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوْمِ مِنْ خَيْرٍ
يُوَفَّ 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.

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

لِلْفُقَرَاءِ الَّذِينَ أُخْصِرُوا فِي سَيِّئِ الْأَعْمَالِ لَا يَسْتَطِعُونَ ضَرَبًا
فِي الْأَرْضِ يَحْسُبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنْ الْتَّعْفُفِ تَعْرِفُهُمْ
بِسِيمَهُمْ لَا يَسْأَلُونَ النَّاسَ إِلَحْافًا وَمَا تُنْفِقُوْمِ مِنْ خَيْرٍ فَإِنَّ اللَّهَ يَعْلَمُ

عَلَيْمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْيَقِيلِ وَالنَّهَارِ سِرًا وَعَلَانِيَةً فَلَهُمْ أَجْرٌ هُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

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.

لَا يَسْتَطِيُونَ	فِي سَبِيلِ اللَّهِ	الَّذِينَ أَخْصَرُوا	لِلْفُقَرَاءِ
they are not able	in (the) Way (of) Allah	who are wrapped up	for the poor
الْجَاهِلُ	يَحْسِبُهُمْ	فِي الْأَرْضِ	ضَرَبَ
the unaware (the ignorant man)	supposes (thinks) them	in the earth	(to) move about
لَا يَسْأَلُونَ	يُسِيمُهُمْ	مِنَ التَّعْفُفِ	أَغْنِيَاءَ
they (do) not beg	by their mark	تَعْرِفُهُمْ	wealthy
مِنْ خَيْرٍ	وَمَا يُنْفِقُوْا	إِلَحَافًا	النَّاسُ
of wealth	and whatever you spend	with importunity	(the) people
أَمْوَالَهُمْ	الَّذِينَ يُنْفِقُونَ	بِهِ عَلَيْمٌ	فَإِنَّ اللَّهَ
their wealth	those who spend	(is) All-Knower about that	then indeed Allah
أَجْرُهُمْ	فَلَهُمْ	سِرًا	بِالْيَقِيلِ
(is) their reward	so for them	and openly	وَالنَّهَارِ
وَعَلَانِيَةً	وَعَلَانِيَةً	سِرًا	بِالْيَقِيلِ
nor shall they grieve	on them	secretly	وَالنَّهَارِ
وَلَا خَوْفٌ	وَلَا خَوْفٌ	وَلَا خَوْفٌ	عِنْدَ رَبِّهِمْ
لَا هُمْ يَحْزَنُونَ	لَا هُمْ يَحْزَنُونَ	لَا هُمْ يَحْزَنُونَ	عِنْدَ رَبِّهِمْ

الَّذِينَ يَأْكُلُونَ الْرِبَا لَا يَقُولُونَ إِلَّا كَمَا يَقُولُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمُسَّى
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الْرِبَا وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَمَ الْرِبَا فَمَنْ جَاءَهُ
مَوْعِظَةٌ مِنْ رَبِّهِ فَأَنْهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ فَأْوَلَتِكَ أَصْحَابُ

النَّارُ هُمْ فِيهَا خَلِدُونَ

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.

يَقُولُونَ	الَّذِينَ	لَا يَقُولُونَ	كَمَا	إِلَّا	يَقُولُونَ	لَا يَقُولُونَ	يَأْكُلُونَ الرِّبَا	الَّذِينَ
stands	like	except	they will not stand				devour interest (usury)	those who
يَأْنَهُمْ قَالُوا	ذَلِكَ	مِنَ الْمُسْكِنِ	أَلِلَّهِ	يَتَخَبَّطُهُ	أَلِلَّهِ	أَلِلَّهِ	يَأْنَهُمْ قَالُوا	أَلِلَّهِ
because they said	that (is)	with (his) touch	Satan	confounded [him]	he whom			
وَأَحَلَّ اللَّهُ الْبَيْعَ		أَلِلَّهِ		مِثْلُ			إِنَّمَا الْبَيْعُ	
while Allah made lawful the trade		the interest		(is) like			only the trade	
مِنْ رَبِّهِ	مَوْعِظَةٌ	جَاءَ	فَمَنْ				وَحْرَمَ الرِّبَا	
from his Lord	an admonition	received	so whoever				and made unlawful the interest	
وَأَمْرُهُ	مَا سَلَفَ		فَلَهُ				فَأَنْهَى	
and his case (is left)	what is (in the) past		then for him (is)				and he refrained	
النَّارُ	أَصْحَابُ	فَأُولَئِكَ		وَمَنْ عَادَ			إِلَى اللَّهِ	
(of) the Fire	(are the) dwellers	then those		but whoever repeated			to Allah	
	خَلِدُونَ	فِيهَا	هُمْ					
	(will) abide forever	in it	they					

يَمْحُقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَشِيمَ إِنَّ الَّذِينَ إِمَّا مُنْوِأ
وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَأَتَوْا الزَّكَوَةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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

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

وَاللَّهُ	وَيُرِي الصَّدَقَاتِ	يَمْحُقُ اللَّهُ الْرِبَا
and Allah	and gives increase to (deeds of) charity	Allah destroys the interest
إِنَّ الَّذِينَ آمَنُوا	كُفَّارٌ	لَا يُحِبُّ كُلَّ
indeed those who believed	sinners	(does) not like all
وَأَتَوْا الزَّكُوَةَ	وَأَقَامُوا الصَّلَاةَ	وَعَمِلُوا الصَّالِحَاتِ
and gave (paid) Zakat	and established (Salat) the prayer	and did righteous deeds
وَلَا خُوفٌ	رَبِّهِمْ	أَجْرُهُمْ
and (shall be) no fear	their Lord	with (is) their reward
وَلَا هُمْ يَحْزُنُونَ		لَهُمْ
nor shall they grieve		on them

يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَقُوا اللَّهَ وَذُرُوا مَا بَقَى إِنْ كُنْتُمْ مُؤْمِنِينَ ٢٧٧ فَإِنْ لَمْ تَفْعَلُوا فَأَذْنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ٢٧٨ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرْهُ إِلَى مِسْرَةٍ وَإِنْ تَصَدَّقُوا خَيْرًا كُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٢٧٩ وَأَتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

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.

مِنَ الْرِّبَوَا	مَا بَقِيَ	وَذَرُوا	أَتَقُوا اللَّهَ	إِنَّمَّا	الَّذِينَ	يَأْتِيَهَا
of interest	what remained	and give up	fear Allah	who believe	O (you)	
بِحَرَبٍ	فَاذْنُوا	لَمْ تَفْعَلُوا	فَإِنْ	إِنْ كُنْتُمْ مُّؤْمِنِينَ		
of war	then be warned (permitted)	you (do) not do (it)	but if	if you are	believers	
فَلَكُمْ	وَإِنْ تَبْتَمْ		وَرَسُولِهِ	مِنَ اللَّهِ		
then for you (you shall have)	and if you repent	and His Messenger	from Allah			
وَلَا تُظْلِمُونَ	لَا تَظْلِمُونَ		رُءُوسُ أَمْوَالِكُمْ			
and you will not be wronged	you do not wrong		(are) your capital sums			
وَأَنْ تَصَدِّقُوا	إِلَى مَيْسِرَةٍ	فَنَظِرَةٌ	وَإِنْ كَانَ ذُو عُسْرَةٍ			
and that you give Charity	until (his) ease	then delay	and if (debtor) is in difficulty			
وَأَتَقُوا يَوْمًا	تَعْلَمُونَ	إِنْ كُنْتُمْ	لَكُمْ	خَيْرٌ		
and fear the Day	know	if you did	for you	(is) better		
كُلُّ	ثُمَّ تُؤْتَنَ	إِلَى اللَّهِ	فِيهِ	تُرْجَعُونَ		
every	then shall be paid in full	to Allah	wherein	you shall be brought back		
لَا يُظْلِمُونَ	وَهُمْ	مَا كَسَبُتُ	نَفْسٍ			
shall not be wronged	and they	what it earned	soul			

يَأْتِيَهَا الَّذِينَ إِنَّمَّا إِذَا تَدَأِنُتُمْ بِدَيْنٍ إِلَى أَجْكِلٍ مُّسْكَنٍ فَأَكْتُبُوهُ وَلَيَكْتُبَ
 بَيْنَكُمْ كَاتِبٌ بِالْعُدْلِ وَلَا يَأْبُ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلِمَ اللَّهُ فَلَيَكْتُبَ
 وَلِيُمْلِكَ الَّذِي عَلَيْهِ الْحَقُّ وَلِيُتَقِّدِّمَ اللَّهُ رَبُّهُ وَلَا يَبْخَسُ مِنْهُ شَيْئًا فَإِنَّمَا

عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِعُ أَنْ يُمْلِكَ هُوَ فَلِيُمْلِكَ وَلِيُهُ بِالْعُدْلِ
 وَأَسْتَهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَكَانِ
 مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَانُهُمَا فَتُذَكِّرَ إِحْدَانُهُمَا الْأُخْرَى وَلَا

يَأَيُّهَا الشَّهَدَاءِ إِذَا مَاءُدُّعُواْ وَلَا سَمُّوْاْ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَيْرًا إِلَى أَجَلِهِ
ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَدَةِ وَأَدْنَى أَلَا تَرْتَابُواْ إِلَّا أَن تَكُونَ تِجْنَرَةً
حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَا تَكْتُبُوهَا وَأَشْهِدُواْ إِذَا
تَبَايعُتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِن تَفْعَلُواْ فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُواْ
اللَّهُ وَيُعْلَمُ كُمْ أَلَّهُ وَأَلَّهُ بِكُلِّ شَيْءٍ عَلَيْهِمْ

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.

إِلَى أَجَلٍ	بِدَيْنٍ	إِذَا تَدَيْنُتُمْ	أَلَّذِينَ إِذَا مَأْمُونُواْ	يَأَيُّهَا
for a period	a debt	when you contract from one another	who believe	O (you)
كَاتِبٌ بِالْعَدْلِ		وَلِيَكْتُبْ بَيْنَكُمْ	فَأَكْتُبُوهُ	مُسْكَنٌ
in justice	a scribe	and let write (it) down between you	so write it down	fixed
كَمَا أَعْلَمُهُ اللَّهُ		أَن يَكْتُبَ	وَلَا يَأْبَ كَاتِبٌ	
as Allah has taught him		to write (it) down	and a scribe should not refuse	

وَلْيَتَّقِنَ اللَّهَ	الْحَقُّ	عَلَيْهِ	وَلْيُمْلِكِ الَّذِي	فَلَيَكْتُبْ
and let him fear Allah	(is) the liability	on whom	and let dictate the one	so let him write
عَلَيْهِ	فَإِنْ كَانَ الَّذِي	شَيْئًا	مِنْهُ	وَلَا يَبْخَسْ رَبَّهُ.
on whom	but if is the one	anything	of it	and diminish not his Lord
أَنْ يُمِلَّ هُوَ	لَا يَسْتَطِعُ	أَوْ ضَعِيفًا	سَفِيهًا	الْحَقُّ
that he dictates	not capable	or	(of) low understanding	(is) the liability
وَأَسْتَشِهِدُ وَأَشْهِيْدِيْنَ	بِالْعَدْلِ		فَلَيُمْلِكْ وَلِيْهُ	
and call two witnesses for evidence	in justice		then let his guardian dictate	
وَأَمْرَاتِكَانْ	فَرَجُلٌ	لَمْ يَكُونَا رَجُلِيْنَ	فَإِنْ	مِنْ رِجَالِكُمْ
and two women	then a man	two men not be available	and if	of your men
أَنْ تَضْلِلَ إِحْدَى هُمَّا		مِنَ الشَّهَدَاءِ	مِمَّنْ تَرْضَوْنَ	
(so) that (if) one of the two (women) errs		of witnesses	of those	you agree
وَلَا يَأْبَ الشَّهَدَاءِ	الْأُخْرَى		فَتَذَكَّرَ إِحْدَى هُمَّا	
and the witnesses should not refuse	other	then reminds one of them (two women)		
صَغِيرًا	أَنْ تَكْتُبُهُ	وَلَا سَعْوًا		إِذَا مَا دُعُواً
small	that you write it down	and (do) not become weary	when they are called	
عِنْدَ اللَّهِ	أَقْسَطُ	ذَلِكُمْ	إِلَى أَجَلِهِ	أَوْ كَيْرًا
with Allah	(is) more just (fairest)	that	for its period	or large
إِلَّا	أَلَا تَرَتَابُواْ	وَأَدْنَى	لِلشَّهَدَةِ	وَأَقْوَمُ
except	that you (do) not have doubts	and nearer (to)	for evidence	and more reliable
فَلَيْسَ	بَيْنَكُمْ	تُدْبِرُونَهَا	تَجْرِيَةً حَاضِرَةً	أَنْ تَكُونَ تِجَارَةً حَاضِرَةً
then (there) is not	among yourselves	you carry it out	present	that it be a trade
وَأَشْهِدُواْ	أَلَا تَكْتُبُوهَا		جُنَاحٌ	عَلَيْكُمْ
but take witnesses	that you (do) not write it down		any sin	on you
وَلَا شَهِيدٌ	وَلَا يُضَارَّ كَاتِبٌ		إِذَا تَبَأَيْتُمْ	
nor witness	let neither (the) scribe suffer harm		when you trade with one another	

وَاتَّقُوا اللَّهَ	بِكُمْ	فُسُوقُمْ	فَإِنَّهُ	وَإِنْ تَفْعَلُوا
and fear Allah	on your part	(is) wickedness	then indeed it	and if you do (it)
وَاللَّهُ	بِكُلِّ	شَيْءٍ	وَاللَّهُ	وَيَعْلَمُ كُمْ أَلَّهُ
(is) All-Knower	thing	of every	and Allah	and Allah teaches you

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنٌ مَقْبُوْضَةٌ فَإِنَّ أَمِنَ بَعْضُكُمْ بَعْضًا فَلَيُوْدَدُ
الَّذِي أُوْتَمَنَ أَمْنَتَهُ، وَلِيَسْتَقِيْلَهُ رَبَّهُ، وَلَا تَكْتُمُوا الشَّهَدَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ
إِثْمٌ قَلْبُهُ، وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيْمٌ لَلَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا
مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيَعْذِبُ مَنْ
يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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.

مَقْبُوْضَةٌ	فَرِهْنٌ	وَلَمْ تَجِدُوا كَاتِبًا	عَلَى سَفَرٍ	وَإِنْ كُنْتُمْ
in hand	then a pledge	and you (did) not find a scribe	on a journey	and if you are
أَمْنَتَهُ،	الَّذِي أُوْتَمَنَ	فَلَيُوْدَدُ	بَعْضًا	فَإِنَّ أَمِنَ بَعْضُكُمْ
his trust	one who is trusted	then let fulfil	another	but if any of you trusted
وَمَنْ	وَلَا تَكْتُمُوا الشَّهَدَةَ	رَبَّهُ	وَلِيَسْتَقِيْلَهُ	
and who	and conceal not the evidence	his Lord	and let him fear Allah	
بِمَا تَعْمَلُونَ عَلِيْمٌ	وَاللَّهُ	إِثْمٌ	فَإِنَّهُ	يَكْتُمْهَا
(is) All-knower of what you do	and Allah	is sinful	then surely [he]	conceals it

وَإِنْ تُبْدِوْا	فِي الْأَرْضِ	وَمَا	فِي السَّمَاوَاتِ	لِلَّهِ مَا
and if you declare	(is) in the earth	and what	(is) in the heavens	for Allah (is) what
اللَّهُ عَلَيْهِ	يُحَاسِبُكُمْ	أَوْ تُخْفُوهُ	فِي أَنفُسِكُمْ	مَا
Allah for it	will call you to account	or you conceal it	(is) in your own selves	what
وَاللَّهُ عَلَيْهِ	مَنْ يَشَاءُ	وَيَعْذِبُ	لِمَنْ يَشَاءُ	فَيَغْفِرُ
and Allah	whom He wills	and will punish	[to] whom He wills	then He will forgive
قَدِيرٌ شَيْءٌ عَلَىٰ كُلِّ				
(is) All-Powerful thing over every				

إِنَّمَا أَنْزَلْنَا إِلَيْهِ مِنْ رَبِّهِ مَا أَنْزَلْنَا كُلُّ مُؤْمِنٍ بِاللَّهِ وَمَلَائِكَتِهِ وَكُلُّهُمْ
وَرَسُولِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا عُفْرَانَكَ رَبَّنَا

وَإِلَيْكَ الْمَصِيرُ

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).''

وَالْمُؤْمِنُونَ	مِنْ رَبِّهِ	إِلَيْهِ	بِمَا أُنْزِلَ	إِنَّمَا أَنْزَلَ الرَّسُولُ
and the believers	from his Lord	to him	in what was sent down	the Messenger believed
وَرَسُولِهِ	وَكُلُّهُ	وَمَلَائِكَتِهِ	كُلُّهُمْ أَمَنَ بِاللَّهِ	
and His Messengers	and His Books	and His Angels		all believed in Allah
وَقَالُوا	مِنْ رَسُولِهِ	أَحَدٌ	لَا نُفَرِّقُ بَيْنَ	
and they said	of His Messengers	anyone	we (do) not make distinction between	
وَالْمَصِيرُ	وَإِلَيْكَ	رَبَّنَا	عُفْرَانَكَ	سَمِعْنَا
(is) the return	and to You	our Lord	(we seek) Your forgiveness	and we obeyed
				we heard

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْتَسَبَتْ رَبَّنَا

لَا تُؤَاخِذنَا إِن نَسِيْنَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا
أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

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

مَا كَسَبْتَ	لَهَا	إِلَّا وُسْعَهَا	لَا يَكْلُفُ اللَّهُ نَفْسًا
(is) what it earned (good)	for it	but (to) its capacity	Allah (does) not burden any soul
لَا تُؤَاخِذنَا	رَبَّنَا	مَا أَكْتَسَبْتَ	وَعَلَيْهَا
punish us not	our Lord	(is) what it earned (evil)	and against it
إِصْرًا عَلَيْنَا	وَلَا تَحْمِلْ	رَبَّنَا	أَوْ أَخْطَأْنَا إِن نَسِيْنَا
a burden on us	and (do) not lay	our Lord	or we committed mistakes if we forgot
رَبَّنَا	مِن قَبْلِنَا	عَلَى الَّذِينَ	كَمَا حَمَلْتَهُ
our Lord	(were) before us	on those who	as which You laid
لَهُمْ لَنَا لَا طَاقَةَ	مَا	وَلَا تَحْمِلْنَا	
for that we have	no power	(of) which	and (do) not lay on us (burdens)
أَنْتَ وَأَرْحَمْنَا	لَنَا وَأَغْفِرْ	عَنَّا	وَاعْفُ
You (are) and have mercy on us	[for] us	and forgive	[from] us and pardon
الْكَافِرِينَ	عَلَى الْقَوْمِ	فَانْصُرْنَا	مَوْلَانَا
disbelieving	over the people	so grant us victory	our Protector

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَ ۝ إِلَهَ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُّومُ ۝ نَزَّلَ عَلَيْكَ الْكِتَبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَأَنْزَلَ الْتُّورَةَ وَالْإِنْجِيلَ ۝ مِنْ قَبْلٍ هُدَى لِلنَّاسِ وَأَنْزَلَ الْقُرْآنَ إِنَّ الَّذِينَ كَفَرُوا إِثْيَانٍ
اللَّهُ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو أَنْتَقامَ ۝ إِنَّ اللَّهَ لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاوَاتِ ۝

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

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyuul-Qayyūm* (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur'ān) to you (Muhammad ﷺ) with truth, confirming what came before it. And He sent down the Taurāt (Torah) and the Injīl (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.

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
الْقَيُّومُ	الْحَقُّ	إِلَّا هُوَ
the Sustainer	the Ever-Living	but He
بَيْنَ يَدَيْهِ	مَا	إِلَهٌ لَا إِلَهَ إِلَّا هُوَ
(is) before it	what	(there is) no god
	مُصَدِّقًا	Allah
	بِالْحَقِّ	Alif-Lam-Mim
	الْكِتَبَ	
	نَزَّلَ عَلَيْكَ	He sent down to you

هُدَىٰ	مِنْ قَبْلٍ	وَالْأَنْجِيلَ	وَأَنْزَلَ التَّوْرَةَ
(as) a guidance	before (this)	and the Gospel	and He sent down the Torah
إِنَّ الَّذِينَ كَفَرُواٰ		وَأَنْزَلَ الْقُرْآنَ	لِلنَّاسِ
indeed those who disbelieved		and He sent down the Criterion (the Qur'ān)	for mankind
عَزِيزٌ	وَاللَّهُ	شَدِيدٌ	عَذَابٌ لَهُمْ يَعِيَّتِ اللَّهُ
(is) All-Mighty	and Allah	severe	(is) a torment for them in (the) Verses (of) Allah
شَيْءٌ عَلَيْهِ لَا يَخْفَى		إِنَّ اللَّهَ	ذُو أَنْقَامٍ
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 ١ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ أَيَّتُ مُحَمَّدٌ هُنَّ أُمُّ الْكِتَابِ وَأَخْرُوْمُتَشَبِّهُتْ فَإِنَّمَا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَبَعُونَ مَا تَشَبَّهُ مِنْهُ أَبْتِغَاءَ الْفِتْنَةِ وَأَبْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلُهُ إِلَّا اللَّهُ ٢ وَالرَّسُولُونَ فِي الْعِلْمِ يَقُولُونَ إِمَانًا بِهِ ٣ كُلُّ مَنْ عِنْدِ رَبِّنَا ٤ وَمَا يَذَكَّرُ إِلَّا أُفْلُوْا ٥ أَلَا لَبَّيْ ٦

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.

لَا إِلَهَ	كَيْفَ يَشَاءُ	فِي الْأَرْحَامِ	يُصَوِّرُ كُمْ	الَّذِي	هُوَ
(there is) no god	how He wills	in the wombs	shapes you	Who	He (it is)
أَنْزَلَ عَلَيْكَ	الَّذِي	هُوَ	الْحَكِيمُ	الْعَزِيزُ	إِلَّا هُوَ
sent down to you	Who	(it is) He	the All-Wise	the All-Mighty	but He
الْكِتَابِ	أُمُّ	هُنَّ	مُحَكَّمٌ	إِيَّاهُ	مِنْهُ
(of) the Book	(the) basis	which (are)	absolutely clear	(are) Verses	of it
زَيْغٌ	فِي قُلُوبِهِمْ	فَامَّا الَّذِينَ	مُتَشَبِّهُونَ	وَآخُرُونَ	
(is) perversity	in whose hearts	so as for those	(are) not clear	and others	
وَأَبْتَغَا	الْفَتْنَةَ	أَبْتَغَاهُ	مَا قَسَبَهُ	فَيَتَّمِعُونَ	
and seeking	[the] mischief	seeking	of it	what is unclear	[so] they follow
إِلَّا اللَّهُ		وَمَا يَعْلَمُ تَأْوِيلَهُ		تَأْوِيلَهُ	
except Allah	and (does) not know its (real) meaning			its (real) meaning	
كُلُّ	عَامَّا بِهِ	يَقُولُونَ	فِي الْعِلْمِ	وَالرَّاسِخُونَ	
all	we believe in it	they say	in knowledge	and those who are firmly rooted	
الْأَلَبِ	أُولُوا	إِلَّا	وَمَا يَدْكُرُ	رَبِّنَا	مِنْ عِنْدِ
(of) understanding	men	except	but (do) not heed	our Lord	(is) from

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ  رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَبِّ فِيهِ إِلَّا اللَّهُ لَا يُخْلِفُ الْمِيعَادَ  إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنْ اللَّهِ شَيْئًا وَأَوْلَئِكَ هُمْ وَقُوْدُ النَّارِ 

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.

وَهَبَ	هَدَيْنَا	إِذْ	بَعْدَ	لَا تُرْغِبُنَا قُلُوبُنَا	رَبُّنَا
and grant	You have guided us	[when]	after	(do) not deviate our hearts	our Lord
رَبَّنَا	أَنْتَ الْوَهَابُ ﴿١﴾	إِنَّكَ	رَحْمَةً	مِنْ لَدُنْكَ	لَنَا
our Lord	[You] (are) the Bestower	indeed You	mercy	from Yourself	[to] us
إِنَّ اللَّهَ فِيهِ لَارِيبٌ	لَيَوْمٍ	النَّاسِ	جَامِعٌ	إِنَّكَ	إِنَّكَ
verily Allah	in it	(there is) no doubt	on a Day	mankind	(will) gather
لَنْ تُفْعِنَ	إِنَّ الَّذِينَ كَفَرُوا	لَا يُحَلِّفُ الْمِيعَادَ			
will never avail	indeed those who disbelieved	(does) not break (His) Promise			
وَأُولَئِكَ	مِنْ اللَّهِ شَيْعًا	وَلَا أُولَدُهُمْ	أَمْوَالَهُمْ	عَنْهُمْ	
and those	anything from Allah	and not their offspring	their wealth	[for] them	
	النَّارِ ﴿١٠﴾	وَقُوْدٌ	هُمْ		
	(of) the Fire	(are) fuel	[they]		

كَذَّابٌ إِلَيْهِ فِرْعَوْنٌ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِيَوْمٍ نَّا فَأَخْذَهُمُ اللَّهُ بِمَا كَانُوا يَعْمَلُونَ وَاللَّهُ شَدِيدُ الْعِقَابِ ١١ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلِبُونَ وَتَحْشِرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ ١٢ قَدْ كَانَ لَكُمْ أَيَّةً فِي فِتْنَتِينِ الْتَّقَتَانِ فَتُقْتَلُونَ فِي سَبِيلِ اللَّهِ وَآخَرَى كَافِرَةٌ يَرَوْنَهُمْ مُّشْلِيْهِمْ رَأَى الْعَيْنَ وَاللَّهُ يُؤْيدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّمَا فِي ذَلِكَ لِعِبْرَةٍ لِأُولَئِكَ 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.

مِنْ قَبْلِهِمْ	وَالَّذِينَ	فِرْعَوْنَ	عَالَىٰ	كَدَّاْبٌ
before them	and those	(of) Pharaoh	(of the) people	like (the) behaviour
وَاللَّهُ	بِذُنُوبِهِمْ	فَأَخْذَهُمُ اللَّهُ	كَذَّبُواْ بِعَيْنِنَا	
and Allah	for their sins	so Allah seized them	they belied Our Verses (revelation)	
سَتُغْلَبُونَ	لِلَّذِينَ كَفَرُواْ	قُلْ	الْعِقَابُ	شَدِيدٌ
you shall be over powered	to those who disbelieved	say	(in) punishment	(is) Severe
لَكُمْ	قَدْ كَانَ	وَبِئْسَ الْمِهَادُ	إِلَى جَهَنَّمَ	وَتَحْشِرُونَ
for you	indeed was	and (that) is an evil resting place	to Hell	and gathered
فِئَةٌ تُقْتَلُ	فِي فِئَتَيْنِ التَّقَاتُ			ءَيَّاهُ
one group was fighting	in two groups which met	(in combat)		a sign
يَرَوْنَهُمْ	كَافِرُهُ	وَأُخْرَىٰ	فِي سَبِيلِ اللَّهِ	
they were seeing them	(was of) disbelievers	and the other	in (the) Way (of) Allah	
مِنْ يَشَاءُ	بِنَصْرِهِ	وَاللَّهُ يُؤْتِ	رَأَى الْعَيْنَ	مِثْلَيْهِمْ
whom He wills	with His Victory	and Allah supports	(with) their own eyes	twice of them
أَلَا بَصَرٌ	لَا قُلْ	لَعْبَرَةٌ	إِنْ فِي ذَلِكَ	
(understanding) eyes (to see)	for those who have	surely (is) a lesson	in that	indeed

رُّؤْيَنَ لِلنَّاسِ حُبُّ الْشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنَّطَةِ مِنَ
 الْذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرَثِ ذَلِكَ مَتَّعُ الْحَيَاةِ
 الْدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَعَابِ ١٤ قُلْ أَوْبِشُوكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ أَتَّقَوْا
 عِنْدَ رَبِّهِمْ جَنَّتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
 وَرِضْوَاتٌ مِنْ أَنْهَرٍ وَاللَّهُ بَصِيرٌ بِالْعِجَادِ 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 *Azwājūn Mutahharatūn* (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves.''

وَالْبَنِينَ	مِنَ النِّسَاءِ	الشَّهَوَاتِ	حُبُّ	زِينَ لِلنَّاسِ
and children	from women	(of) things they covet	(the) love	beautified for people is
الْمُسَوَّمَةَ	وَالْخَيْلِ	وَالْفَضْكَةَ	وَالْذَّهَبِ	الْمُقَنْطَرَةَ
branded	and horses	and silver	of gold	stored up
الْدُّنْيَا	الْحَيَاةُ	مَتَّكِعٌ	ذَلِكَ	وَالْحَرَثُ
(of) the world	(of) the life	possessions	that (are)	and tilled land
أُنْبِئُكُمْ	قُلْ	الْمَعَابِ	حَسْنٌ	عِنْدَهُ
(shall) I inform you?	say	abode to return	(is the) excellent	with Him
رَبِّهِمْ	جَنَّتٌ	لِلَّذِينَ أَتَقَوْا	مِنْ ذَلِكُمْ	وَاللَّهُ
(are) Gardens	their Lord	with	for those who fear	than that
وَأَزْوَاجٌ	فِيهَا	خَلِدِينَ	الْأَنْهَرُ	تَجْرِي مِنْ تَحْتِهَا
and spouses	therein	they (will) abide forever	[the] rivers	flow beneath which
بَصِيرٌ بِالْعَبَادِ	وَاللَّهُ	مِنْ أَنْهَرٍ	وَرِضَوَاتٌ	مُطْهَرَةٌ
(is) All-Seer of (His) slaves	and Allah	of Allah	and Pleasure	pure

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا ءَامَنَّا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ الْكَبِيرِ^{٣٦}
 وَالْكَدِيرِ وَالْقَدِيرِ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ شَهِدَ^{٣٧}
 اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلِئَكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

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.

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

إِنَّ الَّذِينَ عَنْ دِينِ اللَّهِ إِلَّا مِنْ بَعْدِ
مَا جَاءَهُمْ أَعْلَمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرُ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
فَإِنْ حَاجُوكُمْ فَقُلْ أَسْلَمْتُ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعَنِي وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأَمْيَمُ
أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلُّوْا فَإِنَّمَا عَنِّيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ

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 الَّذِينَ أَوْتُوا	وَمَا أَخْتَلَفَ	أَلِإِسْلَمُ	عِنْ دِلْلَةِ اللَّهِ	إِنَّ الَّذِينَ
those who were given	and (did) not differ	(is) Islam	with Allah	truly the religion
الْعِلْمُ	جَاءَهُمْ	مِنْ بَعْدِمَا	إِلَّا	الْكِتَابُ
[the] knowledge	had come to them	after	except	the Scripture
بِعَيْنَتِ اللَّهِ	وَمَنْ يَكْفُرُ	بَيْنَهُمْ	بَغْيًا	
in (the) Signs (of) Allah	and who disbelieves	among themselves	(through) transgression	
فَقُلْ	فَإِنْ حَاجُوكَ	الْحُسَابُ ١٩٩	سَرِيعٌ	فَإِنَّ اللَّهَ
then say	so if they argued with you	(in) reckoning	(is) Swift	then verily Allah
وَقُلْ	أَتَبَعَنْ	وَمَنْ	لِلَّهِ	أَسْلَمَتْ وَجْهَيْ
and say	followed me	and who	to Allah	I have submitted my face
أَسْلَمْتُمْ	وَالْأَمْيَمُكَنْ	الْكِتَابُ	لِلَّذِينَ أَوْتُوا	
(do) you submit yourselves?	and illiterates	the Scripture	to those who were given	
فَإِنَّمَا	وَإِنْ تَوَلَّا	فَقَدْ أَهْتَدَوْا	فَإِنْ أَسْلَمُوا	
then only	but if they turn away	then indeed they are rightly guided	so if they submit	
بَصِيرُ بِالْعِبَادِ		وَاللَّهُ	الْبَلَغُ	عَلَيْكَ
(is) All-Seer of (His) slaves		and Allah	(is) to convey	upon you

إِنَّ الَّذِينَ يَكْفُرُونَ بِعَيْنَتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ

الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۖ ۱۱ أُولَئِكَ
 الَّذِينَ حِيطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَصِيرٍ ۖ ۲۲
 الْمُتَّرَ إِلَى الَّذِينَ أَتُوا نَصِيبًا مِنَ الْكِتَبِ يُدْعَوْنَ إِلَى كِتَبِ اللَّهِ لِيَحْكُمْ بَيْنَهُمْ ثُمَّ
 يَتَوَلَّ فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ۖ ۲۳

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.

يُغَيِّرُونَ	وَيَقْتُلُونَ الَّذِينَ	بِعَایَتِ اللَّهِ	إِنَّ الَّذِينَ يَكْفُرُونَ
without	and slay the Prophets	in (the) Verses (of) Allah	verily those who disbelieve
مِنَ النَّاسِ	يَأْمُرُونَ بِالْقِسْطِ	وَيَقْتُلُونَ الَّذِينَ	حَقٌّ
of the people	command [with] justice	and slay those who	right
الَّذِينَ	أُولَئِكَ	أَلِيمٍ	فَبَشِّرْهُمْ
(are) those	they	عَذَابٍ	بِعَذَابٍ
وَمَا	وَالْآخِرَةِ	فِي الدُّنْيَا	حِيطَتْ أَعْمَالُهُمْ
and not	and (in) the Hereafter	in this world	فِي الدُّنْيَا وَالْآخِرَةِ
إِلَى الَّذِينَ	الْمُتَّرَ	مِنْ نَصِيرٍ ۖ	لَهُمْ
[to] those who	(have) you not seen?	any helpers	they (will) have
إِلَى كِتَبِ اللَّهِ	يُدْعَوْنَ	مِنَ الْكِتَبِ	أَتُوا نَصِيبًا
to (the) Book (of) Allah	they are invited	of the Scripture	have been given a portion
مُعْرِضُونَ	وَهُمْ مُنْهَرٌ	شَرِيكٌ تَوَلَّ فَرِيقٌ	لِيَحْكُمْ بَيْنَهُمْ
(are) averse	and they of them	then turns away a party	to judge between them

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا

يَفْتَرُونَ ﴿٢٦﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِيتَ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٧﴾ قُلْ أَللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعَزِّزُ مَنْ تَشَاءُ وَتُذَلِّلُ مَنْ تَشَاءُ بِسْمِكَ الْخَيْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨﴾

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.

مَعْدُودَاتٍ	إِلَّا أَيَّامًا	النَّارُ	لَنْ تَمْسَنَا	يَأْنَهُمْ قَالُوا	ذَلِكَ
numbered	but (for) days	the Fire	will never touch us	(is) because they say	this
فَكَيْفَ	يَفْتَرُونَ	مَا كَانُوا	فِي دِينِهِمْ	وَغَرَّهُمْ	
then how	invent	what they used to	in their religion	and deceived them	
فِيهِ	لَا رَيْبَ	لِيَوْمٍ	جَمَعْنَاهُمْ	إِذَا	
about which	(there is) no doubt	on a Day	We shall gather them		when
وَهُمْ	مَا كَسَبَتْ	نَفْسٍ	كُلُّ	وَوْفِيتَ	
and they	what he has earned	person	every	and would be paid in full	
تُؤْتِي الْمُلْكَ	الْمُلْكُ	مَالِكَ	قُلْ أَللَّهُمَّ	لَا يُظْلَمُونَ	
You give the dominion	(of) the dominion	Lord	say O Allah	would not be wronged	
وَتَعْزِزُ	مِمَّنْ تَشَاءُ	وَتَنْزِعُ الْمُلْكَ	مِنْ تَشَاءُ		
and You exalt	from whom You will	and take away the dominion	(to) whom You will		
الْخَيْرُ	بِسْمِكَ	مِنْ تَشَاءُ	وَتُذَلِّلُ	مِنْ تَشَاءُ	
(is) the good	in Your Hand	whom You will	and You humiliate	whom You will	

فَدِيرٌ	شَيْءٌ	عَلَىٰ كُلِّ	إِنَّكَ
(are) All-Powerful	thing	over every	verily You

تُولِّجُ الْيَلَٰ فِي النَّهَارِ وَتُولِّجُ النَّهَارَ فِي الْيَلَٰ وَتُخْرِجُ الْحَيَٰ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيَٰ وَتَرْزُقُ مَن شَاءَ بِغَيْرِ حِسَابٍ ٢٧ لَا يَتَّخِذُ الْمُؤْمِنُونَ أُولَئِكَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنْ أَنَّ اللَّهَ فِي شَيْءٍ إِلَّا أَنْ تَقْوَاهُمْ تَقْدِهُ ٢٨ وَيَحْذِرُ كُمُّ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

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.

فِي الْيَلَٰ	وَتُولِّجُ النَّهَارَ	فِي النَّهَارِ	تُولِّجُ الْيَلَٰ
into the night	and You enter the day	into the day	You enter the night
مِنَ الْحَيَٰ	وَتُخْرِجُ الْمَيِّتَ	مِنَ الْمَيِّتِ	وَتُخْرِجُ الْحَيَٰ
out of the living	and You bring the dead	out of the dead	and You bring the living
حِسَابٍ	بِغَيْرِ	مَن شَاءَ	وَتَرْزُقُ
measure (account)	without	(to) whom You will	and You give sustenance
الْمُؤْمِنِينَ	مِنْ دُونِ	أُولَئِكَ	لَا يَتَّخِذُ الْمُؤْمِنُونَ
(of) the believers	instead	(as their) allies	let not the believers take
إِلَّا	فِي شَيْءٍ	مِنَ اللَّهِ	يَفْعَلْ ذَلِكَ
except	in anything	from Allah	does that
نَفْسَهُ	وَيَحْذِرُ كُمُّ اللَّهُ	تَقْدِهُ	وَمَن
(of) Himself	and Allah warns you	(for) protection	منهُمْ
			أَنْ تَسْتَقْوِ
			from them
			that you fear

وَإِلَى اللَّهِ الْمَصِيرُ

and to Allah (is) the final return

قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْبَدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٩ يَوْمَ تَعْجَدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَوَلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمْدَأْ بَعِيدًا وَيَحْذِرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ٣٠

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.

يَعْلَمُهُ اللَّهُ	أَوْبَدُوهُ	فِي صُدُورِكُمْ	مَا	إِن تُخْفُوا	قُلْ
Allah knows it	or you reveal it	(is) in your breasts	what	whether you conceal	say
وَاللَّهُ	فِي الْأَرْضِ	وَمَا	فِي السَّمَاوَاتِ	وَيَعْلَمُ مَا	
and Allah	(is) in the earth	and what	(is) in the heavens	and He knows what	
نَفْسٍ	تَعْجَدُ كُلُّ	يَوْمَ	قَدِيرٌ	كُلِّ شَيْءٍ	عَلَى كُلِّ
soul	shall find every	(on the) Day (when)	All-Powerful	thing	over every
مِن سُوءٍ	وَمَا عَمِلَتْ	مُحْضَرًا	مِنْ خَيْرٍ	مَا عَمِلَتْ	
of evil	and what it has done	confronted	of good	what it has done	
أَمْدَأْ	وَبَيْنَهُ	أَنَّ بَيْنَهَا			تَوَدُّ لَوْ
great	a distance	and between that	that (there were) between it	it will wish [if]	
رَءُوفٌ بِالْعِبَادِ	وَاللَّهُ	نَفْسُهُ	وَيَحْذِرُكُمُ اللَّهُ		
(is) Very Kind to (His) slaves	and Allah	(of) Himself	and Allah warns you		

قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٣١

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۝ فَإِنْ تَوَلُّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَفَرِينَ ۝ إِنَّ اللَّهَ أَصْطَفَهُنَّا
عَادَمَ وَنُوحًا وَهَذَا وَهَذَا إِبْرَاهِيمَ وَهَذَا عِمَرَانَ عَلَى الْعَالَمِينَ ۝ ذُرْرَيْهُ بَعْضُهَا مِنْ بَعْضٍ
وَاللَّهُ سَمِيعُ عَلِيهِمْ ۝

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

لَكُمْ	وَيَغْفِرُ	يُحِبِّبُكُمْ اللَّهُ	فَاتَّبِعُونِي	تُحِبُّونَ اللَّهَ	إِنْ كُنْتُمْ	قُلْ
[for] you	and forgive	Allah would love you	then follow me	love Allah	if you	say
أَطِيعُوا اللَّهَ وَالرَّسُولَ ۝	قُلْ	رَّحِيمٌ ۝	غَفُورٌ	وَاللَّهُ	ذُنُوبَكُمْ	
obey Allah and the Messenger	say	Most Merciful	(is) All-Forgiving	and Allah	your sins	
لَا يُحِبُّ الْكَفَرِينَ ۝		فَإِنَّ اللَّهَ		فَإِنْ تَوَلَّوْا		
(does) not like the disbelievers		then indeed Allah		and if they turn away		
وَهَذَا	إِبْرَاهِيمَ	وَهَذَا	وَنُوحًا	إِنَّ اللَّهَ أَصْطَفَهُنَّا	عَادَمَ	
and (the) family	(of) Abraham	and (the) family	and Noah	truly Allah chose Adam		
مِنْ بَعْضٍ	بَعْضُهَا	ذُرْرَيْهُ	عَلَى الْعَالَمِينَ	عِمَرَانَ		
from (the) others	some of them	offspring	above the mankind	(of) Imran		
	عَلِيهِمْ ۝	سَمِيعٌ	وَاللَّهُ			
	All-Knowing	(is) All-Hearing	and Allah			

إِذْ قَالَتِ امْرَأَتُ عِمَرَانَ رَبِّي إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ الْمَسِيحُ
الْعَلِيمُ ۝ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّي إِنِّي وَضَعَتْهَا أُنْثَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ

الَّذِكَرُ كَالْأَنْشَىٰ وَإِنِّي سَمِّيَتُهَا مَرِيمَ وَإِنِّي أُعِيذُهَا مِنَ الشَّيْطَنِ الرَّجِيمِ

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."

لَكَ	إِنِّي نَذَرْتُ	رَبِّ	عِمْرَانَ	أَمْرَاتُ	إِذْ قَالَتْ
to You	indeed I have vowed	my Lord	(of) Imran	(the) woman (wife)	when said
إِنَّكَ	مِنِّي	فَتَقْبَلْ	مُحَرَّرًا	بَطْنِي	مَا فِي
indeed You	from me	so accept	(to be) dedicated	my womb	what (is) in
قَالَتْ رَبِّ	وَضَعَتْهَا	فَلَمَّا	الْعَلِيمُ	أَنْتَ أَلْسِمِيعُ	
she said my Lord	she delivered her	then when	All-Knowing	[You] (are) All-Hearing	
بِمَا وَضَعْتَ	وَاللَّهُ أَعْلَمُ	أُنْشَىٰ	وَضَعَتْهَا	إِنِّي	
[of] what she delivered	and Allah knows better	a female	have delivered	indeed I	
وَإِنِّي	مَرِيمَ	سَمِّيَتْهَا	وَإِنِّي	كَالْأَنْشَىٰ	وَلَيْسَ اللَّذِكَرُ
and indeed I	Mary	have named her	and indeed I	like the female	and the male is not
الْرَّجِيمِ	مِنَ الشَّيْطَنِ	وَذَرِيَّتْهَا	بِكَ	أُعِيذُهَا	
the rejected	from Satan	and her offspring	with You	seek refuge for her	

فَتَقْبَلَهَا رَبُّهَا يَقْبُولُ حَسَنٍ وَأَنْبَتَهَا بَنَاتًا حَسَنًا وَكَفَلَهَا زَكَرِيَاً كُلُّمَا دَخَلَ عَلَيْهَا زَكَرِيَاً الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِمُ أَنِّي لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ هُنَالِكَ دَعَا زَكَرِيَاً رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ دُرْيَةً طَيْبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

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.''

نَبَاتًا	وَأَنْبَتَهَا	حَسَنٌ	يَقْبُولٌ	رَبُّهَا	فَتَقْبِلَهَا
growth	and made her grow	good	with acceptance	her Lord	so accepted her
زَكَرِيَاً	دَخَلَ عَلَيْهَا	كُلَّمَا	زَكَرِيَاً	وَكَفَلَهَا	حَسَنًا
Zachariah	entered (to see) her	whenever	Zachariah	and put her in (the) care of	good
قَالَ يَمْرِئُ	رِزْقًا	وَجَدَ عِنْدَهَا		الْمِحْرَابَ	
he said O Mary	food	he found her (provided) with		(at her) praying place	
إِنَّ اللَّهَ يَرْزُقُ	مِنْ عِنْدِ اللَّهِ	قَالَتْ هُوَ	هَذَا	لَكُ	أَنَّ
verily Allah provides sustenance	(is) from Allah	she said this	this	you get	from where
دَعَازَكَرِيَا	هُنَالِكَ	حِسَابٌ	يُغَيِّرُ	مَنْ يَشَاءُ	
Zachariah invoked	there	measure	without	(to) whom He wills	
طَيِّبَةً	ذُرِيَّةً	مِنْ لَدُنْكَ	هَبْ لِي	قَالَ رَبٌ	رَبِّهِ
good	offspring	from Yourself	grant me	he said my Lord	his Lord
	سَمِيعُ الدُّعَاءِ		إِنَّكَ		
	(are) All-Hearer (of) invocation		indeed You		

فَنَادَاهُ الْمَلَكٌ وَهُوَ قَائِمٌ يُصْلِي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحِيٍّ مُصَدِّقًا بِكَلِمَةِ مِنْ أَنَّ اللَّهَ وَسِيدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ٣٩ قَالَ رَبِّي أَنَّ يَكُونُ لِي عُلُمٌ وَقَدْ بَلَغْتِ أَكْبَرُ وَأَمْرَأِي عَاقِرٌ قَالَ كَذَلِكَ أَنَّ اللَّهُ يَفْعَلُ مَا يَشَاءُ

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

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

يُصَلِّي فِي الْمِحَرَابِ	قَائِمٌ	وَهُوَ	الْمَلَائِكَةُ	فَنَادَهُ
praying in the prayer place	(was) standing	while he	the angels	then called him
مِنْ اللَّهِ	بِكَلْمَةٍ	مُصَدِّقاً	بِيَحْيَىٰ	أَنَّ اللَّهَ يُبَشِّرُكَ
from Allah	[of] the Word	confirming	of John	that Allah gives you glad tidings
قَالَ رَبِّ	مِنَ الصَّالِحِينَ	وَنَبِيًّا	وَحَصُورًا	وَسَيِّدًا
he said my Lord	from (among) the righteous	and a Prophet	and chaste	and noble
وَأَمْرَأَتِي	الْكِبَرَ	وَقَدْ بَلَغَنِي	عُلَمُّ	أَنَّ يَكُونُ
and my wife	the old age	when has overtaken me	a son	I have how is it
مَا يَشَاءُ	كَذَلِكَ اللَّهُ يَفْعَلُ	قَالَ	عَاقِرٌ	
what He wills	thus Allah does	He said	(is) barren	

قَالَ رَبِّ أَجْعَلْ لِيْ إِيمَانَهُ قَالَ إِنَّكَ أَلَا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزاً وَذُكْرَ رَبِّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَأَلَابَكَرِ ٤١ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِيمُ إِنَّ اللَّهَ أَصْطَفَنِكَ وَطَهَرَكَ وَأَصْطَفَنِكَ عَلَى نِسَاءِ الْعَالَمِينَ ٤٢ يَمْرِيمُ أَفْتَنَتِ لِرَبِّكَ وَأَسْجُدِي وَأَرْكَعِي مَعَ الْرَّاكِعِينَ ٤٣

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

who bow down)."

قَالَ إِيَّاكَ	إِيَّاهُ	أَجْعَلْ لِي	قَالَ رَبِّ
He said your sign	a sign	make for me	he said my Lord
إِلَّا رَمْزًا	أَيَّامٍ	ثَلَاثَةَ	أَلَا تُكَلِّمُ النَّاسَ
except (by) gesture	days	(for) three	(is) that you shall not speak to the people
وَالْأَبْكَرُ	بِالْعَشِيِّ	وَسَبِّحْ	وَادْعُ رَبَّكَ
and (in) the morning	in the evening	and glorify (Him)	much and remember your Lord
وَطَهَرْكَ	إِنَّ اللَّهَ أَصْطَفَنَاكَ	يَمْرِيمُ	وَإِذْ قَالَتِ الْمَلَائِكَةُ
and purified you	verily Allah has chosen you	O Mary	the angels said
أَقْنُتِي	يَمْرِيمُ	الْعَلَمَيْنِ	وَإِذْ
remain devout	O Mary	(of) the world	above (the) women
الرَّكِعَيْنِ	وَأَرْكَعِي مَعَ	وَأَسْجُدْ	وَأَصْطَفَنَاكَ
those who bow down	and bow down with	and prostrate (yourself)	لِرَبِّكَ
			and chosen you

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوَحِّيْهُ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقَوْنَ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ
مَرِيمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْصِمُونَ إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِيمُ إِنَّ اللَّهَ
يُبَشِّرُكَ بِكَلْمَةٍ مِنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرِيمٍ وَجِهِهَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ

الْمُقْرَبِينَ

44. This is (a part) of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. 45. (Remember) when the angels said: ``O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [``Be!'' – and he was! i.e. 'Isā (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh.''

إِلَيْكَ	نُوحِيهُ	الْغَيْبِ	مِنْ أَنْبَاءَ	ذَلِكَ
to you	We inspire (reveal) it	(of) Unseen	(is) from (the) news	this
أَقْلَمُهُمْ	إِذْ يُلْقُوتُ		وَمَا كُنْتَ لَدَيْهِمْ	
their pens	when they threw		and you were not with them	
وَمَا كُنْتَ لَدَيْهِمْ	مَرِيمَ		أَيُّهُمْ يَكْفُلُ	
and you were not with them	Mary		(as to) which of them takes care of	
إِنَّ اللَّهَ يُبَشِّرُكُ	يَمْرِيمُ	قَالَتِ الْمَلَائِكَةُ	إِذْ	إِذْ يَخْصِمُونَ
verily Allah gives you glad tidings	O Mary	the angels said	when	when they disputed
وَجِهَّا	مَرِيمَ	عِيسَى	الْمَسِيحُ	مِنْهُ
honoured	(of) Mary	son	Messiah	from Him
وَمِنَ الْمُقْرَبِينَ				بِكَلْمَةٍ
and of those who are near (to Allah)			وَالْآتِرَةُ	فِي الدُّنْيَا
				and (in) the Hereafter
				in this world

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّابِرِينَ ٤٦ قَالَتْ رَبِّ أَنِّي يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسِسْنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ٤٧ وَيَعْلَمُهُ الْكِتَبُ وَالْحِكْمَةُ وَالْتَّوْرَةُ وَالْإِنْجِيلُ

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

وَكَهْلًا	فِي الْمَهْدِ	وَيُكَلِّمُ النَّاسَ
and (in) maturity	in the cradle	and he will speak to the people
وَلَدٌ	لِي	أَنِّي يَكُونُ
a son	I have	she said my Lord

وَمِنَ الصَّابِرِينَ

and (he will be) of the righteous

مَا يَشَاءُ	كَذَلِكَ اللَّهُ يَخْلُقُ	قَالَ	بَشَرٌ	وَلَمْ يَمْسِسْنِي
whatever He wills	thus Allah creates	He said	any man	when (did) not touch me
فَيَكُونُ	كُنْ	لَهُ	فَإِنَّمَا يَقُولُ	إِذَا قَضَى
and it is	be	to it	then only He says	a thing
وَالْإِنْجِيلُ	وَالْتَّوْرَةُ	وَالْحِكْمَةُ	وَالْكِتَابُ	وَيَعْلَمُهُ
and the Gospel	and the Torah	and the Wisdom	the Book	and He will teach him

وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِعَيْنَةٍ مِّنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الْطِينِ كَهْيَةً الْطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأَبْرِىءُ الْأَكْمَةَ وَالْأَبْرَصَ وَأَحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ

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.

قَدْ جِئْتُكُمْ	أَنِّي	إِسْرَائِيلَ	إِلَى بَنِي	وَرَسُولًا
surely have come to you	that I	(of) Israel	to (the) Children	and a Messenger
كَهْيَةٌ	مِّنَ الْطِينِ	لَكُمْ	أَنِّي أَخْلُقُ	بِعَيْنَةٍ مِّنْ رَبِّكُمْ
like (the) figure	from clay	for you	that I will make	from your Lord with a sign
بِإِذْنِ اللَّهِ	فَيَكُونُ طَيْرًا	فِيهِ	فَانْفُخْ	الْطَّيْرِ
by (the) Leave (of) Allah	and it would become	a bird	into it	then I will breathe (of) a bird
وَأَحْيِي الْمَوْتَى	وَالْأَبْرَصَ	وَأَبْرِىءُ الْأَكْمَةَ		
and I will bring to life the dead	and the leper	and I will heal the born blind		
وَمَا تَدَّخِرُونَ	بِمَا تَأْكُلُونَ	وَأَنْبِئُكُمْ		بِإِذْنِ اللَّهِ
and what you store	of what you eat	and I will inform you		by (the) Leave (of) Allah

إِنْ كُنْتُمْ مُّؤْمِنِينَ	لَكُمْ	لَأَيَّةٌ	فِي ذَلِكَ	إِنَّ	فِي بُيُوتِكُمْ
if you are believers	for you	(is) indeed a sign	in this	surely	in your houses

وَمَصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنَ التَّوْرَةِ وَلَا حِلًّا لَّكُمْ بَعْضُ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجَعَلْتُكُمْ بِيَّانَةً مِّنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ^{٥١} إِنَّ اللَّهَ رَبِّكُمْ فَاعْبُدُوهُ
هَذَا صِرَاطٌ مُّسْتَقِيمٌ^{٥٢} فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفَّارَ قَالَ مَنْ أَنْصَارِي إِلَى
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ إِمَانًا بِاللَّهِ وَأَشْهَدُ بِأَنَا مُسْلِمُونَ^{٥٣}

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 'Isā (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).''

وَلَا حِلًّا	مِنَ التَّوْرَةِ	بَيْنَ يَدَيِّ	لِمَا	وَمَصَدِّقًا
and to make lawful	of the Torah	(was) before me	that which	and confirming
بِيَّانَةٌ	وَجَعَلْتُكُمْ	حُرِّمَ عَلَيْكُمْ	بَعْضُ الَّذِي	لَكُمْ
with a sign	and I have come to you	was forbidden to you	(of) what	part to you
وَرَبُّكُمْ	رَبِّ	إِنَّ اللَّهَ	وَأَطِيعُونِ ^{٥١}	مِنْ رَبِّكُمْ
and your Lord	(is) my Lord	verily Allah	and obey me	so fear Allah
فَلَمَّا أَحَسَّ	مُسْتَقِيمٌ ^{٥٢}	صِرَاطٌ	هَذَا	فَاعْبُدُوهُ
but when became conscious	Straight	(is) a Path	this	so worship Him
إِلَى اللَّهِ	أَنْصَارِي	قَالَ مَنْ	الْكُفَّارَ	مِنْهُمْ
to Allah	my helpers	he said who (will be)	disbelief	of their
إِمَانًا بِاللَّهِ	أَنْصَارُ اللَّهِ	نَحْنُ	قَالَ الْحَوَارِيُّونَ	عِيسَى
we believe in Allah	(the) helpers (of) Allah	we (are)	the disciples said	Jesus

مُسْلِمُونَ	يَأَنَا	وَأَشْهَدُ
(are) Muslims	that we	and bear witness

رَبَّنَا إِنَّا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَأَكَّلْتَنَا مَعَ الشَّهِيدِينَ
 وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَذْكُورِينَ إِذْ قَالَ اللَّهُ يَعِيسَى إِنِّي مُتَوَقِّي
 وَرَافِعٌ إِلَيَّ وَمُطَهِّرٌ مِّنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ أَتَبْعَوْكَ فَوْقَ الَّذِينَ كَفَرُوا
 إِلَيَّ يَوْمَ الْقِيَمَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَاحْكُمْ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْلِفُونَ

53. "Our Lord! We believe in what You have sent down, and we follow the Messenger ['Isā (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 'Isā (Jesus)], and Allāh planned too. And Allāh is the Best of those who plan. 55. And (remember) when Allāh said: "O 'Isā (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that 'Isā (Jesus) is Allāh's son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, 'Isā (Jesus), Mūsā (Moses), or in His Holy Books, e.g. the Taurāt (Torah), the Injīl (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."

وَاتَّبَعْنَا الرَّسُولَ		بِمَا أَنْزَلْتَ		رَبَّنَا آمَنَّا	
and we follow the Messenger		in what You have sent down		our Lord we believe	
وَمَكَرَ اللَّهُ	وَمَكَرُوا	الشَّهِيدِينَ	مَعَ	فَأَكَّلْنَا	
and Allah planned	and they planned	those who bear witness	with	so write us	
إِنِّي	يَعِيسَى	إِذْ قَالَ اللَّهُ	الْمَذْكُورِينَ	وَاللَّهُ خَيْرُ	
indeed I	O Jesus	when Allah said	(of) planners	and Allah (is the) Best	
مِنَ الَّذِينَ كَفَرُوا	وَمُطَهِّرُكَ	إِلَيَّ	وَرَافِعُكَ	مُتَوَقِّيَكَ	
of those who disbelieve	and (will) purify you	to Myself	and raise you	(will) take you	

كَفَرُوا	فَوْقَ	أَتَبْعُوكَ	الَّذِينَ	وَجَاءُكُمْ
those who disbelieve	superior (to)	follow you	those who	and I (will) make
مَرْجِعُكُمْ	إِلَيَّ	ثُمَّ	الْقِيَمَةُ	إِلَيْ يَوْمِ
(is) your return	to Me	then	(of) Resurrection	till (the) Day
تَخْلِفُونَ	فِيهِ	فِيمَا كُنْتُمْ	فَاحْكُمْ بَيْنَكُمْ	
differ	[in it]	in which you used to	and I shall judge	between you

فَلَمَّا الَّذِينَ كَفَرُوا فَأَعْذَبْهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَمَا لَهُمْ مِنْ نَصِيرٍ ٥٧
وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفَّىٰهُمْ أُجُورُهُمْ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ٥٨ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَاللَّذِيْكُ الْحَكِيمٌ ٥٩ إِنَّ مَثَلَ عِيسَى
عِنْدَ اللَّهِ كَمَثَلِ إِدَمَ حَلْقَةٌ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ٦٠

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 'Isā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: ``Be!'' – and he was.

شَدِيدًا	عَذَابًا	فَأَعْذَبْهُمْ	فَلَمَّا الَّذِينَ كَفَرُوا
severe	(with) a torment	[then] I shall punish them	then as to those who disbelieve
مِنْ نَصِيرٍ	لَهُمْ	وَمَا	وَالْأَخْرَةُ
any helpers	they (will) have	and not	and (in) the Hereafter
فَيُوَفِّىٰهُمْ		وَعَمِلُوا الصَّالِحَاتِ	
then He will grant them in full		وَأَمَّا الَّذِينَ آمَنُوا	
ذَلِكَ	لَا يُحِبُّ الظَّالِمِينَ		وَاللَّهُ أَعْلَمُ
this	(does) not love the wrongdoers		أُجُورُهُمْ
	and Allah		their reward

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

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ٦٠ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجَعَكُلْ لَعْنَتَ اللَّهِ عَلَى الْكَذَّابِينَ ٦١ إِنَّ هَذَا هُوَ الْقَصْصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَزِيزُ الْحَكِيمُ

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Isā (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Isā (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 ‘Isā (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.

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

فَنَجْعَلُ لَعْنَتَ اللَّهِ	ثُمَّ نَبْتَهُ	وَأَنفُسُكُمْ	وَأَنفُسَنَا
and we invoke (the) Curse (of) Allah	then we pray humbly	and yourselves	and ourselves
وَمَا مِنْ إِلَهٌ	الْحَقُّ	لَهُوَ	إِنَّ هَذَا
and (there is) no god	(is) the story	[surely it]	verily this
عَلَى الْكَاذِبِينَ			on the liars
الْحَكِيمُ	لَهُوَ الْعَزِيزُ	وَإِنَّ اللَّهَ	إِلَّا اللَّهُ
the All-Wise	surely He (is) the All-Mighty	and indeed Allah	but Allah

فَإِنْ تَوَلُّوْا فَإِنَّ اللَّهَ عَلَيْمٌ بِالْمُفْسِدِينَ ٦٣ قُلْ يَأْهُلُ الْكِتَبٍ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ
بَيْنَنَا وَبَيْنَكُمْ أَلَا نَعْبُدُ إِلَّا اللَّهُ وَلَا نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذُ بَعْضُنَا بَعْضًا أَرْبَابًا
مِنْ دُونِ اللَّهِ فَإِنْ تَوَلُّوْا فَقُولُوا أَشْهَدُوْا بِأَنَّا مُسْلِمُوْنَ ٦٤

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

قُلْ يَأْهُلُ	عَلَيْمٌ بِالْمُفْسِدِينَ	فَإِنَّ اللَّهَ	فَإِنْ تَوَلُّوْا
say O people	(is) All-Aware of mischief-makers	then surely Allah	and if they turn away
وَبَيْنَكُمْ	بَيْنَنَا	سَوَاءٍ	تَعَالَوْا إِلَى كَلِمَةٍ
and between you	between us	common	come to a word
الْكِتَبِ			(of) the Scripture
شَيْئًا	بِهِ	وَلَا نُشْرِكُ	إِلَّا اللَّهُ
anything	with Him	and we associate not	but Allah
أَلَا نَعْبُدُ			that we worship not
فَإِنْ تَوَلُّوْا	مِنْ دُونِ اللَّهِ	أَرْبَابًا	بَعْضُنَا
then if they turn away	besides Allah	(as) lords	some of us
وَلَا يَتَّخِذُ			and shall not take
مُسْلِمُوْنَ	أَشْهَدُوْا بِأَنَّا	فَقُولُوا	
(are) Muslims	bear witness that we	then tell (them)	

يَأَهْلَ الْكِتَبِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ الْتَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ٦٥ هَذَا نَتَمْ هَتَوْلَاءَ حَجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٦٦ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلِكِنْ 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*.

وَمَا أُنْزِلَتِ	فِي إِبْرَاهِيمَ	لِمَ تُحَاجُّونَ	الْكِتَبِ	يَأَهْلَ
while were not sent down	about Abraham	why do you dispute	(of) the Scripture	0 people
هَذَا نَتَمْ	أَفَلَا تَعْقِلُونَ ٦٥	مِنْ بَعْدِهِ	إِلَّا	وَالْإِنْجِيلُ وَالْتَّوْرَةُ
Lo you (are)	then (do) you not understand?	after him	but	and the Gospel the Torah
فَلِمَ تُحَاجُّونَ	عِلْمٌ بِهِ لَكُمْ	حَجَجْتُمْ فِيمَا	هَتَوْلَاءَ	
why then you dispute	knowledge of which you have	have disputed about that	those who	
وَاللَّهُ يَعْلَمُ	عِلْمٌ بِهِ لَكُمْ	فِيمَا		
and Allah knows	knowledge of which	you (do) not have	about that	
وَلَا نَصْرَانِيًّا	يَهُودِيًّا	مَا كَانَ إِبْرَاهِيمُ	لَا تَعْلَمُونَ	وَأَنْتُمْ
nor a Christian	a Jew	was neither	know not	and you
مِنَ الْمُشْرِكِينَ ٦٧	وَمَا كَانَ	مُسْلِمًا	وَلِكِنْ كَانَ حَنِيفًا	
of the polytheists	and he was not	Muslim	[and] but he was a wholly devoted	

إِنَّ أَوَّلَ النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ أَتَّبَعُوهُ وَهَذَا الَّذِي وَالَّذِينَ إِذَا آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ٦٨ وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَبِ لَوْيُضْلُونَكُمْ وَمَا يُضْلُلُونَ إِلَّا أَنفُسُهُمْ

وَمَا يَشْعُرُونَ ١٩ يَأْهُلُ الْكِتَبِ لَمْ تَكْفُرُوكُ بِإِيمَانِ اللَّهِ وَأَنْتُمْ تَشْهُدُونَ
يَأْهُلُ الْكِتَبِ لَمْ تَلِسُونَ الْحَقَّ بِالْبَطْلِ وَتَكْنُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ٢٠

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 *Wālī* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Ayāt* of Allāh, [the Verses about Prophet Muhammad ﷺ present in the *Taurāt* (Torah) and the *Injil* (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

لَلَّذِينَ	يَابْرَهِيمَ	النَّاسِ	إِنَّ أَوَّلَ
(are) those who	(to claim relationship) with Abraham	(of) the people	verily (the) best
وَاللَّهُ	وَالَّذِينَ آمَنُوا	الَّذِي	وَهَذَا
and Allah	and those who have believed (in him)	Prophet	and this followed him
الْكِتَبِ	مِنْ أَهْلِ	وَدَّتْ طَائِفَةٌ	وَلِيُّ الْمُؤْمِنِينَ ٧١
(of) the Scripture	of (the) People	wish a party	(is the) Guardian (of) the believers
إِلَّا أَنفُسُهُمْ	وَمَا يَضِلُّونَ	لَوْ يُضْلِلُنَّكُمْ	
but themselves	and they shall not lead astray	if they could lead you astray	
لَمْ تَكْفُرُوكُ	الْكِتَبِ	يَأْهُلُ	وَمَا يَشْعُرُونَ ١٩
why (do) you disbelieve	(of) the Scripture	0 people	and they perceive not
الْكِتَبِ	يَأْهُلُ	وَأَنْتُمْ شَهِدُونَ	بِإِيمَانِ اللَّهِ
(of) the Scripture	0 people	while you bear witness	in (the) Verses (of) Allah
وَأَنْتُمْ تَعْلَمُونَ ٢٠	وَتَكْنُمُونَ الْحَقَّ	بِالْبَطْلِ	لَمْ تَلِسُونَ الْحَقَّ
while you know	and conceal the truth	with falsehood	why (do) you mix the truth

وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَبِ إِيمَانُهُمْ بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ الْنَّهَارِ

وَأَكْفَرُوا إِلَّا خَرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٣﴾ وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى
هُدَى اللَّهِ أَنْ يُؤْتِيَ أَحَدًا مِثْلَ مَا أُوتِيَتُمْ أَوْ يُحَاجِجُكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلَيْهِمْ ﴿٧٤﴾

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.'

أُنْزِلَ عَلَىٰ	أَمْنُوا بِالَّذِي	الْكِتَابِ	مِنْ أَهْلٍ	وَقَالَ طَالِبَةٌ
was sent down to	believe in that which	(of) the Scripture	of (the) people	and said a party
وَأَكْفَرُوا إِلَّا خَرَهُ	النَّهَارِ	وَجْهَةٌ	الَّذِينَ أَمْنُوا	
and reject (it at the) end of it	(of) the day	(in the) early part	those who believe	
إِلَّا لِمَنْ	وَلَا تُؤْمِنُوا	لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٣﴾		
but (the one) who	and (do) not believe		so that they may turn back	
هُدَى اللَّهِ	قُلْ إِنَّ الْهُدَى	تَبَعَ دِينَكُمْ		
(is the) Guidance (of) Allah	say indeed the (true) guidance		followed your religion	
أَوْ يُحَاجِجُكُمْ	مَا أُوتِيَتُمْ	مِثْلَ	أَنْ يُؤْتِيَ أَحَدٌ	
or they may argue with you	what you have been given	like	that someone is given	
يُؤْتِيهِ	بِيَدِ اللَّهِ	قُلْ إِنَّ الْفَضْلَ	رَبِّكُمْ	عِنْدَ
He gives it	(is) in (the) Hand (of) Allah	say surely the bounty	your Lord	before
	عَلَيْهِ ﴿٧٤﴾	وَسَعٌ	وَاللَّهُ	مَنْ يَشَاءُ
	All-Knowing	(is) All-Generous	and Allah	(to) whom He wills

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

إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُؤْدِهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لَا يُؤْدِهِ إِلَيْكَ إِلَّا مَادْمَتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَاتُلُوا لِيْسَ عَلَيْنَا فِي الْأُمَّيْنَ سَكِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ



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 Allah while they know it.

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

بَلَى مَنْ أَوْفَ بِعَهْدِهِ وَأَتَقَنَ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

وَأَيْمَنَهُمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا
يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ



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

فَإِنَّ اللَّهَ	وَاتَّقِ	بِعَهْدِهِ	بَلَى مَنْ أَوْفَ
then indeed Allah	and fears (Allah)	his covenant	yes whoever fulfils
بِعَهْدِ اللَّهِ	إِنَّ الَّذِينَ يَشْرَوُنَ	يُحِبُّ الْمُمْتَقِنَ	
for (the) Covenant (of) Allah	verily those who purchase	loves those who fear (Him)	
لَهُمْ	لَا خَلَقَ	ثَمَنًا	وَأَيْمَنَهُمْ
for them	(have) no share	small	and their oaths
يَوْمَ	يَنْظُرُ إِلَيْهِمْ	وَلَا يُكَلِّمُهُمُ اللَّهُ	فِي الْآخِرَةِ
(on the) Day	look at them	nor neither will Allah speak to them	in the Hereafter
أَلِيمٌ	عَذَابٌ	وَلَهُمْ	الْقِيَمَةِ
painful	(will be) a torment	and for them	(of) Resurrection

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنُ الْسِنَّتَهُمْ بِالْكِتَابِ لِتَحْسِبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ
مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ
الْكِذْبَ وَهُمْ يَعْلَمُونَ



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.

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

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

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيهِ اللَّهُ الْكِتَبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا
عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكُنْ كُونُوا رَبَّنِيَّنَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَبَ وَبِمَا
كُنْتُمْ تَدْرُسُونَ وَلَا يَأْمُرُكُمْ أَنْ تَنْخِذُوا الْمُلْكَيَّةَ وَالنَّبِيَّنَ أَرْبَابًا أَيَّامُرُكُمْ
بِالْكُفْرِ بَعْدَ إِذَا أَنْتُمْ مُسْلِمُونَ

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?

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

أَيَّامُكُمْ	أَرْبَابًا	وَالنَّبِيُّنَ	أَنْ تَسْخِدُوا الْمُلْكَيَّةَ
(will) he command you?	(for your) lords	and the Prophets	that you take the angels
مُسْلِمُونَ	أَنْتُمْ	إِذْ	بِالْكُفْرِ
Muslims	you (have become)	[when]	after to disbelief

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّنَ لَمَّا أَتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ، قَالَ إِنَّا أَفْرَرْتُمْ وَأَخْذَتُمْ عَلَى ذَلِكُمْ إِيمَانِكُمْ قَالُوا أَقْرَرْنَا قَالَ فَأَشْهِدُوْا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ ٨١ فَمَنْ تَوَلَّ بَعْدَ ذَلِكَ فَأُولَئِكَ 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).

لَمَّا	النَّبِيُّنَ	مِيثَاقٌ	وَإِذْ أَخَذَ اللَّهُ
certainly whatever	(of) the Prophets	(the) Covenant	and when Allāh took
مُصَدِّقٌ	رَسُولٌ	ثُمَّ جَاءَكُمْ	أَتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ
confirming	a Messenger	then came to you	of (the) Book
قَالَ	وَلَتَنْصُرُنَّهُ	لَتُؤْمِنُنَّ بِهِ	مَعَكُمْ
He (Allah) said	and you must help him	you must believe in him	لِمَا
أَقْرَرْنَا	قَالُوا	عَلَى ذَلِكُمْ	أَفْرَرْتُمْ
we agree	they said	on that	وَأَخْذَتُمْ
مِنَ الشَّاهِدِينَ	مَعَكُمْ	and (do) you take	إِنَّا أَفْرَرْتُمْ
of the witnesses	with you	then bear witness	فَأَشْهِدُوْا
			قَالَ

الْفَسِّقُونَ	هُمْ	فَأُولَئِكَ	بَعْدَ ذَلِكَ	فَمَنْ تَوَلَّ
(are) the transgressors	[they]	then those	this after	then whoever will turn away

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ قُلْ إِنَّمَا أَنْتَ بِاللَّهِ وَمَا أَنْزَلَ عَلَيْنَا وَمَا أُنْزَلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

83. Do they seek other than the religion of Allāh (the true Islamic Monotheism worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 84. Say (O Muhammad ﷺ): ``We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)] and what was given to Mūsā (Moses), 'Isā (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 أَسْلَمَ	يَبْغُونَ	دِينُ اللَّهِ	أَفَغَيْرُ
while to Him submitted	they seek	(the) religion (of) Allah	[so] (do) other than?
وَكَرْهًا	طَوْعًا	وَالْأَرْضِ	فِي السَّمَاوَاتِ
or unwillingly	willingly	and the earth	(are) in the heavens
وَمَا أُنْزَلَ	إِنَّمَا بِاللَّهِ	قُلْ	وَإِلَيْهِ يُرْجَعُونَ
and (in) what has been sent down	we believe in Allah	say	and to Him they will be returned
عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ	وَمَا أُنْزَلَ	عَلَيْنَا	
and Jacob	and Isaac	to Abraham	and what was sent down
وَعِيسَى	مُوسَى	وَمَا أُوتِيَ	وَالْأَسْبَاطِ
and Jesus	(to) Moses	and what was given	and the offspring (the tribes)
أَحَدٌ	لَا نُفَرِّقُ بَيْنَ	مِنْ رَبِّهِمْ	وَالنَّبِيُّونَ
anyone	we (do) not make distinction between	from their Lord	and the Prophets

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

وَمَنْ يَبْتَغِ عِرْضَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ ۸۰
 كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهَدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمْ
 الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۸۱ أُولَئِكَ جَرَأُوهُمْ أَنَّ عَلَيْهِمْ لَعْنَةُ
 اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۸۲

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.

فَلَنْ يُقْبَلَ	دِينًا	إِلَاسْلَامِ	غَيْرَ	وَمَنْ يَبْتَغِ
then it will never be accepted	a religion	Islam	other than	and whoever seeks
كَيْفَ يَهْدِي اللَّهُ	مِنَ الْخَسِيرِينَ ۸۰	فِي الْآخِرَةِ	وَهُوَ	مِنْهُ
how shall Allah guide	(will be) of the losers	in the Hereafter	and he	of him
أَنَّ الرَّسُولَ	وَشَهَدُوا	إِيمَانَهُمْ	بَعْدَ	قَوْمًا كَفَرُوا
that the Messenger	and bore witness	their Belief	after	a people who disbelieved
لَا يَهْدِي الْقَوْمَ	وَاللَّهُ	الْبَيِّنَاتُ	وَجَاءَهُمْ	حَقٌّ
(does) not guide the people	and Allah	the clear proofs	and had come to them	(is) true
عَلَيْهِمْ		جَرَأُوهُمْ أَنَّ	أُولَئِكَ	الظَّالِمِينَ ۸۱
on them (rests)		recompense of them (is) that	those	[the] wrongdoers
أَجْمَعِينَ ۸۲	وَالنَّاسِ	وَالْمَلَائِكَةِ	لَعْنَةُ اللَّهِ	
all	and (of) the mankind	and (of) the angels	(the) Curse (of) Allah	

خَلِدِينَ فِيهَا لَا يُخْفَفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنَظَّرُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ وَأَوْلَئِكَ هُمُ الظَّالِمُونَ إِنَّ الَّذِينَ كَفَرُوا وَمَا تُوَلُّوْهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِّلْءُ الْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَيْهُ أَوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِّنْ نَصِيرٍ

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.

الْعَذَابُ	عَنْهُمْ	لَا يُخْفَفُ	فِيهَا	خَلِدِينَ
the torment	from them	neither will be lightened	in it	they (will) abide forever
وَأَصْلَحُوا	مِنْ بَعْدِ ذَلِكَ	إِلَّا الَّذِينَ تَابُوا	وَلَا هُمْ يُنَظَّرُونَ	
and make amends	that	after	except those who repent	nor they would be reprimed
بَعْدَ	إِنَّ الَّذِينَ كَفَرُوا	رَّحِيمٌ	عَفُورٌ	فَإِنَّ اللَّهَ
after	verily those who disbelieved	Most Merciful	(is) All-Forgiving	for indeed Allah
لَنْ تُقْبَلَ تَوْبَتُهُمْ		ثُمَّ أَزْدَادُوا كُفْرًا		إِيمَانِهِمْ
never will	their repentance be accepted	then grew (in their) disbelief		their Belief
وَهُمْ	إِنَّ الَّذِينَ كَفَرُوا	الظَّالِمُونَ	هُمْ	وَأَوْلَئِكَ هُمْ
while they	and died	verily those who disbelieved	(are) the astray	[they] and those
الْأَرْضِ	مِلْءُ الْأَرْضِ	فَلَنْ يُقْبَلَ		كُفَّارٌ
(of) the earth	fill	from anyone of them	then will never be accepted	(were) disbelievers

عَذَابٌ	لَهُمْ	أُولَئِكَ	قَدْ	وَلَوْاْفَتَدَى	ذَهَبًا
(is) a torment	for them	those	[by] it	even if he offered as ransom	(of) gold
١٧٣	لَهُمْ	وَمَا	أَلَيْهِ		
any helpers	(will be) for them	and not	painful		

