

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾
 يُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ الَّذِينَ
 يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا
 نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾
 أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

148. Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower. 149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,... verily, Allāh is Ever Oft-Pardoning, All-Powerful. 150. Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

لَا يُحِبُّ اللَّهُ	الْجَهْرَ	بِالسُّوءِ	مِنَ الْقَوْلِ
Allah (does) not like	(that should be) uttered publicly	the evil	of words
إِلَّا مَنْ ظَلَمَ	وَكَانَ اللَّهُ	سَمِيعًا	عَلِيمًا ﴿١٤٨﴾
except (by him) who has been wronged	and Allah is	All-Hearing	All-Knower
إِنْ يُبْدُوا خَيْرًا	أَوْ تُخْفُوهُ	أَوْ تَعْفُوا	عَنْ سُوءٍ فَإِنَّ اللَّهَ
if you disclose a good	or keep it secret	or pardon	an evil then indeed Allah
كَانَ عَفُوًّا	قَدِيرًا ﴿١٤٩﴾	إِنَّ الَّذِينَ يَكْفُرُونَ	بِاللَّهِ وَرُسُلِهِ
is All-Pardoning	All-Powerful	verily those who disbelieve	in Allah and His Messengers
وَيُرِيدُونَ	أَنْ يُفَرِّقُوا	بَيْنَ اللَّهِ	وَرُسُلِهِ وَيَقُولُونَ
and they wish	that they differentiate	between Allah	and His Messengers and they say
نُؤْمِنُ بِبَعْضٍ	وَنَكْفُرُ	بِبَعْضٍ	وَيُرِيدُونَ أَنْ يَتَّخِذُوا
we believe in some	and we disbelieve	in others	and they wish that they take

بَيْنَ	ذَلِكَ	سَبِيلًا ﴿١٥٠﴾	أُولَئِكَ هُمْ	الْكَافِرُونَ	حَقًّا
between	that	a way	those	(are) the disbelievers	(in) truth
وَأَعْتَدْنَا		لِلْكَافِرِينَ	عَذَابًا	مُهِينًا ﴿١٥١﴾	
and We have prepared		for the disbelievers	a torment	humiliating	

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

152. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Oft-Forgiving, Most Merciful. 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: "Show us Allāh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mūsā (Moses) a clear proof of authority.

وَالَّذِينَ ءَامَنُوا بِاللَّهِ	وَرُسُلِهِ	وَلَمْ يُفَرِّقُوا			
and those who believe	and His Messengers	and they differentiate not			
بَيْنَ	أَحَدٍ	مِّنْهُمْ	أُولَئِكَ	سَوْفَ يُؤْتِيهِمْ	أَجْرُهُمْ
between	(any) one	of them	those	soon He (Allah) shall give them	their rewards
وَكَانَ اللَّهُ	غَفُورًا	رَّحِيمًا ﴿١٥٢﴾	يَسْأَلُكَ	أَهْلُ	الْكِتَابِ
and Allah is	All-Forgiving	Most Merciful	ask you	(the) people	(of) the Scripture
أَنْ تُنَزِّلَ	عَلَيْهِمْ	كِتَابًا	مِّنَ السَّمَاءِ		
that you cause to descend	upon them	a book	from the heaven		

فَقَالُوا	مِنْ ذَلِكَ	أَكْبَرَ	فَقَدْ سَأَلُوا مُوسَى
so they had said	than that	(for) greater	then verily they had asked Moses
بِظُلْمِهِمْ	الصَّعِقَةُ	فَأَخَذَتْهُمْ	جَهْرَةً
for their wickedness	a thunderbolt	so they were struck with	(in) public
أَرَنَا اللَّهَ	ثُمَّ اتَّخَذُوا الْعِجْلَ	مِنْ بَعْدِ مَا	جَاءَتْهُمْ
show us Allah	then they took the calf (to worship)	after	had come to them
أَلَيْسَتْ	مُتَبَيِّنَاتٍ	وَأَتَيْنَا مُوسَى	سُلْطَانًا
clear signs	manifest	and We gave Moses	an authority
فَعَفَوْنَا	عَنْ ذَلِكَ	وَأَتَيْنَا مُوسَى	سُلْطَانًا
so We forgave (them)	for that	and We gave Moses	an authority

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْأَبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٥﴾ فِيمَا نَقُضُهُمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغْيًا حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٧﴾

154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant. 155. Because of their breaking the covenant, and of their rejecting the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" – nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

وَرَفَعْنَا فَوْقَهُمُ	الطُّورَ	بِمِيثَاقِهِمْ	وَقُلْنَا	هُمْ
and We raised over them	the Mount	for their covenant	and We said	to them
أَدْخُلُوا الْأَبَابَ	سُجَّدًا	وَقُلْنَا	هُمْ	لَا تَعْدُوا
enter the gate	prostrating (or bowing)	and We said	to them	violate not

فِيمَا	غَلِيظًا ﴿١٥٤﴾	مِيثَاقًا	مِنْهُمْ	وَأَخَذْنَا	فِي السَّبْتِ
then because of	firm	a covenant	from them	and We took	[in] the Sabbath
وَقَتْلِهِمْ	بَيَّاتِ اللَّهِ	وَكُفْرِهِمْ	مِيثَقَهُمْ	نَقَضِهِمْ	
and their killing	(the) Signs (of) Allah	and their rejecting	their covenant	their breaking	
غُلْفًا	قُلُوبُنَا	وَقَوْلِهِمْ	حَقِّ	بِغَيْرِ	الْأَنْبِيَاءِ
(are) wrapped	our hearts	and their saying	right	without	the Prophets
يَكْفُرِهِمْ	عَلَيْهَا	بَلْ طَبَعَ اللَّهُ			
due to their disbelief	upon them (their hearts)	nay Allah has set a seal			
وَقَوْلِهِمْ	وَبِكْفُرِهِمْ	إِلَّا قَلِيلًا ﴿١٥٥﴾	فَلَا يُؤْمِنُونَ		
and their uttering	and due to their disbelief	but a few	so they believe not		
	عَظِيمًا ﴿١٥٦﴾	بِهْتَنَّا	عَلَى مَرْيَمَ		
	mighty	a slander	against Mary		

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾
 بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

157. And because of their saying (in boast), "We killed Messiah 'isā (Jesus), son of Maryam (Mary), the Messenger of Allah," – but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isā (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. 'Isā (Jesus), son of Maryam (Mary عليها السلام)]: 158. But Allāh raised him ['Isā (Jesus)] up (with his body and soul) to Himself (and he عليه السلام is in the heavens). And Allāh is Ever All-Powerful, All-Wise.

وَقَوْلِهِمْ	إِنَّا قَتَلْنَا	الْمَسِيحَ	عِيسَى	ابْنَ
and (due to) their saying	that we have killed	Messiah	Jesus	son
مَرْيَمَ	رَسُولَ اللَّهِ	وَمَا قَتَلُوهُ	وَمَا صَلَبُوهُ	
(of) Mary	(the) Messenger (of) Allah	and they killed him not	nor they crucified him	

فِيهِ	وَإِنَّ الَّذِينَ أَخْلَفُوا	لَهُمْ	وَلَكِنْ شَيْءٌ
in it	and verily those who differed	for them	[and] but it was made to resemble
مِنْ عِلْمٍ	بِهِ	لَهُمْ	مَا
any knowledge	about it	they have	(do) not
يَقِينًا ﴿١٥٧﴾	وَمَا قَتَلُوهُ	الظَّنُّ	إِلَّا إِنْ بَاعَ
(for) surely	and they (did) not kill him	the conjecture	except following
حَكِيمًا ﴿١٥٨﴾	عَزِيزًا	وَكَانَ اللَّهُ	إِلَيْهِ
All-Wise	All-Powerful	and Allah is	to Himself
			nay Allah raised him up

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾
 فَيُظْلَمُ مَنْ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾
 وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلَهُمْ أَمْوَالُ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
 أَلِيمًا ﴿١٦١﴾

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him [‘Īsā (Jesus), son of Maryam (Mary)], as only a Messenger of Allāh and a human being] before his [‘Īsā (Jesus) or a Jew’s or a Christian’s] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Īsā (Jesus)] will be a witness against them. 160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allāh’s way; 161. And their taking of *Ribā* (usury) though they were forbidden from taking it and their devouring of men’s substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

وَإِنْ	مِنْ أَهْلِ	الْكِتَابِ	إِلَّا	لِيُؤْمِنَ	بِهِ
and none	of (the) people	(of) the Scripture	but	surely he would believe	in him
قَبْلَ	مَوْتِهِ	وَيَوْمَ	الْقِيَمَةِ	يَكُونُ عَلَيْهِمْ	
before	his death	and (on the) Day	(of) Resurrection	he would be against them	
شَهِيدًا ﴿١٥٩﴾	فَيُظْلَمُ	مَنْ الَّذِينَ هَادُوا			
a witness	then due to wrongdoing	of those who became Jews			

حَرَمْنَا عَلَيْهِمْ		طَيَّبَتِ		أُحِلَّتْ لَهُمْ	
We made unlawful for them		good things		(which) had been made lawful for them	
وَيَصَدِّهِمْ		عَنْ سَبِيلِ اللَّهِ		كَثِيرًا ۝١٦٦	
and for their hindering		from (the) way (of) Allah		many	
الرِّبَا		وَقَدْ نُهُوا		عَنْهُ	
(of) interest		though they were forbidden		and (for) their devouring	
أَمْوَالِ		النَّاسِ		وَأَعْتَدْنَا	
(the) wealth		(of) people		and We have prepared	
مِنْهُمْ		يَا بَاطِلٌ		لِلْكَافِرِينَ	
among them		wrongfully		for the disbelievers	
		عَذَابًا		أَلِيمًا ۝١٦٧	
		a torment		painful	

لَنَكِينِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ۝١٦٢ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَىٰ وَأَيُّوبَ وَيُوشَعَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا ۝١٦٣

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad ﷺ) and what was sent down before you; and those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward. 163. Verily, We have sent the Revelation to you (O Muhammad ﷺ) as We sent the Revelation to Nūh (Noah) and the Prophets after him; We (also) sent the Revelation to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)], 'Īsā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the Zabūr (Psalms).

لَنَكِينِ الرَّاسِخُونَ	فِي الْعِلْمِ	مِنْهُمْ	وَالْمُؤْمِنُونَ	يُؤْمِنُونَ بِمَا
but the firmly rooted	in knowledge	among them	and the believers	believe in what

وَالْمُقِيمِينَ		مِنْ قَبْلِكَ	وَمَا أُنْزِلَ		أُنْزِلَ إِلَيْكَ
and those who offer		before you	and what was sent down		has been sent down to you
وَالْيَوْمِ	بِاللَّهِ	وَالْمُؤْمِنُونَ	الرَّكَوَّةَ	وَالْمُؤْتُونَ	الصَّلَاةَ
and (in) the Day	in Allah	and who believe	Zakat	and who pay	the prayer
عَظِيمًا	أَجْرًا	سَنُؤْتِيهِمْ		أُولَئِكَ	الْآخِرَ
great	a reward	(to) whom We shall give		(it is) they	the Last
وَالنَّبِيِّنَ	إِلَى نُوحٍ	كَمَا أَوْحَيْنَا	إِلَيْكَ	إِنَّا أَوْحَيْنَا	
and the Prophets	to Noah	as We had revealed	to you	verily We have revealed	
وَيَعْقُوبَ	وَإِسْحَاقَ	وَإِسْمَاعِيلَ	إِلَى إِبْرَاهِيمَ	وَأَوْحَيْنَا	مِنْ بَعْدِهِ
and Jacob	and Isaac	and Ishmael	to Abraham	and We revealed	after him
وَهَارُونَ	وَيُونُسَ	وَأَيُّوبَ	وَعِيسَى	وَالْأَسْبَاطَ	
and Aaron	and Jonah	and Job	and Jesus	and (his) offspring	
	زَبُورًا	وَعَاثَيْنَا دَاوُدَ		وَسُلَيْمَانَ	
	the Psalms	and (to) David We gave		and Solomon	

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾ رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, – and to Mūsā (Moses) Allāh spoke directly. 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise. 166. But Allāh bears witness to that which He has sent down (the Qur'ān) to you (O Muhammad ﷺ); He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.

وَرُسُلًا	قَدْ قَصَصْنَاهُمْ	عَلَيْكَ	مِنْ قَبْلُ	وَرُسُلًا
and Messengers	surely We have mentioned them	to you	before	and Messengers
لَمْ نَقْصُصْهُمْ	عَلَيْكَ	وَكَلَّمَ اللَّهُ مُوسَى	تَكْلِيمًا	
We (did) not mention them	to you	and Allah spoke to Moses	(direct) speech	
رُسُلًا	مُبَشِّرِينَ	وَمُنْذِرِينَ	لِتَلَا	يَكُونُ لِلنَّاسِ
Messengers	bearers of glad tidings	and warners	so that not	(there) is for the people
عَلَى اللَّهِ حُجَّةٌ	بَعْدَ	الرُّسُلِ	وَكَانَ اللَّهُ	عَزِيزًا
any plea against Allah	after	the Messengers	and Allah is	All-Powerful
لَكِنَّ اللَّهَ يَشْهَدُ	بِمَا	أَنْزَلَ إِلَيْكَ	أَنْزَلَهُ	
but Allah bears witness	to that which	He has sent down to you	He has sent it down	
بِعِلْمِهِ	وَالْمَلَائِكَةُ يَشْهَدُونَ	وَكَفَى	بِاللَّهِ	شَهِيدًا
with His Knowledge	and the angels bear witness (too)	and suffices	Allah	(as) a Witness

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرُّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Taurāt (Torah) and the Injīl (Gospel) with them] and prevent (mankind) from the path of Allāh (Islamic Monotheism); they have certainly strayed far away.

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Taurāt (Torah) and the Injīl (Gospel) with them]; Allāh will not forgive them, nor will He guide them to any way – 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allāh. 170. O mankind! Verily, there has come to you the Messenger (Muhammad ﷺ) with the truth from your

Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.

عَنْ سَبِيلِ اللَّهِ		وَصَدُّوا		إِنَّ الَّذِينَ كَفَرُوا	
from (the) way (of) Allah		and prevented (people)		verily those who disbelieved	
إِنَّ الَّذِينَ كَفَرُوا		بَعِيدًا	ضَلَلًا	قَدْ ضَلُّوا	
verily those who disbelieved		far away	straying	certainly they strayed	
وَيَهْدِيهِمْ	وَلَا	لَهُمْ	لِيَغْفِرَ	لَمْ يَكُنِ اللَّهُ	وَزَلَمُوا
He will guide them	nor	them	forgive	Allah will not	and did wrong
فِيهَا	خَالِدِينَ	جَهَنَّمَ	إِلَّا طَرِيقَ	طَرِيقًا	
in it (therein)	abiding	(of) Hell	except (the) way	(to) any way	
قَدْ جَاءَكُمْ	النَّاسُ	يَأْتِيهَا	عَلَى اللَّهِ يَسِيرًا	وَكَانَ ذَلِكَ	أَبَدًا
verily has come to you	mankind	O	easy for Allah	and that is	forever
خَيْرًا	فَآمِنُوا	مِنْ رَبِّكُمْ	بِالْحَقِّ	الرَّسُولُ	
(it is) better	so believe (in him)	from your Lord	with the truth	the Messenger	
فِي السَّمَوَاتِ	لِلَّهِ مَا	فَإِنَّ	وَإِنْ تَكْفُرُوا	لَكُمْ	
(is) in the heavens	for Allah (is) what	then indeed	but if you disbelieve	for you	
حَكِيمًا	عَلِيمًا	وَكَانَ اللَّهُ	وَالْأَرْضُ		
All-Wise	All-Knowing	and Allah is	and the earth		

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً أَنْتَهُمْ خَيْرٌ لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth. The Messiah 'Isā (Jesus), son of

Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" – and he was) which He bestowed on Maryam (Mary) and a spirit (*Rūh*) created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One *Ilah* (God), Glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.

يَتَاهَلْ		لَا تَقْلُوا		الْكِتَابِ		فِي دِينِكُمْ	
O people		(do) not exceed the limits		(of) the Scripture		in your religion	
وَلَا تَقُولُوا		إِلَّا الْحَقَّ		عَلَى اللَّهِ		إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ	
and (do) not say		but the truth		of Allah		son Jesus only the Messiah	
مَرِيَمَ		رَسُولُ اللَّهِ		وَكَلِمَتُهُ		الْقَهَا	
(of) Mary		(was) a Messenger (of) Allah		and His Word		which He conveyed	
وَرُوحٌ		فَتَأْمِنُوا		بِاللَّهِ		وَرُسُلِهِ	
and a soul		so believe		in Allah		and His Messengers	
وَلَا تَقُولُوا ثَلَاثَةً		أَنْتَهُوَ خَيْرٌ		لَكُمْ		إِنَّمَا اللَّهُ	
and (do) not say three		give up (it is) better		for you		only Allah	
وَاحِدٌ		يَكُونُ لَهُ		وَلَدٌ		لَهُ مَا	
One		He (should) have for Him		a son		for Him	
فِي السَّمَوَاتِ		وَمَا		فِي الْأَرْضِ		بِاللَّهِ	
(is) in the heavens		and what		(is) in the earth		Allah	
وَكَيْلًا		وَكَفَى		وَكَيْلًا		وَكَيْلًا	
(as) a Guardian		and suffices		(as) a Guardian		(as) a Guardian	

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٦﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٧﴾

172. The Messiah will never be proud to reject to be a slave of Allāh, nor the

angels who are the near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself. 173. So, as for those who believed (in the Oneness of Allāh – Islamic Monotheism) and did deeds of righteousness, He will give them their (due) rewards – and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ	أَنْ يَكُونَ عَبْدًا	لِلَّهِ	وَلَا الْمَلَائِكَةُ
the Messiah will never disdain	that he be a slave	of Allah	nor the angels
الْمُقَرَّبُونَ	وَمَنْ يَسْتَنْكِفْ	عَنْ عِبَادَتِهِ	وَيَسْتَكْبِرْ
the near (to Him)	and whoever disdains	from His worship	and shows arrogance
فَسَيَحْشُرُهُمْ	إِلَيْهِ	جَمِيعًا ﴿١٧٣﴾	فَأَمَّا الَّذِينَ
then He will certainly gather them	unto Himself	all together	then as for those who
ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَيُؤْتِيهِمْ	أُجُورَهُمْ
believed	and did good deeds	then He would give them	their rewards
وَيَزِيدُهُمْ	مِنْ فَضْلِهِ	وَأَمَّا الَّذِينَ اسْتَنْكَفُوا	
and give them more	out of His bounty	but as for those who disdained	
وَأَسْتَكْبَرُوا	فَيُعَذِّبُهُمْ	عَذَابًا	أَلِيمًا
and showed arrogance	then He will punish them	(with) a torment	painful
وَلَا يَجِدُونَ	لَهُمْ	مِنْ دُونِ اللَّهِ	وَلَا نَصِيرًا ﴿١٧٤﴾
and they will not find	for them	besides Allah	nor any helper
	وَلِيًّا		

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَهُمْ بُرْهَانٌ مِنْ رَبِّكَ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ، فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ أَمْرُؤُا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا أُثْنَتَيْنِ فَلَهُمَا الثُّلَثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رَجَاً لَا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ

أَنْ تَضِلُّوْا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٧٦﴾

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad ﷺ) from your Lord; and We sent down to you a manifest light (this Qur'ān). 175. So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path. 176. They ask you for a legal verdict. Say: "Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything."

يَأَيُّهَا	النَّاسُ	قَدْ جَاءَكُمْ	بُرْهَنٌ	مِّن رَّبِّكُمْ
O	mankind	verily has come to you	a convincing proof	from your Lord
وَأَنْزَلْنَا	إِلَيْكُمْ	نُورًا	مُّبِينًا ﴿١٧٥﴾	فَأَمَّا الَّذِينَ ءَامَنُوا
and We have sent down	to you	a light	clear	so as for those who believed
بِاللَّهِ	وَأَعْتَصَمُوا	بِهِ	فَسَيُدْخِلُهُمْ	فِي رَحْمَةٍ
in Allah	and held fast	to Him	then He will admit them	in (to) Mercy
وَفَضْلٍ	وَيَهْدِيهِمْ	إِلَيْهِ	صِرَاطًا	مُّسْتَقِيمًا ﴿١٧٦﴾
and Bounty	and guide them	to Himself	(by) a Way	Straight
يَسْتَفْتُونَكَ	قُلْ	اللَّهُ يُفْتِيكُمْ		
they ask you to pronounce a ruling	say	Allah pronounces for you a ruling		
فِي الْكَلَالَةِ	إِنْ أَمْرٌ أَهْلَكَ	لَيْسَ لَهُ	وَلَدٌ	
about Kalala (who leaves behind no lineal heirs)	if a man died	he had not	a child	
وَلَهُ	أُخْتُ	فَلَهَا	نِصْفٌ	مَا تَرَكَ
and he had	a sister	then for her	(is) half	(of) what he left
وَهُوَ	يَرِثُهَا			
and he	will inherit her			
إِنْ لَّمْ يَكُنْ	لَهَا	وَلَدٌ	فَإِنْ كَانَتَا اثْنَتَيْنِ	
if	she have	a child	and if (there) were two (sisters)	
فَلَهُمَا				
then for them				

رَجَالًا	إِخْوَةً	وَإِنْ كَانُوا	مِمَّا تَرَكَ	الْثُلُثَانِ
male	(many) brothers (and sisters)	and if they were	of what he left	(are) two thirds
الْأُنثَيْنِ	حِظَ	مِثْلُ	فَلْيَذْكُرْ	وَنِسَاءَ
(of) the two females	(the) share	like	then the male (shall) have	and female
عَلِيمٌ	شَيْءٍ	بِكُلِّ	وَاللَّهُ	أَنْ تَضِلُّوا
(is) All-Knower	thing	of every	and Allah	lest you go astray
				Allah makes clear to you

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ۖ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

Sūrah Al-Mā'idah (The Table spread with Food) 5

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

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrām* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allāh commands that which He wills. 2. O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harām* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwā* (virtue,

righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
بَهِيمَةً	أُحِلَّتْ لَكُمْ	أَوْفُوا بِالْعُقُودِ	الَّذِينَ آمَنُوا	يَتَأَيُّهَا	
(the) beasts	are made lawful to you	fulfil the obligations	who believe	O (you)	
الصَّيْدِ	مُحِلِّي	غَيْرَ	عَلَيْكُمْ	إِلَّا مَا يَتْلَى	الْأَنْعَمِ
(to) hunt	(you) are allowed	not	to you	except what is recited	(of) cattle
يَتَأَيُّهَا	مَا يُرِيدُ	إِنَّ اللَّهَ يَحْكُمُ	حَرَمٌ	وَأَنْتُمْ	
O (you)	what He wills	verily Allah decrees	(are in) state of Ihram	while you	
الْحَرَامِ	وَلَا الشَّهْرِ	لَا تُحِلُّوا شَعَائِرَ اللَّهِ	الَّذِينَ آمَنُوا		
Sacred	nor (of) the Month	violate not (the) Symbols (of) Allah	who believe		
وَلَاءَ آمِينَ	وَلَا أَقْلَتِيدَ	وَلَا أَلْهَدَى			
nor the people coming	nor (of) the garlanded	nor (of) the sacrificial animals			
وَرِضْوَانًا	مِنْ رَبِّهِمْ	يَبْتَغُونَ فَضْلًا	الْحَرَامِ	الْبَيْتِ	
and good pleasure	of their Lord	seeking (the) bounty	Sacred	(to) the House	
وَلَا يَجْرِمَنَّكُمْ	فَاصْطَادُوا	وَإِذَا حَلَلْتُمْ			
and let not lead you to transgression	then you may hunt	and when you finish the Ihram			
الْحَرَامِ	عَنِ الْمَسْجِدِ	أَنْ صَدُّوكُمْ	قَوْمٍ	شَتَائِنَ	
Sacred	from the Mosque	that they stopped you	(of some) people	(the) hatred	
وَالْتَقَوِ	عَلَى الْبِرِّ	وَتَعَاوَنُوا	أَنْ تَعْتَدُوا		
and piety	in righteousness	and help you one another	that you transgress		
وَاتَّقُوا اللَّهَ	وَالْعُدُونِ	عَلَى الْإِثْمِ	وَلَا تَعَاوَنُوا		
and fear Allah	and transgression	in sin	and (do) not help one another		
	الْعِقَابِ	إِنَّ اللَّهَ شَدِيدُ			
	(in) punishment	verily Allah (is) Severe			

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْنَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فَسُقُ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٦﴾

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on *An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمُ	الْمَيْتَةُ	وَالْدَّمُ	وَلَحْمُ	الْخِنْزِيرِ	وَمَا
are forbidden to you	the carrion	and blood	and (the) flesh	(of) swine	and what
أُهْلَ	لِغَيْرِ اللَّهِ	بِهِ	وَالْمُنْخَنِقَةُ		
has been slaughtered as a sacrifice	to other than Allah	[which]	and (killed by) strangling		
وَالْمَوْقُوذَةُ	وَالْمُتَرَدِّيَةُ	وَالنَّطِيحَةُ	وَمَا		
and (by) a violent blow	and (by) a headlong fall	and (by) the goring of horns	and that		
أَكَلَ السَّبُعُ	إِلَّا مَا ذَكَّيْتُمْ	وَمَا ذُبِحَ			
devoured (by) a wild animal	except that slaughtered by you	and what is slaughtered			

عَلَى التُّصْبِ	وَأَنْ تَسْتَقْسِمُوا	بِالْأَزْلَمِ	ذَلِكَمُ
on altars	and that you seek knowledge of your fate	by divining arrows	that
فِسْقٌ	الْيَوْمَ يَسْ	الَّذِينَ كَفَرُوا	مِنْ دِينِكُمْ
(is) sin	this Day have given up all hope	those who disbelieved	of your religion
فَلَا تَخْشَوْهُمْ	وَأَخْشَوْنِ	الْيَوْمَ	أَكْمَلْتُ لَكُمْ
so fear them not	but fear Me	this day	I have perfected for you
وَأَتَمَّمْتُ	عَلَيْكُمْ	نِعْمَتِي	وَرَضِيتُ
and I have completed	upon you	My Favour	and I have approved
لَكُمْ	لَكُمْ	لَكُمْ	لَكُمْ
for you	for you	for you	for you
إِسْلَامَ	دِينًا	فَمَنْ أَضْطَرَّ	فِي مَخْصَصَةٍ
Islam	(as) a religion	but who is forced	by hunger
لَا تَمُوتُ	مُتَجَانِفٍ	إِلَائِهِ	لَا تَمُوتُ
to sin	inclined	not	by hunger
رَحِيمٌ	عَفُورٌ	فَإِنَّ اللَّهَ	
Most Merciful	(is) All-Forgiving	then indeed Allah	

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

4. They ask you (O Muhammad ﷺ) what is lawful for them (as food). Say: "Lawful to you are *At-Tayyibāt* [all kinds of *Halāl* (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and fear Allāh. Verily, Allāh is Swift in reckoning."

يَسْأَلُونَكَ	مَاذَا أُحِلَّ	لَهُمْ	قُلْ	أُحِلَّ لَكُمْ
they ask you	what is made lawful	to them	say	are made lawful to you
الطَّيِّبَاتُ	وَمَا عَلَّمْتُم	مِّنَ الْجَوَارِحِ	مُكَلِّينَ	
the good things	and what you have taught	to hunting animals	trained for hunting	

تُعَلِّمُونَهُنَّ	مِمَّا	عَلَّمَكُمُ اللَّهُ	فَكُلُوا	مِمَّا أَمْسَكْنَ
you teach them	of what	Allah has taught you	so you may eat	of what they catch
عَلَيْكُمْ	وَأَذْكُرُوا اسْمَ اللَّهِ	عَلَيْهِ	وَاتَّقُوا اللَّهَ	
for you	but invoke (the) Name (of) Allah	on it	and fear Allah	
إِنَّ اللَّهَ سَرِيعٌ		الْحِسَابِ		
indeed Allah (is) Swift		(in) reckoning		

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

5. Made lawful to you this day are *At-Tayyibāt* [all kinds of *Halāl* (lawful) foods, which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allāh and in all the other Articles of Faith, i.e. His (Allāh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

الْيَوْمَ أُحِلَّ	لَكُمْ	الطَّيِّبَاتُ	وَطَعَامُ	
this Day are made lawful	to you	the good things	and (the) food	
الَّذِينَ أُوتُوا	الْكِتَابَ	حِلٌّ	لَكُمْ	وَطَعَامُكُمْ
(of) those who have been given	the Scripture	(is) lawful	to you	and your food

وَالْمُحْصَنَاتُ	مِنَ الْمُؤْمِنَاتِ	وَالْمُحْصَنَاتُ	هُنَّ	حِلٌّ
and chaste women	from believing women	and chaste women	to them	(is) lawful
ءَاتَيْتُمُوهُنَّ	مِنْ قَبْلِكُمْ إِذَا	أُوتُوا الْكِتَابَ	مِنَ الَّذِينَ	
you have given them	when before you	have been given the Scripture	from those who	
أَخْدَانِ	وَلَا تُتَّخَذِ	غَيْرَ مُسْفِحِينَ	مُحْصِنِينَ	أُجُورَهُنَّ
(as) secret companions	nor taking (them)	lewdness	not desiring chastity	their bridal due
وَهُوَ	فَقَدْ حَبِطَ عَمَلُهُ	بِالْإِيمَانِ	وَمَنْ يَكْفُرْ	
and he	then indeed went to waste his work	in Faith	and who disbelieves	
مِنَ الْخَاسِرِينَ		فِي الْآخِرَةِ		
(will be) among the losers		in the Hereafter		

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يَرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِّنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٦﴾

6. O you who believe! When you intend to offer *As-Salāt* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janāba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Ghā'it* (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	إِذَا قُمْتُمْ	إِلَى الصَّلَاةِ
O (you)	who believe	when you stand up	for the prayer

فَاغْسِلُوا وُجُوهَكُمْ	وَأَيْدِيَكُمْ	إِلَى الْمَرَافِقِ	وَأَمْسَحُوا
then wash your faces	and your hands	upto the elbows	and wipe
رُءُوسِكُمْ	وَأَرْجُلَكُمْ	إِلَى الْكَعْبَيْنِ	وَإِنْ كُنْتُمْ
your heads	and (wash) your feet	upto the ankles	but if you are (in a state of)
جُنُبًا	فَاطْهَرُوا	وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ	عَلَى سَفَرٍ
Janaba (ritual impurity)	then purify yourself	and if you are ill	on a journey or
أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايِطِ	أَوْ لَمْ تَمْسَسُوا النِّسَاءَ		
or has come one of you from the toilet	or you have been in sexual contact (with) women		
فَلَمْ تَجِدُوا مَاءً	فَتَيَمَّمُوا صَعِيدًا	طَيِّبًا	فَأَمْسَحُوا
and you (did) not find water	then make Tayammum (with) earth	clean	then wipe
بُجُوهَكُمْ	وَأَيْدِيَكُمْ	مِنْهُ	مَا يَرِيدُ اللَّهُ
your faces	and your hands	with it	Allah (does) not want
عَلَيْكُمْ	مِّنْ حَرَجٍ	وَلَكِنْ يُرِيدُ	لِيُطَهِّرَكُمْ
upon you	any hardship	[and] but He wants	to purify you
وَلِيُتِمَّ نِعْمَتَهُ		وَلِيُتِمَّ نِعْمَتَهُ	
and to complete His Favour		and to complete His Favour	
لَعَلَّكُمْ تَشْكُرُونَ		عَلَيْكُمْ	
so that you may give thanks		upon you	

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

7. And remember Allāh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allāh. Verily, Allāh is All-Knower of that which is in the (secrets of your) breasts. 8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ	عَلَيْكُمْ	وَمِيثَاقَهُ	الَّذِي
and remember (the) Favour (of) Allah	upon you	and His Covenant	that
وَأَتَقَّكُمْ	إِذْ قُلْتُمْ	سَمِعْنَا	وَأَطَعْنَا
He bound you	when you said	we have heard	and we have obeyed
وَأَتَّقُوا اللَّهَ	عَلِيمٌ بِذَاتِ	الْصُّدُورِ	يَتَأَيُّهَا
and fear Allah	(is) All-Knower of what (is in)	the breasts	O (you)
الَّذِينَ ءَامَنُوا	لِلَّهِ شُهَدَاءَ	بِالْقِسْطِ	وَلَا يَجْرِمَنَّكُمْ
who believe	for Allah (as) witnesses	in equity	and may not drive you
شَتَانُ	قَوْمٍ عَلَى	أَلَّا تَعْدِلُوا	أَعْدِلُوا
(the) enmity	(of) a people to	that you (do) not do justice	that deal justly
أَقْرَبُ	لِلتَّقْوَى	وَأَتَّقُوا اللَّهَ	إِنَّ اللَّهَ
(is) nearer	to piety	and fear Allah	indeed Allah
		حَبِيرٌ بِمَا تَعْمَلُونَ	
		(is) Well-Aware of what you do	

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

9. Allāh has promised those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allāh to you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So fear Allāh. And in Allāh let the believers put their trust.

وَعَدَ اللَّهُ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	لَهُمْ
Allah has promised	those who believed	and did good deeds	for them

وَالَّذِينَ كَفَرُوا	عَظِيمٌ	وَأَجْرٌ	مَغْفِرَةٌ
and those who disbelieved	great	and a reward	(there is) forgiveness
يَايَهَا	الْجَحِيمِ	أَصْحَابُ	بَيِّنَاتِنَا
O (you)	(of) the Hell-fire	(will be the) dwellers	they
وَكَذَبُوا	أَلَّذِينَ ءَامَنُوا	أَذْكُرُوا نِعْمَتَ اللَّهِ	عَلَيْكُمْ
and denied	who believe	remember (the) Favour (of) Allah	upon you
قَوْمٌ	أَن يَبْسُطُوا	إِلَيْكُمْ	أَيْدِيَهُمْ
a people	that they stretch	to you	their hands
عَنْكُمْ	وَاتَّقُوا اللَّهَ	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
from you	and fear Allah	and in Allah	so let the believers put their trust

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَءَاتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and believe in My Messengers; honour and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

وَلَقَدْ أَخَذَ اللَّهُ	مِيثَاقَ	بَنِي	إِسْرَءِيلَ	وَبَعَثْنَا
and verily Allah took	a covenant	(from the) Children	(of) Israel	and We appointed
مِنْهُمْ	اثْنَيْ عَشَرَ	نَقِيبًا	وَقَالَ اللَّهُ	إِنِّي
among them	twelve	leaders	and Allah said	certainly I am
مَعَكُمْ				with you

لَئِنْ أَقَمْتُمُ الصَّلَاةَ	وَأَتَيْتُمُ الزَّكَاةَ	وَأَمَنْتُمْ	بِرُسُلِي
if you established the prayer	and you paid Zakat	and you believed	in My Messengers
وَعَزَّزْتُمُوهُمْ	وَأَقْرَضْتُمُ اللَّهَ قَرْضًا	حَسَنًا	
and you assisted them	and you lent a loan (to) Allah	good	
لَأَكْفِرَنَّ عَنْكُمْ	سَيِّئَاتِكُمْ	وَلَا أَدْخِلَنَّكُمْ	
I would certainly efface from you	your evil deeds	and would surely admit you	
جَنَّتِ	تَجْرِي مِنْ تَحْتِهَا	أَلَّا نَهْرٌ	فَمَنْ كَفَرَ
(to) Gardens	flowing under them	the rivers	but who disbelieved
مِنْكُمْ	فَقَدْ ضَلَّ	سَوَاءَ	السَّبِيلِ ﴿١٣﴾
among you	then indeed he has gone astray	(from the) Right	Way

فِيمَا نَقَضِهِمْ مِيثَقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَدْسِيَّةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا نَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves Al-Muhsinūn (good-doers).
14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience); and Allāh will inform them of what they used to do.

فِيمَا نَقَضِهِمْ	مِيثَقَهُمْ	لَعْنَهُمْ	وَجَعَلْنَا قُلُوبَهُمْ
then for their breach	(of) their covenant	We cursed them	and We made their hearts

قَسِيَّةٌ	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَوَاضِعِهِ	وَنَسُوا حَظًّا
hard	they change the words	from their context	and they forgot a part
مِمَّا ذُكِّرُوا	بِهِ	وَلَا تَزَالُ	تَطَّلِعُ عَلَى خَائِنَةٍ
of what they were admonished	of it	and you will not cease	to discover
مِنْهُمْ	إِلَّا قَلِيلًا	مِنْهُمْ	فَاعْفُ عَنْهُمْ
from them	except a few	of them	but forgive them
يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾	وَمِنَ الَّذِينَ قَالُوا	إِنَّا	نَصْرَى
loves the good-doers	and from those who said	indeed we	(are) Christians
أَخَذْنَا مِيثَقَهُمْ	فَسُوا حَظًّا	مِمَّا ذُكِّرُوا	بِهِ
We took their covenant	but they forgot a (good) part	of that they were admonished	of it
فَأَعْرَبْنَا بَيْنَهُمُ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	إِلَى يَوْمِ الْقِيَمَةِ
so We aroused among them	the enmity	and the hatred	till (the) Day (of) Resurrection
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ	بِمَا كَانُوا	يَصْنَعُونَ ﴿١٤﴾	
and soon Allah shall inform them	of what they had been	doing	

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ān). 16. Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a

straight way (Islamic Monotheism).

يَا أَهْلَ	الْكِتَابِ	قَدْ جَاءَكُمْ	رَسُولُنَا
O People	(of) the Scripture	indeed has come to you	Our Messenger
يُبَيِّنُ لَكُمْ	كَثِيرًا	مِمَّا كُنْتُمْ	تُخْفُونَ مِنَ الْكِتَابِ
he makes clear to you	much	of that you used to	conceal from the Scripture
وَيَعْفُوا	عَنْ كَثِيرٍ	قَدْ جَاءَكُمْ	مِنْ أَللّهِ نُورٌ وَكِتَابٌ
and passes	over much	surely has come to you	from Allah a light and a Book
مُبِينٌ	يَهْدِي بِهِ أَللّهُ	مَنْ أَتَّبَعَ	رِضْوَانَهُ
clear	Allah guides with it	(those) who sought	His Good Pleasure
سُبُلَ	السَّلَامِ	وَيُخْرِجُهُمْ	مِنَ الظُّلُمَاتِ إِلَى النُّورِ
(to the) ways	(of) peace	and He brings them out	from the darkness to the light
بِإِذْنِهِ	وَيَهْدِيهِمْ	إِلَى صِرَاطٍ	مُسْتَقِيمٍ
by His Will	and He guides them	to a way	straight

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ، وَفِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary). Say (O Muhammad ﷺ): "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is Able to do all things.

لَقَدْ كَفَرَ الَّذِينَ	قَالُوا إِنَّ اللَّهَ	هُوَ	الْمَسِيحُ	ابْنُ
indeed those who disbelieved	said verily Allah	[He]	(is) the Messiah	son

مَرْيَمَ	قُلْ	فَمَنْ يَمْلِكُ	مِنْ اللَّهِ شَيْئًا	إِنْ أَرَادَ
(of) Mary	say	who then has power	the least against Allah	if He decided
أَنْ يَهْلِكَ الْمَسِيحُ	أَبْنُ	مَرْيَمَ	وَأُمُّهُ	وَمَنْ
that He were to destroy the Messiah	son	(of) Mary	and his mother	and (those) who
فِي الْأَرْضِ	جَمِيعًا	وَلِلَّهِ	مُلْكُ	السَّمَوَاتِ
(are) on the earth	all	and to Allah (belongs)	(the) dominion	(of) the heavens
وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	يَخْلُقُ	مَا يَشَاءُ
and the earth	and what	(is) between them	He creates	what He wills
		عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ
		over every	thing	(is) All-Powerful

وَقَالَتِ الْيَهُودُ وَالنَّصْرَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّوْهُ، قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يٰٓأَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

18. And (both) the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear to you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come to you a bringer of glad tidings and a warner. And Allāh is Able to do all things.

وَقَالَتِ الْيَهُودُ	وَالنَّصْرَى	نَحْنُ	أَبْنَاءُ اللَّهِ	وَأَحِبَّوْهُ
and said the Jews	and the Christians	we (are)	(the) children (of) Allah	and His beloved

قُلْ	فَلِمَ يَعَذِّبُكُمْ	يَذُنُوبَكُمْ	بَلْ أَنْتُمْ	بَشَرٌ
say	why then He punishes you	for your sins	nay you (are but)	human beings
مِمَّنْ خَلَقَ	يَغْفِرُ	لِمَنْ يَشَاءُ	وَيُعَذِّبُ	
from those He has created	He forgives	[to] whom He wills	and He punishes	
مَنْ يَشَاءُ	وَلِلَّهِ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
whom He wills	and to Allah (belongs)	(the) dominion	(of) the heavens	and the earth
وَمَا	بَيْنَهُمَا	وَالِيهِ	الْمَصِيرُ	يَا أَهْلَ
and what	(is) between them	and to Him	(is) the (eventual) return	O people
الْكِتَابِ	قَدْ جَاءَكُمْ	رَسُولُنَا	يُبَيِّنُ لَكُمْ	
(of) the Scripture	surely has come to you	Our Messenger	he makes clear to you	
عَلَى فَرْقٍ	مِّنَ الرُّسُلِ	أَنْ تَقُولُوا	مَا جَاءَنَا	
[on] (after) an interval	of the Messengers	lest you say	has not come to us	
مِنْ بَشِيرٍ	وَلَا نَذِيرٍ	فَقَدْ جَاءَكُمْ		
any bearer of glad tidings	and not a warner	but surely (now) has come to you		
بَشِيرٌ	وَنَذِيرٌ	وَاللَّهُ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ
a bearer of glad tidings	and a warner	and Allah	over every	(is) All-Powerful thing

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقَوْمِ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

20. And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the Favour of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Ālamīn (mankind and jinn of your time-period, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allāh has assigned to you and turn not back (in fight); for then you will be returned as losers." 22. They said:

“O Mūsā (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter.”

وَاِذْ قَالَ	مُوسَىٰ	لِقَوْمِهِ	يَقُومُ
and (remember) when said	Moses	to his people	O my people
اَذْكُرُوا نِعْمَةَ اللَّهِ	عَلَيْكُمْ	اِذْ جَعَلَ	فِيكُمْ
remember (the) Favour (of) Allah	upon you	when He made	among you
اَنْبِيَآءَ	وَجَعَلَكُمْ	مُلُوكًا	وَمَا لَمْ يُؤْتِ
Prophets	and made you	kings	what He had not given
وَمَا لَمْ يُؤْتِ	وَمَا لَمْ يُؤْتِ	وَمَا لَمْ يُؤْتِ	وَمَا لَمْ يُؤْتِ
Prophets	and made you	kings	what He had not given
اَحَدًا	مِّنَ الْعَالَمِينَ	يَقُومُ	اَدْخُلُوا الْاَرْضَ
(to) anyone	of the worlds	O my people	enter the land
الَّتِي كَتَبَ اللَّهُ	لَكُمْ	وَلَا تَرْتَدُّوا	عَلَىٰ اَدْبَارِكُمْ
which Allah has ordained	for you	and turn not	on your backs
فَنَنْقَلِبُوا	خٰسِرِيْنَ	قَالُوا يٰمُوسٰى	اِنَّ فِيْهَا
then you will turn about	losers	they said O Moses	in it verily
قَوْمًا	جَبَّارِيْنَ	وَإِنَّا	حَتَّىٰ يَخْرُجُوا
(are) a people	ferocious	and indeed we	until they depart
مِنْهَا	فَإِنْ يَخْرُجُوا	مِنْهَا	فَإِنَّا
from it	but if they depart	from it	then certainly We
دَاخِلُونَ	دَاخِلُونَ	دَاخِلُونَ	دَاخِلُونَ
(would) enter (it)	(would) enter (it)	(would) enter (it)	(would) enter (it)

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣﴾ قَالُوا يٰمُوسٰى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were يوشع و كالب Yūsha' and Kālab) said: “Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allāh if you are believers indeed.” 24. They said: “O Mūsā (Moses)! We shall never enter it as long as they are there. So, go you and your Lord and fight you two,

we are sitting right here."

قَالَ رَجُلَانِ		مِنَ الَّذِينَ يَخَافُونَ		أَنعَمَ اللَّهُ عَلَيْهِمَا	
said two men		of those who were frightened		Allah had favoured on whom	
أَدْخُلُوا عَلَيْهِمُ	الْبَابَ	فَإِذَا	دَخَلْتُمُوهُ	فَإِنَّكُمْ	
enter upon them	(through) the gate	and when	you entered it	then indeed you	
عَالِمُونَ	وَعَلَى اللَّهِ	فَتَوَكَّلُوا	إِنْ كُنْتُمْ مُؤْمِنِينَ	قَالُوا يَمُوسَى	
(will be) victors	and in Allah	so put your trust	if you are believers	they said O Moses	
إِنَّا	لَن نَدْخُلَهَا	أَبَدًا	مَا دَامُوا	فِيهَا	فَاذْهَبِ أَنْتَ
indeed we	shall never enter it	ever	as long as they are	in it	so go you
وَرَبُّكَ	فَقَاتِلَا	إِنَّا	هَهُنَا	قَاعِدُونَ	
and your Lord	and fight you two	indeed we (are)	(right) here	sitting	

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾
 قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
 الْفَاسِقِينَ ﴿٢٦﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَى آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا
 وَلَمْ يُقْبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

25. He [Mūsā (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)!" 26. (Allāh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)." 27. And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam (Hābīl and Qābīl – Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allāh accepts only from those who are *Al-Muttaqūn* (the pious)."

قَالَ رَبِّ	إِنِّي	لَا أَمْلِكُ	إِلَّا نَفْسِي
he said O my Lord	indeed I	(do) not have control	except (on) myself

وَأَخِي	فَأَفَرِّقْ بَيْنَنَا	وَبَيْنَ	الْقَوْمِ	الْفَاسِقِينَ ﴿٢٥﴾
and my brother	so distinguish between us	and between	the people	[the] transgressors
قَالَ فَإِنَّهَا	مُحَرَّمَةٌ	عَلَيْهِمْ	أَرْبَعِينَ	سَنَةً
He said then indeed it	(will be) forbidden	to them	(for) forty	years
يَتِيهُونَ فِي الْأَرْضِ	فَلَا تَأْسَ	عَلَى الْقَوْمِ		
they will wander (in distraction) in the earth	so (do) not grieve	over the people		
الْفَاسِقِينَ ﴿٢٦﴾	وَاتْلُ	عَلَيْهِمْ	نَبَأَ	أَبْنَى
[the] transgressors	and recite	to them	(the) story	(of) two sons
بِالْحَقِّ	إِذْ قَرَّبَا	قُرْبَانًا	فَنُقِلَ	مِنْ أَحَدِهِمَا
in truth	when both offered	a sacrifice	and it was accepted	from one of them
وَلَمْ يُنْقَبَلْ	مِنَ الْآخَرِ	قَالَ	لَأَقْتُلَنَّكَ	قَالَ
but was not accepted	from the other	he said	surely I will kill you	he said
	إِنَّمَا يَتَقَبَّلُ اللَّهُ	مِنَ الْمُتَّقِينَ ﴿٢٧﴾		
	verily Allah accepts	from the pious		

لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِنَقُلْنِي مَا أَنَا بِبَاسِطِ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمُكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاؤُ الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ، نَفْسُهُ، قَتْلَ أَخِيهِ فَقَتَلَهُ، فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ، كَيْفَ يُؤَرِّى سَوْءَةَ أَخِيهِ قَالَ يُكَذِّبَتِ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَرِّى سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists)." 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zālimūn (wrongdoers)." 30. So, the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. 31. Then Allāh sent

a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

لَيْنُ بَسَطَتْ	إِلَى	يَدَكَ	لِنَقْتُلَنِي	مَا أَنَا	بِبَاسِطٍ
if you stretched	against me	your hand	so that you kill me	I (shall) not	stretch
يَدِي	إِلَيْكَ	لَأَقْتُلَنَّكَ	إِنِّي أَخَافُ اللَّهَ	رَبِّ الْعَالَمِينَ	
my hand	against you	so that I kill you	(for) indeed I fear Allah	(the) Lord (of) the worlds	
إِنِّي أُرِيدُ	أَنْ تَبْوَأَ	بِإِثْمِي	وَإِثْمِكَ	فَتَكُونُ	
verily I desire	that you be laden	with my sin	and your sin	so you become	
مِنْ أَصْحَابِ	النَّارِ	وَذَلِكَ	جَزَاؤُا	الظَّالِمِينَ	
of (the) dwellers	(of) the Fire	and that	(is the) reward	(of) the wrongdoers	
فَطَوَّعَتْ	لَهُ	نَفْسُهُ	قَتَلَ	أَخِيهِ	فَقَتَلَهُ
then prompted	him	his (evil) soul	killing	(of) his brother	so he killed him
فَأَصْبَحَ	مِنَ الْخَاسِرِينَ	فَبَعَثَ اللَّهُ غُرَابًا	يَبْحَثُ فِي الْأَرْضِ		
and became	(one) of the losers	then Allah sent a crow	scratching [in] the earth		
لِيُرِيَهُ	كَيْفَ يُورِي	سَوْءَةً	أَخِيهِ	قَالَ يَوَيْلَكَ	
to show him	how he may hide	(the) dead body	(of) his brother	he said woe to me	
أَعَجَزْتُ	أَنْ أَكُونَ مِثْلَ	هَذَا الْغُرَابِ	فَأُورِي سَوْءَةً		
(am) I not able?	that I could be like	this	crow	and could hide (the) dead body	
أَخِي	فَأَصْبَحَ	مِنَ النَّادِمِينَ			
(of) my brother	then he became	from those who regretted			

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!

مَنْ أَجَلَ	ذَلِكَ كَتَبْنَا	عَلَىٰ بَنِي	إِسْرَءِيلَ	أَنَّهُ	مَنْ قَتَلَ
because of	that We ordained	for (the) Children	(of) Israel	that	who killed
نَفْسًا	بِغَيْرِ	نَفْسٍ	أَوْ فُسَادٍ	فِي الْأَرْضِ	
a person	without (he having killed)	a person	or (for) mischief	in the earth	
فَكَأَنَّمَا قَتَلَ النَّاسَ	جَمِيعًا	وَمَنْ	أَحْيَاهَا		
then (it would be) as if he killed mankind	all	and who	saved its life		
فَكَأَنَّمَا أَحْيَا النَّاسَ	جَمِيعًا	وَلَقَدْ			
then (it would be) as if he had saved life (of) mankind	all	and verily			
جَاءَتْهُمْ	رُسُلُنَا	بِالْبَيِّنَاتِ	ثُمَّ	إِنَّ كَثِيرًا	مِّنْهُمْ
came to them	Our Messengers	with clear signs	yet	indeed many	of them
بَعْدَ	ذَلِكَ	فِي الْأَرْضِ	لَمُسْرِفُونَ		
after	that	in the earth	(are) surely those who committed excesses		

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّهُ اللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

33. The recompense of those who wage war against Allāh and His Messenger (ﷺ) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the

Hereafter. 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.

إِنَّمَا جَزَاءُ		الَّذِينَ يُحَارِبُونَ		اللَّهُ وَرَسُولُهُ	
only (the) reward		(of) those who wage war		(against) Allah and His Messenger	
وَيَسْعَوْنَ	فِي الْأَرْضِ	فَسَادًا	أَنْ يُقَتَّلُوا	أَوْ يُصَلَّبُوا	
and spread	in the earth	mischief	(is) that they are killed	or they are crucified	
أَوْ تُقَطَّعَ أَيْدِيهِمْ	وَأَرْجُلُهُمْ	مِنْ خَلْفٍ	أَوْ يُنْفَوْنَ	مِنَ الْأَرْضِ	
or cut off their hands	and their feet	from opposite (sides)	or be exiled	from the land	
ذَلِكَ	لَهُمْ	خِزْيٌ	فِي الدُّنْيَا	وَلَهُمْ	فِي الْآخِرَةِ
that	for them	(is) disgrace	in this world	and for them	in the Hereafter
عَذَابٌ	عَظِيمٌ	إِلَّا الَّذِينَ تَابُوا	مِنْ قَبْلِ	أَنْ تَقْدَرُوا	
(is) a torment	great	except those who repented	before	[that] you have power	
عَلَيْهِمْ	فَاعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ	
over them	so you (should) know	that Allah	(is) All-Forgiving	Most Merciful	

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِمُخْرِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

35. O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

يَتَّيِّهَا	الَّذِينَ ءَامَنُوا	اتَّقُوا اللَّهَ	وَابْتَغُوا	إِلَيْهِ	الْوَسِيلَةَ
0 (you)	who believe	fear Allah	and seek	to Him	approach
وَجَاهِدُوا	فِي سَبِيلِهِ	لَعَلَّكُمْ تُفْلِحُونَ	إِنَّ الَّذِينَ كَفَرُوا		
and strive hard	in His Way	so that you may succeed	verily those who disbelieved		
لَوْ أَتَوْا	لَهُمْ	مَا	فِي الْأَرْضِ	جَمِيعًا	وَمِثْلَهُ
if	they had	what	(is) in the earth	all	and like of it
لَيَقْتَدُوا	بِهِ	مِنْ عَذَابٍ	يَوْمَ	الْقِيَمَةِ	مَا
that they ransom	with it	from (the) torment	(of the) Day	(of) Resurrection	not
نَقِيلَ مِنْهُمْ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ	يُرِيدُونَ	
will be accepted from them	and for them	(is) a torment	painful	they would wish	
أَنْ يَخْرُجُوا	مِنَ النَّارِ	وَمَا هُمْ	بِخَارِجِينَ	مِنْهَا	وَلَهُمْ
that they come out	of the Fire	but not they	will come out	of it	and for them
		عَذَابٌ	مُقِيمٌ		
		(is) a torment	lasting		

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ
 حَكِيمٌ ﴿٣٨﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ
 رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ
 يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him (accept his repentance). Verily, Allāh is Oft-Forgiving, Most Merciful. 40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allāh is Able to do all things.

وَالسَّارِقُ	وَالسَّارِقَةُ	فَاقْطِعُوا أَيْدِيَهُمَا	جَزَاءُ
and male thief	and female thief	so cut off their hands	(as) a recompense
بِمَا كَسَبَا	نَكَالًا مِّنَ اللَّهِ	وَاللَّهُ	
for what they have earned	an exemplary punishment from Allah	and Allah	
عَزِيزٌ	حَكِيمٌ	فَمَنْ تَابَ	مِنْ بَعْدِ
(is) All-Mighty	All-Wise	but whoever repented	after
وَأَصْلَحَ	فَإِنَّ اللَّهَ	يَتُوبُ عَلَيْهِ	إِنَّ اللَّهَ
and mended (his ways)	then surely Allah	would relent towards him	indeed Allah
غَفُورٌ	رَّحِيمٌ	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ
(is) All-Forgiving	Most Merciful	(do) you not know?	that Allah
مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	يُعَذِّبُ
(the) dominion	(of) the heavens	and the earth	He punishes
وَيَغْفِرُ	لِمَنْ يَشَاءُ	وَاللَّهُ	عَلَى كُلِّ شَيْءٍ
and He forgives	[to] whom He wills	and Allah	over every
			thing
			(is) All-Powerful

يَتَأْتِيهَا الرُّسُولُ لَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
 ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ
 سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ
 إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ
 مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ هُمْ فِي الدُّنْيَا خِزْيٌ
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

41. O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies – listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then

beware!" And whomsoever Allāh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

يَتَأَيَّهَا	الرَّسُولُ	لَا يَحْزُنْكَ	الَّذِينَ يُسْرِعُونَ	فِي الْكُفْرِ
0	Messenger	let not grieve you	those who race each other	into disbelief
مِنَ الَّذِينَ قَالُوا	ءَامَنَّا	بِأَفْوَاهِهِمْ	وَلَمْ تُؤْمِنْ قُلُوبُهُمْ	
of those who said	we believed	with their mouths	but their hearts (did) not believe	
وَمِنَ الَّذِينَ هَادُوا	سَمِعُوا	لِالْكَذِبِ	سَمِعُوا	
and of those who have become jews	(are) listeners	to falsehood	listeners	
لِقَوْمٍ	ءَاخَرِينَ	لَمْ يَأْتُواكَ	يُحَرِّفُونَ الْكَلِمَ	مِنْ بَعْدِ
to people	others	(who) have not come to you	they change the words	after
مَوَاضِعِهِ	يَقُولُونَ	إِنْ أُوتِيتُمْ هَذَا	فَخُذُوهُ	
their context (has been determined)	they say	if you are given this	[so] you take it	
وَإِنْ	لَمْ تُؤْتَوْهُ	فَأَحْذَرُوا	وَمَنْ	يُرِيدُ اللَّهُ فِتْنَتَهُ
but if	you are not given this	then beware	and whom	Allah wills to put [him] into error
فَلَنْ تَمْلِكَ	لَهُ	مِنْ اللَّهِ شَيْئًا	أُولَئِكَ	
(to do)	then you shall never be able	for him	those	
الَّذِينَ	لَمْ يُرِدِ اللَّهُ	أَنْ يُطَهِّرَ قُلُوبَهُمْ	هُمْ	
(are) the ones whom	Allah (did) not want	that He purifies their hearts	for them	
فِي الدُّنْيَا	خِزْيٌ	وَلَهُمْ	فِي الْآخِرَةِ	عَذَابٌ عَظِيمٌ
in this world	(is) disgrace	and for them	in the Hereafter	great

سَمِعُوا لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ

يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٢﴾

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly. 43. But how do they come to you for decision while they have the Taurāt (Torah), in which is the (plain) Decision of Allāh; yet even after that, they turn away. For they are not (really) believers.

سَمْعُونَ	لِلْكَذِبِ	أَكَلُونَ	لِلشَّحَةِ	فَإِنْ جَاءُوكَ
listeners	to falsehood	devourers	of forbidden earnings	so if they come to you
فَأَحْكُم بَيْنَهُمْ	أَوْ أَعْرِضْ	عَنْهُمْ	وَإِنْ تَعْرِضْ	
then (either) judge between them	or turn away	from them	and if you turn away	
عَنْهُمْ	فَلَنْ يَضُرَّوكَ	شَيْئًا	وَإِنْ حَكَمْتَ	
from them	then they shall never harm you	(in) anything	and if you (decide to) judge	
فَأَحْكُم بَيْنَهُمْ	بِالْقِسْطِ	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٣﴾		
then judge between them	with justice	verily Allah loves the just ones		
وَكَيْفَ	يُحْكَمُونَكَ	وَعِنْدَهُمْ	أَتُورَتُهُ	
and how	they appoint you a judge	while (they have) with them	the Torah	
فِيهَا	حُكْمُ اللَّهِ	ثُمَّ يَتَوَلَّوْنَ	مِنْ بَعْدِ	ذَلِكَ
wherein	(is the) Decision (of) Allah	yet they turn away	(even) after	that
	وَمَا أُولَئِكَ	بِالْمُؤْمِنِينَ ﴿٤٣﴾		
	and those (are) not	the believers		

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوُا النَّكَاسَ وَأَخْشَوْنَ وَلَا تَشْتَرُوا بِعَآيَتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

44. Verily, We did send down the Taurāt (Torah) [to Mūsā (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews. And the rabbis and the priests [also judged for the Jews by the Taurāt (Torah) after those Prophets], for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the Kāfirūn (i.e. disbelievers – of a lesser degree as they do not act on Allāh's Laws).

وَنُورٌ	هُدًى	فِيهَا	التَّورَةَ	إِنَّا أَنْزَلْنَاهَا
and light	(was) guidance	wherein	the Torah	verily We have sent down
لِلَّذِينَ هَادُوا	الَّذِينَ أَسْلَمُوا	النَّبِيِّينَ	يَحْكُمُ بِهَا	
for those who became Jews	who had submitted	the Prophets	(used to) judge with it	
بِمَا أَسْتَحْفَظُوا	وَالرَّبَّانِيُّونَ	وَالْأَحْبَارُ		
for what they were entrusted protection	and the scholars	and the rabbis		
شُهَدَاءَ	عَلَيْهِ	وَكَانُوا	مِنْ كِتَابِ اللَّهِ	
witnesses	to it	and they were	of (the) Book (of) Allah	
ثَمَنًا	بِأَيَّتِي	وَلَا تَشْتَرُوا	وَأَخْشَوْنَ	فَلَا تَخْشَوْا النَّاسَ
(for) a price	My Verses	and sell not	but fear Me	so fear not the people
بِمَا أَنْزَلَ اللَّهُ	لَمْ يَحْكَمْ	وَمَنْ	قَلِيلًا	
by what Allah has sent down	(does) not judge	and whoever	little	
	الْكَافِرُونَ	هُمْ	فَأُولَئِكَ	
	(are) the disbelievers	[they]	then those	

وَكُنْبَنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٥﴾ وَقَفِينَا عَلَىٰ عَثَرِهِمْ بِعِيسَى
ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّورَةِ وَءَاتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا

لَمَّا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the *Zālimūn* (polytheists and wrongdoers - of a lesser degree). 46. And in their footsteps, We sent 'Īsā (Jesus), son of Maryam (Mary), confirming the Taurāt (Torah) that had come before him, and We gave him the Injil (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqūn* (the pious).

وَكُنْبَنَا	عَلَيْهِمْ	فِيهَا	أَنَّ النَّفْسَ	بِالنَّفْسِ	وَالْعَيْنَ
and We ordained	for them	in it (therein)	that life	for life	and eye
بِالْعَيْنِ	وَالْأَنْفَ	وَالْأُذُنَ	بِالْأُذُنِ	وَالسِّنَّ	بِالسِّنِّ
for eye	and nose	and ear	for ear	and tooth	for tooth
وَالْجُرُوحَ	قِصَاصٌ	فَمَنْ تَصَدَّقَ	بِهِ	فَهُوَ	
and (for) wounds	(is) retribution	so whoever forgoes	it	then it (will be)	
كَفَّارَةً	لَّهُ	وَمَنْ	لَّمْ يَحْكَمْ	بِمَا أُنْزَلَ اللَّهُ	
an expiation	for him	and whoever	(did) not judge	by what Allah has sent down	
فَأُولَٰئِكَ	هُمْ	الظَّالِمُونَ	وَقَفِينَا	عَلَىٰ أَثَرِهِمْ	
then those (are)	they	(who are) the wrongdoers	and We sent	in their footsteps	
يَعِيسَىٰ	ابْنِ	مَرْيَمَ	مُصَدِّقًا	لَمَّا	بَيْنَ يَدَيْهِ
Jesus	son	(of) Mary	confirming	what	(had come) before him
وَأَتَيْنَاهُ	الْإِنْجِيلَ	فِيهِ	هُدًى	وَنُورٌ	
and We gave him	the Gospel	in which	(was) guidance	and light	
وَمُصَدِّقًا	لَمَّا	بَيْنَ يَدَيْهِ	مِنَ التَّوْرَةِ	وَهُدًى	
and confirming	what	(had come) before him	of the Torah	and a guidance	
وَمَوْعِظَةً	لِّلْمُتَّقِينَ				
and an admonition	for the pious				

وَلِيَحْكُمُ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
 الْفَاسِقُونَ ﴿٤٧﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ
 وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ
 لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ
 فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
 تَخْتَلِفُونَ ﴿٤٨﴾

47. Let the people of the Injil (Gospel) judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed (then) such (people) are the *Fāsiqūn* [the rebellious i.e. disobedient (of a lesser degree) to Allāh]. 48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth, confirming the Scripture (Books) that came before it and *Muhaiminan* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.

وَلِيَحْكُمُ	أَهْلُ	الْإِنْجِيلِ	بِمَا أَنْزَلَ اللَّهُ	فِيهِ
and let judge	(the) people	(of) the Gospel	by what Allah has sent down	in it
وَمَنْ	لَمْ يَحْكَمْ	بِمَا أَنْزَلَ اللَّهُ	فَأُولَٰئِكَ	
and whoever	(did) not judge	by what Allah has sent down	then those (are)	
هُمْ	الْفَاسِقُونَ ﴿٤٧﴾	وَأَنْزَلْنَا	إِلَيْكَ	الْكِتَابَ بِالْحَقِّ
they	(who are) the transgressors	and We have sent down	to you	in truth the Book
مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	مِنَ الْكِتَابِ	وَمُهَيِّمًا عَلَيْهِ
confirming	what	(had come) before it	of the Book	and a watcher over it
فَاحْكُم	بَيْنَهُمْ	بِمَا أَنْزَلَ اللَّهُ	وَلَا تَتَّبِعْ	
so judge	between them	by what Allah has sent down	and follow not	

أَهْوَاءَهُمْ	عَمَّا	جَاءَكَ	مِنَ الْحَقِّ	لِكُلِّ جَعَلْنَا
their vain desires	against what	has come to you	of the truth	for each We have prescribed
مِنْكُمْ	شِرْعَةً	وَمِنْهَا جَاءَ	وَلَوْ شَاءَ اللَّهُ	لَجَعَلَكُمْ
of you	a law	and a clear way	and if Allah willed	surely He would have made you
أُمَّةً	وَاحِدَةً	وَلَكِنْ	لِيَبْلُوَكُمْ	فِي مَا
community	one	[and] but	to test you	in what
فَاسْتَبِقُوا الْخَيْرَاتِ	إِلَى اللَّهِ مَرْجِعُكُمْ	جَمِيعًا	فَيُنَبِّئُكُمْ	
so compete in good works	to Allah (is) your return	all	then He will inform you	
بِمَا كُنْتُمْ		فِيهِ تَخْتَلِفُونَ		
of what you were		differing concerning it		

وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

49. And so judge (you O Muhammad ﷺ) among them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's Will is to punish them for some sins of theirs. And truly, most of men are *Fāsiqūn* (rebellious and disobedient to Allāh). 50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allāh for a people who have firm Faith.

وَأَنْ أَحْكَمَ بَيْنَهُمْ	بِمَا أَنْزَلَ اللَّهُ
and that you judge between them	by what Allah has sent down
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ	وَاحْذَرْهُمْ
and follow not their vain desires	and beware of them
عَنْ بَعْضِ	مَا أَنْزَلَ اللَّهُ
from some	(of) what Allah has sent down
فَإِنْ تَوَلَّوْا	إِلَيْكَ
and if they turn away	to you

فَاعْلَمْ	أَنَّهُ يَرْبُّهُ اللَّهُ	أَن يُصِيبَهُمْ	بَعْضُ	ذُنُوبِهِمْ
then know	only Allah wills	that He punishes them	for some	(of) their sins
وَإِنَّ كَثِيرًا	مِّنَ النَّاسِ	لَفَاسِقُونَ	أَفَحُكْمَ	
and indeed many	of the people	(are) surely transgressors	then (do) the judgement?	
الْجَهْلِيَّةِ	يَبْغُونَ	وَمَنْ	أَحْسَنُ مِنَ اللَّهِ	حُكْمًا
(of) ignorance	they seek	and who	(is) better than Allah	(in) judgement
		لِقَوْمٍ	يُوقِنُونَ	
		for a people	having firm Faith	

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا لَتَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٢﴾

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them as *Auliya'*, then surely, he is one of them. Verily, Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers and unjust).
 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	لَتَتَّخِذُوا الْيَهُودَ	وَالنَّصَرَىٰ	أَوْلِيَآءَ
O (you)	who believe	take not the Jews	and the Christians	(as) allies
بَعْضُهُمْ	أَوْلِيَآءَ	بَعْضٌ	وَمَنْ	مِّنْكُمْ
some of them	(are) allies	(of) others	and who	of you
فَإِنَّهُ	مِنْهُمْ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ	
then indeed he	(is one) of them	verily Allah	(does) not guide the people	

الظَّالِمِينَ ﴿٥٤﴾	فَرَى الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	يُسْرِعُونَ فِيهِمْ
wrongdoers	and you see those	in whose hearts	(is) disease	they hurry to them
يَقُولُونَ	نَخْشَى	أَنْ تُصِيبَنَا	دَآئِرَةٌ	فَعَسَى اللَّهُ
they say	we fear	that may befall us	a misfortune	but perhaps Allah
يَأْتِي بِالْفَتْحِ	أَوْ أَمْرٍ	مِنْ عِنْدِهِ	فَيُصْبِحُوا	
He brings victory	or a decision	from His Presence	then they will become	
عَلَى مَا أَسْرَوْا	فِي أَنْفُسِهِمْ	نَدِيمِينَ ﴿٥٥﴾		
for what they concealed	in themselves	regretful		

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٤﴾ يَتَأَيَّأُ الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٥﴾

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islam), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fear the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

وَيَقُولُ	الَّذِينَ ءَامَنُوا	أَهَؤُلَاءِ	الَّذِينَ أَقْسَمُوا بِاللَّهِ
and will say	those who believed	(are) these?	the ones who swore by Allah
جَهْدَ	أَيْمَانِهِمْ	إِنَّهُمْ	لَمَعَكُمْ
strongest	(of) their oaths	that they	certainly (are) with you
حَبِطَتْ أَعْمَالُهُمْ	فَأَصْبَحُوا خَاسِرِينَ ﴿٥٤﴾	يَتَأَيَّأُ	
their deeds have gone to waste	and they have become (the) losers	O (you)	

الَّذِينَ ءَامَنُوا	مَنْ يَرْتَدَّ	مِنْكُمْ	عَنْ دِينِهِ	فَسَوْفَ يَأْتِي اللَّهُ
who believe	whoever turns back	of you	from his religion	then soon Allah shall bring
بِقَوْمٍ	يُحِبُّهُمْ	وَيُحِبُّونَهُ	أَذِلَّةٍ	عَلَى الْمُؤْمِنِينَ
a people	whom He loves	and who love Him	humble	towards the believers
عَلَى الْكَافِرِينَ	يُجَاهِدُونَ	فِي سَبِيلِ اللَّهِ	وَلَا	
towards the disbelievers	they fight	in (the) way (of) Allah	and (do) not	
يَخَافُونَ لَوْمَةً	لَا يَمُرُّ	ذَلِكَ	فَضْلُ اللَّهِ	يُؤْتِيهِ
they fear (the) blame	(of) a blamer	that	(is the) Grace (of) Allah	He grants [it]
مَنْ يَشَاءُ	وَاللَّهُ	وَأَسِعَ	عَلِيمٌ	
(to) whom He wills	and Allah	(is) Vast in resources	All-Knowing	

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَانْتِخَاذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٧﴾

55. Verily, your *Walī* (Protector or Helper) is none other than Allāh, His Messenger (ﷺ), and the believers, – those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and they are *Rāki'ūn* (those who bow down or submit themselves with obedience to Allāh in prayer). 56. And whosoever takes Allāh, His Messenger (ﷺ), and those who have believed, as Protectors, then the party of Allāh will be the victorious. 57. O you who believe! Take not as *Auliya'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allāh if you indeed are true believers.

الَّذِينَ	وَالَّذِينَ ءَامَنُوا	وَرَسُولُهُ	إِنَّمَا وَلِيُّكُمُ اللَّهُ
those who	and those who believe	and His Messenger	your friend (is) only Allah
رَاكِعُونَ	وَهُمْ	وَيُؤْتُونَ الزَّكَاةَ	يُقِيمُونَ الصَّلَاةَ
(are) those who bow down	and they	and give Zakat	establish the prayer

وَالَّذِينَ آمَنُوا		وَرَسُولُهُ		وَمَنْ يَتَوَلَّ اللَّهَ	
and those who believe		and His Messenger		and whoever takes Allah as friends	
الَّذِينَ آمَنُوا	يَتَأْتِيهَا	الْغَالِبُونَ	هُمْ	فَإِنَّ حِزْبَ اللَّهِ	
who believe	O (you)	(will be) the victorious	[they]	then indeed (the) party (of) Allah	
وَلَعِبًا	هُزُوعًا	دِينَكُمْ	الَّذِينَ اتَّخَذُوا	لَا يَتَّخِذُوا	
and fun	(as) a mockery	your religion	those who take	take not	
وَالْكَفَّارَ	مِنْ قَبْلِكُمْ	أُوتُوا الْكِتَابَ	مِنَ الَّذِينَ		
and the disbelievers	before you	have been given the Scripture	from those who		
إِنْ كُنْتُمْ مُؤْمِنِينَ		وَاتَّقُوا اللَّهَ	أَوْلِيَاءَ		
if you are (true) believers		and fear Allah	(as) allies		

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوعًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يٰٓأَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾

58. And when you proclaim the call for *As-Salāt* [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allāh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fāsiqūn* [rebellious and disobedient (to Allāh)]?" 60. Say (O Muhammad ﷺ to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allāh: those (Jews) who incurred the Curse of Allāh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tāghūt* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَاِذَا نَادَيْتُمْ	اِلَى الصَّلَاةِ	اتَّخَذُوْهَا	هُزُوًا	وَلَعِبًا	ذَلِكَ
and when you call	for the prayer	they take it	(as) a mockery	and fun	this
بَانْتِهِمْ	قَوْمٌ لَا يَعْقِلُوْنَ	قُلْ يٰٓاَهْلَ	الْكِتٰبِ		
(is) because they	(are) a people (who do) not understand	say O people	(of) the Scripture		
هَلْ تَنْقِمُوْنَ	مِنَّا	اِلَّا	اَنْ اٰمَنَّا	بِاللهِ	وَمَا اُنْزِلَ
(do) you oppose?	[of] us	except	that we believe	in Allah	and what has been sent
اِلَيْنَا	وَمَا اُنْزِلَ	مِنْ قَبْلُ	وَاَنْ اَكْثَرَكُمْ	فَسٰفِقُوْنَ	
to us	and what was sent	before (us)	and indeed most of you	(are) transgressors	
قُلْ	هَلْ اُنَبِّئُكُمْ	بِشَرٍّ	مِّنْ ذٰلِكَ	مَثُوْبَةٌ	عِنْدَ اللهِ
say	(shall) I inform you?	of worse	than that	(regarding) recompense	with Allah
مَنْ	لَعَنَهُ اللهُ	وَعَصِبَ	عَلَيْهِ	وَجَعَلَ	
whom	Allah cursed	and He became angry	with him	and He transformed	
مِنْهُمْ	الْقِرَدَةِ	وَالْخَنَازِيْرِ	وَعِبَدَ الطَّاغُوتِ		
(some) of them	(to) monkeys	and swines	and (who) worshipped the false deities		
اُولٰٓئِكَ	شَرُّ	مَّكَانًا	وَاَضَلُّ	عَنْ سَوَاءٍ	السَّبِيْلِ
those	(are) worse	(in) rank	and more astray	from (the) Right	Way

وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾
وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦٢﴾ لَوْلَا
يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦٣﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allāh knows all what they were hiding. 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribā* (usury)]. Evil indeed is that which they have been doing. 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَإِذَا	جَاءُوكُمْ	قَالُوا	ءَامَنَّا	وَقَدْ دَخَلُوا
and when	they come to you	they say	we believed	and verily they entered
بِالْكَفْرِ	وَهُمْ	قَدْ خَرَجُوا	بِهِ	وَاللَّهُ أَعْلَمُ
with disbelief	and they	verily went out	with it	and Allah knows
بِمَا كَانُوا	يَكْتُمُونَ ﴿٦٦﴾	وَتَرَى كَثِيرًا	مِنْهُمْ	يُسْرِعُونَ فِي الْإِثْمِ
[of] (all) what they were	hiding	and you see many	of them	hurrying in sin
وَالْعُدُونَ	وَأَكْلِهِمْ	السُّحْتِ	لَيْسَ	
and transgression	and devouring	the forbidden earnings	evil indeed is	
مَا كَانُوا	يَعْمَلُونَ ﴿٦٧﴾	لَوْلَا يَنْهَاهُمْ	الرَّبَّانِيُّونَ	وَالْأَحْبَارُ
what they have been	doing	why not forbid them	the rabbis	and the scholars
عَنْ قَوْلِهِمْ	الْإِثْمِ	وَأَكْلِهِمْ	السُّحْتِ	
from their uttering	sinful (words)	and their devouring	the forbidden earnings	
لَيْسَ	مَا كَانُوا	يَصْنَعُونَ ﴿٦٨﴾		
evil indeed is	what they have been	contriving		

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٨﴾

64. The Jews say: "Allāh's Hand is tied up (i.e. He does not give and spend of His bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allāh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the *Mufsidūn* (mischief-makers).

وَقَالَتِ الْيَهُودُ	يَدُ اللَّهِ	مَغْلُولَةٌ	غُلَّتْ أَيْدِيهِمْ
and the Jews said	Hand (of) Allah	(is) fettered	their hands are fettered
وَلَعْنُوا	بِمَا قَالُوا	بَلَّ يَدَاهُ	مَبْسُوطَتَانِ
and they have been cursed	for what they have said	nay His Hands	(are) outspread
يُنْفِقُ	كَيْفَ يَشَاءُ	وَلَيَزِيدَنَّ كَثِيرًا	مِنْهُمْ
He spends	as He wills	and definitely increases many	of them
مَا أُنْزِلَ	إِلَيْكَ	مِنْ رَبِّكَ	طُغَيْنَا
what has been sent down	to you	from your Lord	(in their) rebellion
وَالْقَيْنَا بَيْنَهُمُ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	إِلَى يَوْمِ
and We have cast among them	enmity	and hatred	till (the) Day
كُلَّمَا	أَوْقَدُوا نَارًا	لِلْحَرْبِ	أُطْفَأَهَا اللَّهُ
whenever	they kindled fire	of war	Allah extinguished it
فِي الْأَرْضِ	فَسَادًا	وَاللَّهُ	لَا يُحِبُّ الْمُفْسِدِينَ
on the earth	(to spread) mischief	and Allah	(does) not like the mischief-makers

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil (sin, ascribing partners to Allāh) and had become *Al-Muttaqūn* (the pious), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the *Taurāt* (Torah), the *Injīl* (Gospel), and what has (now) been sent down to them from their Lord (the *Qur'ān*), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad ﷺ as 'Abdullāh bin Salām رضي الله عنه), but many of them do evil deeds.

وَلَوْ	أَنَّ أَهْلَ	الْكِتَابِ	ءَامَنُوا	وَاتَّقَوْا
and if	[that] (the) people	(of) the Scripture	believed	and feared (Allah)
لَكَفَرْنَا	عَنْهُمْ	سَيِّئَاتِهِمْ	وَلَا دَخَلْنَاهُمْ	
We would have surely effaced	from them	their evils	and would have surely admitted them	
جَنَّاتٍ	النَّعِيمِ ﴿٦٥﴾	وَلَوْ	أَتَتْهُمْ	أَقَامُوا التَّوْرَةَ
(to) Gardens	(of) bliss	and if	[that] they	had observed the Torah
وَالْإِنْجِيلَ	وَمَا أُنْزِلَ	إِلَيْهِمْ	مِنْ رَبِّهِمْ	
and the Gospel	and what had been sent	to them	from their Lord	
لَأَكَلُوا	مِنْ فَوْقِهِمْ	وَمِنْ تَحْتِ	أَرْجُلِهِمْ	
they would surely have gotten provision	from above them	and from beneath	their feet	
مِنْهُمْ	أُمَّةٌ	مُقْتَصِدَةٌ	وَكَثِيرٌ	مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾
among them	(are) a people	moderate	and many	of them evil is what they are doing

يَا أَيُّهَا الرِّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve. 68. Say: (O Muhammad ﷺ) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injil (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ān)." Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

يَا أَيُّهَا	الرِّسُولُ	بَلِّغْ	مَا أُنْزِلَ	إِلَيْكَ	مِنْ رَبِّكَ
0	Messenger	convey	what has been sent down	to you	from your Lord

وَأَن لَّمْ تَفْعَلْ		فَمَا بَلَغْتَ رِسَالَتَهُ	
and if		then you have not conveyed His Message	
وَاللَّهُ يَعْصِمُكَ	مِنَ النَّاسِ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ
and Allah will protect you	from the people	indeed Allah	(does) not guide the people
الْكَافِرِينَ ﴿٦٧﴾	قُلْ	يَا أَهْلَ	الْكِتَابِ
disbelievers	say	0 people	(of) the Scripture
حَتَّى تُقِيمُوا التَّوْرَةَ	وَالْإِنْجِيلَ	وَمَا أُنْزِلَ	إِلَيْكُمْ
till you observe the Torah	and the Gospel	and what has been sent down	to you
مِنْ رَبِّكُمْ	وَلَيَزِيدَنَّ	كَثِيرًا مِنْهُمْ	مَا أُنْزِلَ
from your Lord	and would certainly increase	of them many	what has been sent down
إِلَيْكَ	مِنْ رَبِّكَ	طُعِينَا	وَكُفِّرُوا
to you	from your Lord	(in) rebellion	and disbelief
		عَلَى الْقَوْمِ	الْكَافِرِينَ ﴿٦٨﴾
		over the people	disbelievers

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي
إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا
كَذَبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

69. Surely, those who believe (in the Oneness of Allāh, in His Messenger Muhammad ﷺ and all that was revealed to him from Allāh), and those who are the Jews and the Sabians and the Christians, - whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.

وَالَّذِينَ هَادُوا	وَالصَّبِيُّونَ	وَالنَّصَارَى	إِنَّ الَّذِينَ ءَامَنُوا
and those who became Jews	and Sabians	and Christians	indeed those who believed
وَالْيَوْمِ	وَعَمِلَ صَالِحًا	وَالْآخِرِ	مَنْ ءَامَنَ بِاللَّهِ
and the Day	and did good deeds	the Last	whoever believed in Allah
وَلَا هُمْ يَحْزَنُونَ	لَقَدْ أَخَذْنَا مِيثَاقَ	عَلَيْهِمْ	فَلَا خَوْفٌ
nor they shall grieve	verily We took (the) covenant	on them	then (shall be) no fear
وَأَرْسَلْنَا	إِلَيْهِمْ	رُسُلًا	بَنِي
and We sent	to them	Messengers	(of the) Children
رَسُولٌ	بِمَا	لَا تَهْوَىٰ أَنفُسُهُمْ	كُلَّمَا
a Messenger	with what	their souls liked not	whenever
فَرِيقًا كَذَّبُوا	وَفَرِيقًا يَقْتُلُونَ		
a group (of them) they denied	and a group (of them) they kill		

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنَىٰ إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is All-Seer of what they do.
72. Surely, they have disbelieved who say: "Allāh is the Messiah ['Īsā (Jesus)], son of Maryam (Mary)." But the Messiah ['Īsā (Jesus)] said: "O Children of Israel! Worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zālimūn* (polytheists and wrongdoers) there are no helpers.

وَحَسِبُوا	أَلَّا تَكُونَ فِتْنَةً	فَعَمُوا	وَصَمُوا
and they thought	that (there) will not be a trial	so they became blind	and they became deaf

ثُمَّ تَابَ اللَّهُ		عَلَيْهِمْ		ثُمَّ عَمُوا	
then Allah turned		to them (with forgiveness)		but (again) became blind	
وَصَمُّوا	كَثِيرٌ	مِّنْهُمْ	وَاللَّهُ	بَصِيرٌ بِمَا يَعْمَلُونَ	﴿٧١﴾
and became deaf	many	of them	and Allah	(is) All-Seer of what they do	
لَقَدْ كَفَرَ	الَّذِينَ قَالُوا	إِنَّ اللَّهَ هُوَ	الْمَسِيحُ		
surely disbelieved	those who said	indeed Allah (is) He (Who is)	the Messiah		
ابْنُ مَرْيَمَ	وَقَالَ الْمَسِيحُ	يَبْنَى	إِسْرَءِيلَ	أَعْبُدُوا اللَّهَ	
(of) Mary son	but the Messiah said	O Children	(of) Israel	worship Allah	
رَبِّي	وَرَبَّكُمْ	إِنَّهُ	مَنْ يُشْرِكْ بِاللَّهِ		
my Lord	and your Lord	verily [he]	whoever sets partners with Allah		
فَقَدْ حَرَّمَ اللَّهُ	عَلَيْهِ	الْجَنَّةَ	وَمَأْوَهُ	النَّارُ	
then indeed Allah has forbidden	to him	Paradise	and his abode	(will be) the Fire	
وَمَا	لِلظَّالِمِينَ		مِنْ أَنْصَارٍ		
and (there are) not	for the wrongdoers		any helpers		

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ وَإِنْ لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ، وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ أَنْظِرْ كَيْفَ بُيِّنَ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَفَى يُؤْفَكُونَ ﴿٧٥﴾

73. Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." But there is no *Ilāh* (god) (none who has the right to be worshipped) but One *Ilāh* (God – Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful. 75. The Messiah ['Īsā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that

passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the Words of Allāh and His Books]. They both used to eat food (as any other human being, while Allāh does not eat). Look how We make the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

لَقَدْ كَفَرَ	الَّذِينَ قَالُوا	إِنَّ اللَّهَ ثَالِثُ	ثَلَاثَةٌ
verily disbelieved	those who said	indeed Allah (is the) third	(of the) three
وَمَا	مِنْ إِلَهٍ	إِلَّا إِلَهُهُ	وَاحِدٌ وَإِنْ لَّمْ يَنْتَهُوا
and (there is) no	[of] Ilah (god)	except Ilah (God)	they desist not
عَمَّا يَقُولُونَ	لَيَمَسَّنَّ الَّذِينَ	كَفَرُوا مِنْهُمْ	
from what they are saying	certainly shall befall on those who	disbelieved among them	
عَذَابٌ	أَلِيمٌ	أَفَلَا يَتُوبُونَ	إِلَى اللَّهِ
a torment	painful	(will) they not then turn (in repentance)?	to Allah
وَيَسْتَغْفِرُونَ	وَاللَّهُ	غَفُورٌ	رَحِيمٌ
and ask for His forgiveness	and Allah	(is) All-Forgiving	Most Merciful
مَا الْمَسِيحُ	ابْنُ مَرْيَمَ	إِلَّا رَسُولٌ	قَدْ خَلَتْ
(was) not the Messiah	son (of) Mary	except a Messenger	certainly have passed away
مِنْ قَبْلِهِ	الرُّسُلُ	وَأُمُّهُ	صِدِّيقَةٌ
before him	the Messengers	and his mother	(was) a woman of truth
كَانَا	يَأْكُلَانِ الطَّعَامَ	أَنْظُرْ	كَيْفَ بَيَّنَّا لَهُمْ
they both used to	eat the food	see	to them
الْآيَاتِ	ثُمَّ أَنْظُرْ	أَنَّى يُؤْفَكُونَ	
the signs	and see	how they are deluded away	

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ
 الْعَلِيمُ ﴿٧٦﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ
 قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

76. Say (O Muhammad ﷺ to mankind): "How do you worship besides Allāh something which has no power either to harm or benefit you? But it is Allāh Who is the All-Hearer, the All-Knower." 77. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

قُلْ	أَتَعْبُدُونَ	مِنْ دُونِ اللَّهِ	مَا لَا يَمْلِكُ	لَكُمْ
say	(do) you worship?	besides Allah	something which neither has power	for you
ضَرًّا	وَلَا نَفْعًا	وَاللَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ ﴿٧٦﴾
(to) harm	nor (to) benefit	and Allah	[He] (is) All-Hearing	All-Knowing
الْكِتَابِ	لَا تَغْلُوا	فِي دِينِكُمْ	غَيْرَ	الْحَقِّ
(of) the Scripture	exceed not (the) limits	in your religion	other than	the truth
وَلَا تَتَّبِعُوا أَهْوَاءَ	قَوْمٍ	قَدْ ضَلُّوا	مِنْ قَبْلُ	
and (do) not follow (the) desires	(of) a people	certainly who went astray	before	
وَأَضَلُّوا كَثِيرًا	وَضَلُّوا	عَنْ سَوَاءٍ	السَّبِيلِ ﴿٧٧﴾	
and they misled many	and strayed	from (the) Right	Path	

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from Al-Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which

their own selves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide.

لُعِنَ	الَّذِينَ كَفَرُوا	مِنْ بَنِي	إِسْرَءِيلَ	عَلَى لِسَانِ
were cursed	those who disbelieved	of (the) Children	(of) Israel	by (the) tongue
دَاوُدَ	وَعِيسَى	أَبْنِ	مَرْيَمَ	ذَلِكَ
(of) David	and Jesus	son	(of) Mary	that (was)
وَكَانُوا	يَعْتَدُونَ	كَانُوا لَا	يَتَنَاهَوْنَ	عَنْ مُنْكَرٍ
and they were	transgressing	they did not	forbid each other from	wrong deeds
فَعَلَوْهُ	لَيْسَ	مَا كَانُوا	يَفْعَلُونَ	
which they committed	evil indeed was	what they used to	do	
تَرَى كَثِيرًا	مِنْهُمْ	يَتَوَلَّوْنَ	الَّذِينَ كَفَرُوا	
you see many	of them	they make friends (with)	those who disbelieved	
لَيْسَ	مَا قَدَّمَتْ	هُمْ	أَنْفُسَهُمْ	أَنْ سَخِطَ اللَّهُ
evil indeed is	what has been sent forth	for them	themselves	(for) that Allah became angry
عَلَيْهِمْ	وَفِي الْعَذَابِ	هُمْ	خَالِدُونَ	
with them	and in the torment	they	(shall) abide forever	

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ وَالْآخِرِ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنْ كَثِيرًا مِنْهُمْ فَسِيقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ ءَامَنُوا إِلَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ ذَلِكَ بَأَنَّ مِنْهُمْ قِسِّيَّيْنَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allāh, and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikūn*, and you will find the nearest in love to the believers (Muslims)

those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

وَمَا أُنزِلَ	وَالنَّبِيِّ	يُؤْمِنُونَ بِاللَّهِ	وَلَوْ كَانُوا
and what has been sent down	and the Prophet	believed in Allah	and if they had
مِنْهُمْ	وَلَكِنَّ كَثِيرًا	أَوْلِيَاءَ	مَا اتَّخَذُوهُمْ
of them	[and] but many	(as) friends	they would have not taken them
إِلَيْهِ			to him
فَسِيقُونَ	لَتَجِدَنَّ أَشَدَّ	النَّاسِ	
(are) disobedient (to Allah)	verily you will find most hostile	(among) the people	
عَدُوَّةَ	لِّلَّذِينَ ءَامَنُوا	أَلِيَهُودَ	وَالَّذِينَ أَشْرَكُوا
(in) enmity	to those who have believed	the Jews	and those who set partners (with Allah)
وَلَتَجِدَنَّ أَقْرَبَهُمْ	مَّوَدَّةَ	لِّلَّذِينَ ءَامَنُوا	
and verily you will find nearest of them	(in) love	to those who have believed	
أَلَّذِينَ قَالُوا	إِنَّا	نَصْرِيُّ	ذَلِكَ بِأَنَّ
those who said	we	(are) Christians	that (is) because
وَرُهَبَانًا	وَأَنَّهُمْ	لَا يَسْتَكْبِرُونَ	
and monks	and that they	are not arrogant	