

لَا يُحِبُّ اللَّهُ الْجَهَرُ بِالشُّوَءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلَيْمًا [١٤٨] إِنْ تَبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوا قَدِيرًا [١٤٩] إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ نُؤْمِنُ بِعَيْنِ وَنَكُفُرُ بِعَيْنِ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَيِّلًا [١٥٠] إِنَّ الَّذِينَ هُمُ الْكُفَّارُ حَقًا وَأَعْتَدْنَا لِلْكُفَّارِ 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.

مِنَ الْقَوْلِ	بِالشُّوَءِ	الْجَهَرُ	لَا يُحِبُّ اللَّهُ
of words	the evil	(that should be) uttered publicly	Allah (does) not like
عَلَيْمًا <span style="color: blue;">[١٤٨]</span>	سَمِيعًا	وَكَانَ اللَّهُ	إِلَّا مَنْ ظُلِمَ
All-Knowing	All-Hearing	and Allah is	except (by him) who has been wronged
فَإِنَّ اللَّهَ	عَنْ سُوءٍ	أَوْ تَعْفُوا	إِنْ تَبْدُوا خَيْرًا
then indeed Allah	an evil	or pardon	or keep it secret
وَرَسُولِهِ	بِاللَّهِ	يَكْفُرُونَ	كَانَ عَفُوا
and His Messengers	in Allah	verily those who disbelieve	All-Powerful
وَيَقُولُونَ	وَرَسُولِهِ	بَيْنَ اللَّهِ	قَدِيرًا
and they say	and His Messengers	between Allah	أَنْ يُفَرِّقُوا
أَنْ يَتَّخِذُوا	وَيُرِيدُونَ	بَعْضٍ	وَيُرِيدُونَ
that they take	and they wish	in others	وَنَكُفُرُ
نُؤْمِنُ بِعَيْنِ	وَنَكُفُرُ بِعَيْنِ	وَنَكُفُرُ	نُؤْمِنُ بِعَيْنِ

حَقًا	الْكَفَرُونَ	هُمْ	أُولَئِكَ	سَيِّلًا	ذَلِكَ	بَيْنَ
(in) truth	(are) the disbelievers	[they]	those	a way	that	between
مُهِينًا	عَذَابًا	لِلْكَفَرِينَ		وَأَعْتَدْنَا		
humiliating	a torment	for the disbelievers		and We have prepared		

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ، وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتَيْهِمْ أَجْوَرَهُمْ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا ١٥٣ يَسْأَلُكَ أَهْلُ الْكِتَابَ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهَرًا فَأَخْذَتْهُمْ الصَّعْقَةُ بِظُلْمِهِمْ ثُمَّ أَخْذَنُوا الْعَجْلَ مِنْ بَعْدِ مَاجَأَتْهُمْ الْبَيْنَتُ فَعَفَوْنَا عَنْ ذَلِكَ وَءَاتَيْنَا مُوسَى سُلْطَانًا مُّبِينًا

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.

وَلَمْ يُفَرِّقُوا	وَرَسُولِهِ	بِاللَّهِ	وَالَّذِينَ ءَامَنُوا
and they differentiate not	and His Messengers	in Allah	and those who believe
أَجْوَرُهُمْ	سَوْفَ يُؤْتَيْهِمْ	مِنْهُمْ أُولَئِكَ	أَحَدٍ بَيْنَ
their rewards	soon He (Allah) shall give them	those of them	(any) one between
الْكِتَابِ	أَهْلَ	يَسْأَلُكَ	رَّحِيمًا عَفُورًا وَكَانَ اللَّهُ
(of) the Scripture	(the) people	ask you	Most Merciful All-Forgiving and Allah is
مِنَ السَّمَاءِ	كِتَابًا	عَلَيْهِمْ	أَنْ تُنَزَّلَ
from the heaven	a book	upon them	that you cause to descend

فَقَالُوا	مِنْ ذَلِكَ	أَكْبَرَ	فَقَدْ سَأَلُوا مُوسَى
so they had said	than that	(for) greater	then verily they had asked Moses
بِظُلْمِهِمْ	الصَّاعِقَةُ	فَأَخْذَتْهُمْ	جَهَرَةً أَرَنَا اللَّهَ
for their wickedness	a thunderbolt	so they were struck with	(in) public show us Allah
الْبَيِّنَاتُ	جَاءَتْهُمْ	مِنْ بَعْدِ مَا	ثُمَّ أَخْذُوا الْعِجْلَ
clear signs	had come to them	after	then they took the calf (to worship)
مُّبِينًا	سُلْطَنًا	وَإِاتَّيْنَا مُوسَى	فَعَفَوْنَا عَنْ ذَلِكَ
manifest	an authority	and We gave Moses	so We forgave (them)

وَرَفَعْنَا فَوْقَهُمُ الْطُورَ بِمِيقَاتِهِمْ وَقَلَّنَا لَهُمْ أَدْخُلُوا الْبَابَ سُجَّدًا وَقَلَّنَا لَهُمْ لَا تَعْدُوا فِي  
الْسَّبَّتِ وَأَخْذَنَا مِنْهُمْ مِيقَاتًا غَلِظًا ١٥١ فِيمَا نَقْضُهُمْ مِيقَاتِهِمْ وَكُفَّرُهُمْ بِيَائِنَتِ اللَّهِ وَقَنَلُهُمْ  
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفُّرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ١٥٢  
وَبِكُفُّرِهِمْ وَقَوْلِهِمْ عَلَى مَرِيمَ بِهَتَنَّا عَظِيمًا ١٥٣

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 ﷺ) a grave false charge (that she has committed illegal sexual intercourse);

هُمْ	وَقَلَّنَا	بِمِيقَاتِهِمْ	الْطُورَ	وَرَفَعْنَا فَوْقَهُمُ
to them	and We said	for their covenant	the Mount	and We raised over them
لَا تَعْدُوا	هُمْ	وَقَلَّنَا	سُجَّدًا	أَدْخُلُوا الْبَابَ
violate not	to them	and We said	prostrating (or bowing)	enter the gate

فِيمَا	غَلِيظًا	مِيَثَقًا	مِنْهُمْ	وَأَخْذَنَا	فِي الْسَّبَتِ
then because of	firm	a covenant	from them	and We took	[in] the Sabbath
وَقَاتَلُوكُمْ	بِكَيْدِ اللَّهِ	وَكُفَّرُوكُمْ	مِيَثَقَهُمْ	نَفَرُوكُمْ	
and their killing	(the) Signs (of) Allah	and their rejecting	their covenant	their breaking	
عَلَفُوكُمْ	قُلُوبُنَا	وَقَوْلُوكُمْ	حَقٌّ	يَعْلَمُونَ	الْأَنْبِيَاءَ
(are) wrapped	our hearts	and their saying	right	without	the Prophets
بِكُفَّرِهِمْ		عَلَيْهِمْ		بِلْ طَبَعَ اللَّهُ	
due to their disbelief		upon them (their hearts)		nay Allah has set a seal	
وَقَوْلُوكُمْ	وَبِكُفَّرِهِمْ		إِلَّا قَلِيلًا	فَلَا يُؤْمِنُونَ	
and their uttering	and due to their disbelief		but a few	so they believe not	
	عَظِيمًا	بُهْتَنًا	عَلَى مَرِيمَةِ		
	mighty	a slander	against Mary		

وَقَوْلُوكُمْ إِنَّا قَاتَلْنَا مُسِيَّحَ عِيسَى ابْنَ مَرِيمَ رَسُولَ اللَّهِ وَمَا قَاتَلُوكُمْ وَمَا صَلَبُوكُمْ وَلَكِنْ شُيُّبَةَ  
لَهُمْ وَإِنَّ الَّذِينَ أَخْتَلُفُوا فِيهِ لَفِي شَيْءٍ مِّنْهُ مَا لَهُمْ بِهِ مِّنْ عِلْمٍ إِلَّا اتَّبَاعُ الظَّنِّ وَمَا قَاتَلُوكُمْ يَقِينًا  
بِلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

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)]:

158. But Allāh raised him [ 'Isā (Jesus) ] up (with his body and soul) to Himself (and he ﷺ is in the heavens). And Allāh is Ever All-Powerful, All-Wise.

ابنَ	عِيسَى	الْمُسِيَّحُ	إِنَّا قَاتَلْنَا	وَقَوْلُوكُمْ
son	Jesus	Messiah	that we have killed	and (due to) their saying
وَمَا صَلَبُوكُمْ	وَمَا قَاتَلُوكُمْ		رَسُولَ اللَّهِ	مُسِيَّحٌ
nor they crucified him	and they killed him not	(the) Messenger (of) Allah		(of) Mary

فِيهِ	وَإِنَّ الَّذِينَ أَخْلَفُوا	لَهُمْ	وَلَكُنْ شَيْهَةً
in it	and verily those who differed	for them	[and] but it was made to resemble
مِنْ عِلْمٍ	يَدْعُونَ	لَهُمْ	مَا
any knowledge	about it	they have	(do) not
يَقِينًا	وَمَا قَاتَلُوهُ	الظَّنِّ	إِلَّا أَنْبَاعَ
(for) surely	and they (did) not kill him	the conjecture	except following
حَكِيمًا	عَزِيزًا	وَكَانَ اللَّهُ	بِلَّرْفَعَةِ اللَّهِ
All-Wise	All-Powerful	and Allah is	to Himself
			nay Allah raised him up

وَإِنْ مَنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ١٥٩  
 فَيُظْلَمُ مَنْ الَّذِينَ هَادُوا حَرَمَنَا عَلَيْهِمْ طَبِيبَتِ أَحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ١٦٠  
 وَأَخْذَهُمْ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلُهُمْ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَأَعْتَدْنَا لِلْكُفَّارِ مِنْهُمْ عَذَابًا  
 أَلِيمًا ١٦١

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him [‘Isā (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being] before his [‘Isā (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 [‘Isā (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.

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

أَحَلْتَ لَهُمْ	طَيِّبَاتٍ	حَرَّمْنَا عَلَيْهِمْ
(which) had been made lawful for them	good things	We made unlawful for them
وَأَخْذَهُمْ	كَثِيرًا	عَنْ سَبِيلِ اللَّهِ
and (for) their taking	many	from (the) way (of) Allah
وَأَكَلُوهُمْ	عَنْهُ	وَقَدْ نَهَوْا
and (for) their devouring	from (taking) it	though they were forbidden
لِلْكُفَّارِينَ	وَأَعْتَدْنَا	أَرِبَّاً
for the disbelievers	and We have prepared	(of) interest
أَلِيمًا	عَذَابًا	مِنْهُمْ
painful	a torment	among them

لَكِنَ الرَّسُّوْلُ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقْرِبُونَ  
 الْأَصْلَوَةُ وَالْمُؤْتُونَ الْرَّكُوْنَةُ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِهِمْ أَجْرًا عَظِيمًا  
 إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحَ وَالنَّبِيِّنَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ  
 وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُوبَ وَمُوسَى وَهَرُونَ  
 وَسُلَيْمَانَ وَإِتَّيْنَا دَارُودَ 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'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)], 'Isā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the *Zabūr* (Psalms).

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

وَالْمُقِيمِينَ	مِنْ قَبْلِكَ	وَمَا أَنْزَلَ	أَنْزَلَ إِلَيْكَ
and those who offer	before you	and what was sent down	has been sent down to you
وَالْيَوْمَ	بِاللَّهِ	وَالْمُؤْمِنُونَ	الْزَكَوةُ
and (in) the Day	in Allah	and who believe	Zakat
عَظِيمًا	أَجْرًا	سَنُوتِهِمْ	أُولَئِكَ
great	a reward	(to) whom We shall give	(it is) they
وَالنَّبِيِّنَ	إِلَى نُوحٍ	كَمَا أَوْحَيْنَا	إِنَّا أَوْحَيْنَا
and the Prophets	to Noah	as We had revealed	to you
وَيَعْقُوبَ	إِلَى إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَأَوْحَيْنَا
and Jacob	and Isaac	and Ishmael	to Abraham
وَهَرُونَ	وَيُوئُسُ	وَأَيُوبَ	وَعِيسَى
and Aaron	and Jonah	and Job	and Jesus
رَبُورَا	وَأَتَيْنَا دَاوِدَ	وَسُلَيْمَانَ	وَالْأَسْبَاطُ
the Psalms	and (to) David	We gave	and Solomon

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلٍ وَرُسُلًا لَمْ نَقْصَصْنَاهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ١٦٤ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرَّسُولِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ١٦٥ لَكِنَّ اللَّهَ يَشَهِّدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشَهِّدُونَ 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	مِنْ قَبْلٍ	عَلَيْكَ	قَدْ قَصَصْنَاهُمْ	وَرُسُلًا
and Messengers	before	to you	surely We have mentioned them	and Messengers
تَكْلِيمًا	وَكَلَمَ اللَّهُ مُوسَى	عَلَيْكَ	لَمْ نَقْصُصْهُمْ	
(direct) speech	and Allah spoke to Moses	to you	We (did) not mention them	
يَكُونُ لِلنَّاسِ	لِئَلَّا	وَمُنذِرِينَ	مُبَشِّرِينَ	رُسُلًا
(there) is for the people	so that not	and warners	bearers of glad tidings	Messengers
حَكِيمًا	عَزِيزًا	وَكَانَ اللَّهُ	الْرُّسُلُ	عَلَى اللَّهِ حُجَّةٌ
All-Wise	All-Powerful	and Allah is	the Messengers	after any plea against Allah
أَنْزَلَهُ	أَنْزَلَ إِلَيْكَ	بِمَا	لَكِنَّ اللَّهُ يَشْهُدُ	
He has sent it down	He has sent down to you	to that which	but Allah bears witness	
شَهِيدًا	بِاللَّهِ	وَكَفَى	وَالْمَلَائِكَةُ يَشْهُدُونَ	بِعِلْمِهِ
(as) a Witness	Allah	and suffices	and the angels bear witness (too)	with His Knowledge

إِنَّ الَّذِينَ كَفَرُوا وَصَدُوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلَّوْا ضَلَالًا بَعِيدًا ١٧١ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنْ اللَّهُ لِيغْفِرَ لَهُمْ وَلَا لِيَهْدِيهِمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَلَدُوهُ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ١٧٢ يَأْتِيهَا النَّاسُ قَدْ جَاءُهُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَعَامِنُوا خَيْرًا لَكُمْ وَإِنْ تَكُفُرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلَيْهَا حَكِيمًا ١٧٣

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 Allah. 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	ضَلَالًا
verily those who disbelieved	far away	straying
لِهَدِيهِمْ	وَلَا	لَهُمْ لِغَفَرَةٍ
He will guide them	nor	them forgive
لَمْ يَكُنْ اللَّهُ		وَظَلَمُوا
		وَظَلَمُوا
فِيهَا	خَلِيلِنَّ	جَهَنَّمَ
in it (therein)	abiding	(of) Hell
إِلَّا طَرِيقًا		إِلَّا طَرِيقَةً
		(to) any way
قَدْ جَاءَكُمْ	النَّاسُ	يَأْتِيُهَا
verily has come to you	mankind	وَعَلَى اللَّهِ يَسِيرًا
أَبْدًا		وَكَانَ ذَلِكَ
		عَلَى اللَّهِ يَسِيرًا
خَيْرًا	فَعَامِنُوا	مِنْ رَبِّكُمْ
(it is) better	so believe (in him)	بِالْحَقِّ
		بِالْحَقِّ
أَرَسُولُ		
		الْرَّسُولُ
فِي السَّمَاوَاتِ	لِلَّهِ مَا	فَإِنَّ
(is) in the heavens	for Allah (is) what	وَإِنْ تَكُونُوا
		لَكُمْ
حَكِيمًا	عَلَيْمًا	وَكَانَ اللَّهُ
All-Wise	All-Knowing	وَالْأَرْضُ
		وَالْأَرْضُ

يَأَهْلَ الْكِتَبِ لَا تَغْلُوْا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمٍ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَقْنَهَا إِلَى مَرْيَمٍ وَرُوحٌ مِنْهُ فَعَامِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتُهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحْدَهُ سُبْحَانَهُ وَأَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكَيْلًا

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 *Illa* (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.

فِي دِينِكُمْ	لَا تَقْرُلُوا	الْكِتَابِ	يَأَهَلَّ
in your religion	(do) not exceed the limits	(of) the Scripture	0 people
ابْنُ ابْنٍ	إِنَّمَا الْمَسِيحُ عِيسَى	إِلَّا الْحَقُّ	عَلَى اللَّهِ
son	Jesus	only the Messiah	but the truth
إِلَيْ مَرْيَمَ	أَلْقَهَا	وَكَلَمْتُهُ	رَسُولُ اللَّهِ
to Mary	which He conveyed	and His Word	(was) a Messenger (of) Allah
وَرَسُولُهُ	بِاللَّهِ	فَعَمِنُوا	مِنْهُ
and His Messengers	in Allah	so believe	from Him
إِلَهٌ	إِنَّمَا اللَّهُ	لَكُمْ	وَرُوحٌ
(is) God	only Allah	for you	أَنْتَهُوا خَيْرًا
مَا	لَهُ	وَلَدٌ	وَلَا تَقُولُوا ثَلَاثَةٌ
(is) what	for Him	a son	يَكُونُ لَهُ
سُبْحَانَهُ	أَنْ	يَكُونُ	وَحْدَهُ
وَسُبْحَانَهُ	سُبْحَانَهُ	لَهُ	سُبْحَانَهُ
وَكَفَى	وَمَا	فِي الْأَرْضِ	فِي السَّمَاوَاتِ
وَكَفِيلًا	وَمَا	فِي الْأَرْضِ	وَمَا
(as) a Guardian	Allah	and suffices	(is) in the earth
			and what
			(is) in the heavens

لَنْ يَسْتَنِكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِّلَّهِ وَلَا الْمَلَائِكَةُ الْمُقْرَبُونَ وَمَنْ يَسْتَنِكِفُ  
عَنِ عِبَادَتِهِ وَيَسْتَكِيرُ فَسِيرَهُمْ إِلَيْهِ جَمِيعًا ١٧١ فَمَمَّا الَّذِينَ إِيمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فَيَوْمَ فِيهِمْ أُجُورُهُمْ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ وَمَمَّا الَّذِينَ أَسْتَكَفُوا  
وَأَسْتَكَبُرُوا فَيَعْدَ بِهِمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ١٧٢

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.

وَلَا الْمَلَائِكَةُ	لِلَّهِ	أَنْ يَكُونَ عَبْدًا	لَنْ يَسْتَنِكَفَ الْمَسِيحُ
nor the angels	of Allah	that he be a slave	the Messiah will never disdain
وَيَسْتَكِبُرُ	عَنْ عِبَادَتِهِ	وَمَنْ يَسْتَنِكَفُ	الْمُقْرَبُونَ
and shows arrogance	from His worship	and whoever disdains	the near (to Him)
فَامَّا الَّذِينَ	جَمِيعًا	إِلَيْهِ	فَسِيَحْشُرُهُمْ
then as for those who	all together	unto Himself	then He will certainly gather them
أَجُورُهُمْ	فِي وَقِيْمَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	ءَامَنُوا
their rewards	then He would give them	and did good deeds	believed
وَامَّا الَّذِينَ أَسْتَنِكَفُوا	مِنْ فَضْلِهِ		وَيَزِيدُهُمْ
but as for those who disdained	out of His bounty		and give them more
أَلِيمًا	عَذَابًا	فَيَعْذِبُهُمْ	وَأَسْتَكَبُرُوا
painful	(with) a torment	then He will punish them	and showed arrogance
وَلَا نَصِيرًا	وَلِيًّا	مِنْ دُونِ اللَّهِ	وَلَا يَجِدُونَ
nor any helper	any guardian	besides Allah	for them
			and they will not find

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَنٌ مِّنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا [173] فَامَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ فَسَيُدِّخِلُهُمْ فِي رَحْمَةِ مِنْهُ وَفَضْلِ وَهَدِيَّهُمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا [174] يَسْتَقْتُونَكَ قُلْ اللَّهُ يُفْتِنُكُمْ فِي الْكَلَالَةِ إِنْ أَمْرُوا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفٌ مَاتَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا أُثْنَتَيْنِ فَلَهُمَا الْثُلُثَانِ مَمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ

أَنْ تَضْلُّواْ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ 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.''

مِنْ رَبِّكُمْ	بُرْهَنٌ	قَدْ جَاءَكُمْ	النَّاسُ	يَأْتُهَا
from your Lord	a convincing proof	verily has come to you	mankind	0
فَأَمَّا الَّذِينَ آمَنُوا	مُّبِينًا	نُورًا	إِلَيْكُمْ	وَأَرْزَكْنَا
so as for those who believed	clear	a light	to you	and We have sent down
مِنْهُ	فِي رَحْمَةٍ	فَسَيِّدُ خَلْقِهِمْ	إِلَيْهِ	وَأَعْصَمْنَا
from Him	in (to) Mercy	then He will admit them	to Him	and held fast in Allah
مُسْتَقِيمًا	صِرَاطًا	إِلَيْهِ	وَهُدًىٰ	وَفَضْلٍ
Straight	(by) a Way	to Himself	and guide them	and Bounty
اللَّهُ يُفْتِنُكُمْ	قُلْ		يَسْتَفْتُنَكَ	
Allah pronounces for you a ruling	say	they ask you to pronounce a ruling		
وَلَدُّ	لَيْسَ لَهُ	إِنْ أَمْرُ وَأَهْلَكَ	فِي الْكَلَالَةِ	
a child	he had not	if a man died	about Kalala (who leaves behind no lineal heirs)	
يَرِثُهَا	وَهُوَ	مَاتَرَكَ	نَصْفٌ	أُخْتٌ
will inherit her	and he	(of) what he left	(is) half	and he had
فَلَهُمَا		فَإِنْ كَانَتَا أُنْثَيَيْنِ	وَلَدُّهَا	لَمْ يَكُنْ
then for them	and if (there) were two (sisters)		a child	if

رَجَالٌ	إِخْوَةٌ	وَإِنْ كَانُواْ	مِمَّا تَرَكَ	الثُّلُثَانِ
male	(many) brothers (and sisters)	and if they were	of what he left	(are) two thirds
الْأَنْثَيْنِ	حَظْ	مِثْلٌ	فَلِلَّذِكَرِ	وَنِسَاءٌ
(of) the two females	(the) share	like	then the male (shall) have	and female
عَلَيْهِ عَلِيمٌ	شَيْءٌ يُكْلِ	وَاللَّهُ	أَنْ تَضِلُّواْ	يُبَيِّنُ اللَّهُ لَكُمْ
(is) All-Knower	thing	of every	and Allah	lest you go astray
				Allah makes clear to you



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا الَّذِينَ آمَنُواْ أَوْفُواْ بِالْعُهُودِ أَحْلَتْ لَكُمْ بِهِمَةُ الْأَنْعَمِ إِلَّا مَا يُتَّلِي عَلَيْكُمْ غَيْرُ  
مُحِلٍّ الصَّيْدٍ وَأَنْتُمْ حُرُومٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ۝ يَأَيُّهَا الَّذِينَ آمَنُواْ لَا تُحِلُّوا شَعِيرَ اللَّهِ  
وَلَا الشَّهْرُ الْحَرَامُ وَلَا الْمُهْدَى وَلَا الْقَلْتَى وَلَا إِمَامَ الْحَرَامَ يَنْهَىٰ فَضْلًا مِّنْ رَّبِّهِمْ  
وَرِضْوَانًا وَإِذَا حَلَّتُمْ فَاصْطَادُواْ وَلَا يَجْرِي مِنْكُمْ شَنَآنٌ قَوْمٌ أَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ  
الْحَرَامِ أَنْ تَعْتَدُواْ وَتَعَاوِنُواْ عَلَى الْبَرِّ وَالثَّقَوْىٰ وَلَا نَعَاوِنُواْ عَلَى الْإِلَاثِ وَالْعُدُونَ وَاتَّقُواْ

اللَّهُ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

## Sūrah Al-Mā'īdah (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.

الْجَنَّى	الْجَنَّى	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
بِهِمَةٍ	أَحِلَّتْ لَكُمْ	أَوْفُوا بِالْعَهْدِ
(the) beasts	are made lawful to you	fulfil the obligations
الصَّيْد	مُحِلٍّ	عَلَيْكُمْ
(to) hunt	(you) are allowed	not to you
يَكِيْهَا	مَا يُرِيدُ	إِلَّا مَا يَتَلَقَّ
0 (you)	what He wills	verily Allah decrees
الْحَرَام	وَلَا الشَّهْرُ	لَا تُحْلِلُوا شَعْبَرَ اللَّهِ
Sacred	nor (of) the Month	violate not (the) Symbols (of) Allah
وَلَا أَمِينَ	وَلَا الْقَلَّبَ	وَلَا الْهَدَى
nor the people coming	nor (of) the garlanded	nor (of) the sacrificial animals
وَرِضْوَانًا	مِنْ رَبِّهِمْ	يَبْغُونَ فَضْلًا
and good pleasure	of their Lord	seeking (the) bounty
وَلَا يَجِرْ مَنْكُمْ	فَاصْطَادُوا	وَإِذَا حَلَّتْ
and let not lead you to transgression	then you may hunt	and when you finish the Ihram
عَنِ الْمَسْجِدِ	أَنْ صَدُّوكُمْ	قَوْمٌ
الْحَرَام	أَنْ صَدُّوكُمْ	شَنَاعٌ
Sacred	from the Mosque	that they stopped you
وَالنَّقْوَى	عَلَى الْبَرِّ	وَتَعَاوَنُوا
and piety	in righteousness	and help you one another
وَاتَّقُوا اللَّهَ	وَالْعُدُونَ	أَنْ تَعْتَدُوا
and fear Allah	and transgression	in sin
وَلَا نَعَاوَنُوا	وَلَا نَعَاوَنُوا	and (do) not help one another
الْعِقَاب		إِنَّ اللَّهَ شَدِيدٌ
(in) punishment		verily Allah (is) Severe

حِرَّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْتَخَنَقَةُ وَالْمَوْقُوذَةُ وَالْمُرْدِيَّةُ وَالنَّاطِيَّةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَرْتُمْ وَمَا ذَبَحَ عَلَى النُّصُبِ وَأَنْ تَسْقِسُمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَسِّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشُوْهُمْ وَأَخْشُوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِيَنَكُمْ وَأَمْمَتْ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتْ لَكُمُ الْإِسْلَامُ دِيَنًا فَمَنْ أُضْطُرَّ فِي مَحَصَّةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

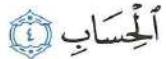


3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) 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.

وَمَا	الْخِنْزِيرِ	وَلَحْمُ	وَالدَّمُ	الْمَيْتَةُ	حِرَّمَتْ عَلَيْكُمُ
and what	(of) swine	and (the) flesh	and blood	the carrion	are forbidden to you
	وَالْمُنْتَخَنَقَةُ	بِهِ	لِغَيْرِ اللَّهِ	أَهْلَ	
and (killed by) strangling	[which]	to other than Allah	has been slaughtered as a sacrifice		
وَمَا	وَالنَّاطِيَّةُ	وَالْمُرْدِيَّةُ	وَالْمَوْقُوذَةُ		
and that	and (by) the goring of horns	and (by) a headlong fall	and (by) a violent blow		
	وَمَا ذَبَحَ	إِلَّا مَا ذَكَرْتُمْ	أَكَلَ السَّبُعُ		
and what is slaughtered	except that slaughtered by you	devoured (by) a wild animal			

ذَلِكُمْ	بِالْأَزْلَمِ	وَأَنْ تَسْتَقِسُوا	عَلَى النُّصُبِ
that	by divining arrows	and that you seek knowledge of your fate	on altars
مِن دِينِكُمْ	الَّذِينَ كَفَرُوا	الْيَوْمَ يَسِّ	فِسْقٌ
of your religion	those who disbelieved	this Day have given up all hope	(is) sin
دِينَكُمْ	أَكْلَمْتُ لَكُمْ	الْيَوْمَ	فَلَا تَخْشُوْهُمْ
your religion	I have perfected for you	this day	وَأَخْشَوْنَ
لَكُمْ	وَرَضِيْتُ	نِعْمَتِي	وَأَقْمَتُ
for you	and I have approved	My Favour	عَلَيْكُمْ
لِإِثْمٍ	مُتَجَانِفٍ	فِي مُخْصَصَةٍ	فَمَنِ أَضْطُرَ
to sin	inclined	not	فِيْ دِيَنَا
	رَحِيمٌ	غَفُورٌ	إِنَّ اللَّهَ
	Most Merciful	(is) All-Forgiving	فَإِنَّ اللَّهَ

يَسْأَلُونَكَ مَاذَا أَحِلَّ لَهُمْ قُلْ أَحِلَّ لَكُمُ الظَّبَابُ وَمَا عَلِمْتُمْ مِنَ الْجَوَارِجِ مُكَلِّيْنَ تَعْلَمُونَهُنَّ  
إِمَّا عَلِمْتُمُ اللَّهَ فَكُلُوْمَا أَمْسَكْنَ عَلَيْكُمْ وَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ



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."

أَحِلَّ لَكُمْ	قُلْ	لَهُمْ	مَاذَا أَحِلَّ	يَسْأَلُونَكَ
are made lawful to you	say	to them	what is made lawful	they ask you
مُكَلِّينَ	مِنَ الْجَوَارِحِ	وَمَا عَلَمْتُمْ	الْطَّيْبَاتُ	
trained for hunting	to hunting animals	and what you have taught	the good things	

مِمَّا أَمْسَكَنَ	فَكُلُوا	عَلَمَكُمُ اللَّهُ	مِمَّا	تَعْلَمُونَ
of what they catch	so you may eat	Allah has taught you	of what	you teach them
وَأَنْفَقُوا اللَّهَ	عَلَيْهِ	وَأَذْكُرُوا أَسْمَ اللَّهِ	عَلَيْكُمْ	
and fear Allah	on it	but invoke (the) Name (of) Allah		for you
	الْحِسَابِ	إِنَّ اللَّهَ سَرِيعُ		
	(in) reckoning	indeed Allah (is) Swift		

الْيَوْمَ أُحِلَّ لَكُمُ الْطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أَوْتُوا الْكِتَابَ حُلُّ لَكُمْ وَطَعَامُكُمْ حُلُّ لَهُمْ وَالْمُحْسَنُونَ  
مِنَ الْمُؤْمِنَاتِ وَالْمُحْسَنَاتِ مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَاءَاتِيَمُوهُنَّ أُجُورَهُنَّ مُحْصَنِينَ  
غَيْرَ مُسَفِّحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرُ بِالْإِيمَانِ فَقَدْ حَبَطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ  
مِنَ الْخَاسِرِينَ

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 Preordinances)], then fruitless is his work; and in the Hereafter he will be among the losers.

وَطَعَامُ	الْطَّيِّبَاتُ	لَكُمْ	الْيَوْمَ أُحِلَّ
and (the) food	the good things	to you	this Day are made lawful
وَطَعَامُكُمْ	لَكُمْ	حُلُّ	الْكِتَابَ
and your food	to you	(is) lawful	the Scripture

وَالْمُحَصَّنَاتُ	مِنَ الْمُؤْمِنَاتِ	وَالْمُحَصَّنَاتُ	لَهُمْ	حَلٌّ
and chaste women	from believing women	and chaste women	to them	(is) lawful
هَاتِئِشُمُوهُنَّ	إِذَا مِنْ قَبْلِكُمْ	أُوتُوا الْكِتَابَ	مِنَ الَّذِينَ	
you have given them	when before you	have been given the Scripture	from those who	
أَخْدَانٍ	وَلَا مُتَّخِذِي	غَيْرَ مُسَفِّحِينَ	مُحْصِنِينَ	أُجُورَهُنَّ
(as) secret companions	nor taking (them)	lewdness	not desiring chastity	their bridal due
وَهُوَ	فَقَدْ حَبَطَ عَمَلُهُ	بِالْإِيمَانِ	وَمَنْ يَكْفُرْ	
and he	then indeed went to waste his work	in Faith	and who disbelieves	
مِنَ الْخَسِيرِينَ		فِي الْآخِرَةِ		
(will be) among the losers		in the Hereafter		

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قَمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَامْسَحُوا بُرُءَ وسُكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهِرُوا وَإِنْ كُنْتُمْ  
مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْعَابِطِ أَوْ لَمْسَتْ النِّسَاءَ فَلَمْ يَحْدُوا مَاءَ  
فَتَيَمِّمُوا صَعِيدًا طَيْبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيَكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ  
عَلَيْكُم مِنْ حَرَجٍ وَلَكُنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلَيُتَمِّمَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ  
تَشْكُرُونَ

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.

إِلَى الصَّلَاةِ	إِذَا قَمْتُمْ	الَّذِينَ آمَنُوا	يَأَيُّهَا
for the prayer	when you stand up	who believe	o (you)

وَامْسَحُوا	إِلَى الْمَرَافِقِ	وَأَيْدِيْكُمْ	فَاغْسِلُوا وُجُوهَكُمْ
and wipe	upto the elbows	and your hands	then wash your faces
وَإِنْ كُنْتُمْ	إِلَى الْكَعْبَيْنِ	وَأَرْجُلَكُمْ	وَرُءُوسِكُمْ
but if you are (in a state of)	upto the ankles	and (wash) your feet	your heads
عَلَى سَفَرٍ	وَإِنْ كُنْتُمْ مَرْضَى	فَاطَّهِرُوا	جُنُبًا
on a journey	or	and if you are ill	then purify yourself
أَوْ لَمْسَتُمُ الْنِسَاءَ	مِنَ الْغَابِطِ	مِنْكُمْ	أَوْ جَاءَ أَحَدٌ
or you have been in sexual contact (with) women	from the toilet	of you	or has come one
فَامْسَحُوا	فَتَيَمِّمُوا صَعِيدًا	فَلَمْ يَجِدُوا مَاءً	
then wipe	clean	then make Tayammum (with) earth	and you (did) not find water
لِيَجْعَلَ	مَا يُرِيدُ اللَّهُ	مِنْهُ	وَجُوهَكُمْ
to lay	Allah (does) not want	with it	and your hands
وَلِيُتَمَّ نِعْمَتَهُ	لِيُطَهِّرَكُمْ	وَلَكُنْ يُرِيدُ	مِنْ حَرَجٍ
and to complete His Favour	to purify you	[and] but He wants	any hardship
			عَلَيْكُمْ
			وَجْهَكُمْ
			لَعَلَّكُمْ شَكُورُونَ
	so that you may give thanks		عَلَيْكُمْ
			وَلَعَلَّكُمْ شَكُورُونَ

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِنْ شَهَادَةِ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطْعَنَا وَأَتَقَوْا  
اللَّهُ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ يَأْتِيهَا الَّذِينَ أَمْنَوْا كُونُوا قَوْمِينَ لِلَّهِ شَهَادَةٌ  
بِالْقِسْطِ وَلَا يَجْرِي مَنَّكُمْ شَنَاعُ قَوْمٍ عَلَى أَلَا تَعْدِلُوا أَعْدَلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ  
وَأَتَقُوْا اللَّهُ إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ

7. And remember Allah's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allah. Verily, Allah is All-Knower of that which is in the (secrets of your) breasts. 8. O you who believe! Stand out firmly for Allah 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 Allah. Verily, Allah is Well-Acquainted with what you do.

الَّذِي	وَمِيثَقَهُ	عَلَيْكُمْ	وَأَذْكُرُوا فَضْلَهُ	
that	and His Covenant	upon you	and remember (the) Favour (of) Allah	
وَأَطَعْنَا	سَمِعْنَا	إِذْ قُلْتُمْ	بِهِ	وَأَثْقَلْنَا
and we have obeyed	we have heard	when you said	with [it]	He bound you
يَا إِيَّاهَا	الصُّدُورِ	عَلِمُ بِذَاتِ	إِنَّ اللَّهَ	وَاتَّقُوا اللَّهَ
O (you)	the breasts	(is) All-Knower of what (is in)	indeed Allah	and fear Allah
وَلَا يَجْرِمَنَّكُمْ	وَلَا يَقْسِطُ	لِلَّهِ شَهَدَهُ	كُوْنُوا قَوْمَيْنِ	الَّذِينَ مَاءْمُنُوا
and may not drive you	in equity	for Allah (as) witnesses	be steadfast	who believe
هُوَ	أَعْدِلُوا	أَلَا تَعْدِلُوا	قَوْمٌ عَلَىٰ	شَنَاعٌ
that	deal justly	that you (do) not do justice	(of) a people to	(the) enmity
خَيْرٌ بِمَا تَعْمَلُونَ	إِنَّ اللَّهَ	وَاتَّقُوا اللَّهَ	لِلتَّقْوَىٰ	أَقْرَبُ
(is) Well-Aware of what you do	indeed Allah	and fear Allah	to piety	(is) nearer

وَعَدَ اللَّهُ الَّذِينَ إِمَانُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ١ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِيَوْمِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ١٠ يَا أَيُّهَا الَّذِينَ إِمَانُوا أَذْكُرُوا نَعْمَاتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيهِمْ فَكَفَ أَيْدِيهِمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلَيَسْتَوْكُلُ 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.

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

وَالَّذِينَ كَفَرُوا	عَظِيمٌ	وَأَجْرٌ	مَغْفِرَةٌ
and those who disbelieved	great	and a reward	(there is) forgiveness
يَا إِيَّاهَا	الْجَحِيمِ	أَصْحَابُ	أُولَئِكَ
O (you)	(of) the Hell-fire	(will be the) dwellers	they
إِذْ هُمْ	عَلَيْكُمْ	أَذْكُرُوا نِعْمَةَ اللَّهِ	الَّذِينَ أَمَنُوا
when decided	upon you	remember (the) Favour (of) Allah	who believe
فَكَفَ أَيْدِيهِمْ	أَيْدِيهِمْ	إِلَيْكُمْ	أَنْ يَبْسُطُوا
but He held back their hands	their hands	to you	that they stretch
فَلَيَسْتَوْكِلُ الْمُؤْمِنُونَ	وَعَلَى اللَّهِ	وَاتَّقُوا اللَّهَ	قَوْمٌ
so let the believers put their trust	and in Allah	and fear Allah	a people
السَّيِّلٌ	عَنْكُمْ	عَنْكُمْ	from you

وَلَقَدْ أَخَذَ اللَّهُ مِيثَقَ بَنِي إِسْرَائِيلَ وَبَعْثَنَا مِنْهُمْ أُثْنَيْ عَشَرَ نَبِيًّا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَيْنَ أَقْمَتُمُ الصَّلَاةَ وَإِاتَّيْتُمُ الزَّكَوَةَ وَإِمْانَتُمْ بِرُسُلِي وَعَزَّزْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَا دُخْلَنَّكُمْ جَنَّتِ تَبَرِّى مِنْ تَحْتِهَا أَلَّا نَهَرُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ

السَّيِّلٌ

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."

وَبَعْثَنَا	إِسْرَائِيلَ	بَنِي	مِيثَقٌ	وَلَقَدْ أَخَذَ اللَّهُ
and We appointed	(of) Israel	(from the) Children	a covenant	and verily Allah took
مَعَكُمْ	إِنِّي	وَقَالَ اللَّهُ	أُثْنَيْ عَشَرَ	مِنْهُمْ
with you	certainly I am	and Allah said	leaders	among them

بِرْسَلِي	وَعَمِنْتُمْ	وَأَتَيْتُمُ الْرَّكْوَةَ	لِمَنْ أَقْمَتُ الصَّلَاةَ
in My Messengers	and you believed	and you paid Zakat	if you established the prayer
حَسَنَا	وَأَقْرَضْتُمُ اللَّهَ قَرْضًا	وَعَزَّزْتُمُوهُمْ	
good	and you lent a loan (to) Allah	and you assisted them	
وَلَادِخْلَنَّكُمْ	سَيِّئَاتِكُمْ	لَا كَفَرْنَّعَنْكُمْ	
and would surely admit you	your evil deeds	I would certainly efface from you	
بَعْدَ ذَلِكَ	فَمَنْ كَفَرَ	نَجَّرِي مِنْ تَحْتِهَا	
this after	but who disbelieved	the rivers flowing under them	(to) Gardens
السَّبِيلِ	سَوَاءَ	فَقَدْ ضَلَّ	مِنْكُمْ
Way	(from the) Right	then indeed he has gone astray	among you

فِيمَا نَقْضُهُمْ مِّيثَقَهُمْ لَعَنْهُمْ وَجَعَلْنَا قُلُوبَهُمْ فَنْسِيَةً يُحَرِّفُونَ كَلِمَاتَ اللَّهِ  
عَنْ مَوَاضِعِهِ وَنَسُوا حَظًا مِّمَّا ذَكَرُوا بِهِ وَلَا زَرَالْ تَطْلُعُ عَلَى خَابِيَّةِ مِنْهُمْ إِلَّا قَلِيلًا  
مِّنْهُمْ فَأَعْفُ عَنْهُمْ وَأَصْفَحُ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ١٣٢ وَمِنَ الَّذِينَ قَالُوا إِنَّا  
نَصْدَرَيْ أَخْدُنَا مِيثَقَهُمْ فَنَسُوا حَظًا مِّمَّا ذَكَرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ  
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ وَسَوْفَ يُنَيَّثُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ١٣٣

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.

وَجَعَلْنَا قُلُوبَهُمْ	لَعَنْهُمْ	مِّيثَقَهُمْ	فِيمَا نَقْضُهُمْ
and We made their hearts	We cursed them	(of) their covenant	then for their breach

وَنَسُوا حَظًا		عَنْ مَوَاضِعِهِ	يُحِرِّفُونَ الْكِتَابَ		قَسِيَّةٌ
and they forgot a part		from their context	they change the words		hard
خَائِنَةٌ	تَطَلُّعٌ عَلَىٰ	وَلَا نَرَأُ	بِهِ	مَمَّا ذَكَرُوا	
treachery	to discover	and you will not cease	of it	of what they were admonished	
إِنَّ اللَّهَ	وَاصْفَحْ	عَنْهُمْ	مِنْهُمْ	إِلَّا قَلِيلًا	مِنْهُمْ
verily Allah	and overlook	them	but forgive	of them	except a few
نَصَرَىٰ	إِنَّا	وَمِنَ الَّذِينَ قَالُوا	يُحِبُّ الْمُحْسِنِينَ		۱۲
(are) Christians	indeed we	and from those who said	loves the good-doers		
بِهِ	مَمَّا ذَكَرُوا	فَنَسُوا حَظًا	أَخْذَنَا مِيثَاقَهُمْ		
of it	of that they were admonished	but they forgot a (good) part	We took their covenant		
الْقِيَمَةُ	إِلَى يَوْمٍ	وَالْبَغْضَاءُ	الْعَدَاوَةُ	فَأَغْرَيْنَا بِيَنْهَمْ	
(of) Resurrection	till (the) Day	and the hatred	the enmity	so We aroused among them	
يَصْنَعُونَ	بِمَا كَانُوا	وَسَوْفَ يُنَيِّثُهُمُ اللَّهُ			۱۳
doing	of what they had been	and soon Allah shall inform them			

يَأَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفِونَ مِنَ الْكِتَابِ وَيَعْقُلُونَ كَثِيرًا قَدْ جَاءَكُمْ مِنْ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۖ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبْلَ السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلْمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صَرَاطٍ مُسْتَقِيمٍ ۖ

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).

رَسُولُنَا	قَدْ جَاءَكُمْ	الْكِتَبِ	يَأَهُلَّ
Our Messenger	indeed has come to you	(of) the Scripture	0 People
تَخْفُونَ مِنْ الْكِتَبِ	مِمَّا كُنْتُمْ	كَثِيرًا	يُبَيِّنُ لَكُمْ
conceal from the Scripture	of that you used to	much	he makes clear to you
وَكِتَبٌ	مِنْ أَنَّ اللَّهَ نُورٌ	قَدْ جَاءَكُمْ	وَيَعْقُوا
and a Book	from Allah a light	surely has come to you	over much
رِضْوَانَكُمْ	مَنِ اتَّبَعَ	يَهْدِي بِهِ اللَّهُ	مُسِيْرٌ
His Good Pleasure	(those) who sought	Allah guides with it	clear
إِلَى النُّورِ	مِنَ الظُّلْمَاتِ	وَيُخْرِجُهُمْ	السَّلَامُ
to the light	from the darkness	and He brings them out	(of) peace
١٦	مُسْتَقِيمٌ	إِلَى صَرَاطٍ	بِإِذْنِهِ
straight	to a way	and He guides them	by His Will

لَقَدْ كَفَرَ الظَّالِمُونَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنْ أَنَّ اللَّهَ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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.

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

إِنْ أَرَادَ	مِنْ أَنْ لَهُ شَيْئًا	فَمَنْ يَمْلِكُ	قُلْ	مَرِيمَ
if He decided	the least against Allah	who then has power	say	(of) Mary
وَمَنْ	وَأُمَّهُ،	أُبْنَتْ مَرِيمَ	أَنْ يُهْلِكَ الْمَسِيحَ	
and (those) who	and his mother	(of) Mary	son	that He were to destroy the Messiah
السَّمَوَاتِ	مُلْكُ	وَلِلَّهِ	جَمِيعًا	فِي الْأَرْضِ
(of) the heavens	(the) dominion	and to Allah (belongs)	all	(are) on the earth
وَاللَّهُ	مَا يَشَاءُ	يَخْلُقُ	بَيْنَهُمَا	وَالْأَرْضِ
and Allah	what He wills	He creates	(is) between them	and what and the earth
١٧		قَدِيرٌ	شَيْءٌ	عَلَى كُلِّ
(is) All-Powerful		thing	over every	

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّتُهُ، قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ  
بَشَرٌ مِّمَّنْ خَلَقَ يَعْفُرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ١٨ يَأْهَلُ الْكِتَابَ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنْ  
الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ 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.

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

بَشَرٌ	بَلْ أَنْتُمْ	بِذُنُوبِكُمْ	فَلِمَ يَعْذِبُكُمْ	فَلْ
human beings	nay you (are but)	for your sins	why then He punishes you	say
وَيَعْذِبُ	لِمَنْ يَشَاءُ	يَغْفِرُ	مِمَّنْ خَلَقَ	
and He punishes	[to] whom He wills	He forgives	from those He has created	
وَالْأَرْضِ	الْسَّمَاوَاتِ	مُلْكُ	وَلِلَّهِ	مَنْ يَشَاءُ
and the earth	(of) the heavens	(the) dominion	and to Allah (belongs)	whom He wills
يَتَاهُلُ	الْمَحِيرُ	وَإِلَيْهِ	بَيْنَهُمَا	وَمَا
O people	(is) the (eventual) return	and to Him	(is) between them	and what
يَبْيَسُ لَكُمْ	رَسُولُنَا	فَدَجَاءَكُمْ		الْكِتَبِ
he makes clear to you	Our Messenger	surely has come to you		(of) the Scripture
مَاجَاهَنَا	أَنْ تَقُولُوا	مِنْ الْمُرْسِلِ		عَلَى فَرْقَ
has not come to us	lest you say	of the Messengers		[on] (after) an interval
فَقَدْ جَاءَكُمْ	وَلَا نَذِيرٌ			مِنْ بَشِيرٍ
but surely (now) has come to you	and not a warner			بَشِيرٌ
قَدِيرٌ	شَتِيءٌ	عَلَى كُلِّ	وَاللَّهُ	
(is) All-Powerful	thing	over every	and Allah	and a warner
				a bearer of glad tidings

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُمِنْ أَذْكُرُوأَنْعَمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيْكُمْ أَنْيَاءَ وَجَعَلَكُمْ  
مُلُوكًا وَأَتَنْكُمْ مَالَمْ يُؤْتَ أَحَدًا مِنَ الْعَالَمِينَ ٢٥ يَقُولُمِنْ أَدْخُلُوأَلْأَرْضَ الْمُقَدَّسَةَ الَّتِي  
كَبَّ اللَّهُ لَكُمْ وَلَا تَرْنُدُوا عَلَى أَذْبَارِكُمْ فَنَقْلِبُوا خَسِيرِينَ ٢٦ قَالُوا يَمْوَسَى إِنَّ فِيهَا قَوْمًا  
جَبَارِينَ وَإِنَّا لَنْ نَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِنَّا دَخَلُونَ ٢٧

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.''

يَقُومُ	لِقَوْمِهِ	مُوسَى	وَإِذْ قَالَ
O my people	to his people	Moses	and (remember) when said
فِيْكُمْ	إِذْ جَعَلَ	عَلَيْكُمْ	أَذْكُرُوا نِعْمَةَ اللَّهِ
among you	when He made	upon you	remember (the) Favour (of) Allah
مَا لَمْ يُؤْتِ	وَأَتَنَّكُمْ	مُلُوكًا	أَنْبِيَاءَ
what He had not given	and He gave you	kings	and made you Prophets
الْمُقَدَّسَةَ	أَدْخُلُوا الْأَرْضَ	يَقُومُ	أَحَدًا مِنَ الْعَالَمِينَ
holy	enter the land	O my people	of the worlds (to) anyone
عَلَى أَذْبَارِكُمْ	وَلَا تَرْدُوا	لَكُمْ	أُلَّتِي كِتَابَ اللَّهِ
on your backs	and turn not	for you	which Allah has ordained
فِيهَا	إِنَّ	قَالُوا يَمُوسَى	فَتَنَقَّلُوا
in it	verily	they said O Moses	خَسِيرِينَ
حَتَّى يَخْرُجُوا	لَن نَدْخُلَهَا	وَإِنَّا	جَبَارِينَ
until they depart	shall never enter it	and indeed we	فَوْمَا
دَخَلُونَ	فَإِنَّا	مِنْهَا	فَإِنَّ يَخْرُجُوا
(would) enter (it)	then certainly We	from it	مِنْهَا
			but if they depart from it

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا أَدْخُلُوا عَلَيْهِمْ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَلِيبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ ٢٣ قَالُوا يَمُوسَى إِنَّا لَن نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَأَذْهَبْ أَنَّتَ وَرَبُّكَ فَقَتَلَاهُ إِنَّا هُنَّا قَعْدُونَ ٢٤

23. Two men of those who feared (Allah and) on whom Allah had bestowed His Grace (they were Yūsha' and Kālab) said: ``Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allah 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."

أَنْعَمَ اللَّهُ عَلَيْهِمَا		مِنَ الَّذِينَ يَخَافُونَ		قَالَ رَجُلَانِ
Allah had favoured on whom		of those who were frightened		said two men
فَإِنَّكُمْ	دَخَلْتُمُوهُ	فَإِذَا	الْبَابَ	أَدْخُلُوا عَلَيْهِمْ
then indeed you	you entered it	and when	(through) the gate	enter upon them
قَالُوا يَمُوسَى	إِنْ كُنْتُمْ مُّؤْمِنِينَ	فَتَوَكُّلُوا	وَعَلَى اللَّهِ	غَلِيْبُونَ
they said O Moses	if you are believers	so put your trust	and in Allah	(will be) victors
فَأَذْهَبْ أَنْتَ	فِيهَا	مَآدَمُوا	أَبْدَا	لَنْ نَدْخُلْهَا
so go you	in it	as long as they are	ever	إِنَّا
قَعِدْوَنَ	هُنَّا	إِنَّا	فَقَتِلَا	وَرَبِّكَ
sitting	(right) here	indeed we (are)	and fight you two	and your Lord

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَأَفْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ٥٥  
 قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتَّهِمُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ  
 الْفَاسِقِينَ وَأَتْلُ عَلَيْهِمْ نَبَأَ أَبْنَيْ إَدَمَ بِالْحَقِّ إِذْ قَرَبَا قُرْبَانًا فُنُقِّلَ مِنْ أَحَدِهِمَا  
 وَلَمْ يُنْقَبَّلْ مِنَ الْآخَرِ قَالَ لَا قَتْلَنَّكَ قَالَ إِنَّمَا يَتَّقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ

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 (Hābil and Qābil – 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).''

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

وَأَخْرَى	فَأَفْرَقَ بَيْنَنَا	وَبَيْنَ	الْقَوْمِ	الْفَسِيقِينَ
[the] transgressors	the people	and between	so distinguish	between us and my brother
سَنَةٌ	أَرَبَعِينَ	عَلَيْهِمْ	مُحَرَّمَةٌ	قَالَ فَإِنَّهَا
years	(for) forty	to them	(will be) forbidden	He said then indeed it
عَلَى الْقَوْمِ	فَلَا تَأْسِ		يَتَّهُونَ فِي الْأَرْضِ	
over the people	so (do) not grieve		they will wander (in distraction)	in the earth
ءَادَمَ	أَبْنَى	بَنَى	عَلَيْهِمْ	الْفَسِيقِينَ
(of) Adam	(of) two sons	(the) story	to them	and recite [the] transgressors
مِنْ أَحَدِهِمَا	فَنَقْبَلَ	قُرْبَانًا	إِذْ قَرَبَا	بِالْحَقِّ
from one of them	and it was accepted	a sacrifice	when both offered	in truth
قَالَ	لَا قَنْلَنَكَ	قَالَ	مِنَ الْأَخْرِ	وَلَمْ يُنْقَبَلْ
he said	surely I will kill you	he said	from the other	but was not accepted
مِنَ الْمُنَّقِينَ		إِنَّمَا يُنَقَبِّلُ اللَّهُ		
from the pious		verily Allah accepts		

لِئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لَا قَنْلَنَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ إِنِّي أُرِيدُ أَنْ تَبُوأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَّٰفٌ الظَّالِمِينَ فَطَوَعَتْ لَهُ نَفْسُهُ، قَتَلَ أَخِيهِ فَقَتَلَهُ، فَأَصَبَّحَ مِنَ الْخَسِيرِينَ فَعَثَ اللَّهُ غَرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيهُ، كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يَنْوِيلَقَ أَعْجَرْتُ أَنَّ أَكُونَ مِثْلَ هَذَا الْغَرَابِ فَأَوْرِي سَوْءَةَ أَخِيهِ فَأَصَبَّحَ مِنَ النَّدِيمِينَ

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.

بَاسِطٌ	مَا أَنَا	لِتَقْتُلَنِي	يَدَكَ	إِلَيْكَ	لَمْ يَسْطُطْ
stretch	I (shall) not	so that you kill me	your hand	against me	if you stretched
رَبُّ الْعَالَمِينَ	إِنِّي أَخَافُ اللَّهَ	لَا قُدْرَةَ	إِلَيْكَ	يَدِيَ	إِنِّي أُرِيدُ
(the) Lord (of) the worlds	(for) indeed I fear Allah	so that I kill you	against you	my hand	
فَتَكُونَ	وَإِنْكَ	بِإِشْمِي	أَنْ تَبُوَا		
so you become	and your sin	with my sin	that you be laden	verily I desire	
الظَّالِمِينَ	جَزَّاؤُ	وَذَلِكَ	النَّارُ	مِنْ أَصْحَابِ	
(of) the wrongdoers	(is the) reward	and that	(of) the Fire	of (the) dwellers	
فَقَتَلَهُ	أَخِيهِ	قَتْلَ	نَفْسُهُ	لَهُ	فَطَوَعَتْ
so he killed him	(of) his brother	killing	his (evil) soul	him	then prompted
يَبْحَثُ فِي الْأَرْضِ	فَبَعَثَ اللَّهُ غَرَابًا	مِنَ الْخَسِيرِينَ	فَأَصْبَحَ		
scratching [in] the earth	then Allah sent a crow	(one) of the losers	and became		
قَالَ يَوْمَئِنَ	أَخِيهِ	سَوَّهَ	كَيْفَ يُوَرِي	لِيُرِيهُ	
he said woe to me	(of) his brother	(the) dead body	how he may hide	to show him	
فَأَوْرِي سَوَّهَ	هَذَا الْغَرَابُ	أَنْ أَكُونَ مِثْلَ		أَعْجَزْتُ	
and could hide (the) dead body	crow	this	that I could be like	(am) I not able?	
مِنَ النَّذِيدِينَ		فَأَصْبَحَ	أَخِي		
from those who regretted		then he became	(of) my brother		

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانَمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَانَمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ

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 قَتَلَ	أَنَّهُ	إِسْرَائِيلَ	عَلَىٰ بَنِي	ذَلِكَ كَتَبْنَا	مِنْ أَجْلِ
who killed	that	(of) Israel	for (the) Children	that We ordained	because of
فِي الْأَرْضِ	أَوْ فَسَادٍ	نَفِيسٍ	يُغَيِّرُ	نَفْسًا	
in the earth	or (for) mischief	a person	without (he having killed)	a person	
أَحْيَا هَا	وَمَنْ	جَمِيعًا	فَكَانَمَا قَاتَلَ النَّاسَ		
saved its life	and who	all	then (it would be) as if he killed	mankind	
وَلَقَدْ	جَمِيعًا	فَكَانَمَا أَحْيَا النَّاسَ			
and verily	all	then (it would be) as if he had saved life (of) mankind			
مِنْهُمْ	إِنَّ كَثِيرًا	ثُمَّ	بِالْبَيِّنَاتِ	رُسُلُنَا	جَاءَهُمْ
of them	indeed many	yet	with clear signs	Our Messengers	came to them
لَمْسِرِفُونَكَ			ذَلِكَ	بَعْدَ	
(are) surely those who committed excesses			فِي الْأَرْضِ		
in the earth			ذَلِكَ		
that			بَعْدَ		

إِنَّمَا جَزَّوْا الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ، وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَوْ يُصْكِلُوْا أَوْ تَقْطَعُ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنْ الْأَرْضِ ذَلِكَ لَهُمْ خَرْزٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

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.

اللَّهُ وَرَسُولُهُ	الَّذِينَ يَحْرَبُونَ	إِنَّمَا جَزَّؤُهُ
(against) Allah and His Messenger	(of) those who wage war	only (the) reward
أُوْيُصْلَبُوا	أَنْ يُقْتَلُوا	فَسَادًا فِي الْأَرْضِ وَيَسْعَونَ
or they are crucified	(is) that they are killed	mischief in the earth and spread
مِنْ أَلْأَرْضِ	أَوْيُنْفَوْا	وَأَرْجُلُهُمْ أَوْتَقْطَعَ أَيْدِيهِمْ
from the land	or be exiled	from opposite (sides) and their feet or cut off their hands
فِي الْآخِرَةِ	وَلَهُمْ	خَرَزٌ لَهُمْ ذَلِكَ
in the Hereafter	and for them	in this world (is) disgrace for them that
أَنْ تَقْدِرُوا	مِنْ قَبْلِ	إِلَّا الَّذِينَ تَابُوا عَذَابٌ عَظِيمٌ
[that] you have power	before	except those who repented great (is) a torment
رَحِيمٌ	غَفُورٌ	فَاعْلَمُوا عَلَيْهِمْ
Most Merciful	(is) All-Forgiving	that Allah so you (should) know over them

يَأَيُّهَا الَّذِينَ إِذَا مَأْمُنُوا أَتَقْوَى اللَّهَ وَأَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَهَدُوا فِي سَيِّلِهِ  
لَعَلَّكُمْ تُفْلِحُونَ ٣٥ إِنَّ الَّذِينَ كَفَرُوا لَوْلَا أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا  
وَمِثْلَهُ، مَعَهُ، لِيَقْتَدُوا بِهِ مِنْ عَذَابٍ يَوْمَ الْقِيَمَةِ مَا نَقْبَلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٣٦  
يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَرِيجِينَ 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.

الْوَسِيلَةُ	إِلَيْهِ	وَابْتَغُوا	أَتَقُوَّا اللَّهَ	أَلَّذِينَ أَمْنَوْا	يَكَبِّهَا
approach	to Him	and seek	fear Allah	who believe	O (you)
إِنَّ الَّذِينَ كَفَرُوا	لَعَلَّكُمْ تُفْلِحُونَ	فِي سَيِّلِهِ	وَجَهَدُوا		
verily those who disbelieved	so that you may succeed		in His Way	and strive hard	
مَعَهُ	وَمِثْلَهُ	جَمِيعًا	فِي الْأَرْضِ	مَا لَهُمْ	لَوْ أَنْ
with it	and like of it	all	(is) in the earth	what they had	[that] if
مَا	الْقِيَمَةُ	يَوْمٍ	مِنْ عَذَابٍ	يَوْمٍ	لِيَفْتَدُوا
not	(of) Resurrection	(of the) Day	from (the) torment	with it	that they ransom
بُرِيدُونَ	أَلَيْمٌ	عَذَابٌ	وَهُمْ	نُقْلَ مِنْهُمْ	
they would wish	painful	(is) a torment	and for them	will be accepted	from them
وَلَهُمْ	مِنْهَا	بَخْرِيجَتْ	وَمَا هُمْ	مِنَ النَّارِ	أَنْ يَخْرُجُوا
and for them	of it	will come out	but not they	of the Fire	that they come out
	مُقِيمٌ		عَذَابٌ		
	lasting		(is) a torment		

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيهِمَا جَزَاءً بِمَا كَسَبَا نَكَلًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ  
 حَكِيمٌ ٢٨ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ  
 رَّحِيمٌ ٢٩ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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.

جَزَاءُ	فَاقْطَعُوا أَيْدِيهِمَا	وَالسَّارِقَةُ	وَالسَّارِقُ
(as) a recompense	so cut off their hands	and female thief	and male thief
وَاللَّهُ	نَكَلًا مِنَ اللَّهِ	بِمَا كَسَبُوا	
and Allah	an exemplary punishment from Allah	for what they have earned	
ظُلْمِهِ	مِنْ بَعْدِ	مَنْ تَابَ	عَزِيزٌ
his wrongdoing	after	but whoever repented	All-Wise (is) All-Mighty
إِنَّ اللَّهَ	يَتُوبُ عَلَيْهِ	فَإِنَّ اللَّهَ	وَأَصْلَحَ
indeed Allah	would relent towards him	then surely Allah	and mended (his ways)
لَهُ	أَنَّ اللَّهَ	أَلَمْ تَعْلَمْ	رَحِيمٌ
to Him (belongs)	that Allah	(do) you not know?	Most Merciful (is) All-Forgiving
مَنْ يَشَاءُ	يُعَذِّبُ	وَالْأَرْضِ	مُلْكُ
whom He wills	He punishes	and the earth	(of) the heavens (the) dominion
قَدِيرٌ	شَيْءٌ كُلٌّ	وَاللَّهُ	وَيَغْفِرُ
(is) All-Powerful	thing	over every	[to] whom He wills and He forgives

يَأَيُّهَا أَرْسَوْلُ لَا يَحْزُنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَاتَلُوا  
أَمَّا مَا يَفْوِهُمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَعُوكَ لِلْكَذِبِ  
سَمَعُوكَ لِقَوْمٍ أَخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلَمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ  
إِنَّ أُوْتِيْتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَلَا حَذَرُوا وَمَنْ يُرِيدُ اللَّهَ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ  
مِنَ اللَّهِ شَيْئًا أَوْ لَتَّمِيكَ الَّذِينَ لَمْ يُرِيدُ اللَّهُ أَنْ يُظْهِرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا حِرْزٌ  
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

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.

فِي الْكُفُرِ	الَّذِينَ يُسْتَرِّعُونَ	لَا يَحْرِزُنَّكَ	الرَّسُولُ	يَكْأِبُهَا
into disbelief	those who race each other	let not grieve you	Messenger	0
وَلَمْ تُؤْمِنْ قُلُوبُهُمْ	بِأَفْوَاهِهِمْ	إِمَانًا	مِنَ الَّذِينَ قَالُوا	بِمَا
but their hearts (did) not believe	with their mouths	we believed	of those who said	
وَمِنَ الَّذِينَ هَادُوا	سَمَّاعُونَ	لِلْكَذِبِ	مُنْسَعُونَ	وَمِنَ الَّذِينَ هَادُوا
listeners	to falsehood	(are) listeners	and of those who have become jews	
مِنْ بَعْدِ	يُحَرِّفُونَ الْكَلَمَ	لَمْ يَأْتُوكُمْ	لَقَوْمٌ	إِلَّا أَخْرَى
after	they change the words	(who) have not come to you	others	to people
فَخُذُوهُ	إِنْ أُوتِيتُمْ هَذَا	يَقُولُونَ	مَوَاضِعَهُ	
[so] you take it	if you are given this	they say	their context (has been determined)	
يُرِيدُ اللَّهُ فِتْنَتَهُ	وَمَنْ	فَاحْذَرُوهُ	لَمْ تُؤْتُوهُ	وَإِنْ
Allah wills to put [him] into error	and whom	then beware	you are not given this	but if
أُولَئِكَ	مِنَ الَّلَّهِ شَيْئًا	لَهُ	فَلَنْ تَمْلِكَ	
those	anything against Allah	for him	then you shall never be able (to do)	
هُمْ	أَنْ يُطَهِّرَ قُلُوبَهُمْ	لَمْ يُرِيدُ اللَّهُ	الَّذِينَ	
for them	that He purifies their hearts	Allah (did) not want	(are) the ones whom	
عَظِيمٌ	فِي الْآخِرَةِ	عَذَابٌ	وَلَهُمْ	فِي الدُّنْيَا
great	(is) a torment	in the Hereafter	and for them	(is) disgrace in this world

سَمَّاعُونَ لِلْكَذِبِ أَكَلُونَ لِسُحْبَتِ فَإِنْ جَاءُوكَ فَأَحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ  
وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَصْرُوْكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُمْ بَيْنَهُمْ بِالْقِسْطِ  
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ وَكَيْفَ يُحَكِّمُونَكَ وَعِنْهُمُ الْتَّوْرِثَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ

يَتَوَلَّنَّ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

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.

فَإِنْ جَاءُوكَ	لِلْسُّحْتِ	أَكَلُونَ	لِلْكَذِبِ	سَمَّاعُونَ
so if they come to you	of forbidden earnings	devourers	to falsehood	listeners
وَإِنْ تُعَرِّضُ	عَنْهُمْ	أَوْ أَعْرِضُ	فَاحْكُمْ بَيْنَهُمْ	
and if you turn away	from them	or turn away	then (either) judge	between them
وَإِنْ حَكَمْتَ	شَيْئًا	فَكَلَّنِ يَضُرُوكَ		عَنْهُمْ
and if you (decide to) judge	(in) anything	then they shall never harm you		from them
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ	بِالْقِسْطِ		فَاحْكُمْ بَيْنَهُمْ	
verily Allah loves the just ones	with justice		then judge	between them
الْتَّوْرَةُ	وَعِنْهُمْ	يُحَكِّمُونَكَ		وَكَيْفَ
the Torah	while (they have) with them	they appoint you a judge		فِيهَا
ذَلِكَ	مِنْ بَعْدِ	ثُمَّ يَتَوَلَّنَّ	حُكْمُ اللَّهِ	
that	(even) after	yet they turn away	(is the) Decision (of) Allah	wherein
بِالْمُؤْمِنِينَ		وَمَا أُولَئِكَ		
the believers		and those (are) not		

إِنَّا أَنْزَلْنَا الْتَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّنِيُّونَ وَالْأَحْبَارُ بِمَا أَسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشُوا الْكَاسَ وَأَخْشُونَ وَلَا تَشْرُوْا بِعَايَتِي ثُمَّنَا قَلِيلًا وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ

اللَّهُ فَأُولَئِكَ هُمُ الْكَفَرُونَ

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).

نُورٌ	هُدَىٰ	فِيهَا	الْتَّوْرَةُ	إِنَّا أَنْزَلْنَا
and light	(was) guidance	wherein	the Torah	verily We have sent down
لِلَّذِينَ هَادُوا	الَّذِينَ أَسْلَمُوا	النَّبِيُّونَ	يَحْكُمُونَ	بِهَا
for those who became Jews	who had submitted	the Prophets	(used to) judge with it	
بِمَا أَسْتَحْفِظُوا		وَالْأَحْبَارُ	وَالرَّبِّينُونَ	
for what they were entrusted protection		and the scholars	and the rabbis	
شَهِدَاءَ	عَلَيْهِ	وَكَانُوا	مِنْ كِتَابِ اللَّهِ	
witnesses	to it	and they were	of (the) Book (of) Allah	
ثُمَّا	يَا يَنِي	وَلَا شَرُوا	وَلَا خَشُونَ	فَلَا تَخْشُو أَنَّكَاسَ
(for) a price	My Verses	and sell not	but fear Me	so fear not the people
بِمَا أَنْزَلَ اللَّهُ		لَعَلَّهُ يَحْكُمُ	وَمَنْ	قَلِيلًا
by what Allah has sent down		(does) not judge	and whoever	
الْكَفِرُونَ	هُمْ			
(are) the disbelievers	[they]	فَأُولَئِكَ		

وَكُثِبَنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفَسَ بِالنَّفَسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالْأَسْنَ بِالْأَسْنِ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَارَةً لَهُ  
وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ٤٥ وَقَفَّيْنَا عَلَىٰ إِثْرِهِمْ بِعِيسَى  
أَبْنَ مَرْيَمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْتَّوْرَةِ وَإِتَيْنَاهُ إِلَيْنَاهُ فِيهِ هُدَىٰ وَنُورٌ وَمُصَدِّقًا

لِمَا بَيْنَ يَدَيْهِ مِنَ الْتَّوْرَةِ وَهُدَىٰ وَمَوْعِظَةً لِلْمُتَّقِينَ

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 'Isā (Jesus), son of Maryam (Mary), confirming the *Taurāt* (Torah) that had come before him, and We gave him the *Injīl* (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).

وَالْعَيْنَ	بِالنَّفْسِ	أَنَّ النَّفْسَ	فِيهَا	عَلَيْهِمْ	وَكَبَّنَا
and eye	for life	that life	in it (therein)	for them	and We ordained
بِالسِّنِّ	وَالسِّنَّ	بِالْأَذْنِ	وَالْأَذْنُ	بِالْأَنْفِ	وَالْأَنْفَ
for tooth	and tooth	for ear	and ear	for nose	and nose
فَهُوَ	يَدْ	فَمَنْ تَصَدَّقَ	قَصَاصٌ	وَالْجُرُوحَ	
then it (will be)	it	so whoever forgoes	(is) retribution	and (for) wounds	
بِمَا أَنْزَلَ اللَّهُ	لَمْ يَحْكُمْ	وَمَنْ	لَهُ	كَفَارَةٌ	
by what Allah has sent down	(did) not judge	and whoever	for him	an expiation	
عَلَىٰ اثْرِهِمْ	وَقَفَّيْنَا	الظَّالِمُونَ	هُمْ	فَأُولَئِكَ	
in their footsteps	and We sent	(who are) the wrongdoers	they	then those (are)	
مِنَ الْتَّوْرَةِ	بَيْنَ يَدَيْهِ	لِمَا	مُصَدِّقًا	مَرْسِمٌ	يُعِيسَى أَبْنَى
of the Torah	(had come) before him	what	confirming	(of) Mary	son Jesus
وَنُورٌ	هُدَىٰ	فِيهِ	الْإِنْجِيلَ	وَمَا تَنْهَىٰ	
and light	(was) guidance	in which	the Gospel	and We gave him	
وَهُدَىٰ	مِنَ الْتَّوْرَةِ	بَيْنَ يَدَيْهِ	لِمَا	وَمُصَدِّقًا	
and a guidance	of the Torah	(had come) before him	what	and confirming	
لِلْمُتَّقِينَ		وَمَوْعِظَةً			
for the pious		and an admonition			

وَلَيَحْكُمُ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَسِيْقُونَ ﴿٤٧﴾ وَأَنَّزَلْنَا إِلَيْكَ الْكِتَبَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَبِ وَمُهَمِّمًا عَلَيْهِ فَاحْكُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَبَعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعْلَنَا مِنْكُمْ شَرْعَةً وَمِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنَّا لَيَبْلُوْكُمْ فِي مَا أَتَنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلِيْفُونَ ﴿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.

فِيهِ	بِمَا أَنْزَلَ اللَّهُ	الْإِنْجِيلِ	أَهْلُ	وَلَيَحْكُمُ
in it	by what Allah has sent down	(of) the Gospel	(the) people	and let judge
فَأُولَئِكَ	بِمَا أَنْزَلَ اللَّهُ	لَمْ يَحْكُمْ	وَمَنْ	
then those (are)	by what Allah has sent down	(did) not judge	and whoever	
بِالْحَقِّ	إِلَيْكَ	وَأَنَّزَلْنَا	الْفَسِيْقُونَ	هُمُ
in truth	the Book	to you	who are) the transgressors	they
عَلَيْهِ	وَمُهَمِّمًا	مِنَ الْكِتَبِ	بَيْنَ يَدَيْهِ	مُصَدِّقًا
over it	and a watcher	of the Book	(had come) before it	confirming
وَلَا تَتَبَعْ	بِمَا أَنْزَلَ اللَّهُ		بَيْنَهُمْ	فَاحْكُمْ
and follow not	by what Allah has sent down		between them	so judge

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

وَإِنْ أَحْكَمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحذِرُهُمْ أَنْ يَفْتَنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوْلُوا فَاعْلَمُ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِعَصْبَرَتِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَسِقُونَ ٤١٤ أَفَحُكْمُ الْجَهَلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنَ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوْقِنُونَ 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.

بِمَا أَنْزَلَ اللَّهُ	وَأَنْ حُكُمُ بَيْنَهُمْ
by what Allah has sent down	and that you judge between them
أَن يَقْتُلُوكُمْ	وَاحْذَرُوهُمْ
lest they tempt you away	and beware of them
فَإِنْ تُوَلُوا	مَا أَنْزَلَ اللَّهُ
and if they turn away	to you
	(of) what Allah has sent down
	from some

ذُنُوبُهُمْ	بَعْضٌ	أَنْ يُصِيبُهُمْ	أَنْهَا يُرِيدُ اللَّهُ	فَاعْلَمْ
(of) their sins	for some	that He punishes them	only Allah wills	then know
أَفَحُكْمُ	لَفَسِقُونَ	مِنَ النَّاسِ	وَإِنَّ كَثِيرًا	
then (do) the judgement?	(are) surely transgressors	of the people	and indeed many	
حُكْمًا	أَحَسَنُ مِنَ اللَّهِ	وَمَنْ	يَبْغُونَ	الْجَهْلِيَّةَ
(in) judgement	(is) better than Allah	and who	they seek	(of) ignorance
	يُوقِنُونَ	لِقَوْمٍ		
	having firm Faith	for a people		

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَخَذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥١ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَرِّعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَأْبَرٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِيبُهُمْ عَلَى مَا أَسْرَوْا فِي أَنفُسِهِمْ نَدِيمِينَ ٥٢

Part - 6

51. O you who believe! Take not the Jews and the Christians as *Auliā'ā* (friends, protectors, helpers), they are but *Auliā'ā* of each other. And if any amongst you takes them as *Auliā'ā*, 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.

أَوْلِيَاءُ	وَالنَّصَارَى	لَا تَتَخَذُوا الْيَهُودَ	الَّذِينَ آمَنُوا	يَأَيُّهَا
(as) allies	and the Christians	take not the Jews	who believe	O (you)
مِنْكُمْ	يَتَوَلَّهُمْ	وَمَنْ	بَعْضٌ	أَوْلِيَاءُ
of you	takes them as allies	and who	(of) others	allies
				بَعْضُهُمْ
لَا يَهْدِي الْقَوْمَ	إِنَّ اللَّهَ	مِنْهُمْ	فَإِنَّهُ	
(does) not guide the people	verily Allah	(is one) of them	then indeed he	

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

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهْتَلَاءُ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنَهُمْ إِنَّهُمْ لَعَمَّ حَيَطَتْ أَعْمَلُهُمْ  
فَاصْبَحُوا خَسِيرِينَ يَأْتِيهِمْ الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَ مِنْكُمْ عَنِ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ  
وَيُحِبُّونَهُ أَذْلَلُهُ عَلَى الْمُؤْمِنِينَ أَعِزَّهُ عَلَى الْكُفَّارِ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَا يُمِرُّ  
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلَيْهِ

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.

الَّذِينَ أَقْسَمُوا بِاللَّهِ	أَهْتَلَاءُ	الَّذِينَ ءَامَنُوا	وَيَقُولُ
the ones who swore by Allah	(are) these?	those who believed	and will say
لَعْمَمْ	إِنَّهُمْ	أَيْمَنَهُمْ	جَهَدَ
certainly (are) with you	that they	(of) their oaths	strongest
يَأْتِهِمْ	فَاصْبَحُوا خَسِيرِينَ	حَيَطَتْ أَعْمَلُهُمْ	
O (you)	and they have become (the) losers	their deeds have gone to waste	

فَسَوْفَ يَأْتِيَ اللَّهُ	عَنِ الدِّينِ	مِنْكُمْ	مَنْ يَرْتَدَّ	الَّذِينَ أَمْنَوْا
then soon Allah shall bring	from his religion	of you	whoever turns back	who believe
أَعِزَّةٌ	عَلَى الْمُؤْمِنِينَ	أَذْلَّةٌ	وَيُحِبُّونَهُ	يُحِبُّهُمْ
stern	towards the believers	humble	and who love Him	whom He loves
وَلَا	فِي سَبِيلِ اللَّهِ	يَجْهَدُونَ	عَلَى الْكَفَرِينَ	
and (do) not	in (the) way (of) Allah	they fight	towards the disbelievers	
يُؤْتِيهِ	فَضْلُ اللَّهِ	ذَلِكَ	لَا يُمِرُّ	يَخَافُونَ لَوْمَةَ
He grants [it]	(is the) Grace (of) Allah	that	(of) a blamer	they fear (the) blame
عَلَيْهِ	وَاسِعٌ	وَاللَّهُ	مَنْ يَشَاءُ	
All-Knowing	(is) Vast in resources	and Allah	(to) whom He wills	

إِنَّمَا وَلِيَّكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ أَمْنَوْا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيَؤْتُونَ الزَّكُوَةَ وَهُمْ رَاكِعُونَ ٥٥ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ، وَالَّذِينَ أَمْنَوْا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَلِيُّونَ ٥٦ يَأْتِيَهَا الَّذِينَ أَمْنَوْا لَا تَنْخَذُوا الَّذِينَ أَنْخَذُوا دِينَكُمْ هُرُوفًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارُ أُولَئِكَ وَأَتَقْوَى اللَّهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ٥٧

Part - 6

55. Verily, your *Wali* (Protector or Helper) is none other than Allāh, His Messenger ٥٨, 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 ٥٩, 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 أَمْنَوْا	وَرَسُولُهُ	إِنَّمَا وَلِيَّكُمُ اللَّهُ
those who	and those who believe	and His Messenger	your friend (is) only Allah
رَاكِعُونَ <span style="border: 1px solid black; border-radius: 50%; padding: 2px;">٥٥</span>	وَهُمْ	وَيُؤْتُونَ الزَّكُوَةَ <span style="border: 1px solid black; border-radius: 50%; padding: 2px;">٥٦</span>	يُقِيمُونَ الصَّلَاةَ
(are) those who bow down	and they	and give Zakat	establish the prayer

وَالَّذِينَ مَاءَمَنُوا	وَرَسُولَهُ	وَمَن يَتَوَلَّ اللَّهَ	
and those who believe	and His Messenger	and whoever takes Allah as friends	
الَّذِينَ امَنُوا	يَأْتِيهَا	فَإِنَّ حِزْبَ اللَّهِ	
who believe	O (you) (will be) the victorious	[they] then indeed (the) party (of) Allah	
وَلِعَبَا	هُرُوفًا	الَّذِينَ أَخْذَدُوا	
and fun	(as) a mockery	دِينَكُمْ	لَا تَنْتَخِذُوا
وَالْكُفَّارَ	مِنْ قَبْلِكُمْ	أُوتُوا الْكِتَابَ	مِنَ الَّذِينَ
and the disbelievers	before you	have been given the Scripture	from those who
إِن كُلُّمُؤْمِنٍ		وَاتَّقُوا اللَّهَ	أَوْلَيَاءُ
if you are (true) believers		فَإِنَّمَا	(as) allies

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ أَتَخْذُوهَا هُرُوفًا وَلِعَبَا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَا أَهْلَ الْكِتَابَ هَلْ تَنْقِمُونَ مِنَا إِلَّا أَنَّا أَمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ مِنْ قَبْلِ وَأَنَّ أَكْثَرَكُمْ فَدَسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أَنِّي شُكُّمْ بِشَرِّ مِنْ ذَلِكَ مَثُوبَةٌ عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ مَنْ جَعَلَ مِنْهُمْ أَقْرَدَةً وَالْخَانِزِينَ وَعَبَدَ الْطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّيِّلِ ﴿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 *Tāghīt* (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).''

ذَلِكَ	وَلَعْبًا	هُزُوا	أَخْذُوهَا	إِلَى الصَّلَاةِ	وَإِذَا نَادَيْتُمْ
this	and fun	(as) a mockery	they take it	for the prayer	and when you call
الْكِتَابُ	قُلْ يَا هَلَّ		قَوْمٌ لَا يَعْقِلُونَ		يَأْتُهُمْ
(of) the Scripture	say ۝ ۝ ۝ ۝ ۝ ۝	۝ ۝ ۝ ۝ ۝ ۝	۝ ۝ ۝ ۝ ۝ ۝	۝ ۝ ۝ ۝ ۝ ۝	۝ ۝ ۝ ۝ ۝ ۝
وَمَا أَنْزَلَ	بِاللَّهِ	أَنَّا أَمَنَّا	إِلَّا	مِنَّا	هَلْ تَنِقْمُونَ
and what has been sent	in Allah	that we believe	except	[of] us	(do) you oppose?
فَنَسِقُونَ	وَأَنَّا كَثُرُكُمْ	مِنْ قَبْلٍ	وَمَا أَنْزَلَ	إِلَيْنَا	
(are) transgressors	and indeed most of you	before (us)	and what was sent	to us	
عِنْدَ اللَّهِ	مَثُوبَةٌ	مِنْ ذَلِكَ	بِشَرٍ	هَلْ أَنْتُشُكُمْ	قُلْ
with Allah	(regarding) recompense	than that	of worse	(shall) I inform you?	say
وَجَعَلَ	عَلَيْهِ	وَغَضِبَ	لَعْنَةُ اللَّهِ	مَنْ	
and He transformed	with him	and He became angry	Allah cursed	whom	
وَعَبَدَ الظَّفَوْتَ	وَالخَنَازِيرَ	الْقِرَدَةَ	مِنْهُمْ		
and (who) worshipped the false deities	and swines	(to) monkeys	(some) of them		
السَّيِّلِ	عَنْ سَوَاءِ	وَأَضَلُّ	مَكَانًا	شَرٌّ	أُولَئِكَ
Way	from (the) Right	and more astray	(in) rank	(are) worse	those

وَإِذَا جَاءُوكُمْ قَالُوا إِيمَانًا وَقَدْ دَخَلُوا بِالْكُفَّارِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ۝ ۶۱  
وَتَرَى كَثِيرًا مِنْهُمْ يُسَرِّعُونَ فِي الْإِثْمِ وَالْعُدُونِ وَأَكْلِهِمُ الْسُّحْتَ لِيُنَسَّ مَا كَانُوا يَعْمَلُونَ ۝ ۶۲ لَوْلَا  
يَنْهَا مُرْبِّينَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ الْسُّحْتَ لِيُنَسَّ مَا كَانُوا يَصْنَعُونَ ۝ ۶۳

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.

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

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غَلَّتْ أَيْدِيهِمْ وَلَعْنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَاتٍ يُنْفِقُ كَيْفَ يَشَاءُ  
وَلَيَرِيدُكُمْ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ طُغِيَّنَا وَكَفَرَا وَلَقِيَنَا بَيْنَهُمُ الْعَدُوُّ وَالْبَغْضَاءُ إِلَى  
يَوْمِ الْقِيَمَةِ كُلُّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَلَهَا اللَّهُ وَيَسِّعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ

الْمُفْسِدِينَ

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).

عُلِّتْ أَيْدِيهِمْ	مَغْلُولَةٌ	يَدُ اللَّهِ	وَقَالَتِ الْيَهُودُ
their hands are fettered	(is) fettered	Hand (of) Allah	and the Jews said
مَبْسُطَاتِنِ	بَلْ يَدَاهُ	بِمَا قَالُوا	وَلَعْنُوا
(are) outspread	nay His Hands	for what they have said	and they have been cursed
مِنْهُمْ	وَلَيَزِدَ كَثِيرًا	كَيْفَ يَشَاءُ	يُنْفِقُ
of them	and definitely increases many	as He wills	He spends
وَكُفَّارًا	طَعِينَنَا	إِلَيْكَ	مَا أُنزِلَ
and disbelief	(in their) rebellion	from your Lord	to you
الْقِيَمَةُ	إِلَى يَوْمِ	الْعَدُوَّةُ	وَالْقَيْمَنَا بِيَنْهُمْ
(of) Resurrection	till (the) Day	and hatred	enmity
وَيَسْعُونَ	أَطْفَاهَا اللَّهُ	لِلْحَرْبِ	أَوْقَدُوا نَارًا
and they (always) strive	Allah extinguished it	of war	they kindled fire
لَا يُحِبُّ الْمُفْسِدِينَ	وَاللَّهُ	فَسَادًا	كُلَّمَا
(does) not like the mischief-makers	and Allah	(to spread) mischief	on the earth

وَلَوْ أَنَّ أَهْلَ الْكِتَابَ آمَنُوا وَاتَّقُوا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دَخَلْنَاهُمْ جَنَّتِ  
 الْعَيْمِ ٦٥ وَلَوْ أَنَّهُمْ أَفَامُوا الْتَّورَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ  
 فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ 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 Injil (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.

وَاتَّقُوا	عَمِنُوا	الْكِتَبِ	أَنَّ أَهْلَ	وَلَوْ
and feared (Allah)	believed	(of) the Scripture	[that] (the) people	and if
وَلَادَخْنَهُمْ	سَيْئَاتِهِمْ	عَنْهُمْ	لَكَفَرُنَا	
and would have surely admitted them	their evils	from them	We would have surely effaced	
أَقَامُوا الْتَّوْرَةَ	أَنْهُمْ	وَلَوْ	النَّعِيمِ	جَنَّاتٍ
had observed the Torah	[that] they	and if	(of) bliss	(to) Gardens
مِنْ رَبِّهِمْ	إِلَيْهِمْ	وَمَا أُنزَلَ	وَالْإِنْجِيلَ	
from their Lord	to them	and what had been sent	and the Gospel	
أَرْجُلَهُمْ	وَمِنْ تَحْتِ	مِنْ فَوْقِهِمْ	لَا كَلُوا	
their feet	and from beneath	from above them	they would surely have gotten provision	
مَا يَعْمَلُونَ	سَاءَ	مِنْهُمْ	وَكَثِيرٌ	مُّقْتَصِدَةٌ
what they are doing	evil is	of them	and many	أُمَّةٌ
				مِنْهُمْ
				68

يَأَيُّهَا الرَّسُولُ بَلَغَ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغَتِ رِسَالَتَهُ وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهِيءُ الْقَوْمَ الْكُفَّارِينَ ٦٧ قُلْ يَا أَهْلَ الْكِتَبِ لَسْتُمْ عَلَى شَيْءٍ حَقِّيْ قُتِّيْمُوا الْتَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ وَلَيَزِيدُنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طَعِينَا وَكُفَّرُنَا فَلَا تَأْسُ عَلَى الْقَوْمِ الْكُفَّارِينَ 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.

مِنْ رَبِّكَ	إِلَيْكَ	مَا أُنْزِلَ	بَلَغَ	الْرَّسُولُ	يَأَيُّهَا
from your Lord	to you	what has been sent down	convey	Messenger	6

فَإِنْ بَلَغْتَ رِسَالَتَهُ	لَمْ تَفْعَلْ	وَإِنْ
then you have not conveyed His Message	you (did) not do (it)	and if
لَا يَهْدِي الْقَوْمَ	إِنَّ اللَّهَ	وَاللَّهُ يَعِصِّمُكَ
(does) not guide the people	indeed Allah	from the people and Allah will protect you
لَسْتُمْ عَلَى شَيْءٍ	الْكِتَابِ	يَأْهُلُ
you are not on anything	(of) the Scripture	قُلْ
إِلَيْكُمْ	وَمَا أَنْزَلَ	الْكُفَّارُ
to you	and what has been sent down	till you observe the Torah
مَا أَنْزَلَ	مِنْهُمْ	وَلَيَزِدَ
what has been sent down	of them	كَثِيرًا
فَلَا تَأْسَ	وَكُفَّارًا	مِنْ رَبِّكُمْ
so (do) not grieve	and disbelief	إِلَيْكَ
	طُعْنَاتِنَا	مِنْ رَبِّكَ
	لَعْنَاتِنَا	إِلَيْكَ
	عَلَى الْقَوْمِ	
	disbelievers	

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
 وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٩ لَقَدْ أَخَذْنَا مِيقَاتَ  
 إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا كُلُّمَا جَاءَهُمْ رَسُولٌ بِمَا لَاتَهُوَ أَنفُسُهُمْ فَرِيقًا  
 كَذَّبُوا وَفِرِيقًا يَقْتَلُونَ 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.

وَالنَّصَارَىٰ	وَالصَّابِرُونَ	وَالَّذِينَ هَادُوا	إِنَّ الَّذِينَ إِمَّا مُنَوِّرُونَ
and Christians	and Sabians	and those who became Jews	indeed those who believed
وَعَمِلَ صَالِحًا	الْآخِرِ	وَالْيَوْمِ	مَنْ إِمَّا مَنْ يَأْمُنَ
and did good deeds	the Last	and the Day	whoever believed in Allah
لَقَدْ أَخْذَنَا مِيثَاقَ	وَلَا هُمْ يَحْرُنُونَ	عَلَيْهِمْ	فَلَا خَوْفٌ
verily We took (the) covenant	nor they shall grieve	on them	then (shall be) no fear
رُسُلًا	إِلَيْهِمْ	وَأَرْسَلْنَا	بَنِي
Messengers	to them	and We sent	(of) Israel
لَا تَهُوَى أَنفُسُهُمْ	بِمَا	رَسُولٌ	جَاءَهُمْ
their souls liked not	with what	a Messenger	came to them
			كُلَّمَا
	وَفَرِيقًا يَقْتُلُونَ	فَرِيقًا كَذَبُوا	
	and a group (of them) they kill	a group (of them) they denied	

وَحَسِبُوا أَلَا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا  
كَثِيرٌ مِّنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ٧١ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمٍ وَقَالَ الْمَسِيحُ يَدْبَغُ إِسْرَائِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ  
يُشَرِّكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا وَرَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ 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 [‘Isā (Jesus)], son of Maryam (Mary).'' But the Messiah [‘Isā (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 *Zalimūn* (polytheists and wrongdoers) there are no helpers.

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

ثُمَّ عَمِّوْا	عَلَيْهِمْ	شَاءَ اللَّهُ تَابَ
but (again) became blind	to them (with forgiveness)	then Allah turned
بَصِيرٌ بِمَا يَعْمَلُونَ	وَاللَّهُ مَنْهُمْ كَثِيرٌ	وَصَمُّوْا
(is) All-See of what they do	and Allah of them	and became deaf
الْمَسِيْحُ	إِنَّ اللَّهَ هُوَ الَّذِينَ قَالُوا	لَقَدْ كَفَرَ
the Messiah	indeed Allah (is) He (Who is)	those who said surely disbelieved
أَعْبُدُوْا اللَّهَ	إِسْرَائِيلَ يَبْنَى	مَرِيْمَ ابْنُ
worship Allah	(of) Israel	O Children but the Messiah said (of) Mary son
مَنْ دُشِّرَكَ بِاللَّهِ	إِنَّهُ	وَرَبَّكُمْ رَبِّي
whoever sets partners with Allah	verily [he]	and your Lord my Lord
الْتَّارُ	وَمَأْوَاهُ	فَقَدْ حَرَمَ اللَّهُ
(will be) the Fire	and his abode	Paradise to him then indeed Allah has forbidden
مِنْ أَنْصَارِ	لِلظَّالِمِينَ	وَمَا
any helpers	for the wrongdoers	and (there are) not

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَحْدَهُ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمْسَأَ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ، وَاللَّهُ غَفُورٌ رَّحِيمٌ مَا الْمَسِيْحُ ابْنُ مَرِيْمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأَمْمَهُ صِدِّيقَةٌ كَانَا يَأْكُلُانِ الْطَّعَامَ أَنْظُرْ كَيْفَ بُنِيتُ لَهُمْ آلَائِكِتِ ثُمَّ أَنْظُرْ أَفَ يُؤْفَكُوْنَ

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 [‘Isā (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).

ثَلَاثَةٌ	إِنَّ اللَّهَ ثَالِثٌ	الَّذِينَ قَالُواْ	لَقَدْ كَفَرَ
(of the) three	indeed Allah (is the) third	those who said	verily disbelieved
لَمْ يَنْتَهُواْ	وَإِنْ وَحْدَهُ	إِلَّا إِلَهٌ	مِنْ إِلَهٍ
they desist not	and if One	except Ilah (God)	[of] Ilah (god)
كَفَرُواْ مِنْهُمْ	لَمْ يَسْأَلُنَّ الَّذِينَ	عَمَّا يَقُولُونَ	
disbelieved among them	certainly shall befall on those who	from what they are saying	
إِلَى اللَّهِ	أَفَلَا يَتُوبُونَ	أَلَيْمَ	عَذَابٌ
to Allah	(will) they not then turn (in repentance)?	painful	a torment
رَحِيمٌ	عَفُورٌ	وَاللَّهُ	وَيَسْتَغْفِرُونَهُ
Most Merciful	(is) All-Forgiving	and Allah	and ask for His forgiveness
قَدْ خَلَتْ	إِلَّا رَسُولٌ	مَرِيمَ	مَا الْمَسِيحُ
certainly have passed away	except a Messenger	son	(was) not the Messiah
صِدِّيقَةٌ	وَأُمُّهُ	الرَّسُولُ	مِنْ قَبْلِهِ
(was) a woman of truth	and his mother	the Messengers	before him
لَهُمْ	كَيْفَ بُنِينُ	أَنْظُرْ	كَانَا
to them	how We make clear	see	eat the food
	أَنَّ يُوقَنُوْتُ	أَنْظُرْ	الْأَيَّتِ
	how they are deluded away	and see	the signs

قُلْ أَتَعْبُدُوْنَ مِنْ دُوْنِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ صَرَّاً وَلَا نَفْعَالاً وَاللَّهُ هُوَ السَّمِيعُ  
 الْعَلِيمُ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوْنَ فِي دِينِكُمْ غَيْرُ الْحَقِّ وَلَا تَتَّبِعُوْنَ أَهْوَاءَ  
 قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلٍ وَأَضْلَلُوْا كَثِيرًا وَضَلَّوْا عَنْ سَوَاءِ السَّبِيلِ

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.''

كُمْ	مَا لَا يَمْلِكُ	مِنْ دُونِ اللَّهِ	أَتَعْبُدُونَ	قُلْ
for you	something which <b>neither has power</b>	besides Allah	(do) <b>you worship?</b>	say
يَأَهْلَ	قُلْ	الْعَلِيمُ	هُوَ السَّمِيعُ	وَلَا نَقْعَدُ
O people	say	All-Knowing	[He] (is) All-Hearing	وَاللَّهُ
الْحَقِّ	غَيْرَ	فِي دِينِكُمْ	لَا تَعْلُو	الْكِتَابُ
the truth	other than	in your religion	exceed not (the) limits	(of) the Scripture
مِنْ قَبْلُ	قَدْ ضَلُّوا	قَوْمٌ	وَلَا تَتَبَعُوا أَهْوَاءَ	
before	certainly who went astray	(of) a people	and (do) not follow (the) desires	
السَّبِيلُ	عَنْ سَوَاءٍ	وَضَلُّوا	وَأَضَلُّوا كَثِيرًا	
Path	from (the) Right	and strayed	and they misled many	

لِئِنْ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاؤِدَ وَعِيسَى أَبْنِ مَرِيمَ ذَلِكَ  
بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ٧٦ كَانُوا لَا يَتَنَاهُونَ عَنْ مُنْكَرٍ فَعَلُوْهُ  
لِبَئْسَ مَا كَانُوا يَفْعَلُونَ ٧٧ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّنَ الَّذِينَ كَفَرُوا  
لِبَئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ٧٨

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Isā (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 *Auliā'* (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.

عَلَى لِسَانِ	إِسْرَائِيلَ	مِنْ بَنِتِ	الَّذِينَ كَفَرُوا	لَعْنَ
by (the) tongue	(of) Israel	of (the) Children	those who disbelieved	were cursed
بِمَا عَصَوْا	ذَلِكَ	مَرِيمَ	وَعِيسَى	دَاؤُدَ
(because) of what they disobeyed	that (was)	(of) Mary	son	and Jesus
يَتَنَاهُونَ عَنْ مُنْكَرٍ	كَانُوا لَا	يَعْتَدُونَ	وَكَانُوا	وَكَانُوا
forbid each other from wrong deeds	they did not	transgressing	and they were	and they were
يَفْعَلُونَ	مَا كَانُوا	لِنَسَ	فَعَلُوا	
do	what they used to	evil indeed was	which they committed	
الَّذِينَ كَفَرُوا	يَتَوَلَّونَ	مِنْهُمْ	تَرَى كَثِيرًا	
those who disbelieved	they make friends (with)	of them	you see many	
أَنْ سَخَطَ اللَّهُ	أَنفُسُهُمْ	لَهُمْ	مَا قَدَّمَتْ	لِنَسَ
(for) that Allah became angry	themselves	for them	what has been sent forth	evil indeed is
خَلِيلُونَ	هُمْ	وَفِي الْعَذَابِ	عَلَيْهِمْ	
(shall) abide forever	they	and in the torment	with them	

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا أَخْذَذُوهُمْ أُولَئِكَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَوَةً لِلَّذِينَ إِيمَنُوا أُلَيْهِمْ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوْدَةً لِلَّذِينَ إِيمَنُوا أُلَيْهِمْ قَالُوا إِنَّا نَصْدِرُ لَذِكَرَ يَأْنَ مِنْهُمْ قِسِيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكِبُونَ

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 *Auliyā'* (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 أَنْزَلَ	وَالنَّبِيُّ	يُؤْمِنُونَ بِاللَّهِ	وَلَوْ كَانُوا
and what has been sent down	and the Prophet	believed in Allah	and if they had
مِنْهُمْ of them	وَلَكِنَّ كَثِيرًا [and] but many	أَوْلِيَاءَ (as) friends	مَا أَنْخَذُوهُمْ they would have not taken them
إِلَيْهِ to him			
النَّاسِ (among) the people	لَتَجِدَنَّ أَشَدَّ	فَدِسِقُوتٌ	
		٨١	
وَالَّذِينَ أَشْرَكُوا and those who set partners (with Allah)	الْيَهُودَ the Jews	لِلَّذِينَ إِمَانُوا to those who have believed	عَدُوَّةٌ (in) enmity
لِلَّذِينَ إِمَانُوا to those who have believed	مَوَدَّةٌ (in) love	وَلَتَجِدَنَّ أَقْرَبَهُمْ	
قِسِيسِينَ (are) priests	مِنْهُمْ among them	ذَلِكَ بِأَنَّ that (is) because	لِلَّذِينَ قَاتَلُوا we
لَا يَسْتَكِبُونَ ٨٢ are not arrogant	وَأَنَّهُمْ and that they	وَرُهْبَانًا and monks	