Study the Noble Qur'ân

Word-for-Word

Volume 1

(Part 1-10)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
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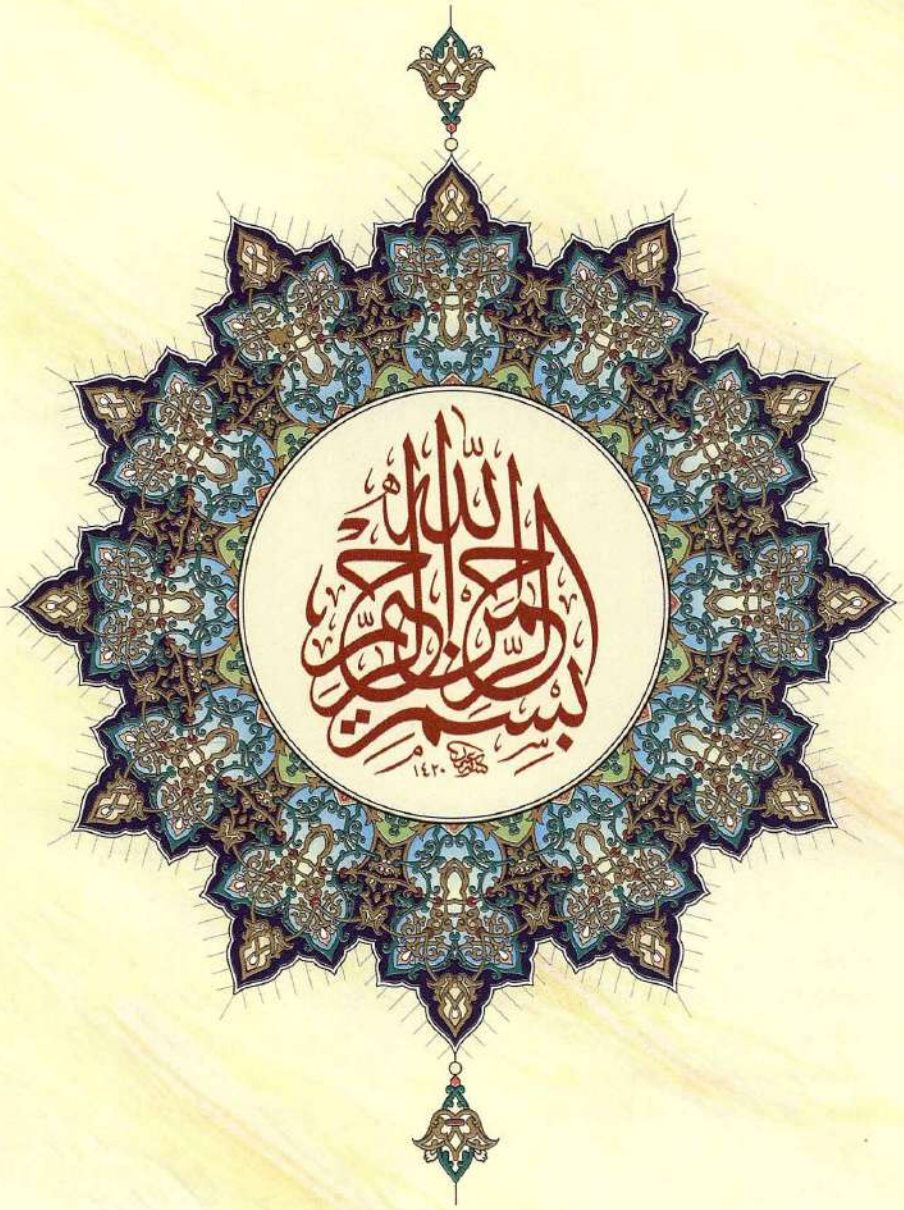
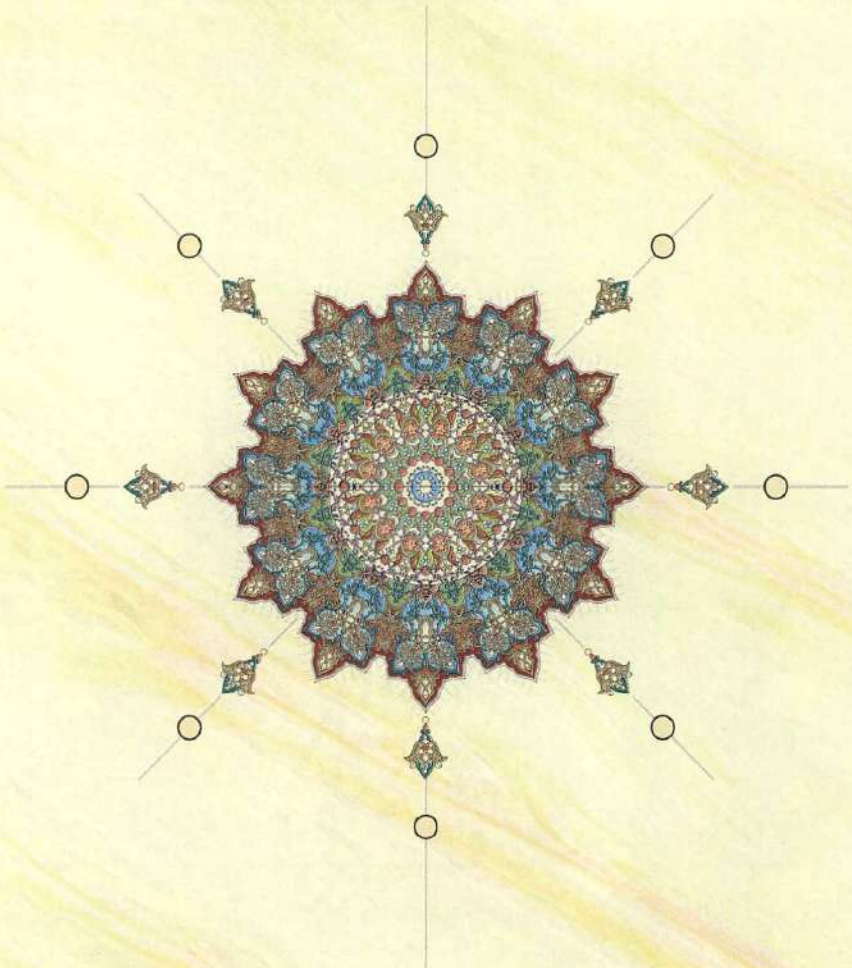


In the Name of Allah, the Most Gracious, the Most Merciful



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تعلم معاني كلمات
القرآن الكريم
حرفاً حرفاً

Study the
Noble Qur'ān
Word-for-Word
From Arabic to English

Volume 1

(Part 1-10)

تعلم معاني كلمات القرآن الكريم

حرفاً حرفاً

أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان

لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

المجلد الأوّل

(أجزاء ١-١٠)

إعداد

دارالسّلام

Study the
Noble Qur'ān
Word-for-Word

Volume 1

(Part 1-10)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

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DARUSSALAM

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Publisher's Note

To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qurān along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qurān while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam.* This memory initiated me to produce this translation of the meanings of the Noble Qurān so that the readers and reciters of the Qurān may extract more pleasure from the recitation by understanding its meanings.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other's recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

"And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?" (*Sūrat Al-Qamar*, 54:40)

In addition, Allah has encouraged us to contemplate the meanings of the Qurān. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Quranic recitation. The intent of reading the Qurān should be to reflect upon and understand the address of Allah Himself to mankind. Allah says:

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ

"Do they not then think deeply (contemplate) in the Qurān, or are their hearts locked up (from understanding it)?" (*Sūrat Muhammad*, 47:24)

If one approaches the Qurān with the intent of reflecting upon its meanings, then he achieves the full objective of the Qurān's revelation, which is guidance for mankind. As Allah says:

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ

"The month of Ramadan, in which the Qurān was revealed as guidance for mankind." (*Sūrat Al-Baqarah*, 2:185)

May be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qurān, which we have produced. After studying this translation, a non-Arab English reader will relate how pleased he is with his increased understanding of the Quranic recitation.

Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the noble Qurān. The only purpose of this translation is to facilitate in learning the language of the Quran. As for as word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

Green Colour	It indicates the names and attributes of Almighty Allah.
Black Colour	It indicates nouns and pronouns.
Magenta Colour	It indicates verbs.
Cyan Colour	It indicates prepositions and connecting words.
Orange Colour	It indicates the compound words.

وَيَشْتَرُونَ	مِنَ ٱلْكِتَٰبِ	مَآ أَنزَلَ ٱللَّهُ		إِنَّ ٱلَّذِينَ يَكْتُمُونَ	
and purchase	of the Book	what Allah has sent down		verily those who conceal	
إِلَّا ٱلنَّارَ	فِى بُطُونِهِمْ	أُوْلَٰٓئِكَ مَا يَأْكُلُونَ	قَلِيلًا	ثَمَنًا	بِهِۦ
but fire	into their bellies	they (do) not eat	small	a gain	therewith

This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

Also please note:

- The square brackets [ ] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at [the] below:

ٱلدِّينِ ﴿٤﴾	يَوْمِ	مَٰلِكِ
(of) [the] Resurrection	(of the) Day	the Owner

- Parentheses ( ) are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include hose words. The colour has been faded out. For example, look at (is) below:

ٱلْكِتَٰبُ	ذَٰلِكَ	الٓمٓ ﴿١﴾
(is) the Book	that	Alif-Lam-Mim

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers who worked on this noble project particularly Muhammad Anwar Awan, Abdullah Saqib, Najam-ul-Islam, Imran Sarim and Sajid-ur-Rehman who checked and rechecked the manuscript with great perseverance. Brother Anwar also supervised the whole project. I cannot neglect the services of Muhammad Amer Rizwan, Haron Ur Rasheed, Asad Ali, Zahid Mehmood, Muhammad Shoaib, Javed Iqbal, Abu Zar, and Art director, Muhammad Sift Elahi. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

Abdul Malik Mujahid
Managing Director,
Darussalam

Contents

Para No.	Page	Surah	Page
One	12	Al-Fātihah / Al-Baqarah	12
Two	69	Al-Baqarah	13
Three	127	Al-Baqarah / Āl-'Imrān	149
Four	184	Āl-'Imrān / An-Nisā'	226
Five	240	An-Nisā'	226
Six	295	An-Nisā' / Al-Mā'idah	307
Seven	350	Al-Mā'idah / Al-An'ām	367
Eight	409	Al-An'ām / Al-A'rāf	434
Nine	467	Al-A'rāf / Al-Anfāl	509
Ten	523	Al-Anfāl / At-Taubah	537

فهرس

الجزء	الصفحه	السورة	الصفحه
الاول	12	الفَاتِحَة / البَقَرَة	12
الثانى	69	البَقَرَة	13
الثالث	127	البَقَرَة / آلِ عِمرَانَ	149
الرابع	184	آلِ عِمرَانَ / النِّسَاء	226
الخامس	240	النِّسَاء	226
السادس	295	النِّسَاء / المَائِدَة	307
السابع	350	المَائِدَة / الأَنعَام	367
الثامن	409	الأَنعَام / الأَعرَاف	434
التاسع	467	الأَعرَاف / الأَنفَال	509
العاشر	523	الأَنفَال / التَّوبَة	537

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

Sūrah Al-Fātihah (The Opening) 1

1. In the Name of Allāh, the Most Gracious, the Most Merciful. 2. All praise and thanks are Allāh's, the Lord of the *'Alamīn* (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

Part - 1

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ ﴿١﴾
In the Name (of) Allah	the Most Gracious	the Most Merciful

ٱلْحَمْدُ لِلَّهِ	رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾	ٱلرَّحْمَٰنِ
all praise (be) to Allah	(the) Lord (of) the worlds	the Most Gracious

ٱلرَّحِيمِ ﴿٣﴾	مَٰلِكِ	يَوْمِ	ٱلدِّينِ ﴿٤﴾
the Most Merciful	(the) Owner	(of the) Day	(of) [the] Resurrection

إِيَّاكَ نَعْبُدُ	وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾	ٱهْدِنَا	ٱلصِّرَٰطَ
You (Alone) we worship	and You (Alone) we ask for help	guide us	(to) the Way

ٱلْمُسْتَقِيمَ ﴿٦﴾	صِرَٰطَ	ٱلَّذِينَ	أَنْعَمْتَ عَلَيْهِمْ
the Straight	(the) way	(of) those	You have bestowed (your) Grace on them

غَيْرِ	ٱلْمَغْضُوبِ	عَلَيْهِمْ	وَلَا ٱلضَّآلِّينَ ۝٧
not	(of those) your anger is	upon them	nor (of those) who went astray

سُورَةُ البَقَرَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ۝١ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۝٢ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ
ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝٣ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن
قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ۝٤ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٥ إِنَّ
ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝٦

Sūrah Al-Baqarah (The Cow) 2

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salāt* (the prayers), and spend out of what We have provided for them [i.e. give *Zakāt* (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause – *Jihād*]. 4. And who believe in that (the Qur'ān and the *Sunnah*) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurāt (Torah) and the Injīl (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

Part - 1

الٓمٓ ١	ذَٰلِكَ	ٱلْكِتَٰبُ	لَا رَيْبَ	فِيهِ	هُدًى	لِّلْمُتَّقِينَ ٢
Alif-Lam-Mim	that	(is) the Book	no doubt	in it	a guidance	for the pious
ٱلَّذِينَ	يُؤْمِنُونَ بِٱلْغَيْبِ		وَيُقِيمُونَ ٱلصَّلَوٰةَ		وَمِمَّا	
those who	believe in the unseen		and perform the prayer		and out of what	
رَزَقْنَٰهُمْ	يُنفِقُونَ ٣		وَٱلَّذِينَ يُؤْمِنُونَ		بِمَآ أُنزِلَ	
We have provided them	they spend		and those who believe		in what has been revealed	
إِلَيْكَ	وَمَآ أُنزِلَ		مِن قَبْلِكَ		وَبِٱلْءَاخِرَةِ	
to you	and what was revealed		before you		and in the Hereafter	
هُمْ يُوقِنُونَ ٤	أُوْلَٰٓئِكَ	عَلَىٰ هُدًى	مِّن رَّبِّهِمْ		وَأُوْلَٰٓئِكَ	
they believe with certainty	those	(are) on guidance	from their Lord		and those (are)	
هُمُ	ٱلْمُفْلِحُونَ ٥		إِنَّ ٱلَّذِينَ كَفَرُوا		سَوَآءٌ	عَلَيْهِمْ
they	(who are) the successful		verily those who disbelieve		(it) is same	to them
ءَأَنذَرْتَهُمْ	أَمْ لَمْ تُنذِرْهُمْ		لَا يُؤْمِنُونَ ٦			
(whether) you warn them?	or (do) not warn them		they will not believe			

خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ٧ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ٨ يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٩ فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ١٠

7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

خَتَمَ ٱللَّهُ	عَلَىٰ قُلُوبِهِمْ	وَعَلَىٰ سَمْعِهِمْ	وَعَلَىٰٓ أَبْصَٰرِهِمْ
Allah has set a seal	on their hearts	and on their hearings	and on their eyes
غِشَٰوَةٌ	وَلَهُمْ	عَذَابٌ	عَظِيمٌ ﴿٧﴾	وَمِنَ ٱلنَّاسِ
(there is) a covering	and for them	(is) a torment	great	and of mankind
مَن يَقُولُ	ءَامَنَّا بِٱللَّهِ	وَبِٱلْيَوْمِ	ٱلْءَاخِرِ
(there are some) who say	we believe in Allah	and in the Day	the Last
وَمَا هُم	بِمُؤْمِنِينَ ﴿٨﴾	يُخَٰدِعُونَ ٱللَّهَ	وَٱلَّذِينَ ءَامَنُوا۟
but they (are) not	believers	they (think to) deceive Allah	and those who believe
وَمَا يَخْدَعُونَ	إِلَّآ أَنفُسَهُمْ	وَمَا يَشْعُرُونَ ﴿٩﴾
while they (do) not deceive	except themselves	while they perceive (it) not
فِى قُلُوبِهِم	مَّرَضٌ	فَزَادَهُمُ ٱللَّهُ	مَرَضًا
in their hearts	(is) a disease	so Allah has increased them	(in) disease
وَلَهُمْ	عَذَابٌ	أَلِيمٌ	بِمَا	كَانُوا۟	يَكْذِبُونَ ﴿١٠﴾
and for them	(is) a torment	painful	for what	they used to	tell lies

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَآ إِنَّهُمْ هُمُ
ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ
كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا۟ ٱلَّذِينَ
ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhājirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayatīn* (devils –polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

وَإِذَا قِيلَ	لَهُمْ	لَا تُفْسِدُوا	فِي الْأَرْضِ
and when it is said	to them	(do) not make mischief	in the earth
قَالُوا إِنَّمَا نَحْنُ	مُصْلِحُونَ ﴿١١﴾	أَلَا	إِنَّهُمْ	هُمُ
they say we only	(are) peacemakers	beware	indeed they	(are) those who
الْمُفْسِدُونَ	وَلَٰكِن	لَا يَشْعُرُونَ ﴿١٢﴾	وَإِذَا قِيلَ
(are) mischief-makers	[and] but	they perceive not	and when it is said
لَهُمْ	آمِنُوا	كَمَا آمَنَ النَّاسُ	قَالُوا	أَنُؤْمِنُ	كَمَا
to them	believe	as (other) people believed	they say	(shall) we believe?	as
آمَنَ السُّفَهَاءُ	أَلَا	إِنَّهُمْ	هُمُ	السُّفَهَاءُ
the fools believed	beware	certainly [they]	they (themselves)	(are) the fools
وَلَٰكِن	لَا يَعْلَمُونَ ﴿١٣﴾	وَإِذَا لَقُوا	الَّذِينَ آمَنُوا
[and] but	they know not	and when they meet	those who believe
قَالُوا	آمَنَّا	وَإِذَا خَلَوْا	إِلَىٰ شَيَاطِينِهِمْ
they say	we believe	and when they privately meet	[to] their devils
قَالُوا إِنَّا	مَعَكُمْ	إِنَّمَا نَحْنُ	مُسْتَهْزِئُونَ ﴿١٤﴾
they say truly we	(are) with you	verily we	(are) mockers

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ
بِالْهُدَىٰ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي
اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ
لَّا يُبْصِرُونَ ﴿١٧﴾ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

15. Allāh mocks at them and gives them increase in their wrongdoing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).

Part - 1

فِي طُغْيَٰنِهِمْ	وَيَمُدُّهُمْ	ٱللَّهُ يَسْتَهْزِئُ بِهِمْ
in their wrongdoings	and prolongs (increases) them	Allah mocks at them

بِٱلْهُدَىٰ	ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ	ٱلَّذِينَ	أُو۟لَٰٓئِكَ	يَعْمَهُونَ ﴿١٥﴾
for guidance	purchased straying	(are) they who	those	they wander blindly

مَثَلُهُمْ	وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٦﴾	فَمَا رَبِحَت تِّجَٰرَتُهُمْ
their parable	and they were not guided	so their commerce (did) not bring profit

مَا	فَلَمَّآ أَضَآءَتْ	نَارًا	ٱلَّذِى ٱسْتَوْقَدَ	كَمَثَلِ
what	then when it lighted	a fire	(of) the one who kindled	(is) like (the) parable

فِى ظُلُمَٰتٍ	وَتَرَكَهُمْ	ذَهَبَ ٱللَّهُ بِنُورِهِمْ	حَوْلَهُۥ
in darkness[es]	and left them	Allah took away their light	(was) around him

لَا يَرْجِعُونَ ﴿١٨﴾	فَهُمْ	عُمْىٌ	بُكْمٌ	صُمٌّ	لَّا يُبْصِرُونَ ﴿١٧﴾
return not	so they	(and) blind	dumb	(they are) deaf	they (do) not see

أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾ يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together). 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things. 21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become *Al-Muttaqūn* (the pious).

وَرَعْدٌ	ظُلُمَٰتٌ	فِيهِ	مِّنَ ٱلسَّمَآءِ	كَصَيِّبٍ	أَوْ
and thunder	darkness[es]	in it (are)	from the sky	like a rainstorm	or
مِّنَ ٱلصَّوَٰعِقِ	فِىٓ ءَاذَانِهِم	يَجْعَلُونَ أَصَٰبِعَهُمْ		وَبَرْقٌ	
from the thunderclaps	in their ears	they thrust their fingers		and lightning	
يَكَادُ ٱلْبَرْقُ	بِٱلْكَٰفِرِينَ ﴿١٩﴾	وَٱللَّهُ مُحِيطٌۢ	ٱلْمَوْتِ	حَذَرَ	
the lightning almost	the disbelievers	and Allah (is) encompassing	[the] death	for fear (of)	
مَّشَوْا۟ فِيهِ	لَهُمْ	كُلَّمَآ أَضَآءَ	يَخْطَفُ أَبْصَٰرَهُمْ		
they walk in it	for them	whenever it flashes	snatches away their sight		
وَلَوْ شَآءَ ٱللَّهُ	قَامُوا۟	عَلَيْهِمْ	وَإِذَآ أَظْلَمَ		
and if Allah willed	they stand still	against them	and when it darkens		
عَلَىٰ كُلِّ	إِنَّ ٱللَّهَ	وَأَبْصَٰرِهِمْ	بِسَمْعِهِمْ	لَذَهَبَ	
over all	certainly Allah	and their sight	their hearing	would certainly have taken	
ٱلَّذِى	ٱعْبُدُوا۟ رَبَّكُمُ	ٱلنَّاسُ	يَٰٓأَيُّهَا	قَدِيرٌ ﴿٢٠﴾	شَىْءٍ
Who	worship your Lord	mankind	O	(is) All-Powerful	things
لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾	مِن قَبْلِكُمْ	وَٱلَّذِينَ	خَلَقَكُمْ		
so that you may become pious	(were) before you	and those who	created you		

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allāh (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have

Part - 1

sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then bring a *Sūrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.

بِنَآءً	وَٱلسَّمَآءَ	فِرَٰشًا	ٱلْأَرْضَ	لَكُمُ	ٱلَّذِى جَعَلَ
(as) a canopy	and the sky	a resting place	the earth	for you	Who has made
بِهِۦ	فَأَخْرَجَ	مَآءً	مِنَ ٱلسَّمَآءِ	وَأَنزَلَ	
therewith	then brought forth	water (rain)	from the sky	and sent down	
لِلَّهِ أَندَادًا	فَلَا تَجْعَلُوا۟	لَكُمْ ۖ	رِزْقًا	مِنَ ٱلثَّمَرَٰتِ	
rivals unto Allah	so (do) not set up	for you	(as) a provision	from fruits (food)	
نَزَّلْنَا	مِّمَّا	فِى رَيْبٍ	وَإِن كُنتُمْ	وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾	
We sent down	about what	in doubt	and if you are	while you know	
مِّن مِّثْلِهِۦ	بِسُورَةٍ	فَأْتُوا۟	عَلَىٰ عَبْدِنَا		
of (the) like of it	a Surah (chapter)	then produce	to Our slave		
إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾	مِّن دُونِ ٱللَّهِ	وَٱدْعُوا۟ شُهَدَآءَكُم			
if you are truthful	besides Allah	and call your witnesses (supporters)			

فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ
لِلْكَٰفِرِينَ ﴿٢٤﴾ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن
قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwājun Mutahharatun* (purified mates or wives), and they will abide therein forever.

فَإِن	لَّمْ تَفْعَلُوا۟	وَلَن تَفْعَلُوا۟	فَٱتَّقُوا۟ ٱلنَّارَ
but if	you (could) not do (it)	and never you will (be able to) do (it)	then fear the Fire

ٱلَّتِى	وَقُودُهَا	ٱلنَّاسُ	وَٱلْحِجَارَةُ ۖ	أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾
whose	[its] fuel	(would be) men	and stones	(it is) prepared for the disbelievers

وَبَشِّرِ ٱلَّذِينَ	ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	أَنَّ	لَهُمْ
and give glad tidings (to) those who	believe	and do righteous deeds	that	for them

جَنَّٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ ۖ	كُلَّمَا رُزِقُوا۟
(will be) Gardens	flow under them	the rivers	every time (whenever) they are provided

مِنْهَا	مِن ثَمَرَةٍ	رِّزْقًا	قَالُوا۟	هَٰذَا	ٱلَّذِى
therefrom	of fruit	(as) a provision	they (will) say	this	(is) what

رُزِقْنَا مِن قَبْلُ ۖ	وَأُتُوا۟	بِهِۦ	مُتَشَٰبِهًا ۖ
we were provided before	and they will be given	therefrom	(things) in resemblance

وَلَهُمْ	فِيهَآ	أَزْوَٰجٌ	مُّطَهَّرَةٌ ۖ	وَهُمْ	فِيهَا	خَٰلِدُونَ ﴿٢٥﴾
and for them	therein	(will be) spouses	purified	and they	therein	(shall) abide forever

إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ
ٱللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِۦٓ
إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ ۠ وَيَقْطَعُونَ مَآ أَمَرَ
ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾

26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh). 27. Those who break Allāh's Covenant after ratifying it, and sever what Allāh has ordered to

Part - 1

be joined (as regards Allāh's religion of Islamic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

أَن يَضْرِبَ مَثَلًا	لَا يَسْتَحْيِۦٓ	إِنَّ ٱللَّهَ
to set forth a parable (similitude)	(is) not ashamed (disdains)	verily Allah

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟	فَوْقَهَا ۚ	فَمَا	مَّا بَعُوضَةً
then as for those who believe	above it	and (even) something	even (of) a mosquito

وَأَمَّا ٱلَّذِينَ	مِن رَّبِّهِمْ ۖ	ٱلْحَقُّ	أَنَّهُۥ	فَيَعْلَمُونَ
and as for those who	from their Lord	(is) the truth	that it	[thus] they know

مَثَلًا	بِهَٰذَا	مَاذَآ أَرَادَ ٱللَّهُ	فَيَقُولُونَ	كَفَرُوا۟
parable	by this	what (did) Allah intend	[thus] they say	disbelieved

وَمَا يُضِلُّ	كَثِيرًا ۚ	بِهِۦ	وَيَهْدِى	كَثِيرًا	يُضِلُّ بِهِۦ
and He (does) not mislead	many	by it	and He guides	many	He misleads by it

عَهْدَ ٱللَّهِ	ٱلَّذِينَ يَنقُضُونَ	إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾	بِهِۦ
(the) Covenant (of) Allah	those who break	except the disobedient ones	by it

أَن يُوصَلَ	بِهِۦ	مَآ أَمَرَ ٱللَّهُ	وَيَقْطَعُونَ	مِيثَٰقِهِۦ	مِنۢ بَعْدِ
to be joined	[with it]	what Allah has ordered	and sever	its ratification	after

ٱلْخَٰسِرُونَ ﴿٢٧﴾	هُمُ	أُو۟لَٰٓئِكَ	فِى ٱلْأَرْضِ ۚ	وَيُفْسِدُونَ
(are) the losers	they	those	in (on) the earth	and do mischief

كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ
يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا
ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾ وَإِذْ قَالَ
رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا
وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

Part - 1

28. How can you disbelieve in Allāh seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return? 29. He it is Who created for you all that is on earth. Then He rose over (*Istawā*) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know."

كَيْفَ تَكْفُرُونَ	بِٱللَّهِ	وَكُنتُمْ أَمْوَٰتًا	فَأَحْيَٰكُمْ
how (can) you disbelieve	in Allah	while you were lifeless	then He gave you life
ثُمَّ يُمِيتُكُمْ		ثُمَّ يُحْيِيكُمْ	ثُمَّ
then He will give you death		then He will bring you to life	then
إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾	هُوَ	ٱلَّذِى خَلَقَ	لَكُم	مَّا	فِى ٱلْأَرْضِ
unto Him you will be returned	He	(is) Who created	for you	what	(is) in the earth
جَمِيعًا	ثُمَّ ٱسْتَوَىٰٓ	إِلَى ٱلسَّمَآءِ	فَسَوَّىٰهُنَّ	سَبْعَ	سَمَٰوَٰتٍ
all	then He turned	to the heaven	and He made them	seven	heavens
وَهُوَ	بِكُلِّ	شَىْءٍ عَلِيمٌ ﴿٢٩﴾	وَإِذْ قَالَ	رَبُّكَ	لِلْمَلَٰٓئِكَةِ
and He	of every	thing (is) All-Knower	and when said	your Lord	to the angels
إِنِّى	جَاعِلٌ	فِى ٱلْأَرْضِ	خَلِيفَةً	قَالُوٓا۟	أَتَجْعَلُ
verily I (am)	going to place	in the earth	a successor	they said	(will) You place?
فِيهَا	مَن	يُفْسِدُ فِيهَا	وَيَسْفِكُ ٱلدِّمَآءَ		
in it	(those) who	will make mischief in it	and will shed the blood		
وَنَحْنُ نُسَبِّحُ	بِحَمْدِكَ		وَنُقَدِّسُ	لَكَ	
and we glorify (You)	with Your praises (and thanks)		and we sanctify	[to] You	
قَالَ	إِنِّىٓ أَعْلَمُ	مَا لَا تَعْلَمُونَ ﴿٣٠﴾			
He said	indeed I know	what you (do) not know			

Part - 1

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ
إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ
ٱلْحَكِيمُ ﴿٣٢﴾ قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ
إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." 32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." 33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

وَعَلَّمَ ءَادَمَ	ٱلْأَسْمَآءَ	كُلَّهَا	ثُمَّ عَرَضَهُمْ
and He taught Adam	the names	all of them	then He showed (set) them

عَلَى ٱلْمَلَٰٓئِكَةِ	فَقَالَ	أَنۢبِـُٔونِى	بِأَسْمَآءِ	هَٰٓؤُلَآءِ	إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾
before the angels	then said	tell me	(the) names	(of) these	if you are truthful

قَالُوا۟ سُبْحَٰنَكَ	لَا عِلْمَ	لَنَآ	إِلَّا مَا	عَلَّمْتَنَآ
they said Glory (is) to You	no knowledge	(is) for us	except what	You have taught us

إِنَّكَ	أَنتَ ٱلْعَلِيمُ	ٱلْحَكِيمُ ﴿٣٢﴾	قَالَ يَٰٓـَٔادَمُ
verily [You]	You (are) the All-Knower	the All-Wise	He said O Adam

أَنۢبِئْهُم	بِأَسْمَآئِهِمْ	فَلَمَّآ	أَنۢبَأَهُم	بِأَسْمَآئِهِمْ	قَالَ
inform them	of their names	and when	he informed them	of their names	He said

أَلَمْ أَقُل	لَّكُمْ	إِنِّىٓ أَعْلَمُ	غَيْبَ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ
(did) not I tell?	[to] you	that I know	unseen	(of) the heavens	and the earth

وَأَعْلَمُ	مَا تُبْدُونَ	وَمَا كُنتُمْ	تَكْتُمُونَ ﴿٣٣﴾
and I know	what you reveal	and what you have been	concealing

Part - 1

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ
ٱلْكَٰفِرِينَ ﴿٣٤﴾ وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا
مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblīs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh). 35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zālimūn* (wrongdoers)." 36. Then the *Shaitān* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

Part - 1

فَسَجَدُوٓا۟	ٱسْجُدُوا۟ لِـَٔادَمَ	لِلْمَلَٰٓئِكَةِ	وَإِذْ قُلْنَا
[so] they prostrated	prostrate to Adam	to the angels	and when We said

مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾	وَكَانَ	وَٱسْتَكْبَرَ	أَبَىٰ	إِلَّآ إِبْلِيسَ
(one) of the disbelievers	and was	and was proud	he refused	except Iblis (Satan)

ٱلْجَنَّةَ	وَزَوْجُكَ	أَنتَ	يَٰٓـَٔادَمُ ٱسْكُنْ	وَقُلْنَا
(in) the Paradise	and your wife	you	O Adam dwell	and We said

حَيْثُ شِئْتُمَا	رَغَدًا	مِنْهَا	وَكُلَا
(from) wherever you both wish	freely	from it	and eat both of you

مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾	فَتَكُونَا	ٱلشَّجَرَةَ	هَٰذِهِ	وَلَا تَقْرَبَا
of the wrongdoers	lest you both will be	tree	this	but (do) not come near

فَأَخْرَجَهُمَا	عَنْهَا	ٱلشَّيْطَٰنُ	فَأَزَلَّهُمَا
and he got both of them out	from it	the Satan	then made both of them slip

بَعْضُكُمْ	ٱهْبِطُوا۟	وَقُلْنَا	كَانَا فِيهِ	مِمَّا
some of you	get you down	and We said	they both were in [it]	from what

مُسْتَقَرٌ	فِي ٱلْأَرْضِ	وَلَكُمْ	عَدُوٌّ	لِبَعْضٍ
(is) a dwelling place	in (on) the earth	and for you	(as) an enemy	to others

إِلَىٰ حِينٍ ﴿٣٦﴾	وَمَتَٰعٌ
for a (specific) time	and a livelihood

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾ قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ
فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَٱلَّذِينَ
كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟
نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا۟ بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ وَإِيَّٰىَ فَٱرْهَبُونِ ﴿٤٠﴾

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: "Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) – such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

إِنَّهُۥ	عَلَيْهِ	فَتَابَ	كَلِمَٰتٍ	مِن رَّبِّهِۦ	فَتَلَقَّىٰٓ ءَادَمُ
verily [He]	[on] him	and He pardoned	words	from his Lord	then Adam received

ٱهْبِطُوا۟ مِنْهَا	قُلْنَا	ٱلرَّحِيمُ ﴿٣٧﴾ هُوَ ٱلتَّوَّابُ
get down from it	We said	the Most Merciful He (is) the Accepter of repentance

فَمَن تَبِعَ	هُدَىَ	مِنِّى	فَإِمَّا يَأْتِيَنَّكُم	جَمِيعًا
then whoever follows	guidance	from Me	and whenever comes to you	all

وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾	عَلَيْهِمْ	فَلَا خَوْفٌ	هُدَاىَ
and they shall not grieve	(will be) on them	[then] no fear	My guidance

Part - 1

أَصْحَٰبُ	أُوْلَٰٓئِكَ	بِـَٔايَٰتِنَآ	وَكَذَّبُوا۟	وَٱلَّذِينَ كَفَرُوا۟
(are the) dwellers	they	Our Signs	and denied	and those who disbelieved

إِسْرَٰٓءِيلَ	يَٰبَنِىٓ	خَٰلِدُونَ ﴿٣٩﴾	فِيهَا	هُمْ	ٱلنَّارِ ۖ
(of) Israel	O Children	(shall) abide forever	in it	they	(of) the Fire

بِعَهْدِىٓ	وَأَوْفُوا۟	أَنْعَمْتُ عَلَيْكُمْ	ٱلَّتِى	ٱذْكُرُوا۟ نِعْمَتِىَ
My Covenant	and fulfil	I bestowed upon you	which	remember My Favour

فَٱرْهَبُونِ ﴿٤٠﴾	وَإِيَّٰىَ	أُوفِ بِعَهْدِكُمْ
so fear [Me]	and Me alone	I shall fulfil your covenant

وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ ۖ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى
ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَٱتَّقُونِ ﴿٤١﴾ وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ
تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ
ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

Part - 1

41. And believe in what I have sent down (this Qur'ān), confirming that which is with you [the Taurāt (Torah) and the Injīl (Gospel)], and be not the first to disbelieve therein, and buy [get (تأخذ أجرًا)] not with My Verses [the Taurāt (Torah) and the Injīl (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad ﷺ is Allāh's Messenger and his qualities are written in your Scriptures, the Taurāt (Torah) and the Injīl (Gospel)] while you know (the truth). 43. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and bow down (or submit yourselves with obedience to Allāh) along with *Ar-Rāki'ūn*. 44. Enjoin you *Al-Birr* (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurāt (Torah)]! Have you then no sense?

مَعَكُمْ	لِّمَا	مُصَدِّقًا	بِمَآ أَنزَلْتُ	وَءَامِنُوا۟
(is) with you	that which	confirming	in what I have sent down	and believe

بِـَٔايَٰتِى	وَلَا تَشْتَرُوا۟	بِهِۦ	كَافِرٍۭ	أَوَّلَ	وَلَا تَكُونُوٓا۟
with My Verses	and (do) not buy	in it	disbeliever	(the) first	and (do) not be

وَلَا تَلْبِسُوا۟ ٱلْحَقَّ	فَٱتَّقُونِ ﴿٤١﴾	وَإِيَّىَ	قَلِيلًا	ثَمَنًا
and mix not the truth	so fear [Me]	and Me alone	small	a price

وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾	وَتَكْتُمُوا۟ ٱلْحَقَّ	بِٱلْبَٰطِلِ
while you know	and (do not) conceal the truth	with falsehood

مَعَ	وَٱرْكَعُوا۟	وَءَاتُوا۟ ٱلزَّكَوٰةَ	وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
with	and bow down	and give the Zakat	and perform the prayer

بِٱلْبِرِّ	أَتَأْمُرُونَ ٱلنَّاسَ	ٱلرَّٰكِعِينَ ﴿٤٣﴾
[the] piety and righteousness	(do) you enjoin (on the) people?	those who bow down

أَفَلَا تَعْقِلُونَ ﴿٤٤﴾	ٱلْكِتَٰبَ	وَأَنتُمْ تَتْلُونَ	وَتَنسَوْنَ أَنفُسَكُمْ
then (do) not you understand?	the Scripture	while you recite	and you forget yourselves

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم
مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾ وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا
شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

45. And seek help in patience and *As-Salāt* (the prayers) and truly, it is extremely heavy and hard except for *Al-Khāshi'ūn* [i.e. the true believers in Allāh - those who obey Allāh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *'Alamīn* [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

Part - 1

وَٱسْتَعِينُوا۟	بِٱلصَّبْرِ	وَٱلصَّلَوٰةِ	وَإِنَّهَا	لَكَبِيرَةٌ
and seek help	in patience	and prayer	and truly it	(is) surely very hard
إِلَّا	عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾	ٱلَّذِينَ يَظُنُّونَ	أَنَّهُم	مُّلَٰقُوا۟
except	on the humble ones	those who realize	that they	(are) going to meet
رَبِّهِمْ	وَأَنَّهُمْ	إِلَيْهِ	رَٰجِعُونَ ﴿٤٦﴾	يَٰبَنِىٓ
their Lord	and that they	unto Him	(are) going to return	O Children
إِسْرَٰٓءِيلَ ٱذْكُرُوا۟	نِعْمَتِىَ	ٱلَّتِىٓ	أَنْعَمْتُ عَلَيْكُمْ	وَأَنِّى
(of) Israel remember	My Favour	which	I bestowed upon you	and that I
فَضَّلْتُكُمْ	عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾	وَٱتَّقُوا۟ يَوْمًا	لَّا تَجْزِى نَفْسٌ	
preferred you	over (all) the worlds	and fear a day (when)	shall not avail a person	
عَن نَّفْسٍ	شَيْـًٔا	وَلَا يُقْبَلُ	مِنْهَا	شَفَٰعَةٌ
(another) person	anything	nor will be accepted	from him	any intercession
وَلَا يُؤْخَذُ	مِنْهَا	عَدْلٌ	وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾	
nor will be taken	from him	compensation (ransom)	and they will not be helped	

وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ
فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ
لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea water covered them). 51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Zālimūn* (polytheists and wrongdoers).

Part - 1

وَإِذْ	نَجَّيْنَٰكُم	مِّنْ	ءَالِ
and (remember) when	We delivered (saved) you	from	(the) people
فِرْعَوْنَ	يَسُومُونَكُمْ	سُوٓءَ	ٱلْعَذَابِ
(of) Pharaoh	who were afflicting you	(with) a horrible (evil)	[the] torment
يُذَبِّحُونَ أَبْنَآءَكُمْ	وَيَسْتَحْيُونَ نِسَآءَكُمْ		وَفِى ذَٰلِكُم
slaughtering (killing) your sons	and letting live (sparing) your women		and in that
بَلَآءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ ﴿٤٩﴾	وَإِذْ فَرَقْنَا
(was) a trial	from your Lord	great	and (remember) when We separated
بِكُمُ	ٱلْبَحْرَ	فَأَنجَيْنَٰكُمْ	وَأَغْرَقْنَآ	ءَالَ
for you	the sea	then We saved you	and We drowned	(the) people
فِرْعَوْنَ	وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾		وَإِذْ وَٰعَدْنَا
(of) Pharaoh	while you (were) looking		and (remember) when We appointed for
مُوسَىٰٓ	أَرْبَعِينَ	لَيْلَةً	ثُمَّ ٱتَّخَذْتُمُ	ٱلْعِجْلَ
Moses	forty	nights	then you took (for worship)	the calf
مِنۢ بَعْدِهِۦ	وَأَنتُمْ	ظَٰلِمُونَ ﴿٥١﴾
after him	and you	(were) wrongdoers

ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)] and the criterion (of right and wrong) so that you may be guided aright. 54. And (remember) when Mūsā (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among

Part - 1

you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

ثُمَّ عَفَوْنَا	عَنكُم	مِّنۢ بَعْدِ	ذَٰلِكَ	لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾
then We forgave	you	after	that	so that you may be grateful
وَإِذْ ءَاتَيْنَا	مُوسَى	ٱلْكِتَٰبَ		وَٱلْفُرْقَانَ
and (remember) when We gave	Moses	the Scripture		and the criterion
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾	وَإِذْ قَالَ		مُوسَىٰ	لِقَوْمِهِۦ
so that you may be guided aright	and (remember) when said		Moses	to his people
يَٰقَوْمِ	إِنَّكُمْ ظَلَمْتُمْ	أَنفُسَكُم		بِٱتِّخَاذِكُمُ
O my people	verily you have wronged	yourselves		by your taking (for worship)
ٱلْعِجْلَ	فَتُوبُوٓا۟	إِلَىٰ بَارِئِكُمْ	فَٱقْتُلُوٓا۟ أَنفُسَكُمْ	ذَٰلِكُمْ
the calf	so turn in repentance	to your Creator	and kill yourselves	that
خَيْرٌ	لَّكُمْ	عِندَ	بَارِئِكُمْ	فَتَابَ	عَلَيْكُمْ	إِنَّهُۥ
(is) better	for you	with	your Creator	then He turned	towards you	truly [He]
هُوَ ٱلتَّوَّابُ		ٱلرَّحِيمُ ﴿٥٤﴾				
He (is) the Accepter of repentance		the Most Merciful				

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

55. And (remember) when you said: "O Mūsā (Moses)! We shall never believe in you until we see Allāh plainly." But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you *Al-Manna* and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did

Part - 1

not wrong Us, but they wronged themselves.

وَإِذْ قُلْتُمْ	يَٰمُوسَىٰ	لَن نُّؤْمِنَ	لَكَ	حَتَّىٰ
and (remember) when you said	O Moses	we shall never believe	in you	till
نَرَى ٱللَّهَ جَهْرَةً	فَأَخَذَتْكُمُ	ٱلصَّٰعِقَةُ	وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾	
we see Allah plainly	so seized (overtook) you	the thunderbolt	while you (were) looking	
ثُمَّ بَعَثْنَٰكُم	مِّنۢ بَعْدِ	مَوْتِكُمْ	لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾	
then We raised you up	after	your death	so that you may be grateful	
وَظَلَّلْنَا	عَلَيْكُمُ	ٱلْغَمَامَ	وَأَنزَلْنَا	عَلَيْكُمُ	ٱلْمَنَّ
and We shaded	[over] you	(with) clouds	and We sent down	on you	Al-Manna
وَٱلسَّلْوَىٰ	كُلُوا۟ مِن طَيِّبَٰتِ	مَا	رَزَقْنَٰكُمْ	
and the quails	eat of (the) good (pure, lawful) things	which	We have provided for you	
وَمَا ظَلَمُونَا	وَلَٰكِن كَانُوٓا۟	أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾	
and they (did) not wrong Us	[and] but they were	doing wrong (to) themselves	

وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا
وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟
قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا
كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ
فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟ وَٱشْرَبُوا۟
مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."
59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from

the heaven because of their rebelling against Allāh's obedience. 60. And (remember) when Mūsā (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."

حَيْثُ شِئْتُمْ	مِنْهَا	فَكُلُوا	ٱلْقَرْيَةَ	ٱدْخُلُوا هَٰذِهِ	وَإِذْ قُلْنَا
wherever you wish	therein	and eat	town	enter this	and (remember) when We said

وَقُولُوا حِطَّةٌ	سُجَّدًا	وَٱدْخُلُوا ٱلْبَابَ	رَغَدًا
and say forgive us	in prostration	and enter the gate	abundantly

ٱلْمُحْسِنِينَ ﴿٥٨﴾	وَسَنَزِيدُ	خَطَٰيَٰكُمْ	نَّغْفِرْ لَكُمْ
(for) the good-doers	and We shall increase	your sins	We shall forgive you

غَيْرَ	قَوْلًا	ظَلَمُوا	فَبَدَّلَ ٱلَّذِينَ
(for) another (than)	(the) word	did wrong (change)	but changed those who

عَلَى ٱلَّذِينَ ظَلَمُوا	فَأَنزَلْنَا	قِيلَ لَهُمْ	ٱلَّذِي
upon those who wronged	so We sent down	had been told to them	that (which)

يَفْسُقُونَ ﴿٥٩﴾	بِمَا كَانُوا	مِّنَ ٱلسَّمَآءِ	رِجْزًا
disobey	(because) of what they used to	from the heaven	a punishment

فَقُلْنَا	لِقَوْمِهِۦ	مُوسَىٰ	وَإِذِ ٱسْتَسْقَىٰ
[so] We said	for his people	Moses	and (remember) when asked for water

عَيْنًا	ٱثْنَتَا عَشْرَةَ	مِنْهُ	فَٱنفَجَرَتْ	ٱلْحَجَرَ	ٱضْرِب بِّعَصَاكَ
springs	twelve	from it	then gushed forth	the stone	strike with your stick

مِن	وَٱشْرَبُوا	كُلُوا	مَّشْرَبَهُمْ	أُنَاسٍ	كُلُّ	قَدْ عَلِمَ
from	and drink	eat	their drinking place	people	every	indeed knew

مُفْسِدِينَ ﴿٦٠﴾	فِى ٱلْأَرْضِ	وَلَا تَعْثَوْا	رِّزْقِ ٱللَّهِ
making mischief	on the earth	and (do) not act corruptly	(the) provision (of) Allah

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ

Part - 1

ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ
ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ
عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ
بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾

61. And (remember) when you said, "O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fūm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allāh. That was because they used to disbelieve the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins).

عَلَىٰ طَعَامٍ	لَن نَّصْبِرَ	يَٰمُوسَىٰ	وَإِذْ قُلْتُمْ
[on] food	we shall never endure	O Moses	and (remember) when you said

مِمَّا	يُخْرِجْ لَنَا	رَبُّكَ	لَنَا	فَٱدْعُ	وَٰحِدٍ
of what	to bring forth for us	your Lord	for us	so invoke	one (one kind of)

وَعَدَسِهَا	وَفُومِهَا	وَقِثَّآئِهَا	مِنۢ بَقْلِهَا	تُنۢبِتُ ٱلْأَرْضُ
and its lentils	and its garlic	and its cucumbers	of its herbs	grows the earth

وَبَصَلِهَا	قَالَ	أَتَسْتَبْدِلُونَ ٱلَّذِى	هُوَ	أَدْنَىٰ	بِٱلَّذِى
and its onions	he said	(would) you exchange that?	which	(is) lower	for that

هُوَ	خَيْرٌ	ٱهْبِطُوا۟ مِصْرًا	فَإِنَّ	لَكُم
which	(is) better	go you down (to) any town	so indeed	for you

مَّا سَأَلْتُمْ	وَضُرِبَتْ	عَلَيْهِمُ	ٱلذِّلَّةُ
(is) what you have asked for	and were stamped (stuck)	upon them	the humiliation

وَٱلْمَسْكَنَةُ	وَبَآءُو	بِغَضَبٍ	مِّنَ ٱللَّهِ	ذَٰلِكَ
and misery	and they drew on themselves	(the) Wrath	of Allah	that (was)

Part - 1

وَيَقْتُلُونَ	بِـَٔايَـٰتِ ٱللَّهِ	يَكْفُرُونَ	بِأَنَّهُمْ كَانُوا
and kill	in (the) Signs (Verses of) Allah	disbelieve	because they used to

بِمَا عَصَوا	ذَٰلِكَ	ٱلْحَقِّ	بِغَيْرِ	ٱلنَّبِيِّـۧنَ
(because) of what they disobeyed	that (was)	just cause	without	the Prophets

وَّكَانُوا	يَعْتَدُونَ ﴿٦١﴾
and used to	transgress

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَـٰرَىٰ وَٱلصَّـٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَعَمِلَ صَـٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَـٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَـٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ ٱلْخَـٰسِرِينَ ﴿٦٤﴾

Part - 1

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. 63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqūn* (the pious). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers.

وَٱلصَّـٰبِـِٔينَ	وَٱلنَّصَـٰرَىٰ	وَٱلَّذِينَ هَادُوا۟	إِنَّ ٱلَّذِينَ ءَامَنُوا۟
and Sabians	and Christians	and those who became Jews	verily those who believed

فَلَهُمْ	وَعَمِلَ صَـٰلِحًا	ٱلْـَٔاخِرِ	وَٱلْيَوْمِ	مَنْ ءَامَنَ بِٱللَّهِ
so for them	and does good deeds	the Last	and the Day	whoever believed in Allah

عَلَيْهِمْ	وَلَا خَوْفٌ	رَبِّهِمْ	عِندَ	أَجْرُهُمْ
on them	and (shall be) no fear	their Lord	with	(is) their reward

مِيثَٰقَكُمْ	وَإِذْ أَخَذْنَا	وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾
your covenant	and (remember) when We took	nor they shall grieve

ءَاتَيْنَٰكُم	مَآ	خُذُوا۟	ٱلطُّورَ	وَرَفَعْنَا فَوْقَكُمُ
We have given you	what	hold	the Tur (Mount Sinai)	and We raised above you

لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾	فِيهِ	مَا	وَٱذْكُرُوا۟	بِقُوَّةٍ
so that you may become pious	(is) therein	what	and remember	with strength

فَلَوْلَا فَضْلُ ٱللَّهِ	ذَٰلِكَ	مِّنۢ بَعْدِ	ثُمَّ تَوَلَّيْتُم
so had (it) not been for (the) Grace (of) Allah	that	after	then you turned away

مِّنَ ٱلْخَٰسِرِينَ ﴿٦٤﴾	لَكُنتُم	وَرَحْمَتُهُۥ	عَلَيْكُمْ
among the losers	indeed you would have been	and His Mercy	upon you

وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqūn* (the pious). 67. And (remember) when Mūsā (Moses) said to his people: "Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's Refuge from being among *Al-Jāhilūn* (the ignorant or the foolish)."

فِى	مِنكُمْ	ٱلَّذِينَ ٱعْتَدَوْا۟	وَلَقَدْ عَلِمْتُمُ
in (the matter)	amongst you	those who transgressed	and indeed you knew

خَٰسِـِٔينَ ﴿٦٥﴾	كُونُوا۟ قِرَدَةً	لَهُمْ	فَقُلْنَا	ٱلسَّبْتِ
despised (rejected)	be you monkeys	to them	so We said	(of) the Sabbath (Saturday)

Part - 1

بَيْنَ يَدَيْهَا	لِّمَا	نَكَٰلًا	فَجَعَلْنَٰهَا
(in) front of them	for those	an example	so We made this (punishment)

وَإِذْ قَالَ	لِّلْمُتَّقِينَ ﴿٦٦﴾	وَمَوْعِظَةً	خَلْفَهَا	وَمَا
and (remember) when said	for the pious	and a lesson	after them	and those

بَقَرَةً ؕ	أَن تَذْبَحُوا۟	إِنَّ ٱللَّهَ يَأْمُرُكُمْ	لِقَوْمِهِۦٓ	مُوسَىٰ
a cow	that you slaughter	verily Allah commands you	to his people	Moses

أَعُوذُ بِٱللَّهِ	قَالَ	هُزُوًا ؕ	أَتَتَّخِذُنَا	قَالُوٓا۟
I take refuge with Allah	he said	fun	(do) you make (of) us?	they said

مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾	أَنْ أَكُونَ
among the ignorant	that I be

Part - 1

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌۢ
بَيْنَ ذَٰلِكَ ؕ فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾ قَالُوا۟ ٱدْعُ
لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا ۖ وَإِنَّآ إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' " 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided."

قَالَ	هِىَ ۚ	مَا	يُبَيِّن لَّنَا	رَبَّكَ	ٱدْعُ لَنَا	قَالُوا۟
he said	it (is)	what	He may make plain to us	your Lord	call upon for us	they said

بَيْنَ	عَوَانٌۢ	وَلَا بِكْرٌ	لَّا فَارِضٌ	بَقَرَةٌ	إِنَّهَا	إِنَّهُۥ يَقُولُ
between	(but) middling	nor young	neither old	(is) a cow	[verily] it	verily He says

رَبَّكَ	ٱدْعُ لَنَا	قَالُوا۟	مَا تُؤْمَرُونَ ﴿٦٨﴾	فَٱفْعَلُوا۟	ذَٰلِكَ
your Lord	call upon for us	they said	what you are commanded	so do	that

إِنَّهَا	إِنَّهُۥ يَقُولُ	قَالَ	لَوْنُهَا	مَا	يُبَيِّن لَّنَا
[verily] it	verily He says	he said	its colour (is)	what	to make plain to us

قَالُوا۟	تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾	لَوْنُهَا	فَاقِعٌ	صَفْرَآءُ	بَقَرَةٌ
they said	pleasing the beholders	(in) its colour	bright	yellow	(is) a cow

إِنَّ ٱلْبَقَرَ	هِىَ	مَا	يُبَيِّن لَّنَا	رَبَّكَ	ٱدْعُ لَنَا
verily (all) the cows	it (is)	what	to make plain to us	your Lord	call upon for us

لَمُهْتَدُونَ ﴿٧٠﴾	إِن شَآءَ ٱللَّهُ	وَإِنَّآ	تَشَٰبَهَ عَلَيْنَا
surely (will) be guided	if Allah wills	and indeed we	are alike to us

قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا۟ ٱلْـَٰٔنَ جِئْتَ بِٱلْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا۟ يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَٱدَّٰرَـْٔتُمْ فِيهَا ۖ وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

71. He [Mūsā (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

تُثِيرُ ٱلْأَرْضَ	لَّا ذَلُولٌ	بَقَرَةٌ	إِنَّهَا	إِنَّهُۥ يَقُولُ	قَالَ
to till the soil	neither trained	(is) a cow	[indeed] it	indeed He says	he said

ٱلْـَٰٔنَ	قَالُوا۟	فِيهَا	لَّا شِيَةَ	مُسَلَّمَةٌ	وَلَا تَسْقِى ٱلْحَرْثَ
now	they said	in it	(with) no blemish	sound	nor (it) waters the fields

Part - 1

وَمَا كَادُوا	فَذَبَحُوهَا	جِئْتَ بِالْحَقِّ
and they were not near	so they slaughtered it	you have come with the truth

فِيهَا	فَادَّارَأْتُمْ	نَفْسًا	وَإِذْ قَتَلْتُمْ	يَفْعَلُونَ ﴿٧١﴾
regarding it	then you disputed	a man	and when you killed	(to) doing (it)

اضْرِبُوهُ	فَقُلْنَا	تَكْتُمُونَ ﴿٧٢﴾	مَا كُنْتُمْ	وَاللَّهُ مُخْرِجٌ
strike him	so We said	hiding	(that) which you were	but Allah brought forth

وَيُرِيكُمْ	الْمَوْتَى	كَذَٰلِكَ يُحْيِي اللَّهُ	بِبَعْضِهَا
and shows you	the dead	thus Allah brings to life	with a piece (of) it

لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾	ءَايَٰتِهِۦ
so that you may understand	His Signs

Part - 1

ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ
لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا
لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ أَفَتَطْمَعُونَ أَن
يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن
بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it?

كَالْحِجَارَةِ	فَهِيَ	ذَٰلِكَ	مِّنۢ بَعْدِ	ثُمَّ قَسَتْ قُلُوبُكُم
(became) as stones	so they	that	after	then your hearts were hardened

مِنَ ٱلْحِجَارَةِ	وَإِنَّ	قَسْوَةً	أَوْ أَشَدُّ
(there are) some stones	and indeed	(in) hardness	or (even) worse

مِنْهَا	وَإِنَّ	ٱلْأَنْهَٰرُ	مِنْهُ	لَمَا يَتَفَجَّرُ
of them (stones)	and indeed	the rivers	from them	certainly which gush forth

مِنْهَا	وَإِنَّ	ٱلْمَآءُ	مِنْهُ	فَيَخْرُجُ	لَمَا يَشَّقَّقُ
of them	and indeed	water	from them	so flows	certainly which split asunder

عَمَّا تَعْمَلُونَ ﴿٧٤﴾	بِغَٰفِلٍ	وَمَا ٱللَّهُ	مِنْ خَشْيَةِ ٱللَّهِ	لَمَا يَهْبِطُ
of what you do	unaware	and Allah (is) not	for fear (of) Allah	certainly which fall down

وَقَدْ كَانَ فَرِيقٌ	لَكُمْ	أَن يُؤْمِنُوا۟	أَفَتَطْمَعُونَ
while indeed a group used to	in you	that they will believe	(do) you covet?

مِنۢ بَعْدِ مَا	ثُمَّ يُحَرِّفُونَهُۥ	كَلَٰمَ ٱللَّهِ	مِّنْهُمْ يَسْمَعُونَ
after	then they change it	(the) Word (of) Allah	[of them] hear

وَهُمْ يَعْلَمُونَ ﴿٧٥﴾	عَقَلُوهُ
while they know	they understood it

وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓا۟ أَتُحَدِّثُونَهُم
بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ
أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ
إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad ﷺ, which are written in the Taurāt (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? 77. Know they (Jews) not that Allāh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but

they trust upon false desires and they but guess.

وَإِذَا خَلَا	ءَامَنَّا	قَالُوٓا	ٱلَّذِينَ ءَامَنُوا	وَإِذَا لَقُوا
but when meet privately	we believe	they say	those who believe	and when they meet
بِمَا	أَتُحَدِّثُونَهُم	قَالُوٓا	إِلَىٰ بَعْضٍ	بَعْضُهُم
of what	(do) you talk to them?	they say	with some (others)	some of them
رَبِّكُمْ ۚ	عِندَ	بِهِۦ	لِيُحَآجُّوكُم	فَتَحَ ٱللَّهُ عَلَيْكُمْ
your Lord	before	therewith	so that they argue with you	Allah has revealed to you
مَا	أَنَّ ٱللَّهَ يَعْلَمُ	أَوَلَا يَعْلَمُونَ	أَفَلَا تَعْقِلُونَ ﴿٧٦﴾	
what	that Allah knows	and (do) they not know?	then (do) you not understand?	
أُمِّيُّونَ	وَمِنْهُمْ	وَمَا يُعْلِنُونَ ﴿٧٧﴾	يُسِرُّونَ	
unlettered people	and (there are) among them	and what they reveal	they conceal	
إِلَّا يَظُنُّونَ ﴿٧٨﴾	وَإِنْ هُمْ	إِلَّآ أَمَانِيَّ	لَا يَعْلَمُونَ ٱلْكِتَٰبَ	
but guess	and they (do) nothing	but false desires	(who) know not the Book	

Part - 1

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟
بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾
وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن
يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ ۖ أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ ۚ مَن كَسَبَ
سَيِّئَةً وَأَحَاطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨١﴾

79. Then woe to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby). 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad ﷺ to them): "Have you taken a covenant from Allāh, so that Allāh will not break His Covenant? Or is it that you say of Allāh what you know not?" 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell);

they will dwell therein forever.

ثُمَّ يَقُولُونَ	بِأَيْدِيهِمْ	يَكْتُبُونَ ٱلْكِتَٰبَ	لِّلَّذِينَ	فَوَيْلٌ
then say	with their (own) hands	write the Book	to those who	then woe

لَّهُم	فَوَيْلٌ	قَلِيلًا	ثَمَنًا	بِهِۦ	لِيَشْتَرُوا۟	مِنْ عِندِ ٱللَّهِ	هَٰذَا
to them	so woe	little	a price	with it	to purchase	(is) from Allah	this

مِّمَّا يَكْسِبُونَ ﴿٧٩﴾	لَّهُم	وَوَيْلٌ	أَيْدِيهِمْ	مِّمَّا كَتَبَتْ
for that they earn	to them	and woe	their hands	for what have written

مَّعْدُودَةً	إِلَّآ أَيَّامًا	ٱلنَّارُ	لَن تَمَسَّنَا	وَقَالُوا۟
(a few) numbered	but (for) days	the Fire	never shall touch us	and they say

عَهْدَهُۥٓ	فَلَن يُخْلِفَ ٱللَّهُ	عَهْدًا	أَتَّخَذْتُمْ عِندَ ٱللَّهِ	قُلْ
His Covenant	so Allah will never break	a covenant	(have) you taken from Allah?	say

سَيِّئَةً	مَن كَسَبَ	بَلَىٰ	مَا لَا تَعْلَمُونَ ﴿٨٠﴾	عَلَى ٱللَّهِ	أَمْ تَقُولُونَ
evil	whosoever earned	yes	what you know not	of Allah	or (do) you say

ٱلنَّارِ	أَصْحَٰبُ	فَأُو۟لَٰٓئِكَ	خَطِيٓـَٔتُهُۥ	بِهِۦ	وَأَحَاطَتْ
(of) the Fire	(are) dwellers	[so] those	his sin	him	and has surrounded

خَٰلِدُونَ ﴿٨١﴾	فِيهَا	هُمْ
(will) abide forever	in it	they

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾
وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى
ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾

82. And those who believe (in the Oneness of Allāh - Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. 83. And (remember) when We took a covenant from the Children of Israel, (saying): "Worship none but Allāh (Alone) and be dutiful

Part - 1

and good to parents, and to kindred, and to orphans and *Al-Masākīn* (the needy), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity).'' Then you slid back, except a few of you, while you are backsliders.

أَصْحَٰبُ	أُو۟لَٰٓئِكَ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	وَٱلَّذِينَ ءَامَنُوا۟
(are) dwellers	[those]	and do good deeds	and those who believe

مِيثَٰقَ	وَإِذْ أَخَذْنَا	خَٰلِدُونَ ﴿٨٢﴾	فِيهَا	هُمْ	ٱلْجَنَّةِ
a covenant	and when We took	(will) abide forever	in it	they	(of) Paradise

وَبِٱلْوَٰلِدَيْنِ	إِلَّا ٱللَّهَ	لَا تَعْبُدُونَ	إِسْرَٰٓءِيلَ	بَنِىٓ
and to parents	but Allah	you shall not worship	(of) Israel	(from the) Children

وَقُولُوا۟	وَٱلْمَسَٰكِينِ	وَٱلْيَتَٰمَىٰ	وَذِى ٱلْقُرْبَىٰ	إِحْسَانًا
and speak	and the poor (needy)	and (to) orphans	and (to) kindered	(be) good

وَءَاتُوا۟ ٱلزَّكَوٰةَ	وَأَقِيمُوا۟ ٱلصَّلَوٰةَ	حُسْنًا	لِلنَّاسِ
and give Zakat (poor-due)	and perform the prayer	good (kindly)	to people

مُّعْرِضُونَ ﴿٨٣﴾	وَأَنتُم	مِّنكُمْ	إِلَّا قَلِيلًا	ثُمَّ تَوَلَّيْتُمْ
(were) backsliders	while you	of you	except a few	then you slid back

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ
ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ
فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ
أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ
وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then,

Part - 1

(this) you ratified and (to this) you bear witness. 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.

وَإِذْ أَخَذْنَا	مِيثَٰقَكُمْ	لَا تَسْفِكُونَ دِمَآءَكُمْ
and (remember) when We took	your covenant	you shed not your blood

وَلَا تُخْرِجُونَ	أَنفُسَكُم	مِّن دِيَٰرِكُمْ	ثُمَّ أَقْرَرْتُمْ
and you turn out not	yourselves	from your dwellings	then you ratified

وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾	ثُمَّ أَنتُمْ	هَٰٓؤُلَآءِ	تَقْتُلُونَ أَنفُسَكُمْ
and you bear witness	then you	(are) those	(who) kill yourselves

وَتُخْرِجُونَ فَرِيقًا	مِّنكُم	مِّن دِيَٰرِهِمْ	تَظَٰهَرُونَ عَلَيْهِم
and drive out a party	of you	from their homes	(assist) aiding one another against them

بِٱلْإِثْمِ	وَٱلْعُدْوَٰنِ	وَإِن يَأْتُوكُمْ	أُسَٰرَىٰ	تُفَٰدُوهُمْ
in sin	and transgression	and if they come to you	(as) captives	you ransom them

وَهُوَ	مُحَرَّمٌ	عَلَيْكُمْ	إِخْرَاجُهُمْ	أَفَتُؤْمِنُونَ
though [this]	(was) forbidden	to you	their expulsion	then (do) you believe?

بِبَعْضٍ	ٱلْكِتَٰبِ	وَتَكْفُرُونَ	بِبَعْضٍ	فَمَا	جَزَآءُ
in a part	(of) the Scripture	and you reject	some (of it)	then what	(is the) recompense

مَن يَفْعَلُ	ذَٰلِكَ	مِنكُمْ	إِلَّا خِزْيٌ	فِى ٱلْحَيَوٰةِ	ٱلدُّنْيَا
(of those) who do	that	among you	except disgrace	in the life	(of) this world

وَيَوْمَ	ٱلْقِيَٰمَةِ	يُرَدُّونَ إِلَىٰٓ	أَشَدِّ
and (on the) Day	(of) Resurrection	they will be consigned to	(the) most grievous

ٱلْعَذَابِ	وَمَا ٱللَّهُ	بِغَٰفِلٍ	عَمَّا تَعْمَلُونَ ﴿٨٥﴾
torment	and Allah (is) not	unaware	of what you do

Part - 1

أُولَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ
يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ ۖ وَءَاتَيْنَا
عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ
أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا۟ قُلُوبُنَا غُلْفٌۢ ۚ بَل
لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. 87. And indeed, We gave Mūsā (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isā (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rūh-ul-Qudus* [Jibraīl (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allāh's Word)." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.

Part - 1

أُولَٰٓئِكَ	ٱلَّذِينَ	ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ	ٱلدُّنْيَا	بِٱلْـَٔاخِرَةِ
those	(are) they who	bought the life	(of) this world	for the Hereafter
فَلَا	يُخَفَّفُ عَنْهُمُ	ٱلْعَذَابُ	وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾	
so not	shall be lightened for them	the torment	nor they shall be helped	
وَلَقَدْ ءَاتَيْنَا مُوسَى	ٱلْكِتَٰبَ	وَقَفَّيْنَا	مِنۢ بَعْدِهِۦ	
and indeed we gave Moses	the Book	and We followed up	after him	
بِٱلرُّسُلِ	وَءَاتَيْنَا عِيسَى	ٱبْنَ	مَرْيَمَ	ٱلْبَيِّنَٰتِ
with [the] Messengers	and We gave Jesus	(the) son	(of) Mary	clear signs
وَأَيَّدْنَٰهُ	بِرُوحِ ٱلْقُدُسِ	أَفَكُلَّمَا		
and We supported him	with the holy Spirit (Gabriel)	then (is it not that) whenever?		
جَآءَكُمْ	رَسُولٌۢ	بِمَا	لَا تَهْوَىٰٓ	أَنفُسُكُمُ	ٱسْتَكْبَرْتُمْ
came to you	a Messenger	with what	desired not	yourselves	you grew arrogant

فَفَرِيقًا كَذَّبْتُمْ	وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾	وَقَالُوا قُلُوبُنَا	غُلْفٌ ۚ
so a party you disbelieved	and a party you kill	and they said our hearts	(are) wrapped
بَل لَّعَنَهُمُ اللَّهُ	بِكُفْرِهِمْ	فَقَلِيلًا	مَّا يُؤْمِنُونَ ﴿٨٨﴾
nay Allah cursed them	for their disbelief	so little	(is) that which they believe

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ
عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى
الْكَافِرِينَ ﴿٨٩﴾ بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ
بَغْيًا أَن يُنَزِّلَ اللَّهُ مِن فَضْلِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ
وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injīl (Gospel)], although aforetime they had invoked Allāh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allāh be on the disbelievers. 90. How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is a disgraceful torment.

Part - 1

وَلَمَّا	جَاءَهُمْ	كِتَابٌ	مِّنْ عِندِ اللَّهِ	مُصَدِّقٌ	لِّمَا	مَعَهُمْ
and when	came to them	a Book	from Allah	confirming	what	(is) with them
وَكَانُوا	مِن قَبْلُ يَسْتَفْتِحُونَ		عَلَى الَّذِينَ كَفَرُوا		فَلَمَّا	
though they were	invoking for victory aforetime		over those who disbelieved		so when	
جَاءَهُم	مَّا عَرَفُوا		كَفَرُوا بِهِ ۚ		فَلَعْنَةُ اللَّهِ	
came to them	what they recognised		they disbelieved in it		so (the) Curse (of) Allah	
عَلَى الْكَافِرِينَ ﴿٨٩﴾	بِئْسَمَا		اشْتَرَوْا بِهِ		أَنفُسَهُمْ	
(be) on the disbelievers	how bad is that		for which they have sold		their ownselves	

أَن يَكْفُرُوا	بِمَآ أَنزَلَ ٱللَّهُ	بَغْيًا	أَن يُنَزِّلَ ٱللَّهُ
that they (should) disbelieve	in that which Allah has revealed	grudging	that Allah reveals

مِن فَضْلِهِۦ	عَلَىٰ مَن يَشَآءُ	مِنْ عِبَادِهِۦ	فَبَآءُو
of His Grace	unto whom He wills	of His slaves	so they have drawn (on themselves)

بِغَضَبٍ	عَلَىٰ غَضَبٍ	وَلِلْكَٰفِرِينَ	عَذَابٌ	مُّهِينٌ ﴿٩٠﴾
wrath	upon wrath	and for the disbelievers	(there is) a torment	disgracing

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٩٢﴾

Part - 1

91. And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"
92. And indeed Mūsā (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zālimūn* (polytheists and wrongdoers).

وَإِذَا قِيلَ	لَهُمْ	ءَامِنُوا۟ بِمَآ	أَنزَلَ ٱللَّهُ	قَالُوا۟
and when it is said	to them	believe in what	Allah has sent down	they say

نُؤْمِنُ بِمَآ	أُنزِلَ عَلَيْنَا	وَيَكْفُرُونَ	بِمَا	وَرَآءَهُۥ
we believe in what	was sent down to us	and they disbelieve	in what (came)	after it

وَهُوَ	ٱلْحَقُّ	مُصَدِّقًا	لِّمَا	مَعَهُمْ	قُلْ	فَلِمَ تَقْتُلُونَ
while it	(is) the truth	confirming	what	(is) with them	say	then why (did) you kill

أَنۢبِيَآءَ ٱللَّهِ	مِن قَبْلُ	إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾	وَلَقَدْ جَآءَكُم
(the) Prophets (of) Allah	aforetime	if you were (true) believers	and indeed came to you

مُوسَىٰ	بِٱلْبَيِّنَٰتِ	ثُمَّ ٱتَّخَذْتُمُ	ٱلْعِجْلَ	مِنۢ بَعْدِهِۦ
Moses	with clear proofs	yet you took (for worship)	the calf	after him

وَأَنتُمْ	ظَٰلِمُونَ ﴿٩٢﴾
and you	(were) wrongdoers

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ
وَٱسْمَعُوا۟ ۖ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ۚ
قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾ قُلْ إِن كَانَتْ
لَكُمُ ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن
كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." 94. Say to (them): "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

وَإِذْ أَخَذْنَا	مِيثَٰقَكُمْ	وَرَفَعْنَا فَوْقَكُمُ
and (remember) when We took	your covenant	and We raised above you

ٱلطُّورَ	خُذُوا۟ مَآ	ءَاتَيْنَٰكُم	بِقُوَّةٍ	وَٱسْمَعُوا۟ ۖ	قَالُوا۟
the Tur (mount Sinai)	hold what	We gave you	firmly	and hear	they said

سَمِعْنَا	وَعَصَيْنَا	وَأُشْرِبُوا۟	فِى قُلُوبِهِمُ	ٱلْعِجْلَ
we heard	and we disobeyed	and absorbed	in their hearts	(love of) the calf

بِكُفْرِهِمْ ۚ	قُلْ	بِئْسَمَا	يَأْمُرُكُم	بِهِۦٓ
because of their disbelief	say	evil is what	commands you	to it

إِيمَٰنُكُمْ	إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾	قُلْ	إِن كَانَتْ	لَكُمُ	ٱلدَّارُ
your faith	if you are believers	say	if is	for you	the home

Part - 1

ٱلنَّاسِ	مِّن دُونِ	خَالِصَةً	عِندَ ٱللَّهِ	ٱلْآخِرَةُ
(other) people	excluding	specially	with Allah	(of) the Hereafter

فَتَمَنَّوُا۟ ٱلْمَوْتَ	إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾
then long (for) [the] death	if you are truthful

وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ
ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ ۛ وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ ۖ وَمَا هُوَ
بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ مَن كَانَ
عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى
وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

Part - 1

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh [and do not believe in Resurrection-Majūs (Magians), pagans, and idolaters]. Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is All-Seer of what they do. 97. Say (O Muhammad ﷺ): "Whoever is an enemy to Jibraīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's Permission, confirming what came before it [i.e. the Taurāt (Torah) and the Injīl (Gospel)] and guidance and glad tidings for the believers.

أَيْدِيهِمْ ۗ	بِمَا قَدَّمَتْ	أَبَدًۢا	وَلَن يَتَمَنَّوْهُ
their hands	(because) for what sent ahead	ever	but they will never long for it

أَحْرَصَ	وَلَتَجِدَنَّهُمْ	عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾	وَٱللَّهُ
(the) greediest	and verily you will find them	(is) All-Aware of the wrongdoers	and Allah

أَشْرَكُوا۟ ۚ	وَمِنَ ٱلَّذِينَ	عَلَىٰ حَيَوٰةٍ	ٱلنَّاسِ
ascribed partners (to Allah)	and of those who	for life	(of) mankind

يَوَدُّ أَحَدُهُمْ	لَوْ يُعَمَّرُ	أَلْفَ	سَنَةٍ	وَمَا هُوَ
(each) one of them wishes	if he could be given a life	(of) a thousand	years	but not this
بِمُزَحْزِحِهِۦ	مِنَ ٱلْعَذَابِ	أَن يُعَمَّرَ ۗ		وَٱللَّهُ
would remove him away	from the punishment	that he should be given that life		and Allah
بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾	قُلْ	مَن كَانَ	عَدُوًّا	لِّجِبْرِيلَ	فَإِنَّهُۥ
(is) All-Seer of what they do	say	whosoever is	an enemy	to Gabriel	for indeed he
نَزَّلَهُۥ	عَلَىٰ قَلْبِكَ	بِإِذْنِ ٱللَّهِ		مُصَدِّقًا
has brought it down	to your heart	by (the) Permission (of) Allah		confirming
لِّمَا	بَيْنَ يَدَيْهِ	وَهُدًى	وَبُشْرَىٰ	لِلْمُؤْمِنِينَ ﴿٩٧﴾
what (came)	before it	and a guidance	and glad tiding(s)	for the believers

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾ أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

98. "Whoever is an enemy to Allāh, His Angels, His Messengers, Jibraīl (Gabriel) and Mikāīl (Michael), then verily, Allāh is an enemy to the disbelievers." 99. And indeed We have sent down to you manifest *Ayāt* (these Verses of the Qur'ān which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fāsiqūn* (those who rebel against Allāh's Command). 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not. 101. And when there came to them a Messenger from Allāh (i.e. Muhammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!

Part - 1

مَن كَانَ	عَدُوًّا لِّلَّهِ	وَمَلَٰٓئِكَتِهِۦ	وَرُسُلِهِۦ
whoever is	an enemy to Allah	and His Angels	and His Messengers
وَجِبْرِيلَ	وَمِيكَىٰلَ	فَإِنَّ ٱللَّهَ عَدُوٌّ	لِّلْكَٰفِرِينَ ﴿٩٨﴾
and Gabriel	and Michael	then verily Allah (is) an enemy	to the disbelievers
وَلَقَدْ أَنزَلْنَآ	إِلَيْكَ	ءَايَٰتٍۭ	بَيِّنَٰتٍ	وَمَا يَكْفُرُ
and indeed We sent down	to you	Ayat (Verses)	manifest	and none disbelieve
بِهَآ	إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾	أَوَ	كُلَّمَا
in them	but the disobedient ones	and (is it not that)?	whenever
عَٰهَدُوا۟ عَهْدًا	نَّبَذَهُۥ	فَرِيقٌ	مِّنْهُم	بَلْ أَكْثَرُهُمْ
they contract a covenant	threw it away	a party	of them	nay most of them
لَا يُؤْمِنُونَ ﴿١٠٠﴾	وَلَمَّا	جَآءَهُمْ	رَسُولٌ	مِّنْ عِندِ ٱللَّهِ	مُصَدِّقٌ
believe not	and when	came to them	a Messenger	from Allah	confirming
لِّمَا	مَعَهُمْ	نَبَذَ فَرِيقٌ	مِّنَ ٱلَّذِينَ	أُوتُوا۟ ٱلْكِتَٰبَ
what	(was) with them	threw away a party	of those who	were given the Scripture
كِتَٰبَ ٱللَّهِ	وَرَآءَ	ظُهُورِهِمْ	كَأَنَّهُمْ	لَا يَعْلَمُونَ ﴿١٠١﴾
(the) Book (of) Allah	behind	their backs	as if they	(do) not know

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ
ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ
هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ
مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟
لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ
لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾

102. And they followed what the *Shayātīn* (devils) gave out (falsely of the magic)

Part - 1

in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the *Shayātīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

سُلَيْمَٰنَ	عَلَىٰ مُلْكِ	ٱلشَّيَٰطِينُ	مَا تَتْلُوا۟	وَٱتَّبَعُوا۟
(of) Solomon	in (the) kingdom	the devils	What recited (gave out)	and they followed
يُعَلِّمُونَ ٱلنَّاسَ	وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟		وَمَا كَفَرَ سُلَيْمَٰنُ	
they teach the men	[and] but the devils disbelieved		and Solomon (did) not disbelieve	
وَمَٰرُوتَ	هَٰرُوتَ	بِبَابِلَ	عَلَى ٱلْمَلَكَيْنِ	وَمَآ أُنزِلَ	ٱلسِّحْرَ
and Marut	Harut	at Babylon	to the two angels	and what was sent down	magic
فِتْنَةٌ	إِنَّمَا نَحْنُ	حَتَّىٰ يَقُولَآ	مِنْ أَحَدٍ	وَمَا يُعَلِّمَانِ	
(for) a trial	only we (are)	till they had said	anyone	but neither (of) these two taught	
مَا يُفَرِّقُونَ	مِنْهُمَا	فَيَتَعَلَّمُونَ	فَلَا تَكْفُرْ		
what they cause separation	from these two (angels)	but they learn	so disbelieve not		
بِهِۦ	بِضَآرِّينَ	وَمَا هُم	وَزَوْجِهِۦ	ٱلْمَرْءِ	بَيْنَ	بِهِۦ
with it	(could) harm	but not they	and his wife	man	between	with it
يَضُرُّهُمْ	وَيَتَعَلَّمُونَ مَا	بِإِذْنِ ٱللَّهِ		إِلَّا	مِنْ أَحَدٍ
harms them	and they learn what	by (the) Permission (of) Allah		except	anyone
ٱشْتَرَىٰهُ	لَمَنِ	وَلَقَدْ عَلِمُوا۟		وَلَا يَنفَعُهُمْ	
buys it	(that) [certainly] whosoever	and indeed they knew		and profits them not	
وَلَبِئْسَ مَا	مِنْ خَلَٰقٍ	فِى ٱلْءَاخِرَةِ	لَهُۥ	مَا
and how bad indeed was what	any share	in the Hereafter	(is) for him	not

Part - 1

شَرَوْا۟ بِهِۦٓ	أَنفُسَهُمْ	لَوْ كَانُوا۟	يَعْلَمُونَ ﴿١٠٣﴾
they sold for it	their ownselves	if they were	(to) know

وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٣﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ ۗ
وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ
وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۚ وَٱللَّهُ يَخْتَصُّ
بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾

103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew! 104. O you who believe! Say not (to the Messenger ﷺ) *Rā'ina* but say *Unzurna* (make us understand) and listen. And for the disbelievers there is a painful torment. 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikūn* (the idolaters, polytheists, disbelievers in the Oneness of Allāh, pagans) like that there should be sent down to you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.

Part - 1

وَلَوْ	أَنَّهُمْ	ءَامَنُوا۟	وَٱتَّقَوْا۟	لَمَثُوبَةٌ
and if	[that] they	had believed	and became pious	indeed (the) reward

مِّنْ عِندِ ٱللَّهِ	خَيْرٌ	لَّوْ كَانُوا۟	يَعْلَمُونَ ﴿١٠٣﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟
from Allah	(is) better	if they did	know	O (you)	who believe

لَا تَقُولُوا۟	رَٰعِنَا	وَقُولُوا۟	ٱنظُرْنَا
say not (to Prophet)	pay attention to us	but say	please look upon us

وَٱسْمَعُوا۟ ۗ	وَلِلْكَٰفِرِينَ	عَذَابٌ	أَلِيمٌ ﴿١٠٤﴾	مَّا يَوَدُّ ٱلَّذِينَ
and listen	and for the disbelievers	(is) a torment	painful	(do) not like those who

كَفَرُوا۟	مِنْ أَهْلِ	ٱلْكِتَٰبِ	وَلَا ٱلْمُشْرِكِينَ
disbelieved	among (the) People	(of) the Scripture	nor the polytheists

أَن يُنَزَّلَ	عَلَيْكُم	مِّنْ خَيْرٍ	مِّن رَّبِّكُمْ ۗ	وَٱللَّهُ يَخْتَصُّ
that should be sent down	upon you	any good	from your Lord	but Allah chooses

بِرَحْمَتِهِۦ	مَن يَشَآءُ ۚ	وَٱللَّهُ	ذُو	ٱلْفَضْلِ	ٱلْعَظِيمِ ﴿١٠٥﴾
for His Mercy	whom He wills	and Allah	(is) Owner of	[the] Bounty	Great

مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is Able to do all things? 107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any *Walī* (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord) ? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

Part - 1

نَأْتِ بِخَيْرٍ	أَوْ نُنسِهَا	مِنْ ءَايَةٍ	مَا نَنسَخْ
We bring better	or cause it to be forgotten	of a Verse	whatever We abrogate

قَدِيرٌ ﴿١٠٦﴾	شَىْءٍ	عَلَىٰ كُلِّ	أَنَّ ٱللَّهَ	أَلَمْ تَعْلَمْ	أَوْ مِثْلِهَآ ۗ	مِّنْهَآ
(is) All-Powerful	thing	over every	that Allah	(did) not you know?	or similar (to) it	than it

وَٱلْأَرْضِ ۗ	ٱلسَّمَٰوَٰتِ	مُلْكُ	لَهُۥ	أَنَّ ٱللَّهَ	أَلَمْ تَعْلَمْ
and the earth	(of) the heavens	(is the) dominion	for Him	that Allah	(did) not you know?

أَمْ تُرِيدُونَ	وَلَا نَصِيرٍ ﴿١٠٧﴾	مِن وَلِىٍّ	مِّن دُونِ ٱللَّهِ	لَكُم	وَمَا
or (do) you want	nor (any) helper	any protector	besides Allah	for you	and (is) not

وَمَن	مِن قَبْلُ ۗ	كَمَا سُئِلَ مُوسَىٰ	أَن تَسْـَٔلُوا۟ رَسُولَكُمْ
and whoso	before	as Moses was asked	that you ask your Messenger

يَتَبَدَّلِ ٱلْكُفْرَ	بِٱلْإِيمَٰنِ	فَقَدْ ضَلَّ	سَوَآءَ	ٱلسَّبِيلِ ﴿١٠٨﴾
changes disbelief	for Faith	so verily he went astray (from)	(the) Right	Way

وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ
يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ
وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad ﷺ is Allāh's Messenger) has become manifest to them. But forgive and overlook, till Allāh brings His Command. Verily, Allāh is Able to do all things. 110. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and whatever of good (deeds that Allāh loves) you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is All-Seer of what you do.

Part - 1

وَدَّ كَثِيرٌ مِّنْ	أَهْلِ	ٱلْكِتَٰبِ	لَوْ يَرُدُّونَكُم	مِّنۢ بَعْدِ
wish many of	(the) people	(of) the Scripture	if they could turn you back	after

إِيمَٰنِكُمْ	كُفَّارًا	حَسَدًا	مِّنْ عِندِ	أَنفُسِهِم
your belief (you have believed)	(as) disbelievers	(out of) envy	from	their ownselves

مِّنۢ بَعْدِ مَا	تَبَيَّنَ	لَهُمُ	ٱلْحَقُّ	فَٱعْفُوا۟
(even) after	had become manifest	unto them	the truth	so forgive

وَٱصْفَحُوا۟	حَتَّىٰ يَأْتِىَ ٱللَّهُ	بِأَمْرِهِۦٓ	إِنَّ ٱللَّهَ	عَلَىٰ كُلِّ
and overlook	till Allah brings	His Command	verily Allah	over every

شَىْءٍ	قَدِيرٌ ﴿١٠٩﴾	وَأَقِيمُوا۟ ٱلصَّلَوٰةَ	وَءَاتُوا۟ ٱلزَّكَوٰةَ
thing	(is) All-Powerful	and establish the prayer	and give (pay) Zakat (poor-due)

وَمَا تُقَدِّمُوا۟	لِأَنفُسِكُم	مِّنْ خَيْرٍ	تَجِدُوهُ
and whatever you send forth	for yourselves	of good (deeds)	you shall find it

عِندَ ٱللَّهِ ۗ	إِنَّ ٱللَّهَ	بِمَا تَعۡمَلُونَ بَصِيرٞ ﴿١١٠﴾
with Allah	certainly Allah	(is) All-Seer of what you do

وَقَالُواْ لَن يَدۡخُلَ ٱلۡجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوۡ نَصَٰرَىٰۗ تِلۡكَ أَمَانِيُّهُمۡۗ قُلۡ هَاتُواْ
بُرۡهَٰنَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ ﴿١١١﴾ بَلَىٰۚ مَنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ
فَلَهُۥٓ أَجۡرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿١١٢﴾ وَقَالَتِ ٱلۡيَهُودُ لَيۡسَتِ
ٱلنَّصَٰرَىٰ عَلَىٰ شَيۡءٖ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيۡسَتِ ٱلۡيَهُودُ عَلَىٰ شَيۡءٖ وَهُمۡ يَتۡلُونَ ٱلۡكِتَٰبَۗ
كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعۡلَمُونَ مِثۡلَ قَوۡلِهِمۡۚ فَٱللَّهُ يَحۡكُمُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا
كَانُواْ فِيهِ يَخۡتَلِفُونَ ﴿١١٣﴾

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like to their word, said (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.

Part - 1

وَقَالُواْ	لَن يَدۡخُلَ ٱلۡجَنَّةَ	إِلَّا مَن كَانَ	هُودًا	أَوۡ نَصَٰرَىٰۗ
and they said	never will enter Paradise	except who be	a Jew	or a Christian

تِلۡكَ	أَمَانِيُّهُمۡۗ	قُلۡ	هَاتُواْ بُرۡهَٰنَكُمۡ	إِن كُنتُمۡ صَٰدِقِينَ ﴿١١١﴾
these	(are) their (own) desires	say	bring your proof	if your are truthful

بَلَىٰۚ مَنۡ أَسۡلَمَ	وَجۡهَهُۥ لِلَّهِ	وَهُوَ	مُحۡسِنٞ	فَلَهُۥٓ
yes whoever submitted	his face to Allah	and he	(is) a good-doer	then for him

أَجۡرُهُۥ	عِندَ	رَبِّهِۦ	وَلَا خَوۡفٌ	عَلَيۡهِمۡ	وَلَا هُمۡ يَحۡزَنُونَ ﴿١١٢﴾
(is) his reward	with	his Lord	and (shall be) no fear	on them	nor they shall grieve

وَقَالَتِ ٱلنَّصَٰرَىٰ	عَلَىٰ شَيْءٍ	لَيْسَتِ ٱلنَّصَٰرَىٰ	وَقَالَتِ ٱلْيَهُودُ
and the Christians said	on anything	the Christians are not	and the Jews said

كَذَٰلِكَ	يَتْلُونَ ٱلْكِتَٰبَ	وَهُمْ	عَلَىٰ شَيْءٍ	لَيْسَتِ ٱلْيَهُودُ
similarly	recite the Scripture	though they	on anything	the Jews are not

يَحْكُمُ بَيْنَهُمْ	فَٱللَّهُ	قَوْلِهِمْ	مِثْلَ	لَا يَعْلَمُونَ	قَالَ ٱلَّذِينَ
shall judge between them	so Allah	their words	like	know not	said those who

فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾	فِيمَا كَانُوا۟	ٱلْقِيَٰمَةِ	يَوْمَ
differing in it	about that they have been	(of) Resurrection	(on the) Day

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾

Part - 1

114. And who are more unjust than those who forbid that Allāh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allāh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. 115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is All-Sufficient for His creatures' needs, All-Knowing. 116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

مَسَٰجِدَ ٱللَّهِ	مِمَّن مَّنَعَ	أَظْلَمُ	وَمَنْ
(the) mosques (of) Allah	than (those) who forbid	(is) more unjust	and who

أَن يُذْكَرَ	فِيهَا	اسْمُهُ	وَسَعَىٰ	فِي خَرَابِهَا	أُولَٰئِكَ
to be mentioned	in them	His Name	and strive	in their ruin	these (people)

مَا كَانَ	لَهُمْ	أَن يَدْخُلُوهَا	إِلَّا خَائِفِينَ	لَهُمْ
was not	(proper) for them	that they should enter them	except in fear	for them

فِي الدُّنْيَا	خِزْيٌ	وَلَهُمْ	فِي الْآخِرَةِ	عَذَابٌ	عَظِيمٌ ﴿١١٤﴾
in this world	(is) disgrace	and for them	in the Hereafter	(is) a torment	great

وَلِلَّهِ الْمَشْرِقُ	وَالْمَغْرِبُ	فَأَيْنَمَا تُوَلُّوا
and to Allah (belongs) the east	and the west	so wherever you turn (your faces)

فَثَمَّ	وَجْهُ اللَّهِ	إِنَّ اللَّهَ	وَاسِعٌ
[so] there	(is the) Face (of) Allah	surely Allah	(is) Ample Giving (All-Embracing)

عَلِيمٌ ﴿١١٥﴾	وَقَالُوا	اتَّخَذَ اللَّهُ وَلَدًا	سُبْحَانَهُ
All-Knower	and they said	Allah has begotten a son	Glory be to Him

بَل	لَّهُ	مَا	فِي السَّمَاوَاتِ	وَالْأَرْضِ
nay	to Him (belongs)	(all) that	(is) in the heavens	and the earth

كُلٌّ	لَّهُ	قَانِتُونَ ﴿١١٦﴾
all	to Him	(are) subservient

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿١١٧﴾ وَقَالَ الَّذِينَ
لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَٰلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم
مِّثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا
أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" and it is. 118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with

certainty. 119. Verily, We have sent you (O Muhammad ﷺ) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

أَمْرًا	وَإِذَا قَضَىٰٓ	وَٱلْأَرْضِ ۖ	بَدِيعُ ٱلسَّمَٰوَٰتِ
a matter	and when He decrees	and the earth	(the) Originator (of) the heavens

لَا يَعْلَمُونَ	وَقَالَ ٱلَّذِينَ	فَيَكُونُ ﴿١١٧﴾	كُن	يَقُولُ لَهُۥ	فَإِنَّمَا
(do) not know	and said those who	and it is	be	He says to it	[so] only

كَذَٰلِكَ	ءَايَةٌ ۗ	أَوْ تَأْتِينَآ	لَوْلَا يُكَلِّمُنَا ٱللَّهُ
thus	a sign	or come to us	why (does) not Allah speak to us

تَشَٰبَهَتْ قُلُوبُهُمْ ۗ	قَوْلِهِمْ	مِّثْلَ	مِن قَبْلِهِم	قَالَ ٱلَّذِينَ
their hearts are alike	their words	like	(were) before them	said those (people) who

لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾	ٱلْءَايَٰتِ	قَدْ بَيَّنَّا
for people (who) believe with certainty	the Signs/Verses	indeed We have made clear

وَنَذِيرًا ۖ	بَشِيرًا	بِٱلْحَقِّ	أَرْسَلْنَٰكَ	إِنَّآ
and a warner	a bearer of glad tidings	with the truth	have sent you	verily We

ٱلْجَحِيمِ ﴿١١٩﴾	عَنْ أَصْحَٰبِ	وَلَا تُسْـَٔلُ
(of) the blazing Fire	about (the) dwellers	and you will not be asked

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾

120. Never will the Jews nor the Christians be pleased with you (O

Part - 1

Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allāh (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any *Walī* (protector or guardian) nor any helper. 121. Those (who embraced Islam from Banī Israel) to whom We gave the Book [the Taurāt (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ān)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ān), those are they who are the losers. 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *'Alamīn* [mankind and jinn (of your time period, in the past)].

حَتَّىٰ تَتَّبِعَ	وَلَا ٱلنَّصَٰرَىٰ	ٱلْيَهُودُ	عَنكَ	وَلَن تَرْضَىٰ
till you follow	nor the Christians	the Jews	with you	and never will be pleased
ٱلْهُدَىٰ	هُوَ	هُدَى ٱللَّهِ	قُلْ إِنَّ	مِلَّتَهُمْ
Guidance	that (is the only)	(the) Guidance (of) Allah	say verily	their religion (creed)
مِنَ ٱلْعِلْمِ	جَآءَكَ	ٱلَّذِى	بَعْدَ	أَهْوَآءَهُم	وَلَئِنِ ٱتَّبَعْتَ
of the knowledge	has come to you	what	after	their desires	and if you were to follow
ٱلَّذِينَ	وَلَا نَصِيرٍ ﴿١٢٠﴾	مِن وَلِيٍّ	مِنَ ٱللَّهِ	لَكَ	مَا
those	nor (any) helper	any protector	against Allah	you (would) have	neither
تِلَاوَتِهِۦٓ	حَقَّ	يَتْلُونَهُۥ	ٱلْكِتَٰبَ	ءَاتَيْنَٰهُمُ
(of) its recitation	(as it has the) right	recite it	the Book	(to) whomWe gave
فَأُو۟لَٰٓئِكَ	بِهِۦ	وَمَن يَكْفُرْ	يُؤْمِنُونَ بِهِۦ	أُو۟لَٰٓئِكَ
then those (are)	in it	and whoso disbelieves	believe in it	those (people)
ٱذْكُرُوا۟ نِعْمَتِىَ	إِسْرَٰٓءِيلَ	يَٰبَنِىٓ	ٱلْخَٰسِرُونَ ﴿١٢١﴾	هُمُ
remember My Favour	(of) Israel	O Children	(who are) the losers	they
عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾	فَضَّلْتُكُمْ	وَأَنِّى	أَنْعَمْتُ عَلَيْكُمْ	ٱلَّتِىٓ
over the worlds	preferred you	and that I	I bestowed upon you	which

Part - 1

وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ
يُنصَرُونَ ﴿١٢٣﴾ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ
وَمِن ذُرِّيَّتِى ۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا
وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ
لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124. And (remember) when the Lord of Ibrāhīm (Abraham) [i.e., Allāh] tried him with (certain) Commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an *Imām* (a leader) for mankind (to follow you)." [Ibrāhīm (Abraham)] said, "And of my offspring (to make leaders)." (Allāh) said, "My Covenant (Prophethood) includes not *Zālimūn* (polytheists and wrongdoers)." 125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawāf* of the Ka'bah at Makkah), and We commanded Ibrāhīm (Abraham) and Ismā'īl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing or prostrating themselves (there, in prayer).

وَٱتَّقُوا۟ يَوْمًا	لَّا تَجْزِى نَفْسٌ	عَن نَّفْسٍ	شَيْـًٔا
and fear (the) Day (when)	(a) person will not avail	(another) soul	anything
وَلَا يُقْبَلُ	مِنْهَا	عَدْلٌ	وَلَا تَنفَعُهَا
nor shall be accepted	from him	any ransom	nor shall benefit him
شَفَٰعَةٌ	وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾	وَإِذِ ٱبْتَلَىٰٓ	إِبْرَٰهِـۧمَ
any intercession	nor they shall be helped	and (remember) when tried	Abraham
رَبُّهُۥ	بِكَلِمَٰتٍ	فَأَتَمَّهُنَّ	قَالَ إِنِّى
his Lord	with Words (Commands)	then he fulfilled them	He said verily I

Part - 1

جَاعِلُكَ	لِلنَّاسِ	إِمَامًا ۖ	قَالَ وَمِن ذُرِّيَّتِي ۖ
(am) going to make you	for mankind	a leader	he said and of my offspring

قَالَ	لَا يَنَالُ	عَهْدِي	الظَّالِمِينَ ﴿١٢٤﴾
He said	includes not	My Covenant	the wrongdoers

وَإِذْ جَعَلْنَا	الْبَيْتَ	مَثَابَةً	لِّلنَّاسِ
and (remember) when We make	the House (Ka'bah)	a resort	for mankind

وَأَمْنًا	وَاتَّخِذُوا	مِن مَّقَامِ	إِبْرَاهِيمَ
and safety	and take	[from] Maqam (place of standing)	(of) Abraham

مُصَلًّى ۖ	وَعَهِدْنَا	إِلَىٰ إِبْرَاهِيمَ	وَإِسْمَاعِيلَ
(as) a place of prayer	and We covenanted	with Abraham	and Ishmael

أَن طَهِّرَا	بَيْتِيَ	لِلطَّائِفِينَ
that [you both] purify	My House (Ka'bah)	for those who circumambulate (it)

وَالْعَاكِفِينَ	وَالرُّكَّعِ	السُّجُودِ ﴿١٢٥﴾
and those who stay (for I'tikāf)	and those who bow down	(and) prostrate

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾
وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا
وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

126. And (remember) when Ibrāhīm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"
127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying),

"Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower." 128. "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manāsik* (all the ceremonies of pilgrimage - *Hajj* and *'Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

وَإِذْ قَالَ	إِبْرَٰهِـۧمُ	رَبِّ ٱجْعَلْ	هَٰذَا	بَلَدًا	ءَامِنًا
and (remember) when said	Abraham	my Lord make	this	a city	(of) security
وَٱرْزُقْ أَهْلَهُۥ	مِنَ ٱلثَّمَرَٰتِ	مَنْ ءَامَنَ	مِنْهُم	بِٱللَّهِ	وَٱلْيَوْمِ
and provide its people	with fruits	who believed	of them	in Allah	and the Day
ٱلْءَاخِرِ	قَالَ	وَمَن كَفَرَ	فَأُمَتِّعُهُۥ		قَلِيلًا
the Last	He said	and who disbelieved	[then] I shall let him enjoy		(for) a while
ثُمَّ أَضْطَرُّهُۥٓ	إِلَىٰ عَذَابِ	ٱلنَّارِ ۖ	وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾		
then I shall compel him	to (the) torment	(of) the Fire	and worst is (the) destination		
وَإِذْ يَرْفَعُ	إِبْرَٰهِـۧمُ	ٱلْقَوَاعِدَ	مِنَ ٱلْبَيْتِ		
and (remember) when were raising	Abraham	the foundations	of the House		
وَإِسْمَٰعِيلُ	رَبَّنَا	تَقَبَّلْ مِنَّآ ۖ	إِنَّكَ	أَنتَ ٱلسَّمِيعُ	
and Ishmael	(saying) our Lord	accept from us	verily [You]	You (are) the All-Hearer	
ٱلْعَلِيمُ ﴿١٢٧﴾	رَبَّنَا	وَٱجْعَلْنَا	مُسْلِمَيْنِ	لَكَ	وَمِن ذُرِّيَّتِنَآ
the All-Knower	our Lord	[and] make us	submissive	unto You	and of our offspring
أُمَّةً	مُّسْلِمَةً	لَّكَ	وَأَرِنَا	مَنَاسِكَنَا	وَتُبْ
a nation	submissive	to You	and show us	our Manasik (rites of Hajj)	and pardon
عَلَيْنَآ ۖ	إِنَّكَ	أَنتَ ٱلتَّوَّابُ			ٱلرَّحِيمُ ﴿١٢٨﴾
[to] us	verily [You]	You (are) the Accepter of repentance			the Most Merciful

رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَيُزَكِّيهِمْ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ
نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ

Part - 1

رَبُّهُۥٓ أَسۡلِمۡۖ قَالَ أَسۡلَمۡتُ لِرَبِّ ٱلۡعَٰلَمِينَ ﴿١٣١﴾

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad ﷺ), who shall recite to them Your Verses and instruct them in the Book (this Qur'ān) and *Al-Hikmah* (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet's legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise." 130. And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the *'Alamīn* (mankind, jinn and all that exists)."

رَبَّنَا وَٱبۡعَثۡ	فِيهِمۡ	رَسُولٗا	مِّنۡهُمۡ
our Lord [and] send	amongst them	a Messenger	(out) of them
يَتۡلُواْ عَلَيۡهِمۡ	ءَايَٰتِكَ	وَيُعَلِّمُهُمُ	ٱلۡكِتَٰبَ
(who) shall recite unto them	Your Verses	and teach (instruct) them	the Book
وَٱلۡحِكۡمَةَ	وَيُزَكِّيهِمۡۚ	إِنَّكَ	أَنتَ ٱلۡعَزِيزُ	ٱلۡحَكِيمُ ﴿١٢٩﴾
and the Wisdom	and purify them	verily [You]	You (are) the All-Mighty	the All-Wise
وَمَن يَرۡغَبُ	عَن مِّلَّةِ	إِبۡرَٰهِـۧمَ	إِلَّا مَن سَفِهَ	نَفۡسَهُۥۚ
and who turns away	from (the) creed	(of) Abraham	but (he) who befooled	himself
وَلَقَدِ ٱصۡطَفَيۡنَٰهُ	فِي ٱلدُّنۡيَاۖ	وَإِنَّهُۥ	فِي ٱلۡأٓخِرَةِ
and truly We chose him	in the world	and verily he	in the Hereafter
لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾	إِذۡ	قَالَ لَهُۥ	رَبُّهُۥٓ	أَسۡلِمۡۖ
surely (will be) among the righteous	when	said to him	his Lord	submit
قَالَ	أَسۡلَمۡتُ	لِرَبِّ ٱلۡعَٰلَمِينَ ﴿١٣١﴾
he said	I have submitted	to (the) Lord (of) the worlds

وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ﴿١٣٢﴾ أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ ٱلۡمَوۡتُ إِذۡ قَالَ لِبَنِيهِ

Part - 1

مَاتَعۡبُدُونَ مِنۢ بَعۡدِيۖ قَالُواْ نَعۡبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ
وَإِسۡحَٰقَ إِلَٰهٗا وَٰحِدٗا وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿١٣٣﴾ تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡۖ لَهَا مَا كَسَبَتۡ
وَلَكُم مَّا كَسَبۡتُمۡۖ وَلَا تُسۡـَٔلُونَ عَمَّا كَانُواْ يَعۡمَلُونَ ﴿١٣٤﴾

132. And this (submission to Allāh, Islam) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)." 133. Or were you witnesses when death approached Ya'qūb (Jacob)? When he said to his sons, "What will you worship after me?" They said, "We shall worship your *Ilāh* (God - Allāh) the *Ilāh* (God) of your fathers, Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), One *Ilāh* (God), and to Him we submit (in Islam)." 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

Part - 1

وَوَصَّىٰ	بِهَآ	إِبۡرَٰهِـۧمُ	بَنِيهِ	وَيَعۡقُوبُ	يَٰبَنِيَّ	إِنَّ ٱللَّهَ ٱصۡطَفَىٰ
and enjoined	to it	Abraham	his sons	and Jacob	O my sons	verily Allah has chosen

لَكُمُ	ٱلدِّينَ	فَلَا تَمُوتُنَّ	إِلَّا	وَأَنتُم
for you	the (true) religion	then die not	but	while you

مُّسۡلِمُونَ ﴿١٣٣﴾	أَمۡ كُنتُمۡ شُهَدَآءَ	إِذۡ حَضَرَ
(are) Muslims (submissive unto Him)	or were you witnesses	when came (approached)

يَعۡقُوبَ	ٱلۡمَوۡتُ	إِذۡ قَالَ	لِبَنِيهِ	مَاتَعۡبُدُونَ	مِنۢ بَعۡدِيۖ
(to) Jacob	the death	when he said	to his sons	what will you worship	after me

قَالُواْ	نَعۡبُدُ إِلَٰهَكَ	وَإِلَٰهَ	ءَابَآئِكَ	إِبۡرَٰهِـۧمَ
they said	we shall worship your God	and (the) God	(of) your fathers	Abraham

وَإِسۡمَٰعِيلَ	وَإِسۡحَٰقَ	إِلَٰهٗا	وَٰحِدٗا	وَنَحۡنُ	لَهُۥ	مُسۡلِمُونَ ﴿١٣٣﴾	تِلۡكَ
and Ishmael	and Isaac	God	One	and we	to Him	(are) submissive	that

أُمَّةٞ	قَدۡ خَلَتۡۖ	لَهَا	مَا كَسَبَتۡ	وَلَكُم
(was) a nation	that has passed away	for them	what they earned	and for you

مَّا كَسَبْتُمْ ۖ	وَلَا تُسْـَٔلُونَ	عَمَّا كَانُوا۟	يَعْمَلُونَ ﴿١٣٤﴾
what you have earned	and you will not be asked	of what they used to	do

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ
ٱلْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ
وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٦﴾

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm (Abraham), *Hanīf* [Islamic Monotheism, i.e. to worship none but Allāh (Alone)], and he was not of *Al-Mushrikūn* (those who worshipped others along with Allāh)." 136. Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsā (Moses) and 'Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

وَقَالُوا۟	كُونُوا۟ هُودًا	أَوْ نَصَٰرَىٰ	تَهْتَدُوا۟ ۗ	قُلْ
and they said	be Jews	or Christians	(then) you would be guided	say

بَلْ مِلَّةَ	إِبْرَٰهِـۧمَ	حَنِيفًا ۖ	وَمَا كَانَ
nay (the) creed (the religion)	(of) Abraham	(the) upright	and he was not

مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾	قُولُوٓا۟	ءَامَنَّا بِٱللَّهِ	وَمَآ أُنزِلَ	إِلَيْنَا
of the polytheists	say	we believe in Allah	and what has been sent down	to us

وَمَآ أُنزِلَ	إِلَىٰٓ إِبْرَٰهِـۧمَ	وَإِسْمَٰعِيلَ	وَإِسْحَٰقَ	وَيَعْقُوبَ
and what was sent down	to Abraham	and Ishmael	and Isaac	and Jacob

وَٱلْأَسْبَاطِ	وَمَآ أُوتِىَ	مُوسَىٰ	وَعِيسَىٰ
and (their) descendants (the tribes)	and what was given	(to) Moses	and Jesus

Part - 1

وَمَآ أُوتِيَ	ٱلنَّبِيُّونَ	مِن رَّبِّهِمْ	لَا نُفَرِّقُ
and what was given	(to) the Prophets	from their Lord	we make no distinction

بَيْنَ	أَحَدٍ	مِّنْهُمْ	وَنَحْنُ	لَهُۥ	مُسْلِمُونَ ﴿١٣٦﴾
between	any	of them	and we	to Him	(are) submissive

فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ
ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ
عَٰبِدُونَ ﴿١٣٨﴾ قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ
وَنَحْنُ لَهُۥ مُخْلِصُونَ ﴿١٣٩﴾

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the All-Hearer, the All-Knower. 138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allāh (Islam) and which *Sibghah* (religion) can be better than Allāh's? And we are His worshippers. 139. Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

فَإِنْ ءَامَنُوا۟	بِمِثْلِ	مَآ ءَامَنتُم	بِهِۦ
so if they believed	in (the) like	(of) what you have believed	in it

فَقَدِ ٱهْتَدَوا۟ ۖ	وَّإِن تَوَلَّوْا۟	فَإِنَّمَا	هُمْ فِى
then indeed they are guided	but if they turn away	then only	they (are) in

شِقَاقٍ ۖ	فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ	وَهُوَ ٱلسَّمِيعُ
schism (opposition)	so Allah will suffice you against them	and He (is) the All-Hearer

ٱلْعَلِيمُ ﴿١٣٧﴾	صِبْغَةَ ٱللَّهِ ۖ	وَمَنْ	أَحْسَنُ
the All-Knower	(our life takes its) colour (religion from) Allah	and who	(is) better

Part - 1

قُلْ	عَٰبِدُونَ ﴿١٣٨﴾	لَهُۥ	وَنَحْنُ	مِنَ ٱللَّهِ صِبْغَةً
say	(are) worshippers	to Him	and we	than Allah at colouring (religion)

وَلَنَآ	وَرَبُّكُمْ	رَبُّنَا	وَهُوَ	فِى ٱللَّهِ	أَتُحَآجُّونَنَا
and for us	and your Lord	(is) our Lord	while He	about Allah	(do) you dispute with us?

مُخْلِصُونَ ﴿١٣٩﴾	لَهُۥ	وَنَحْنُ	أَعْمَٰلُكُمْ	وَلَكُمْ	أَعْمَٰلُنَا
(are) sincere	to Him	and we	(are) your deeds	and for you	(are) our deeds

أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطَ كَانُوا۟ هُودًا
أَوْ نَصَٰرَىٰ ۗ قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ
وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٤١﴾

140. Or say you that Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allāh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad ﷺ when he comes, as is written in their Books.] he has from Allāh? And Allāh is not unaware of what you do." 141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

Part - 1

وَيَعْقُوبَ	وَإِسْحَٰقَ	وَإِسْمَٰعِيلَ	إِنَّ إِبْرَٰهِـۧمَ	أَمْ تَقُولُونَ
and Jacob	and Isaac	and Ishmael	that Abraham	or (do) you say

قُلْ ءَأَنتُمْ	أَوْ نَصَٰرَىٰ ۗ	كَانُوا۟ هُودًا	وَٱلْأَسْبَاطَ
say (do) you?	or Christians	were Jews	and (their) descendants (the tribes)

كَتَمَ شَهَٰدَةً	مِمَّن	أَظْلَمُ	وَمَنْ	أَمِ ٱللَّهُ ۗ	أَعْلَمُ
concealed testimony	than (he) who	(is) more unjust	and who	or Allah	know better

تِلْكَ	عَمَّا تَعْمَلُونَ ﴿١٤٠﴾	بِغَٰفِلٍ	وَمَا ٱللَّهُ	مِنَ ٱللَّهِ ۗ	عِندَهُۥ
that	of what you do	unaware	and Allah (is) not	from Allah	(that is) with him

أُمَّةٌ	قَدْ خَلَتْ ۖ	لَهَا	مَا كَسَبَتْ	وَلَكُم
(was) a nation	[that] has passed away	for them	what they earned	and for you
مَّا كَسَبْتُمْ ۖ	وَلَا تُسْـَٔلُونَ	عَمَّا كَانُوا	يَعْمَلُونَ ﴿١٤١﴾	
what you earned	and you will not be asked	of what they used to	do	

سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad ﷺ): "To Allāh belong the east and the west. He guides whom He wills to a Straight Way."

سَيَقُولُ ٱلسُّفَهَآءُ	مِنَ ٱلنَّاسِ	مَا	وَلَّىٰهُمْ
the fools will say	among the people	what	has turned them
عَن قِبْلَتِهِمُ	ٱلَّتِى	كَانُوا۟ عَلَيْهَا	
from their Qiblah (prayer direction)	that (which)	they were on it	
قُل لِّلَّهِ ٱلْمَشْرِقُ	وَٱلْمَغْرِبُ	يَهْدِى	مَن يَشَآءُ	إِلَىٰ صِرَٰطٍ	مُّسْتَقِيمٍ ﴿١٤٢﴾
say for Allah (is) the east	and the west	He guides	whom He wills	to a Way	Straight

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

143. Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a just (and the best) nation, that you will be witnesses over mankind and the Messenger (Muhammad ﷺ) will be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.

وَكَذَٰلِكَ	جَعَلْنَٰكُمْ	أُمَّةً	وَسَطًا	لِّتَكُونُوا۟ شُهَدَآءَ
and thus	We have made you	a nation	just (and best)	so that you be witnesses

عَلَى ٱلنَّاسِ	وَيَكُونَ ٱلرَّسُولُ	عَلَيْكُمْ	شَهِيدًا
over mankind	and be the Messenger	over you	a witness

وَمَا جَعَلْنَا ٱلْقِبْلَةَ	ٱلَّتِى كُنتَ	عَلَيْهَآ	إِلَّا
and We (did) not make the Qiblah	that you were	on it	except

لِنَعْلَمَ مَن	يَتَّبِعُ ٱلرَّسُولَ	مِمَّن يَنقَلِبُ
that We might know whoso	follows the Messenger	from those who would turn

عَلَىٰ عَقِبَيْهِ	وَإِن كَانَتْ	لَكَبِيرَةً	إِلَّا	عَلَى ٱلَّذِينَ
on their heels	and indeed it was	certainly a great (hard test)	except	for those whom

هَدَى ٱللَّهُ	وَمَا كَانَ ٱللَّهُ	لِيُضِيعَ إِيمَٰنَكُمْ	إِنَّ ٱللَّهَ
Allah guided	and Allah was not	to let lose your faith	truly Allah

بِٱلنَّاسِ	لَرَءُوفٌ	رَّحِيمٌ ﴿١٤٣﴾
towards [the] mankind	(is) Most Compassionate	Most Merciful

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

144. Verily, We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Harām* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

قَدْ نَرَىٰ تَقَلُّبَ	وَجْهِكَ	فِى ٱلسَّمَآءِ	فَلَنُوَلِّيَنَّكَ
verily We see (the) turning	(of) your face	towards the heaven	so surely We shall turn you

Part - 2

ٱلْمَسْجِدِ	شَطْرَ	فَوَلِّ وَجْهَكَ	تَرْضَىٰهَا ۚ	قِبْلَةً
[the] Mosque	towards	so turn your face	you will be pleased with it	(to) a Qiblah
شَطْرَهُۥ ۗ	فَوَلُّوا۟ وُجُوهَكُمْ	كُنتُمْ	وَحَيْثُ مَا	ٱلْحَرَامِ ۚ
towards it	[so] turn your faces	you (people) are	and wheresoever	the Sacred
أَنَّهُ	لَيَعْلَمُونَ	أُوتُوا۟ ٱلْكِتَٰبَ	وَإِنَّ ٱلَّذِينَ	
that it	surely know (well)	were given the Scripture	and certainly those who	
عَمَّا يَعْمَلُونَ ﴿١٤٤﴾	بِغَٰفِلٍ	وَمَا ٱللَّهُ	مِن رَّبِّهِمْ ۗ	ٱلْحَقُّ
of what they do	unaware	and Allah (is) not	from their Lord	(is) the truth

وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ
قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا
جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۘ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the *Zālimūn* (polytheists, wrongdoers). 146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad ﷺ which are written in the Taurāt (Torah) and the Injīl (Gospel)].

ءَايَةٍ	بِكُلِّ	أُوتُوا۟ ٱلْكِتَٰبَ	وَلَئِنْ أَتَيْتَ ٱلَّذِينَ
(the) Signs	all	were given the Scripture	and (even) if you were to bring to those who
قِبْلَتَهُمْ ۚ	بِتَابِعٍ	وَمَآ أَنتَ	مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ
(of) their Qiblah	(are) follower	nor you	they would not follow your Qiblah

Part - 2

وَلَئِنِ ٱتَّبَعْتَ	بَعْضَ	قِبْلَتَهُمْ	بِتَابِعٍ	وَمَا بَعْضُهُم
and if you followed	(of) others	(of the) Qiblah	(are) followers	nor some of them

إِنَّكَ	مِنَ ٱلْعِلْمِ	جَآءَكَ	مَا	مِّنۢ بَعْدِ	أَهْوَآءَهُم
indeed you	of knowledge	came to you	that which	after	their desires

ٱلْكِتَٰبَ	ءَاتَيْنَٰهُمُ	ٱلَّذِينَ	لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾	إِذًا
the Scripture	(to) whom We gave	those	surely of the wrongdoers	then (will be)

مِّنْهُمْ	وَإِنَّ فَرِيقًا	يَعْرِفُونَ أَبْنَآءَهُمْ	كَمَا	يَعْرِفُونَهُۥ
of them	but verily a group	they recognise their sons	as	recognise it

وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾	لَيَكْتُمُونَ ٱلْحَقَّ
while they know	surely conceal the truth

ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

147. (This is) the truth from your Lord. So be you not one of those who doubt.
148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.
149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harām* (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.

وَلِكُلٍّ	مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾	فَلَا تَكُونَنَّ	مِن رَّبِّكَ	ٱلْحَقُّ
and for everyone	of those who doubt	so be (you) not	(is) from your Lord	the truth

فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ	مُوَلِّيهَا	هُوَ	وِجْهَةٌ
so try to excel (in) good works	turns towards it	he	(there is) a direction

Part - 2

أَيْنَ مَا تَكُونُوا	يَأْتِ بِكُمُ اللَّهُ	جَمِيعًا	إِنَّ اللَّهَ
wheresoever you may be	Allah will bring you	all together	truly Allah

عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿١٤٨﴾	وَمِنْ حَيْثُ خَرَجْتَ
over every	thing	(is) All-Powerful	and from wheresoever you come forth

فَوَلِّ وَجْهَكَ	شَطْرَ	الْمَسْجِدِ	الْحَرَامِ ۖ	وَإِنَّهُ
[so] turn your face (in prayer)	towards	[the] Mosque	the Sacred	and indeed this

لَلْحَقُّ	مِن رَّبِّكَ ۗ	وَمَا اللَّهُ	بِغَافِلٍ	عَمَّا تَعْمَلُونَ ﴿١٤٩﴾
(is) surely the truth	from your Lord	and Allah (is) not	unaware	of what you do

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ
وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا
مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

Part - 2

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harām* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided. 151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ān) and purifying you, and teaching you the Book (the Qur'ān) and the *Hikmah* (i.e. *Sunnah*, Islamic laws and *Fiqh* - jurisprudence), and teaching you that which you used not to know.

وَمِنْ حَيْثُ خَرَجْتَ	فَوَلِّ وَجْهَكَ	شَطْرَ	الْمَسْجِدِ
and from wheresoever you come forth	[so] turn your face	towards	[the] Mosque

الْحَرَامِ ۖ	وَحَيْثُ مَا كُنتُمْ	فَوَلُّوا وُجُوهَكُمْ	شَطْرَهُ
the Sacred	and wheresoever you may be	[so] turn your faces	towards it

حُجَّةٌ	عَلَيْكُمْ	لِلنَّاسِ	لِئَلَّا يَكُونَ
any argument	against you	for the people	so that may not be

وَٱخْشَوْنِى	فَلَا تَخْشَوْهُمْ	مِنْهُمْ	إِلَّا ٱلَّذِينَ ظَلَمُوا۟
but fear Me	so fear them not	of them	except those who do injustice

وَلِأُتِمَّ نِعْمَتِى	عَلَيْكُمْ	وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾
[and] so that I may complete My Favours	upon you	and that you may be guided

كَمَآ أَرْسَلْنَا	فِيكُمْ	رَسُولًا	مِّنكُمْ	يَتْلُوا۟ عَلَيْكُمْ
as We have sent	among you	a Messenger	from (among) you	who recites to you

ءَايَٰتِنَا	وَيُزَكِّيكُمْ	وَيُعَلِّمُكُمُ	ٱلْكِتَٰبَ
Our Verses	and sanctifies you (purifies your lives)	and teaches you	the Book (Qur'ān)

وَٱلْحِكْمَةَ	وَيُعَلِّمُكُم	مَّا لَمْ تَكُونُوا۟	تَعْلَمُونَ ﴿١٥١﴾
and Wisdom	and teaches you	what you did not	know

Part - 2

فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟
بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ
أَمْوَٰتٌۢ ۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ
وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. 153. O you who believe! Seek help in patience and *As-Salāt* (the prayer). Truly, Allāh is with *As-Sābirūn* (the patient). 154. And say not of those who are killed in the way of Allāh, ``They are dead.'' Nay, they are living, but you perceive (it) not. 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sābirūn* (the patient).

لِى	وَٱشْكُرُوا۟	أَذْكُرْكُمْ	فَٱذْكُرُونِىٓ
to Me	and be grateful	I will remember you	therefore remember Me

وَلَا تَكْفُرُونِ ﴿١٥٢﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	ٱسْتَعِينُوا۟ بِٱلصَّبْرِ
and (do) not be ungrateful to Me	O (you)	who believe	seek help with patience

وَٱلصَّلَوٰةِ ۚ	إِنَّ ٱللَّهَ	مَعَ	ٱلصَّٰبِرِينَ ﴿١٥٣﴾	وَلَا تَقُولُوا۟
and the prayer	truly Allah	(is) with	the patient ones	and say not

لِمَن يُقْتَلُ	فِى سَبِيلِ ٱللَّهِ	أَمْوَٰتٌۢ	بَلْ أَحْيَآءٌ
of (those) who are killed	in (the) Way (of) Allah	(they are) dead	nay (they are) alive

وَلَٰكِن	لَّا تَشْعُرُونَ ﴿١٥٤﴾	وَلَنَبْلُوَنَّكُم	بِشَىْءٍ
[and] but	you perceive (it) not	and surely We will test you	with something

مِّنَ ٱلْخَوْفِ	وَٱلْجُوعِ	وَنَقْصٍ	مِّنَ ٱلْأَمْوَٰلِ	وَٱلْأَنفُسِ
of fear	and hunger	and loss	of wealth	and lives

وَٱلثَّمَرَٰتِ ۗ	وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾
and fruits (crops)	but give glad tidings to the patient ones

ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ
مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ
فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا
فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

156. Who, when afflicted with calamity, say: ``Truly, to Allāh we belong and truly, to Him we shall return.'' 157. They are those on whom are the *Salawāt* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or *'Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (As-Safā and Al-Marwah). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.

لِلَّهِ	قَالُوٓا۟ إِنَّا	مُّصِيبَةٌ	أَصَٰبَتْهُم	إِذَآ	ٱلَّذِينَ
(belong) to Allah	they say truly we	a calamity	afflicts them	when	those who

صَلَوَٰتٌ	عَلَيۡهِمۡ	أُوْلَٰٓئِكَ	رَٰجِعُونَ ﴿١٥٦﴾	إِلَيۡهِ	وَإِنَّآ
(are) blessings	upon whom	(they are) those	(shall) return	to Him	and indeed we
إِنَّ ٱلصَّفَا	ٱلۡمُهۡتَدُونَ ﴿١٥٧﴾	هُمُ	وَأُوْلَٰٓئِكَ	وَرَحۡمَةٌ	مِّن رَّبِّهِمۡ
verily As-Safa	(are) the guided ones	[they]	and those	and mercy	from their Lord
مِن شَعَآئِرِ ٱللَّهِ		وَٱلۡمَرۡوَةَ			
(are) of (the) Symbols (of) Allah		and Al-Marwah (two mountains in Makkah)			
فَلَا جُنَاحَ	أَوِ ٱعۡتَمَرَ	ٱلۡبَيۡتَ	فَمَنۡ حَجَّ		
so (there is) no sin	or performed Umrah	(of) the House	so whoever performed Hajj		
وَمَن تَطَوَّعَ		بِهِمَا	أَن يَطَّوَّفَ	عَلَيۡهِ	
and whoever does voluntarily		between [both of] them	that he walks	on him	
عَلِيمٌ ﴿١٥٨﴾	شَاكِرٌ	فَإِنَّ ٱللَّهَ	خَيۡرًا		
All-Knower	(is) All-Recogniser	then verily Allah	good		

إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ بَعۡدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾ إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَبَيَّنُواْ فَأُوْلَٰٓئِكَ أَتُوبُ عَلَيۡهِمۡ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٌ أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ ﴿١٦١﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined.

وَٱلۡهُدَىٰ	مِنَ ٱلۡبَيِّنَٰتِ	مَآ أَنزَلۡنَا	إِنَّ ٱلَّذِينَ يَكۡتُمُونَ
and the guidance	of the clear proofs	what We have sent down	verily those who conceal

Part - 2

أُوْلَٰٓئِكَ	فِى ٱلْكِتَٰبِ	لِلنَّاسِ	بَيَّنَّٰهُ	مِنۢ بَعْدِ مَا
those	in the Book	for the people	We have made it clear	After

إِلَّا ٱلَّذِينَ تَابُوا۟	ٱللَّٰعِنُونَ ﴿١٥٩﴾	وَيَلْعَنُهُمُ	يَلْعَنُهُمُ ٱللَّهُ
except those who repent	the cursers	and curse them	Allah curses them

أَتُوبُ عَلَيْهِمْ	فَأُوْلَٰٓئِكَ	وَبَيَّنُوا۟	وَأَصْلَحُوا۟
I will accept repentance from them	then those	and declare (the truth)	and reform

وَمَاتُوا۟	إِنَّ ٱلَّذِينَ كَفَرُوا۟	ٱلرَّحِيمُ ﴿١٦٠﴾	وَأَنَا ٱلتَّوَّابُ
and died	verily those who disbelieved	the Most Merciful	and I (am) the Oft-Returning

لَعْنَةُ ٱللَّهِ	عَلَيْهِمْ	أُوْلَٰٓئِكَ	كُفَّارٌ	وَهُمْ
(is the) Curse (of) Allah	on them	those	(were) disbelievers	while they

أَجْمَعِينَ ﴿١٦١﴾	وَٱلنَّاسِ	وَٱلْمَلَٰٓئِكَةِ
combined	and (of) the mankind	and (of) the angels

خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. 163. And your *Ilāh* (God) is One *Ilāh* (God – Allāh), *Lā ilaha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

ٱلْعَذَابُ	عَنْهُمُ	لَا يُخَفَّفُ	فِيهَا	خَٰلِدِينَ
the punishment	from them	neither will be lightened	in it	they (shall) abide forever

إِلَّا هُوَ	لَآ إِلَٰهَ	وَٰحِدٌ	إِلَٰهٌ	وَإِلَٰهُكُمْ	وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾
but He	(there is) no god	One	(is) God	and your God	nor they will be reprieved

ٱلرَّحِيمُ ﴿١٦٣﴾	ٱلرَّحْمَٰنُ
the Most Merciful	the Most Beneficent

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى

Part - 2

ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayāt* (proofs, evidences, signs, etc.) for people of understanding.

إِنَّ	فِى خَلْقِ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	وَٱخْتِلَٰفِ
verily	in (the) creation	(of) the heavens	and the earth	and (in) the alternation
ٱلَّيْلِ	وَٱلنَّهَارِ	وَٱلْفُلْكِ	ٱلَّتِى	تَجْرِى فِى ٱلْبَحْرِ
(of) [the] night	and [the] day	and (in) the ships	which	sail through the sea
بِمَا	يَنفَعُ ٱلنَّاسَ	وَمَآ أَنزَلَ ٱللَّهُ		مِنَ ٱلسَّمَآءِ
with that which	benefits the mankind	and what Allah sent down		from the sky (height)
مِن مَّآءٍ	فَأَحْيَا	بِهِ	ٱلْأَرْضَ	بَعْدَ	مَوْتِهَا
of water (rain)	then made alive	therewith	the earth	after	its death
وَبَثَّ	فِيهَا	مِن كُلِّ	دَآبَّةٍ		وَتَصْرِيفِ
and scattered	therein	[of] all (kinds)	(of) moving creatures		and (in) veering
ٱلرِّيَٰحِ	وَٱلسَّحَابِ	ٱلْمُسَخَّرِ		بَيْنَ	ٱلسَّمَآءِ
(of) the winds	and the clouds	(which are) controlled		between	the sky

وَٱلْأَرْضِ	لَءَايَٰتٍ	لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾
and the earth	(are) indeed proofs (signs)	for people who understand

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ

Part - 2

شَدِيدُ ٱلْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾

165. And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment. 166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَمِنَ ٱلنَّاسِ	مَن يَتَّخِذُ	مِن دُونِ ٱللَّهِ	أَندَادًا
and of the people	(are some) who take (others)	besides Allah	(as) rivals (to Allah)
يُحِبُّونَهُمْ	كَحُبِّ ٱللَّهِ	وَٱلَّذِينَ ءَامَنُوٓا۟	أَشَدُّ
they love them	like (the) love (of) Allah	and those who believed	(are) stauncher
حُبًّا لِّلَّهِ	وَلَوْ يَرَى	ٱلَّذِينَ ظَلَمُوٓا۟	إِذْ يَرَوْنَ
(in their) love for Allah	and if would see	those who did wrong	when they will see
ٱلْعَذَابَ	أَنَّ	ٱلْقُوَّةَ لِلَّهِ	جَمِيعًا	وَأَنَّ ٱللَّهَ
the torment	that	the power (belongs) to Allah	all	and [that] Allah
شَدِيدُ	ٱلْعَذَابِ ﴿١٦٥﴾	إِذْ تَبَرَّأَ	ٱلَّذِينَ ٱتُّبِعُوا۟
(is) Severe	(in) punishment	when will disown	those who were followed
مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟	وَرَأَوُا۟ ٱلْعَذَابَ	وَتَقَطَّعَتْ
[from] those who followed (them)	and they would see the torment	and would be cut off
بِهِمُ	ٱلْأَسْبَابُ ﴿١٦٦﴾
from them	the relations

وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ
ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾ يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا
فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

Part - 2

إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

167. And those who followed will say: ``If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.'' Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you an open enemy. 169. He [*Shaitān* (Satan)] commands you only what is evil and *Fahshā* (sinful), and that you should say against Allāh what you know not.

كَرَّةً	لَنَا	أَنَّ	لَوْ	ٱلَّذِينَ ٱتَّبَعُوا۟	وَقَالَ
(were) a return	for us	[that]	if	those who had followed	and will say
كَذَٰلِكَ	مِنَّا	كَمَا تَبَرَّءُوا۟	مِنْهُمْ	فَنَتَبَرَّأَ	
thus	[from] us	as they have disowned	[from] them	then we will disown	
وَمَا هُم	عَلَيْهِمْ	حَسَرَٰتٍ	أَعْمَٰلَهُمْ	يُرِيهِمُ ٱللَّهُ	
and never they	for them	(as) regrets	their deeds	Allah will show them	
فِى ٱلْأَرْضِ	كُلُوا۟ مِمَّا	ٱلنَّاسُ	يَٰٓأَيُّهَا	مِنَ ٱلنَّارِ ﴿١٦٧﴾	بِخَٰرِجِينَ
(is) in the earth	eat of that which	people	O (you)	of the Fire	(will) get out
إِنَّهُۥ	ٱلشَّيْطَٰنِ	خُطُوَٰتِ	وَلَا تَتَّبِعُوا۟	طَيِّبًا	حَلَٰلًا
verily he	(of) Satan	(the) footsteps	and follow not	good	lawful
بِٱلسُّوٓءِ	إِنَّمَا يَأْمُرُكُم	مُّبِينٌ ﴿١٦٨﴾	عَدُوٌّ	لَكُمْ	
of the evil	he commands you only	open	an enemy	(is) for you	
مَا لَا تَعْلَمُونَ ﴿١٦٩﴾	عَلَى ٱللَّهِ	وَأَن تَقُولُوا۟	وَٱلْفَحْشَآءِ		
what you know not	about Allah	and that you say	and the obscenity		

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَٰٓأَيُّهَا

Part - 2

ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

170. When it is said to them: ``Follow what Allāh has sent down.'' They say: ``Nay! We shall follow what we found our fathers following.'' (Would they do that!) even though their fathers did not understand anything nor were they guided? 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. 172. O you who believe (in the Oneness of Allāh - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.

قَالُوا۟	مَآ أَنزَلَ ٱللَّهُ	ٱتَّبِعُوا۟	لَهُمُ	وَإِذَا قِيلَ
they say	what Allah has sent down	follow	to them	and when it is said
أَوَلَوْ كَانَ ءَابَآؤُهُمْ	ءَابَآءَنَا	عَلَيْهِ	مَآ أَلْفَيْنَا	بَلْ نَتَّبِعُ
though [were] their fathers?	our fathers	upon it	what we found	nay we shall follow
وَمَثَلُ	وَلَا يَهْتَدُونَ ﴿١٧٠﴾		شَيْـًٔا	لَا يَعْقِلُونَ
and (the) example	nor (did) they find right guidance		anything	(did) not understand
يَنْعِقُ بِمَا	ٱلَّذِى	كَمَثَلِ	ٱلَّذِينَ كَفَرُوا۟	
shouts to (those) that	(of) he who	(is) as (the) example	(of) those who disbelieved	
فَهُمْ	عُمْىٌ	بُكْمٌ	صُمٌّ	وَنِدَآءً	إِلَّا دُعَآءً	لَا يَسْمَعُ
so they	(and) blind	dumb	(they are) deaf	and cries	except calls	hears not
مَا	كُلُوا۟ مِن طَيِّبَٰتِ		ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا	لَا يَعْقِلُونَ ﴿١٧١﴾
that	eat of (the) good (lawful) things		who believe	O (you)	understand not
إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾	إِن كُنتُمْ	لِلَّهِ	وَٱشْكُرُوا۟	رَزَقْنَٰكُمْ	
worship Him (alone)	if you	to Allah	and be grateful	We have provided you	

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ
فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ ٱلَّذِينَ

Part - 2

يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful. 174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

Part - 2

وَلَحْمَ	وَٱلدَّمَ	ٱلْمَيْتَةَ	عَلَيْكُمُ	إِنَّمَا حَرَّمَ
and (the) flesh	and blood	the dead (flesh)	[on] you	only He has forbidden
لِغَيْرِ ٱللَّهِ	بِهِۦ	وَمَآ أُهِلَّ		ٱلْخِنزِيرِ
to other than Allah	[with it]	and what has been dedicated		(of) swine
غَيْرَ بَاغٍ		فَمَنِ ٱضْطُرَّ		
without willful disobedience		so whoso is forced by necessity		
إِنَّ ٱللَّهَ	عَلَيْهِ	فَلَآ إِثْمَ		وَلَا عَادٍ
indeed Allah	on him	then (there is) no sin		nor transgressing (due limits)
مَآ أَنزَلَ ٱللَّهُ	إِنَّ ٱلَّذِينَ يَكْتُمُونَ		رَّحِيمٌ ﴿١٧٣﴾	غَفُورٌ
what Allah has sent down	verily those who conceal		Most-Merciful	(is) Oft-Forgiving
أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ	قَلِيلًا	ثَمَنًا	بِهِۦ	وَيَشْتَرُونَ	مِنَ ٱلْكِتَٰبِ
they eat not	small	a gain	therewith	and purchase	of the Book
يَوْمَ	وَلَا يُكَلِّمُهُمُ ٱللَّهُ		إِلَّا ٱلنَّارَ	فِى بُطُونِهِمْ
(on the) Day	and Allah will not speak to them		but fire	into their bellies

ٱلْقِيَٰمَةِ	وَلَا يُزَكِّيهِمْ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ ﴿١٧٤﴾
(of) Resurrection	nor purify them	and for them	(will be) a torment	painful

أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ
عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى
ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. 176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.

أُو۟لَٰٓئِكَ	ٱلَّذِينَ ٱشْتَرَوُا۟	ٱلضَّلَٰلَةَ	بِٱلْهُدَىٰ	وَٱلْعَذَابَ
those	(are) they who purchased	astraying	at the (price of) guidance	and torment

بِٱلْمَغْفِرَةِ ۚ	فَمَآ	أَصْبَرَهُمْ	عَلَى ٱلنَّارِ ﴿١٧٥﴾
at the (price of) forgiveness	so how	audacious they are	to the Fire

ذَٰلِكَ بِأَنَّ ٱللَّهَ	نَزَّلَ ٱلْكِتَٰبَ	بِٱلْحَقِّ ۗ
that (is) because Allah	has sent down the Book	with the truth

وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟	فِى ٱلْكِتَٰبِ	لَفِى شِقَاقٍۭ	بَعِيدٍ ﴿١٧٦﴾
and verily those who differed	concerning the Book	(are) surely in a schism	far

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى
ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ
ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾

177. It is not *Al-Birr* (piety, righteousness, and every act of obedience to Allāh)

Part - 2

that you turn your faces towards the east and (or) the west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets; and gives wealth in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masākīn* (the needy), and to the wayfarer, and to those who ask, and to set slaves free; performs *As-Salāt* (the prayers), and gives the *Zakāt* (obligatory charity); and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqūn* (the pious).

وَٱلْمَغْرِبِ	ٱلْمَشْرِقِ	قِبَلَ	أَن تُوَلُّوا۟ وُجُوهَكُمْ	لَّيْسَ ٱلْبِرَّ
and (or) the west	the east	towards	that you turn your faces	it is not righteousness
وَٱلْمَلَٰٓئِكَةِ	ٱلْءَاخِرِ	وَٱلْيَوْمِ	مَنْ ءَامَنَ بِٱللَّهِ	وَلَٰكِنَّ ٱلْبِرَّ
and the Angels	Last	and the Day	(he) who believes in Allah	[and] but righteous (is)
عَلَىٰ حُبِّهِۦ	وَءَاتَى ٱلْمَالَ	وَٱلنَّبِيِّۦنَ	وَٱلْكِتَٰبِ	
in spite of his love (for it)	and gives [the] wealth	and the Prophets	and the Book	
وَٱبْنَ ٱلسَّبِيلِ	وَٱلْمَسَٰكِينَ	وَٱلْيَتَٰمَىٰ	ذَوِى ٱلْقُرْبَىٰ	
and the wayfarer	and the needy	and the orphans	(to) the kinsfolk	
ٱلرِّقَابِ	وَفِى	وَٱلسَّآئِلِينَ		
the ransom of slaves	and for	and (to those) who ask (for help)		
بِعَهْدِهِمْ	وَٱلْمُوفُونَ	وَءَاتَى ٱلزَّكَوٰةَ	وَأَقَامَ ٱلصَّلَوٰةَ	
their promise	and who fulfil	and pays Zakat	and establish the prayer	
وَٱلضَّرَّآءِ	فِى ٱلْبَأْسَآءِ	وَٱلصَّٰبِرِينَ	إِذَا عَٰهَدُوا۟	
and affliction	in adversity	and who remain patient	when they promise	
وَأُو۟لَٰٓئِكَ	ٱلَّذِينَ صَدَقُوا۟	أُو۟لَٰٓئِكَ	ٱلْبَأْسِ	وَحِينَ
and those	they who have proved true	such (are)	peril	and at the time of
ٱلْمُتَّقُونَ ﴿١٧٧﴾	هُمُ			
(who are) the pious	(are) they			

Part - 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلۡقِصَاصُ فِي ٱلۡقَتۡلَىۖ ٱلۡحُرُّ بِٱلۡحُرِّ وَٱلۡعَبۡدُ بِٱلۡعَبۡدِ وَٱلۡأُنثَىٰ
بِٱلۡأُنثَىٰۚ فَمَنۡ عُفِيَ لَهُۥ مِنۡ أَخِيهِ شَيۡءٞ فَٱتِّبَاعُۢ بِٱلۡمَعۡرُوفِ وَأَدَآءٌ إِلَيۡهِ بِإِحۡسَٰنٖۗ ذَٰلِكَ
تَخۡفِيفٞ مِّن رَّبِّكُمۡ وَرَحۡمَةٞۗ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ١٧٨

178. O you who believe! *Al-Qisās* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُواْ	كُتِبَ عَلَيۡكُمُ	ٱلۡقِصَاصُ	فِي ٱلۡقَتۡلَىۖ
O (you)	who believe	is prescribed for you	retribution	in (cases of) [the] murder
ٱلۡحُرُّ	بِٱلۡحُرِّ	وَٱلۡعَبۡدُ	بِٱلۡعَبۡدِ	وَٱلۡأُنثَىٰ	بِٱلۡأُنثَىٰۚ
the free	for the free	and the slave	for the slave	and the female	for the female
فَمَنۡ عُفِيَ	لَهُۥ	مِنۡ أَخِيهِ	شَيۡءٞ		
but whoso is forgiven	[for him]	by his brother	something (of blood money)		
فَٱتِّبَاعُۢ	بِٱلۡمَعۡرُوفِ	وَأَدَآءٌ			
then adhering (to it)	according to usage (with fairness)	and payment (be made)			
إِلَيۡهِ	بِإِحۡسَٰنٖۗ	ذَٰلِكَ	تَخۡفِيفٞ	مِّن رَّبِّكُمۡ	وَرَحۡمَةٞۗ
to him	in a goodly manner	that	(is) an alleviation	from your Lord	and a mercy
فَمَنِ ٱعۡتَدَىٰ	بَعۡدَ	ذَٰلِكَ	فَلَهُۥ	عَذَابٌ	أَلِيمٞ ١٧٨
then whoever transgresses	after	that	then for him	(is) a torment	painful

وَلَكُمۡ فِي ٱلۡقِصَاصِ حَيَوٰةٞ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ لَعَلَّكُمۡ تَتَّقُونَ ١٧٩ كُتِبَ عَلَيۡكُمۡ
إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ إِن تَرَكَ خَيۡرًا ٱلۡوَصِيَّةُ لِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ بِٱلۡمَعۡرُوفِۖ
حَقًّا عَلَى ٱلۡمُتَّقِينَ ١٨٠ فَمَنۢ بَدَّلَهُۥ بَعۡدَ مَا سَمِعَهُۥ فَإِنَّمَآ إِثۡمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓۚ إِنَّ

Part - 2

ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

179. And there is (a saving of) life for you in *Al-Qisās* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqūn* (the pious). 180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqūn* (the pious). 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.

وَلَكُمْ	فِى ٱلْقِصَاصِ	حَيَوٰةٌ	يَـٰٓأُو۟لِى	ٱلْأَلْبَـٰبِ
and for you	in the retribution	(is) life	O men	(of) understanding
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾	كُتِبَ عَلَيْكُمْ	إِذَا حَضَرَ	أَحَدَكُمُ	
so that you may become pious	it is prescribed for you	when approaches	any of you	
ٱلْمَوْتُ	إِن تَرَكَ خَيْرًا	ٱلْوَصِيَّةُ	لِلْوَٰلِدَيْنِ	وَٱلْأَقْرَبِينَ
[the] death	if he leaves wealth	the (making of) bequest	for parents	and next of kin
بِٱلْمَعْرُوفِ ۖ	حَقًّا	عَلَى ٱلْمُتَّقِينَ ﴿١٨٠﴾	فَمَنْ	
according to reasonable manners	(it is) an obligation	on the pious	then whoever	
بَدَّلَهُۥ	بَعْدَمَا	سَمِعَهُۥ	فَإِنَّمَآ إِثْمُهُۥ	عَلَى ٱلَّذِينَ
changes it (the will)	after	hearing it	then only its sin	(will be) upon those who
يُبَدِّلُونَهُۥٓ	إِنَّ ٱللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿١٨١﴾	
change it	verily Allah	(is) All-Hearer	All-Knower	

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٨٢﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful. 183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was

Part - 2

prescribed for those before you, that you may become *Al-Muttaqūn* (the pious).

أَوۡ إِثۡمٗا	جَنَفٗا	مِن مُّوصٖ	فَمَنۡ خَافَ
or wrong-doing	partiality (some unjust act)	from a testator	but whoso fears

إِنَّ ٱللَّهَ	عَلَيۡهِۚ	فَلَآ إِثۡمَ	فَأَصۡلَحَ بَيۡنَهُمۡ
verily Allah	on him	then (there is) no sin	and makes peace between them (the parties)

ٱلصِّيَامُ	كُتِبَ عَلَيۡكُمُ	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	يَٰٓأَيُّهَا	رَّحِيمٞ ﴿١٨٢﴾	غَفُورٞ
the fasting	is prescribed for you	who believe	O (you)	Most Merciful	(is) Oft-Forgiving

لَعَلَّكُمۡ تَتَّقُونَ ﴿١٨٣﴾	مِن قَبۡلِكُمۡ	عَلَى ٱلَّذِينَ	كَمَا كُتِبَ
so that you may become pious	before you	for those	as it was prescribed

أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡۖ إِن كُنتُمۡ تَعۡلَمُونَ ﴿١٨٤﴾

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskīn* (needy person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

عَلَىٰ سَفَرٖ	أَوۡ	مَّرِيضًا	مِنكُم	فَمَن كَانَ	مَّعۡدُودَٰتٖۚ	أَيَّامٗا
on a journey	or	sick	of you	then whoso is	numbered	days

وَعَلَى ٱلَّذِينَ	أُخَرَۚ	مِّنۡ أَيَّامٍ	فَعِدَّةٞ
and upon those who	other	of days	then (the same) number

مِسۡكِينٖۖ	طَعَامُ	فِدۡيَةٞ	يُطِيقُونَهُۥ
(of) a needy person	feeding	(is) ransom	afford it (can do it with difficulty)

لَّهُۥۚ	خَيۡرٞ	فَهُوَ	خَيۡرٗا	فَمَن تَطَوَّعَ
for him	(is) better	then it	good	but whoso does voluntarily (willingly)

Part - 2

وَأَن تَصُومُوا۟	خَيْرٌ	لَّكُمْ	إِن كُنتُمْ	تَعْلَمُونَ ﴿١٨٤﴾
and that you fast	(is) better	for you	if you	know

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ
ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ
عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ
ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ
إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

185. The month of Ramadan in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr* (*Allāhu Akbar*: Allāh is the Most Great)] for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

هُدًى	ٱلْقُرْءَانُ	أُنزِلَ فِيهِ	ٱلَّذِىٓ	رَمَضَانَ	شَهْرُ
a guidance	the Qur'ān	was revealed in it	(is) that	(of) Ramadan	(the) month

وَٱلْفُرْقَانِ	مِّنَ ٱلْهُدَىٰ	وَبَيِّنَٰتٍ	لِّلنَّاسِ
and the Criterion	of the guidance	and clear proofs	for mankind

فَلْيَصُمْهُ	ٱلشَّهْرَ	مِنكُمُ	فَمَن شَهِدَ
then he should fast it	the month (of Ramadan)	of you	so whoever witnesses/sights

Part - 2

وَمَن كَانَ	مَرِيضًا	أَوْ	عَلَىٰ سَفَرٍ	فَعِدَّةٌ	مِّنْ أَيَّامٍ
and whosoever is	sick	or	on a journey	then (the same) number	of days
أُخَرَ ۗ	يُرِيدُ ٱللَّهُ بِكُمُ	ٱلْيُسْرَ	وَلَا يُرِيدُ	بِكُمُ	ٱلْعُسْرَ
other	Allah wants for you	ease	and (does) not want	for you	hardship
وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ		وَلِتُكَبِّرُوا۟ ٱللَّهَ		عَلَىٰ مَا	
and that you complete the number (of days)		and that you should magnify Allah		on that	
هَدَىٰكُمْ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾		وَإِذَا	سَأَلَكَ	عِبَادِى
He guided you	so that you may be grateful (to Him)		and when	ask you	My slaves
عَنِّى	فَإِنِّى	قَرِيبٌ ۖ	أُجِيبُ دَعْوَةَ	ٱلدَّاعِ	إِذَا
about Me	then indeed I am	near (to them)	I respond to (the) call	(of) the caller	when
دَعَانِ ۖ	فَلْيَسْتَجِيبُوا۟	لِى	وَلْيُؤْمِنُوا۟	بِى	
he calls on Me	so let them respond	to Me	and believe	in Me	
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾					
so that they may be led aright					

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ
عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ
فَٱلْـَٰٔنَ بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ
ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَٰشِرُوهُنَّ
وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libās* [i.e. body-cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them - as in Verse 7:189)] for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have

sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqūn* (the pious).

أُحِلَّ لَكُمْ	لَيْلَةَ	ٱلصِّيَامِ	ٱلرَّفَثُ	إِلَىٰ نِسَآئِكُمْ
is allowed for you	(on the) night	(of) the fasts	consorting	with your women
هُنَّ	لِبَاسٌ	لَّكُمْ	وَأَنتُمْ	لِبَاسٌ	لَّهُنَّ	عَلِمَ ٱللَّهُ
they	(are) garments	for you	and you	(are) garments	for them	Allah knew
أَنَّكُمْ كُنتُمْ	تَخْتَانُونَ أَنفُسَكُمْ	فَتَابَ	عَلَيْكُمْ	وَعَفَا
that you used to	deceive yourselves	so He turned	to you	and forgave
عَنكُمْ	فَٱلْـَٰٔنَ	بَٰشِرُوهُنَّ	وَٱبْتَغُوا۟	مَا كَتَبَ ٱللَّهُ
[from] you	so now	you can associate with them	and seek	what Allah has ordained
لَكُمْ	وَكُلُوا۟	وَٱشْرَبُوا۟	حَتَّىٰ يَتَبَيَّنَ	لَكُمُ	ٱلْخَيْطُ	ٱلْأَبْيَضُ
for you	and eat	and drink	until becomes distinct	to you	the thread	white
مِنَ ٱلْخَيْطِ	ٱلْأَسْوَدِ	مِنَ ٱلْفَجْرِ	ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ	إِلَى ٱلَّيْلِ
from the thread	black	of the dawn	then complete (your) fast	till the nightfall
وَلَا تُبَٰشِرُوهُنَّ	وَأَنتُمْ	عَٰكِفُونَ
and (do) not associate with them	while you	are confining yourselves (in I'tikāf)
فِى ٱلْمَسَٰجِدِ	تِلْكَ	حُدُودُ ٱللَّهِ	فَلَا تَقْرَبُوهَا
in the mosques	these	(are the) limits (of) Allah	so approach them not
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	ءَايَٰتِهِۦ	لِلنَّاسِ	لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾
thus Allah makes clear	His Signs (Verses)	to mankind	so that they may become pious

Part - 2

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا
مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ
لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ
ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. 189. They ask you (O Muhammad ﷺ) about the new moons. Say: ``They are signs to mark fixed periods of time for mankind and for the pilgrimage.'' It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh. So, enter houses through their (proper) doors, and fear Allāh that you may be successful.

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم	بَيْنَكُم	بِٱلْبَٰطِلِ	وَتُدْلُوا۟	بِهَآ
and (do) not usurp your properties	among yourselves	by unjust means	nor present	it
إِلَى ٱلْحُكَّامِ	لِتَأْكُلُوا۟ فَرِيقًا	مِّنْ أَمْوَٰلِ	ٱلنَّاسِ	
to the authorities	so that you usurp a portion	of (the) properties	(of) the people	
بِٱلْإِثْمِ	وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾	يَسْـَٔلُونَكَ	عَنِ ٱلْأَهِلَّةِ	قُلْ هِىَ
sinfully	while you know (that)	they ask you	of the new moons	say they
مَوَٰقِيتُ	لِلنَّاسِ	وَٱلْحَجِّ		
are (for the determination of) times	for people	and (for) Hajj		
وَلَيْسَ ٱلْبِرُّ	بِأَن تَأْتُوا۟ ٱلْبُيُوتَ	مِن ظُهُورِهَا		
and it is not the righteousness	that you enter the houses	from their backs		
وَلَٰكِنَّ ٱلْبِرَّ	مَنِ ٱتَّقَىٰ	وَأْتُوا۟ ٱلْبُيُوتَ		
[and] but the righteous (is)	(he) who fears (Allah)	and enter the houses		
مِنْ أَبْوَٰبِهَا	وَٱتَّقُوا۟ ٱللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾		
from their gates	and fear Allah	so that you may attain success		

Part - 2

وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ
ٱلْمُعْتَدِينَ ﴿١٩٠﴾ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ
مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ
كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿١٩١﴾

190. And fight in the way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihād*, but it was supplemented by another (V.9:36)]. 191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harām* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

Part - 2

يُقَٰتِلُونَكُمْ	ٱلَّذِينَ	فِى سَبِيلِ ٱللَّهِ	وَقَٰتِلُوا۟
fight you	(against) those who	in (the) way (of) Allah	and fight
وَٱقْتُلُوهُمْ	لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾	إِنَّ ٱللَّهَ	وَلَا تَعْتَدُوٓا۟ ۚ
and kill them	likes not the transgressors	verily Allah	and transgress not
أَخْرَجُوكُمْ ۚ	مِّنْ حَيْثُ	وَأَخْرِجُوهُم	ثَقِفْتُمُوهُمْ	حَيْثُ
they have turned you out	from where	and turn them out	you find them	wherever
عِندَ	وَلَا تُقَٰتِلُوهُمْ	مِنَ ٱلْقَتْلِ ۚ	أَشَدُّ	وَٱلْفِتْنَةُ
at	and fight them not	than killing	(is) worse	and wrongful persecution
فَإِن قَٰتَلُوكُمْ	فِيهِ ۖ	حَتَّىٰ يُقَٰتِلُوكُمْ	ٱلْحَرَامِ	ٱلْمَسْجِدِ
but if they fight you (there)	therein	unless they fight you	the Sacred	the Mosque
ٱلْكَٰفِرِينَ ﴿١٩١﴾	جَزَآءُ	كَذَٰلِكَ	فَٱقْتُلُوهُمْ ۗ
(of) the disbelievers	(is the) reward	such	then kill them

فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ
ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ ﴿١٩٣﴾ ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَٰتُ قِصَاصٌ ۚ

فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾ وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ
يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾

192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful. 193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against *Az-Zālimūn* (the polytheists and wrongdoers). 194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisās*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with *Al-Muttaqūn* (the pious). 195. And spend in the Cause of Allāh (i.e. *Jihād* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muttaqūn* (the good-doers).

وَقَٰتِلُوهُمْ	رَّحِيمٌ ﴿١٩٢﴾	غَفُورٌ	فَإِنَّ ٱللَّهَ	فَإِنِ ٱنتَهَوْا۟
and fight them	Most Merciful	(is) Oft-Forgiving	then verily Allah	but if they desist

لِلَّهِ ۖ	وَيَكُونَ ٱلدِّينُ	فِتْنَةٌ	لَا تَكُونَ	حَتَّىٰ
for Allah (Alone)	And the religion becomes	oppression / persecution	exists not	until

عَلَى ٱلظَّٰلِمِينَ ﴿١٩٣﴾	إِلَّا	فَلَا عُدْوَٰنَ	فَإِنِ ٱنتَهَوْا۟
against the wrongdoers	except	then (let there be) no hostility	then if they desist

وَٱلْحُرُمَٰتُ	ٱلْحَرَامِ	بِٱلشَّهْرِ	ٱلْحَرَامُ	ٱلشَّهْرُ
and (for) the prohibited things	prohibited	(is) for the month	prohibited	the month

فَٱعْتَدُوا۟	عَلَيْكُمْ	فَمَنِ ٱعْتَدَىٰ	قِصَاصٌ ۚ
then you transgress	against you	then whoever transgresses	(there is) retribution

وَٱعْلَمُوٓا۟	وَٱتَّقُوا۟ ٱللَّهَ	عَلَيْكُمْ ۚ	مَا ٱعْتَدَىٰ	بِمِثْلِ	عَلَيْهِ
and know	and fear Allah	against you	as he transgressed	likewise	against him

فِى سَبِيلِ ٱللَّهِ	وَأَنفِقُوا۟	ٱلْمُتَّقِينَ ﴿١٩٤﴾	مَعَ	أَنَّ ٱللَّهَ
in (the) Cause/Way (of) Allah	and spend	the pious (people)	(is) with	that Allah

Part - 2

وَلَا تُلْقُوا	بِأَيْدِيكُمْ	إِلَى التَّهْلُكَةِ	وَأَحْسِنُوا
and (do) not throw	[with your hands] (yourselves)	into destruction	and do good

إِنَّ اللَّهَ	يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾
verily Allah	loves the good-doers

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

Part - 2

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and *'Umrah* (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the *'Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qiran*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harām* (i.e. non-resident of Makkah). And fear Allāh much and know that Allāh is Severe in punishment.

وَأَتِمُّوا الْحَجَّ	وَالْعُمْرَةَ	لِلَّهِ	فَإِنْ أُحْصِرْتُمْ
and complete the Hajj	and Umrah	for Allah	but if you are prevented

فَمَا اسْتَيْسَرَ		مِنَ الْهَدْيِ
then (send) whatever is easy to obtain (the sacrificial animal)		of offering

مَحِلَّهُۥ	حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ	وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ
its (appointed) place	until the offering reaches	and (do) not shave your heads

مِّن رَّأْسِهِۦ	أَذًى	بِهِۦٓ	أَوْ	مَّرِيضًا	مِنكُم	فَمَن كَانَ
in his scalp	an ailment	he has	or	sick	among you	and whoever is

أَوْ نُسُكٍ	أَوْ صَدَقَةٍ	مِّن صِيَامٍ	فَفِدْيَةٌ
or sacrifice	or alms-giving (charity)	of fasting	then (he must pay) ransom

إِلَى ٱلْحَجِّ	بِٱلْعُمْرَةِ	فَمَن تَمَتَّعَ	فَإِذَآ أَمِنتُمْ
till Hajj	of Umrah	then whoever took advantage	and when you become safe

لَّمْ يَجِدْ	فَمَن	مِنَ ٱلْهَدْىِ	فَمَا ٱسْتَيْسَرَ
(did) not find	and whoever	of offering	then whatever is easy to obtain

وَسَبْعَةٍ	فِى ٱلْحَجِّ	أَيَّامٍ	ثَلَٰثَةِ	فَصِيَامُ
and seven (days)	during the Hajj	days	(for) three	then (he should observe) fast

لِمَن	ذَٰلِكَ	كَامِلَةٌ	عَشَرَةٌ	تِلْكَ	إِذَا رَجَعْتُمْ
(is) for those	that	in all	(is) ten (days)	that	when you have returned

وَٱعْلَمُوٓا۟	وَٱتَّقُوا۟ ٱللَّهَ	ٱلْحَرَامِ	ٱلْمَسْجِدِ	حَاضِرِى	لَّمْ يَكُنْ أَهْلُهُۥ
and know	and fear Allah	the Sacred	(at) the Mosque	present	whose family is not

ٱلْعِقَابِ ﴿١٩٦﴾	شَدِيدُ	أَنَّ ٱللَّهَ
(in) punishment	(is) Severe	that Allah

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein (by assuming *Ihrām*), then he should not have sexual

Part - 2

relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allāh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

ٱلْحَجُّ	أَشْهُرٌ	مَّعْلُومَٰتٌ ۚ	فَمَن فَرَضَ	فِيهِنَّ
the Hajj	(is in) months	well-known	so whoever undertook (intends)	in these (months)

ٱلْحَجَّ	فَلَا رَفَثَ	وَلَا فُسُوقَ
(to perform) the Hajj	then (there be) no obscenity (sexual relations)	nor wickedness

وَلَا جِدَالَ	فِى ٱلْحَجِّ ۗ	وَمَا تَفْعَلُوا۟	مِنْ خَيْرٍ	يَعْلَمْهُ ٱللَّهُ ۗ
nor wrangling	during the Hajj	and whatever you do	of good	Allah knows it

وَتَزَوَّدُوا۟	فَإِنَّ خَيْرَ	ٱلزَّادِ	ٱلتَّقْوَىٰ ۚ	وَٱتَّقُونِ
and take provision	then verily (the) best	provision	(is) piety	so fear Me

يَٰٓأُو۟لِى	ٱلْأَلْبَٰبِ ﴿١٩٧﴾
O men	(of) understanding

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم
مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا
هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ
أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafat, remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at the *Mash'ar-il-Harām*. And remember Him (by invoking Allāh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

لَيْسَ عَلَيْكُمْ	جُنَاحٌ	أَن تَبْتَغُوا۟ فَضْلًا	مِّن رَّبِّكُمْ ۚ
(there) is not on you	any sin	that you seek bounty	of your Lord

Part - 2

فَإِذَآ أَفَضْتُم	مِّنْ عَرَفَٰتٍ	فَٱذْكُرُوا۟ ٱللَّهَ	عِندَ	ٱلْمَشْعَرِ
and when you return	from Arafat	then remember Allah	at	Hajj cite-Muzdalifah
ٱلْحَرَامِ ۖ	وَٱذْكُرُوهُ	كَمَا هَدَىٰكُمْ	وَإِن كُنتُم	مِّن قَبْلِهِۦ
Sacred	and remember Him	as He has directed you	and indeed you were	before this
لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾	ثُمَّ أَفِيضُوا۟	مِنْ حَيْثُ	أَفَاضَ ٱلنَّاسُ	
surely of those who went astray	then depart (return)	from where	the people depart	
وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ	إِنَّ ٱللَّهَ	غَفُورٌ	رَّحِيمٌ ﴿١٩٩﴾	
and ask forgiveness (of) Allah	verily Allah	(is) Oft-Forgiving	Most Merciful	

فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

200. So when you have accomplished your *Manāsik*, remember Allāh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: ``Our Lord! Give us (Your Bounties) in this world!'' and for such there will be no portion in the Hereafter. 201. And of them there are some who say: ``Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!''

فَٱذْكُرُوا۟ ٱللَّهَ	مَّنَاسِكَكُمْ	فَإِذَا قَضَيْتُم
then remember Allah	your Hajj rites	then when you have accomplished
ذِكْرًا ۗ	أَوْ أَشَدَّ	ءَابَآءَكُمْ	كَذِكْرِكُمْ
remembrance	or (with) far more	(of) your forefathers	as your remembering
فِى ٱلدُّنْيَا	ءَاتِنَا	رَبَّنَآ	مَن يَقُولُ	فَمِنَ ٱلنَّاسِ
in the world	give us	our Lord	(are some) who say	and of the people
وَمِنْهُم	مِنْ خَلَٰقٍ ﴿٢٠٠﴾	فِى ٱلْءَاخِرَةِ	لَهُۥ	وَمَا
and of them	any share	in the Hereafter	for him	And(there is) not

Part - 2

حَسَنَةً	فِي ٱلدُّنْيَا	ءَاتِنَا	رَبَّنَآ	مَّن يَقُولُ
good	in the world	give us	our Lord	(are those) who say

ٱلنَّارِ ﴿٢٠١﴾	عَذَابَ	وَقِنَا	حَسَنَةً	وَفِي ٱلْأَخِرَةِ
(of) the Fire	(from the) torment	and save us	good	and in the Hereafter

أُوْلَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾ وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ
مَّعْدُودَٰتٍ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ ۚ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ لِمَنِ
ٱتَّقَىٰ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

202. Those for them there will be alloted a share for what they have earned. And Allāh is Swift at reckoning. 203. And remember Allāh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered to Him.

Part - 2

وَٱللَّهُ سَرِيعُ	مِّمَّا كَسَبُوا۟ ۚ	نَصِيبٌ	لَهُمْ	أُوْلَٰٓئِكَ
and Allah (is) Swift	from what they earned	(is) a share	for them	those

مَّعْدُودَٰتٍ ۚ	فِىٓ أَيَّامٍ	وَٱذْكُرُوا۟ ٱللَّهَ	ٱلْحِسَابِ ﴿٢٠٢﴾
Appointed (numbered)	during (the) Days	and remember Allah	(at) reckoning

عَلَيْهِ	فَلَآ إِثْمَ	فِى يَوْمَيْنِ	فَمَن تَعَجَّلَ
on him	then (there is) no sin	in two days	then whoever hastens (to leave)

لِمَنِ ٱتَّقَىٰ ۗ	عَلَيْهِ ۚ	فَلَآ إِثْمَ	وَمَن تَأَخَّرَ
for (him) who fears (Allah)	on him	then (there is) no sin	and whoever delays

إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾	أَنَّكُمْ	وَٱعْلَمُوٓا۟	وَٱتَّقُوا۟ ٱللَّهَ
will be gathered to Him	that you	and know	and fear Allah

وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ
وَهُوَ أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ
وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ

فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ ٱلْمِهَادُ ﴿٢٠٦﴾

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief. 206. And when it is said to him, ``Fear Allāh'', he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ ٱلنَّاسِ	مَن	يُعْجِبُكَ	قَوْلُهُۥ	فِى ٱلْحَيَوٰةِ
and of the mankind	(is one) who	fascinates you	(with) his speech	in the life

ٱلدُّنْيَا	وَيُشْهِدُ ٱللَّهَ	عَلَىٰ مَا	فِى قَلْبِهِۦ	وَهُوَ
(of) the world	and he calls Allah to witness	on what	(is) in his heart	and he

أَلَدُّ	ٱلْخِصَامِ ﴿٢٠٤﴾	وَإِذَا تَوَلَّىٰ
(is the) most quarrelsome	(of) the opponents	and when he turns away

سَعَىٰ فِى ٱلْأَرْضِ	لِيُفْسِدَ	فِيهَا	وَيُهْلِكَ ٱلْحَرْثَ
he strives in the land	so that he may spread mischief	in it	and destroy the crops

وَٱلنَّسْلَ ۗ	وَٱللَّهُ	لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾	وَإِذَا قِيلَ
and the living beings (cattle)	and Allah	(does) not like the mischief	and when it is said

لَهُۥ	ٱتَّقِ ٱللَّهَ	أَخَذَتْهُ	ٱلْعِزَّةُ	بِٱلْإِثْمِ ۚ	فَحَسْبُهُۥ
to him	fear Allah	takes him	the arrogance	to the sin	so enough for him

جَهَنَّمُ ۚ	وَلَبِئْسَ ٱلْمِهَادُ ﴿٢٠٦﴾
(is) Hell	and worst indeed is the resting place

وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً ۖ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ
ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ
ٱلْبَيِّنَٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

Part - 2

207. And of mankind is he who would sell himself, seeking the Pleasure of Allāh. And Allāh is full of kindness to (His) slaves. 208. O you who believe! Enter perfectly into Islam (by obeying all the rules and regulations of the religion of Islam) and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you a plain enemy. 209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ, and this Qur'an and Islam) have come to you, then know that Allāh is All-Mighty, All-Wise.

وَمِنَ ٱلنَّاسِ	مَن يَشْرِى	نَفْسَهُ	ٱبْتِغَآءَ	مَرْضَاتِ ٱللَّهِ
and of the mankind	(is he) who sells	himself (his life)	seeking	(the) pleasure (of) Allah

وَٱللَّهُ	رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟
and Allah	(is) Most Compassionate to (His) slaves	O (you)	who believe enter

فِى ٱلسِّلْمِ	كَآفَّةً	وَلَا تَتَّبِعُوا۟	خُطُوَٰتِ	ٱلشَّيْطَٰنِ
into Islam	wholly (completely)	and follow not	(the) footsteps	(of) Satan

إِنَّهُۥ	لَكُمْ	عَدُوٌّ	مُّبِينٌ ﴿٢٠٨﴾	فَإِن زَلَلْتُم	مِّنۢ بَعْدِ مَا
indeed he	(is) for you	an enemy	open	then if you slide back	after

جَآءَتْكُمُ	ٱلْبَيِّنَٰتُ	فَٱعْلَمُوٓا۟	أَنَّ ٱللَّهَ	عَزِيزٌ	حَكِيمٌ ﴿٢٠٩﴾
came to you	the clear signs	then know	that Allah	(is) All-Mighty	All-Wise

هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾ سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

210. Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision). 211. Ask the Children of Israel how many clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's Favour after it

Part - 2

has come to him, [e.g. renounces the religion of Allāh (Islam) and accepts *Kufr* (disbelief)] then surely, Allāh is Severe in punishment. 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allāh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.

أَن يَأْتِيَهُمُ ٱللَّهُ	إِلَّآ	هَلْ يَنظُرُونَ
that Allah should come to them	except	(do) they wait for (anything else)?

وَقُضِىَ ٱلْأَمْرُ ۚ	وَٱلْمَلَٰٓئِكَةُ	مِّنَ ٱلْغَمَامِ	فِى ظُلَلٍ
and the matter will be decided	and the angels	of the clouds	in (the) shadows

إِسْرَٰٓءِيلَ	بَنِىٓ	سَلْ	وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾
(of) Israel	(the) Children	ask	and to Allah return (all) the matters

وَمَن يُبَدِّلْ	مِّنْ ءَايَةٍۭ بَيِّنَةٍ	ءَاتَيْنَٰهُم	كَمْ
and whoever changes	of clear sign(s)	We gave them	how many

فَإِنَّ ٱللَّهَ	جَآءَتْهُ	مِنۢ بَعْدِ مَا	نِعْمَةَ ٱللَّهِ
then indeed Allah	it has come to him	after	(the) Favour (of) Allah

ٱلْحَيَوٰةُ	لِلَّذِينَ كَفَرُوا۟	زُيِّنَ	ٱلْعِقَابِ ﴿٢١١﴾	شَدِيدُ
the life	for those who disbelieved	is beautified	(in) punishment	(is) Severe

وَٱلَّذِينَ ٱتَّقَوْا۟	مِنَ ٱلَّذِينَ ءَامَنُوا۟	وَيَسْخَرُونَ	ٱلدُّنْيَا
and those who became pious	at those who believed	and they scoff	(of) the world

وَٱللَّهُ يَرْزُقُ	ٱلْقِيَٰمَةِ ۗ	يَوْمَ	فَوْقَهُمْ
and Allah grants (provides)	(of) Resurrection	(on the) Day	(will be) above them

حِسَابٍ ﴿٢١٢﴾	بِغَيْرِ	مَن يَشَآءُ
measure	without	(to) whom He wills

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ

Part - 2

أُوتُوهُ مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ بَغۡيَۢا بَيۡنَهُمۡۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ لِمَا ٱخۡتَلَفُواْ فِيهِ مِنَ ٱلۡحَقِّ بِإِذۡنِهِۦۗ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٢١٣﴾

213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.

كَانَ ٱلنَّاسُ	أُمَّةً	وَٰحِدَةً	فَبَعَثَ ٱللَّهُ	ٱلنَّبِيِّـۧنَ
the mankind was	community	one	then Allah sent	the Prophets
مُبَشِّرِينَ	وَمُنذِرِينَ	وَأَنزَلَ مَعَهُمُ		ٱلۡكِتَٰبَ
(as) heralds of glad tidings	and warners	and sent down with them		the Book
بِٱلۡحَقِّ	لِيَحۡكُمَ	بَيۡنَ	ٱلنَّاسِ	فِيمَا ٱخۡتَلَفُواْ	فِيهِۚ
with the truth	to judge	between	the people	in what they differed	[in it]
وَمَا ٱخۡتَلَفَ	فِيهِ	إِلَّا ٱلَّذِينَ	أُوتُوهُ		مِنۢ بَعۡدِ مَا
and (did) not differ	in it	except those who	were given it (the Book)		after
جَآءَتۡهُمُ	ٱلۡبَيِّنَٰتُ	بَغۡيَۢا	بَيۡنَهُمۡۖ	فَهَدَى ٱللَّهُ
came to them	the clear proofs	through hatred	among them	then Allah guided
ٱلَّذِينَ ءَامَنُواْ	لِمَا ٱخۡتَلَفُواْ	فِيهِ	مِنَ ٱلۡحَقِّ	بِإِذۡنِهِۦۗ
those who believed	to what they differed	in it	of the truth	by His Leave
وَٱللَّهُ يَهۡدِي	مَن يَشَآءُ	إِلَىٰ صِرَٰطٖ	مُّسۡتَقِيمٖ ﴿٢١٣﴾	
and Allah guides	whom He wills	to a Path	Straight	

أَمۡ حَسِبۡتُمۡ أَن تَدۡخُلُواْ ٱلۡجَنَّةَ وَلَمَّا يَأۡتِكُم مَّثَلُ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِكُمۡۖ مَّسَّتۡهُمُ ٱلۡبَأۡسَآءُ وَٱلضَّرَّآءُ وَزُلۡزِلُواْ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ مَتَىٰ نَصۡرُ ٱللَّهِۗ أَلَآ إِنَّ نَصۡرَ ٱللَّهِ قَرِيبٞ ﴿٢١٤﴾ يَسۡـَٔلُونَكَ مَاذَا يُنفِقُونَۖ قُلۡ مَآ أَنفَقۡتُم مِّنۡ خَيۡرٖ فَلِلۡوَٰلِدَيۡنِ

Part - 2

وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, ``When (will come) the Help of Allāh?'' Yes! Certainly, the Help of Allāh is near! 215. They ask you (O Muhammad ﷺ) what they should spend. Say: ``Whatever you spend of good must be for parents and kindred and orphans and *Al-Masākīn* (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allāh knows it well.''

أَمْ حَسِبْتُمْ	أَن تَدْخُلُوا۟ ٱلْجَنَّةَ	وَلَمَّا يَأْتِكُم	مَّثَلُ
or think you	that you will enter Paradise	while has not yet come to you	(the) like

ٱلَّذِينَ	خَلَوْا۟ مِن قَبْلِكُم ۖ	مَّسَّتْهُمُ	ٱلْبَأْسَآءُ	وَٱلضَّرَّآءُ
(of) those who	passed away before you	befell them	adversity	and affliction

وَزُلْزِلُوا۟	حَتَّىٰ يَقُولَ ٱلرَّسُولُ	وَٱلَّذِينَ ءَامَنُوا۟
and they were (so) shaken	that (even) said the Messenger	and those who believed

مَعَهُۥ	مَتَىٰ	نَصْرُ ٱللَّهِ ۗ	أَلَآ	إِنَّ نَصْرَ ٱللَّهِ
with him	when	(will come the) Help (of) Allah	no doubt	certainly (the) Help (of) Allah

قَرِيبٌ ﴿٢١٤﴾	يَسْـَٔلُونَكَ	مَاذَا يُنفِقُونَ ۖ	قُلْ	مَآ أَنفَقْتُم
(is) near	they ask you	what they should spend	say	whatever you spend

مِّنْ خَيْرٍ	فَلِلْوَٰلِدَيْنِ	وَٱلْأَقْرَبِينَ	وَٱلْيَتَٰمَىٰ	وَٱلْمَسَٰكِينِ
of good (wealth)	(is) for parents	and kindered	and the orphans	and the needy

وَٱبْنِ ٱلسَّبِيلِ ۗ	وَمَا تَفْعَلُوا۟	مِنْ خَيْرٍ	فَإِنَّ ٱللَّهَ	بِهِۦ عَلِيمٌ ﴿٢١٥﴾
and the wayfarer	and whatever you do	of good	so indeed Allah	(is) Well-Informed of it

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

216. *Jihād* (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for

Part - 2

you and that you like a thing which is bad for you. Allāh knows but you do not know.

وَعَسَىٰٓ	لَّكُمْ	كُرْهٌ	وَهُوَ	ٱلْقِتَالُ	كُتِبَ عَلَيْكُمُ
and it may be	for you	(is) dislike	though it	the fighting	is ordained for you

أَن تُحِبُّوا۟ شَيْـًٔا	وَعَسَىٰٓ	لَّكُمْ	خَيْرٌ	وَهُوَ	أَن تَكْرَهُوا۟ شَيْـًٔا
that you like a thing	and it may be	for you	(is) good	and it	that you dislike a thing

لَا تَعْلَمُونَ ﴿٢١٦﴾	وَأَنتُمْ	وَٱللَّهُ يَعْلَمُ	لَّكُمْ	شَرٌّ	وَهُوَ
know not	but you	and Allah knows	for you	(is) bad	and it

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ
وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ
أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَـٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَـٰعُوا۟ ۚ
وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢١٧﴾

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, ``Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harām* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing.'' And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

فِيهِ	قِتَالٍ	عَنِ ٱلشَّهْرِ ٱلْحَرَامِ	يَسْـَٔلُونَكَ
in it	(concerning) fighting	about the prohibited (sacred) Month	they ask you

عَن سَبِيلِ ٱللَّهِ	وَصَدٌّ	كَبِيرٌ	فِيهِ	قُلْ قِتَالٌ
from (the) way (of) Allah	and preventing	(is) a great (offence)	in it	say fighting

Part - 2

ٱلْحَرَامِ	وَٱلْمَسْجِدِ	بِهِۦ	وَكُفْرٌۢ
the Sacred	and (preventing access to) the Mosque	in Him	and disbelieving

عِندَ ٱللَّهِ ۚ	أَكْبَرُ	مِنْهُ	أَهْلِهِۦٓ	وَإِخْرَاجُ
with (in the sight of) Allah	(is) greater (offence)	from it	its inhabitants	and expelling

وَلَا يَزَالُونَ	مِنَ ٱلْقَتْلِ ۗ	أَكْبَرُ	وَٱلْفِتْنَةُ
and they will not cease	than killing	(is) greater (more heinous)	and persecution

إِنِ ٱسْتَطَٰعُوا۟ ۚ	عَن دِينِكُمْ	حَتَّىٰ يَرُدُّوكُمْ	يُقَٰتِلُونَكُمْ
if they can	from your religion	till they turn you back	fighting you

كَافِرٌ	وَهُوَ	فَيَمُتْ	عَن دِينِهِۦ	مِنكُمْ	وَمَن يَرْتَدِدْ
(is) a disbeliever	while he	and dies	from his religion	of you	and whoso turns away

وَٱلْءَاخِرَةِ ۖ	فِى ٱلدُّنْيَا	حَبِطَتْ أَعْمَٰلُهُمْ	فَأُو۟لَٰٓئِكَ
and the Hereafter	in this world	are rendered vain their deeds	then those

خَٰلِدُونَ ﴿٢١٧﴾	فِيهَا	هُمْ	ٱلنَّارِ ۖ	أَصْحَٰبُ	وَأُو۟لَٰٓئِكَ
(will) abide forever	in it	they	(of) the Fire	(are the) dwellers	and those

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ
رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ
فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ
مَاذَا يُنفِقُونَ ۖ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

218. Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful. 219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: ``In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit.'' And they ask you what they ought to spend. Say: ``That which is (spare) beyond your needs.'' Thus Allāh makes clear to you His Laws in order that you may give thought.

إِنَّ ٱلَّذِينَ ءَامَنُوا	وَٱلَّذِينَ هَاجَرُوا	وَجَٰهَدُوا	فِى سَبِيلِ ٱللَّهِ
verily those who believed	and those who emigrated	and strove	in (the) way (of) Allah

أُو۟لَٰٓئِكَ يَرْجُونَ	رَحْمَتَ ٱللَّهِ ۚ	وَٱللَّهُ	غَفُورٌ	رَّحِيمٌ ﴿٢١٨﴾
those hope for	(the) Mercy (of) Allah	and Allah	(is) Oft-Forgiving	Most Merciful

يَسْـَٔلُونَكَ	عَنِ ٱلْخَمْرِ	وَٱلْمَيْسِرِ ۖ	قُلْ فِيهِمَآ	إِثْمٌ
they ask you	about intoxicants	and games of chance	say in both	(is) a sin

كَبِيرٌ	وَمَنَٰفِعُ	لِلنَّاسِ	وَإِثْمُهُمَآ	أَكْبَرُ	مِن نَّفْعِهِمَا ۗ
great	and benefits	for men	and their sin	(is) greater	than their benefit

وَيَسْـَٔلُونَكَ	مَاذَا يُنفِقُونَ ۖ	قُلِ ٱلْعَفْوَ ۗ
and they ask you	what (how much) they should spend	say the surplus

كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	لَكُمُ	ٱلْـَٔايَٰتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾
thus Allah makes clear	to you	(His) revelations	so that you may reflect

Part - 2

فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۗ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ ۚ وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: ``The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise.''

فِى ٱلدُّنْيَا	وَٱلْـَٔاخِرَةِ ۗ	وَيَسْـَٔلُونَكَ	عَنِ ٱلْيَتَٰمَىٰ ۖ
in this world	and the Hereafter	and they ask you	about the orphans

قُلْ إِصْلَاحٌ	لَّهُمْ	خَيْرٌ ۖ	وَإِن تُخَالِطُوهُمْ
say (seeking) good	for them	(is) best	and if you intermix with them (your affairs)

فَإِخْوَٰنُكُمْ ۚ	وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ	مِنَ ٱلْمُصْلِحِ ۚ
then (they are) your brothers	and Allah knows the mischievous	from the well-wisher

وَلَوْ شَآءَ ٱللَّهُ	لَأَعْنَتَكُمْ	إِنَّ ٱللَّهَ
and if Allah had willed	surely He (could have) put you in difficulties	indeed Allah

عَزِيزٌ	حَكِيمٌ ﴿٢٢٠﴾
(is) All-Mighty	All-Wise

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221. And do not marry *Al-Mushrikāt* (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikūn* till they believe (in Allāh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikūn*) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

Part - 2

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ	حَتَّىٰ يُؤْمِنَّ ۚ	وَلَأَمَةٌ
and (do) not marry idolatresses	until they believe	and indeed a slave woman

مُّؤْمِنَةٌ	خَيْرٌ	مِّن مُّشْرِكَةٍ	وَلَوْ أَعْجَبَتْكُمْ ۗ
believing	(is) better	than an idolatress	even though she pleases (allures) you

وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ	حَتَّىٰ يُؤْمِنُوا۟ ۚ
and (do) not give in marriage (your women) to idolaters	until they believe

وَلَعَبْدٌ	مُّؤْمِنٌ	خَيْرٌ	مِّن مُّشْرِكٍ
and indeed a slave man	believing	(is) better	than an idolater

وَلَوْ أَعْجَبَكُمْ ۗ	أُو۟لَٰٓئِكَ يَدْعُونَ	إِلَى ٱلنَّارِ ۖ	وَٱللَّهُ يَدْعُوٓا۟
even though he pleases you	those invite (you)	to the Fire	and Allah invites (you)

إِلَى ٱلْجَنَّةِ	وَٱلْمَغْفِرَةِ	بِإِذْنِهِۦ	وَيُبَيِّنُ ءَايَٰتِهِۦ
to Paradise	and (to) forgiveness	by His Leave	and He makes clear His Verses

لِلنَّاسِ	لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾
to people	so that they may remember

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾

222. They ask you concerning menstruation. Say: ``That is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not into them till they are purified (from menses and have taken a bath).'' And when they have purified themselves, then go into them as Allāh has ordained for you (go into them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

Part - 2

وَيَسْـَٔلُونَكَ	عَنِ ٱلْمَحِيضِ	قُلْ هُوَ	أَذًى
and they ask you	about menstruation	say it (is)	a noxiousness (illness)

فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ	فِى ٱلْمَحِيضِ	وَلَا تَقْرَبُوهُنَّ
so keep away (from) women	during menstruation	and approach them not

حَتَّىٰ يَطْهُرْنَ	فَإِذَا تَطَهَّرْنَ	فَأْتُوهُنَّ	مِنْ حَيْثُ
till they are cleansed	and when they are cleansed	then come (go) to them	from where

أَمَرَكُمُ ٱللَّهُ ۚ	إِنَّ ٱللَّهَ	يُحِبُّ ٱلتَّوَّٰبِينَ
Allah has commanded you	verily Allah	loves those who repent

وَيُحِبُّ	ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾
and loves	those who purify themselves

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟

أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ
أَن تَبَرُّوا۟ وَتَتَّقُوا۟ وَتُصْلِحُوا۟ بَيْنَ ٱلنَّاسِ ۚ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ). 224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

نِسَآؤُكُمْ	حَرْثٌ	لَّكُمْ	فَأْتُوا۟ حَرْثَكُمْ	أَنَّىٰ شِئْتُمْ
your wives	(are) a tilth	for you	so go to your tilth	as (when and how) you wish

وَقَدِّمُوا۟	لِأَنفُسِكُمْ	وَٱتَّقُوا۟ ٱللَّهَ	وَٱعْلَمُوٓا۟
and send forth (good deeds)	for yourselves	and fear Allah	and know

أَنَّكُم	مُّلَٰقُوهُ	وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾
that you	(will) meet Him	and give good tidings to the believers

وَلَا تَجْعَلُوا۟ ٱللَّهَ	عُرْضَةً	لِّأَيْمَٰنِكُمْ
and make not Allah (Allah's Name)	impediment (an excuse)	in your oaths

أَن تَبَرُّوا۟	وَتَتَّقُوا۟	وَتُصْلِحُوا۟ بَيْنَ	ٱلنَّاسِ
that you do good	and act piously	and reconcile among	the mankind

وَٱللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٢٢٤﴾
and Allah	(is) All-Hearing	All-Knowing

لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَٱللَّهُ غَفُورٌ
حَلِيمٌ ﴿٢٢٥﴾ لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

Part - 2

225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most Forbearing. 226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their mind in this period), verily, Allāh is Oft-Forgiving, Most Merciful. 227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.

لَّا يُؤَاخِذُكُمُ ٱللَّهُ	بِٱللَّغْوِ	فِىٓ أَيْمَـٰنِكُمْ
Allah will not blame you	for vain utterances	in your oaths

وَلَـٰكِن يُؤَاخِذُكُم	بِمَا	كَسَبَتْ قُلُوبُكُمْ ۗ	وَٱللَّهُ
[and] but He will call you to account	for what	your hearts earned	and Allah

غَفُورٌ	حَلِيمٌ ﴿٢٢٥﴾	لِّلَّذِينَ يُؤْلُونَ	مِن نِّسَآئِهِمْ
(is) Oft-Forgiving	All-Forbearing	for those who swear off abstinence	from their wives

تَرَبُّصُ	أَرْبَعَةِ	أَشْهُرٍ ۖ	فَإِن فَآءُو	فَإِنَّ ٱللَّهَ	غَفُورٌ
(is) a waiting	(for) four	months	then if they return	then verily Allah	(is) Oft-Forgiving

رَّحِيمٌ ﴿٢٢٦﴾	وَإِنْ عَزَمُوا۟ ٱلطَّلَـٰقَ	فَإِنَّ ٱللَّهَ
Most Merciful	and if they resolve on (decide upon) divorce	then indeed Allah

سَمِيعٌ	عَلِيمٌ ﴿٢٢٧﴾
(is) All-Hearing	All-Knowing

وَٱلْمُطَلَّقَـٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَـٰثَةَ قُرُوٓءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ إِنْ أَرَادُوٓا۟ إِصْلَـٰحًا ۚ وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards

Part - 2

obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.

قُرُوٓءٍ	ثَلَٰثَةَ	بِأَنفُسِهِنَّ	وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ
menstrual periods	three	concerning themselves	and divorced women shall wait

مَا خَلَقَ ٱللَّهُ	أَن يَكْتُمْنَ	لَهُنَّ	وَلَا يَحِلُّ
what Allah has created	that they conceal	to them	and it is not allowed (lawful)

وَبُعُولَتُهُنَّ	ٱلْءَاخِرِ	وَٱلْيَوْمِ	يُؤْمِنَّ بِٱللَّهِ	إِن كُنَّ	فِىٓ أَرْحَامِهِنَّ
and their husbands	the Last	and the Day	believe in Allah	if they	in their wombs

فِى ذَٰلِكَ	بِرَدِّهِنَّ	أَحَقُّ
in that (period)	to take them back	have better right (are more entitled)

ٱلَّذِى	مِثْلُ	وَلَهُنَّ	إِنْ أَرَادُوٓا۟ إِصْلَٰحًا
(of) that which	(is the) like	and for them (wives)	if they intended for reconciliation

دَرَجَةٌ	عَلَيْهِنَّ	وَلِلرِّجَالِ	بِٱلْمَعْرُوفِ	عَلَيْهِنَّ
(is) a degree	over them	and for men	to what is reasonable	(is) on them

حَكِيمٌ ﴿٢٢٨﴾	عَزِيزٌ	وَٱللَّهُ
All-Wise	(is) All-Mighty	and Allah

ٱلطَّلَٰقُ مَرَّتَانِ ۖ فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ ۗ وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٢٩﴾

229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the

limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the *Zālimūn* (wrongdoers).

ٱلطَّلَٰقُ	مَرَّتَانِ	فَإِمۡسَاكُۢ	بِمَعۡرُوفٍ	أَوۡ تَسۡرِيحُۢ
the divorce	(is) twice	then retaining	in a reasonable manner	or releasing

بِإِحۡسَٰنٍ	وَلَا يَحِلُّ	لَكُمۡ	أَن تَأۡخُذُواْ	مِمَّآ
with kindness	and it is not lawful	for you	that you take back	of what

ءَاتَيۡتُمُوهُنَّ	شَيۡـًٔا	إِلَّآ	أَن يَخَافَآ
you had given them (wives)	anything	except	that both fear

أَلَّا يُقِيمَا	حُدُودَ ٱللَّهِ	فَإِنۡ خِفۡتُمۡ
that they will not be able to keep	(the) limits (of) Allah	and if you fear

أَلَّا يُقِيمَا	حُدُودَ ٱللَّهِ	فَلَا جُنَاحَ
that they both will not be able to keep	(the) limits (of) Allah	then (there is) no sin

عَلَيۡهِمَا	فِيمَا ٱفۡتَدَتۡ	بِهِۦ	تِلۡكَ	حُدُودُ ٱللَّهِ
on both of them	in what she paid as ransom	for that	these	(are the) limits (of) Allah

فَلَا تَعۡتَدُوهَاۚ	وَمَن يَتَعَدَّ	حُدُودَ ٱللَّهِ
so (do) not transgress them	and whoever transgresses	(the) limits (of) Allah

فَأُوْلَٰٓئِكَ	هُمُ	ٱلظَّٰلِمُونَ ﴿٢٢٩﴾
then those	[they]	(are) the wrongdoers

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوۡمٖ يَعۡلَمُونَ ﴿٢٣٠﴾

230. And if he has divorced her (the third time), then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

حَتَّىٰ تَنكِحَ	مِنۢ بَعۡدُ	لَهُۥ	فَلَا تَحِلُّ	فَإِن طَلَّقَهَا
until she marries	thereafter	for him	then she is not lawful	and if he divorces her

عَلَيۡهِمَآ	فَلَا جُنَاحَ	فَإِن طَلَّقَهَا	غَيۡرَهُۥۗ	زَوۡجًا
on both of them	then (there is) no sin	then if he divorces her	other than him	a husband

أَن يُقِيمَا	إِن ظَنَّآ	أَن يَتَرَاجَعَآ
that they would be able to keep	if both of them think	that they return to one another

يُبَيِّنُهَا	حُدُودُ ٱللَّهِ	وَتِلۡكَ	حُدُودُ ٱللَّهِ
He makes them clear	(are the) limits (of) Allah	and these	(the) limits (of) Allah

لِقَوۡمٖ يَعۡلَمُونَ ﴿٢٣٠﴾
for (the) people who know

وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ سَرِّحُوهُنَّ بِمَعۡرُوفٖۚ وَلَا تُمۡسِكُوهُنَّ ضِرَارٗا لِّتَعۡتَدُواْۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ وَلَا تَتَّخِذُوٓاْ ءَايَٰتِ ٱللَّهِ هُزُوٗاۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ وَمَآ أَنزَلَ عَلَيۡكُم مِّنَ ٱلۡكِتَٰبِ وَٱلۡحِكۡمَةِ يَعِظُكُم بِهِۦۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴿٢٣١﴾

231. And when you have divorced women and they are about to fulfil the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Qur'an) and *Al-Hikmah* (the Prophet's *Sunnah* - legal ways - Islamic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Knower of everything.

فَأَمۡسِكُوهُنَّ	فَبَلَغۡنَ أَجَلَهُنَّ	طَلَّقۡتُمُ ٱلنِّسَآءَ	وَإِذَا
then retain them	and they reach their (prescribed) term	you divorce women	and when

وَلَا تُمۡسِكُوهُنَّ	بِمَعۡرُوفٖۚ	أَوۡ سَرِّحُوهُنَّ	بِمَعۡرُوفٍ
and (do) not retain them	in a fair manner	or let them go	in a fair manner

Part - 2

يَفْعَلْ ذَٰلِكَ	وَمَن	لِّتَعْتَدُوا۟ ۚ	ضِرَارًا
does that	and whoso	so that you transgress	to hurt (them)

هُزُوًا ۚ	وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ	فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ
(as) a jest	and (do) not take (the) Verses (of) Allah	then indeed he wrongs himself

وَمَآ أَنزَلَ	عَلَيْكُمْ	وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ
and that which He sent down	upon you	and remember (the) Favour (of) Allah

بِهِۦ ۚ	يَعِظُكُم	وَٱلْحِكْمَةِ	مِّنَ ٱلْكِتَٰبِ	عَلَيْكُمْ
with it	He admonishes you	and (of) the Wisdom	of the Book	upon you

عَلِيمٌ ﴿٢٣١﴾	شَىْءٍ	بِكُلِّ	أَنَّ ٱللَّهَ	وَٱعْلَمُوٓا۟	وَٱتَّقُوا۟ ٱللَّهَ
(is) All-Knower	thing	of every	that Allah	and know (well)	and fear Allah

وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ إِذَا تَرَٰضَوْا۟ بَيْنَهُم
بِٱلْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمْ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ
وَأَطْهَرُ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.

فَبَلَغْنَ أَجَلَهُنَّ	طَلَّقْتُمُ ٱلنِّسَآءَ	وَإِذَا
and they reach their (prescribed) term	you divorce [the] women	and when

أَزْوَٰجَهُنَّ	أَن يَنكِحْنَ	فَلَا تَعْضُلُوهُنَّ
(to) their (former) husbands	that they get married	then prevent them not

بِهِۦ	ذَٰلِكَ يُوعَظُ	بِٱلْمَعْرُوفِ ۗ	بَيْنَهُم	إِذَا تَرَٰضَوْا۟
with it	that is admonished	in a fair manner	mutually	when they agree

ذَٰلِكُمْ	ٱلْءَاخِرِ ۗ	وَٱلْيَوْمِ	يُؤْمِنُ بِٱللَّهِ	مِنكُمْ	مَن كَانَ
that	the Last	and the Day	believes in Allah	of you	(he) who [is]

Part - 2

أَزْكَىٰ	لَكُمْ	وَأَطْهَرُ ۗ	وَٱللَّهُ يَعْلَمُ	وَأَنتُمْ	لَا تَعْلَمُونَ ﴿٢٣٢﴾
(is) more virtuous	for you	and purer	and Allah knows	and you	know not

وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا
مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ
فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ
ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.

وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ	أَوْلَٰدَهُنَّ	حَوْلَيْنِ	كَامِلَيْنِ ۖ
and the mothers shall suckle	their children	(for) two years	whole
لِمَنْ أَرَادَ	أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ	وَعَلَى	ٱلْمَوْلُودِ لَهُۥ
for (those) who desire	to complete the suckling	and on	(him) to whom the child is born
رِزْقُهُنَّ	وَكِسْوَتُهُنَّ	بِٱلْمَعْرُوفِ ۚ	لَا تُكَلَّفُ نَفْسٌ
(is) their (mothers) food	and their clothing	in a fair manner	a soul is not tasked
إِلَّا وُسْعَهَا ۚ	لَا تُضَآرَّ وَٰلِدَةٌۢ		بِوَلَدِهَا
except (to) its capacity	neither the mother should be made to suffer		for her child
وَلَا	مَوْلُودٌ لَّهُۥ	بِوَلَدِهِۦ ۚ	وَعَلَى ٱلْوَارِثِ	مِثْلُ
nor	(he) to whom the child is born	for his child	and on the heir	(is the) like

Part - 2

ذَٰلِكَ	فَإِنْ أَرَادَا فِصَالًا	عَن تَرَاضٍ	مِّنْهُمَا
(of) that	and if both decide on weaning	by mutual consent	of both of them

وَتَشَاوُرٍ	فَلَا جُنَاحَ	عَلَيْهِمَا	وَإِنْ أَرَدتُّمْ
and (after) consultation	then (there is) no sin	on them both	and if you decide

أَن تَسْتَرْضِعُوٓا۟	أَوْلَٰدَكُمْ	فَلَا جُنَاحَ	عَلَيْكُمْ
to ask (another woman) to suckle	your children	then (there is) no sin	on you

إِذَا سَلَّمْتُم	مَّآ ءَاتَيْتُم	بِٱلْمَعْرُوفِ	وَٱتَّقُوا۟ ٱللَّهَ	وَٱعْلَمُوٓا۟
when you pay	what you give	in a fair manner	and fear Allah	and know

أَنَّ ٱللَّهَ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾
that Allah	(is) All-Seer of what you do

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do.

وَٱلَّذِينَ يُتَوَفَّوْنَ	مِنكُمْ	وَيَذَرُونَ أَزْوَاجًا	يَتَرَبَّصْنَ
and those who die	of you	and leave wives behind	they (the wives) shall wait

بِأَنفُسِهِنَّ	أَرْبَعَةَ	أَشْهُرٍ	وَعَشْرًا	فَإِذَا بَلَغْنَ
with (regard to) themselves	(for) four	months	and ten (days)	and when they reach

أَجَلَهُنَّ	فَلَا جُنَاحَ	عَلَيْكُمْ	فِيمَا فَعَلْنَ
their (waiting) term	then (there is) no sin	on you	in what they do

فِىٓ أَنفُسِهِنَّ	بِٱلْمَعْرُوفِ	وَٱللَّهُ	بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾
concerning themselves	in a fair manner	and Allah	(is) Well-Aware of what you do

Part - 2

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ
عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا
مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ۚ وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourselves, Allāh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying (according to the Islamic law). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.

مِنْ خِطْبَةِ	بِهِۦ	فِيمَا عَرَّضْتُم	عَلَيْكُمْ	وَلَا جُنَاحَ
of marriage proposal	[with it]	in what you offered	on you	and (there is) no sin
عَلِمَ ٱللَّهُ أَنَّكُمْ	فِىٓ أَنفُسِكُمْ	أَوْ أَكْنَنتُمْ		ٱلنِّسَآءِ
Allah knows that you	in yourselves	or you conceal (it)		(to such) women
لَّا تُوَاعِدُوهُنَّ	وَلَٰكِن	سَتَذْكُرُونَهُنَّ		
(do) not make a promise with them	[and] but	will mention / remember them		
مَّعْرُوفًا	أَن تَقُولُوا۟ قَوْلًا	إِلَّآ	سِرًّا	
honourable	that you say (something) a saying	except	secretly	
حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ	ٱلنِّكَاحِ	عُقْدَةَ	وَلَا تَعْزِمُوا۟	
until the prescribed term reaches	(of) marriage	(the) tie	and (do) not resolve on	
فِىٓ أَنفُسِكُمْ	مَا	أَنَّ ٱللَّهَ يَعْلَمُ	وَٱعْلَمُوٓا۟	أَجَلَهُۥ
(is) in yourselves	what	that Allah knows	and know	its end
حَلِيمٌ ﴿٢٣٥﴾	غَفُورٌ	أَنَّ ٱللَّهَ	وَٱعْلَمُوٓا۟	فَٱحْذَرُوهُ
All-Forbearing	(is) Oft-Forgiving	that Allah	and know	so beware of Him

لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۖ وَمَتِّعُوهُنَّ

Part - 2

عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُحْسِنِينَ ﴿٢٣٦﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

لَا جُنَاحَ	عَلَيْكُمْ	إِن طَلَّقْتُمُ ٱلنِّسَآءَ	مَا	لَمْ تَمَسُّوهُنَّ
(there is) no sin	on you	if you divorce women	while	you have not touched them
أَوْ تَفْرِضُوا	لَهُنَّ	فَرِيضَةً	وَمَتِّعُوهُنَّ	
or you have (not) fixed	for them	a settled portion (dower)	and provide for them	
عَلَى ٱلْمُوسِعِ	قَدَرُهُۥ	وَعَلَى ٱلْمُقْتِرِ	قَدَرُهُۥ	
upon the wealthy	according to his means	and on the poor	according to his means	
مَتَٰعًۢا	بِٱلْمَعْرُوفِ ۖ	حَقًّا	عَلَى ٱلْمُحْسِنِينَ ﴿٢٣٦﴾	
a provision	reasonable	(is) a duty	upon the good-doers	

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.

وَإِن طَلَّقْتُمُوهُنَّ	مِن قَبْلِ	أَن تَمَسُّوهُنَّ
and if you divorce them	before	[that] you have touched them

Part - 2

فَنِصْفُ	فَرِيضَةً	لَهُنَّ	وَقَدْ فَرَضْتُمْ
then (pay) half	a settled portion (dower)	for them	and indeed you have fixed

أَوْ يَعْفُوَا۟	أَن يَعْفُونَ	إِلَّآ	مَا فَرَضْتُمْ
or (agrees to) forego	[that] they (agree to) forego (it)	unless	(of) what you have fixed

وَأَن تَعْفُوٓا۟	ٱلنِّكَاحِ	عُقْدَةُ	بِيَدِهِۦ	ٱلَّذِى
and that you (agree to) forego	(of) marriage	(is the) knot	in whose hand	he

بَيْنَكُمْ	وَلَا تَنسَوُا۟ ٱلْفَضْلَ	لِلتَّقْوَىٰ	أَقْرَبُ
among yourselves	and (do) not forget the grace (liberality)	to piety	(is) closer

بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾	إِنَّ ٱللَّهَ
(is) All-Seer of what you do	indeed Allah

حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ
فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟
تَعْلَمُونَ ﴿٢٣٩﴾ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم
مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ
فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

238. Guard strictly (five obligatory) *As-Salawāt* (the prayers) especially the middle *Salāt* (i.e. the best prayer - *'Asr*). And stand before Allāh with obedience [and do not speak to others during the *Salāt* (prayers)]. 239. And if you fear (an enemy), perform *Salāt* (pray) on foot or riding. And when you are in safety, offer the *Salāt* (prayer) in the manner He has taught you, which you knew not (before). 240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allāh is All-Mighty, All-Wise.

وَقُومُوا۟	ٱلْوُسْطَىٰ	وَٱلصَّلَوٰةِ	حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ
and stand up	[the] middle	and the prayer	be watchful over (offer regularly) the prayers

Part - 2

لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾	فَإِنْ خِفْتُمْ	فَرِجَالًا	أَوْ رُكْبَانًا
for Allah devoutly obedient	and if you fear	then on foot	or riding

فَإِذَآ أَمِنتُمْ	فَٱذْكُرُوا۟ ٱللَّهَ	كَمَا عَلَّمَكُم
and when you feel secured	then remember Allah	as He has taught you

مَّا لَمْ تَكُونُوا۟	تَعْلَمُونَ ﴿٢٣٩﴾	وَٱلَّذِينَ يُتَوَفَّوْنَ	مِنكُمْ	وَيَذَرُونَ أَزْوَٰجًا
that which you did not	know	and those who die	of you	and leave wives

وَصِيَّةً	لِّأَزْوَٰجِهِم	مَّتَٰعًا	إِلَى ٱلْحَوْلِ	غَيْرَ
(should make) a bequest	for their wives	(for) maintenance	for one year	without

إِخْرَاجٍ	فَإِنْ خَرَجْنَ	فَلَا جُنَاحَ	عَلَيْكُمْ	فِى مَا فَعَلْنَ
turning (them) out	but if they leave	then (there is) no sin	on you	in what they do

فِىٓ أَنفُسِهِنَّ	مِن مَّعْرُوفٍ	وَٱللَّهُ	عَزِيزٌ	حَكِيمٌ ﴿٢٤٠﴾
for themselves	In honourable manner	and Allah	(is) All-Mighty	All-Wise

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ
ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ
حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَٰهُمْ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqūn* (the pious). 242. Thus Allāh makes clear His *Ayāt* (Laws) to you, in order that you may understand. 243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allāh said to them, ``Die.'' And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.

وَلِلْمُطَلَّقَٰتِ	مَتَٰعٌۢ	بِٱلْمَعْرُوفِ ۖ	حَقًّا
and for divorced women	(is) a provision	on a reasonable scale	a duty

عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾	كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	لَكُمْ	ءَايَٰتِهِۦ
on the pious	thus Allah makes clear	for you	His Injunctions

Part - 2

إِلَى ٱلَّذِينَ خَرَجُوا۟	أَلَمْ تَرَ	لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٣﴾
to those who went forth	(have) you not looked?	so that you may understand

فَقَالَ	ٱلْمَوْتِ	حَذَرَ	أُلُوفٌ	وَهُمْ	مِن دِيَـٰرِهِمْ
and said	(of) death	(for) fear	(were in) thousands	while they	from their homes

لَهُمُ ٱللَّهُ	مُوتُوا۟	ثُمَّ أَحْيَـٰهُمْ ۚ	إِنَّ ٱللَّهَ	لَذُو فَضْلٍ
Allah to them	die	then He revived them	indeed Allah	(is) Bounteous/Gracious

عَلَى ٱلنَّاسِ	وَلَـٰكِنَّ أَكْثَرَ	ٱلنَّاسِ	لَا يَشْكُرُونَ ﴿٢٤٣﴾
to mankind	[and] but most	(of) [the] people	(do) not give thanks

وَقَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَـٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Part - 2

244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower. 245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and to Him you shall return.

وَقَـٰتِلُوا۟	فِى سَبِيلِ ٱللَّهِ	وَٱعْلَمُوٓا۟	أَنَّ ٱللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿٢٤٤﴾
and fight	in (the) way (of) Allah	and know	that Allah	(is) All-Hearer	All-Knower

مَّن	ذَا ٱلَّذِى	يُقْرِضُ ٱللَّهَ قَرْضًا	حَسَنًا	فَيُضَـٰعِفَهُۥ
who	(is) the one who	lends Allah a loan	goodly	so (that) He will multiply it

لَهُۥٓ	أَضْعَافًا كَثِيرَةً ۚ		وَٱللَّهُ يَقْبِضُ	وَيَبْصُۜطُ
for him	times	many	and Allah straitens (decreases)	and amplifies (increases)

وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾
and to Him you will be returned

أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَـٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا

نُقَٰتِلُوا۟ قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ
فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾

246. Have you not thought about the group of the Children of Israel after (the time of) Mūsā (Moses)? When they said to a Prophet of theirs, ``Appoint for us a king and we will fight in Allāh's way.'' He said, ``Would you then refrain from fighting, if fighting was prescribed for you?'' They said, ``Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?'' But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers).

مُوسَىٰ	مِنۢ بَعْدِ	إِسْرَٰٓءِيلَ	مِنۢ بَنِىٓ	إِلَى ٱلْمَلَإِ	أَلَمْ تَرَ
Moses	after	(of) Israel	of (the) Children	[to] the Chiefs	(have) you not seen?
مَلِكًا	ٱبْعَثْ لَنَا	لَّهُمُ	لِنَبِىٍّ	إِذْ قَالُوا۟	
a king	appoint for us	of theirs	to a Prophet	when they said	
إِن	هَلْ عَسَيْتُمْ	قَالَ	نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ		
if	(is) it expected of you (would you)?	he said	we will fight in (the) way (of) Allah		
لَنَآ	قَالُوا۟ وَمَا	أَلَّا نُقَٰتِلُوا۟	ٱلْقِتَالُ	كُتِبَ عَلَيْكُمُ	
(is) for us	they said and what	that you fight not	the fighting	is prescribed upon you	
وَقَدْ أُخْرِجْنَا		فِى سَبِيلِ ٱللَّهِ	أَلَّا نُقَٰتِلَ		
while surely we have been driven out		in (the) way (of) Allah	that we shall not fight		
عَلَيْهِمُ	فَلَمَّا كُتِبَ	وَأَبْنَآئِنَا	مِن دِيَٰرِنَا		
for them	but when was prescribed	and our children (families)	from our homes		
وَٱللَّهُ	مِّنْهُمْ	إِلَّا قَلِيلًا	تَوَلَّوْا۟	ٱلْقِتَالُ	
and Allah	of them	except a few	they turned back	the fighting	
عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾					
(is) All-Knower of the wrongdoers					

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ

Part - 2

ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ
ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى
مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾

247. And their Prophet (Samuel ﷺ) said to them,"Indeed Allāh has appointed Tālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ	لَهُمْ	نَبِيُّهُمْ	إِنَّ ٱللَّهَ	قَدْ بَعَثَ	لَكُمْ	طَالُوتَ
and said	to them	their Prophet	indeed Allah	has surely appointed	for you	Talut (Saul)
مَلِكًا ۚ	قَالُوٓا۟	أَنَّىٰ يَكُونُ	لَهُ	ٱلْمُلْكُ	عَلَيْنَا	وَنَحْنُ
(as) a king	they said	how would be	for him	the kingship	over us	while we
أَحَقُّ	بِٱلْمُلْكِ	مِنْهُ	وَلَمْ يُؤْتَ	سَعَةً		
(are) more deserving	for the kingship	than he	and he has not been given	plenty		
مِّنَ ٱلْمَالِ ۚ	قَالَ	إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ	عَلَيْكُمْ	وَزَادَهُۥ		
of [the] wealth	he said	indeed Allah has chosen him	over you	and has increased him		
بَسْطَةً	فِى ٱلْعِلْمِ	وَٱلْجِسْمِ ۖ	وَٱللَّهُ يُؤْتِى مُلْكَهُۥ			
abundantly	in knowledge	and physique (stature)	and Allah grants His kingdom			
مَن يَشَآءُ ۚ	وَٱللَّهُ	وَٰسِعٌ	عَلِيمٌ ﴿٢٤٧﴾			
(to) whom He wills	and Allah	(is) All-Sufficient	All-Knowing			

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ
مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

248. And their Prophet (Samuel ﷺ) said to them:"Verily, the sign of His kingdom

is that there shall come to you *At-Tābūt* (a wooden box), wherein is *Sakīnah* (peace and reassurance) from your Lord and a remnant of that which the household of Mūsā (Moses) and the household of Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

مُلْكِهِۦٓ	إِنَّ ءَايَةَ	نَبِيُّهُمْ	لَهُمْ	وَقَالَ
(of) his kingship	indeed a sign	their Prophet	to them	and said

مِّن رَّبِّكُمْ	سَكِينَةٌ	فِيهِ	ٱلتَّابُوتُ	أَن يَأْتِيَكُمُ
from your Lord	peace	in it (lies)	the Ark	(is) that (there) would come to you

هَـٰرُونَ	وَءَالُ	مُوسَىٰ	ءَالُ	مِّمَّا تَرَكَ	وَبَقِيَّةٌ
(of) Aaron	and (the) family	(of) Moses	(the) family	of what left	and a remnant

إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾	لَّكُمْ	لَءَايَةً	فِى ذَٰلِكَ	إِنَّ	ٱلْمَلَـٰٓئِكَةُ	تَحْمِلُهُ
if you are believers	for you	(is) a sign	in that	truly	the angels	will carry it

فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ
فَلَيْسَ مِنِّى وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّىٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ فَشَرِبُوا۟ مِنْهُ
إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا
ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَـٰقُوا۟ ٱللَّهِ كَم مِّن
فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّـٰبِرِينَ ﴿٢٤٩﴾

249. Then when Tālūt (Saul) set out with the army, he said: "Verily, Allāh will try you by a river. So, whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allāh, said: "How often a small group overcame a mighty host by Allāh's Leave?" And Allāh is with *As-Sābirūn* (the patient).

Part - 2

فَلَمَّا فَصَلَ	طَالُوتُ	بِالْجُنُودِ	قَالَ	إِنَّ اللَّهَ مُبْتَلِيكُم
and when set out	Talut (Saul)	with forces	he said	verily Allah will test you

بِنَهَرٍ	فَمَن شَرِبَ	مِنْهُ	فَلَيْسَ	مِنِّي	وَمَن
with a river	so whoever drinks	of it	then he is not	of me	and whoever

لَّمْ يَطْعَمْهُ	فَإِنَّهُ	مِنِّي	إِلَّا مَنِ اغْتَرَفَ	غُرْفَةً
tastes it not	then indeed he	(is) of me	except (he) who takes	(in the) hollow

بِيَدِهِ	فَشَرِبُوا	مِنْهُ	إِلَّا قَلِيلًا	مِّنْهُمْ	فَلَمَّا	جَاوَزَهُ
of his hand	then they drank	of it	except a few	of them	so when	crossed it

هُوَ	وَالَّذِينَ آمَنُوا	مَعَهُ	قَالُوا	لَا طَاقَةَ	لَنَا
he	and those who believed	with him	they said	(there is) no strength	for us

الْيَوْمَ	بِجَالُوتَ	وَجُنُودِهِ	قَالَ الَّذِينَ	يَظُنُّونَ أَنَّهُم
today	against Jalut (Goliath)	and his forces	said those who	knew that they

مُّلَاقُوا اللَّهِ	كَم	مِّن فِئَةٍ	قَلِيلَةٍ	غَلَبَتْ فِئَةً	كَثِيرَةً
would meet Allah	how often	of a group	small	overcame a group	large

بِإِذْنِ اللَّهِ	وَاللَّهُ	مَعَ	الصَّابِرِينَ ﴿٢٤٩﴾
by (the) Leave (of) Allah	and Allah	(is) with	the patient ones

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُم بِإِذْنِ
اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا
يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ
وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا
عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

250. And when they advanced to meet Jālūt (Goliath) and his forces, they

Part - 2

invoked: ``Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.'' 251. So they routed them by Allāh's Leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the kingdom [after the death of Tālūt (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the *'Ālamīn* (mankind, jinn and all that exists). 252. These are the Verses of Allāh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).

قَالُوا۟ رَبَّنَآ	وَجُنُودِهِۦ	لِجَالُوتَ	وَلَمَّا بَرَزُوا۟
they said our Lord	and his forces	for Jalut (Goliath)	and when they went forth

عَلَى ٱلْقَوْمِ	وَٱنصُرْنَا	وَثَبِّتْ أَقْدَامَنَا	صَبْرًا	أَفْرِغْ عَلَيْنَا
over the people	and grant us victory	and make firm our steps	patience	pour forth on us

وَقَتَلَ دَاوُۥدُ	بِإِذْنِ ٱللَّهِ	فَهَزَمُوهُم	ٱلْكَٰفِرِينَ ﴿٢٥٠﴾
and David killed	by (the) Leave (of) Allah	so they routed them	the disbelieving

وَعَلَّمَهُۥ	وَٱلْحِكْمَةَ	ٱلْمُلْكَ	وَءَاتَىٰهُ ٱللَّهُ	جَالُوتَ
and taught him	and the wisdom	the kingdom	and Allah gave him	Goliath

بَعْضَهُم	ٱلنَّاسَ	وَلَوْلَا دَفْعُ ٱللَّهِ	مِمَّا يَشَآءُ
some of them	the people	and had (it) not been for Allah's repelling	of what He willed

وَلَٰكِنَّ ٱللَّهَ	لَّفَسَدَتِ ٱلْأَرْضُ	بِبَعْضٍ
[and] but Allah	the earth would surely be overlaid with mischief	by (some) others

ءَايَٰتُ ٱللَّهِ	تِلْكَ	عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾	ذُو فَضْلٍ
(are the) Verses (of) Allah	these	to the worlds	(is) Bounteous

لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾	وَإِنَّكَ	بِٱلْحَقِّ	عَلَيْكَ	نَتْلُوهَا
surely of the Messengers	and indeed you (are)	with truth	to you	We recite them

Part - 2

تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا
عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ
مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم
مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

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

عَلَىٰ بَعْضٍ	فَضَّلْنَا بَعْضَهُمْ	ٱلرُّسُلُ	تِلْكَ
over (some) others	We preferred (exalted) some of them	Messengers	those
دَرَجَٰتٍ	وَرَفَعَ بَعْضَهُمْ	مَّن كَلَّمَ ٱللَّهُ	مِّنْهُم
(in) degrees (status)	and raised some of them	(to) whom Allah spoke	of them (are some)
وَأَيَّدْنَٰهُ	ٱلْبَيِّنَٰتِ	مَرْيَمَ	ٱبْنَ	عِيسَى	وَءَاتَيْنَا
and We supported him	clear signs	(of) Mary	son	Jesus	and We gave (granted)
مَا ٱقْتَتَلَ	وَلَوْ شَآءَ ٱللَّهُ	بِرُوحِ ٱلْقُدُسِ
would not have fought one another	and if Allah had willed	with the Holy Spirit
ٱلْبَيِّنَٰتُ	جَآءَتْهُمُ	مِنۢ بَعْدِ مَا	مِنۢ بَعْدِهِم	ٱلَّذِينَ
clear signs	had come to them	after	(came) after them (Prophets)	those who
وَمِنْهُم	مَّنْ ءَامَنَ	فَمِنْهُم	وَلَٰكِنِ ٱخْتَلَفُوا۟
and of them (are some)	who believed	and of them (are some)	[and] but they differed
مَا ٱقْتَتَلُوا۟	وَلَوْ شَآءَ ٱللَّهُ	مَّن كَفَرَ
they would not have fought one another	and if Allah had willed	who disbelieved (denied)

Part - 3

وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ	مَا يُرِيدُ ﴿٢٥٣﴾
[and] but Allah does	what He likes (wants)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾

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

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓا۟	أَنفِقُوا۟ مِمَّا	رَزَقْنَٰكُم	مِّن قَبْلِ	أَن يَأْتِىَ يَوْمٌ
O (you)	who believe	spend of that	We provided you	before	[that] a Day comes
لَّا بَيْعٌ		فِيهِ	وَلَا خُلَّةٌ		وَلَا شَفَٰعَةٌ
(there will be) no bargaining (selling)		in it	nor friendship		nor intercession
وَٱلْكَٰفِرُونَ	هُمُ	ٱلظَّٰلِمُونَ ﴿٢٥٤﴾			
and (it is) the disbelievers	[they]	(who are) the wrongdoers			

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

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

ٱللَّهُ	لَآ إِلَٰهَ	إِلَّا هُوَ	ٱلْحَىُّ	ٱلْقَيُّومُ ۚ
Allah	(there is) no god	but He	the Ever-Living	the Sustainer & Protector

لَا تَأْخُذُهُۥ	سِنَةٌ	وَلَا نَوْمٌ ۚ	لَّهُۥ	مَا	فِى ٱلسَّمَٰوَٰتِ
neither overtakes Him	slumber	nor sleep	to Him (belongs)	what	(is) in the heavens

وَمَا	فِى ٱلْأَرْضِ ۗ	مَن	ذَا	ٱلَّذِى	يَشْفَعُ عِندَهُۥٓ
and what	(is) on the earth	who (is)	that	who	can intercede with Him

إِلَّا	بِإِذْنِهِۦ ۚ	يَعْلَمُ مَا	بَيْنَ	أَيْدِيهِمْ
except	with His Permission	He knows what	(is) between	their hands

وَمَا	خَلْفَهُمْ ۖ	وَلَا يُحِيطُونَ	بِشَىْءٍ	مِّنْ عِلْمِهِۦٓ
and what	(is) after them	and they never encompass	anything	of His Knowledge

إِلَّا	بِمَا شَآءَ ۚ	وَسِعَ كُرْسِيُّهُ	ٱلسَّمَٰوَٰتِ
except	[of] what He willed	His Chair (dominion) extends (overspreads)	the heavens

وَٱلْأَرْضَ ۖ	وَلَا يَـُٔودُهُۥ	حِفْظُهُمَا ۚ
and the earth	and (does) not weary Him	their upholding (guarding them)

وَهُوَ ٱلْعَلِىُّ	ٱلْعَظِيمُ ﴿٢٥٥﴾
and He (is) the Most High	the Most Great

لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

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

ٱلرُّشْدُ	قَد تَّبَيَّنَ	فِى ٱلدِّينِ ۖ	لَآ إِكْرَاهَ
the Right (Path)	verily has become distinct	in the religion	(there is) no compulsion

بِٱلطَّٰغُوتِ	فَمَن يَكْفُرْ	مِنَ ٱلْغَىِّ ۚ
in false deities (evil ones)	hence whoever disbelieves (rejects)	from the wrong

وَيُؤْمِنۢ	بِٱللَّهِ	فَقَدِ ٱسْتَمْسَكَ	بِٱلْعُرْوَةِ	ٱلْوُثْقَىٰ
and believes	in Allah	then indeed he took hold	of the handhold	[the] firm

لَا ٱنفِصَامَ	لَهَا ۗ	وَٱللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٢٥٧﴾
(there is) no breakage	for it	and Allah	(is) All-Hearer	All-Knower

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾

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

Part - 3

يُخْرِجُهُم	وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟	ٱللَّهُ
He brings them out	(is the) Guardian (of) those who believed	Allah

أَوْلِيَآؤُهُمُ	وَٱلَّذِينَ كَفَرُوٓا۟	إِلَى ٱلنُّورِ	مِّنَ ٱلظُّلُمَٰتِ
their guardians	and those who disbelieved	to [the] light	from [the] darkness

إِلَى ٱلظُّلُمَٰتِ	مِّنَ ٱلنُّورِ	يُخْرِجُونَهُم	ٱلطَّٰغُوتُ
to [the] darkness	from [the] light	they bring them out	(are) false deities (evil ones)

خَٰلِدُونَ ﴿٢٥٧﴾	فِيهَا	هُمْ	ٱلنَّارِ	أَصْحَٰبُ	أُو۟لَٰٓئِكَ
(will) abide forever	in it	they	(of) the Fire	(are the) dwellers	those

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِۦمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِۦمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِۦمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

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

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

فِي رَبِّهِۦٓ	حَآجَّ إِبۡرَٰهِـۧمَ	إِلَى ٱلَّذِى	أَلَمۡ تَرَ
about his Lord	disputed with Abraham	at him who	(have) you not looked?

رَبِّىَ	قَالَ إِبۡرَٰهِـۧمُ	إِذۡ	ٱلۡمُلۡكَ	أَنۡ ءَاتَىٰهُ ٱللَّهُ
my Lord	Abraham said	when	the kingdom	because Allah had given (granted) him

وَأُمِيتُۖ	أَنَا۠ أُحۡىِۦ	قَالَ	وَيُمِيتُ	ٱلَّذِى يُحۡىِۦ
and cause death	I give life	he said	and causes death	(is) He Who gives life

فَأۡتِ	مِنَ ٱلۡمَشۡرِقِ	يَأۡتِى بِٱلشَّمۡسِ	فَإِنَّ ٱللَّهَ	قَالَ إِبۡرَٰهِـۧمُ
so you bring	from the east	brings the sun	[then] verily Allah	Abraham said

ٱلَّذِى كَفَرَۗ	فَبُهِتَ	مِنَ ٱلۡمَغۡرِبِ	بِهَا
he who had disbelieved	so was defeated (confounded)	from the west	it

ٱلظَّٰلِمِينَ ﴿٢٥٨﴾	لَا يَهۡدِى ٱلۡقَوۡمَ	وَٱللَّهُ
(who are) wrongdoers	(does) not guide the people	and Allah

أَوۡ كَٱلَّذِى مَرَّ عَلَىٰ قَرۡيَةٖ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحۡىِۦ هَٰذِهِ ٱللَّهُ بَعۡدَ مَوۡتِهَاۖ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٖ ثُمَّ بَعَثَهُۥۖ قَالَ كَمۡ لَبِثۡتَۖ قَالَ لَبِثۡتُ يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۖ قَالَ بَل لَّبِثۡتَ مِاْئَةَ عَامٖ فَٱنظُرۡ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمۡ يَتَسَنَّهۡۖ وَٱنظُرۡ إِلَىٰ حِمَارِكَ وَلِنَجۡعَلَكَ ءَايَةٗ لِّلنَّاسِۖ وَٱنظُرۡ إِلَى ٱلۡعِظَامِ كَيۡفَ نُنشِزُهَا ثُمَّ نَكۡسُوهَا لَحۡمٗاۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعۡلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٢٥٩﴾

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

Part - 3

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

أَوْ	كَٱلَّذِى	مَرَّ عَلَىٰ قَرْيَةٍ	وَهِىَ	خَاوِيَةٌ	عَلَىٰ عُرُوشِهَا
or	like the one who	passed by a town	and it	(had) tumbled	upon its roofs

قَالَ أَنَّىٰ	يُحْىِۦ هَٰذِهِ ٱللَّهُ	بَعْدَ	مَوْتِهَا
he said how	will Allah bring (restore) to life this (town)	after	its death

فَأَمَاتَهُ ٱللَّهُ	مِائَةَ	عَامٍ	ثُمَّ بَعَثَهُۥ
so Allah caused him to die	(for) a hundred	years	then He raised him up (to life)

قَالَ	كَمْ لَبِثْتَ	قَالَ	لَبِثْتُ يَوْمًا
He asked	how long (did) you remain (dead)	he said	I remained (dead for) a day

أَوْ بَعْضَ	يَوْمٍ	قَالَ	بَل لَّبِثْتَ	مِائَةَ	عَامٍ
or part	(of) a day	He said	nay you have remained (dead)	(for) a hundred	years

فَٱنظُرْ	إِلَىٰ طَعَامِكَ	وَشَرَابِكَ	لَمْ يَتَسَنَّهْ
then look	at your food	and your drink	they (did) not show change (get musty)

وَٱنظُرْ	إِلَىٰ حِمَارِكَ	وَلِنَجْعَلَكَ	ءَايَةً	لِّلنَّاسِ
and look	at your donkey	and that We have made you	a sign	for the people

وَٱنظُرْ	إِلَى ٱلْعِظَامِ	كَيْفَ	نُنشِزُهَا	ثُمَّ نَكْسُوهَا
and look	at the bones	how	We will put them together	then We will clothe them

لَحْمًا	فَلَمَّا	تَبَيَّنَ لَهُۥ	قَالَ	أَعْلَمُ	أَنَّ ٱللَّهَ
(with) flesh	then when	it became clear to him	he said	I know	that Allah

عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٢٥٩﴾
over every	thing	(is) All-Powerful

Part - 3

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن
لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ
مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

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

كَيْفَ	أَرِنِي	رَبِّ	إِبْرَٰهِـۧمُ	وَإِذْ قَالَ
how	show me	my Lord	Abraham	and (remember) when said
وَلَٰكِن	قَالَ بَلَىٰ	أَوَلَمْ تُؤْمِن	قَالَ	تُحْيِ ٱلْمَوْتَىٰ
[and] but	he said yes	[and] (do) you not believe?	He said	You give life to the dead
فَصُرْهُنَّ		مِّنَ ٱلطَّيْرِ	أَرْبَعَةً	فَخُذْ	قَالَ	لِّيَطْمَئِنَّ قَلْبِي
and cause them to incline		of the birds	four	then take	He said	to satisfy my heart
ثُمَّ ٱدْعُهُنَّ	جُزْءًا	مِّنْهُنَّ	جَبَلٍ	عَلَىٰ كُلِّ	ثُمَّ ٱجْعَلْ	إِلَيْكَ
then call them	a (part) portion	of them	hill	on every	then put	to yourself
حَكِيمٌ	عَزِيزٌ	أَنَّ ٱللَّهَ	وَٱعْلَمْ	سَعْيًا	يَأْتِينَكَ
All-Wise	(is) All-Mighty	that Allah	and know	(in) haste (flying)	they will come to you

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ
سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾ ٱلَّذِينَ يُنفِقُونَ
أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى لَّهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

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

Part - 3

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

مَّثَلُ	ٱلَّذِينَ	يُنفِقُونَ أَمْوَٰلَهُمْ	فِى سَبِيلِ ٱللَّهِ
(the) example (likeness)	(of) those who	spend their wealth	in (the) way (of) Allah

كَمَثَلِ	حَبَّةٍ	أَنۢبَتَتْ سَبْعَ	سَنَابِلَ	فِى كُلِّ
(is the) example	(of) a grain	it grows seven	ears	in every

سُنۢبُلَةٍ	مِّاْئَةُ	حَبَّةٍ	وَٱللَّهُ يُضَٰعِفُ
ear	(is) a hundred	grains	and Allah multiples (gives manifold increase)

لِمَن يَشَآءُ	وَٱللَّهُ	وَٰسِعٌ	عَلِيمٌ ﴿٢٦١﴾	ٱلَّذِينَ يُنفِقُونَ
to whom He wills (pleases)	and Allah	(is) Munificent	All-Knower	those who spend

أَمْوَٰلَهُمْ	فِى سَبِيلِ ٱللَّهِ	ثُمَّ	لَا يُتْبِعُونَ	مَآ أَنفَقُوا۟
their wealth	in (the) Way (of) Allah	then	they (do) not follow up	what they spent

مَنًّا	وَلَآ أَذًى	لَّهُمْ
(with) reminder of generosity	and neither (by) hurting (them) injury	for them

أَجْرُهُمْ	عِندَ	رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾
(is) their reward	with	their Lord	and (shall be) no fear	on them	nor shall they grieve

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِىٌّ حَلِيمٌ ﴿٢٦٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾

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

Part - 3

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

مِّن صَدَقَةٍ	خَيْرٌ	وَمَغْفِرَةٌ	مَّعْرُوفٌ	قَوْلٌ
than Sadaqah (charity)	(are) better	and forgiving (of faults)	kind	a word

حَلِيمٌ ﴿٢٦٣﴾	غَنِيٌّ	وَٱللَّهُ	أَذًى	يَتْبَعُهَآ
All-Forbearing	(is) All-Sufficient (Rich)	and Allah	(by) hurt (injury)	which is followed

بِٱلْمَنِّ	لَا تُبْطِلُوا۟ صَدَقَٰتِكُم	ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا
with reminders (of it)	(do) not render in vain your charities	who believe	O (you)

ٱلنَّاسِ	رِئَآءَ	يُنفِقُ مَالَهُۥ	كَٱلَّذِى	وَٱلْأَذَىٰ
(of) men	to be seen	spends his wealth	like the one who	and causing hurt (injury)

فَمَثَلُهُۥ	ٱلْءَاخِرِ	وَٱلْيَوْمِ	بِٱللَّهِ	وَلَا يُؤْمِنُ
then his example (likeness)	the Last	and the Day	in Allah	and (does) not believe

فَتَرَكَهُۥ	وَابِلٌ	فَأَصَابَهُۥ	تُرَابٌ	عَلَيْهِ	صَفْوَانٍ	كَمَثَلِ
then left it	heavy rain	then fell on it	(is) dust	over it	(of) a smooth rock	(is the) likeness

وَٱللَّهُ	مِمَّا كَسَبُوا۟	عَلَىٰ شَىْءٍ	لَا يَقْدِرُونَ	صَلْدًا
and Allah	of what they earned	over anything	they have no control	bare

ٱلْكَٰفِرِينَ ﴿٢٦٤﴾	لَا يَهْدِى ٱلْقَوْمَ
[the] deniers (disbelievers)	(does) not guide the people

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ
كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا
وَابِلٌ فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

Part - 3

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

وَمَثَلُ	ٱلَّذِينَ	يُنفِقُونَ أَمْوَٰلَهُمُ	ٱبْتِغَآءَ
and (the) likeness (example)	(of) those who	spend their wealth	seeking
مَرْضَاتِ ٱللَّهِ	وَتَثْبِيتًا	مِّنْ أَنفُسِهِمْ	كَمَثَلِ
(the) Pleasure (of) Allah	and (for) strengthening	of their souls	(is) like (the) example
جَنَّةٍۭ	بِرَبْوَةٍ	أَصَابَهَا	وَابِلٌ	فَـَٔاتَتْ أُكُلَهَا	ضِعْفَيْنِ	فَإِن
(of) a garden	on a hill	fell on it	heavy rain	so it yielded its harvest	double	and if
لَّمْ يُصِبْهَا	وَابِلٌ	فَطَلٌّ	وَٱللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾		
(did) not fall on it	heavy rain	then light rain	and Allah	(is) All-Seer of what you do		

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

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

أَيَوَدُّ أَحَدُكُمْ	أَن تَكُونَ	لَهُۥ	جَنَّةٌ	مِّن نَّخِيلٍ	وَأَعْنَابٍ
(would) any of you wish?	that it be	for him	a garden	of date-palms	and grapes
تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ	لَهُۥ	فِيهَا	مِن كُلِّ	ٱلثَّمَرَٰتِ
flowing underneath it	rivers(streams)	for him	in it	(are) of all kinds (sorts)	(of) fruits

Part - 3

وَأَصَابَهُ	ٱلْكِبَرُ	وَلَهُۥ	ذُرِّيَّةٌ	ضُعَفَآءُ
and has stricken (over taken) him	old age	and he has	children	weak

فَأَصَابَهَآ	إِعْصَارٌ	فِيهِ	نَارٌ	فَٱحْتَرَقَتْ
then it is struck	(by) a whirlwind	in which (there is)	fire	then it is burnt

كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	لَكُمُ	ٱلْءَايَٰتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾
thus Allah makes clear	to you	the Signs	so that you may give thought (reflect)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾

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

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓا۟	أَنفِقُوا۟ مِن طَيِّبَٰتِ	مَا كَسَبْتُمْ
O (you)	who believe	spend of (the) good things	which you have earned

وَمِمَّآ	أَخْرَجْنَا لَكُم	مِّنَ ٱلْأَرْضِ ۖ	وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ
and of what	We have produced for you	from the earth	and aim not at bad things

مِنْهُ تُنفِقُونَ	وَلَسْتُم	بِـَٔاخِذِيهِ	إِلَّآ	أَن تُغْمِضُوا۟	فِيهِ ۚ
you spend of it	and you would not	take it	except	that you overlook (defects)	in it

وَٱعْلَمُوٓا۟	أَنَّ ٱللَّهَ	غَنِىٌّ	حَمِيدٌ ﴿٢٦٧﴾
and know	that Allah	(is) Most Sufficient	Most Praise-Worthy

ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾ وَمَآ أَنفَقْتُم مِّن

Part - 3

نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾

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

ٱلشَّيْطَٰنُ	يَعِدُكُمُ	ٱلْفَقْرَ	وَيَأْمُرُكُم	بِٱلْفَحْشَآءِ ۖ
Satan	promises you	(of) poverty	and orders you	(of) indecency

وَٱللَّهُ يَعِدُكُم	مَّغْفِرَةً	مِّنْهُ	وَفَضْلًا ۗ	وَٱللَّهُ
whereas Allah promises you	forgiveness	from Him	and bounty	and Allah

وَٰسِعٌ	عَلِيمٌ ﴿٢٦٨﴾	يُؤْتِى ٱلْحِكْمَةَ	مَن يَشَآءُ ۚ	وَمَن
(is) All-Generous	All-Knowing	He grants the Wisdom	(to) whom He wills	and who

يُؤْتَ ٱلْحِكْمَةَ	فَقَدْ أُوتِىَ خَيْرًا	كَثِيرًا ۗ	وَمَا يَذَّكَّرُ
is granted the Wisdom	then indeed he is granted good	abundantly	but none remember

إِلَّآ أُو۟لُوا۟	ٱلْأَلْبَٰبِ ﴿٢٦٩﴾	وَمَآ أَنفَقْتُم	مِّن نَّفَقَةٍ
except (the) people	(of) understanding	and whatever you spend	of (your) spendings

أَوْ نَذَرْتُم	مِّن نَّذْرٍ	فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ
or you vow (to spend)	of (your) vows (to spend)	then indeed Allah knows that

وَمَا	لِلظَّٰلِمِينَ	مِنْ أَنصَارٍ ﴿٢٧٠﴾
and (there are) not	for the wrongdoers	any helpers

إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ

Part - 3

فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

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

إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ	فَنِعِمَّا	هِىَ	وَإِن تُخْفُوهَا	وَتُؤْتُوهَا
if you declare (your) charity	then well	it (is)	but if you conceal it	and give it
ٱلْفُقَرَآءَ	فَهُوَ	خَيْرٌ	لَّكُمْ ۚ	وَيُكَفِّرُ	عَنكُم
(to) the poor	then that	(is) better	for you	and He would atone	of you
مِّن سَيِّـَٔاتِكُمْ ۗ	وَٱللَّهُ	بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾		لَيْسَ عَلَيْكَ
(some) of your bad deeds	and Allah	(is) Well-Aware of what you do		not upon you is
هُدَىٰهُمْ	وَلَٰكِنَّ ٱللَّهَ يَهْدِى	مَن يَشَآءُ ۗ	وَمَا تُنفِقُوا۟	
their guidance	[and] but Allah guides	whom He wills	and whatever you spend	
مِنْ خَيْرٍ	فَلِأَنفُسِكُمْ ۚ	وَمَا تُنفِقُونَ	إِلَّا ٱبْتِغَآءَ	
of wealth	(it is) for yourselves	and you spend not	but seeking	
وَجْهِ ٱللَّهِ ۚ	وَمَا تُنفِقُوا۟	مِنْ خَيْرٍ	يُوَفَّ إِلَيْكُمْ	
(the) Face (of) Allah	and whatever you spend	of wealth	it will be repaid in full to you	
وَأَنتُمْ	لَا تُظْلَمُونَ ﴿٢٧٢﴾			
and you	will not be wronged			

لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا
فِى ٱلْأَرْضِ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم
بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ

Part - 3

عَلِيمٌ ﴿٢٧٣﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ
أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

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

لِلْفُقَرَآءِ	ٱلَّذِينَ أُحْصِرُوا۟	فِى سَبِيلِ ٱللَّهِ	لَا يَسْتَطِيعُونَ
for the poor	who are wrapped up	in (the) Way (of) Allah	they are not able
ضَرْبًا	فِى ٱلْأَرْضِ	يَحْسَبُهُمُ	ٱلْجَاهِلُ
(to) move about	in the earth	supposes (thinks) them	the unaware (the ignorant man)
أَغْنِيَآءَ	مِنَ ٱلتَّعَفُّفِ	تَعْرِفُهُم	بِسِيمَٰهُمْ	لَا يَسْـَٔلُونَ
wealthy	because of modesty	you know them	by their mark	they (do) not beg
ٱلنَّاسَ	إِلْحَافًا	وَمَا تُنفِقُوا۟	مِنْ خَيْرٍ
(the) people	with importunity	and whatever you spend	of wealth
فَإِنَّ ٱللَّهَ	بِهِۦ عَلِيمٌ ﴿٢٧٣﴾	ٱلَّذِينَ يُنفِقُونَ	أَمْوَٰلَهُمْ
then indeed Allah	(is) All-Knower about that	those who spend	their wealth
بِٱلَّيْلِ	وَٱلنَّهَارِ	سِرًّا	وَعَلَانِيَةً	فَلَهُمْ	أَجْرُهُمْ
by night	and (by) day	secretly	and openly	so for them	(is) their reward
عِندَ	رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾
with	their Lord	and (shall be) no fear	on them	nor shall they grieve

ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ
ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ
مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ

Part - 3

ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾

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

ٱلَّذِينَ	يَأْكُلُونَ ٱلرِّبَوٰا۟	لَا يَقُومُونَ	إِلَّا	كَمَا	يَقُومُ
those who	devour interest (usury)	they will not stand	except	like	stands

ٱلَّذِى	يَتَخَبَّطُهُ	ٱلشَّيْطَٰنُ	مِنَ ٱلْمَسِّ ۚ	ذَٰلِكَ	بِأَنَّهُمْ قَالُوٓا۟
he whom	confounded [him]	Satan	with (his) touch	that (is)	because they said

إِنَّمَا ٱلْبَيْعُ	مِثْلُ	ٱلرِّبَوٰا۟ ۘ	وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ
only the trade	(is) like	the interest	while Allah made lawful the trade

وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ	فَمَن	جَآءَهُۥ	مَّوْعِظَةٌ	مِّن رَّبِّهِۦ
and made unlawful the interest	so whoever	received	an admonition	from his Lord

فَٱنتَهَىٰ	فَلَهُۥ	مَا سَلَفَ	وَأَمْرُهُۥٓ
and he refrained	then for him (is)	what is (in the) past	and his case (is left)

إِلَى ٱللَّهِ	وَمَنْ عَادَ	فَأُو۟لَٰٓئِكَ	أَصْحَٰبُ	ٱلنَّارِ
to Allah	but whoever repeated	then those	(are the) dwellers	(of) the Fire

هُمْ	فِيهَا	خَٰلِدُونَ ﴿٢٧٥﴾
they	in it	(will) abide forever

يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

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

Part - 3

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

يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا	وَيُرْبِى ٱلصَّدَقَٰتِ ۗ	وَٱللَّهُ
Allah destroys the interest	and gives increase to (deeds of) charity	and Allah

لَا يُحِبُّ كُلَّ	كَفَّارٍ	أَثِيمٍ ﴿٢٧٦﴾	إِنَّ ٱلَّذِينَ ءَامَنُوا
(does) not like all	ungrateful	sinners	indeed those who believed

وَعَمِلُوا ٱلصَّٰلِحَٰتِ	وَأَقَامُوا ٱلصَّلَوٰةَ	وَءَاتَوُا ٱلزَّكَوٰةَ
and did righteous deeds	and established (Salat) the prayer	and gave (paid) Zakat

لَهُمْ	أَجْرُهُمْ	عِندَ	رَبِّهِمْ	وَلَا خَوْفٌ
for them	(is) their reward	with	their Lord	and (shall be) no fear

عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾
on them	nor shall they grieve

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَذَرُوا مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَٱتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

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

Part - 3

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

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُواْ	ٱتَّقُواْ ٱللَّهَ	وَذَرُواْ	مَا بَقِىَ	مِنَ ٱلرِّبَوٰٓاْ
O (you)	who believe	fear Allah	and give up	what remained	of interest
إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾	فَإِن	لَّمْ تَفْعَلُواْ	فَأْذَنُواْ		بِحَرْبٍ
if you are believers	but if	you (do) not do (it)	then be warned (permitted)		of war
مِّنَ ٱللَّهِ	وَرَسُولِهِۦ	وَإِن تُبْتُمْ	فَلَكُمْ		
from Allah	and His Messenger	and if you repent	then for you (you shall have)		
رُءُوسُ أَمْوَٰلِكُمْ	لَا تَظْلِمُونَ	وَلَا تُظْلَمُونَ ﴿٢٧٩﴾			
(are) your capital sums	you do not wrong	and you will not be wronged			
وَإِن كَانَ ذُو عُسْرَةٍ	فَنَظِرَةٌ	إِلَىٰ مَيْسَرَةٍ	وَأَن تَصَدَّقُواْ		
and if (debtor) is in difficulty	then delay	until (his) ease	and that you give Charity		
خَيْرٌ	لَّكُمْ	إِن كُنتُمْ	تَعْلَمُونَ ﴿٢٨٠﴾	وَٱتَّقُواْ يَوْمًا	
(is) better	for you	if you did	know	and fear the Day	
تُرْجَعُونَ	فِيهِ	إِلَى ٱللَّهِ	ثُمَّ تُوَفَّىٰ	كُلُّ	
you shall be brought back	wherein	to Allah	then shall be paid in full	every	
نَفْسٍ	مَّا كَسَبَتْ	وَهُمْ	لَا يُظْلَمُونَ ﴿٢٨١﴾		
soul	what it earned	and they	shall not be wronged		

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ ۚ وَلْيَكْتُب
بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ ۚ فَلْيَكْتُبْ
وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۚ فَإِن كَانَ ٱلَّذِى
عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ
وَٱسْتَشْهِدُواْ شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ
مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا

Part - 3

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُۚ وَلۡيَكۡتُب بَّيۡنَكُمۡ كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا يَأۡبَ كَاتِبٌ أَن يَكۡتُبَ كَمَا عَلَّمَهُ ٱللَّهُۚ

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

Part - 3

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓاْ	إِذَا تَدَايَنتُم	بِدَيۡنٍ	إِلَىٰٓ أَجَلٖ
O (you)	who believe	when you contract from one another	a debt	for a period
مُّسَمّٗى	فَٱكۡتُبُوهُۚ	وَلۡيَكۡتُب بَّيۡنَكُمۡ	كَاتِبُۢ	بِٱلۡعَدۡلِۚ
fixed	so write it down	and let write (it) down between you	a scribe	in justice
وَلَا يَأۡبَ كَاتِبٌ	أَن يَكۡتُبَ	كَمَا عَلَّمَهُ ٱللَّهُۚ		
and a scribe should not refuse	to write (it) down	as Allah has taught him		

فَلْيَكْتُبْ	وَلْيُمْلِلِ الَّذِي	عَلَيْهِ	الْحَقُّ	وَلْيَتَّقِ اللَّهَ
so let him write	and let dictate the one	on whom	(is) the liability	and let him fear Allah

رَبَّهُ	وَلَا يَبْخَسْ	مِنْهُ	شَيْئًا	فَإِن كَانَ الَّذِي	عَلَيْهِ
his Lord	and diminish not	of it	anything	but if is the one	on whom

الْحَقُّ	سَفِيهًا	أَوْ ضَعِيفًا	أَوْ	لَا يَسْتَطِيعُ	أَن يُمِلَّ هُوَ
(is) the liability	(of) low understanding	or weak	or	not capable	that he dictates

فَلْيُمْلِلْ وَلِيُّهُ	بِالْعَدْلِ	وَاسْتَشْهِدُوا شَهِيدَيْنِ
then let his guardian dictate	in justice	and call two witnesses for evidence

مِن رِّجَالِكُمْ	فَإِن	لَّمْ يَكُونَا رَجُلَيْنِ	فَرَجُلٌ	وَامْرَأَتَانِ
of your men	and if	two men not be available	then a man	and two women

مِمَّن تَرْضَوْنَ	مِنَ الشُّهَدَاءِ	أَن تَضِلَّ إِحْدَاهُمَا
of those you agree	of witnesses	(so) that (if) one of the two (women) errs

فَتُذَكِّرَ إِحْدَاهُمَا	الْأُخْرَىٰ	وَلَا يَأْبَ الشُّهَدَاءُ
then reminds one of them (two women)	other	and the witnesses should not refuse

إِذَا مَا دُعُوا	وَلَا تَسْأَمُوا	أَن تَكْتُبُوهُ	صَغِيرًا
when they are called	and (do) not become weary	that you write it down	small

أَوْ كَبِيرًا	إِلَىٰ أَجَلِهِ	ذَٰلِكُمْ	أَقْسَطُ	عِندَ اللَّهِ
or large	for its period	that	(is) more just (fairest)	with Allah

وَأَقْوَمُ	لِلشَّهَادَةِ	وَأَدْنَىٰ	أَلَّا تَرْتَابُوا	إِلَّا
and more reliable	for evidence	and nearer (to)	that you (do) not have doubts	except

أَن تَكُونَ تِجَارَةً	حَاضِرَةً	تُدِيرُونَهَا	بَيْنَكُمْ	فَلَيْسَ
that it be a trade	present	you carry it out	among yourselves	then (there) is not

عَلَيْكُمْ	جُنَاحٌ	أَلَّا تَكْتُبُوهَا	وَأَشْهِدُوا
on you	any sin	that you (do) not write it down	but take witnesses

إِذَا تَبَايَعْتُمْ	وَلَا يُضَارَّ كَاتِبٌ	وَلَا شَهِيدٌ
when you trade with one another	let neither (the) scribe suffer harm	nor witness

Part - 3

وَإِن تَفْعَلُوا	فَإِنَّهُۥ	فُسُوقٌۢ	بِكُمْ ۗ	وَٱتَّقُوا ٱللَّهَ ۖ
and if you do (it)	then indeed it	(is) wickedness	on your part	and fear Allah

وَيُعَلِّمُكُمُ ٱللَّهُ ۗ	وَٱللَّهُ	بِكُلِّ	شَىْءٍ	عَلِيمٌ ﴿٢٨٢﴾
and Allah teaches you	and Allah	of every	thing	(is) All-Knower

وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ
ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟ ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ
ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟
مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن
يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾

Part - 3

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

وَإِن كُنتُمْ	عَلَىٰ سَفَرٍ	وَلَمْ تَجِدُوا۟ كَاتِبًا	فَرِهَٰنٌ	مَّقْبُوضَةٌ ۖ
and if you are	on a journey	and you (did) not find a scribe	then a pledge	in hand

فَإِنْ أَمِنَ بَعْضُكُم	بَعْضًا	فَلْيُؤَدِّ	ٱلَّذِى ٱؤْتُمِنَ	أَمَٰنَتَهُۥ
but if any of you trusted	another	then let fulfil	one who is trusted	his trust

وَلْيَتَّقِ ٱللَّهَ	رَبَّهُۥ ۗ	وَلَا تَكْتُمُوا۟ ٱلشَّهَٰدَةَ ۚ	وَمَن
and let him fear Allah	his Lord	and conceal not the evidence	and who

يَكْتُمْهَا	فَإِنَّهُۥٓ	ءَاثِمٌ	قَلْبُهُۥ ۗ	وَٱللَّهُ	بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾
conceals it	then surely [he]	(is) sinful	his heart	and Allah	(is) All-knower of what you do

لِلَّهِ مَا	فِي ٱلسَّمَٰوَٰتِ	وَمَا	فِي ٱلْأَرْضِ ۗ	وَإِن تُبْدُوا
for Allah (is) what	(is) in the heavens	and what	(is) in the earth	and if you declare

مَا	فِي أَنفُسِكُمْ	أَوْ تُخْفُوهُ	يُحَاسِبْكُم	بِهِ	ٱللَّهُ ۖ
what	(is) in your ownselves	or you conceal it	will call you to account	for it	Allah

فَيَغْفِرُ	لِمَن يَشَآءُ	وَيُعَذِّبُ	مَن يَشَآءُ ۗ	وَٱللَّهُ
then He will forgive	[to] whom He wills	and will punish	whom He wills	and Allah

عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٢٨٤﴾
over every	thing	(is) All-Powerful

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾

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

ءَامَنَ ٱلرَّسُولُ	بِمَآ أُنزِلَ	إِلَيْهِ	مِن رَّبِّهِۦ	وَٱلْمُؤْمِنُونَ ۚ
the Messenger believed	in what was sent down	to him	from his Lord	and the believers

كُلٌّ ءَامَنَ بِٱللَّهِ	وَمَلَٰٓئِكَتِهِۦ	وَكُتُبِهِۦ	وَرُسُلِهِۦ
all believed in Allah	and His Angels	and His Books	and His Messengers

لَا نُفَرِّقُ بَيْنَ	أَحَدٍ	مِّن رُّسُلِهِۦ ۚ	وَقَالُوا۟
we (do) not make distinction between	anyone	of His Messengers	and they said

سَمِعْنَا	وَأَطَعْنَا ۖ	غُفْرَانَكَ	رَبَّنَا	وَإِلَيْكَ	ٱلْمَصِيرُ ﴿٢٨٥﴾
we heard	and we obeyed	(we seek) Your forgiveness	our Lord	and to You	(is) the return

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا

Part - 3

لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى
ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ
أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

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

مَا كَسَبَتْ	لَهَا	إِلَّا وُسْعَهَا ۚ	لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
(is) what it earned (good)	for it	but (to) its capacity	Allah (does) not burden any soul
لَا تُؤَاخِذْنَآ	رَبَّنَا	مَا ٱكْتَسَبَتْ ۗ	وَعَلَيْهَا
punish us not	our Lord	(is) what it earned (evil)	and against it
إِصْرًا	عَلَيْنَآ	وَلَا تَحْمِلْ	رَبَّنَا	أَوْ أَخْطَأْنَا ۚ	إِن نَّسِينَآ
a burden	on us	and (do) not lay	our Lord	or we committed mistakes	if we forgot
رَبَّنَا	مِن قَبْلِنَا ۚ	عَلَى ٱلَّذِينَ	كَمَا حَمَلْتَهُۥ
our Lord	(were) before us	on those who	as which You laid
بِهِۦ ۖ	لَنَا	لَا طَاقَةَ	مَا	وَلَا تُحَمِّلْنَا
for that	we have	no power	(of) which	and (do) not lay on us (burdens)
أَنتَ	وَٱرْحَمْنَآ ۚ	لَنَا	وَٱغْفِرْ	عَنَّا	وَٱعْفُ
You (are)	and have mercy on us	[for] us	and forgive	[from] us	and pardon
ٱلْكَٰفِرِينَ ﴿٢٨٦﴾	عَلَى ٱلْقَوْمِ	فَٱنصُرْنَا	مَوْلَىٰنَا
disbelieving	over the people	so grant us victory	our Protector

Part - 3

سُورَةُ آلِ عِمرَانَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾ اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَأَنزَلَ التَّوْرَاةَ وَالْإِنجِيلَ ﴿٣﴾ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ
اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٤﴾ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ ﴿٥﴾

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

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

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

الرَّحِيمِ	الرَّحْمَٰنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

الٓمٓ ﴿١﴾	اللَّهُ	لَآ إِلَٰهَ	إِلَّا هُوَ	الْحَيُّ	الْقَيُّومُ ﴿٢﴾
Alif-Lam-Mim	Allah	(there is) no god	but He	the Ever-Living	the Sustainer

نَزَّلَ عَلَيْكَ	الْكِتَابَ	بِالْحَقِّ	مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ
He sent down to you	the Book	with truth	confirming	what	(is) before it

وَأَنزَلَ ٱلتَّوْرَىٰةَ	وَٱلْإِنجِيلَ ۝٣	مِن قَبْلُ	هُدًى
and He sent down the Torah	and the Gospel	before (this)	(as) a guidance

لِّلنَّاسِ	وَأَنزَلَ ٱلْفُرْقَانَ ۗ	إِنَّ ٱلَّذِينَ كَفَرُوا۟
for mankind	and He sent down the Criterion (the Qur'ān)	indeed those who disbelieved

بِـَٔايَـٰتِ ٱللَّهِ	لَهُمْ	عَذَابٌ	شَدِيدٌ ۗ	وَٱللَّهُ	عَزِيزٌ
in (the) Verses (of) Allah	for them	(is) a torment	severe	and Allah	(is) All-Mighty

ذُو ٱنتِقَامٍ ۝٤	إِنَّ ٱللَّهَ	لَا يَخْفَىٰ	عَلَيْهِ	شَىْءٍ
All-Able of Retribution	indeed Allah	is not hidden	from Him	anything

فِى ٱلْأَرْضِ	وَلَا	فِى ٱلسَّمَآءِ ۝٥
in the earth	and not	in the heaven

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٦ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۖ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۘ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ۝٧

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

Part - 3

لَآ إِلَٰهَ	كَيْفَ يَشَآءُ ۚ	فِي ٱلْأَرْحَامِ	يُصَوِّرُكُمْ	ٱلَّذِى	هُوَ
(there is) no god	how He wills	in the wombs	shapes you	Who	He (it is)

أَنزَلَ عَلَيْكَ	ٱلَّذِىٓ	هُوَ	ٱلْحَكِيمُ ﴿٦﴾	ٱلْعَزِيزُ	إِلَّا هُوَ
sent down to you	Who	(it is) He	the All-Wise	the All-Mighty	but He

ٱلْكِتَٰبَ	مِنْهُ	ءَايَٰتٌ	مُّحْكَمَٰتٌ	هُنَّ	أُمُّ	ٱلْكِتَٰبِ
the Book	of it	(are) Verses	absolutely clear	which (are)	(the) basis	(of) the Book

وَأُخَرُ	مُتَشَٰبِهَٰتٌ ۖ	فَأَمَّا ٱلَّذِينَ	فِى قُلُوبِهِمْ	زَيْغٌ
and others	(are) not clear	so as for those	in whose hearts	(is) perversity

فَيَتَّبِعُونَ	مَا تَشَٰبَهَ	مِنْهُ	ٱبْتِغَآءَ	ٱلْفِتْنَةِ	وَٱبْتِغَآءَ
[so] they follow	what is unclear	of it	seeking	[the] mischief	and seeking

تَأْوِيلِهِۦ ۖ	وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ	إِلَّا ٱللَّهُ ۗ
its (real) meaning	and (does) not know its (real) meaning	except Allah

وَٱلرَّٰسِخُونَ	فِى ٱلْعِلْمِ	يَقُولُونَ	ءَامَنَّا بِهِۦ	كُلٌّ
and those who are firmly rooted	in knowledge	they say	we believe in it	all

ٱلْأَلْبَٰبِ ﴿٧﴾	أُو۟لُوا۟	إِلَّآ	وَمَا يَذَّكَّرُ	رَبِّنَا ۗ	مِّنْ عِندِ
(of) understanding	men	except	but (do) not heed	our Lord	(is) from

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾ رَبَّنَآ إِنَّكَ
جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟
لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾

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

رَبَّنَا	لَا تُزِغْ قُلُوبَنَا	بَعْدَ	إِذْ	هَدَيْتَنَا	وَهَبْ
our Lord	(do) not deviate our hearts	after	[when]	You have guided us	and grant

لَنَا	مِن لَّدُنكَ	رَحْمَةً	إِنَّكَ	أَنتَ الْوَهَّابُ ﴿٨﴾	رَبَّنَآ
[to] us	from Yourself	mercy	indeed You	[You] (are) the Bestower	our Lord

إِنَّكَ	جَامِعُ	النَّاسِ	لِيَوْمٍ	لَّا رَيْبَ	فِيهِ
surely You	(will) gather	mankind	on a Day	(there is) no doubt	in it

إِنَّ اللَّهَ	verily Allah

لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾	(does) not break (His) Promise
إِنَّ الَّذِينَ كَفَرُوا	indeed those who disbelieved
لَن تُغْنِيَ	will never avail

عَنْهُمْ	أَمْوَالُهُمْ	وَلَا أَوْلَادُهُم	مِّنَ اللَّهِ شَيْئًا	وَأُولَٰئِكَ
[for] them	their wealth	and not their offspring	anything from Allah	and those

هُمْ	وَقُودُ	النَّارِ ﴿١٠﴾
[they]	(are) fuel	(of) the Fire

كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا بِـَٔايَـٰتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ
الْعِقَابِ ﴿١١﴾ قُل لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ
الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَـٰتِلُ فِى سَبِيلِ اللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ
إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُولِى الْأَبْصَـٰرِ ﴿١٣﴾

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

Part - 3

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

كَدَأْبِ	ءَالِ	فِرْعَوْنَ	وَٱلَّذِينَ	مِن قَبْلِهِمْ ۚ
like (the) behaviour	(of the) people	(of) Pharaoh	and those	before them
كَذَّبُوا۟ بِـَٔايَـٰتِنَا	فَأَخَذَهُمُ ٱللَّهُ	بِذُنُوبِهِمْ ۗ	وَٱللَّهُ	
they belied Our Verses (revelation)	so Allah seized them	for their sins	and Allah	
شَدِيدُ	ٱلْعِقَابِ ﴿١١﴾	قُل	لِّلَّذِينَ كَفَرُوا۟	سَتُغْلَبُونَ
(is) Severe	(in) punishment	say	to those who disbelieved	you shall be over powered
وَتُحْشَرُونَ	إِلَىٰ جَهَنَّمَ ۖ	وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾	قَدْ كَانَ	لَكُمْ
and gathered	to Hell	and (that) is an evil resting place	indeed was	for you
ءَايَةٌ	فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ		فِئَةٌ تُقَـٰتِلُ	
a sign	in two groups which met (in combat)		one group was fighting	
فِى سَبِيلِ ٱللَّهِ	وَأُخْرَىٰ	كَافِرَةٌ	يَرَوْنَهُم	
in (the) Way (of) Allah	and the other	(was of) disbelievers	they were seeing them	
مِّثْلَيْهِمْ	رَأْىَ ٱلْعَيْنِ ۚ	وَٱللَّهُ يُؤَيِّدُ	بِنَصْرِهِۦ	مَن يَشَآءُ ۗ
twice of them	(with) their own eyes	and Allah supports	with His Victory	whom He wills
إِنَّ	فِى ذَٰلِكَ	لَعِبْرَةً	لِّأُو۟لِى	ٱلْأَبْصَـٰرِ ﴿١٣﴾
indeed	in that	surely (is) a lesson	for those who have	(understanding) eyes (to see)

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَـٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَـٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۖ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

Part - 3

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

زُيِّنَ لِلنَّاسِ	حُبُّ	الشَّهَوَاتِ	مِنَ النِّسَاءِ	وَالْبَنِينَ
beautified for people is	(the) love	(of) things they covet	from women	and children
وَالْقَنَاطِيرِ	الْمُقَنطَرَةِ	مِنَ الذَّهَبِ	وَالْفِضَّةِ	وَالْخَيْلِ	الْمُسَوَّمَةِ
and heaps	stored up	of gold	and silver	and horses	branded
وَالْأَنْعَامِ	وَالْحَرْثِ	ذَٰلِكَ	مَتَاعُ	الْحَيَاةِ	الدُّنْيَا
and cattle	and tilled land	that (are)	possessions	(of) the life	(of) the world
وَاللَّهُ	عِندَهُ	حُسْنُ	الْمَآبِ ﴿١٤﴾	قُلْ	أَؤُنَبِّئُكُم
but Allah	with Him	(is the) excellent	abode to return	say	(shall) I inform you?
بِخَيْرٍ	مِّن ذَٰلِكُمْ	لِلَّذِينَ اتَّقَوْا	عِندَ	رَبِّهِمْ	جَنَّاتٌ
of better	than that	for those who fear	with	their Lord	(are) Gardens
تَجْرِي مِن تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَأَزْوَاجٌ
flow beneath which	[the] rivers	they (will) abide forever	therein	and spouses
مُّطَهَّرَةٌ	وَرِضْوَانٌ	مِّنَ اللَّهِ	وَاللَّهُ	بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾
pure	and Pleasure	of Allah	and Allah	(is) All-Seer of (His) slaves

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

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

ٱلَّذِينَ يَقُولُونَ	رَبَّنَآ	إِنَّنَآ ءَامَنَّا	فَٱغْفِرْ	لَنَا	ذُنُوبَنَا
those who say	our Lord	indeed we have believed	so forgive	[for] us	our sins
وَقِنَا	عَذَابَ	ٱلنَّارِ ﴿١٦﴾	ٱلصَّٰبِرِينَ	وَٱلصَّٰدِقِينَ	
and save us	(from the) punishment	(of) the Fire	the patient	and the truthful	
وَٱلْقَٰنِتِينَ	وَٱلْمُنفِقِينَ	وَٱلْمُسْتَغْفِرِينَ			
and the obedient	and those who spend	and those who pray for forgiveness			
بِٱلْأَسْحَارِ ﴿١٧﴾	شَهِدَ ٱللَّهُ أَنَّهُۥ	لَآ إِلَٰهَ	إِلَّا هُوَ		
in the early morning	Allah bears witness that	(there is) no god	but He		
وَٱلْمَلَٰٓئِكَةُ	وَأُو۟لُوا۟	ٱلْعِلْمِ	قَآئِمًۢا	بِٱلْقِسْطِ	
and the angels	and men	(of) knowledge	standing firm	on justice	
لَآ إِلَٰهَ	إِلَّا هُوَ	ٱلْعَزِيزُ	ٱلْحَكِيمُ ﴿١٨﴾		
(that there is) no god	but He	the All-Mighty	the All-Wise		

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ
مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾
فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ
ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ
بِٱلْعِبَادِ ﴿٢٠﴾

Part - 3

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

إِنَّ ٱلدِّينَ	عِندَ ٱللَّهِ	ٱلْإِسْلَٰمُ ۗ	وَمَا ٱخْتَلَفَ	ٱلَّذِينَ أُوتُوا۟
truly the religion	with Allah	(is) Islam	and (did) not differ	those who were given
ٱلْكِتَٰبَ	إِلَّا	مِنۢ بَعْدِ مَا	جَآءَهُمُ	ٱلْعِلْمُ
the Scripture	except	after	had come to them	[the] knowledge
بَغْيًۢا	بَيْنَهُمْ ۗ	وَمَن يَكْفُرْ	بِـَٔايَٰتِ ٱللَّهِ	
(through) transgression	among themselves	and who disbelieves	in (the) Signs (of) Allah	
فَإِنَّ ٱللَّهَ	سَرِيعُ	ٱلْحِسَابِ ﴿١٩﴾	فَإِنْ حَآجُّوكَ	فَقُلْ
then verily Allah	(is) Swift	(in) reckoning	so if they argued with you	then say
أَسْلَمْتُ وَجْهِىَ	لِلَّهِ	وَمَنِ	ٱتَّبَعَنِ ۗ	وَقُل
I have submitted my face	to Allah	and who	followed me	and say
لِّلَّذِينَ أُوتُوا۟	ٱلْكِتَٰبَ	وَٱلْأُمِّيِّـۧنَ	ءَأَسْلَمْتُمْ ۚ	
to those who were given	the Scripture	and illiterates	(do) you submit yourselves?	
فَإِنْ أَسْلَمُوا۟	فَقَدِ ٱهْتَدَوا۟ ۖ	وَّإِن تَوَلَّوْا۟	فَإِنَّمَا	
so if they submit	then indeed they are rightly guided	but if they turn away	then only	
عَلَيْكَ	ٱلْبَلَٰغُ ۗ	وَٱللَّهُ	بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾	
upon you	(is) to convey	and Allah	(is) All-Seer of (His) slaves	

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ

Part - 3

ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُولَٰٓئِكَ
ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٢﴾
أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ
يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾

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

إِنَّ ٱلَّذِينَ يَكْفُرُونَ	بِـَٔايَٰتِ ٱللَّهِ	وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ	بِغَيْرِ
verily those who disbelieve	in (the) Verses (of) Allah	and slay the Prophets	without
حَقٍّ	وَيَقْتُلُونَ ٱلَّذِينَ	يَأْمُرُونَ بِٱلْقِسْطِ	مِنَ ٱلنَّاسِ
right	and slay those who	command [with] justice	of the people
فَبَشِّرْهُم	بِعَذَابٍ	أَلِيمٍ ﴿٢١﴾	أُولَٰٓئِكَ	ٱلَّذِينَ
then give them tidings	of a torment	painful	they	(are) those
حَبِطَتْ أَعْمَٰلُهُمْ	فِى ٱلدُّنْيَا	وَٱلْءَاخِرَةِ	وَمَا
whose works went to waste	in this world	and (in) the Hereafter	and not
لَهُم	مِّن نَّٰصِرِينَ ﴿٢٢﴾	أَلَمْ تَرَ	إِلَى ٱلَّذِينَ
they (will) have	any helpers	(have) you not seen?	[to] those who
أُوتُوا۟ نَصِيبًا	مِّنَ ٱلْكِتَٰبِ	يُدْعَوْنَ	إِلَىٰ كِتَٰبِ ٱللَّهِ
have been given a portion	of the Scripture	they are invited	to (the) Book (of) Allah
لِيَحْكُمَ بَيْنَهُمْ	ثُمَّ يَتَوَلَّىٰ فَرِيقٌ	مِّنْهُمْ	وَهُم	مُّعْرِضُونَ ﴿٢٣﴾
to judge between them	then turns away a party	of them	and they	(are) averse

ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ ۖ وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُوا۟

Part - 3

يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾

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

Part - 3

ذَٰلِكَ	بِأَنَّهُمْ قَالُوا۟	لَن تَمَسَّنَا	ٱلنَّارُ	إِلَّآ أَيَّامًا	مَّعْدُودَٰتٍ
this	(is) because they say	will never touch us	the Fire	but (for) days	numbered

وَغَرَّهُمْ	فِى دِينِهِم	مَّا كَانُوا۟	يَفْتَرُونَ ﴿٢٤﴾	فَكَيْفَ
and deceived them	in their religion	what they used to	invent	then how

إِذَا	جَمَعْنَٰهُمْ	لِيَوْمٍ	لَا رَيْبَ	فِيهِ
when	We shall gather them	on a Day	(there is) no doubt	about which

وَوُفِّيَتْ	كُلُّ	نَفْسٍ	مَّا كَسَبَتْ	وَهُمْ
and would be paid in full	every	person	what he has earned	and they

لَا يُظْلَمُونَ ﴿٢٥﴾	قُلِ ٱللَّهُمَّ	مَٰلِكَ	ٱلْمُلْكِ	تُؤْتِى ٱلْمُلْكَ
would not be wronged	say O Allah	Lord	(of) the dominion	You give the dominion

مَن تَشَآءُ	وَتَنزِعُ ٱلْمُلْكَ	مِمَّن تَشَآءُ	وَتُعِزُّ
(to) whom You will	and take away the dominion	from whom You will	and You exalt

مَن تَشَآءُ	وَتُذِلُّ	مَن تَشَآءُ ۖ	بِيَدِكَ	ٱلْخَيْرُ ۖ
whom You will	and You humiliate	whom You will	in Your Hand	(is) the good

إِنَّكَ	عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿٢٦﴾
verily You	over every	thing	(are) All-Powerful

تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾

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

تُولِجُ ٱلَّيْلَ	فِى ٱلنَّهَارِ	وَتُولِجُ ٱلنَّهَارَ	فِى ٱلَّيْلِ
You enter the night	into the day	and You enter the day	into the night
وَتُخْرِجُ ٱلْحَىَّ	مِنَ ٱلْمَيِّتِ	وَتُخْرِجُ ٱلْمَيِّتَ	مِنَ ٱلْحَىِّ
and You bring the living	out of the dead	and You bring the dead	out of the living
وَتَرْزُقُ	مَن تَشَآءُ	بِغَيْرِ	حِسَابٍ ﴿٢٧﴾
and You give sustenance	(to) whom You will	without	measure (account)
لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ	ٱلْكَٰفِرِينَ	أَوْلِيَآءَ	مِن دُونِ	ٱلْمُؤْمِنِينَ
let not the believers take	the disbelievers	(as their) allies	instead	(of) the believers
وَمَن	يَفْعَلْ ذَٰلِكَ	فَلَيْسَ	مِنَ ٱللَّهِ	فِى شَىْءٍ	إِلَّآ
and whoever	does that	then he is not	from Allah	in anything	except
أَن تَتَّقُوا۟	مِنْهُمْ	تُقَىٰةً	وَيُحَذِّرُكُمُ ٱللَّهُ	نَفْسَهُۥ
that you fear	from them	(for) protection	and Allah warns you	(of) Himself

وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾
and to Allah (is) the final return

قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٣٠﴾

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

قُلْ	إِن تُخْفُوا۟	مَا	فِى صُدُورِكُمْ	أَوْ تُبْدُوهُ	يَعْلَمْهُ ٱللَّهُ ۗ
say	whether you conceal	what	(is) in your breasts	or you reveal it	Allah knows it

وَيَعْلَمُ مَا	فِى ٱلسَّمَٰوَٰتِ	وَمَا	فِى ٱلْأَرْضِ ۗ	وَٱللَّهُ
and He knows what	(is) in the heavens	and what	(is) in the earth	and Allah

عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٢٩﴾	يَوْمَ	تَجِدُ كُلُّ	نَفْسٍ
over every	thing	(is) All-Powerful	(on the) Day (when)	shall find every	soul

مَّا عَمِلَتْ	مِنْ خَيْرٍ	مُّحْضَرًا	وَمَا عَمِلَتْ	مِن سُوٓءٍ
what it has done	of good	confronted	and what it has done	of evil

تَوَدُّ لَوْ	أَنَّ بَيْنَهَا	وَبَيْنَهُۥٓ	أَمَدًۢا	بَعِيدًا ۗ
it will wish [if]	that (there were) between it	and between that	a distance	great

وَيُحَذِّرُكُمُ ٱللَّهُ	نَفْسَهُۥ ۗ	وَٱللَّهُ	رَءُوفٌۢ بِٱلْعِبَادِ ﴿٣٠﴾
and Allah warns you	(of) Himself	and Allah	(is) Very Kind to (His) slaves

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

Part - 3

قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ
ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

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

قُلْ	إِن كُنتُمْ	تُحِبُّونَ ٱللَّهَ	فَٱتَّبِعُونِى	يُحْبِبْكُمُ ٱللَّهُ	وَيَغْفِرْ	لَكُمْ
say	if you	love Allah	then follow me	Allah would love you	and forgive	[for] you
ذُنُوبَكُمْ ۗ	وَٱللَّهُ	غَفُورٌ	رَّحِيمٌ ﴿٣١﴾	قُلْ	أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ	
your sins	and Allah	(is) All-Forgiving	Most Merciful	say	obey Allah and the Messenger	
فَإِن تَوَلَّوْا۟	فَإِنَّ ٱللَّهَ	لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾				
and if they turn away	then indeed Allah	(does) not like the disbelievers				
إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ	وَنُوحًا	وَءَالَ	إِبْرَٰهِيمَ	وَءَالَ		
truly Allah chose Adam	and Noah	and (the) family	(of) Abraham	and (the) family		
عِمْرَٰنَ	عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾	ذُرِّيَّةًۢ	بَعْضُهَا	مِنۢ بَعْضٍ ۗ		
(of) Imran	above the mankind	offspring	some of them	from (the) others		
وَٱللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٣٤﴾				
and Allah	(is) All-Hearing	All-Knowing				

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ

Part - 3

ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾

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

لَكَ	إِنِّي نَذَرْتُ	رَبِّ	عِمْرَانَ	ٱمْرَأَتُ	إِذْ قَالَتِ
to You	indeed I have vowed	my Lord	(of) Imran	(the) woman (wife)	when said
إِنَّكَ	مِنِّيٓ	فَتَقَبَّلْ	مُحَرَّرًا	بَطْنِي	مَا فِي
indeed You	from me	so accept	(to be) dedicated	my womb	what (is) in
قَالَتْ رَبِّ	وَضَعَتْهَا	فَلَمَّا	ٱلْعَلِيمُ ﴿٣٥﴾	أَنتَ ٱلسَّمِيعُ	
she said my Lord	she delivered her	then when	All-Knowing	[You] (are) All-Hearing	
بِمَا وَضَعَتْ	وَٱللَّهُ أَعْلَمُ	أُنثَىٰ	وَضَعْتُهَآ	إِنِّي	
[of] what she delivered	and Allah knows better	a female	have delivered	indeed I	
وَإِنِّيٓ	مَرْيَمَ	سَمَّيْتُهَا	وَإِنِّي	كَٱلْأُنثَىٰ	وَلَيْسَ ٱلذَّكَرُ
and indeed I	Mary	have named her	and indeed I	like the female	and the male is not
ٱلرَّجِيمِ ﴿٣٦﴾	مِنَ ٱلشَّيْطَٰنِ	وَذُرِّيَّتَهَا	بِكَ	أُعِيذُهَا	
the rejected	from Satan	and her offspring	with You	seek refuge for her	

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾

Part - 3

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

فَتَقَبَّلَهَا	رَبُّهَا	بِقَبُولٍ	حَسَنٍ	وَأَنۢبَتَهَا	نَبَاتًا
so accepted her	her Lord	with acceptance	good	and made her grow	growth

حَسَنًا	وَكَفَّلَهَا	زَكَرِيَّا	كُلَّمَا	دَخَلَ عَلَيۡهَا	زَكَرِيَّا
good	and put her in (the) care of	Zachariah	whenever	entered (to see) her	Zachariah

ٱلۡمِحۡرَابَ	وَجَدَ عِندَهَا	رِزۡقًا	قَالَ يَٰمَرۡيَمُ
(at her) praying place	he found her (provided) with	food	he said O Mary

أَنَّىٰ	لَكِ	هَٰذَا	قَالَتۡ هُوَ	مِنۡ عِندِ ٱللَّهِ	إِنَّ ٱللَّهَ يَرۡزُقُ
from where	you get	this	she said this	(is) from Allah	verily Allah provides sustenance

مَن يَشَآءُ	بِغَيۡرِ	حِسَابٍ ﴿٣٧﴾	هُنَالِكَ	دَعَا زَكَرِيَّا
(to) whom He wills	without	measure	there	Zachariah invoked

رَبَّهُۥ	قَالَ رَبِّ	هَبۡ لِي	مِن لَّدُنكَ	ذُرِّيَّةً	طَيِّبَةً
his Lord	he said my Lord	grant me	from Yourself	offspring	good

إِنَّكَ	سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾
indeed You	(are) All-Hearer (of) invocation

فَنَادَتۡهُ ٱلۡمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّي فِي ٱلۡمِحۡرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحۡيَىٰ مُصَدِّقَۢا بِكَلِمَةٖ مِّنَ ٱللَّهِ وَسَيِّدٗا وَحَصُورٗا وَنَبِيّٗا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَقَدۡ بَلَغَنِيَ ٱلۡكِبَرُ وَٱمۡرَأَتِي عَاقِرٞۖ قَالَ كَذَٰلِكَ ٱللَّهُ يَفۡعَلُ مَا يَشَآءُ ﴿٤٠﴾

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

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

يُصَلِّي فِي ٱلْمِحْرَابِ	قَآئِمٌ	وَهُوَ	ٱلْمَلَٰٓئِكَةُ	فَنَادَتْهُ
praying in the prayer place	(was) standing	while he	the angels	then called him
مِّنَ ٱللَّهِ	بِكَلِمَةٍ	مُّصَدِّقًا	بِيَحْيَىٰ	أَنَّ ٱللَّهَ يُبَشِّرُكَ
from Allah	[of] the Word	confirming	of John	that Allah gives you glad tidings
قَالَ رَبِّ	مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾	وَنَبِيًّا	وَحَصُورًا	وَسَيِّدًا
he said my Lord	from (among) the righteous	and a Prophet	and chaste	and noble
وَٱمْرَأَتِي	ٱلْكِبَرُ	وَقَدْ بَلَغَنِيَ	غُلَٰمٌ	لِي	أَنَّىٰ يَكُونُ
and my wife	the old age	when has overtaken me	a son	I have	how is it
مَا يَشَآءُ ﴿٤٠﴾	كَذَٰلِكَ ٱللَّهُ يَفْعَلُ	قَالَ	عَاقِرٌ
what He wills	thus Allah does	He said	(is) barren

قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ ﴿٤١﴾ وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾ يَٰمَرْيَمُ ٱقْنُتِي لِرَبِّكِ وَٱسْجُدِي وَٱرْكَعِي مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾

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

Part - 3

who bow down).''

قَالَ رَبِّ	اجْعَل لِّيٓ	ءَايَةً	قَالَ ءَايَتُكَ
he said my Lord	make for me	a sign	He said your sign
أَلَّا تُكَلِّمَ النَّاسَ	ثَلَٰثَةَ	أَيَّامٍ	إِلَّا رَمْزًا
(is) that you shall not speak to the people	(for) three	days	except (by) gesture
وَاذْكُر رَّبَّكَ	كَثِيرًا	وَسَبِّحْ	بِالْعَشِيِّ	وَالْإِبْكَٰرِ ﴿٤١﴾
and remember your Lord	much	and glorify (Him)	in the evening	and (in) the morning
وَإِذْ	قَالَتِ الْمَلَٰٓئِكَةُ	يَٰمَرْيَمُ	إِنَّ اللَّهَ اصْطَفَىٰكِ	وَطَهَّرَكِ
and when	the angels said	O Mary	verily Allah has chosen you	and purified you
وَاصْطَفَىٰكِ	عَلَىٰ نِسَآءِ	الْعَٰلَمِينَ ﴿٤٢﴾	يَٰمَرْيَمُ	اقْنُتِي
and chosen you	above (the) women	(of) the world	O Mary	remain devout
لِرَبِّكِ	وَاسْجُدِي	وَارْكَعِي مَعَ	الرَّٰكِعِينَ ﴿٤٣﴾
to your Lord	and prostrate (yourself)	and bow down with	those who bow down

ذَٰلِكَ مِنْ أَنۢبَآءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ الْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

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

ذَٰلِكَ	مِنْ أَنۢبَآءِ	ٱلْغَيْبِ	نُوحِيهِ	إِلَيْكَ
this	(is) from (the) news	(of) Unseen	We inspire (reveal) it	to you

وَمَا كُنتَ لَدَيْهِمْ	إِذْ يُلْقُونَ	أَقْلَٰمَهُمْ
and you were not with them	when they threw	their pens

أَيُّهُمْ يَكْفُلُ	مَرْيَمَ	وَمَا كُنتَ لَدَيْهِمْ
(as to) which of them takes care of	Mary	and you were not with them

إِذْ يَخْتَصِمُونَ ﴿٤٤﴾	إِذْ	قَالَتِ ٱلْمَلَٰٓئِكَةُ	يَٰمَرْيَمُ	إِنَّ ٱللَّهَ يُبَشِّرُكِ
when they disputed	when	the angels said	O Mary	verily Allah gives you glad tidings

بِكَلِمَةٍ	مِّنْهُ	ٱسْمُهُ	ٱلْمَسِيحُ	عِيسَى	ٱبْنُ	مَرْيَمَ	وَجِيهًا
of a Word	from Him	his name	(is) Messiah	Jesus	son	(of) Mary	honoured

فِى ٱلدُّنْيَا	وَٱلْءَاخِرَةِ	وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾
in this world	and (in) the Hereafter	and of those who are near (to Allah)

Part - 3

وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ
وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن
فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٤٨﴾

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

وَيُكَلِّمُ ٱلنَّاسَ	فِى ٱلْمَهْدِ	وَكَهْلًا
and he will speak to the people	in the cradle	and (in) maturity

وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾	قَالَتْ رَبِّ	أَنَّىٰ يَكُونُ	لِى	وَلَدٌ
and (he will be) of the righteous	she said my Lord	how is it	I have	a son

وَلَمْ يَمْسَسْنِي	بَشَرٌ	قَالَ	كَذَٰلِكِ ٱللَّهُ يَخْلُقُ	مَا يَشَآءُ
when (did) not touch me	any man	He said	thus Allah creates	whatever He wills

إِذَا قَضَىٰٓ	أَمْرًا	فَإِنَّمَا يَقُولُ	لَهُۥ	كُن	فَيَكُونُ ﴿٤٧﴾
when He decrees	a thing	then only He says	to it	be	and it is

وَيُعَلِّمُهُ	ٱلْكِتَٰبَ	وَٱلْحِكْمَةَ	وَٱلتَّوْرَىٰةَ	وَٱلْإِنجِيلَ ﴿٤٨﴾
and He will teach him	the Book	and the Wisdom	and the Torah	and the Gospel

وَرَسُولًا إِلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾

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

وَرَسُولًا	إِلَىٰ بَنِيٓ	إِسْرَٰٓءِيلَ	أَنِّى	قَدْ جِئْتُكُم	
and a Messenger	to (the) Children	(of) Israel	that I	surely have come to you	

بِـَٔايَةٍ	مِّن رَّبِّكُمْ	أَنِّىٓ أَخْلُقُ	لَكُم	مِّنَ ٱلطِّينِ	كَهَيْـَٔةِ
with a sign	from your Lord	that I will make	for you	from clay	like (the) figure

ٱلطَّيْرِ	فَأَنفُخُ	فِيهِ	فَيَكُونُ طَيْرًۢا	بِإِذْنِ ٱللَّهِ
(of) a bird	then I will breathe	into it	and it would become a bird	by (the) Leave (of) Allah

وَأُبْرِئُ ٱلْأَكْمَهَ	وَٱلْأَبْرَصَ	وَأُحْىِ ٱلْمَوْتَىٰ
and I will heal the born blind	and the leper	and I will bring to life the dead

بِإِذْنِ ٱللَّهِ	وَأُنَبِّئُكُم	بِمَا تَأْكُلُونَ	وَمَا تَدَّخِرُونَ
by (the) Leave (of) Allah	and I will inform you	of what you eat	and what you store

Part - 3

فِي بُيُوتِكُمْ	إِنَّ	فِي ذَٰلِكَ	لَآيَةً	لَّكُمْ	إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾
in your houses	surely	in this	(is) indeed a sign	for you	if you are believers

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٥١﴾ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى
ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

50. ``And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me. 51.``Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path.'' 52. Then when 'Īsā (Jesus) came to know of their disbelief, he said: ``Who will be my helpers in Allāh's Cause?'' *Al-Hawāriyyūn* (the disciples) said: ``We are the helpers of Allāh (i.e., we will strive in His Cause!); we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh).''

Part - 3

وَلِأُحِلَّ	مِنَ ٱلتَّوْرَىٰةِ	بَيْنَ يَدَيَّ	لِّمَا	وَمُصَدِّقًا
and to make lawful	of the Torah	(was) before me	that which	and confirming

بِـَٔايَةٍ	وَجِئْتُكُم	حُرِّمَ عَلَيْكُمْ	ٱلَّذِي	بَعْضَ	لَكُمْ
with a sign	and I have come to you	was forbidden to you	(of) what	part	to you

وَرَبُّكُمْ	رَبِّي	إِنَّ ٱللَّهَ	وَأَطِيعُونِ ﴿٥٠﴾	فَٱتَّقُوا۟ ٱللَّهَ	مِّن رَّبِّكُمْ
and your Lord	(is) my Lord	verily Allah	and obey me	so fear Allah	from your Lord

فَلَمَّآ أَحَسَّ	مُّسْتَقِيمٌ ﴿٥١﴾	صِرَٰطٌ	هَٰذَا	فَٱعْبُدُوهُ
but when became conscious	Straight	(is) a Path	this	so worship Him

إِلَى ٱللَّهِ	أَنصَارِىٓ	قَالَ مَنْ	ٱلْكُفْرَ	مِنْهُمُ	عِيسَىٰ
to Allah	my helpers	he said who (will be)	disbelief	of their	Jesus

ءَامَنَّا بِٱللَّهِ	أَنصَارُ ٱللَّهِ	نَحْنُ	قَالَ ٱلْحَوَارِيُّونَ
we believe in Allah	(the) helpers (of) Allah	we (are)	the disciples said

مُسۡلِمُونَ ﴿٥٢﴾	بِأَنَّا	وَٱشۡهَدۡ
(are) Muslims	that we	and bear witness

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾
وَمَكَرُواْ وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ ﴿٥٤﴾ إِذۡ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ
وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوۡقَ ٱلَّذِينَ كَفَرُوٓاْ
إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۖ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأَحۡكُمُ بَيۡنَكُمۡ فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ﴿٥٥﴾

53. ``Our Lord! We believe in what You have sent down, and we follow the Messenger ['Īsā (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lā ilāha illallāh* – none has the right to be worshipped but Allāh).'' 54. And they (disbelievers) plotted [to kill 'Isā (Jesus ﷺ)], and Allāh planned too. And Allāh is the Best of those who plan. 55. And (remember) when Allāh said: ``O 'Īsā (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that 'Īsā (Jesus) is Allāh's son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, 'Īsā (Jesus), Mūsā (Moses), or in His Holy Books, e.g. the Taurāt (Torah), the Injīl (Gospel), the Qur'ān] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute.''

وَٱتَّبَعۡنَا ٱلرَّسُولَ	بِمَآ أَنزَلۡتَ	رَبَّنَآ ءَامَنَّا
and we follow the Messenger	in what You have sent down	our Lord we believe

وَمَكَرَ ٱللَّهُۖ	وَمَكَرُواْ	ٱلشَّٰهِدِينَ ﴿٥٣﴾	مَعَ	فَٱكۡتُبۡنَا
and Allah planned	and they planned	those who bear witness	with	so write us

إِنِّي	يَٰعِيسَىٰٓ	إِذۡ قَالَ ٱللَّهُ	ٱلۡمَٰكِرِينَ ﴿٥٤﴾ وَٱللَّهُ خَيۡرُ
indeed I	O Jesus	when Allah said	(of) planners and Allah (is the) Best

مِنَ ٱلَّذِينَ كَفَرُواْ	وَمُطَهِّرُكَ	إِلَيَّ	وَرَافِعُكَ	مُتَوَفِّيكَ
of those who disbelieve	and (will) purify you	to Myself	and raise you	(will) take you

Part - 3

وَجَاعِلُ	ٱلَّذِينَ	ٱتَّبَعُوكَ	فَوْقَ	ٱلَّذِينَ كَفَرُوٓا
and I (will) make	those who	follow you	superior (to)	those who disbelieve

إِلَىٰ يَوْمِ	ٱلْقِيَـٰمَةِ	ثُمَّ	إِلَىَّ	مَرْجِعُكُمْ
till (the) Day	(of) Resurrection	then	to Me	(is) your return

فَأَحْكُمُ بَيْنَكُمْ	فِيمَا كُنتُمْ	فِيهِ	تَخْتَلِفُونَ ﴿٥٥﴾
and I shall judge between you	in which you used to	[in it]	differ

فَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمَا لَهُم مِّن نَّـٰصِرِينَ ﴿٥٦﴾
وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَٱللَّهُ لَا يُحِبُّ
ٱلظَّـٰلِمِينَ ﴿٥٧﴾ ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْـَٔايَـٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ
عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾

Part - 3

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

فَأَمَّا ٱلَّذِينَ كَفَرُوا۟	فَأُعَذِّبُهُمْ	عَذَابًا	شَدِيدًا
then as to those who disbelieve	[then] I shall punish them	(with) a torment	severe

فِى ٱلدُّنْيَا	وَٱلْـَٔاخِرَةِ	وَمَا	لَهُم	مِّن نَّـٰصِرِينَ ﴿٥٦﴾
in this world	and (in) the Hereafter	and not	they (will) have	any helpers

وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ	فَيُوَفِّيهِمْ
and as to those who believe	and do righteous deeds	then He will grant them in full

أُجُورَهُمْ	وَٱللَّهُ	لَا يُحِبُّ ٱلظَّـٰلِمِينَ ﴿٥٧﴾	ذَٰلِكَ
their reward	and Allah	(does) not love the wrongdoers	this

نَتْلُوهُ	عَلَيْكَ	مِنَ ٱلْأَيَـٰتِ	وَٱلذِّكْرِ	ٱلْحَكِيمِ ﴿٥٨﴾
(is what) We recite [it]	to you	of the Verses	and the Reminder	Wise
إِنَّ مَثَلَ	عِيسَىٰ	عِندَ ٱللَّهِ	كَمَثَلِ	ءَادَمَ
indeed (the) similitude	(of) Jesus	before Allah	(is) like (the) similitude	(of) Adam
خَلَقَهُۥ	مِن تُرَابٍ	ثُمَّ	قَالَ لَهُۥ	كُن	فَيَكُونُ ﴿٥٩﴾
He created him	from dust	then	He said to him	be	and he was

ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ
فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ
فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَـٰذِبِينَ ﴿٦١﴾ إِنَّ هَـٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَـٰهٍ
إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾

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

ٱلْحَقُّ	مِن رَّبِّكَ	فَلَا تَكُن	مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾	فَمَنْ
(this is) the truth	from your Lord	so be not	of the doubters	and whoever
حَآجَّكَ	فِيهِ	مِنۢ بَعْدِ	مَا	جَآءَكَ	مِنَ ٱلْعِلْمِ
disputes with you	in it	after	what	has come to you	of the knowledge
فَقُلْ	تَعَالَوْا۟	نَدْعُ أَبْنَآءَنَا	وَأَبْنَآءَكُمْ	وَنِسَآءَنَا	وَنِسَآءَكُمْ
then say	come	let us call our sons	and your sons	and our women	and your women

Part - 3

وَأَنفُسَنَا	وَأَنفُسَكُمْ	ثُمَّ نَبْتَهِلْ	فَنَجْعَل لَّعْنَتَ اللَّهِ
and ourselves	and yourselves	then we pray humbly	and we invoke (the) Curse (of) Allah

عَلَى الْكَاذِبِينَ ﴿٦١﴾	إِنَّ هَٰذَا	لَهُوَ	الْقَصَصُ	الْحَقُّ	وَمَا مِنْ إِلَٰهٍ
on the liars	verily this	[surely it]	(is) the story	true	and (there is) no god

إِلَّا اللَّهُ	وَإِنَّ اللَّهَ	لَهُوَ الْعَزِيزُ	الْحَكِيمُ ﴿٦٢﴾
but Allah	and indeed Allah	surely He (is) the All-Mighty	the All-Wise

فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

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

قُلْ يَا أَهْلَ	عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾	فَإِنَّ اللَّهَ	فَإِن تَوَلَّوْا
say O people	(is) All-Aware of mischief-makers	then surely Allah	and if they turn away

الْكِتَابِ	تَعَالَوْا إِلَىٰ كَلِمَةٍ	سَوَاءٍ	بَيْنَنَا	وَبَيْنَكُمْ
(of) the Scripture	come to a word	common	between us	and between you

أَلَّا نَعْبُدَ	إِلَّا اللَّهَ	وَلَا نُشْرِكَ	بِهِ	شَيْئًا
that we worship not	but Allah	and we associate not	with Him	anything

وَلَا يَتَّخِذَ	بَعْضُنَا	بَعْضًا	أَرْبَابًا	مِّن دُونِ اللَّهِ	فَإِن تَوَلَّوْا
and shall not take	some of us	others	(as) lords	besides Allah	then if they turn away

فَقُولُوا	اشْهَدُوا بِأَنَّا	مُسْلِمُونَ ﴿٦٤﴾
then tell (them)	bear witness that we	(are) Muslims

Part - 3

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ إِلَّا مِنۢ
بَعۡدِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ﴿٦٥﴾ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ حَٰجَجۡتُمۡ فِيمَا لَكُم بِهِۦ عِلۡمٞ فَلِمَ تُحَآجُّونَ
فِيمَا لَيۡسَ لَكُم بِهِۦ عِلۡمٞۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا
نَصۡرَانِيّٗا وَلَٰكِن كَانَ حَنِيفٗا مُّسۡلِمٗا وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ﴿٦٧﴾

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

يَٰٓأَهۡلَ	ٱلۡكِتَٰبِ	لِمَ تُحَآجُّونَ	فِيٓ إِبۡرَٰهِيمَ	وَمَآ أُنزِلَتِ
O people	(of) the Scripture	why do you dispute	about Abraham	while were not sent down

ٱلتَّوۡرَىٰةُ	وَٱلۡإِنجِيلُ	إِلَّا	مِنۢ بَعۡدِهِۦٓۚ	أَفَلَا تَعۡقِلُونَ ﴿٦٥﴾	هَٰٓأَنتُمۡ
the Torah	and the Gospel	but	after him	then (do) you not understand?	Lo you (are)

هَٰٓؤُلَآءِ	حَٰجَجۡتُمۡ فِيمَا	لَكُم	بِهِۦ	عِلۡمٞ	فَلِمَ تُحَآجُّونَ
those who	have disputed about that	you have	of which	knowledge	why then you dispute

فِيمَا	لَيۡسَ لَكُم	بِهِۦ	عِلۡمٞۚ	وَٱللَّهُ يَعۡلَمُ
about that	you (do) not have	of which	knowledge	and Allah knows

وَأَنتُمۡ	لَا تَعۡلَمُونَ ﴿٦٦﴾	مَا كَانَ إِبۡرَٰهِيمُ	يَهُودِيّٗا	وَلَا نَصۡرَانِيّٗا
and you	know not	Abraham was neither	a Jew	nor a Christian

وَلَٰكِن كَانَ حَنِيفٗا	مُّسۡلِمٗا	وَمَا كَانَ	مِنَ ٱلۡمُشۡرِكِينَ ﴿٦٧﴾
[and] but he was a wholly devoted	Muslim	and he was not	of the polytheists

إِنَّ أَوۡلَى ٱلنَّاسِ بِإِبۡرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواْۗ وَٱللَّهُ وَلِيُّ
ٱلۡمُؤۡمِنِينَ ﴿٦٨﴾ وَدَّت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ لَوۡ يُضِلُّونَكُمۡ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمۡ

Part - 3

وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾
يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾

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

لَلَّذِينَ	بِإِبْرَٰهِيمَ	ٱلنَّاسِ	إِنَّ أَوْلَى
(are) those who	(to claim relationship) with Abraham	(of) the people	verily (the) best
وَٱللَّهُ	وَٱلَّذِينَ ءَامَنُوا۟	ٱلنَّبِىُّ	وَهَٰذَا	ٱتَّبَعُوهُ
and Allah	and those who have believed (in him)	Prophet	and this	followed him
ٱلْكِتَٰبِ	مِّنْ أَهْلِ	وَدَّت طَّآئِفَةٌ	وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾
(of) the Scripture	of (the) People	wish a party	(is the) Guardian (of) the believers
إِلَّآ أَنفُسَهُمْ	وَمَا يُضِلُّونَ	لَوْ يُضِلُّونَكُمْ
but themselves	and they shall not lead astray	if they could lead you astray
لِمَ تَكْفُرُونَ	ٱلْكِتَٰبِ	يَٰٓأَهْلَ	وَمَا يَشْعُرُونَ ﴿٦٩﴾
why (do) you disbelieve	(of) the Scripture	O people	and they perceive not
ٱلْكِتَٰبِ	يَٰٓأَهْلَ	وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾	بِـَٔايَٰتِ ٱللَّهِ
(of) the Scripture	O people	while you bear witness	in (the) Verses (of) Allah
وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾	وَتَكْتُمُونَ ٱلْحَقَّ	بِٱلْبَٰطِلِ	لِمَ تَلْبِسُونَ ٱلْحَقَّ
while you know	and conceal the truth	with falsehood	why (do) you mix the truth

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ ٱلنَّهَارِ

Part - 3

وَٱكْفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تُؤْمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ
هُدَى ٱللَّهِ أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾

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

وَقَالَت طَّآئِفَةٌ	مِّنْ أَهْلِ	ٱلْكِتَٰبِ	ءَامِنُواْ بِٱلَّذِىٓ	أُنزِلَ عَلَى
and said a party	of (the) people	(of) the Scripture	believe in that which	was sent down to
ٱلَّذِينَ ءَامَنُواْ	وَجْهَ	ٱلنَّهَارِ	وَٱكْفُرُوٓاْ ءَاخِرَهُۥ	
those who believe	(in the) early part	(of) the day	and reject (it at the) end of it	
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾	وَلَا تُؤْمِنُوٓاْ		إِلَّا لِمَن	
so that they may turn back	and (do) not believe		but (the one) who	
تَبِعَ دِينَكُمْ	قُلْ إِنَّ ٱلْهُدَىٰ		هُدَى ٱللَّهِ	
followed your religion	say indeed the (true) guidance		(is the) Guidance (of) Allah	
أَن يُؤْتَىٰٓ أَحَدٌ	مِّثْلَ	مَآ أُوتِيتُمْ	أَوْ يُحَآجُّوكُمْ	
that someone is given	like	what you have been given	or they may argue with you	
عِندَ	رَبِّكُمْ	قُلْ إِنَّ ٱلْفَضْلَ	بِيَدِ ٱللَّهِ	يُؤْتِيهِ
before	your Lord	say surely the bounty	(is) in (the) Hand (of) Allah	He gives it
مَن يَشَآءُ	وَٱللَّهُ	وَٰسِعٌ	عَلِيمٌ ﴿٧٣﴾	
(to) whom He wills	and Allah	(is) All-Generous	All-Knowing	

يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ

Part - 3

إِن تَأَمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأَمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ
عَلَيْهِ قَآئِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ
ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

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

يَخْتَصُّ بِرَحْمَتِهِۦ	مَن يَشَآءُ ۗ	وَٱللَّهُ	ذُو	ٱلْفَضْلِ
He selects for His Mercy	whom He wills	and Allah	(is) the Owner	(of) the Bounty
ٱلْعَظِيمِ ﴿٧٤﴾	وَمِنْ أَهْلِ	ٱلْكِتَٰبِ	مَنْ	إِن تَأَمَنْهُ
Great	and of (the) people	(of) the Scripture	(is he) who	if you entrust him
بِقِنطَارٍ	يُؤَدِّهِۦٓ	إِلَيْكَ	وَمِنْهُم	مَّنْ
with a heap of wealth	will pay it back	to you	and of them	(there is he) who
إِن تَأَمَنْهُ	بِدِينَارٍ	لَّا يُؤَدِّهِۦٓ	إِلَيْكَ	إِلَّا
if you entrust him	with one Dinar (coin)	will not pay it back	to you	unless
مَا دُمْتَ	عَلَيْهِ	قَآئِمًا ۗ	ذَٰلِكَ	بِأَنَّهُمْ قَالُوا۟
you keep constantly	over him	standing	that	(is) because they say
لَيْسَ عَلَيْنَا	فِى ٱلْأُمِّيِّـۧنَ	سَبِيلٌ		وَيَقُولُونَ
(there) is not on us	as to the unlettered people	way (of accountability)		and they tell
عَلَى ٱللَّهِ ٱلْكَذِبَ	وَهُمْ يَعْلَمُونَ ﴿٧٥﴾			
a lie against Allah	while they know (it)			

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾ إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ

وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا
يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

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

فَإِنَّ ٱللَّهَ	وَٱتَّقَىٰ	بِعَهْدِهِۦ	بَلَىٰ مَنْ أَوْفَىٰ
then indeed Allah	and fears (Allah)	his covenant	yes whoever fulfils
بِعَهْدِ ٱللَّهِ	إِنَّ ٱلَّذِينَ يَشْتَرُونَ		يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾
for (the) Covenant (of) Allah	verily those who purchase		loves those who fear (Him)
لَهُمْ	لَا خَلَٰقَ	أُو۟لَٰٓئِكَ	قَلِيلًا	ثَمَنًا	وَأَيْمَٰنِهِمْ
for them	(have) no share	those	small	a price (gain)	and their oaths
يَوْمَ	يَنظُرُ إِلَيْهِمْ	وَلَا	وَلَا يُكَلِّمُهُمُ ٱللَّهُ		فِى ٱلْءَاخِرَةِ
(on the) Day	look at them	nor	neither will Allah speak to them		in the Hereafter
أَلِيمٌ ﴿٧٧﴾	عَذَابٌ	وَلَهُمْ	وَلَا يُزَكِّيهِمْ		ٱلْقِيَٰمَةِ
painful	(will be) a torment	and for them	nor will He purify them		(of) Resurrection

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ وَمَا هُوَ
مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ
ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

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

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

Part - 3

لِتَحْسَبُوهُ	مِنَ ٱلْكِتَٰبِ	وَمَا هُوَ	مِنَ ٱلْكِتَٰبِ
so that you think it	(is) from the Book	but not it	(is) from the Book

وَيَقُولُونَ هُوَ	مِنْ عِندِ ٱللَّهِ	وَمَا هُوَ	مِنْ عِندِ ٱللَّهِ	وَيَقُولُونَ
and they say it	(is) from Allah	but not it	(is) from Allah	and they speak

عَلَى ٱللَّهِ ٱلْكَذِبَ	وَهُمْ يَعْلَمُونَ ﴿٧٨﴾
a lie against Allah	while they know (it)

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّۦنَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

Part - 3

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

وَٱلْحُكْمَ	ٱلْكِتَٰبَ	أَن يُؤْتِيَهُ ٱللَّهُ	لِبَشَرٍ	مَا كَانَ
and the Judgement	the Book	that Allah gives him	for a human being	it is not

لِّى	كُونُوا۟ عِبَادًا	لِلنَّاسِ	ثُمَّ يَقُولَ	وَٱلنُّبُوَّةَ
to me	become slaves (worshippers)	to the people	then he says	and the Prophethood

بِمَا كُنتُمْ	وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ	مِن دُونِ ٱللَّهِ
because you have been	[and] but become men of the Lord	rather than Allah

وَلَا يَأْمُرَكُمْ	تَدْرُسُونَ ﴿٧٩﴾	وَبِمَا كُنتُمْ	تُعَلِّمُونَ ٱلْكِتَٰبَ
nor he will command you	studying (it)	and because you have been	teaching the Book

أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ	وَٱلنَّبِيِّـۧنَ	أَرْبَابًا ۚ	أَيَأْمُرُكُم
that you take the angels	and the Prophets	(for your) lords	(will) he command you?

بِٱلْكُفْرِ	بَعْدَ	إِذْ	أَنتُم	مُّسْلِمُونَ ﴿٨٠﴾
to disbelief	after	[when]	you (have become)	Muslims

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾

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

لَمَآ	ٱلنَّبِيِّـۧنَ	مِيثَٰقَ	وَإِذْ أَخَذَ ٱللَّهُ
certainly whatever	(of) the Prophets	(the) Covenant	and when Allah took

مُّصَدِّقٌ	رَسُولٌ	ثُمَّ جَآءَكُمْ	وَحِكْمَةٍ	مِّن كِتَٰبٍ	ءَاتَيْتُكُم
confirming	a Messenger	then came to you	and Wisdom	of (the) Book	I gave you

قَالَ	وَلَتَنصُرُنَّهُۥ ۚ	لَتُؤْمِنُنَّ بِهِۦ	مَعَكُمْ	لِّمَا
He (Allah) said	and you must help him	you must believe in him	(is) with you	what

أَقْرَرْنَا ۚ	قَالُوٓا۟	إِصْرِى ۖ	عَلَىٰ ذَٰلِكُمْ	وَأَخَذْتُمْ	ءَأَقْرَرْتُمْ
we agree	they said	My Covenant	on that	and (do) you take	(do) you agree?

مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾	مَعَكُم	وَأَنَا۠	فَٱشْهَدُوا۟	قَالَ
of the witnesses	with you	and I am	then bear witness	He (Allah) said

فَمَن تَوَلَّىٰ	بَعْدَ	ذَٰلِكَ	فَأُولَٰئِكَ	هُمُ	ٱلْفَٰسِقُونَ ﴿٨٢﴾
then whoever will turn away	after	this	then those	[they]	(are) the transgressors

أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾

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

وَلَهُۥٓ أَسْلَمَ	يَبْغُونَ	دِينِ ٱللَّهِ	أَفَغَيْرَ
while to Him submitted	they seek	(the) religion (of) Allah	[so] (do) other than?

وَكَرْهًا	طَوْعًا	وَٱلْأَرْضِ	فِى ٱلسَّمَٰوَٰتِ	مَن
or unwillingly	willingly	and the earth	(are) in the heavens	(all) who

وَمَآ أُنزِلَ	ءَامَنَّا بِٱللَّهِ	قُلْ	وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾
and (in) what has been sent down	we believe in Allah	say	and to Him they will be returned

عَلَيْنَا	وَمَآ أُنزِلَ	عَلَىٰٓ إِبْرَٰهِيمَ	وَإِسْمَٰعِيلَ	وَإِسْحَٰقَ	وَيَعْقُوبَ
to us	and what was sent down	to Abraham	and Ishmael	and Isaac	and Jacob

وَٱلْأَسْبَاطِ	وَمَآ أُوتِىَ	مُوسَىٰ	وَعِيسَىٰ
and the offspring (the tribes)	and what was given	(to) Moses	and Jesus

وَٱلنَّبِيُّونَ	مِن رَّبِّهِمْ	لَا نُفَرِّقُ بَيْنَ	أَحَدٍ
and the Prophets	from their Lord	we (do) not make distinction between	anyone

Part - 3

مِّنْهُمْ	وَنَحْنُ	لَهُۥ	مُسْلِمُونَ ﴿٨٤﴾
of them	and we	to Him	(have) submitted (in Islam)

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٨٦﴾ أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

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

وَمَن يَبْتَغِ	غَيْرَ	ٱلْإِسْلَٰمِ	دِينًا	فَلَن يُقْبَلَ
and whoever seeks	other than	Islam	a religion	then it will never be accepted

مِنْهُ	وَهُوَ	فِى ٱلْءَاخِرَةِ	مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾	كَيْفَ يَهْدِى ٱللَّهُ
of him	and he	in the Hereafter	(will be) of the losers	how shall Allah guide

قَوْمًا كَفَرُوا۟	بَعْدَ	إِيمَٰنِهِمْ	وَشَهِدُوٓا۟	أَنَّ ٱلرَّسُولَ
a people who disbelieved	after	their Belief	and bore witness	that the Messenger

حَقٌّ	وَجَآءَهُمُ	ٱلْبَيِّنَٰتُ ۗ	وَٱللَّهُ	لَا يَهْدِى ٱلْقَوْمَ
(is) true	and had come to them	the clear proofs	and Allah	(does) not guide the people

ٱلظَّٰلِمِينَ ﴿٨٦﴾	أُو۟لَٰٓئِكَ	جَزَآؤُهُمْ أَنَّ	عَلَيْهِمْ
[the] wrongdoers	those	recompense of them (is) that	on them (rests)

لَعْنَةَ ٱللَّهِ	وَٱلْمَلَٰٓئِكَةِ	وَٱلنَّاسِ	أَجْمَعِينَ ﴿٨٧﴾
(the) Curse (of) Allah	and (of) the angels	and (of) the mankind	all

Part - 3

خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ
ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟
كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ
كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ ۗ أُو۟لَٰٓئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾

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

Part - 3

ٱلْعَذَابُ	عَنْهُمُ	لَا يُخَفَّفُ	فِيهَا	خَٰلِدِينَ
the torment	from them	neither will be lightened	in it	they (will) abide forever

وَأَصْلَحُوا۟	ذَٰلِكَ	مِنۢ بَعْدِ	إِلَّا ٱلَّذِينَ تَابُوا۟	وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾
and make amends	that	after	except those who repent	nor they would be reprieved

بَعْدَ	إِنَّ ٱلَّذِينَ كَفَرُوا۟	رَّحِيمٌ ﴿٨٩﴾	غَفُورٌ	فَإِنَّ ٱللَّهَ
after	verily those who disbelieved	Most Merciful	(is) All-Forgiving	for indeed Allah

لَّن تُقْبَلَ تَوْبَتُهُمْ	ثُمَّ ٱزْدَادُوا۟ كُفْرًا	إِيمَٰنِهِمْ
never will their repentance be accepted	then grew (in their) disbelief	their Belief

وَهُمْ	وَمَاتُوا۟	إِنَّ ٱلَّذِينَ كَفَرُوا۟	ٱلضَّآلُّونَ ﴿٩٠﴾	هُمُ	وَأُو۟لَٰٓئِكَ
while they	and died	verily those who disbelieved	(are) the astray	[they]	and those

ٱلْأَرْضِ	مِّلْءُ	مِنْ أَحَدِهِم	فَلَن يُقْبَلَ	كُفَّارٌ
(of) the earth	fill	from anyone of them	then will never be accepted	(were) disbelievers

ذَهَبًا	وَلَوِ ٱفۡتَدَىٰ	بِهِۦٓ	أُوْلَٰٓئِكَ	لَهُمۡ	عَذَابٌ
(of) gold	even if he offered as ransom	[by] it	those	for them	(is) a torment

أَلِيمٌ	وَمَا	لَهُم	مِّن نَّٰصِرِينَ ﴿٩١﴾
painful	and not	(will be) for them	any helpers

لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾
كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ
أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٣﴾ فَمَنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾

92. By no means shall you attain *Al-Birr* (piety, righteousness – here it means Allāh's reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurāt (Torah) was revealed. Say (O Muhammad ﷺ): "Bring here the Taurāt (Torah) and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allāh, such shall indeed be the *Zālimūn* (disbelievers).

Part - 4

لَن تَنَالُوا۟ ٱلْبِرَّ	حَتَّىٰ تُنفِقُوا۟	مِمَّا تُحِبُّونَ ۚ	وَمَا تُنفِقُوا۟
never will you attain piety	unless you spend	of what you love	and whatever you spend

مِن شَىْءٍ	فَإِنَّ ٱللَّهَ	بِهِۦ عَلِيمٌ ﴿٩٢﴾	كُلُّ	ٱلطَّعَامِ
of a thing	then verily Allah	(is) All-Knowing about it	all	food

كَانَ حِلًّا	لِّبَنِىٓ	إِسْرَٰٓءِيلَ	إِلَّا مَا حَرَّمَ	إِسْرَٰٓءِيلُ
was lawful	to (the) Children	(of) Israel	except what made unlawful	Israel

عَلَىٰ نَفْسِهِۦ	مِن قَبْلِ	أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ	قُلْ	فَأْتُوا۟	بِٱلتَّوْرَىٰةِ
for himself	before	[that] the Torah was revealed	say	so bring	the Torah

فَٱتْلُوهَآ	إِن كُنتُمْ صَٰدِقِينَ ﴿٩٣﴾	فَمَنِ ٱفْتَرَىٰ	عَلَى ٱللَّهِ ٱلْكَذِبَ
and recite it	if you are truthful	then whosoever invented	a lie against Allah

مِنۢ بَعْدِ	ذَٰلِكَ	فَأُو۟لَٰٓئِكَ	هُمُ	ٱلظَّٰلِمُونَ ﴿٩٤﴾
after	that	then those	[they]	(are) the wrongdoers

قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ
لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن

دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

95. Say (O Muhammad ﷺ): ``Allāh has spoken the truth; follow the religion of Ibrāhīm (Abraham) *Hanīfa* (Islamic Monotheism, i.e. he used to worship Allāh Alone), and he was not of *Al-Mushrikūn*.'' 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Ālamīn* (mankind and jinn). 97. In it are manifest signs, (for example) the *Maqām* (place) of Ibrāhīm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of *Al-'Ālamīn* (mankind, jinn and all that exists).

قُلْ	صَدَقَ ٱللَّهُ ۗ	فَٱتَّبِعُوا۟ مِلَّةَ	إِبْرَٰهِيمَ	حَنِيفًا ۖ
say	Allah has spoken the truth	so follow (the) creed	(of) Abraham	upright
وَمَا كَانَ	مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾	إِنَّ أَوَّلَ	بَيْتٍ	وُضِعَ لِلنَّاسِ
and he was not	of the polytheists	verily (the) first	House	set up for mankind
لَلَّذِى	بِبَكَّةَ	مُبَارَكًا	وَهُدًى	لِّلْعَٰلَمِينَ ﴿٩٦﴾
surely which	(was) at Bakkah	full of blessing	and a guidance	for the worlds
ءَايَٰتٌۢ	بَيِّنَٰتٌ	مَّقَامُ	إِبْرَٰهِيمَ ۖ	وَمَن
(are) signs	manifest	(like) standing place	(of) Abraham	and whoever
كَانَ ءَامِنًا ۗ	وَلِلَّهِ	عَلَى ٱلنَّاسِ	حِجُّ	
he becomes secure	and Allah has (a right)	on the people	(to perform) pilgrimage	
ٱلْبَيْتِ	مَنِ ٱسْتَطَاعَ	إِلَيْهِ	سَبِيلًا ۚ	وَمَن كَفَرَ
(to) the House	who is able	to it	a journey	and who denies (the Hajj)
فَإِنَّ ٱللَّهَ	غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾			
then verily Allah	stands not in need of the worlds			

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ

Part - 4

ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾

98. Say: ``O people of the Scripture (Jews and Christians)! Why do you reject the *Ayāt* of Allāh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allāh is Witness to what you do?" 99. Say: ``O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allāh and Islam (Allāh's religion, i.e. to worship none but Him Alone)]? And Allāh is not unaware of what you do." 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

Part - 4

بِـَٔايَٰتِ ٱللَّهِ	لِمَ تَكْفُرُونَ	ٱلْكِتَٰبِ	يَٰٓأَهْلَ	قُلْ
in (the) Signs (of) Allah	why (do) you disbelieve	(of) the Scripture	O people	say

ٱلْكِتَٰبِ	يَٰٓأَهْلَ	قُلْ	عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾	شَهِيدٌ	وَٱللَّهُ
(of) the Book	O people	say	to what you do	(is) Witness	while Allah

مَنْ ءَامَنَ	عَن سَبِيلِ ٱللَّهِ	لِمَ تَصُدُّونَ
(those) who have believed	from (the) way (of) Allah	why (do) you stop

شُهَدَآءُ ۗ	وَأَنتُمْ	عِوَجًا	تَبْغُونَهَا
(are) witnesses	while you	crooked	seeking (to make) it (the way)

ٱلَّذِينَ ءَامَنُوٓا۟	يَٰٓأَيُّهَا	عَمَّا تَعْمَلُونَ ﴿٩٩﴾	بِغَٰفِلٍ	وَمَا ٱللَّهُ
who believe	O (you)	of what you do	unaware	and Allah (is) not

يَرُدُّوكُم	ٱلْكِتَٰبَ	مِّنَ ٱلَّذِينَ أُوتُوا۟	إِن تُطِيعُوا۟ فَرِيقًا
they would render you	the Scripture	of those who were given	if you obey a party

كَٰفِرِينَ ﴿١٠٠﴾	إِيمَٰنِكُمْ	بَعْدَ
(as) disbelievers	your belief	after

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ
فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ
إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

101. And how would you disbelieve, while to you are recited the Verses of Allāh, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allāh, (i.e. practically follows Islam – Allāh's religion, and obeys all that Allāh has ordered), then he is indeed guided to a Right Path. 102. O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allāh)].

ءَايَٰتُ ٱللَّهِ	عَلَيْكُمْ	وَأَنتُمْ تُتْلَىٰ	وَكَيْفَ تَكْفُرُونَ
(the) Verses (of) Allah	to you	while [you] are recited	and how would you disbelieve

بِٱللَّهِ	وَمَن يَعْتَصِم	رَسُولُهُۥ ۗ	وَفِيكُمْ
to Allah	and whoever holds fast	(is) His Messenger	and among you

ٱتَّقُوا۟ ٱللَّهَ	ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا	مُّسْتَقِيمٍ ﴿١٠١﴾	إِلَىٰ صِرَٰطٍ	فَقَدْ هُدِىَ
fear Allah	who believe	O (you)	Straight	to a Way	then indeed he is guided

إِلَّا	وَلَا تَمُوتُنَّ	تُقَاتِهِۦ	حَقَّ
except	and you die not	(that) He (should) be feared	(as is His) right

وَأَنتُم	مُّسْلِمُونَ ﴿١٠٢﴾
while you	(are) Muslims

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ
أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ
ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

103. And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves, and remember Allāh's Favour on you,

Part - 4

for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

وَلَا تَفَرَّقُوا۟	جَمِيعًا	بِحَبْلِ ٱللَّهِ	وَٱعْتَصِمُوا۟
and be not divided	all together	to (the) Rope (of) Allah	and hold fast

أَعْدَآءً	إِذْ كُنتُمْ	عَلَيْكُمْ	وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ
enemies	when you were	on you	and remember (the) Favour (of) Allah

بِنِعْمَتِهِۦٓ	فَأَصْبَحْتُم	قُلُوبِكُمْ	فَأَلَّفَ بَيْنَ
by His Grace	and you became	your hearts	then he made friendship between

فَأَنقَذَكُم	مِّنَ ٱلنَّارِ	حُفْرَةٍ	عَلَىٰ شَفَا	وَكُنتُمْ	إِخْوَٰنًا
then He saved you	of [the] Fire	(of) pit	on (the) brink	and you were	brethren

لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾	ءَايَٰتِهِۦ	لَكُمْ	كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	مِّنْهَا
so that you may be guided	His Signs	to you	thus Allah makes clear	from it

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾

104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. 105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. 106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them

Part - 4

will be said): ``Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.''

يَدْعُونَ إِلَى ٱلْخَيْرِ	أُمَّةٌ	مِّنكُمْ	وَلْتَكُن
who invite to the good	a group of people	out of you	and (there) must be

هُمُ	وَأُوْلَٰٓئِكَ	عَنِ ٱلْمُنكَرِ ۚ	وَيَنْهَوْنَ	بِٱلْمَعْرُوفِ	وَيَأْمُرُونَ
they (who will be)	and those (are)	[from] the wrong	and forbid	the right	and command

مِنۢ بَعْدِ مَا	وَٱخْتَلَفُوا۟	كَٱلَّذِينَ تَفَرَّقُوا۟	وَلَا تَكُونُوا۟	ٱلْمُفْلِحُونَ ﴿١٠٤﴾
after	and disputed	like those who divided	and be not	the successful

عَظِيمٌ ﴿١٠٥﴾	عَذَابٌ	لَهُمْ	وَأُوْلَٰٓئِكَ	ٱلْبَيِّنَٰتُ ۚ	جَآءَهُمُ
awful	(is) a torment	for them	and those	the clear signs	had come to them

وَتَسْوَدُّ	تَبْيَضُّ وُجُوهٌ	يَوْمَ
and would be blackened	(some) faces would be brightened	(on the) Day (when)

بَعْدَ	أَكَفَرْتُم	ٱسْوَدَّتْ وُجُوهُهُمْ	فَأَمَّا ٱلَّذِينَ	وُجُوهٌ ۚ
after	(did) you disbelieve?	whose faces blackened	so as for those	(some) faces

تَكْفُرُونَ ﴿١٠٦﴾	بِمَا كُنتُمْ	فَذُوقُوا۟ ٱلْعَذَابَ	إِيمَٰنِكُمْ
disbelieve	for [that] you used to	then taste the torment	your Faith

وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٠٧﴾ تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۗ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى
ٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿١٠٩﴾ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ
خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ﴿١١٠﴾

107. And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allāh. We recite them to you (O Muhammad ﷺ) in truth, and Allāh wills no injustice to the *'Ālamīn* (mankind, jinn and all that exists). 109. And to Allāh belongs all

Part - 4

that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh. 110. You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allāh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fāsiqūn* (disobedient to Allāh and rebellious against Allāh's Command).

وَأَمَّا ٱلَّذِينَ	ٱبْيَضَّتْ وُجُوهُهُمْ	فَفِى رَحْمَةِ ٱللَّهِ ۖ
and as for those	brightened their faces	then (they will be) in (the) Mercy (of) Allah

هُمْ	فِيهَا	خَٰلِدُونَ ﴿١٠٧﴾	تِلْكَ	ءَايَٰتُ ٱللَّهِ	نَتْلُوهَا
they	in it	(will) abide forever	these	(are the) Verses (of) Allah	We recite them

عَلَيْكَ	بِٱلْحَقِّ ۗ	وَمَا ٱللَّهُ	يُرِيدُ ظُلْمًا	لِّلْعَٰلَمِينَ ﴿١٠٨﴾
to you	in truth	and Allah (does) not	desire injustice	to the worlds

وَلِلَّهِ مَا	فِى ٱلسَّمَٰوَٰتِ	وَمَا	فِى ٱلْأَرْضِ ۚ	وَإِلَى ٱللَّهِ
and for Allah (is) what	(is) in the heavens	and what	(is) in the earth	and to Allah

تُرْجَعُ ٱلْأُمُورُ ﴿١٠٩﴾	كُنتُمْ خَيْرَ	أُمَّةٍ	أُخْرِجَتْ لِلنَّاسِ
the matters go back	you are (the) best	(of) people	raised up for mankind

تَأْمُرُونَ بِٱلْمَعْرُوفِ	وَتَنْهَوْنَ	عَنِ ٱلْمُنكَرِ	وَتُؤْمِنُونَ
you command the good	and forbid	[from] the wrong (evil)	and you believe

بِٱللَّهِ ۗ	وَلَوْ ءَامَنَ	أَهْلُ	ٱلْكِتَٰبِ	لَكَانَ خَيْرًا
in Allah	and had believed	(the) people	(of) the Scripture	surely it was better

لَّهُمْ ۚ	مِّنْهُمُ	ٱلْمُؤْمِنُونَ	وَأَكْثَرُهُمُ	ٱلْفَٰسِقُونَ ﴿١١٠﴾
for them	(some) of them	(are) believers	but most of them	(are) transgressors

لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾
ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ

Part - 4

مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ
وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. 112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the Wrath of Allāh, and destitution is put over them. This is because they disbelieved in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress beyond bounds (in Allāh's disobedience, crimes and sins).

لَن يَضُرُّوكُمْ	إِلَّآ أَذًى ۖ	وَإِن يُقَـٰتِلُوكُمْ	يُوَلُّوكُمُ
they will never harm you	except a (little) hurt	and if they fight you	they will turn to you

ٱلْأَدْبَارَ	ثُمَّ	لَا يُنصَرُونَ ﴿١١١﴾	ضُرِبَتْ عَلَيْهِمُ	ٱلذِّلَّةُ
the backs	then	they will not be helped	was stamped upon them	disgrace

أَيْنَ مَا ثُقِفُوٓا۟	إِلَّا	بِحَبْلٍ	مِّنَ ٱللَّهِ
wherever they are found	except	with a rope (covenant)	from Allah

وَحَبْلٍ	مِّنَ ٱلنَّاسِ	وَبَآءُو	بِغَضَبٍ	مِّنَ ٱللَّهِ
and a rope (covenant)	from men	and they have incurred	wrath	from Allah

وَضُرِبَتْ	عَلَيْهِمُ	ٱلْمَسْكَنَةُ ۚ	ذَٰلِكَ	بِأَنَّهُمْ كَانُوا۟
and was stamped	upon them	the humiliation	that	(is) because they used to

يَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ	وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ	بِغَيْرِ	حَقٍّ ۚ
reject (the) Verses (of) Allah	and (used to) kill the Prophets	without	right

ذَٰلِكَ بِمَا عَصَوا۟	وَّكَانُوا۟	يَعْتَدُونَ ﴿١١٢﴾
that (is) because they disobeyed	and they used to	transgress

لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَـٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ
يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ

Part - 4

عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ ۖ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا۟
مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night, prostrating themselves in prayer. 114. They believe in Allāh and the Last Day; they enjoin *Al-Ma'rūf* (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. 115. And whatever good they do, nothing will be rejected of them; for Allāh knows well those who are *Al-Muttaqūn* (the pious).

لَيْسُوا۟ سَوَآءً ۗ	مِّنْ أَهْلِ	ٱلْكِتَٰبِ	أُمَّةٌ	قَآئِمَةٌ
they are not (all) alike	of (the) people	(of) the Scripture	a people	upright
يَتْلُونَ ءَايَٰتِ ٱللَّهِ	ءَانَآءَ	ٱلَّيْلِ	وَهُمْ يَسْجُدُونَ ﴿١١٣﴾	
they recite (the) Verses (of) Allah	(during the) hours	(of) the night	and they prostrate	
يُؤْمِنُونَ بِٱللَّهِ	وَٱلْيَوْمِ	ٱلْءَاخِرِ	وَيَأْمُرُونَ	
they believe in Allah	and the Day	the Last	and they command	
بِٱلْمَعْرُوفِ	وَيَنْهَوْنَ	عَنِ ٱلْمُنكَرِ	وَيُسَٰرِعُونَ	فِى ٱلْخَيْرَٰتِ ۖ
the good	and forbid	[from] the wrong	and they hasten	in (doing) good deeds
وَأُو۟لَٰٓئِكَ	مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾		وَمَا يَفْعَلُوا۟	مِنْ خَيْرٍ
and they (are)	of the righteous		and whatever they do	of good
فَلَن يُكْفَرُوهُ ۗ	وَٱللَّهُ	عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾		
then they will never be denied [it] (its reward)	and Allah	(is) Ever-Knowing of the pious		

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ
رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ
وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

Part - 4

116. Surely, those who reject Faith (disbelieve in Allāh and in Muhammad ﷺ as being Allāh's Messenger and in all that which he has brought from Allāh), neither their properties nor their offspring will avail them aught against Allāh. They are the dwellers of the Fire, therein they will abide. 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allāh, including the Christ and Muhammad ﷺ). Allāh wronged them not, but they wronged themselves.

أَمْوَٰلُهُمْ	عَنْهُمْ	لَن تُغْنِىَ	إِنَّ ٱلَّذِينَ كَفَرُوا۟
their wealth	[for] them	will never avail	indeed those who disbelieved
ٱلنَّارِ ۖ	أَصْحَٰبُ	وَأُو۟لَٰٓئِكَ	مِّنَ ٱللَّهِ شَيْـًٔا ۖ	وَلَآ أَوْلَٰدُهُم
(of) the Fire	(are the) dwellers	and those	anything from Allah	nor their offspring
مَا يُنفِقُونَ	مَثَلُ	خَٰلِدُونَ ﴿١١٦﴾	فِيهَا	هُمْ
(of) what they spend	(the) example	(will) abide forever	in it (therein)	they
فِيهَا	رِيحٍ	كَمَثَلِ	ٱلدُّنْيَا	ٱلْحَيَوٰةِ	فِى هَٰذِهِ
in it	(of) a wind	(is) like (the) example	(of) the world	life	in this
ظَلَمُوٓا۟ أَنفُسَهُمْ	قَوْمٍ	أَصَابَتْ حَرْثَ	صِرٌّ
who wronged themselves	(of) a people	it struck (the) harvest	(is) severe cold
وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾	وَمَا ظَلَمَهُمُ ٱللَّهُ	فَأَهْلَكَتْهُ ۚ
[and] but they did wrong themselves	and Allah wronged them not	and destroyed it

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ
قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ
إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

118. O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt

you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayāt* (proofs, verses, evidences) if you understand.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُواْ	لَا تَتَّخِذُواْ بِطَانَةً	مِّن دُونِكُمْ
O (you)	who believe	take not (as) friends	[from] out of you (your religion)

لَا يَأْلُونَكُمْ	خَبَالًا	وَدُّواْ	مَا عَنِتُّمْ
they (do) not spare effort to make you	corrupt	they desire	whatever distresses you

قَدْ بَدَتِ ٱلْبَغْضَآءُ	مِنْ أَفْوَٰهِهِمْ
indeed (their) hatred has become apparent	from (the utterances of) their mouths

وَمَا تُخْفِى	صُدُورُهُمْ	أَكْبَرُ	قَدْ بَيَّنَّا
and what conceal	their breasts	(is even) greater	verily We have made plain

لَكُمُ	ٱلْءَايَٰتِ	إِن كُنتُمْ	تَعْقِلُونَ ﴿١١٨﴾
to you	the Verses	if you did	understand

هَٰٓأَنتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُواْ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا ۖ وَإِن تَصْبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurāt (Torah) and the Injīl (Gospel), while they disbelieve in your Book, the Qur'ān]. And when they meet you, they say,``We believe.'' But when they are alone, they bite the tips of their fingers at you in rage. Say: ``Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets).'' 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqūn* (the pious), not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.

وَتُؤْمِنُونَ	وَلَا يُحِبُّونَكُمْ	تُحِبُّونَهُمْ	أُولَآءِ	هَـٰٓأَنتُمْ
and you believe	but they (do) not love you	that love them	those	lo you (are)

ءَامَنَّا	قَالُوٓاْ	لَقُوكُمْ	وَإِذَا	كُلِّهِۦ	بِٱلْكِتَٰبِ
we believe	they say	they meet you	and when	all of it	in the Scripture

مِنَ ٱلْغَيْظِ	ٱلْأَنَامِلَ	عَضُّواْ عَلَيْكُمُ	وَإِذَا خَلَوْاْ
in rage	(tips of their) fingers	they bite at you	but when they go apart

عَلِيمٌۢ بِذَاتِ	إِنَّ ٱللَّهَ	مُوتُواْ بِغَيْظِكُمْ	قُلْ
(is) All-Knower of what (is in)	certainly Allah	perish in your rage	say

وَإِن تُصِبْكُمْ	تَسُؤْهُمْ	حَسَنَةٌ	إِن تَمْسَسْكُمْ	ٱلصُّدُورِ ﴿١١٩﴾
and if overtakes you	it grieves them	a good	if befalls you	(their) breasts

وَإِن تَصْبِرُواْ	يَفْرَحُواْ بِهَا	سَيِّئَةٌ
but if you remain steadfast	they rejoice at it	a misfortune

إِنَّ ٱللَّهَ	شَيْـًٔا	كَيْدُهُمْ	لَا يَضُرُّكُمْ	وَتَتَّقُواْ
indeed Allah	at all	their plot	would not harm you	and become pious (fear Allah)

بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾
(is) All-Encompassing of what they do

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ
هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾
وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

121. And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allāh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector). And in Allāh should the believers put their trust. 123. And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much that you may be grateful.

وَإِذْ غَدَوْتَ	مِنْ أَهْلِكَ	تُبَوِّئُ ٱلْمُؤْمِنِينَ
and when you left early morning	[from] your household	to post the believers

مَقَـٰعِدَ	لِلْقِتَالِ	وَٱللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿١٢١﴾
at (their) stations	for the battle	and Allah	(is) All-Hearer	All-Knower

إِذْ هَمَّت طَّآئِفَتَانِ	مِنكُمْ	أَن تَفْشَلَا	وَٱللَّهُ
(remember) when inclined two groups	of you	to show weakness	and Allah

وَلِيُّهُمَا	وَعَلَى ٱللَّهِ	فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾
(was) their Protector	and in Allah	[so] should the believers put (their) trust

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ	بِبَدْرٍ	وَأَنتُمْ	أَذِلَّةٌ
and certainly Allah helped you	at Badr	when you	(were) utterly weak

فَٱتَّقُوا۟ ٱللَّهَ	لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
so fear Allah	so that you may be grateful

Part - 4

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾

124. (Remember) when you (Muhammad ﷺ) said to the believers, ``Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?" 125. ``Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.

إِذْ	تَقُولُ لِلْمُؤْمِنِينَ	أَلَن يَكْفِيَكُمْ	أَن يُمِدَّكُمْ	رَبُّكُم
when	you said to the believers	will (it) not suffice you?	that helps you	your Lord

بِثَلَٰثَةِ	ءَالَٰفٍ	مِّنَ ٱلْمَلَٰٓئِكَةِ	مُنزَلِينَ ﴿١٢٤﴾	بَلَىٰٓ	إِن تَصْبِرُوا۟
with three	thousands	[of] angels	sent down	yes	if you are steadfast

يُمْدِدْكُمْ	هَٰذَا	مِّن فَوْرِهِمْ	وَيَأْتُوكُم	وَتَتَّقُوا
will help you	[this]	rushingly	and they (the enemy) come to you	and fear (Allah)

وَمَا جَعَلَهُ اللَّهُ	مُسَوِّمِينَ ﴿١٢٥﴾	مِّنَ الْمَلَائِكَةِ	آلَافٍ	بِخَمْسَةِ	رَبُّكُم
and Allah make it not	marked	[of] angels	thousands	with five	your Lord

وَمَا النَّصْرُ	بِهِ	وَلِتَطْمَئِنَّ قُلُوبُكُم	لَكُمْ	إِلَّا بُشْرَىٰ
and (there is) no help	with it	and to assure your hearts	for you	but glad tiding

الْحَكِيمِ ﴿١٢٦﴾	الْعَزِيزِ	مِنْ عِندِ اللَّهِ	إِلَّا
the All-Wise	the All-Mighty	from Allah	except

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ
شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zālimūn* (polytheists, wrongdoers and the disobedients). 129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

أَوْ يَكْبِتَهُمْ	مِّنَ الَّذِينَ كَفَرُوا	لِيَقْطَعَ طَرَفًا
or subdue them	of those who disbelieved	that He may cut off a part (group)

شَيْءٌ	مِنَ الْأَمْرِ	لَيْسَ لَكَ	فَيَنقَلِبُوا خَائِبِينَ ﴿١٢٧﴾
at all	the decision	(there) is not for you	so (that) they return frustrated

فَإِنَّهُمْ	أَوْ يُعَذِّبَهُمْ	عَلَيْهِمْ	أَوْ يَتُوبَ
verily they	or He punishes them	to them	whether He turns (in mercy)

وَمَا	فِي السَّمَاوَاتِ	وَلِلَّهِ مَا	ظَالِمُونَ ﴿١٢٨﴾
and what	(is) in the heavens	and for Allah (is) what	(are) wrongdoers

Part - 4

مَن يَشَآءُ ۚ	وَيُعَذِّبُ	لِمَن يَشَآءُ	يَغْفِرُ	فِى ٱلْأَرْضِ ۚ
whom He wills	and punishes	[to] whom He wills	He forgives	(is) in the earth

رَّحِيمٌ ﴿١٢٩﴾	غَفُورٌ	وَٱللَّهُ
Most Merciful	(is) All-Forgiving	and Allah

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٣٠﴾ وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿١٣١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

130. O you who believe! Eat not *Ribā* (usury) doubled and multiplied, but fear Allāh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allāh and the Messenger (Muhammad ﷺ) that you may obtain mercy. 133. And march forth in the way (which leads) to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqūn* (the pious).

Part - 4

مُّضَٰعَفَةً ۖ	أَضْعَٰفًا	لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟	ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا
(and) redoubled	doubled	devour (eat) not interest	who believe	O (you)

ٱلَّتِىٓ أُعِدَّتْ	وَٱتَّقُوا۟ ٱلنَّارَ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾	وَٱتَّقُوا۟ ٱللَّهَ
which is prepared	and fear the Fire	that you may achieve success	and fear Allah

لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾	وَٱلرَّسُولَ	وَأَطِيعُوا۟ ٱللَّهَ	لِلْكَٰفِرِينَ ﴿١٣١﴾
that you may be shown mercy	and the Messenger	and obey Allah	for the disbelievers

عَرْضُهَا	وَجَنَّةٍ	مِّن رَّبِّكُمْ	إِلَىٰ مَغْفِرَةٍ	وَسَارِعُوٓا۟
whose width (is like that of)	and Paradise	of your Lord	to forgiveness	and hasten

أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾	وَٱلْأَرْضُ	ٱلسَّمَٰوَٰتُ
which is prepared for the pious	and the earth	the heavens

ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ

وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟
ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟
وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

134. Those who spend (in Allāh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves *Al-Muhsinūn* (the good-doers). 135. And those who, when they have committed *Fāhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; – and none can forgive sins but Allāh–and do not persist in what (wrong) they have done, while they know.

ٱلَّذِينَ يُنفِقُونَ	فِى ٱلسَّرَّآءِ	وَٱلضَّرَّآءِ	وَٱلْكَٰظِمِينَ	ٱلْغَيْظَ
those who spend	in prosperity	and (in) adversity	and who control	(their) rage
وَٱلْعَافِينَ	عَنِ ٱلنَّاسِ	وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾		وَٱلَّذِينَ
and who forgive	the people	and Allah loves the good-doers		and those who
إِذَا فَعَلُوا۟	فَٰحِشَةً	أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ		ذَكَرُوا۟ ٱللَّهَ
when they do	(something) indecent	or they wrong themselves		they remember Allah
فَٱسْتَغْفَرُوا۟	لِذُنُوبِهِمْ	وَمَن يَغْفِرُ	ٱلذُّنُوبَ	إِلَّا ٱللَّهُ
and ask forgiveness	for their sins	and who can forgive	the sins	but Allah
وَلَمْ يُصِرُّوا۟	عَلَىٰ مَا فَعَلُوا۟	وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾		
and they (do) not persist	in what they did	while they know		

أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh's Orders). 137. Many similar ways (and mishaps of life) were faced by

Part - 4

nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allāh, and disobeyed Him and His Messengers). 138. This (the Qur'ān) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqūn* (the pious).

وَجَنَّٰتٌ	مِّن رَّبِّهِمْ	مَّغْفِرَةٌ	جَزَآؤُهُمْ	أُو۟لَٰٓئِكَ
and Gardens	from their Lord	(is) forgiveness	their reward	those

وَنِعْمَ أَجْرُ	فِيهَا	خَٰلِدِينَ	ٱلْأَنْهَٰرُ	تَجْرِى مِن تَحْتِهَا
and how excellent reward	therein	they (will) abide forever	the rivers	flow under which

سُنَنٌ	مِن قَبْلِكُمْ	قَدْ خَلَتْ	ٱلْعَٰمِلِينَ ﴿١٣٦﴾
(many such) situations	before you	verily passed	(for) those who do (good deeds)

عَٰقِبَةُ	كَيْفَ كَانَ	فَٱنظُرُوا۟	فِى ٱلْأَرْضِ	فَسِيرُوا۟
(the) end	how was	and see	through the earth	so travel

وَهُدًى	لِّلنَّاسِ	بَيَانٌ	هَٰذَا	ٱلْمُكَذِّبِينَ ﴿١٣٧﴾
and a guidance	for mankind	(is) a declaration	this	(of) the deniers (of truth)

لِّلْمُتَّقِينَ ﴿١٣٨﴾	وَمَوْعِظَةٌ
for the pious	and admonition

وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ
فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾

139. So, do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (or killing) has touched you, be assured a similar wound (or killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zālimūn* (polytheists

Part - 4

and wrongdoers). 141. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.

وَلَا تَهِنُوا	وَلَا تَحْزَنُوا	وَأَنتُمُ	الْأَعْلَوْنَ
and (do) not become weak	nor be grieved	and you	(will be) upper-handed
إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾	إِن يَمْسَسْكُمْ		قَرْحٌ
if you are (true) believers	if has touched you		a wound
فَقَدْ مَسَّ الْقَوْمَ	قَرْحٌ	مِّثْلُهُ	وَتِلْكَ
so certainly has touched the (disbelieving) people	a wound	similar to that	and these
الْأَيَّامُ	نُدَاوِلُهَا	بَيْنَ	النَّاسِ	وَلِيَعْلَمَ اللَّهُ
days	We turn them	among	[the] people	[and] that Allah may know
الَّذِينَ آمَنُوا	وَيَتَّخِذَ	مِنكُمْ	شُهَدَاءَ
those who (realy) believe	and (that) He may take	from (among) you	martyrs
وَاللَّهُ	لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾		وَلِيُمَحِّصَ اللَّهُ
and Allah	(does) not like the wrongdoers		[and] that Allah may purge
الَّذِينَ آمَنُوا	وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾		
those who believed	and may destroy the disbelievers		

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

142. Or do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sābirūn* (the patient)? 143. And you had indeed longed for death (*Ash-Shahādah*–martyrdom) before you met it. Now you have seen it openly with

Part - 4

your own eyes. 144. And Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.

وَلَمَّا يَعْلَمِ ٱللَّهُ	أَن تَدْخُلُوا۟ ٱلْجَنَّةَ	أَمْ حَسِبْتُمْ
while Allah has not yet tried (known)	that you would enter Paradise	or (did) you think
وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾	مِنكُمْ	ٱلَّذِينَ جَٰهَدُوا۟
and (has not) tried the steadfast	of you	those who strove hard
أَن تَلْقَوْهُ	مِن قَبْلِ	تَمَنَّوْنَ ٱلْمَوْتَ	وَلَقَدْ كُنتُمْ
[that] you met it	before	long for [the] death	and indeed you used to
وَمَا مُحَمَّدٌ	وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾	فَقَدْ رَأَيْتُمُوهُ
and Muhammad (is) not	and you were observing (it)	so verily you have faced it
أَفَإِيْن مَّاتَ	ٱلرُّسُلُ	مِن قَبْلِهِ	قَدْ خَلَتْ	إِلَّا رَسُولٌ
then if he died?	Messengers	before him	[indeed] passed away	but a Messenger
عَلَىٰ عَقِبَيْهِ	وَمَن يَنقَلِبْ	ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ	أَوْ قُتِلَ
on his heels	and who turns back	(will) you turn back on your heels?	or is killed
وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾	شَيْـًٔا	فَلَن يَضُرَّ ٱللَّهَ
and Allah will give reward to the grateful	at all	then he will never harm allah

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا
نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن
مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟
وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾

145. And no person can ever die except by Allāh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it;

Part - 4

and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's way, nor did they weaken nor degrade themselves. And Allāh loves *As-Sābirūn* (the patient).

وَمَا كَانَ	لِنَفْسٍ	أَن تَمُوتَ	إِلَّا	بِإِذْنِ ٱللَّهِ
and it is not	for a person	that he dies	but	by (the) Leave (of) Allah

كِتَٰبًا	مُّؤَجَّلًا ۗ	وَمَن يُرِدْ	ثَوَابَ	ٱلدُّنْيَا
a term	appointed	and whoever desires	a reward	(of) the world

نُؤْتِهِۦ	مِنْهَا	وَمَن يُرِدْ	ثَوَابَ	ٱلْءَاخِرَةِ
We shall give him	of it	and whoever desires	a reward	(of) the Hereafter

نُؤْتِهِۦ	مِنْهَا ۚ	وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾	وَكَأَيِّن
We shall give him	of it	and We shall reward the grateful	and many

مِّن نَّبِىٍّ	قَٰتَلَ مَعَهُۥ	رِبِّيُّونَ	كَثِيرٌ	فَمَا وَهَنُوا۟
[of] a Prophet	fought with him	godly men	numerous	but they neither lost heart

لِمَآ	أَصَابَهُمْ	فِى سَبِيلِ ٱللَّهِ	وَمَا ضَعُفُوا۟
for what	befell them	in (the) way (of) Allah	nor (did) they weaken

وَمَا ٱسْتَكَانُوا۟ ۗ	وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾
nor they abased themselves	and Allah loves the steadfast

وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ
وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟
يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾

147. And they said nothing but: ``Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and

give us victory over the disbelieving folk." 148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves *Al-Muhsinūn* (the good-doers). 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

ذُنُوبَنَا	ٱغْفِرْ لَنَا	أَن قَالُوا۟ رَبَّنَا	إِلَّآ	وَمَا كَانَ قَوْلَهُمْ
our sins	forgive [for] us	that they said our Lord	except	and their saying was not
وَٱنصُرْنَا	وَثَبِّتْ أَقْدَامَنَا	فِىٓ أَمْرِنَا	وَإِسْرَافَنَا	
and help us	and set firmly our feet	in our affairs	and our excesses (transgressions)	
ٱلدُّنْيَا	ثَوَابَ	فَـَٔاتَىٰهُمُ ٱللَّهُ	ٱلْكَـٰفِرِينَ ﴿١٤٧﴾	عَلَى ٱلْقَوْمِ
(of) this world	(the) reward	so Allah gave them	[the] disbelieving	against the people
يَـٰٓأَيُّهَا	وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾	ٱلْـَٔاخِرَةِ ۗ	ثَوَابِ	وَحُسْنَ
O (you)	and Allah loves the good-doers	(of) the Hereafter	reward	and excellent
يَرُدُّوكُمْ	ٱلَّذِينَ كَفَرُوا۟	إِن تُطِيعُوا۟	ٱلَّذِينَ ءَامَنُوٓا۟	
they will drive you back	those who disbelieve	if you obey	who believe	
فَتَنقَلِبُوا۟ خَـٰسِرِينَ ﴿١٤٩﴾			عَلَىٰٓ أَعْقَـٰبِكُمْ	
and you will turn back (from Faith as) losers			on your heels	

بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّـٰصِرِينَ ﴿١٥٠﴾ سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ وَبِئْسَ مَثْوَى ٱلظَّـٰلِمِينَ ﴿١٥١﴾

150. Nay, Allāh is your *Maulā* (Patron, Lord, Helper, Protector), and He is the Best of helpers. 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zālimūn* (polytheists and wrongdoers).

سَنُلْقِى	ٱلنَّـٰصِرِينَ ﴿١٥٠﴾	خَيْرُ	وَهُوَ	مَوْلَىٰكُمْ	بَلِ ٱللَّهُ
We shall cast	(of) the helpers	(is the) Best	and He	(is) your Protector	but Allah

بِمَآ أَشۡرَكُواْ	ٱلرُّعۡبَ	ٱلَّذِينَ كَفَرُواْ	فِي قُلُوبِ
(because) of what they associated	terror	(of) those who disbelieved	into (the) hearts

وَمَأۡوَىٰهُمُ	سُلۡطَٰنٗا	بِهِۦ	مَا لَمۡ يُنَزِّلۡ	بِٱللَّهِ
and their abode	any sanction	with it	that which He did not send	with Allah

ٱلظَّٰلِمِينَ ﴿١٥١﴾	وَبِئۡسَ مَثۡوَى	ٱلنَّارُۚ
(of) the wrongdoers	[and] how bad is (the) abode	(is) the Fire

وَلَقَدۡ صَدَقَكُمُ ٱللَّهُ وَعۡدَهُۥٓ إِذۡ تَحُسُّونَهُم بِإِذۡنِهِۦۖ حَتَّىٰٓ إِذَا فَشِلۡتُمۡ
وَتَنَٰزَعۡتُمۡ فِي ٱلۡأَمۡرِ وَعَصَيۡتُم مِّنۢ بَعۡدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَۚ مِنكُم
مَّن يُرِيدُ ٱلدُّنۡيَا وَمِنكُم مَّن يُرِيدُ ٱلۡأٓخِرَةَۚ ثُمَّ صَرَفَكُمۡ عَنۡهُمۡ
لِيَبۡتَلِيَكُمۡۖ وَلَقَدۡ عَفَا عَنكُمۡۗ وَٱللَّهُ ذُو فَضۡلٍ عَلَى ٱلۡمُؤۡمِنِينَ ﴿١٥٢﴾

152. And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.

تَحُسُّونَهُم	إِذۡ	وَعۡدَهُۥ	وَلَقَدۡ صَدَقَكُمُ ٱللَّهُ
you were destroying them	when	His Promise	and indeed Allah fulfilled to you

وَتَنَٰزَعۡتُمۡ	حَتَّىٰٓ إِذَا فَشِلۡتُمۡ	بِإِذۡنِهِۦۖ
and you fell to disputing	until when you showed weakness	with His Leave

أَرَىٰكُم	مِّنۢ بَعۡدِ مَآ	وَعَصَيۡتُم	فِي ٱلۡأَمۡرِ
He showed you	after	and you disobeyed	about the order

وَمِنكُم	ٱلدُّنۡيَا	مَّن يُرِيدُ	مِنكُم	مَّا تُحِبُّونَۚ
and of you (some)	this world	who desire	of you (are some)	what you love

لِيَبۡتَلِيَكُمۡۖ	عَنۡهُمۡ	ثُمَّ صَرَفَكُمۡ	ٱلۡأٓخِرَةَۚ	مَّن يُرِيدُ
that He may test you	from them	then He made you flee	the Hereafter	who desire

Part - 4

وَلَقَدْ عَفَا	عَنكُمْ ۗ	وَاللَّهُ	ذُو فَضْلٍ	عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾
and indeed He forgave	you	and Allah	(is) Most Gracious	to the believers

إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَابَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in the rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do.

إِذْ تُصْعِدُونَ				وَلَا تَلْوُۥنَ	
(and remember) when you were climbing (the hill)				and you were not paying a heed	
عَلَىٰٓ أَحَدٍ	وَٱلرَّسُولُ	يَدْعُوكُمْ	فِىٓ أُخْرَىٰكُمْ	فَأَثَٰبَكُمْ	
to anyone	and the Messenger	was calling you	in your rear	then He rewarded you	
غَمًّۢا	بِغَمٍّ	لِّكَيْلَا تَحْزَنُوا۟		عَلَىٰ مَا	فَاتَكُمْ
grief	for grief	so that you may neither grieve		for that which	escaped you
وَلَا مَآ	أَصَابَكُمْ ۗ	وَٱللَّهُ	خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾		
nor (for) that which	befell you	and Allah	(is) Well-Aware of what you do		

ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾

Part - 4

154. Then after the distress, He sent down security upon you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allāh–the thought of ignorance. They said, ``Have we any part in the affair?'' Say (O Muhammad ﷺ): ``Indeed the affair belongs wholly to Allāh.'' They hide within themselves what they dare not reveal to you, saying: ``If we had anything to do with the affair, none of us would have been killed here.'' Say: ``Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,'' but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in (your) breasts.

أَمَنَةً	ٱلْغَمِّ	مِّنۢ بَعْدِ	عَلَيْكُم	ثُمَّ أَنزَلَ
an inner peace	the grief (distress)	after	upon you	then He sent down

وَطَآئِفَةٌ	مِّنكُمْ	يَغْشَىٰ طَآئِفَةً	نُّعَاسًا
and (members of another) group	of you	overtakes a group	slumber

ظَنَّ	غَيْرَ ٱلْحَقِّ	يَظُنُّونَ بِٱللَّهِ	أَنفُسُهُمْ	قَدْ أَهَمَّتْهُمْ
thought	wrongly	thinking of Allah	themselves	certainly were concerned (about)

مِن شَىْءٍ	مِنَ ٱلْأَمْرِ	لَّنَا	يَقُولُونَ هَل	ٱلْجَٰهِلِيَّةِ
anything	from the affair	for us	they say (is there)?	(of) ignorance

مَّا	يُخْفُونَ فِىٓ أَنفُسِهِم	لِلَّهِ	كُلَّهُۥ	قُلْ إِنَّ ٱلْأَمْرَ
what	they hide within themselves	(is) for Allah	all of it	say indeed the affair

شَىْءٌ	مِنَ ٱلْأَمْرِ	لَنَا	لَوْ كَانَ	يَقُولُونَ	لَكَ	لَا يُبْدُونَ
anything	from the affair	for us	if (there) was	they say	to you	they (do) not reveal

فِى بُيُوتِكُمْ	لَوْ كُنتُمْ	قُل	مَّا قُتِلْنَا هَٰهُنَا
in your houses	(even) if you had been	say	we were not killed here

ٱلْقَتْلُ	كُتِبَ عَلَيْهِمُ	لَبَرَزَ ٱلَّذِينَ
the death	for whom was decreed	surely would have gone forth those

صُدُورِكُمْ	مَا فِى	وَلِيَبْتَلِىَ ٱللَّهُ	إِلَىٰ مَضَاجِعِهِمْ
your breasts	what (is) in	and that Allah may test	to the places of their death

Part - 4

وَلِيُمَحِّصَ	مَا فِي	قُلُوبِكُمْ	وَاللَّهُ	عَلِيمٌ
and that He may purge	what (is) in	your hearts	and Allah	(is) All-Knower

بِذَاتِ	الصُّدُورِ ﴿١٥٤﴾
of what (is in)	the breasts

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَّوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

Part - 4

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: ``If they had stayed with us, they would not have died or been killed,'' so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.

إِنَّ الَّذِينَ تَوَلَّوْا	مِنكُمْ	يَوْمَ	الْتَقَى الْجَمْعَانِ
surely those who turned their backs	of you	(on the) day	the two hosts met

إِنَّمَا اسْتَزَلَّهُمُ	الشَّيْطَانُ	بِبَعْضِ	مَا كَسَبُوا ۖ
only made them slip	Satan	for some	(of) what they had earned

وَلَقَدْ عَفَا اللَّهُ	عَنْهُمْ ۗ	إِنَّ اللَّهَ	غَفُورٌ	حَلِيمٌ ﴿١٥٥﴾
but indeed Allah forgave	them	verily Allah	(is) All-Forgiving	All-Forbearing

يَا أَيُّهَا	الَّذِينَ آمَنُوا	لَا تَكُونُوا	كَالَّذِينَ كَفَرُوا	وَقَالُوا
O (you)	who believe	be not	like those who disbelieved	and said

لِإِخْوَٰنِهِمْ	إِذَا	ضَرَبُوا۟ فِى ٱلْأَرْضِ	أَوْ كَانُوا۟ غُزًّى
to their brethren	when	they were travelling through the earth	or they were fighting

لَّوْ كَانُوا۟ عِندَنَا	مَا مَاتُوا۟	وَمَا قُتِلُوا۟
if they had been with us	they would neither have died	nor they would have been killed

لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ	حَسْرَةً	فِى قُلُوبِهِمْ	وَٱللَّهُ يُحْىِۦ
so that Allah makes it	a cause of regret	in their hearts	and Allah gives life

وَيُمِيتُ ۗ	وَٱللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾
and causes death	and Allah	(is) All-Seer of what you do

وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾
وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ
فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾

157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, to Allāh you shall be gathered. 159. And by the Mercy of Allāh, you (Muhammad ﷺ) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).

وَلَئِن قُتِلْتُمْ	فِى سَبِيلِ ٱللَّهِ	أَوْ مُتُّمْ	لَمَغْفِرَةٌ
and if [indeed] you are killed	in (the) way (of) Allah	or die	surely forgiveness

مِّنَ ٱللَّهِ	وَرَحْمَةٌ	خَيْرٌ	مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾	وَلَئِن مُّتُّمْ
from Allah	and mercy	(are) better	than what they amass	and if [indeed] you die

أَوْ قُتِلْتُمْ	لَإِلَى ٱللَّهِ تُحْشَرُونَ ﴿١٥٨﴾	فَبِمَا	رَحْمَةٍ مِّنَ ٱللَّهِ
or are killed	surely you will be gathered to Allah	and by	(the) Mercy of Allah

Part - 4

لِنتَ لَهُمْ	وَلَوْ كُنتَ فَظًّا	غَلِيظَ	ٱلْقَلْبِ
you dealt gently with them	and had you been rough	(and) fierce	(of) heart
لَٱنفَضُّوا۟	مِنْ حَوْلِكَ	فَٱعْفُ	عَنْهُمْ
surely they would have broken away	from about you	so pardon	them
وَٱسْتَغْفِرْ	لَهُمْ	وَشَاوِرْهُمْ	فِى ٱلْأَمْرِ
and ask forgiveness	for them	and consult them	in the (public) matters
فَإِذَا عَزَمْتَ	فَتَوَكَّلْ	عَلَى ٱللَّهِ	إِنَّ ٱللَّهَ
but when you have resolved	then put your trust	in Allah	verily Allah
يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾			
loves those who put their trust (in Him)			

إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِىٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦٢﴾

160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allāh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allāh (by taking a part of the booty illegally – *Ghulul*)? – his abode is Hell, and worst indeed is that destination!

إِن يَنصُرْكُمُ ٱللَّهُ	فَلَا غَالِبَ	لَكُمْ	وَإِن يَخْذُلْكُمْ	فَمَن
if Allah helps you	then none (can) overcome	you	and if He forsakes you	then who
ذَا ٱلَّذِى	يَنصُرُكُم	مِّنۢ بَعْدِهِۦ	وَعَلَى ٱللَّهِ	فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾
(is there) that	can help you	after Him	and in Allah	let the believers put (their) trust

Part - 4

وَمَا كَانَ	لِنَبِيٍّ	أَن يَغُلَّ ۚ	وَمَن يَغْلُلْ	يَأْتِ
and it was not	for a Prophet	that he defrauds	and whosoever defrauds	will bring forth

بِمَا غَلَّ	يَوْمَ	ٱلْقِيَـٰمَةِ ۚ	ثُمَّ تُوَفَّىٰ
what he had defrauded	(on the) Day	(of) Resurrection	then shall be fully recompensed

كُلُّ	نَفْسٍ	مَّا كَسَبَتْ	وَهُمْ	لَا يُظْلَمُونَ ﴿١٦١﴾
every	person	what he has earned	and they	shall not be wronged

أَفَمَنِ ٱتَّبَعَ	رِضْوَٰنَ ٱللَّهِ	كَمَنۢ بَآءَ
(is) then (one) who followed?	(the) good Pleasure (of) Allah	like (the one) who is laden

بِسَخَطٍ	مِّنَ ٱللَّهِ	وَمَأْوَىٰهُ	جَهَنَّمُ ۚ	وَبِئْسَ ٱلْمَصِيرُ ﴿١٦٢﴾
with Wrath	of Allah	and his abode	(is) Hell	and worst is the destination

هُمْ دَرَجَـٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ
فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ
وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ﴿١٦٤﴾ أَوَلَمَّآ أَصَـٰبَتْكُم مُّصِيبَةٌ قَدْ
أَصَبْتُم مِّثْلَيْهَا ۙ قُلْتُمْ أَنَّىٰ هَـٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٦٥﴾

163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do. 164. Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses (the Qur'ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ān) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: ``From where does this come to us?'' Say (to them), ``It is from yourselves (because of your evil deeds).'' And Allāh has power over all things.

هُمْ	دَرَجَـٰتٌ	عِندَ ٱللَّهِ ۗ	وَٱللَّهُ	بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾
they	(have different) grades	with Allah	and Allah	(is) All-Seer of what they do

Part - 4

رَسُولًا	فِيهِمْ	إِذْ بَعَثَ	عَلَى ٱلْمُؤْمِنِينَ	لَقَدْ مَنَّ ٱللَّهُ
a Messenger	in them	when He sent	on the believers	indeed Allah conferred a favour

وَيُزَكِّيهِمْ	ءَايَٰتِهِۦ	يَتْلُوا۟ عَلَيْهِمْ	مِّنْ أَنفُسِهِمْ
and purifies them	His Verses	who recites unto them	from (among) themselves

مِن قَبْلُ	وَإِن كَانُوا۟	وَٱلْحِكْمَةَ	ٱلْكِتَٰبَ	وَيُعَلِّمُهُمُ
before (that)	and indeed they were	and the Wisdom	the Book	and teaches them

قَدْ	مُّصِيبَةٌ	أَصَٰبَتْكُم	أَوَلَمَّآ	مُّبِينٍ ﴿١٦٤﴾	لَفِى ضَلَٰلٍ
[indeed]	a calamity	has befallen you	or when?	manifest	[certainly] in error

هَٰذَا ۖ	قُلْتُمْ أَنَّىٰ	أَصَبْتُم مِّثْلَيْهَا
(is) this	you say from where	you have (already) inflicted (to them) twice to that

قَدِيرٌ ﴿١٦٥﴾	شَىْءٍ	عَلَىٰ كُلِّ	إِنَّ ٱللَّهَ	أَنفُسِكُمْ ۗ	مِنْ عِندِ	قُلْ هُوَ
(is) All-Powerful	thing	over every	indeed Allah	yourselves	from	say it (is)

وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ
وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ
هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ
وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allāh, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: ``Come, fight in the way of Allāh or (at least) defend yourselves.'' They said: ``Had we known that fighting will take place, we would certainly have followed you.'' They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.

ٱلْجَمْعَانِ	يَوْمَ ٱلْتَقَى	أَصَٰبَكُمْ	وَمَآ
two hosts (armies)	(on the) day (when) met	befell you	and what

Part - 4

فَبِإِذْنِ ٱللَّهِ	وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٧﴾
(was) by (the) Leave (of) Allah	[and] that He might know (test) the (true) believers

وَلِيَعْلَمَ	ٱلَّذِينَ نَافَقُوا۟ ۚ	وَقِيلَ	لَهُمْ
and that He might know	those who were tainted with hypocrisy	and it was said	to them

تَعَالَوْا۟	قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ	أَوِ ٱدْفَعُوا۟ ۖ	قَالُوا۟	لَوْ نَعْلَمُ
come	fight in (the) way (of) Allah	or defend (yourselves)	they said	had we known

قِتَالًا	لَّٱتَّبَعْنَٰكُمْ ۗ	هُمْ	لِلْكُفْرِ
fighting (will take place)	certainly we would have followed you	they	to disbelief

يَوْمَئِذٍ	أَقْرَبُ	مِنْهُمْ	لِلْإِيمَٰنِ ۚ	يَقُولُونَ	بِأَفْوَٰهِهِم
that day	(were) nearer	[from them]	(than) to Faith	they say	with their mouths

مَّا لَيْسَ	فِى قُلُوبِهِمْ ۗ	وَٱللَّهُ أَعْلَمُ	بِمَا يَكْتُمُونَ ﴿١٦٧﴾
what is not	in their hearts	and Allah has full knowledge	of what they conceal

ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): ``If only they had listened to us, they would not have been killed.'' Say: ``Avert death from your ownselves, if you speak the truth.'' 169. Think not of those who are killed in the way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

ٱلَّذِينَ قَالُوا۟	لِإِخْوَٰنِهِمْ	وَقَعَدُوا۟	لَوْ أَطَاعُونَا
those who said	to their brethren	while they sat (at home)	had they followed us

ٱلْمَوْتَ	عَنْ أَنفُسِكُمُ	فَٱدْرَءُوا۟	قُلْ	مَا قُتِلُوٓا۟
the death	from your ownselves	then avert	say	they would not have been killed

ٱلَّذِينَ قُتِلُوا۟	وَلَا تَحْسَبَنَّ	إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾
those who are killed	and you think not	if you are truthful

رَبِّهِمْ	عِندَ	بَلْ أَحْيَآءٌ	أَمْوَٰتًا	فِى سَبِيلِ ٱللَّهِ
their Lord	with	nay (they are) alive	(as) dead	in (the) way (of) Allah

ءَاتَىٰهُمُ ٱللَّهُ	بِمَآ	فَرِحِينَ	يُرْزَقُونَ ﴿١٦٩﴾
Allah has bestowed upon them	for what	jubilant	they are well-provided

بِهِم	لَمْ يَلْحَقُوا۟	بِٱلَّذِينَ	وَيَسْتَبْشِرُونَ	مِن فَضْلِهِۦ
them	have not (yet) joined	for those who	and they rejoice	of His bounty

وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾	عَلَيْهِمْ	أَلَّا خَوْفٌ	مِّنْ خَلْفِهِمْ
nor they will grieve	(shall be) on them	that no fear	[of] left behind

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟
لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾
ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟
حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾

171. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers. 172. Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. 173. Those (i.e. believers) to whom the people (hypocrites) said, ``Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.'' But it (only) increased them in Faith, and they said: ``Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).''

وَأَنَّ ٱللَّهَ	وَفَضْلٍ	مِّنَ ٱللَّهِ	يَسْتَبْشِرُونَ بِنِعْمَةٍ
and that Allah	and (His) bounty	of Allah	they rejoice in favour

Part - 4

لَا يُضِيعُ أَجْرَ	ٱلْمُؤْمِنِينَ ﴿١٧١﴾	ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ
will not waste (the) reward	(of) the believers	those who responded to Allah

وَٱلرَّسُولِ	مِنۢ بَعْدِ مَآ	أَصَابَهُمُ	ٱلْقَرْحُ
and the Messenger	after	befell them (they had received)	the injury

لِلَّذِينَ أَحْسَنُوا۟	مِنْهُمْ	وَٱتَّقَوْا۟	أَجْرٌ	عَظِيمٌ ﴿١٧٢﴾
for those who did good	of them	and feared (Allah)	(is) a reward	great

ٱلَّذِينَ	قَالَ لَهُمُ	ٱلنَّاسُ	إِنَّ ٱلنَّاسَ	قَدْ جَمَعُوا۟
those	said to them	the people	verily the people	certainly have gathered

لَكُمْ	فَٱخْشَوْهُمْ	فَزَادَهُمْ	إِيمَٰنًا
against you	so fear them	but it increased them	(in) Faith

وَقَالُوا۟ حَسْبُنَا ٱللَّهُ	وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾
and they said Allah (is) sufficient for us	and He is Excellent Guardian

فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ
عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم
مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ
أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْءَاخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

174. So, they returned with grace and bounty from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty. 175. It is only *Shaitān* (Satan) that suggests to you the fear of his *Auliyā'* [supporters and friends (polytheists, disbelievers in the Oneness of Allāh and in His Messenger, Muhammad ﷺ)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's Will to give them no portion in the Hereafter. For them there is a great torment.

فَٱنقَلَبُوا۟	بِنِعْمَةٍ	مِّنَ ٱللَّهِ	وَفَضْلٍ	لَّمْ يَمْسَسْهُمْ	سُوٓءٌ
so they returned	with favour	of Allah	and bounty	touched them not	any harm

Part - 4

وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ	وَٱللَّهُ	ذُو فَضْلٍ
and they followed (the) good Pleasure (of) Allah	and Allah	(is) Owner (of) Bounty

عَظِيمٍ ﴿١٧٤﴾	إِنَّمَا ذَٰلِكُمُ	ٱلشَّيْطَٰنُ	يُخَوِّفُ أَوْلِيَآءَهُۥ
Great	(it is) only that	Satan	suggests fear (to you) of his allies

فَلَا تَخَافُوهُمْ	وَخَافُونِ	إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾	وَلَا يَحْزُنكَ
so fear them not	but fear Me	if you are (true) believers	and let not grieve you

ٱلَّذِينَ يُسَٰرِعُونَ	فِى ٱلْكُفْرِ ۚ	إِنَّهُمْ	لَن يَضُرُّوا۟ ٱللَّهَ	شَيْـًٔا ۗ
those who rush	towards disbelief	verily they	will never harm Allah	the least

يُرِيدُ ٱللَّهُ	أَلَّا يَجْعَلَ	لَهُمْ	حَظًّا	فِى ٱلْـَٔاخِرَةِ ۖ
Allah wills	that He will not give	to them	any portion	in the Hereafter

وَلَهُمْ	عَذَابٌ	عَظِيمٌ ﴿١٧٦﴾
and for them	(is) a torment	great

إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾
وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allāh. For them, there is a painful torment. 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

لَن يَضُرُّوا۟ ٱللَّهَ	بِٱلْإِيمَٰنِ	ٱلْكُفْرَ	إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟
they will never harm Allah	at the price of Faith	disbelief	indeed those who have purchased

ٱلَّذِينَ كَفَرُوٓا۟	وَلَا يَحْسَبَنَّ	أَلِيمٌ ﴿١٧٧﴾	عَذَابٌ	وَلَهُمْ	شَيْـًٔا
those who disbelieved	and let not think	painful	(is) a torment	and for them	the least

لَهُمْ	إِنَّمَا نُمْلِى	لِّأَنفُسِهِمْ ۚ	خَيْرٌ	لَهُمْ	أَنَّمَا نُمْلِى
to them	only We give respite	for themselves	(is) good	to them	that We give respite

Part - 4

لِيَزْدَادُوٓاْ	إِثْمًاۚ	وَلَهُمْ	عَذَابٌ	مُّهِينٌ ﴿١٧٨﴾
so that they may grow	(in) sinfulness	and for them	(is) a torment	humiliating

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the *Ghaib* (Unseen), but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and fear Allāh, then for you there is a great reward.

مَّا كَانَ ٱللَّهُ	لِيَذَرَ ٱلْمُؤْمِنِينَ	مِنَ ٱلطَّيِّبِ ۗ	حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ	
Allah is not	that He leaves the believers	from the good	till He distinguishes the wicked	
عَلَىٰ ٱلْغَيْبِ	وَلَٰكِنَّ ٱللَّهَ	يَجْتَبِى مِن رُّسُلِهِۦ	مَن يَشَآءُ ۖ	
about the Unseen	[and] but Allah	chooses of His Messengers	whom He wills	
فَـَٔامِنُوا۟	بِٱللَّهِ	وَرُسُلِهِۦ ۚ	وَإِن تُؤْمِنُوا۟	وَتَتَّقُوا۟
so believe	in Allah	and His Messengers	and if you believe	and fear (Allah)
عَلَيْهِ	أَنتُمْ	عَلَىٰ مَآ	لِيَذَرَ ٱلْمُؤْمِنِينَ	مَّا كَانَ ٱللَّهُ
(are) on it	you	on what	that He leaves the believers	Allah is not
لِيُطْلِعَكُمْ	وَمَا كَانَ ٱللَّهُ	مِنَ ٱلطَّيِّبِ ۗ	حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ	
(going) to inform you	and Allah is not	from the good	till He distinguishes the wicked	
عَلَى ٱلْغَيْبِ	وَلَٰكِنَّ ٱللَّهَ	يَجْتَبِى مِن رُّسُلِهِۦ	مَن يَشَآءُ ۖ	
about the Unseen	[and] but Allah	chooses of His Messengers	whom He wills	
فَـَٔامِنُوا۟	بِٱللَّهِ	وَرُسُلِهِۦ ۚ	وَإِن تُؤْمِنُوا۟	وَتَتَّقُوا۟
so believe	in Allah	and His Messengers	and if you believe	and fear (Allah)
فَلَكُمْ	أَجْرٌ	عَظِيمٌ ﴿١٧٩﴾		
then for you	(is) a reward	great		

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾

180. And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakāt*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth; and Allāh is Well-Acquainted with all that you do. 181. Indeed, Allāh has heard the statement of those (Jews) who say: ``Truly, Allāh is poor and we are rich!'' We shall record what they have said and their killing of the Prophets unjustly, and We shall say: ``Taste you the torment of the burning (Fire).''

وَلَا يَحْسَبَنَّ	ٱلَّذِينَ يَبْخَلُونَ	بِمَآ	ءَاتَىٰهُمُ ٱللَّهُ
and (do) not think	those who covetously withhold	of what	Allah has granted them
مِن فَضْلِهِۦ	هُوَ	خَيْرًا	لَّهُمْ	بَلْ هُوَ	شَرٌّ	لَّهُمْ
of His bounty	(that) it	(is) good	for them	nay it	(is) bad	for them
سَيُطَوَّقُونَ	مَا بَخِلُوا۟	بِهِۦ	يَوْمَ
will be hung about their necks	what they covetously withheld	[of it]	(on the) Day
ٱلْقِيَٰمَةِ	وَلِلَّهِ مِيرَٰثُ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ
(of) Resurrection	and for Allah (is the) heritage	(of) the heavens	and the earth
وَٱللَّهُ	بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾	لَّقَدْ سَمِعَ ٱللَّهُ	قَوْلَ
and Allah	(is) Well-Acquainted with what you do	indeed Allah has heard	(the) saying
ٱلَّذِينَ قَالُوٓا۟	إِنَّ ٱللَّهَ فَقِيرٌ	وَنَحْنُ	أَغْنِيَآءُ	سَنَكْتُبُ
(of) those who said	verily Allah (is) poor	and we	(are) rich	We shall record
مَا قَالُوا۟	وَقَتْلَهُمُ	ٱلْأَنۢبِيَآءَ	بِغَيْرِ	حَقٍّ
what they have said	and their killing	(of) the Prophets	in defiance	(of) right
وَنَقُولُ	ذُوقُوا۟ عَذَابَ	ٱلْحَرِيقِ ﴿١٨١﴾
and We shall say	taste (the) torment	(of) burning Fire

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ

Part - 4

قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ
صَٰدِقِينَ ﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ
وَٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾

182. This is because of that (evil) which your hands have sent before you. And certainly, Allāh is never unjust to (His) slaves. 183. Those (Jews) who said: ``Verily, Allāh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour.'' Say: ``Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?'' 184. Then if they deny you (O Muhammad ﷺ), so were Messengers denied before you, who came with *Al-Baiyyināt* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

ذَٰلِكَ	بِمَا قَدَّمَتْ أَيْدِيكُمْ	وَأَنَّ ٱللَّهَ لَيْسَ	بِظَلَّٰمٍ
that	(is because) of what your hands sent before	and that Allah is never	unjust

لِّلْعَبِيدِ ﴿١٨٢﴾	ٱلَّذِينَ قَالُوٓا۟	إِنَّ ٱللَّهَ	عَهِدَ إِلَيْنَآ
to (His) slaves	those who said	verily Allah	has taken our promise

أَلَّا نُؤْمِنَ	لِرَسُولٍ	حَتَّىٰ يَأْتِيَنَا	بِقُرْبَانٍ	تَأْكُلُهُ
that we shall not believe	in any Messenger	until he brings to us	an offering	devours it

ٱلنَّارُ	قُلْ	قَدْ جَآءَكُمْ	رُسُلٌ	مِّن قَبْلِى	بِٱلْبَيِّنَٰتِ
the fire	say	verily came to you	Messengers	before me	with clear signs

وَبِٱلَّذِى قُلْتُمْ	فَلِمَ قَتَلْتُمُوهُمْ	إِن كُنتُمْ صَٰدِقِينَ ﴿١٨٣﴾
and with what you speak of	then why (did) you kill them	if you are truthful

فَإِن كَذَّبُوكَ	فَقَدْ كُذِّبَ رُسُلٌ	مِّن قَبْلِكَ
then if they have rejected you	so indeed were Messengers rejected	before you

جَآءُو بِٱلْبَيِّنَٰتِ	وَٱلزُّبُرِ	وَٱلْكِتَٰبِ	ٱلْمُنِيرِ ﴿١٨٤﴾
who had come with clear signs	and the Scripture	and the Book	(the) illuminating

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ

Part - 4

عَنِ ٱلنَّارِ وَأُدۡخِلَ ٱلۡجَنَّةَ فَقَدۡ فَازَۗ وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا مَتَٰعُ ٱلۡغُرُورِ ﴿١٨٥﴾
لَتُبۡلَوُنَّ فِيٓ أَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ وَلَتَسۡمَعُنَّ مِنَ ٱلَّذِينَ أُوتُواْ
ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَمِنَ ٱلَّذِينَ أَشۡرَكُوٓاْ أَذٗى كَثِيرٗاۚ وَإِن تَصۡبِرُواْ
وَتَتَّقُواْ فَإِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ﴿١٨٦﴾

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh; but if you persevere patiently, and become *Al-Muttaqūn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

Part - 4

كُلُّ	نَفۡسٖ	ذَآئِقَةُ	ٱلۡمَوۡتِۗ	وَإِنَّمَا تُوَفَّوۡنَ أُجُورَكُمۡ	يَوۡمَ
every	person	(shall) taste	death	and only you shall be paid your rewards	(on the) Day

ٱلۡقِيَٰمَةِۖ	فَمَن زُحۡزِحَ	عَنِ ٱلنَّارِ	وَأُدۡخِلَ ٱلۡجَنَّةَ
(of) Resurrection	then who was drawn away	from the Fire	and was admitted to Paradise

فَقَدۡ فَازَۗ	وَمَا ٱلۡحَيَوٰةُ	ٱلدُّنۡيَآ	إِلَّا مَتَٰعُ
then indeed he is successful	and (is) nothing the life	(of) this world	except (the) enjoyment

ٱلۡغُرُورِ ﴿١٨٥﴾	لَتُبۡلَوُنَّ فِيٓ أَمۡوَٰلِكُمۡ	وَأَنفُسِكُمۡ
(of) illusory (deception)	you would certainly be put to test in your wealth	and your lives

وَلَتَسۡمَعُنَّ	مِنَ ٱلَّذِينَ	أُوتُواْ ٱلۡكِتَٰبَ	مِن قَبۡلِكُمۡ
and you shall certainly hear	from those who	have been given the Book	before you

وَمِنَ ٱلَّذِينَ أَشۡرَكُوٓاْ	أَذٗى	كَثِيرٗاۚ	وَإِن تَصۡبِرُواْ
and from those who practiced polytheism	hurtful things	many	and if you remain patient

وَتَتَّقُواْ	فَإِنَّ ذَٰلِكَ	مِنۡ عَزۡمِ	ٱلۡأُمُورِ ﴿١٨٦﴾
and become pious	then indeed that	(is) from great	matters

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

187. (And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from the torment, and for them is a painful torment.

أُوتُوا۟ ٱلْكِتَٰبَ	ٱلَّذِينَ	مِيثَٰقَ	وَإِذْ أَخَذَ ٱللَّهُ
were given the Scripture	(of) those who	a covenant	and (remember) when Allah took
فَنَبَذُوهُ	وَلَا تَكْتُمُونَهُۥ	لِلنَّاسِ	لَتُبَيِّنُنَّهُۥ
but they threw it away	and you hide it not	to people	(that) you certainly explain it

فَبِئْسَ	قَلِيلًا	ثَمَنًا	بِهِۦ	وَٱشْتَرَوْا۟	ظُهُورِهِمْ	وَرَآءَ
and worst is	little	a gain	with it	and bought	their backs	behind

يَفْرَحُونَ	لَا تَحْسَبَنَّ ٱلَّذِينَ	مَا يَشْتَرُونَ ﴿١٨٧﴾
rejoice	you think not (that) those who	what they buy

بِمَا	أَن يُحْمَدُوا۟	وَّيُحِبُّونَ	بِمَآ أَتَوا۟
for what	that they are praised	and they love	in what they have brought (done)

مِّنَ ٱلْعَذَابِ	بِمَفَازَةٍ	فَلَا تَحْسَبَنَّهُم	لَمْ يَفْعَلُوا۟
from the torment	(will) escape	so you think not (that) they	they (did) not do

أَلِيمٌ ﴿١٨٨﴾	عَذَابٌ	وَلَهُمْ
painful	(is) a torment	and for them

Part - 4

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ
قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): ``Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

عَلَىٰ كُلِّ	وَٱللَّهُ	وَٱلْأَرْضِ ۗ	ٱلسَّمَٰوَٰتِ	وَلِلَّهِ مُلْكُ
over every	and Allah	and the earth	(of) the heavens	and for Allah (is the) dominion

وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	فِى خَلْقِ	إِنَّ	قَدِيرٌ ﴿١٨٩﴾	شَىْءٍ
and the earth	(of) the heavens	in (the) creation	indeed	(is) All-Powerful	thing

ٱلْأَلْبَٰبِ ﴿١٩٠﴾	لِّأُو۟لِى	لَءَايَٰتٍ	وَٱلنَّهَارِ	ٱلَّيْلِ	وَٱخْتِلَٰفِ
(of) understanding	for men	(are) verily signs	and day	(of) night	and (in the) alternation

وَيَتَفَكَّرُونَ	وَعَلَىٰ جُنُوبِهِمْ	وَقُعُودًا	قِيَٰمًا	ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ
and they reflect	and (lying) on their sides	and sitting	standing	those who remember Allah

مَا خَلَقْتَ هَٰذَا	رَبَّنَا	وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	فِى خَلْقِ
You (did) not create this	our Lord	and the earth	(of) the heavens	on (the) creation

ٱلنَّارِ ﴿١٩١﴾	عَذَابَ	فَقِنَا	سُبْحَٰنَكَ	بَٰطِلًا
(of) the Fire	(from the) torment	then save us	Glory be to You	(in) vain

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا
سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا

Part - 4

وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَـٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾

192. ``Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zālimūn* (polytheists and wrongdoers) find any helpers. 193. ``Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: `Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrār* (the pious believers of Islamic Monotheism). 194. ``Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

رَبَّنَآ	إِنَّكَ	مَن	تُدْخِلِ ٱلنَّارَ	فَقَدْ أَخْزَيْتَهُۥ
our Lord	verily [You]	whom	You admit to the Fire	then surely You disgraced him

وَمَا	لِلظَّـٰلِمِينَ	مِنْ أَنصَارٍ ﴿١٩٢﴾	رَّبَّنَآ	إِنَّنَا سَمِعْنَا
and (there will be) not	for the wrongdoers	any helpers	our Lord	indeed we heard

مُنَادِيًا	يُنَادِى لِلْإِيمَـٰنِ	أَنْ ءَامِنُوا۟	بِرَبِّكُمْ	فَـَٔامَنَّا ۚ
a crier	calling to the Faith	that believe	in your Lord	so we have believed

رَبَّنَا فَٱغْفِرْ	لَنَا	ذُنُوبَنَا	وَكَفِّرْ	عَنَّا	سَيِّـَٔاتِنَا
our Lord so forgive	[for] us	our sins	and expiate	from us	our evil deeds

وَتَوَفَّنَا	مَعَ	ٱلْأَبْرَارِ ﴿١٩٣﴾	رَبَّنَا	وَءَاتِنَا	مَا
and make us die	with	the truly virtuous	our Lord	[and] grant us	what

وَعَدتَّنَا	عَلَىٰ رُسُلِكَ	وَلَا تُخْزِنَا	يَوْمَ
You promised us	through Your Messengers	and (do) not disgrace us	(on the) Day

ٱلْقِيَـٰمَةِ ۗ	إِنَّكَ	لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾
(of) Ressurection	indeed You	never violate (Your) promise

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ
بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَـٰتَلُوا۟ وَقُتِلُوا۟

Part - 4

لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا
مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾

195. So, their Lord accepted of them (their supplication and answered them), ``Never will I allow to be lost the work of any of you, be they male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards.''

عَـٰمِلٍ	لَآ أُضِيعُ عَمَلَ	أَنِّى	رَبُّهُمْ	لَهُمْ	فَٱسْتَجَابَ
(of) a worker	(do) not let go to waste labour	that I	their Lord	[to] them	so answered
مِّنكُم	مِّن ذَكَرٍ	أَوْ أُنثَىٰ	بَعْضُكُم	مِّنۢ بَعْضٍ	فَٱلَّذِينَ هَاجَرُوا
of you	from male	or female	each of you	(is) from (the) other	so those who emigrated
وَأُخْرِجُوا	مِن دِيَـٰرِهِمْ	وَأُوذُوا	فِى سَبِيلِى		
and were driven out	from their homes	and were persecuted	in My Cause		
وَقَـٰتَلُوا	وَقُتِلُوا	لَأُكَفِّرَنَّ عَنْهُمْ	سَيِّـَٔاتِهِمْ		
and who fought	and were killed	surely I will remit from them	their evil deeds		
وَلَأُدْخِلَنَّهُمْ	جَنَّٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ	ثَوَابًا	
and would certainly admit them	(to) Gardens	flow under them	[the] rivers	a reward	
مِّنْ عِندِ ٱللَّهِ	وَٱللَّهُ	عِندَهُۥ	حُسْنُ	ٱلثَّوَابِ ﴿١٩٥﴾	
from (the) Presence (of) Allah	and Allah	with Him	(is the) best	(of) rewards	

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَـٰدِ ﴿١٩٦﴾ مَتَـٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ
وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ لَـٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَـٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then their ultimate abode is Hell; and

Part - 4

worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise) ; therein are they to dwell for ever, an entertainment from Allāh; and that which is with Allāh is the best for *Al-Abrār* (the pious believers of Islamic Monotheism).

لَا يَغُرَّنَّكَ	تَقَلُّبُ	ٱلَّذِينَ كَفَرُوا۟
let not deceive you	(the) fluctuation (free disposal)	(of) those who disbelieved

فِى ٱلْبِلَٰدِ ﴿١٩٦﴾	مَتَٰعٌ	قَلِيلٌ	ثُمَّ مَأْوَىٰهُمْ	جَهَنَّمُ ۚ
in the land	an enjoyment	brief	then their destination	(is) Hell

وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾	لَٰكِنِ ٱلَّذِينَ	ٱتَّقَوْا۟ رَبَّهُمْ	لَهُمْ	جَنَّٰتٌ
and worst is the resting place	but those who	fear their Lord	for them	(are) Gardens

تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ	خَٰلِدِينَ	فِيهَا	نُزُلًا
flowing under them	the rivers	they (would) dwell forever	therein	a hospitality

مِّنْ عِندِ ٱللَّهِ ۗ	وَمَا	عِندَ ٱللَّهِ	خَيْرٌ	لِّلْأَبْرَارِ ﴿١٩٨﴾
from (the) Presence (of) Allah	and that which	(is) with Allah	(is) best	for the righteous

وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ
خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ ۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟
وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward with their Lord. Surely, Allāh is Swift in account. 200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.

لَمَن	ٱلْكِتَٰبِ	مِنْ أَهْلِ	وَإِنَّ
surely (there are those) who	(of) the Scripture	among (the) people	and certainly

Part - 4

وَمَآ أُنزِلَ	إِلَيْكُمْ	وَمَآ أُنزِلَ	يُؤْمِنُ بِٱللَّهِ
and what has been revealed	to you	and what has been revealed	believe in Allah

بِـَٔايَـٰتِ ٱللَّهِ	لَا يَشْتَرُونَ	خَـٰشِعِينَ لِلَّهِ	إِلَيْهِمْ
(the) Verses (of) Allah	they (do) not sell	they bow to Allah in humility	to them

إِنَّ ٱللَّهَ	رَبِّهِمْ ۗ	عِندَ	أَجْرُهُمْ	لَهُمْ	أُو۟لَـٰٓئِكَ	قَلِيلًا ۗ	ثَمَنًا
indeed Allah	their Lord	with	(is) their reward	for them	those	little	(at) a price

وَصَابِرُوا۟	ٱصْبِرُوا۟	ءَامَنُوا۟ ٱلَّذِينَ	يَـٰٓأَيُّهَا	ٱلْحِسَابِ ﴿١٩٩﴾	سَرِيعُ
and [be] patient	be steadfast	who believe	O (you)	(to take) account	(is) Swift

لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾	وَٱتَّقُوا۟ ٱللَّهَ	وَرَابِطُوا۟
so that you may be successful	and fear Allah	and stand firm as guards

Part - 4

سُورَةُ النِّسَاءِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَءَاتُوا۟ ٱلْيَتَـٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

Sūrah An-Nisā' (The Women) 4

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

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you. 2. And give to the

orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

يَا أَيُّهَا	النَّاسُ	اتَّقُوا رَبَّكُمُ	الَّذِي	خَلَقَكُم مِّن	نَّفْسٍ	وَاحِدَةٍ	وَخَلَقَ
O	mankind	fear your Lord	Who	created you from	a person	single	and created

مِنْهَا	زَوْجَهَا	وَبَثَّ	مِنْهُمَا	رِجَالًا	كَثِيرًا	وَنِسَاءً
from him	his mate	and spread	from them both	men	many	and women

وَاتَّقُوا اللَّهَ	الَّذِي تَسَاءَلُونَ	بِهِ	وَالْأَرْحَامَ	إِنَّ اللَّهَ كَانَ
and fear Allah	Whom you demand	through Him	and the wombs	indeed Allah is

عَلَيْكُمْ	رَقِيبًا ﴿١﴾	وَآتُوا الْيَتَامَىٰ	أَمْوَالَهُمْ	وَلَا تَتَبَدَّلُوا الْخَبِيثَ
over you	Watchful	and give unto the orphans	their wealth	and (do) not exchange bad

بِالطَّيِّبِ	وَلَا تَأْكُلُوا أَمْوَالَهُمْ	إِلَىٰ أَمْوَالِكُمْ
for good	and devour not their wealth	(by adding it) to your wealth

إِنَّهُ كَانَ	حُوبًا	كَبِيرًا ﴿٢﴾
indeed this is	a sin	great

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾ وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾

3. And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice. 4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you,

take it, and enjoy it without fear of any harm (as Allāh has made it lawful).

فَٱنكِحُوا۟	فِى ٱلْيَتَٰمَىٰ	أَلَّا تُقْسِطُوا۟	وَإِنْ خِفْتُمْ
then marry	with the orphan (girls)	that you will not be able to do justice	and if you fear

فَإِنْ خِفْتُمْ	وَرُبَٰعَ ۖ	وَثُلَٰثَ	مَثْنَىٰ	مِّنَ ٱلنِّسَآءِ	لَكُمْ	مَا طَابَ
but if you fear	or four	or three	two	of [the] women	to you	what seems good

ذَٰلِكَ	مَلَكَتْ أَيْمَٰنُكُمْ ۚ	أَوْ مَا	فَوَٰحِدَةً	أَلَّا تَعْدِلُوا۟
that	your right hands possess	or what	then one	that you can not do justice

نِحْلَةً ۚ	صَدُقَٰتِهِنَّ	وَءَاتُوا۟ ٱلنِّسَآءَ	أَلَّا تَعُولُوا۟ ﴿٣﴾	أَدْنَىٰٓ
happily	their dower	and give to the women	that you will not oppress	(is) nearer

فَكُلُوهُ	نَفْسًا	مِّنْهُ	عَن شَىْءٍ	لَّكُمْ	فَإِن طِبْنَ
then you eat it	(on their) own	of it	any part	to you	but if they willingly remit

مَّرِيٓـًٔا ﴿٤﴾	هَنِيٓـًٔا
easy digestion	(with) wholesomeness

وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟
لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾ وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟
إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟ ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ
وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟ عَلَيْهِمْ ۚ وَكَفَىٰ
بِٱللَّهِ حَسِيبًا ﴿٦﴾

5. And give not to the foolish your property which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. 6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to

them, take witness in their presence; and Allāh is All-Sufficient in taking account.

جَعَلَ ٱللَّهُ	ٱلَّتِى	أَمْوَٰلَكُمُ	وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ
Allah has made	which	your wealth	and give not to the weak of understanding

وَٱكْسُوهُمْ	فِيهَا	وَٱرْزُقُوهُمْ	قِيَٰمًا	لَكُمْ
and clothe them	from it	but feed them	means of support	for you

حَتَّىٰٓ إِذَا	وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ	مَّعْرُوفًا ﴿٥﴾	قَوْلًا	لَّهُمْ	وَقُولُوا۟
until when	and test the orphans	(of) good	words	to them	and speak

رُشْدًا	مِّنْهُمْ	فَإِنْ ءَانَسْتُم	بَلَغُوا۟ ٱلنِّكَاحَ
mature minded	[of] them	then if you perceive	they reach (the age of) marriage

إِسْرَافًا	وَلَا تَأْكُلُوهَآ	أَمْوَٰلَهُمْ ۖ	إِلَيْهِمْ	فَٱدْفَعُوٓا۟
wastefully	but you eat it not	their wealth	to them	then deliver

غَنِيًّا	وَمَن كَانَ	أَن يَكْبَرُوا۟ ۚ	وَبِدَارًا
rich	and who is	(fearing) that they would grow up	and hastily

فَقِيرًا	وَمَن كَانَ	فَلْيَسْتَعْفِفْ ۖ
poor	and who is	then he should abstain entirely (from taking wages)

أَمْوَٰلَهُمْ	إِلَيْهِمْ	فَإِذَا دَفَعْتُمْ	بِٱلْمَعْرُوفِ ۚ	فَلْيَأْكُلْ
their wealth	to them	and when you deliver	fairly	then let him eat (of it)

حَسِيبًا ﴿٦﴾	بِٱللَّهِ	وَكَفَىٰ	عَلَيْهِمْ ۚ	فَأَشْهِدُوا۟
(as) a Reckoner	Allah	and sufficient is	on them	then take witnesses

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟
ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾
وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا۟ عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ

Part - 4

وَلْيَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٩﴾ إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ
فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share. 8. And when the relatives and the orphans and *Al-Masakīn* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them fear Allāh and speak right words. 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

لِّلرِّجَالِ	نَصِيبٌ	مِّمَّا	تَرَكَ ٱلْوَٰلِدَانِ	وَٱلْأَقْرَبُونَ
for men	(there is) a share	from what	is left (by) parents	and near relatives
وَلِلنِّسَآءِ	نَصِيبٌ	مِّمَّا	تَرَكَ ٱلْوَٰلِدَانِ	وَٱلْأَقْرَبُونَ
and for women	(there is) a share	from what	is left (by) parents	and near relatives
مِمَّا	قَلَّ مِنْهُ	أَوْ كَثُرَ	نَصِيبًا	مَّفْرُوضًا ﴿٧﴾	وَإِذَا حَضَرَ
from what	is little of it	or much	a share	ordained (by Allah)	and when come
ٱلْقِسْمَةَ	أُو۟لُوا۟ ٱلْقُرْبَىٰ	وَٱلْيَتَٰمَىٰ	وَٱلْمَسَٰكِينُ	فَٱرْزُقُوهُم
(at the time of) division	the relatives	and the orphans	and the needy	then feed them
مِّنْهُ	وَقُولُوا۟	لَهُمْ	قَوْلًا	مَّعْرُوفًا ﴿٨﴾	وَلْيَخْشَ ٱلَّذِينَ
out of it	and say	to them	words	(of) kindness	and let fear those who
لَوْ تَرَكُوا۟	مِنْ خَلْفِهِمْ	ذُرِّيَّةً	ضِعَٰفًا	خَافُوا۟ عَلَيْهِمْ
if they left	after them	offspring	weak	they would have feared about them
فَلْيَتَّقُوا۟ ٱللَّهَ	وَلْيَقُولُوا۟ قَوْلًا	سَدِيدًا ﴿٩﴾
so let them fear Allah	and let them speak words	well-directed (right and fair)
إِنَّ ٱلَّذِينَ يَأْكُلُونَ	أَمْوَٰلَ	ٱلْيَتَٰمَىٰ	ظُلْمًا	إِنَّمَا يَأْكُلُونَ
indeed those who eat up	(the) wealth	(of) orphans	wrongfully	only they eat up

Part - 4

وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾	نَارًا	فِي بُطُونِهِمْ
and they will be burnt in blazing Fire	fire	in their bellies

يُوصِيكُمُ ٱللَّهُ فِيٓ أَوْلَـٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ
فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا
ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ فَإِن
كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ ۗ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ
لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

11. Allāh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) women (only daughters), two or more, their share is two-thirds of the inheritance; if only one (daughter), her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debt. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise.

يُوصِيكُمُ ٱللَّهُ	فِيٓ أَوْلَـٰدِكُمْ	لِلذَّكَرِ	مِثْلُ	حَظِّ	ٱلْأُنثَيَيْنِ
Allah enjoins you	in your children	for the male	equal to	share	(of) two females
فَإِن كُنَّ نِسَآءً	فَوْقَ	ٱثْنَتَيْنِ	فَلَهُنَّ	ثُلُثَا	
but if (there) are women	more (than)	two	then for them	(is) two-thirds	
مَا تَرَكَ	وَإِن كَانَتْ وَٰحِدَةً		فَلَهَا	ٱلنِّصْفُ	
(of) what he left	and if (there) is (only) one		then for her	(is) the half	
وَلِأَبَوَيْهِ	لِكُلِّ	وَٰحِدٍ	مِّنْهُمَا	ٱلسُّدُسُ	مِمَّا تَرَكَ	إِن	كَانَ لَهُۥ
and for parents	for each	one	of them	a sixth	of what he left	if	for him is
وَلَدٌ	فَإِن	لَّمْ	يَكُن لَّهُۥ	وَلَدٌ	وَوَرِثَهُۥٓ	أَبَوَاهُ	
a child	and if	not	for him is	a child	and inherit him	his parents	

Part - 4

ٱلسُّدُسُ	فَلِأُمِّهِ	إِخْوَةٌ	كَانَ لَهُۥ	فَإِن	ٱلثُّلُثُ	فَلِأُمِّهِ
a sixth	then for his mother	brothers	for him is	and if	a third	then for his mother

ءَابَآؤُكُمْ	أَوْ دَيْنٍ	يُوصِى بِهَآ	وَصِيَّةٍ	مِنۢ بَعْدِ
your parents	or (any) debt	[of which] he bequeathed	(payment of) bequest	after

نَفْعًا	لَكُمْ	أَقْرَبُ	لَا تَدْرُونَ أَيُّهُمْ	وَأَبْنَآؤُكُمْ
(in) benefit	to you	(is) nearer	you (do) not know which of them	and your children

حَكِيمًا ﴿١١﴾	كَانَ عَلِيمًا	إِنَّ ٱللَّهَ	فَرِيضَةً مِّنَ ٱللَّهِ
All-Wise	is All-Knowing	indeed Allah	prescribed by Allah

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ
لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ
أَوْ دَيْنٍ ۚ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن كَانَ
لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم ۚ مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ
أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ ۚ فَإِن كَانُوٓا۟ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى
ٱلثُّلُثِ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ ٱللَّهِ
وَٱللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debt. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debt. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debt, so that no loss is caused (to anyone). This is a Commandment from Allāh; and

Part - 4

Allāh is Ever All-Knowing, Most Forbearing.

وَلَكُمْ	نِصْفُ	مَا	تَرَكَ أَزْوَاجُكُمْ	إِن	لَّمْ	يَكُن لَّهُنَّ
and for you	(is) half	(of) what	left your wives	if	not	for them is

وَلَدٌ	فَإِن	كَانَ لَهُنَّ	وَلَدٌ	فَلَكُمُ	ٱلرُّبُعُ	مِمَّا تَرَكْنَ
a child	and if	for them is	a child	then for you	a fourth	of what they left

مِنۢ بَعْدِ	وَصِيَّةٍ	يُوصِينَ بِهَآ	أَوْ دَيْنٍ	وَلَهُنَّ
after	(payment of) bequest	[of which] they bequeath	or debt	and for them

ٱلرُّبُعُ	مِمَّا تَرَكْتُمْ	إِن	لَّمْ	يَكُن لَّكُمْ	وَلَدٌ	فَإِن
a fourth	of what you have left	if	not	for you is	a child	and if

كَانَ لَكُمْ	وَلَدٌ	فَلَهُنَّ	ٱلثُّمُنُ	مِمَّا تَرَكْتُم
for you is	a child	then for them	(is) an eighth	of what you have left behind

مِّنۢ بَعْدِ	وَصِيَّةٍ	تُوصُونَ بِهَآ	أَوْ دَيْنٍ
after	(payment of) bequest	[of which] you bequeath	or debt

وَإِن كَانَ رَجُلٌ	يُورَثُ كَلَٰلَةً	أَوِ ٱمْرَأَةٌ	وَلَهُۥ
and if man is	testator having no parents and children	or woman	but he has

أَخٌ	أَوْ أُخْتٌ	فَلِكُلِّ	وَٰحِدٍ	مِّنْهُمَا	ٱلسُّدُسُ
a brother	or a sister	then for each	one	of two	(is) a sixth

فَإِن كَانُوٓا۟ أَكْثَرَ	مِن ذَٰلِكَ	فَهُمْ	شُرَكَآءُ	فِى ٱلثُّلُثِ	مِنۢ بَعْدِ
but if they are more	than that	then they	(are) partners	in a third	after

وَصِيَّةٍ	يُوصَىٰ بِهَآ	أَوْ دَيْنٍ	غَيْرَ	مُضَآرٍّ
bequest	[of which] was bequeathed	or debt	without	being harmful

وَصِيَّةً مِّنَ ٱللَّهِ	وَٱللَّهُ	عَلِيمٌ	حَلِيمٌ ﴿١٢﴾
(this is) a Commandment from Allah	and Allah	(is) All-Knowing	All-Forbearing

تِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى

Part - 4

مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾
وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا
وَلَهُۥ عَذَابٌ مُّهِينٌ ﴿١٤﴾

13. These are the limits (set by) Allāh (or ordainments as regards laws of inheritance), and whosoever obeys Allāh and His Messenger (Muhammad ﷺ), will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. 14. And whosoever disobeys Allāh and His Messenger (Muhammad ﷺ), and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

تِلْكَ	حُدُودُ ٱللَّهِ ۚ	وَمَن يُطِعِ ٱللَّهَ	وَرَسُولَهُۥ
these	(are the) limits (set by) Allah	and whosoever obeys Allah	and His Messenger

يُدْخِلْهُ	جَنَّٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ	خَٰلِدِينَ
He will admit him	(to) Gardens	flow under them	the rivers	(to) abide forever

فِيهَا ۚ	وَذَٰلِكَ	ٱلْفَوْزُ	ٱلْعَظِيمُ ﴿١٣﴾	وَمَن يَعْصِ ٱللَّهَ
therein	and that	(would be) the success	great	and whosoever disobeys Allah

وَرَسُولَهُۥ	وَيَتَعَدَّ حُدُودَهُۥ	يُدْخِلْهُ	نَارًا
and His Messenger	and transgresses His limits	He would admit him	(to) Fire

خَٰلِدًا	فِيهَا	وَلَهُۥ	عَذَابٌ	مُّهِينٌ ﴿١٤﴾
he (would) abide forever	therein	and he (will) have	a torment	disgraceful

وَٱلَّٰتِى يَأْتِينَ ٱلْفَٰحِشَةَ مِن نِّسَآئِكُمْ فَٱسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ
فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِى ٱلْبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ
سَبِيلًا ﴿١٥﴾ وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا
عَنْهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾ إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ
ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُو۟لَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ ۗ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧﴾

Part - 4

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way. 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allāh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. 17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (i.e., afterwards); it is they whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.

عَلَيۡهِنَّ	فَٱسۡتَشۡهِدُواْ	مِن نِّسَآئِكُمۡ	ٱلۡفَٰحِشَةَ	وَٱلَّٰتِي يَأۡتِينَ
against them	so call to witness	of your women	lewdness	and those who commit
فِي ٱلۡبُيُوتِ	فَأَمۡسِكُوهُنَّ	فَإِن شَهِدُواْ	مِنكُمۡۖ	أَرۡبَعَةً
to (their) houses	then confine them	and if they bear witness	of you	four
وَٱلَّذَانِ	سَبِيلًا ﴿١٥﴾	لَهُنَّ	أَوۡ يَجۡعَلَ ٱللَّهُ	ٱلۡمَوۡتُ	حَتَّىٰ يَتَوَفَّىٰهُنَّ
and those two who	a way	for them	or Allah makes	[the] death	until comes to them
وَأَصۡلَحَا	فَإِن تَابَا	فَـَٔاذُوهُمَاۖ	مِنكُمۡ	يَأۡتِيَٰنِهَا
and mend their ways	then if they repent	then punish them both	of you	commit that
كَانَ تَوَّابًا	إِنَّ ٱللَّهَ	عَنۡهُمَآ	فَأَعۡرِضُواْ
is Acceptor of the repentance	indeed Allah	from both of them	then turn away
لِلَّذِينَ	عَلَى ٱللَّهِ	إِنَّمَا ٱلتَّوۡبَةُ	رَّحِيمًا ﴿١٦﴾
(is) for those who	upon Allah	only (acceptance of) the repentance	Most Merciful
فَأُوْلَٰٓئِكَ	مِن قَرِيبٖ	ثُمَّ يَتُوبُونَ	بِجَهَٰلَةٖ	يَعۡمَلُونَ ٱلسُّوٓءَ
then those	soon	then they repent	in ignorance	do evil
حَكِيمًا ﴿١٧﴾	عَلِيمًا	وَكَانَ ٱللَّهُ	يَتُوبُ ٱللَّهُ عَلَيۡهِمۡۗ
All-Wise	All-Knowing	and Allah is	Allah accepts repentance of theirs

وَلَيۡسَتِ ٱلتَّوۡبَةُ لِلَّذِينَ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلۡمَوۡتُ

قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ﴿١٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا
وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ
اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: ``Now I repent;'' nor of those who die while they are disbelievers. For them We have prepared a painful torment. 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open *Fāhishah* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing through which Allāh brings a great deal of good.

Part - 4

وَلَيْسَتِ التَّوْبَةُ	لِلَّذِينَ	يَعْمَلُونَ السَّيِّئَاتِ	حَتَّىٰ إِذَا حَضَرَ
and the repentance is not	for those who	do evil deeds	until when faces

أَحَدَهُمُ	الْمَوْتُ	قَالَ	إِنِّي تُبْتُ	الْآنَ	وَلَا الَّذِينَ يَمُوتُونَ	وَهُمْ
one of them	[the] death	he says	verily I repent	now	nor(for)those who die	while they

كُفَّارٌ	أُولَٰئِكَ	أَعْتَدْنَا لَهُمْ	عَذَابًا	أَلِيمًا ﴿١٨﴾	يَا أَيُّهَا
(are) disbelievers	those	We have prepared for them	a torment	painful	O (you)

الَّذِينَ آمَنُوا	لَا يَحِلُّ	لَكُمْ	أَن تَرِثُوا النِّسَاءَ	كَرْهًا
who believe	it is not lawful	for you	that you inherit [the] women	by force

وَلَا تَعْضُلُوهُنَّ	لِتَذْهَبُوا	بِبَعْضِ	مَا
and (do) not put constraints upon them	that you take away	a part	(of) what

آتَيْتُمُوهُنَّ	إِلَّا	أَن يَأْتِينَ	بِفَاحِشَةٍ	مُّبَيِّنَةٍ	وَعَاشِرُوهُنَّ
you have given them	except	that they commit	lewdness	open	and live with them

بِٱلْمَعْرُوفِ ۚ	فَإِن كَرِهْتُمُوهُنَّ	فَعَسَىٰٓ	أَن تَكْرَهُوا۟ شَيْـًٔا
in a good manner	and if you dislike them	then it may be	that you dislike a thing

وَيَجْعَلَ ٱللَّهُ	فِيهِ	خَيْرًا	كَثِيرًا ﴿١٩﴾
and Allah has placed	in it	good	much

وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا ﴿٢١﴾ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾

20. But if you intend to replace a wife by another and you have given one of them a *Qintār* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? 21. And how could you take it (back) while you have gone in to each other, and they have taken from you a firm and strong covenant? 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

Part - 4

وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ	زَوْجٍ	مَّكَانَ	زَوْجٍ
and if you intend giving up	(your) wife	(and in her) place	(have a new) wife

وَءَاتَيْتُمْ إِحْدَىٰهُنَّ	قِنطَارًا	فَلَا تَأْخُذُوا۟	مِنْهُ
and you have given one of them	a heap of gold	so (do) not take away	from it

شَيْـًٔا ۚ	أَتَأْخُذُونَهُۥ	بُهْتَٰنًا	وَإِثْمًا	مُّبِينًا ﴿٢٠﴾	وَكَيْفَ
anything	(would) you take it?	by slander	and wrong	manifest	and how

تَأْخُذُونَهُۥ	وَقَدْ أَفْضَىٰ بَعْضُكُمْ	إِلَىٰ بَعْضٍ
you could take it	when surely has gone one of you	(in) to another

وَأَخَذْنَ	مِنكُم	مِّيثَٰقًا	غَلِيظًا ﴿٢١﴾	وَلَا تَنكِحُوا۟
and they have taken	from you	a covenant	strong	and marry not

مَا	نَكَحَ	ءَابَآؤُكُم	مِّنَ	ٱلنِّسَآءِ	إِلَّا	مَا قَدْ سَلَفَ ۚ
whom	married	your fathers	of [the] women	except	what has happened before

إِنَّهُۥ	كَانَ	فَٰحِشَةً	وَمَقْتًا	وَسَآءَ سَبِيلًا ﴿٢٢﴾
indeed it	was	lewdness	and abomination	and an evil way

حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ
وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم
مِّنَ ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم
مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن
تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

Part - 4

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in – but there is no sin on you if you have not gone into them (to marry their daughters), – the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمْ	أُمَّهَٰتُكُمْ	وَبَنَاتُكُمْ	وَأَخَوَٰتُكُمْ
forbidden to you are	your mothers	and your daughters	and your sisters

وَعَمَّٰتُكُمْ	وَخَٰلَٰتُكُمْ	وَبَنَاتُ	ٱلْأَخِ
and your father's sisters	and your mother's sisters	and daughters	(of) brother

وَبَنَاتُ	ٱلْأُخْتِ	وَأُمَّهَٰتُكُمُ	ٱلَّٰتِىٓ	أَرْضَعْنَكُمْ
and daughters	(of) sister	and your (foster) mothers	who	gave you suck

وَأَخَوَٰتُكُمْ	مِّنَ ٱلرَّضَٰعَةِ	وَأُمَّهَٰتُ	نِسَآئِكُمْ
and your sisters	from milk suckling	and mothers	(of) your wives

وَرَبَٰٓئِبُكُمُ	ٱلَّٰتِى	فِى حُجُورِكُم	مِّن نِّسَآئِكُمُ
and your step-daughters	who (are)	in your guardianship	from your wives

ٱلَّٰتِى	دَخَلْتُم بِهِنَّ	فَإِن	لَّمْ تَكُونُوا۟	دَخَلْتُم بِهِنَّ
whom	you had gone in them	but if	you have not	gone in them

فَلَا جُنَاحَ	عَلَيْكُمْ	وَحَلَٰٓئِلُ	أَبْنَآئِكُمُ	ٱلَّذِينَ
then (there is) no sin	on you	and wives	(of) your sons	who (are)

مِنْ أَصْلَٰبِكُمْ	وَأَن تَجْمَعُوا۟	بَيْنَ	ٱلْأُخْتَيْنِ	إِلَّا
from your (own) loins	and that you gather together	[between]	two sisters	except

مَا قَدْ سَلَفَ ۗ	إِنَّ ٱللَّهَ	كَانَ غَفُورًا	رَّحِيمًا ﴿٢٣﴾
what has happened before	indeed Allah	is All-Forgiving	Most Merciful

Part - 4

وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم
مَّا وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُوا۟ بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ
مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ
بَعْدِ ٱلْفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.

Part - 5

وَٱلْمُحْصَنَٰتُ	مِنَ ٱلنِّسَآءِ	إِلَّا مَا	مَلَكَتْ أَيْمَٰنُكُمْ
and married	[of] women	except (those) whom	your right hands possess

كِتَٰبَ ٱللَّهِ	عَلَيْكُمْ	وَأُحِلَّ	لَكُم
a decree (of) Allah	(binding) upon you	and have been made lawful	for you

مَّا	وَرَآءَ	ذَٰلِكُمْ	أَن تَبْتَغُوا۟	بِأَمْوَٰلِكُم
(those) who	(are) beyond	these (limits)	that you seek (them)	by your wealth

مُّحْصِنِينَ	غَيْرَ	مُسَٰفِحِينَ	فَمَا ٱسْتَمْتَعْتُم	بِهِۦ
desiring wedlock chastity	not	(to be) lustful	for what you benefit	[of it]

مِنْهُنَّ	فَـَٔاتُوهُنَّ	أُجُورَهُنَّ	فَرِيضَةً	وَلَا جُنَاحَ
from them	so you give them	their bridal-due	(as) a duty	and (there is) no sin

عَلَيْكُمْ	فِيمَا تَرَٰضَيْتُم	بِهِۦ	مِنۢ بَعْدِ	ٱلْفَرِيضَةِ	إِنَّ ٱللَّهَ
on you	for what you agree mutually	[of it]	after	(its) prescription	indeed Allah

كَانَ عَلِيمًا	حَكِيمًا ﴿٢٤﴾
is All-Knowing	All-Wise

وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِن مَّا
مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُم ۚ بَعْضُكُم مِّن
بَعْضٍ ۚ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنكُمْ ۚ
وَأَن تَصْبِرُوا خَيْرٌ لَّكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾

25. And whoever of you has not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allāh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliyā'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit adultery, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft-Forgiving, Most Merciful.

الْمُحْصَنَاتِ	أَن يَنكِحَ	طَوْلًا	مِنكُمْ	لَّمْ يَسْتَطِعْ	وَمَن
free chaste	that he marries	to afford	of you	is not able	and who
مِّن فَتَيَاتِكُمُ	مَلَكَتْ أَيْمَانُكُم	فَمِن مَّا		الْمُؤْمِنَاتِ	
of your girls	your right hands possess	then from (those) whom		believing women	
مِّن بَعْضٍ ۚ	بَعْضُكُم	بِإِيمَانِكُمْ ۚ	وَاللَّهُ أَعْلَمُ	الْمُؤْمِنَاتِ ۚ	
from another	you (are) one	about your Faith	and Allah knows all	believing	
وَآتُوهُنَّ	أَهْلِهِنَّ	بِإِذْنِ	فَانكِحُوهُنَّ		
and give them	(of) their guardians	with (the) permission	then marry them		
مُسَافِحَاتٍ	غَيْرَ	مُحْصَنَاتٍ	بِالْمَعْرُوفِ	أُجُورَهُنَّ	
adulterous	not	(they should be) chaste (in wedlock)	in a fair manner	their bridal-due	

وَلَا مُتَّخِذَٰتِ	أَخْدَانٍ ۚ	فَإِذَآ أُحْصِنَّ	فَإِنْ أَتَيْنَ
nor those who take	secret love affairs	and when they are married	and if they commit

بِفَٰحِشَةٍ	فَعَلَيْهِنَّ	نِصْفُ	مَا	عَلَى ٱلْمُحْصَنَٰتِ
lewdness	then upon them	(is) half	(of) what	(is) upon the free unmarried women

مِنَ ٱلْعَذَابِ ۚ	ذَٰلِكَ	لِمَنْ خَشِىَ	ٱلْعَنَتَ	مِنكُمْ ۚ
of the punishment	this (is)	for (those) who fear	(falling into) sin	of you

وَأَن تَصْبِرُوا۟	خَيْرٌ	لَّكُمْ ۗ	وَٱللَّهُ	غَفُورٌ	رَّحِيمٌ ﴿٢٥﴾
but that you persevere	(is) better	for you	and Allah	(is) All-Forgiving	Most Merciful

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾

26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise. 27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). 28. Allāh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).

يُرِيدُ ٱللَّهُ	لِيُبَيِّنَ	لَكُمْ	وَيَهْدِيَكُمْ	سُنَنَ	ٱلَّذِينَ
Allah wishes	to make clear	to you	and (to) guide you	(to the) ways	(of) those who

مِن قَبْلِكُمْ	وَيَتُوبَ	عَلَيْكُمْ ۗ	وَٱللَّهُ	عَلِيمٌ
(were) before you	and (to) accept repentance	of you	and Allah	(is) All-Knowing

حَكِيمٌ ﴿٢٦﴾	وَٱللَّهُ يُرِيدُ	أَن يَتُوبَ	عَلَيْكُمْ
All-Wise	and Allah wishes	that He accepts repentance	of you

Part - 5

وَيُرِيدُ ٱلَّذِينَ	يَتَّبِعُونَ ٱلشَّهَوَٰتِ	أَن تَمِيلُوا۟	مَيْلًا	عَظِيمًا ﴿٢٧﴾
and wish those who	follow (their) lusts	that you deviate	(into) deviation	tremendous
يُرِيدُ ٱللَّهُ	أَن يُخَفِّفَ		عَنكُمْ	وَخُلِقَ ٱلْإِنسَٰنُ	ضَعِيفًا ﴿٢٨﴾
Allah wishes	that He lightens (the burden)		for you	and man was created	weak

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن
تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ
رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ
ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ
سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you. 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh. 31. If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	لَا تَأْكُلُوٓا۟	أَمْوَٰلَكُم	بَيْنَكُم
O (you)	who believe	you eat not up	your wealth	between you
بِٱلْبَٰطِلِ	إِلَّآ	أَن تَكُونَ تِجَٰرَةً	عَن تَرَاضٍ	مِّنكُمْ
unjustly	except	that it be a trade	by mutual consent	among you
وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ	إِنَّ ٱللَّهَ	كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾		وَمَن يَفْعَلْ
and you kill not yourselves	indeed Allah	is Most Merciful to you		and whoever does
ذَٰلِكَ	عُدْوَٰنًا	وَظُلْمًا	فَسَوْفَ	نُصْلِيهِ
that	(through) aggression	and injustice	then soon	We shall cast him
نَارًا	وَكَانَ ذَٰلِكَ	عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾		إِن تَجْتَنِبُوا۟ كَبَآئِرَ
(into) Fire	and that is	easy for Allah		if you avoid major sins

Part - 5

مَا تُنْهَوْنَ	عَنْهُ	نُكَفِّرْ عَنكُمْ	سَيِّـَٔاتِكُمْ
that you have been forbidden	from it	We shall remit from you	your (minor) offences

وَنُدْخِلْكُم	مُّدْخَلًا	كَرِيمًا ﴿٣١﴾
and We would admit you	(to) an Entrance	Noble

وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۚ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٣٢﴾ وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾

32. And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His bounty. Surely, Allāh is Ever All-Knower of everything. 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* – will). Truly, Allāh is Ever a Witness over all things.

Part - 5

وَلَا تَتَمَنَّوْا	مَا فَضَّلَ ٱللَّهُ	بِهِۦ	بَعْضَكُمْ
and you covet not	what Allah conferred abundantly	[of it]	(on) some of you

عَلَىٰ بَعْضٍ	لِّلرِّجَالِ	نَصِيبٌ	مِّمَّا ٱكْتَسَبُوا۟	وَلِلنِّسَآءِ
over others	for men	(is) a share	from what they earned	and for women

نَصِيبٌ	مِّمَّا ٱكْتَسَبْنَ	وَسْـَٔلُوا۟ ٱللَّهَ	مِن فَضْلِهِۦٓ	إِنَّ ٱللَّهَ كَانَ
(is) a share	from what they earned	and ask Allah	of His bounty	indeed Allah is

بِكُلِّ	شَىْءٍ	عَلِيمًا ﴿٣٢﴾	وَلِكُلٍّ جَعَلْنَا	مَوَٰلِىَ
of every	thing	All-Knowing	and to everyone We have appointed	heirs

مِمَّا	تَرَكَ ٱلْوَٰلِدَانِ	وَٱلْأَقْرَبُونَ	وَٱلَّذِينَ
of that	left by parents	and relatives	and (to) those whom

عَقَدَتْ أَيْمَٰنُكُمْ	فَـَٔاتُوهُمْ	نَصِيبَهُمْ ۚ	إِنَّ ٱللَّهَ كَانَ
your right hands made covenant	then give them	their share	indeed Allah is

عَلَىٰ كُلِّ	شَىْءٍ	شَهِيدًا ﴿٣٣﴾
over every	thing	a Witness

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

34. Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.

ٱلرِّجَالُ	قَوَّٰمُونَ	عَلَى ٱلنِّسَآءِ	بِمَا	فَضَّلَ ٱللَّهُ
[the] men	(are) protectors	of women	(because) of what	Allah conferred abundantly

بَعْضَهُمْ	عَلَىٰ بَعْضٍ	وَبِمَآ أَنفَقُوا۟
(on) some of them	over others	and (because) of what they spend

مِنْ أَمْوَٰلِهِمْ ۚ	فَٱلصَّٰلِحَٰتُ	قَٰنِتَٰتٌ
(out) of their wealth	then the righteous women	(are) devoutly obedient

حَٰفِظَٰتٌ	لِّلْغَيْبِ	بِمَا حَفِظَ ٱللَّهُ ۚ
(who) guard	in (husband's) absence	that which Allah (orders them to) guard

وَٱلَّٰتِى	تَخَافُونَ نُشُوزَهُنَّ	فَعِظُوهُنَّ	وَٱهْجُرُوهُنَّ
but those whom	you fear their rebellion	then admonish them	and leave them (alone)

Part - 5

فِي ٱلْمَضَاجِعِ	وَٱضْرِبُوهُنَّ	فَإِنْ أَطَعْنَكُمْ	فَلَا تَبْغُوا
in the beds	and beat them	then if they obey you	then (do) not seek

عَلَيْهِنَّ	سَبِيلًا	إِنَّ ٱللَّهَ كَانَ	عَلِيًّا	كَبِيرًا ﴿٣٤﴾
against them	a way	indeed Allah is	Most High	Most Great

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ
إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ وَٱعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُوا
بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ
ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ
أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

Part - 5

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things. 36. Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masakīn* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.

وَإِنْ خِفْتُمْ شِقَاقَ	بَيْنِهِمَا	فَٱبْعَثُوا حَكَمًا	مِّنْ أَهْلِهِۦ
and if you fear a breach	between the two	then appoint an arbitrator	from his family

وَحَكَمًا	مِّنْ أَهْلِهَآ	إِن يُرِيدَآ إِصْلَٰحًا
and an arbitrator	from her family	if they both wish to set things right

يُوَفِّقِ ٱللَّهُ بَيْنَهُمَا	إِنَّ ٱللَّهَ كَانَ	عَلِيمًا
Allah will bring reconciliation between them	indeed Allah is	All-Knower

خَبِيرًا ﴿٣٥﴾	وَٱعْبُدُوا ٱللَّهَ	وَلَا تُشْرِكُوا
All-Aware (of every thing)	and you serve (worship) Allah	and (do) not associate

وَٱلْيَتَٰمَىٰ	وَبِذِى ٱلْقُرْبَىٰ	إِحْسَٰنًا	وَبِٱلْوَٰلِدَيْنِ	شَيْـًٔا	بِهِۦ
and orphans	and relatives	(do) good	and to parents	anything	with Him
وَٱلْجَارِ	ذِى ٱلْقُرْبَىٰ	وَٱلْجَارِ	وَٱلْمَسَٰكِينِ		
and the neighbour	(who is) relative	and the neighbour	and the needy		
وَٱبْنِ ٱلسَّبِيلِ	بِٱلْجَنۢبِ	وَٱلصَّاحِبِ	ٱلْجُنُبِ		
and the wayfarer	by (your) side	and (to) the companion	(who is) a stranger		
لَا يُحِبُّ	إِنَّ ٱللَّهَ	مَلَكَتْ أَيْمَٰنُكُمْ ۗ	وَمَا		
(dose) not love	indeed Allah	your right hands possessed	and those		
فَخُورًا ﴿٣٦﴾	مُخْتَالًا	مَن كَانَ			
(and) boastful	proud	(one) who is			

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ
مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَٱلَّذِينَ يُنفِقُونَ
أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَٰنُ
لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟ مِمَّا
رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

37. Those who are miserly and enjoin miserliness on other men and hide what Allāh has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment. 38. And (also) those who spend of their substance to be seen of men, and believe not in Allāh and the Last Day [they are the friends of *Shaitān* (Satan)], and whoever takes *Shaitān* (Satan) as an intimate; then what a dreadful intimate he has! 39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has provided them? And Allāh is Ever All-Knower of them.

ٱلَّذِينَ يَبْخَلُونَ	وَيَأْمُرُونَ ٱلنَّاسَ	بِٱلْبُخْلِ	وَيَكْتُمُونَ	
those who are stingy	and command the people	with stinginess	and (who) hide	
مَآ	ءَاتَىٰهُمُ ٱللَّهُ	مِن فَضْلِهِۦ ۗ	وَأَعْتَدْنَا	لِلْكَٰفِرِينَ
what	Allah gave them	of His bounty	and We have prepared	for the disbelievers

Part - 5

ٱلنَّاسِ	رِئَآءَ	يُنفِقُونَ أَمْوَٰلَهُمْ	وَٱلَّذِينَ	مُّهِينًا ﴿٣٧﴾	عَذَابًا
(of) men	to be seen	spend their wealth	and those who	humiliating	a torment

يَكُنِ ٱلشَّيْطَٰنُ	وَمَن	ٱلْءَاخِرِ	بِٱلْيَوْمِ	وَلَا	بِٱللَّهِ	وَلَا يُؤْمِنُونَ
has Satan	and whoever	the Last	in the Day	nor	in Allah	and neither they believe

وَمَاذَا	فَسَآءَ قَرِينًا ﴿٣٨﴾	قَرِينًا	لَهُۥ
and what (harm)	then what a bad companion (he is)	(as) a companion	for him

وَأَنفَقُوا۟	ٱلْءَاخِرِ	وَٱلْيَوْمِ	بِٱللَّهِ	لَوْ ءَامَنُوا۟	عَلَيْهِمْ
and spent	the Last	and the Day	in Allah	if they had believed	they (would) have

بِهِمْ عَلِيمًا ﴿٣٩﴾	وَكَانَ ٱللَّهُ	رَزَقَهُمُ ٱللَّهُ	مِمَّا
All-Knower of them	and Allah is	Allah gave them for sustenance	out of what

Part - 5

إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا
عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ
شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ
وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾

40. Surely, Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people? 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.

وَإِن تَكُ حَسَنَةً	ذَرَّةٍ	لَا يَظْلِمُ مِثْقَالَ		إِنَّ ٱللَّهَ
and if (there) is a good	(of) an atom	wrongs not (even of the) weight		indeed Allah

فَكَيْفَ	عَظِيمًا ﴿٤٠﴾	أَجْرًا	مِن لَّدُنْهُ	وَيُؤْتِ	يُضَٰعِفْهَا
how then	great	a reward	from Himself	and gives	He doubles it

بِكَ	وَجِئْنَا	بِشَهِيدٍ	أُمَّةٍ	مِن كُلِّ	إِذَا جِئْنَا
you	and We bring	a witness	community	from each	when We bring

ٱلَّذِينَ كَفَرُوا۟	يَوَدُّ	يَوْمَئِذٍ	شَهِيدًا ﴿٤١﴾	عَلَىٰ هَٰٓؤُلَآءِ
those who disbelieved	would wish	(on) that Day	(as) a witness	against these people

ٱلْأَرْضُ	بِهِمُ	لَوْ تُسَوَّىٰ	وَعَصَوُا۟ ٱلرَّسُولَ
the earth	with them	if was levelled	and disobeyed the Messenger

حَدِيثًا ﴿٤٢﴾	ٱللَّهَ	وَلَا يَكْتُمُونَ
(any) matter	(from) Allah	but they would not (be able to) hide

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

43. O you who believe! Approach not *As-Salāt* (the prayers) when you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of *Janāba* (i.e. in a state of sexual impurity and have not yet taken a bath), except while travelling on the road (without enough water, or just passing through a mosque), until you wash your whole body (*Ghusl*). And if you are ill, or on a journey, or one of you comes from the *Ghā'it* (toilet), or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.

سُكَٰرَىٰ	وَأَنتُمْ	لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ	ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا
(are) intoxicated	while you	(do) not draw near (to) the prayer	who believe	O (you)

وَلَا جُنُبًا	مَا تَقُولُونَ	حَتَّىٰ تَعْلَمُوا۟
nor (while you are) in a state of sexual impurity	what you utter	until you know

وَإِن كُنتُم مَّرْضَىٰٓ	حَتَّىٰ تَغْتَسِلُوا۟ ۚ	سَبِيلٍ	إِلَّا عَابِرِى
and if you are ill	until you wash yourselves	(on) a way	except (when) passing

Part - 5

أَوْ	عَلَىٰ سَفَرٍ	أَوْ جَآءَ أَحَدٌ	مِّنكُم	مِّنَ ٱلْغَآئِطِ
or	on a journey	or came one	of you	from the toilet

أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ	فَلَمْ تَجِدُوا۟ مَآءً
or you had a sexual contact (with) women	but you (did) not find water

فَتَيَمَّمُوا۟ صَعِيدًا	طَيِّبًا	فَٱمْسَحُوا۟	بِوُجُوهِكُمْ
then do Tayammum (with) earth	clean	and rub (therewith)	your faces

وَأَيْدِيكُمْ	إِنَّ ٱللَّهَ كَانَ	عَفُوًّا	غَفُورًا ﴿٤٣﴾
and your hands	indeed Allah is	Oft-Pardoning	All-Forgiving

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يَشْتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟
ٱلسَّبِيلَ ﴿٤٤﴾ وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ ٱلَّذِينَ
هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَ
مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ
وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. 45. Allāh has full knowledge of your enemies, and Allāh is Sufficient as a *Walī* (Protector), and Allāh is Sufficient as a Helper. 46. Among those who are Jews, there are some who displace words from (their) right places and say: ``We hear your word (O Muhammad ﷺ) and disobey,'' and ``Hear and let you (O Muhammad ﷺ) hear nothing.'' And *Rā'ina* with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: ``We hear and obey'', and ``Do make us understand,'' it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.

مِّنَ ٱلْكِتَٰبِ	أُوتُوا۟ نَصِيبًا	إِلَى ٱلَّذِينَ	أَلَمْ تَرَ
of the Book	were given a portion	[to] those who	(have) you not seen?

وَٱللَّهُ أَعْلَمُ	أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾	وَيُرِيدُونَ	يَشْتَرُونَ ٱلضَّلَٰلَةَ
but Allah knows well	that you lose the (Right) Path	and they wish	they purchase error

Part - 5

بِأَعْدَآئِكُمْ ۚ	وَكَفَىٰ	بِٱللَّهِ	وَلِيًّا	وَكَفَىٰ	بِٱللَّهِ	نَصِيرًا ﴿٤٥﴾
your enemies	and suffices	Allah	(as) a Protector	and suffices	Allah	(as) a Helper

مِّنَ ٱلَّذِينَ هَادُوا۟	يُحَرِّفُونَ ٱلْكَلِمَ	عَن مَّوَاضِعِهِۦ	وَيَقُولُونَ
of those who are Jews	they change the words	from their places	and they say

سَمِعْنَا	وَعَصَيْنَا	وَٱسْمَعْ	غَيْرَ	مُسْمَعٍ
we heard	and we disobeyed	and hear (us)	without	hearkening

وَرَٰعِنَا	لَيًّۢا	بِأَلْسِنَتِهِمْ	وَطَعْنًا
and (Râ'ina) hearken to us	(by) twisting	their tongues	and slandering

فِى ٱلدِّينِ ۚ	وَلَوْ	أَنَّهُمْ قَالُوا۟	سَمِعْنَا	وَأَطَعْنَا
[in] the (true) religion	and if	[that] they had said	we heard	and we obeyed

وَٱسْمَعْ	وَٱنظُرْنَا	لَكَانَ خَيْرًا	لَّهُمْ
and hear (us)	and look at us	surely it would have been better	for them

وَأَقْوَمَ	وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ	بِكُفْرِهِمْ
and more proper	[and] but Allah cursed them	due to their disbelief

فَلَا يُؤْمِنُونَ	إِلَّا قَلِيلًا ﴿٤٦﴾
so they believe not	except a few

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allāh is always executed. 48.

Part - 5

Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.

نَزَّلْنَا	ءَامِنُوا۟ بِمَا	أُوتُوا۟ ٱلْكِتَٰبَ	ٱلَّذِينَ	يَٰٓأَيُّهَا
We have sent down	believe in what	have been given the Scripture	who	O (you)

فَنَرُدَّهَا	أَن نَّطْمِسَ وُجُوهًا	مِّن قَبْلِ	مَّعَكُم	لِّمَا	مُصَدِّقًا
and turn them	that We efface faces	before	with you	what (is)	confirming

ٱلسَّبْتِ ۚ	كَمَا لَعَنَّآ أَصْحَٰبَ	أَوْ نَلْعَنَهُمْ	عَلَىٰٓ أَدْبَارِهَآ
(of) Sabbath	as We cursed (the) People	or We curse them	to their backs

أَن	لَا يَغْفِرُ	إِنَّ ٱللَّهَ	مَفْعُولًا ﴿٤٧﴾	وَكَانَ أَمْرُ ٱللَّهِ
that	forgives not	indeed Allah	executed	and (the) Commandment (of) Allah is

لِمَن يَشَآءُ ۚ	ذَٰلِكَ	وَيَغْفِرُ مَا دُونَ	يُشْرَكَ بِهِۦ
to whom He wills	that	and He forgives other than	a partner is ascribed to Him

عَظِيمًا ﴿٤٨﴾	فَقَدِ ٱفْتَرَىٰٓ إِثْمًا	بِٱللَّهِ	وَمَن يُشْرِكْ
tremendous	then indeed he has devised a sin	with Allah	and whoever associates (anyone)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ ٱنظُرْ
كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟
نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟
هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatīlā* (a scalish thread in the long slit of a date stone). 50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin. 51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *At-Tāghūt* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

أَلَمْ تَرَ	إِلَى ٱلَّذِينَ	يُزَكُّونَ أَنفُسَهُم
(have) you not seen?	[to] those who	claim purity (for) themselves
بَلِ ٱللَّهُ يُزَكِّي	مَن يَشَآءُ	وَلَا يُظْلَمُونَ
nay (it is) Allah Who purifies	whom He wills	and they will not be wronged
فَتِيلًا ﴿٤٩﴾	ٱنظُرْ	كَيْفَ يَفْتَرُونَ	عَلَى ٱللَّهِ ٱلْكَذِبَ	وَكَفَىٰ
the least	see	how they invent	a lie against Allah	and suffices
بِهِۦٓ	إِثْمًا	مُّبِينًا ﴿٥٠﴾	أَلَمْ تَرَ	إِلَى ٱلَّذِينَ
it	(to be) a sin	manifest	(have) you not seen?	[to] those who
أُوتُوا۟ نَصِيبًا	مِّنَ ٱلْكِتَٰبِ	يُؤْمِنُونَ بِٱلْجِبْتِ
were given a portion	of the Book	they believe in baseless superstitions
وَٱلطَّٰغُوتِ	وَيَقُولُونَ	لِلَّذِينَ كَفَرُوا۟	هَٰٓؤُلَآءِ
and false deities	and they say	to those who disbelieved	(that) they
أَهْدَىٰ	مِنَ ٱلَّذِينَ ءَامَنُوا۟	سَبِيلًا ﴿٥١﴾
(are) better guided	than those who believed	(to the Right) Path

أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ
فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ
فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾

52. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper, 53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqīra* (speck on the back of a date stone). 54. Or do they envy men (Muhammad ﷺ and his followers) for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah*– Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

أُو۟لَٰٓئِكَ	ٱلَّذِينَ	لَعَنَهُمُ ٱللَّهُ	وَمَن يَلْعَنِ ٱللَّهُ	فَلَن
they	(are) those	whom Allah cursed	and (he) whom Allah curses	then never

مِّنَ ٱلْمُلْكِ	نَصِيبٌ	لَهُمْ	أَمْ	نَصِيرًا ﴿٥٣﴾	تَجِدَ لَهُۥ
in the dominion(?)	a share	have they	or	(any) helper	you will find for him

نَقِيرًا ﴿٥٣﴾	لَا يُؤْتُونَ ٱلنَّاسَ	فَإِذًا
(even) a speck on the back of a date-stone	they would not give people	[so] then

مِن فَضْلِهِۦ	ءَاتَىٰهُمُ ٱللَّهُ	عَلَىٰ مَآ	أَمْ يَحْسُدُونَ ٱلنَّاسَ
of His bounty	Allah gave them	on what	or (do) they envy people

وَٱلْحِكْمَةَ	ٱلْكِتَٰبَ	إِبْرَٰهِيمَ	ءَالَ	فَقَدْ ءَاتَيْنَآ
and the Wisdom	the Book	(of) Abraham	(the) family	then indeed We gave

عَظِيمًا ﴿٥٤﴾	مُّلْكًا	وَءَاتَيْنَٰهُم
great	a kingdom	and We gave them

فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them). 56. Surely, those who disbelieved in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise. 57. But those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwājun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

وَمِنْهُم	بِهِۦ	مَّنْ ءَامَنَ	فَمِنْهُم
and of them	in him	(were some)who believed	then of them (the Jews)

Part - 5

سَعِيرًا ﴿٥٥﴾	بِجَهَنَّمَ	وَكَفَىٰ	عَنْهُ ۚ	مَّن صَدَّ
(as) a blazing Fire	Hell	and suffices	from him	(were some) who turned away
نَارًا	سَوْفَ نُصْلِيهِمْ		بِـَٔايَـٰتِنَا	إِنَّ ٱلَّذِينَ كَفَرُوا۟
(in) Fire	soon We shall cast them		Our Signs	indeed those who rejected
جُلُودًا	بَدَّلْنَـٰهُمْ		نَضِجَتْ جُلُودُهُم	كُلَّمَا
skins	We shall change them		their skins are burnt out	as often as
عَزِيزًا	إِنَّ ٱللَّهَ كَانَ		لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ	غَيْرَهَا
All-Mighty	indeed Allah is		that they may taste the punishment	other (than) that
حَكِيمًا ﴿٥٦﴾	وَٱلَّذِينَ ءَامَنُوا۟		وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ	سَنُدْخِلُهُمْ
All-Wise	and those who believed		and did good deeds	We shall admit them
جَنَّـٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَـٰرُ	خَـٰلِدِينَ	فِيهَآ	أَبَدًا ۖ	لَّهُمْ	فِيهَآ
(to) Gardens	under which flow	rivers	abiding	therein	forever	for them	in it
أَزْوَٰجٌ	مُّطَهَّرَةٌ ۖ	وَنُدْخِلُهُمْ		ظِلًّا		ظَلِيلًا ﴿٥٧﴾	
(are) spouses	pure	and We shall admit them		(to) a shelter		with plenteous shade	

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟
بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ﴿٥٨﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ
وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ
تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer. 59. O you who believe! Obey Allāh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.

إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ	أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ
verily Allah commands you	that you deliver the trusts

إِلَىٰٓ أَهۡلِهَا	وَإِذَا حَكَمۡتُم	بَيۡنَ
to (those who are) worthy of them (their owners)	and when you judge	between

ٱلنَّاسِ	أَن	تَحۡكُمُواْ بِٱلۡعَدۡلِۚ	إِنَّ ٱللَّهَ نِعِمَّا
[the] people	that	you should judge with justice	indeed Allah excellently

يَعِظُكُم	بِهِۦٓ	إِنَّ ٱللَّهَ كَانَ	سَمِيعَۢا	بَصِيرٗا ﴿٥٨﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓاْ
admonishes you	of it	verily Allah is	All-Hearing	All-Seeing	O (you)	who believe

أَطِيعُواْ ٱللَّهَ	وَأَطِيعُواْ ٱلرَّسُولَ	وَأُوْلِي ٱلۡأَمۡرِ	مِنكُمۡۖ
obey Allah	and obey the Messenger	and those having authority	among you

فَإِن تَنَٰزَعۡتُمۡ	فِي شَيۡءٖ	فَرُدُّوهُ	إِلَى ٱللَّهِ
then if you dispute (among yourselves)	in anything	so refer it	to Allah

وَٱلرَّسُولِ	إِن كُنتُمۡ	تُؤۡمِنُونَ بِٱللَّهِ	وَٱلۡيَوۡمِ	ٱلۡأٓخِرِۚ	ذَٰلِكَ	خَيۡرٞ
and the Messenger	if you	believe in Allah	and the Day	the Last	that	(is) better

وَأَحۡسَنُ	تَأۡوِيلًا ﴿٥٩﴾
and more suitable	(for final) interpretation

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ وَقَدۡ أُمِرُوٓاْ أَن يَكۡفُرُواْ بِهِۦ وَيُرِيدُ ٱلشَّيۡطَٰنُ أَن يُضِلَّهُمۡ ضَلَٰلَۢا بَعِيدٗا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيۡتَ ٱلۡمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودٗا ﴿٦١﴾

60. Have you not seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tāghūt* (false judges) while they have been ordered to reject them. But *Shaitān* (Satan) wishes to lead them far astray. 61. And when it is said to them: ``Come to what Allāh has sent down and to the Messenger (Muhammad ﷺ),'' you

Part - 5

(Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.

أَلَمْ تَرَ	إِلَى ٱلَّذِينَ يَزْعُمُونَ	أَنَّهُمْ ءَامَنُوا۟	بِمَآ أُنزِلَ
(have) you not seen?	[to] those who claim	that they believe	in what has been sent down

إِلَيْكَ	وَمَآ أُنزِلَ	مِن قَبْلِكَ	يُرِيدُونَ	أَن يَتَحَاكَمُوٓا۟
to you	and what was sent down	before you	they wish	that they go for judgement

إِلَى ٱلطَّٰغُوتِ	وَقَدْ أُمِرُوٓا۟	أَن يَكْفُرُوا۟	بِهِۦ
to Taghut (fake judges)	while surely they had been ordered	that they should reject	it

وَيُرِيدُ ٱلشَّيْطَٰنُ	أَن يُضِلَّهُمْ	ضَلَٰلًۢا	بَعِيدًا ﴿٦٠﴾	وَإِذَا قِيلَ
but Satan wishes	to mislead them	misleading	far away	and when it is said

لَهُمْ	تَعَالَوْا۟	إِلَىٰ مَآ أَنزَلَ ٱللَّهُ	وَإِلَى ٱلرَّسُولِ
to them	come	to what Allah has sent down	and to the Messenger

رَأَيْتَ ٱلْمُنَٰفِقِينَ	يَصُدُّونَ عَنكَ	صُدُودًا ﴿٦١﴾
you see the hypocrites	turn away from you	(with) aversion

فَكَيْفَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ
بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا ﴿٦٢﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا ﴿٦٣﴾
وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟
أَنفُسَهُمْ جَآءُوكَ فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُوا۟
ٱللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, ``We meant no more than goodwill and conciliation!'' 63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their inner selves. 64.

We sent no Messenger, but to be obeyed by Allāh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allāh's forgiveness, and the Messenger (ﷺ) had begged forgiveness for them, indeed, they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

فَكَيْفَ	إِذَآ	أَصَٰبَتْهُم	مُّصِيبَةٌۢ	بِمَا	قَدَّمَتْ أَيْدِيهِمْ
how then	when	befalls them	a calamity	for what	their hands sent forth
ثُمَّ جَآءُوكَ	يَحْلِفُونَ بِٱللَّهِ	إِنْ أَرَدْنَآ		إِلَّآ إِحْسَٰنًا	
then they came to you	swearing by Allah	verily We wanted		only goodwill	
وَتَوْفِيقًا ﴿٦٢﴾	أُو۟لَٰٓئِكَ	ٱلَّذِينَ يَعْلَمُ ٱللَّهُ	مَا	فِى قُلُوبِهِمْ	
and reconciliation	they (are)	those (of) whom Allah knows	what	(is) in their hearts	
فَأَعْرِضْ	عَنْهُمْ	وَعِظْهُمْ	وَقُل	لَّهُمْ	فِىٓ أَنفُسِهِمْ
so turn away	from them	and admonish them	and say	to them	about themselves
قَوْلًۢا	بَلِيغًا ﴿٦٣﴾	وَمَآ أَرْسَلْنَا	مِن رَّسُولٍ	إِلَّا	لِيُطَاعَ
words	penetrating	and never We sent	a Messenger	but	that he is obeyed
بِإِذْنِ ٱللَّهِ ۚ	وَلَوْ	أَنَّهُمْ	إِذ ظَّلَمُوٓا۟		أَنفُسَهُمْ
by (the) Leave (of) Allah	and if	[that] they	when [they] wronged		themselves
جَآءُوكَ	فَٱسْتَغْفَرُوا۟ ٱللَّهَ		وَٱسْتَغْفَرَ		لَهُمُ
had come to you	and asked forgiveness (of) Allah		and asked forgiveness		for them
ٱلرَّسُولُ	لَوَجَدُوا۟ ٱللَّهَ		تَوَّابًا		رَّحِيمًا ﴿٦٤﴾
the Messenger	surely they would have found Allah		All-Forgiving		Most Merciful

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟
فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ
ٱقْتُلُوٓا۟ أَنفُسَكُمْ أَوِ ٱخْرُجُوا۟ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا۟
مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

Part - 5

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. 66. And if We had ordered them (saying), ``Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,'' very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

فِيمَا	حَتَّىٰ يُحَكِّمُوكَ	لَا يُؤْمِنُونَ	وَرَبِّكَ	فَلَا
in what	until they make you judge	they believe not	by your Lord	but no

حَرَجًا	فِيٓ أَنفُسِهِمْ	لَا يَجِدُوا۟	ثُمَّ	شَجَرَ بَيْنَهُمْ
anguish	in themselves	they find not	then	rose (disputes) between them

وَلَوْ	وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾	مِّمَّا قَضَيْتَ
and if	and submit (accept with full) submission	on what you have decided

أَوِ ٱخْرُجُوا۟	أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ	عَلَيْهِمْ	أَنَّا كَتَبْنَا
or leave	that kill yourselves	upon them	[that] We had enjoined

مِّنْهُمْ	إِلَّا قَلِيلٌ	مَّا فَعَلُوهُ	مِن دِيَٰرِكُم
of them	except very few	they would not have done it	[from] your homes

بِهِۦ	مَا يُوعَظُونَ	أَنَّهُمْ فَعَلُوا۟	وَلَوْ
of it	what they were admonished	[that] they had done	and if

تَثْبِيتًا ﴿٦٦﴾	وَأَشَدَّ	لَهُمْ	لَكَانَ خَيْرًا
(to their) firmness	and (would have) added	for them	surely it would have been better

وَإِذًا لَّءَاتَيْنَٰهُم مِّن لَّدُنَّآ أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ عَلِيمًا ﴿٧٠﴾

67. And indeed We should then have bestowed upon them a great reward

Part - 5

from Ourselves. 68. And indeed We should have guided them to the Straight Way. 69. And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddīq ﷺ), the martyrs, and the righteous. And how excellent these companions are! 70. Such is the bounty from Allāh, and Allāh is Sufficient as All-Knower.

وَإِذًا	لَّآتَيْنَٰهُم	مِّن لَّدُنَّآ	أَجْرًا	عَظِيمًا ﴿٦٧﴾
and then	surely We would have given them	from Ourselves	a reward	great
وَلَهَدَيْنَٰهُمْ		صِرَٰطًا		مُّسْتَقِيمًا ﴿٦٨﴾
and surely We would have guided them		(to the) Way		Straight
وَمَن يُطِعِ ٱللَّهَ	وَٱلرَّسُولَ	فَأُو۟لَٰٓئِكَ	مَعَ	ٱلَّذِينَ
and whoso obeys Allah	and the Messenger	then they	(will be) with	those
أَنْعَمَ ٱللَّهُ عَلَيْهِم		مِّنَ ٱلنَّبِيِّـۧنَ		وَٱلصِّدِّيقِينَ
Allah has bestowed (His) Blessings upon them		of the Prophets		and the truthful
وَٱلشُّهَدَآءِ	وَٱلصَّٰلِحِينَ ۚ	وَحَسُنَ أُو۟لَٰٓئِكَ		رَفِيقًا ﴿٦٩﴾
and the martyrs	and the righteous	and how excellent (are) those		companions
ذَٰلِكَ	ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ	وَكَفَىٰ	بِٱللَّهِ	عَلِيمًا ﴿٧٠﴾
that	(is) the bounty from Allah	and suffices	Allah	(as) All-Knower

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾ وَإِنَّ
مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ
شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُۢنۢ بَيْنَكُمْ وَبَيْنَهُۥ
مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. 72. There is certainly among you he who would linger behind (from fighting in Allāh's Cause). If a misfortune befalls you, he says, ``Indeed Allāh has favoured me in that I was not present

Part - 5

among them." 73. But if a bounty (victory and booty) comes to you from Allāh, he would surely say – as if there had never been ties of affection between you and him – "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُواْ	خُذُواْ حِذْرَكُمْ	فَٱنفِرُواْ ثُبَاتٍ
O (you)	who believe	take your precautions	and advance in groups

أَوِ ٱنفِرُواْ جَمِيعًا ﴿٧١﴾	وَإِنَّ	مِنكُمْ	لَمَن لَّيُبَطِّئَنَّ
or advance all together	and indeed	among you (is)	surely (he) who lags behind

فَإِنْ أَصَٰبَتْكُم	مُّصِيبَةٌ	قَالَ قَدْ	أَنْعَمَ ٱللَّهُ عَلَيَّ
then if befell you	a calamity	he said indeed	Allah bestowed (His) Blessings upon me

إِذْ لَمْ أَكُن	مَّعَهُمْ	شَهِيدًا ﴿٧٢﴾	وَلَئِنْ أَصَٰبَكُمْ
when I was not	with them	present	and if befell you

فَضْلٌ مِّنَ ٱللَّهِ	لَيَقُولَنَّ	كَأَن	لَّمْ تَكُنۢ بَيْنَكُمْ
(the) bounty from Allah	he would surely say	as if	there had not been between you

وَبَيْنَهُۥ	مَوَدَّةٌ	يَٰلَيْتَنِي كُنتُ	مَعَهُمْ
and between him	an affection	would that I had been	with them

فَأَفُوزَ فَوْزًا	عَظِيمًا ﴿٧٣﴾
then I should have achieved a success	great

فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allāh; and whoso fights in the Cause of Allāh, and is killed or gets

Part - 5

victory, We shall bestow on him a great reward. 75. And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

فَلْيُقَٰتِلْ	فِى سَبِيلِ ٱللَّهِ	ٱلَّذِينَ يَشْرُونَ	ٱلْحَيَوٰةَ	ٱلدُّنْيَا
so let fight	in (the) Way (of) Allah	those who sell	the life	(of) this world
فَيُقْتَلْ	فِى سَبِيلِ ٱللَّهِ	وَمَن يُقَٰتِلْ	بِٱلْءَاخِرَةِ ۚ	
and is killed	in (the) Way (of) Allah	and whoever fights	in exchange of the Hereafter	
عَظِيمًا ﴿٧٤﴾	أَجْرًا	فَسَوْفَ نُؤْتِيهِ	أَوْ يَغْلِبْ	
great	a reward	then soon We shall grant him	or gets victory	
فِى سَبِيلِ ٱللَّهِ	لَا تُقَٰتِلُونَ	لَكُمْ	وَمَا	
in (the) Way (of) Allah	(that) you fight not	(is wrong) with you	and what	
ٱلَّذِينَ يَقُولُونَ	وَٱلْوِلْدَٰنِ	وَٱلنِّسَآءِ	مِنَ ٱلرِّجَالِ	وَٱلْمُسْتَضْعَفِينَ
who say	and children	and women	among men	and (for) weak (and oppressed)
وَٱجْعَل	أَهْلُهَا	ٱلظَّالِمِ	ٱلْقَرْيَةِ	مِنْ هَٰذِهِ	أَخْرِجْنَا	رَبَّنَآ
and appoint	whose people	(are) oppressors	town	of this	bring us out	our Lord
نَصِيرًا ﴿٧٥﴾	مِن لَّدُنكَ	لَنَا	وَٱجْعَل	وَلِيًّا	مِن لَّدُنكَ	لَّنَا
a helper	from Yourself	for us	and appoint	a protector	from Yourself	for us

ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ
فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟
أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ
ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ
أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

76. Those who believe, fight in the Cause of Allāh, and those who disbelieve,

Part - 5

fight in the cause of *Tāghūt* (Satan). So fight you against the friends of *Shaitān* (Satan); ever feeble indeed is the plot of *Shaitān* (Satan). 77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: ``Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?'' Say: ``Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the *Fatīla* (a scalish thread in the long slit of a date stone).

ٱلَّذِينَ ءَامَنُوا۟	يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ	وَٱلَّذِينَ كَفَرُوا۟
those who believe	fight in (the) Way (of) Allah	and those who disbelieve

يُقَٰتِلُونَ فِى سَبِيلِ	ٱلطَّٰغُوتِ	فَقَٰتِلُوٓا۟ أَوْلِيَآءَ	ٱلشَّيْطَٰنِ ۖ
fight in (the) way	(of) Taghut (Satan)	so fight you (against the) friends	(of) Satan

إِنَّ كَيْدَ	ٱلشَّيْطَٰنِ	كَانَ ضَعِيفًا ﴿٧٦﴾	أَلَمْ تَرَ	إِلَى ٱلَّذِينَ
indeed (the) strategy	(of) Satan	is weak	(have) you not seen?	[to] those

قِيلَ لَهُمْ	كُفُّوٓا۟ أَيْدِيَكُمْ	وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
(when) it was said to them	hold back your hands	and establish the prayer

وَءَاتُوا۟ ٱلزَّكَوٰةَ	فَلَمَّا	كُتِبَ عَلَيْهِمُ	ٱلْقِتَالُ	إِذَا	فَرِيقٌ
and pay the Zakat	but when	was enjoined upon them	the fighting	then	a group

مِّنْهُمْ	يَخْشَوْنَ ٱلنَّاسَ	كَخَشْيَةِ ٱللَّهِ	أَوْ أَشَدَّ	خَشْيَةً ۚ	وَقَالُوا۟ رَبَّنَا
of them	fear men	as (they) fear Allah	or (even) greater	fear	and they said our Lord

لِمَ كَتَبْتَ	عَلَيْنَا	ٱلْقِتَالَ	لَوْلَآ أَخَّرْتَنَآ
why have You ordained	on us	the fighting	why (did) not you defer (it for) us

إِلَىٰٓ أَجَلٍ	قَرِيبٍ ۗ	قُلْ مَتَٰعُ	ٱلدُّنْيَا	قَلِيلٌ	وَٱلْءَاخِرَةُ
for (another) period	close	say enjoyment	(of) this world	(is) little	and the Hereafter

خَيْرٌ	لِّمَنِ ٱتَّقَىٰ	وَلَا تُظْلَمُونَ	فَتِيلًا ﴿٧٧﴾
(is far) better	for whoever fears (Allah)	and you shall not be wronged	(in) the least

Part - 5

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟
هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ
هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن
سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

78. ``Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!'' And if some good reaches them, they say, ``This is from Allāh,'' but if some evil befalls them, they say, ``This is from you (O Muhammad ﷺ).'' Say: ``All things are from Allāh,'' so what is wrong with these people that they fail to understand any word? 79. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allāh is Sufficient as a Witness.

Part - 5

أَيْنَمَا تَكُونُوا۟	يُدْرِككُّمُ	ٱلْمَوْتُ	وَلَوْ كُنتُمْ	فِى بُرُوجٍ	مُّشَيَّدَةٍ
wherever you may be	will overtake you	death	even if you are	in towers	built up lofty
وَإِن تُصِبْهُمْ	حَسَنَةٌ	يَقُولُوا۟ هَٰذِهِۦ	مِنْ عِندِ ٱللَّهِ		
and if happens to them	a good	they say this	(is) from Allah		
وَإِن تُصِبْهُمْ	سَيِّئَةٌ	يَقُولُوا۟ هَٰذِهِۦ	مِنْ عِندِكَ	قُلْ كُلٌّ	مِّنْ عِندِ ٱللَّهِ
and if befalls them	an evil	they say this	(is) from you	say all	(is) from Allah
فَمَالِ هَٰٓؤُلَآءِ					
so what (is wrong) with these					
ٱلْقَوْمِ	لَا يَكَادُونَ	يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾	مَّآ	أَصَابَكَ	
people	they (do) not seem	to understand any word	whatever	happened to you	
مِنْ حَسَنَةٍ	فَمِنَ ٱللَّهِ	وَمَآ	أَصَابَكَ	مِن سَيِّئَةٍ	فَمِن نَّفْسِكَ
of good	[so] (is) from Allah	and whatever	befell you	of evil	[so] (is) from yourself
وَأَرْسَلْنَٰكَ	لِلنَّاسِ	رَسُولًا	وَكَفَىٰ	بِٱللَّهِ	شَهِيدًا ﴿٧٩﴾
and We have sent you	for mankind	(as) a Messenger	and suffices	Allah	(as) a Witness

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾
وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ

وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا
يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allāh, but he who turns away, then We have not sent you (O Muhammad ﷺ) as a watcher over them. 81. They say: ``We are obedient,'' but when they leave you (Muhammad ﷺ), a section of them spends all night in planning other than what you say. But Allāh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs. 82. Do they not then consider the Qur'ān (Allāh's Book) carefully? Had it been from other than Allāh, they would surely have found therein much contradiction.

مَّن يُطِعِ	ٱلرَّسُولَ	فَقَدْ أَطَاعَ ٱللَّهَ	وَمَن تَوَلَّىٰ
(he) who obeys	the Messenger	so indeed has obeyed Allah	and who turned away

فَمَآ أَرْسَلْنَٰكَ	عَلَيْهِمْ	حَفِيظًا ﴿٨٠﴾	وَيَقُولُونَ طَاعَةٌ
then We have not sent you	over them	(as) a keeper	and they say (we pledge) obedience

فَإِذَا بَرَزُوا۟	مِنْ عِندِكَ	بَيَّتَ طَآئِفَةٌ	مِّنْهُمْ	غَيْرَ
but when they leave	[from] you	a group plan by night	of them	other than

ٱلَّذِى تَقُولُ ۖ	وَٱللَّهُ يَكْتُبُ	مَا يُبَيِّتُونَ ۖ	فَأَعْرِضْ	عَنْهُمْ
what you say	and Allah records	what they plan by night	so turn away	from them

وَتَوَكَّلْ	عَلَى ٱللَّهِ ۚ	وَكَفَىٰ	بِٱللَّهِ	وَكِيلًا ﴿٨١﴾
and put your trust	in Allah	and suffices	Allah	(as) a Trustee

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ	وَلَوْ كَانَ	مِنْ عِندِ	غَيْرِ ٱللَّهِ
(do) they not then ponder over the Quran?	and had it been	from	other than Allah

لَوَجَدُوا۟	فِيهِ	ٱخْتِلَٰفًا	كَثِيرًا ﴿٨٢﴾
certainly they would have found	in it	contradictions	many

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ
أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ

Part - 5

لَا تَبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ
ٱلْمُؤْمِنِينَ ۖ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (ﷺ) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allāh upon you, you would have followed *Shaitān* (Satan), except a few of you. 84. Then fight (O Muhammad ﷺ) in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.

وَإِذَا	جَآءَهُمْ	أَمْرٌ	مِّنَ ٱلْأَمْنِ	أَوِ ٱلْخَوْفِ	أَذَاعُوا۟ بِهِۦ
and whenever	comes to them	a matter	of peace	or fear	they spread it

وَلَوْ رَدُّوهُ	إِلَى ٱلرَّسُولِ	وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ	مِنْهُمْ
but had they referred it	to the Messenger	and to those having authority	among them

لَعَلِمَهُ	ٱلَّذِينَ	يَسْتَنۢبِطُونَهُۥ
it would certainly have been known	(by) those who	may infer it (right conclusions)

مِنْهُمْ	وَلَوْلَا فَضْلُ ٱللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُۥ
from them	and had not (there) been (the) Bounty (of) Allah	on you	and His Mercy

لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ	إِلَّا قَلِيلًا ﴿٨٣﴾	فَقَٰتِلْ	فِى سَبِيلِ ٱللَّهِ
certainly you would have followed Satan	but a few	so fight	in (the) Way (of) Allah

لَا تُكَلَّفُ	إِلَّا نَفْسَكَ ۚ	وَحَرِّضِ ٱلْمُؤْمِنِينَ ۖ	عَسَى ٱللَّهُ أَن
you are not accountable	but (for) yourself	and rouse the believers	it may be that Allah

يَكُفَّ بَأْسَ	ٱلَّذِينَ كَفَرُوا۟ ۚ	وَٱللَّهُ أَشَدُّ	بَأْسًا
restrain (the) evil	(of) those who disbelieved	and Allah (is) Stronger	(in) might

وَأَشَدُّ	تَنكِيلًا ﴿٨٤﴾
and Stronger	(in) punishing

Part - 5

مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَا ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything. 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things. 87. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?

يَكُن لَّهُۥ	حَسَنَةً	شَفَٰعَةً	مَّن يَشْفَعْ
he shall have [for him]	(for) a good	an intercession	whosoever intercedes

سَيِّئَةً	شَفَٰعَةً	وَمَن يَشْفَعْ	مِّنْهَا	نَصِيبٌ
(for) an evil	an intercession	and whosoever intercedes	of it	a share

شَىْءٍ	عَلَىٰ كُلِّ	وَكَانَ ٱللَّهُ	مِّنْهَا	كِفْلٌ	يَكُن لَّهُۥ
thing	over every	and Allah is	of it	a burden	he shall have [for him]

بِأَحْسَنَ	فَحَيُّوا۟	بِتَحِيَّةٍ	وَإِذَا حُيِّيتُم	مُّقِيتًا ﴿٨٥﴾
with better	then you greet	with a greeting	and when you are greeted	Reckoner

حَسِيبًا ﴿٨٦﴾	شَىْءٍ	عَلَىٰ كُلِّ	إِنَّ ٱللَّهَ كَانَ	أَوْ رُدُّوهَا	مِنْهَآ
Account-Taker	thing	over every	indeed Allah is	or return it (equally)	than that

لَيَجْمَعَنَّكُمْ	إِلَّا هُوَ	لَآ إِلَٰهَ	ٱللَّهُ
He would certainly gather you together	but He	(there is) no god	Allah

فِيهِ	لَا رَيْبَ	ٱلْقِيَٰمَةِ	إِلَىٰ يَوْمِ
in it (about which)	(there is) no doubt	(of) Resurrection	to (the) Day

مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾	أَصْدَقُ	وَمَنْ
(in) statement than Allah	(is) truer	and who

Part - 5

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا ۚ أَتُرِيدُونَ أَن تَهْدُوا مَنْ
أَضَلَّ اللَّهُ ۖ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا
فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ
وَاقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him any way (of guidance). 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliyā'* (protectors or friends) from them, till they emigrate in the way of Allāh (to Muhammad ﷺ). But if they turn back (from Islam), take (hold of) them and kill them wherever you find them, and take neither *Auliyā'* (protectors or friends) nor helpers from them.

Part - 5

فَمَا	لَكُمْ	فِي الْمُنَافِقِينَ
then what (is the matter)	with you	regarding the hypocrites

فِئَتَيْنِ	وَاللَّهُ أَرْكَسَهُم	بِمَا كَسَبُوا
(that you have become) two parties	while Allah cast them back	for what they earned

أَتُرِيدُونَ	أَن تَهْدُوا	مَنْ أَضَلَّ اللَّهُ
(do) you want?	that you guide	whom Allah has let go astray

وَمَن يُضْلِلِ اللَّهُ	فَلَن تَجِدَ	لَهُ	سَبِيلًا ﴿٨٨﴾
and whom Allah lets go astray	then you will never find	for him	a way

وَدُّوا	لَوْ تَكْفُرُونَ	كَمَا كَفَرُوا	فَتَكُونُونَ سَوَاءً
they wish	if you disbelieve	as they disbelieve	and you become alike (equal)

فَلَا تَتَّخِذُوا	مِنْهُمْ	أَوْلِيَاءَ	حَتَّىٰ يُهَاجِرُوا	فِي سَبِيلِ اللَّهِ
so you take not	from them	friends	till they emigrate	in (the) Way (of) Allah

فَإِن تَوَلَّوْا	فَخُذُوهُمْ	وَاقْتُلُوهُمْ	حَيْثُ	وَجَدتُّمُوهُمْ
but if they turn back	then seize them	and kill them	wherever	you find them

وَلَا تَتَّخِذُوا	مِنْهُمْ	وَلِيًّا	وَلَا نَصِيرًا ﴿٨٩﴾
and you take neither	from them	a friend	nor a helper

إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ
أَن يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ۚ فَإِنِ ٱعْتَزَلُوكُمْ
فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allāh has opened no way for you against them.

إِلَّا ٱلَّذِينَ يَصِلُونَ	إِلَىٰ قَوْمٍ	بَيْنَكُمْ	وَبَيْنَهُم	مِّيثَٰقٌ
except those who join	[to] a group	between you	and between them	(is) a treaty

أَوْ جَآءُوكُمْ	حَصِرَتْ صُدُورُهُمْ	أَن يُقَٰتِلُوكُمْ
or (those who) come to you	restraining their breasts	that they fight you

أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ	وَلَوْ شَآءَ ٱللَّهُ	لَسَلَّطَهُمْ
or they fight their people	and had Allah willed	indeed He would have given them power

عَلَيْكُمْ	فَلَقَٰتَلُوكُمْ ۚ	فَإِنِ ٱعْتَزَلُوكُمْ
over you	and indeed they would have fought you	so if they withdraw from you

فَلَمْ يُقَٰتِلُوكُمْ	وَأَلْقَوْا۟	إِلَيْكُمُ	ٱلسَّلَمَ	فَمَا جَعَلَ ٱللَّهُ
and fight not against you	and offer	[to] you	peace	then Allah has not made

لَكُمْ	عَلَيْهِمْ	سَبِيلًا ﴿٩٠﴾
for you	against them	a way

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟
فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ

Part - 5

حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

سَتَجِدُونَ ءَاخَرِينَ	يُرِيدُونَ	أَن يَأْمَنُوكُمْ
you will find others	who wish	that they be secure from you
وَيَأْمَنُوا۟ قَوْمَهُمْ	كُلَّ مَا	رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ
and they be secure from their people	whenever	they are returned to a temptation
أُرْكِسُوا۟ فِيهَا ۚ	فَإِن	لَّمْ يَعْتَزِلُوكُمْ
they plunge into it	so if	they withdraw not from you
وَيُلْقُوٓا۟	لَّمْ يَعْتَزِلُوكُمْ	إِلَيْكُمُ ٱلسَّلَمَ
and offer (not)	they withdraw not from you	peace [to] you
وَيَكُفُّوٓا۟ أَيْدِيَهُمْ	فَخُذُوهُمْ	وَٱقْتُلُوهُمْ
and they hold (not) their hands	then seize them	and kill them
حَيْثُ	ثَقِفْتُمُوهُمْ ۚ	
wherever	you find them	
وَأُولَٰئِكُمْ	جَعَلْنَا لَكُمْ	عَلَيْهِمْ
and those (people)	We have made for you	against them
سُلْطَانًا	مُّبِينًا ﴿٩١﴾	
a sanction	clear	

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the

Part - 5

deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money – *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.

وَمَا كَانَ	لِمُؤْمِنٍ	أَن يَقْتُلَ مُؤْمِنًا	إِلَّا خَطَـًٔا
and it is not	for a believer	that he kills a believer	except (by) mistake

وَمَن قَتَلَ	مُؤْمِنًا	خَطَـًٔا	فَتَحْرِيرُ
and whosoever kills	a believer	(by) mistake	then (upon him) freedom

رَقَبَةٍ	مُّؤْمِنَةٍ	وَدِيَةٌ	مُّسَلَّمَةٌ	إِلَىٰٓ أَهْلِهِۦٓ	إِلَّآ
(of) a slave	believing	and blood-money	be paid	to his family	except

أَن يَصَّدَّقُوا۟	فَإِن كَانَ	مِن قَوْمٍ	عَدُوٍّ	لَّكُمْ	وَهُوَ
that they remit (it) as a charity	and if he is	from people	enemy	to you	and he

مُؤْمِنٌ	فَتَحْرِيرُ	رَقَبَةٍ	مُّؤْمِنَةٍ	وَإِن كَانَ	مِن قَوْمٍ
(is) a believer	then freedom	(of) a slave	believing	and if he is	from people

بَيْنَكُمْ	وَبَيْنَهُم	مِّيثَٰقٌ	فَدِيَةٌ	مُّسَلَّمَةٌ
between you	and between them	(is) a covenant	then blood-money	be paid

إِلَىٰٓ أَهْلِهِۦ	وَتَحْرِيرُ	رَقَبَةٍ	مُّؤْمِنَةٍ	فَمَن	لَّمْ يَجِدْ
to his family	and freedom	(of) a slave	believing	but who	(did) not find (it possible)

فَصِيَامُ	شَهْرَيْنِ	مُتَتَابِعَيْنِ	تَوْبَةً
then fasting (he should fast)	(for) two months	consecutive	(seeking) repentance

مِّنَ ٱللَّهِ	وَكَانَ ٱللَّهُ	عَلِيمًا	حَكِيمًا ﴿٩٢﴾
from Allah	and Allah is	All-Knowing	All-Wise

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ

Part - 5

فِي سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him. 94. O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islam): ``You are not a believer''; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allāh is Ever Well-Acquainted with what you do.

Part - 5

وَمَن يَقْتُلْ	مُؤْمِنًا	مُّتَعَمِّدًا	فَجَزَآؤُهُۥ	جَهَنَّمُ
and whosoever kills	a believer	intentionally	then his reward	(is) Hell
خَٰلِدًا	فِيهَا	وَغَضِبَ ٱللَّهُ	عَلَيْهِ	وَلَعَنَهُۥ
to abide forever	in it (therein)	and Allah became angry	with him	and cursed him
وَأَعَدَّ	لَهُۥ	عَذَابًا	عَظِيمًا ﴿٩٣﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓا۟
and He has prepared	for him	a punishment	great (severe)	O (you)	who believe
إِذَا ضَرَبْتُمْ	فِى سَبِيلِ ٱللَّهِ	فَتَبَيَّنُوا۟	وَلَا تَقُولُوا۟
when you go forth (to fight)	in (the) Way (of) Allah	so discern	and (do) not say
لِمَنْ أَلْقَىٰٓ	إِلَيْكُمُ	ٱلسَّلَٰمَ	لَسْتَ مُؤْمِنًا
to whoever offers	[to] you	greetings of peace	you are not a believer
تَبْتَغُونَ عَرَضَ	ٱلْحَيَوٰةِ	ٱلدُّنْيَا	فَعِندَ ٱللَّهِ	مَغَانِمُ	كَثِيرَةٌ
seeking advantage	(of) the life	(of) this world	then Allah has	booties	abundant
كَذَٰلِكَ	كُنتُم مِّن قَبْلُ	فَمَنَّ ٱللَّهُ	عَلَيْكُمْ	فَتَبَيَّنُوٓا۟
thus	you were before	then Allah graced	upon you	so discern

إِنَّ ٱللَّهَ كَانَ	بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾
certainly Allah is	Well-Aware of what you do

لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.

لَّا يَسْتَوِي ٱلْقَٰعِدُونَ	مِنَ ٱلْمُؤْمِنِينَ	غَيْرُ	أُو۟لِى ٱلضَّرَرِ
not equal are those who sit	of the believers	except	those who are (disabled) handicapped

وَٱلْمُجَٰهِدُونَ	فِى سَبِيلِ ٱللَّهِ	بِأَمْوَٰلِهِمْ	وَأَنفُسِهِمْ ۚ
and those who strive	in (the) Way (of) Allah	with their wealth	and their lives

فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ	بِأَمْوَٰلِهِمْ	وَأَنفُسِهِمْ
Allah has preferred those who strive	with their wealth	and their lives

عَلَى ٱلْقَٰعِدِينَ	دَرَجَةً ۚ	وَكُلًّا	وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ
over those who sit	(in) rank	and (unto) each	Allah has promised good

وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ	عَلَى ٱلْقَٰعِدِينَ	أَجْرًا	عَظِيمًا ﴿٩٥﴾
and Allah has preferred those who strive	over those who sit	(by) a reward	great

دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

Part - 5

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful. 97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ``In what (condition) were you?'' They reply: ``We were weak and oppressed on the earth.'' They (angels) say: ``Was not the earth of Allāh spacious enough for you to emigrate therein?'' Such men will find their abode in Hell – what an evil destination! 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

غَفُورًا	وَكَانَ ٱللَّهُ	وَرَحْمَةً ۚ	وَمَغْفِرَةً	مِّنْهُ	دَرَجَٰتٍ
All-Forgiving	and Allah is	and mercy	and forgiveness	from Him	ranks
ظَالِمِىٓ		ٱلْمَلَٰٓئِكَةُ	تَوَفَّىٰهُمُ	إِنَّ ٱلَّذِينَ	رَّحِيمًا ﴿٩٦﴾
(while) they are wronging		the angels	whom caused death	verily those	Most Merciful
كُنَّا مُسْتَضْعَفِينَ	قَالُوٓا۟	فِيمَ كُنتُمْ ۖ	قَالُوٓا۟	أَنفُسِهِمْ	
we were oppressed	they said	in what (condition) were you?	they said	themselves	
وَٰسِعَةً	أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ		قَالُوٓا۟	فِى ٱلْأَرْضِ ۚ	
spacious (enough)	was not (the) land (of) Allah?		they said	in the land	
جَهَنَّمُ ۖ	مَأْوَىٰهُمْ	فَأُو۟لَٰٓئِكَ	فِيهَا ۚ	فَتُهَاجِرُوا۟	
(is) Hell	their abode	so those (people)	in it	so you emigrate	
وَٱلنِّسَآءِ	مِنَ ٱلرِّجَالِ	إِلَّا ٱلْمُسْتَضْعَفِينَ		وَسَآءَتْ مَصِيرًا ﴿٩٧﴾	
and women	from men	except the oppressed ones		and what an evil destination (it is)	
وَٱلْوِلْدَٰنِ	لَا يَسْتَطِيعُونَ	حِيلَةً	وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾		
and children	who can not devise	a plan	and they (can) not direct (their) way		

فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ
يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ
ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾ وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ۚ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟

Part - 5

لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

99. These are they whom Allāh is likely to forgive, and Allāh is Ever Oft-Pardoning, Oft-Forgiving. 100. He who emigrates (from his home) in the Cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allāh and His Messenger (ﷺ), and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful. 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salāt* (the prayers) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever to you open enemies.

فَأُو۟لَٰٓئِكَ	عَسَى ٱللَّهُ	أَن يَعْفُوَ	عَنْهُمْ ۚ	وَكَانَ ٱللَّهُ	عَفُوًّا
then these (people)	may be Allah	that He pardons	them	and Allah is	All-Pardoning
غَفُورًا ﴿٩٩﴾	وَمَن يُهَاجِرْ	فِى سَبِيلِ ٱللَّهِ	يَجِدْ فِى ٱلْأَرْضِ		
All-Forgiving	and (he) who emigrates	in (the) Way (of) Allah	will find in the land		
مُرَٰغَمًا	كَثِيرًا	وَسَعَةً ۚ	وَمَن يَخْرُجْ	مِنۢ بَيْتِهِۦ	
places of refuge	many	and abundant resources	and who leaves	[from] his home	
مُهَاجِرًا إِلَى ٱللَّهِ	وَرَسُولِهِۦ	ثُمَّ يُدْرِكْهُ	ٱلْمَوْتُ		
(as) an emigrant to Allah	and His Messenger	then overtakes him	death		
فَقَدْ وَقَعَ أَجْرُهُۥ	عَلَى ٱللَّهِ ۗ	وَكَانَ ٱللَّهُ	غَفُورًا		
his reward then certainly became incumbent	on Allah	and Allah is	All-Forgiving		
رَّحِيمًا ﴿١٠٠﴾	وَإِذَا ضَرَبْتُمْ	فِى ٱلْأَرْضِ	فَلَيْسَ	عَلَيْكُمْ	جُنَاحٌ
Most Merciful	and when you travel	in the land	then (there) is not	on you	sin
أَن تَقْصُرُوا۟	مِنَ ٱلصَّلَوٰةِ	إِنْ خِفْتُمْ	أَن يَفْتِنَكُمُ	ٱلَّذِينَ كَفَرُوٓا۟ ۚ	
that you shorten	the prayer	if you fear	that will harm you	those who have disbelieved	
إِنَّ ٱلْكَٰفِرِينَ	كَانُوا۟ لَكُمْ	عَدُوًّا	مُّبِينًا ﴿١٠١﴾		
indeed the disbelievers	are for you	enemy	open		

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟

Part - 5

أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ
لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ الَّذِينَ كَفَرُوا لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ
عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ ۖ
وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salāt* (the prayers), let one party of them stand up [in *Salāt* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.

Part - 5

وَإِذَا كُنتَ	فِيهِمْ	فَأَقَمْتَ	لَهُمُ	الصَّلَوٰةَ	فَلْتَقُمْ طَائِفَةٌ
and when you are	among them	and you lead	them	(in) prayer	so let stand a group

مِّنْهُم	مَّعَكَ	وَلْيَأْخُذُوا أَسْلِحَتَهُمْ	فَإِذَا سَجَدُوا
of them	with you	and let them take their arms	and when they have prostrated

فَلْيَكُونُوا	مِن وَرَائِكُمْ	وَلْتَأْتِ طَائِفَةٌ	أُخْرَىٰ
then let them be	in your rear	and let come up a group	other

لَمْ يُصَلُّوا	فَلْيُصَلُّوا مَعَكَ	وَلْيَأْخُذُوا حِذْرَهُمْ
who has not (yet) prayed	and let them pray with you	and let them take their precaution

وَأَسْلِحَتَهُمْ	وَدَّ	الَّذِينَ كَفَرُوا	لَوْ تَغْفُلُونَ	عَنْ أَسْلِحَتِكُمْ
and their arms	wish	those who disbelieve	if you neglect	your arms

وَأَمْتِعَتِكُمْ	فَيَمِيلُونَ	عَلَيْكُم	مَّيْلَةً	وَاحِدَةً
and your baggage	then they swoop	upon you	(in) a rush	single

وَلَا جُنَاحَ	عَلَيْكُمْ	إِن	كَانَ بِكُمْ	أَذًى	مِّن مَّطَرٍ
but (there is) no blame	on you	if	was with you	inconvenience	due to rain

أَوْ كُنتُم مَّرْضَىٰٓ	أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ	وَخُذُوا۟	حِذْرَكُمْ ۗ
or you are sick	that you lay aside your arms	but take	precaution for yourselves

إِنَّ ٱللَّهَ	أَعَدَّ لِلْكَٰفِرِينَ	عَذَابًا	مُّهِينًا ﴿١٠٢﴾
verily Allah	has prepared for the disbelievers	a torment	humiliating

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا۟
فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ
ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

103. When you have finished *As-Salāt* (the congregational prayer), remember Allāh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salāt* (the prayers). Verily, *As-Salāt* (the prayer) is enjoined on the believers at fixed hours. 104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.

فَإِذَا قَضَيْتُمُ	ٱلصَّلَوٰةَ	فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا	وَقُعُودًا
and when you have finished	the prayer	then remember Allah standing	and sitting

وَعَلَىٰ جُنُوبِكُمْ ۚ	فَإِذَا ٱطْمَأْنَنتُمْ	فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ
and (lying) on your sides	and when you are secure	then offer the prayer

إِنَّ ٱلصَّلَوٰةَ	كَانَتْ عَلَى ٱلْمُؤْمِنِينَ	كِتَٰبًا	مَّوْقُوتًا ﴿١٠٣﴾	وَلَا تَهِنُوا۟
verily the prayer	is on the believers	enjoined	at fixed times	and (do) not be weak

فِى ٱبْتِغَآءِ	ٱلْقَوْمِ ۖ	إِن تَكُونُوا۟	تَأْلَمُونَ
in pursuit	(of these) people (the enemy)	if you are	suffering

Part - 5

فَإِنَّهُمْ يَأْلَمُونَ	كَمَا تَأْلَمُونَ ۖ	وَتَرْجُونَ	مِنَ اللَّهِ
then surely they (too) are suffering	as you are suffering	while you hope	from Allah

مَا لَا يَرْجُونَ ۚ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا ﴿١٠٤﴾
what they hope not	and Allah is	All-Knowing	All-Wise

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُن لِّلْخَائِنِينَ خَصِيمًا ﴿١٠٥﴾ وَاسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth that you might judge between men by that which Allāh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. 106. And seek the forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful. 107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner. 108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do.

بِالْحَقِّ	الْكِتَابَ	إِلَيْكَ	إِنَّا أَنزَلْنَا
with the truth	the Book	to you	surely We have sent down

أَرَاكَ اللَّهُ ۚ	بِمَا	النَّاسِ	لِتَحْكُمَ بَيْنَ
Allah has shown you	with what	the people	so that you may judge between

وَاسْتَغْفِرِ اللَّهَ ۖ	خَصِيمًا ﴿١٠٥﴾	لِّلْخَائِنِينَ	وَلَا تَكُن
and seek forgiveness (of) Allah	a pleader	for the treacherous	and [you] be not

وَلَا تُجَادِلْ	رَّحِيمًا ﴿١٠٦﴾	غَفُورًا	إِنَّ اللَّهَ كَانَ
and argue not	Most Merciful	All-Forgiving	indeed Allah is

Part - 5

عَنِ ٱلَّذِينَ يَخْتَانُونَ	أَنفُسَهُمْ ۚ	إِنَّ ٱللَّهَ	لَا يُحِبُّ مَن
for those who deceive	themselves	indeed Allah	(does) not like (anyone) who

كَانَ خَوَّانًا	أَثِيمًا ﴿١٠٧﴾	يَسْتَخْفُونَ مِنَ ٱلنَّاسِ	وَلَا يَسْتَخْفُونَ
is treacherous	(and) sinful	they may hide from people	but they (can) not hide

مِنَ ٱللَّهِ	وَهُوَ	مَعَهُمْ	إِذْ يُبَيِّتُونَ	مَا لَا يَرْضَىٰ
from Allah	as He	(is) with them	when they plot by night	what He (does) not approve

مِنَ ٱلْقَوْلِ ۚ	وَكَانَ ٱللَّهُ	بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾
of words	and Allah is	Encompasser of what they do

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾ وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender? 110. And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful. 111. And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.

هَٰٓأَنتُمْ	هَٰٓؤُلَآءِ جَٰدَلْتُمْ	عَنْهُمْ	فِى ٱلْحَيَوٰةِ	ٱلدُّنْيَا
Lo! you	(are) those who argued	for them	in the life	(of) this world

فَمَن يُجَٰدِلُ ٱللَّهَ	عَنْهُمْ	يَوْمَ	ٱلْقِيَٰمَةِ
but who shall argue (with) Allah	for them	(on the) Day	(of) Resurrection

أَم مَّن يَكُونُ	عَلَيْهِمْ	وَكِيلًا ﴿١٠٩﴾	وَمَن يَعْمَلْ	سُوٓءًا
or who will be	over them	(their) defender	and whoever does	evil

أَوْ يَظْلِمْ نَفْسَهُۥ	ثُمَّ يَسْتَغْفِرِ ٱللَّهَ	يَجِدِ ٱللَّهَ	غَفُورًا
or wrongs himself	then he seeks forgiveness (of) Allah	he will find Allah	All-Forgiving

Part - 5

فَإِنَّمَا يَكْسِبُهُۥ	إِثْمًا	وَمَن يَكْسِبْ	رَّحِيمًا ﴿١١٠﴾
then only he earns it	a sin	and whoever earns (commits)	Most Merciful

عَلَىٰ نَفْسِهِۦ ۚ	وَكَانَ ٱللَّهُ	عَلِيمًا	حَكِيمًا ﴿١١١﴾
against himself	and Allah is	All-Knowing	All-Wise

وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾
وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا
يُضِلُّونَ إِلَّآ أَنفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِن شَىْءٍ ۚ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.
113. Had not the Grace of Allāh and His Mercy been upon you (O Muhammad ﷺ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their ownselves, and no harm can they do to you in the least. Allāh has sent down to you the Book (the Qur'ān), and *Al-Hikmah* (Islamic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* – legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allāh to you (O Muhammad ﷺ).

بَرِيٓـًٔا	بِهِۦ	ثُمَّ يَرْمِ	أَوْ إِثْمًا	خَطِيٓـَٔةً	وَمَن يَكْسِبْ
(to) an innocent (person)	it	then throws	or a sin	a fault	and whoever earns

مُّبِينًا ﴿١١٢﴾	وَإِثْمًا	فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا
manifest	and a sin	then indeed he burdened (himself) with false charge

وَرَحْمَتُهُۥ	عَلَيْكَ	وَلَوْلَا فَضْلُ ٱللَّهِ
and His Mercy	upon you	and had (it) not been for (the) Grace (of) Allah

وَمَا يُضِلُّونَ	أَن يُضِلُّوكَ	مِّنْهُمْ	لَهَمَّت طَّآئِفَةٌ
but they mislead not	that they will mislead you	of them	certainly had decided a group

وَأَنزَلَ ٱللَّهُ	مِن شَىْءٍ	وَمَا يَضُرُّونَكَ	إِلَّآ أَنفُسَهُمْ
and Allah has sent down	in the least	and they (do) not harm you	except themselves

Part - 5

عَلَيْكَ	ٱلْكِتَٰبَ	وَٱلْحِكْمَةَ	وَعَلَّمَكَ	مَا لَمْ تَكُن	تَعْلَمُ ۚ
to you	the Book	and the Wisdom	and taught you	what you not	knew

وَكَانَ فَضْلُ ٱللَّهِ	عَلَيْكَ	عَظِيمًا ﴿١١٣﴾
and (the) Grace (of) Allah is	upon you	great

لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍۭ
بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾
وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ
مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ
مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾

114. There is no good in most of their secret talks except (in) him who orders *Sadaqah* (charity in Allāh's Cause), or *Ma'rūf* (Islamic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward. 115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination! 116. Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.

لَّا خَيْرَ	فِى كَثِيرٍ	مِّن نَّجْوَىٰهُمْ	إِلَّا مَنْ أَمَرَ
(there is) no good	in most	of their secret talks	except (he) who commanded

بِصَدَقَةٍ	أَوْ مَعْرُوفٍ	أَوْ إِصْلَٰحٍۭ	بَيْنَ	ٱلنَّاسِ ۚ	وَمَن يَفْعَلْ
[in] charity	or good deeds	or conciliation	between	[the] people	and who does

ذَٰلِكَ	ٱبْتِغَآءَ	مَرْضَاتِ ٱللَّهِ	فَسَوْفَ نُؤْتِيهِ	أَجْرًا
this	seeking	(the) Pleasure (of) Allah	then soon We shall give him	a reward

وَمَن	يُشَاقِقِ ٱلرَّسُولَ	مِنۢ بَعْدِ مَا	عَظِيمًا ﴿١١٤﴾
and whosoever	opposes the Messenger	after	great

Part - 5

سَبِيلِ	وَيَتَّبِعْ غَيْرَ	ٱلْهُدَىٰ	تَبَيَّنَ لَهُ
(the) way	and follows other than	the guidance	had become clear to him
وَنُصْلِهِۦ	مَا تَوَلَّىٰ	نُوَلِّهِۦ	ٱلْمُؤْمِنِينَ
and We will burn him	what he has turned	We will turn him to	(of) the believers
لَا يَغْفِرُ	إِنَّ ٱللَّهَ	وَسَآءَتْ مَصِيرًا ﴿١١٥﴾	جَهَنَّمَ
(does) not forgive	verily Allah	and what an evil destination (it is)	(in) Hell
دُونَ	مَا	وَيَغْفِرُ	بِهِۦ	أَن يُشْرَكَ
(is) other than	what	but He forgives	with Him	that partners be associated
بِٱللَّهِ	وَمَن يُشْرِكْ	لِمَن يَشَآءُ	ذَٰلِكَ
with Allah	and who associates others	to whom He wills	that
بَعِيدًا ﴿١١٦﴾	ضَلَٰلًا	فَقَدْ ضَلَّ
far away	straying	then indeed he has strayed

Part - 5

إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ
ٱللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن
يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

117. They (all those who worship others than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but *Shaitān* (Satan), a persistent rebel! 118. Allāh cursed him. And he [*Shaitān* (Satan)] said: ``I will take an appointed portion of your slaves. 119. ``Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh.'' And whoever takes *Shaitān* (Satan) as a *Walī* (protector or helper) instead of Allāh, has surely suffered a manifest loss.

وَإِن يَدْعُونَ	إِلَّآ إِنَٰثًا	مِن دُونِهِۦٓ	إِن يَدْعُونَ
and they (do) not invoke	but female (deities)	besides Him	they (do) not invoke

لَأَتَّخِذَنَّ مِنْ عِبَادِكَ	وَقَالَ	لَّعَنَهُ ٱللَّهُ	مَّرِيدًا ﴿١١٧﴾	إِلَّا شَيْطَٰنًا
I will surely take of Your slaves	and he said	Allah cursed him	rebellious	but Satan

وَلَأُضِلَّنَّهُمْ	مَّفْرُوضًا ﴿١١٨﴾	نَصِيبًا
and verily I will mislead them	appointed	a portion

وَلَأُمَنِّيَنَّهُمْ	وَلَءَامُرَنَّهُمْ
and surely I will arouse (in) them false desires	and certainly I will order them

فَلَيُبَتِّكُنَّ ءَاذَانَ	ٱلْأَنْعَٰمِ	وَلَءَامُرَنَّهُمْ
so they will surely cut off (the) ears	(of) the cattle	and indeed I will order them

فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ	وَمَن يَتَّخِذِ	ٱلشَّيْطَٰنَ
so they will surely change (the) creation (of) Allah	and whoever takes	Satan

وَلِيًّا	مِّن دُونِ ٱللَّهِ	فَقَدْ خَسِرَ خُسْرَانًا	مُّبِينًا ﴿١١٩﴾
(as) a guardian	besides Allah	then certainly he has suffered a suffering	manifest

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ
وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ
مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾

120. He [*Shaitān* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitān's* (Satan) promises are nothing but deceptions. 121. The dwelling of such (people) is Hell, and they will find no way of escape from it. 122. But those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's Promise is the Truth; and whose words can be truer than those of Allāh? (Of course, none.)

يَعِدُهُمْ	وَيُمَنِّيهِمْ
he makes promises (to) them	and arouses (in) them false desires

مَأْوَىٰهُمْ	أُولَٰئِكَ	إِلَّا غُرُورًا ﴿١٢٠﴾	الشَّيْطَانُ	وَمَا يَعِدُهُمُ
their abode	these (people)	but deception	Satan	and (does) not promise them

وَالَّذِينَ ءَامَنُوا	مَحِيصًا ﴿١٢١﴾	عَنْهَا	وَلَا يَجِدُونَ	جَهَنَّمُ
but those who believed	an escape	from it	and they will not find	(is) Hell

تَجْرِي مِن تَحْتِهَا	جَنَّاتٍ	سَنُدْخِلُهُمْ	وَعَمِلُوا الصَّالِحَاتِ
flowing under which	(to) Gardens	We shall admit them	and did good deeds

حَقًّا	وَعْدَ اللَّهِ	أَبَدًا	فِيهَا	خَالِدِينَ	الْأَنْهَارُ
(is) truth	Promise (of) Allah	forever	therein	they (will) abide	streams

قِيلًا ﴿١٢٢﴾	أَصْدَقُ مِنَ اللَّهِ	وَمَنْ
(in) utterance	(is) truer than Allah	and who

لَّيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ ۗ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ ۙ وَلَا يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh. 124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqīra* (speck on the back of a date-stone), will be done to them. 125. And who can be better in religion than one who submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic Monotheism); and he is a *Muhsin* (a good-doer). And follows the religion of Ibrāhīm (Abraham) *Hanīf* (Islamic Monotheism – to worship none but Allāh Alone). And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)!

الْكِتَابِ ۗ	أَهْلِ	وَلَا أَمَانِيِّ	لَّيْسَ بِأَمَانِيِّكُمْ
(of) the Scripture	(of the) people	nor (by the) desires	neither by your desires

مَن يَعْمَلْ	سُوٓءًا	يُجْزَ بِهِۦ	وَلَا يَجِدْ	لَهُۥ	مِن دُونِ ٱللَّهِ
whoever does	evil	shall be requited for it	and he will not find	for him	besides Allah
وَلِيًّا	وَلَا نَصِيرًا ﴿١٢٣﴾		وَمَن يَعْمَلْ		مِنَ ٱلصَّٰلِحَٰتِ
any protector	and not any helper		and whoever does		[of the] good deeds
مِن ذَكَرٍ	أَوْ أُنثَىٰ	وَهُوَ	مُؤْمِنٌ		فَأُو۟لَٰٓئِكَ يَدْخُلُونَ
from male	or female	and he	(is) a believer		then these (people) would enter
ٱلْجَنَّةَ	وَلَا يُظْلَمُونَ				نَقِيرًا ﴿١٢٤﴾
Paradise	and they would not be wronged				(even) a speck on the back of a date-stone
وَمَنْ	أَحْسَنُ	دِينًا	مِّمَّنْ أَسْلَمَ		وَجْهَهُۥ لِلَّهِ
and who	(can be) better	(in) religion	than (he) who submitted		his face to Allah
وَهُوَ	مُحْسِنٌ	وَٱتَّبَعَ مِلَّةَ	إِبْرَٰهِيمَ		حَنِيفًا ۗ
and he	(is) righteous	and followed (the) religion	(of) Abraham		(the) upright
وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ	خَلِيلًا ﴿١٢٥﴾				
and Allah took Abraham	(as) a friend				

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا ﴿١٢٦﴾
وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى
ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ
وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوا۟ مِنْ
خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾

126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things. 127. They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good

you do, Allāh is Ever All-Knower of it.

وَلِلَّهِ مَا	فِي ٱلسَّمَٰوَٰتِ	وَمَا	فِي ٱلْأَرْضِ ۚ	وَكَانَ ٱللَّهُ
and for Allah (is) what	(is) in the heavens	and what	(is) in the earth	and Allah is

بِكُلِّ	شَيْءٍ	مُّحِيطًا ﴿١٢٦﴾	وَيَسْتَفْتُونَكَ	فِي ٱلنِّسَآءِ ۖ	قُلِ
of every	thing	Ever-Encompassing	and they ask you	about women	say

ٱللَّهُ يُفْتِيكُمْ	فِيهِنَّ	وَمَا يُتْلَىٰ	عَلَيْكُمْ	فِي ٱلْكِتَٰبِ
Allah instructs you	about them	and what is recited	to you	in the Book

فِي يَتَٰمَى	ٱلنِّسَآءِ	ٱلَّٰتِي	لَا تُؤْتُونَهُنَّ	مَا كُتِبَ	لَهُنَّ
about orphan	girls	whom	you give [them] not	what was ordained	for them

وَتَرْغَبُونَ	أَن تَنكِحُوهُنَّ	وَٱلْمُسْتَضْعَفِينَ	مِنَ ٱلْوِلْدَٰنِ
and you desire	that you marry them	and weak (and helpless)	among children

وَأَن تَقُومُوا۟	لِلْيَتَٰمَىٰ	بِٱلْقِسْطِ ۚ	وَمَا تَفْعَلُوا۟	مِنْ خَيْرٍ
and that you stand	for orphans	with justice	and whatever you do	of good

فَإِنَّ ٱللَّهَ كَانَ	بِهِۦ عَلِيمًا ﴿١٢٧﴾
then indeed Allah is	All-Knowing of it

وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَٱلصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do. 129. You will never be able to do perfect justice between

Part - 5

wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave (the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allāh (by keeping away from all that is wrong), then Allāh is Ever Oft-Forgiving, Most Merciful.

وَإِنِ	ٱمۡرَأَةٌ	خَافَتۡ	مِنۢ	بَعۡلِهَا
and if	a woman	fears	of	her husband
نُشُوزًا	أَوۡ	إِعۡرَاضٗا	فَلَا	جُنَاحَ
cruelty	or	desertion	then (there is)	no sin
عَلَيۡهِمَآ	أَن يُصۡلِحَا	بَيۡنَهُمَا	صُلۡحٗاۚ	
on both of them	that they reconcile	between themselves	a reconciliation	
وَٱلصُّلۡحُ	خَيۡرٞۗ	وَأُحۡضِرَتِ	ٱلۡأَنفُسُ	ٱلشُّحَّۚ
and the reconciliation	(is) better	and the souls	are swayed	(by) greed
وَإِن	تُحۡسِنُواْ	وَتَتَّقُواْ	فَإِنَّ	ٱللَّهَ كَانَ
but if	you do good	and fear (Allah)	then verily	Allah is
بِمَا	تَعۡمَلُونَ	خَبِيرٗا ١٢٨	وَلَن	تَسۡتَطِيعُوٓاْ
Well-Acquainted	with what you do		and you will never	be able
أَن	تَعۡدِلُواْ	بَيۡنَ	ٱلنِّسَآءِ	وَلَوۡ حَرَصۡتُمۡۖ
to	do justice	between	wives	even if you ardently desire
فَلَا	تَمِيلُواْ	كُلَّ	ٱلۡمَيۡلِ	فَتَذَرُوهَا
so you	incline not	the whole	inclination	and leave her
كَٱلۡمُعَلَّقَةِۚ	وَإِن	تُصۡلِحُواْ	وَتَتَّقُواْ	
as hanging	but if	you act rightly	and fear (Allah)	
فَإِنَّ	ٱللَّهَ كَانَ	غَفُورٗا	رَّحِيمٗا ١٢٩	
then indeed	Allah is	All-Forgiving	Most Merciful	

وَإِن يَتَفَرَّقَا يُغۡنِ ٱللَّهُ كُلّٗا مِّن سَعَتِهِۦۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمٗا ١٣٠ وَلِلَّهِ مَا
فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَإِيَّاكُمۡ
أَنِ ٱتَّقُواْ ٱللَّهَۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ
غَنِيّٗا حَمِيدٗا ١٣١

Part - 5

130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise. 131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh, and keep your duty to Him. But if you disbelieve, then to Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (Free of all wants), Worthy of all praise.

وَإِن يَتَفَرَّقَا	يُغْنِ ٱللَّهُ كُلًّا	مِّن سَعَتِهِۦ	وَكَانَ ٱللَّهُ
and if they (two) separate	Allah will make independent all	from His bounty	and Allah is

وَٰسِعًا	حَكِيمًا ﴿١٣٠﴾	وَلِلَّهِ مَا	فِى ٱلسَّمَٰوَٰتِ
All-Bounteous	All-Wise	and to Allah (belongs) whatever	(is) in the heavens

وَمَا	فِى ٱلْأَرْضِ ۗ	وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ
and whatever	(is) in the earth	and verily We had advised those who

أُوتُوا۟ ٱلْكِتَٰبَ	مِن قَبْلِكُمْ	وَإِيَّاكُمْ	أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ
were given the Scripture	before you	and (to) you	that you fear Allah

وَإِن تَكْفُرُوا۟	فَإِنَّ	لِلَّهِ مَا	فِى ٱلسَّمَٰوَٰتِ
and if you disbelieve	then verily	to Allah (belongs) what	(is) in the heavens

وَمَا	فِى ٱلْأَرْضِ ۚ	وَكَانَ ٱللَّهُ	غَنِيًّا	حَمِيدًا ﴿١٣١﴾
and what	(is) in the earth	and Allah is	Ever Rich	Most Praise-Worthy

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾ إِن يَشَأْ يُذْهِبْكُمْ
أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ
ٱلدُّنْيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا ﴿١٣٤﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ
وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ
وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

Part - 5

132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs. 133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that. 134. Whoever desires a reward in this life of the world, then with Allāh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allāh is Ever All-Hearer, All-Seer. 135. O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do.

وَكَفَىٰ	فِي ٱلْأَرْضِ ۚ	وَمَا	فِي ٱلسَّمَٰوَٰتِ	وَلِلَّهِ مَا
and suffices	(is) in the earth	and what	(is) in the heavens	and to Allah (belongs) what

أَيُّهَا	يُذْهِبْكُمْ	إِن يَشَأْ	وَكِيلًا ﴿١٣٣﴾	بِٱللَّهِ
O	He can take you away	if He wills	(as) Disposer of affairs	Allah

مَّن كَانَ يُرِيدُ	عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾	وَكَانَ ٱللَّهُ	بِـَٔاخَرِينَ ۚ	وَيَأْتِ	ٱلنَّاسُ
whoever desires	All-Potent over that	and Allah is	others	and bring	people

ٱلدُّنْيَا	ثَوَابُ	فَعِندَ ٱللَّهِ	ٱلدُّنْيَا	ثَوَابَ
(of) this world	(is the) reward	then with Allah	(of) this world	(the) reward

ٱلَّذِينَ ءَامَنُوا۟	يَـٰٓأَيُّهَا	بَصِيرًا ﴿١٣٤﴾	سَمِيعًا	وَكَانَ ٱللَّهُ	وَٱلْـَٔاخِرَةِ ۚ
who believe	O (you)	All-Seeing	All-Hearing	and Allah is	and (of) the Hereafter

عَلَىٰٓ أَنفُسِكُمْ	وَلَوْ	شُهَدَآءَ لِلَّهِ	بِٱلْقِسْطِ	كُونُوا۟ قَوَّٰمِينَ
against yourselves	though (it be)	(as) witnesses to Allah	of justice	be upholder

فَٱللَّهُ أَوْلَىٰ	أَوْ فَقِيرًا	إِن يَكُنْ غَنِيًّا	وَٱلْأَقْرَبِينَ ۚ	أَوِ ٱلْوَٰلِدَيْنِ
then Allah (has) more right	or poor	if he be rich	and relatives	or parents

أَن تَعْدِلُوا۟ ۚ	فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ	بِهِمَا ۖ
that you do justice	so you follow not (your) desires	than both of them

بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾	فَإِنَّ ٱللَّهَ كَانَ	أَوْ تُعْرِضُوا۟	وَإِن تَلْوُۥٓا۟
Well-Aware of what you do	then indeed Allah is	or refrain	and if you distort

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِي نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِيٓ أَنزَلَ مِن قَبۡلُۚ وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ﴿١٣٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ٱزۡدَادُواْ كُفۡرٗا لَّمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ سَبِيلَۢا ﴿١٣٧﴾

136. O you who believe! Believe in Allāh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. 137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (right) way.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓاْ	ءَامِنُواْ بِٱللَّهِ	وَرَسُولِهِۦ	وَٱلۡكِتَٰبِ
O (you)	who believe	believe in Allah	and His Messenger	and the Book
ٱلَّذِي نَزَّلَ	عَلَىٰ رَسُولِهِۦ	وَٱلۡكِتَٰبِ	ٱلَّذِيٓ أَنزَلَ	
which He has sent down	to His Messenger	and the Scripture	which He sent down	
مِن قَبۡلُۚ	وَمَن يَكۡفُرۡ	بِٱللَّهِ	وَمَلَٰٓئِكَتِهِۦ	وَكُتُبِهِۦ
before (him)	and whosoever disbelieves	in Allah	and His Angels	and His Books
وَرُسُلِهِۦ	وَٱلۡيَوۡمِ	ٱلۡأٓخِرِ	فَقَدۡ ضَلَّ	ضَلَٰلَۢا
and His Messengers	and the Day	the Last	then indeed he has strayed	straying
بَعِيدًا ﴿١٣٦﴾	إِنَّ ٱلَّذِينَ ءَامَنُواْ	ثُمَّ كَفَرُواْ	ثُمَّ ءَامَنُواْ	ثُمَّ كَفَرُواْ
far away	verily those who believe	then disbelieve	then believe	then disbelieve
ثُمَّ ٱزۡدَادُواْ كُفۡرٗا	لَّمۡ يَكُنِ ٱللَّهُ	لِيَغۡفِرَ	لَهُمۡ	وَلَا
then increase (in their) disbelief	Allah will neither	forgive	them	nor
لِيَهۡدِيَهُمۡ	سَبِيلَۢا ﴿١٣٧﴾			
will guide them	(on the right) way			

بَشِّرِ ٱلۡمُنَٰفِقِينَ بِأَنَّ لَهُمۡ عَذَابًا أَلِيمًا ﴿١٣٨﴾ ٱلَّذِينَ يَتَّخِذُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ

ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي
ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟
فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

138. Give to the hypocrites the tidings that there is for them a painful torment. 139. Those who take disbelievers for *Auliyā'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allāh belongs all honour, power and glory. 140. And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.

ٱلَّذِينَ يَتَّخِذُونَ	أَلِيمًا ﴿١٣٨﴾	عَذَابًا	لَهُمْ	بِأَنَّ	بَشِّرِ ٱلْمُنَٰفِقِينَ
those who take	painful	(is) a torment	for them	that	give to the hypocrites tidings
أَيَبْتَغُونَ عِندَهُمُ	ٱلْمُؤْمِنِينَ ۚ	مِن دُونِ	أَوْلِيَآءَ	ٱلْكَٰفِرِينَ	
(do) they seek with them?	the believers	instead of	(as) allies	the disbelievers	
جَمِيعًا ﴿١٣٩﴾	لِلَّهِ	فَإِنَّ ٱلْعِزَّةَ	ٱلْعِزَّةَ		
all (together)	(is) for Allah	but verily the honour	the honour		
أَنْ إِذَا سَمِعْتُمْ	فِى ٱلْكِتَٰبِ	عَلَيْكُمْ	وَقَدْ نَزَّلَ		
that when you hear	in the Scripture	to you	and indeed He has sent down		
بِهَا	وَيُسْتَهْزَأُ	يُكْفَرُ بِهَا	ءَايَٰتِ ٱللَّهِ		
[these]	and being mocked at	being rejected [these]	(the) Verses (of) Allah		
غَيْرِهِۦٓ ۚ	فِى حَدِيثٍ	حَتَّىٰ يَخُوضُوا۟	فَلَا تَقْعُدُوا۟ مَعَهُمْ		
other than that	in a talk	until they engage	then (do) not you sit with them		
إِنَّ ٱللَّهَ جَامِعُ	مِّثْلُهُمْ ۗ	إِذًا	إِنَّكُمْ		
certainly Allah (would) collect	(would be) like them	then	indeed you		
جَمِيعًا ﴿١٤٠﴾	فِى جَهَنَّمَ	وَٱلْكَٰفِرِينَ	ٱلْمُنَٰفِقِينَ		
all together	in Hell	and the disbelievers	the hypocrites		

Part - 5

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓاْ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ
لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓاْ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ إِنَّ ٱلْمُنَٰفِقِينَ
يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ
وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allāh, they say: ``Were we not with you?'' But if the disbelievers gain a success, they say (to them): ``Did we not gain mastery over you and did we not protect you from the believers?'' Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers. 142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for *As-Salāt* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little.

Part - 5

لَكُمْ	فَإِن كَانَ	بِكُمْ	ٱلَّذِينَ يَتَرَبَّصُونَ
for you	then if (there) was	to you	those who watch closely
لِلْكَٰفِرِينَ	وَإِن كَانَ	أَلَمْ نَكُن مَّعَكُمْ	قَالُوٓاْ	فَتْحٌ مِّنَ ٱللَّهِ
for disbelievers	and if (there) was	were we not with you?	they said	a victory from Allah
وَنَمْنَعْكُمْ	عَلَيْكُمْ	أَلَمْ نَسْتَحْوِذْ	قَالُوٓاْ	نَصِيبٌ
and (did not) we protect you	over you	(did) not we have mastery?	they said	a chance
ٱلْقِيَٰمَةِ	يَوْمَ	فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ	مِّنَ ٱلْمُؤْمِنِينَ
(of) Resurrection	(on the) Day	and Allah will judge between you	from the believers
سَبِيلًا ﴿١٤١﴾	عَلَى ٱلْمُؤْمِنِينَ	لِلْكَٰفِرِينَ	وَلَن يَجْعَلَ ٱللَّهُ
a way	over the believers	for the disbelievers	and Allah will never make
خَٰدِعُهُمْ	وَهُوَ	يُخَٰدِعُونَ ٱللَّهَ	إِنَّ ٱلْمُنَٰفِقِينَ
(Who) deceives them	but (it is) He	seek to deceive Allah	indeed the hypocrites
يُرَآءُونَ ٱلنَّاسَ	قَامُواْ كُسَالَىٰ	إِلَى ٱلصَّلَوٰةِ	وَإِذَا قَامُوٓاْ
to be seen (of) men	they stand (with) laziness	for [the] prayer	and when they stand up

وَلَا يَذْكُرُونَ ٱللَّهَ	إِلَّا قَلِيلًا ﴿١٤٢﴾
and they (do) not remember Allah	but little

مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن
تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ
وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way (to the truth– Islam). 144. O you who believe! Take not for *Auliyā'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves? 145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

مُّذَبْذَبِينَ	بَيْنَ	ذَٰلِكَ	لَآ	إِلَىٰ هَٰٓؤُلَآءِ	وَلَآ	إِلَىٰ هَٰٓؤُلَآءِ ۚ
swaying	between	(this and) that	neither	to these	nor	to those

وَمَن يُضْلِلِ ٱللَّهُ	فَلَن تَجِدَ	لَهُۥ	سَبِيلًا ﴿١٤٣﴾	يَٰٓأَيُّهَا
and whom Allah sends astray	then you will never find	for him	a way	O (you)

ٱلَّذِينَ ءَامَنُوا۟	لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ	أَوْلِيَآءَ	مِن دُونِ	ٱلْمُؤْمِنِينَ ۚ
who believe	take not the disbelievers	(as) allies	instead of	the believers

أَتُرِيدُونَ	أَن تَجْعَلُوا۟	لِلَّهِ	عَلَيْكُمْ	سُلْطَٰنًا
(do) you wish?	that you give	to Allah	against yourselves	a proof

مُّبِينًا ﴿١٤٤﴾	إِنَّ ٱلْمُنَٰفِقِينَ	فِى ٱلدَّرْكِ	ٱلْأَسْفَلِ	مِنَ ٱلنَّارِ
clear	verily the hypocrites	(will be) in depth	the lowest	of the Fire

وَلَن تَجِدَ	لَهُمْ	نَصِيرًا ﴿١٤٥﴾
and you will never find	for them	any helper

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ

Part - 5

مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَّا يَفْعَلُ ٱللَّهُ
بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshipping none but Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward. 147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.

إِلَّا ٱلَّذِينَ تَابُوا	وَأَصْلَحُوا	وَٱعْتَصَمُوا	بِٱللَّهِ
except those who repented	and mended (their ways)	and held fast	to Allah

وَأَخْلَصُوا دِينَهُمْ	لِلَّهِ	فَأُولَٰئِكَ	مَعَ	ٱلْمُؤْمِنِينَ
and purified their religion	for Allah	then they	(will be) with	the believers

وَسَوْفَ يُؤْتِ ٱللَّهُ	ٱلْمُؤْمِنِينَ	أَجْرًا	عَظِيمًا ﴿١٤٦﴾
and soon Allah shall grant	the believers	a reward	great

مَّا يَفْعَلُ ٱللَّهُ	بِعَذَابِكُمْ	إِن شَكَرْتُمْ	وَءَامَنتُمْ
what would Allah do	by your punishment	if you have thanked	and have believed

وَكَانَ ٱللَّهُ	شَاكِرًا	عَلِيمًا ﴿١٤٧﴾
and Allah is	All-Appreciative	All-Knowing

Part - 5

لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِن
تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ ٱلَّذِينَ
يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾
أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿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 ٱلْقَوْلِ	بِٱلسُّوٓءِ	ٱلْجَهْرَ	لَّا يُحِبُّ ٱللَّهُ
of words	the evil	(that should be) uttered publicly	Allah (does) not like
عَلِيمًا ﴿١٤٨﴾	سَمِيعًا	وَكَانَ ٱللَّهُ	إِلَّا مَن ظُلِمَ ۚ
All-Knowing	All-Hearing	and Allah is	except (by him) who has been wronged
فَإِنَّ ٱللَّهَ	عَن سُوٓءٍ	أَوْ تَعْفُوا۟	أَوْ تُخْفُوهُ	إِن تُبْدُوا۟ خَيْرًا
then indeed Allah	an evil	or pardon	or keep it secret	if you disclose a good
وَرُسُلِهِۦ	بِٱللَّهِ	إِنَّ ٱلَّذِينَ يَكْفُرُونَ	قَدِيرًا ﴿١٤٩﴾	كَانَ عَفُوًّا
and His Messengers	in Allah	verily those who disbelieve	All-Powerful	is All-Pardoning
وَيَقُولُونَ	وَرُسُلِهِۦ	بَيْنَ ٱللَّهِ	أَن يُفَرِّقُوا۟	وَيُرِيدُونَ
and they say	and His Messengers	between Allah	that they differentiate	and they wish
أَن يَتَّخِذُوا۟	وَيُرِيدُونَ	بِبَعْضٍ	وَنَكْفُرُ	نُؤْمِنُ بِبَعْضٍ
that they take	and they wish	in others	and we disbelieve	we believe in some

Part - 6

بَيْنَ	ذَٰلِكَ	سَبِيلًا ﴿١٥٠﴾	أُولَٰئِكَ	هُمُ	ٱلْكَٰفِرُونَ	حَقًّا ۚ
between	that	a way	those	[they]	(are) the disbelievers	(in) truth

وَأَعْتَدْنَا	لِلْكَٰفِرِينَ	عَذَابًا	مُّهِينًا ﴿١٥١﴾
and We have prepared	for the disbelievers	a torment	humiliating

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا ﴿١٥٣﴾

Part - 6

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 يُفَرِّقُوا۟	وَرُسُلِهِۦ	بِٱللَّهِ	وَٱلَّذِينَ ءَامَنُوا۟
and they differentiate not	and His Messengers	in Allah	and those who believe

أُجُورَهُمْ	سَوْفَ يُؤْتِيهِمْ	أُولَٰئِكَ	مِّنْهُمْ	أَحَدٍ	بَيْنَ
their rewards	soon He (Allah) shall give them	those	of them	(any) one	between

ٱلْكِتَٰبِ	أَهْلُ	يَسْـَٔلُكَ	رَّحِيمًا ﴿١٥٢﴾	غَفُورًا	وَكَانَ ٱللَّهُ
(of) the Scripture	(the) people	ask you	Most Merciful	All-Forgiving	and Allah is

مِّنَ ٱلسَّمَآءِ	كِتَٰبًا	عَلَيْهِمْ	أَن تُنَزِّلَ
from the heaven	a book	upon them	that you cause to descend

فَقَالُوٓا	مِن ذَٰلِكَ	أَكۡبَرَ	فَقَدۡ سَأَلُواْ مُوسَىٰٓ
so they had said	than that	(for) greater	then verily they had asked Moses

بِظُلۡمِهِمۡۚ	ٱلصَّٰعِقَةُ	فَأَخَذَتۡهُمُ	جَهۡرَةً	أَرِنَا ٱللَّهَ
for their wickedness	a thunderbolt	so they were struck with	(in) public	show us Allah

ٱلۡبَيِّنَٰتُ	جَآءَتۡهُمُ	مِنۢ بَعۡدِ مَا	ثُمَّ ٱتَّخَذُواْ ٱلۡعِجۡلَ
clear signs	had come to them	after	then they took the calf (to worship)

مُّبِينٗا ﴿١٥٣﴾	سُلۡطَٰنٗا	وَءَاتَيۡنَا مُوسَىٰ	عَن ذَٰلِكَۚ	فَعَفَوۡنَا
manifest	an authority	and We gave Moses	for that	so We forgave (them)

وَرَفَعۡنَا فَوۡقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمۡ وَقُلۡنَا لَهُمُ ٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا وَقُلۡنَا لَهُمۡ لَا تَعۡدُواْ فِي ٱلسَّبۡتِ وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا غَلِيظٗا ﴿١٥٤﴾ فَبِمَا نَقۡضِهِم مِّيثَٰقَهُمۡ وَكُفۡرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتۡلِهِمُ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ وَقَوۡلِهِمۡ قُلُوبُنَا غُلۡفُۢۚ بَلۡ طَبَعَ ٱللَّهُ عَلَيۡهَا بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ إِلَّا قَلِيلٗا ﴿١٥٥﴾ وَبِكُفۡرِهِمۡ وَقَوۡلِهِمۡ عَلَىٰ مَرۡيَمَ بُهۡتَٰنًا عَظِيمٗا ﴿١٥٦﴾

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);

لَهُمُ	وَقُلۡنَا	بِمِيثَٰقِهِمۡ	ٱلطُّورَ	وَرَفَعۡنَا فَوۡقَهُمُ
to them	and We said	for their covenant	the Mount	and We raised over them

لَا تَعۡدُواْ	لَهُمۡ	وَقُلۡنَا	سُجَّدٗا	ٱدۡخُلُواْ ٱلۡبَابَ
violate not	to them	and We said	prostrating (or bowing)	enter the gate

Part - 6

فَبِمَا	غَلِيظًا ﴿١٥٤﴾	مِّيثَٰقًا	مِنْهُم	وَأَخَذْنَا	فِي ٱلسَّبْتِ
then because of	firm	a covenant	from them	and We took	[in] the Sabbath
وَقَتْلِهِمُ	بِـَٔايَٰتِ ٱللَّهِ	وَكُفْرِهِم	مِّيثَٰقَهُمْ	نَقْضِهِم	
and their killing	(the) Signs (of) Allah	and their rejecting	their covenant	their breaking	
غُلْفٌۢ	قُلُوبُنَا	وَقَوْلِهِمْ	حَقٍّ	بِغَيْرِ	ٱلْأَنۢبِيَآءَ
(are) wrapped	our hearts	and their saying	right	without	the Prophets
بِكُفْرِهِمْ	عَلَيْهَا	بَلْ طَبَعَ ٱللَّهُ			
due to their disbelief	upon them (their hearts)	nay Allah has set a seal			
وَقَوْلِهِمْ	وَبِكُفْرِهِمْ	إِلَّا قَلِيلًا ﴿١٥٥﴾	فَلَا يُؤْمِنُونَ		
and their uttering	and due to their disbelief	but a few	so they believe not		
عَظِيمًا ﴿١٥٦﴾	بُهْتَٰنًا	عَلَىٰ مَرْيَمَ			
mighty	a slander	against Mary			

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

157. And because of their saying (in boast), ``We killed Messiah 'īsā (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 'Īsā (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. 'Īsā (Jesus), son of Maryam (Mary ﷺ)]: 158. But Allāh raised him ['Īsā (Jesus)] up (with his body and soul) to Himself (and he ﷺ is in the heavens). And Allāh is Ever All-Powerful, All-Wise.

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

Part - 6

فِيهِ	وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟	لَهُم	وَلَٰكِن شُبِّهَ
in it	and verily those who differed	for them	[and] but it was made to resemble

مِنْ عِلْمٍ	بِهِۦٓ	لَهُم	مَا	مِّنْهُ	لَفِى شَكٍّ
any knowledge	about it	they have	(do) not	about it	(they are) surely in doubt

يَقِينًۢا ﴿١٥٧﴾	وَمَا قَتَلُوهُ	ٱلظَّنِّ	إِلَّا ٱتِّبَاعَ
(for) surely	and they (did) not kill him	the conjecture	except following

حَكِيمًا ﴿١٥٨﴾	عَزِيزًا	وَكَانَ ٱللَّهُ	إِلَيْهِ	بَل رَّفَعَهُ ٱللَّهُ
All-Wise	All-Powerful	and Allah is	to Himself	nay Allah raised him up

وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾
فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾
وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

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

بِهِۦ	لَيُؤْمِنَنَّ	إِلَّا	ٱلْكِتَٰبِ	مِّنْ أَهْلِ	وَإِن
in him	surely he would believe	but	(of) the Scripture	of (the) people	and none

يَكُونُ عَلَيْهِمْ	ٱلْقِيَٰمَةِ	وَيَوْمَ	مَوْتِهِۦ	قَبْلَ
he would be against them	(of) Resurrection	and (on the) Day	his death	before

مِّنَ ٱلَّذِينَ هَادُوا۟	فَبِظُلْمٍ	شَهِيدًا ﴿١٥٩﴾
of those who became Jews	then due to wrongdoing	a witness

Part - 6

أُحِلَّتْ لَهُمْ	طَيِّبَٰتٍ	حَرَّمْنَا عَلَيْهِمْ
(which) had been made lawful for them	good things	We made unlawful for them

وَأَخْذِهِمُ	كَثِيرًا ﴿١٦٠﴾	عَن سَبِيلِ ٱللَّهِ	وَبِصَدِّهِمْ
and (for) their taking	many	from (the) way (of) Allah	and for their hindering

وَأَكْلِهِمْ	عَنْهُ	وَقَدْ نُهُوا۟	ٱلرِّبَوٰا۟
and (for) their devouring	from (taking) it	though they were forbidden	(of) interest

لِلْكَٰفِرِينَ	وَأَعْتَدْنَا	بِٱلْبَٰطِلِ	ٱلنَّاسِ	أَمْوَٰلَ
for the disbelievers	and We have prepared	wrongfully	(of) people	(the) wealth

أَلِيمًا ﴿١٦١﴾	عَذَابًا	مِنْهُمْ
painful	a torment	among them

لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ ۚ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۝ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾

Part - 6

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)], 'Īsā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the Zabūr (Psalms).

يُؤْمِنُونَ بِمَآ	وَٱلْمُؤْمِنُونَ	مِنْهُمْ	فِى ٱلْعِلْمِ	لَّٰكِنِ ٱلرَّٰسِخُونَ
believe in what	and the believers	among them	in knowledge	but the firmly rooted

أُنزِلَ إِلَيْكَ	وَمَآ أُنزِلَ	مِن قَبْلِكَ ۚ	وَٱلْمُقِيمِينَ
has been sent down to you	and what was sent down	before you	and those who offer

ٱلصَّلَوٰةَ ۚ	وَٱلْمُؤْتُونَ	ٱلزَّكَوٰةَ	وَٱلْمُؤْمِنُونَ	بِٱللَّهِ	وَٱلْيَوْمِ
the prayer	and who pay	Zakat	and who believe	in Allah	and (in) the Day

ٱلْءَاخِرِ	أُو۟لَٰٓئِكَ	سَنُؤْتِيهِمْ	أَجْرًا	عَظِيمًا ﴿١٦٢﴾
the Last	(it is) they	(to) whom We shall give	a reward	great

إِنَّآ أَوْحَيْنَآ	إِلَيْكَ	كَمَآ أَوْحَيْنَآ	إِلَىٰ نُوحٍ	وَٱلنَّبِيِّـۧنَ
verily We have revealed	to you	as We had revealed	to Noah	and the Prophets

مِنۢ بَعْدِهِۦ ۚ	وَأَوْحَيْنَآ	إِلَىٰٓ إِبْرَٰهِيمَ	وَإِسْمَٰعِيلَ	وَإِسْحَٰقَ	وَيَعْقُوبَ
after him	and We revealed	to Abraham	and Ishmael	and Isaac	and Jacob

وَٱلْأَسْبَاطِ	وَعِيسَىٰ	وَأَيُّوبَ	وَيُونُسَ	وَهَٰرُونَ
and (his) offspring	and Jesus	and Job	and Jonah	and Aaron

وَسُلَيْمَٰنَ ۚ	وَءَاتَيْنَا دَاوُۥدَ	زَبُورًا ﴿١٦٣﴾
and Solomon	and (to) David We gave	the Psalms

وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ
مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾ رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ
حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾ لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ
أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِٱللَّهِ 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	مِن قَبْلُ	عَلَيْكَ	قَدْ قَصَصْنَٰهُمْ	وَرُسُلًا
and Messengers	before	to you	surely We have mentioned them	and Messengers
تَكْلِيمًا ﴿١٦٤﴾	وَكَلَّمَ ٱللَّهُ مُوسَىٰ	عَلَيْكَ ۚ	لَّمْ نَقْصُصْهُمْ	
(direct) speech	and Allah spoke to Moses	to you	We (did) not mention them	
يَكُونَ لِلنَّاسِ	لِئَلَّا	وَمُنذِرِينَ	مُّبَشِّرِينَ	رُّسُلًا
(there) is for the people	so that not	and warners	bearers of glad tidings	Messengers
حَكِيمًا ﴿١٦٥﴾	عَزِيزًا	وَكَانَ ٱللَّهُ	ٱلرُّسُلِ ۚ	بَعْدَ	عَلَى ٱللَّهِ حُجَّةٌۢ
All-Wise	All-Powerful	and Allah is	the Messengers	after	any plea against Allah
أَنزَلَهُۥٓ	أَنزَلَ إِلَيْكَ ۖ	بِمَآ	لَّٰكِنِ ٱللَّهُ يَشْهَدُ
He has sent it down	He has sent down to you	to that which	but Allah bears witness
شَهِيدًا ﴿١٦٦﴾	بِٱللَّهِ	وَكَفَىٰ	وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ ۚ	بِعِلْمِهِۦ ۖ
(as) a Witness	Allah	and suffices	and the angels bear witness (too)	with His Knowledge

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا بَعِيدًا ﴿١٦٧﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ
جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ
ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

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

Part - 6

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.

عَن سَبِيلِ ٱللَّهِ	وَصَدُّوا۟	إِنَّ ٱلَّذِينَ كَفَرُوا۟
from (the) way (of) Allah	and prevented (people)	verily those who disbelieved

إِنَّ ٱلَّذِينَ كَفَرُوا۟	بَعِيدًا ﴿١٦٧﴾	ضَلَٰلًۢا	قَدْ ضَلُّوا۟
verily those who disbelieved	far away	straying	certainly they strayed

لِيَهْدِيَهُمْ	وَلَا	لَهُمْ	لِيَغْفِرَ	لَمْ يَكُنِ ٱللَّهُ	وَظَلَمُوا۟
He will guide them	nor	them	forgive	Allah will not	and did wrong

فِيهَآ	خَٰلِدِينَ	جَهَنَّمَ	إِلَّا طَرِيقَ	طَرِيقًا ﴿١٦٨﴾
in it (therein)	abiding	(of) Hell	except (the) way	(to) any way

قَدْ جَآءَكُمُ	ٱلنَّاسُ	يَٰٓأَيُّهَا	عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾	وَكَانَ ذَٰلِكَ	أَبَدًا ۚ
verily has come to you	mankind	O	easy for Allah	and that is	forever

خَيْرًا	فَـَٔامِنُوا۟	مِن رَّبِّكُمْ	بِٱلْحَقِّ	ٱلرَّسُولُ
(it is) better	so believe (in him)	from your Lord	with the truth	the Messenger

فِى ٱلسَّمَٰوَٰتِ	لِلَّهِ مَا	فَإِنَّ	وَإِن تَكْفُرُوا۟	لَكُمْ ۚ
(is) in the heavens	for Allah (is) what	then indeed	but if you disbelieve	for you

حَكِيمًا ﴿١٧٠﴾	عَلِيمًا	وَكَانَ ٱللَّهُ	وَٱلْأَرْضِ ۚ
All-Wise	All-Knowing	and Allah is	and the earth

يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ ۚ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٧١﴾

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 'Īsā (Jesus), son of

Part - 6

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

فِي دِينِكُمْ	لَا تَغْلُوا۟	ٱلْكِتَٰبِ	يَٰٓأَهْلَ
in your religion	(do) not exceed the limits	(of) the Scripture	O people

ٱبْنُ	عِيسَى	إِنَّمَا ٱلْمَسِيحُ	إِلَّا ٱلْحَقَّ	عَلَى ٱللَّهِ	وَلَا تَقُولُوا۟
son	Jesus	only the Messiah	but the truth	of Allah	and (do) not say

إِلَىٰ مَرْيَمَ	أَلْقَىٰهَآ	وَكَلِمَتُهُۥ	رَسُولُ ٱللَّهِ	مَرْيَمَ
to Mary	which He conveyed	and His Word	(was) a Messenger (of) Allah	(of) Mary

وَرُسُلِهِۦ	بِٱللَّهِ	فَـَٔامِنُوا۟	مِّنْهُ	وَرُوحٌ
and His Messengers	in Allah	so believe	from Him	and a soul

إِلَٰهٌ	إِنَّمَا ٱللَّهُ	لَّكُمْ	ٱنتَهُوا۟ خَيْرًا	وَلَا تَقُولُوا۟ ثَلَٰثَةٌ
(is) God	only Allah	for you	give up (it is) better	and (do) not say three

مَا	لَهُۥ	وَلَدٌ	يَكُونَ لَهُۥ	أَن	سُبْحَٰنَهُۥٓ	وَٰحِدٌ
(is) what	for Him	a son	He (should) have for Him	that	Glory be to Him	One

وَكِيلًا ﴿١٧١﴾	بِٱللَّهِ	وَكَفَىٰ	فِى ٱلْأَرْضِ	وَمَا	فِى ٱلسَّمَٰوَٰتِ
(as) a Guardian	Allah	and suffices	(is) in the earth	and what	(is) in the heavens

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ
عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۖ وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا۟
وَٱسْتَكْبَرُوا۟ فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

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

Part - 6

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.

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ	أَن يَكُونَ عَبْدًا	لِّلَّهِ	وَلَا ٱلْمَلَٰٓئِكَةُ
the Messiah will never disdain	that he be a slave	of Allah	nor the angels
ٱلْمُقَرَّبُونَ ۚ	وَمَن يَسْتَنكِفْ	عَنْ عِبَادَتِهِۦ	وَيَسْتَكْبِرْ
the near (to Him)	and whoever disdains	from His worship	and shows arrogance
فَسَيَحْشُرُهُمْ	إِلَيْهِ	جَمِيعًا ﴿١٧٢﴾	فَأَمَّا ٱلَّذِينَ
then He will certainly gather them	unto Himself	all together	then as for those who
ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	فَيُوَفِّيهِمْ	أُجُورَهُمْ
believed	and did good deeds	then He would give them	their rewards
وَيَزِيدُهُم	مِّن فَضْلِهِۦ	وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا۟	
and give them more	out of His bounty	but as for those who disdained	
وَٱسْتَكْبَرُوا۟	فَيُعَذِّبُهُمْ	عَذَابًا	أَلِيمًا
and showed arrogance	then He will punish them	(with) a torment	painful
وَلَا يَجِدُونَ	لَهُم	مِّن دُونِ ٱللَّهِ	وَلِيًّا	وَلَا نَصِيرًا ﴿١٧٣﴾
and they will not find	for them	besides Allah	any guardian	nor any helper

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾ فَأَمَّا ٱلَّذِينَ
ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا
مُّسْتَقِيمًا ﴿١٧٥﴾ يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ ۚ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ
وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا
ٱلثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۗ يُبَيِّنُ ٱللَّهُ لَكُمْ

Part - 6

أَن تَضِلُّوا ۗ 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.''

مِّن رَّبِّكُمْ	بُرْهَٰنٌ	قَدْ جَآءَكُم	ٱلنَّاسُ	يَٰٓأَيُّهَا
from your Lord	a convincing proof	verily has come to you	mankind	O

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟	مُّبِينًا ﴿١٧٤﴾	نُورًا	إِلَيْكُمْ	وَأَنزَلْنَآ
so as for those who believed	clear	a light	to you	and We have sent down

مِّنْهُ	فِى رَحْمَةٍ	فَسَيُدْخِلُهُمْ	بِهِۦ	وَٱعْتَصَمُوا۟	بِٱللَّهِ
from Him	in (to) Mercy	then He will admit them	to Him	and held fast	in Allah

مُّسْتَقِيمًا ﴿١٧٥﴾	صِرَٰطًا	إِلَيْهِ	وَيَهْدِيهِمْ	وَفَضْلٍ
Straight	(by) a Way	to Himself	and guide them	and Bounty

ٱللَّهُ يُفْتِيكُمْ	قُلِ	يَسْتَفْتُونَكَ
Allah pronounces for you a ruling	say	they ask you to pronounce a ruling

وَلَدٌ	لَيْسَ لَهُۥ	إِنِ ٱمْرُؤٌا۟ هَلَكَ	فِى ٱلْكَلَٰلَةِ
a child	he had not	if a man died	about Kalala (who leaves behind no lineal heirs)

يَرِثُهَآ	وَهُوَ	مَا تَرَكَ	نِصْفُ	فَلَهَا	أُخْتٌ	وَلَهُۥ
will inherit her	and he	(of) what he left	(is) half	then for her	a sister	and he had

فَلَهُمَا	فَإِن كَانَتَا ٱثْنَتَيْنِ	وَلَدٌ	لَّهَا	لَّمْ يَكُن	إِن
then for them	and if (there) were two (sisters)	a child	she have	does not	if

Part - 6

ٱلثُّلُثَانِ	مِّمَّا تَرَكَ	وَإِن كَانُوٓا	إِخْوَةً	رِّجَالًا
(are) two thirds	of what he left	and if they were	(many) brothers (and sisters)	male

وَنِسَآءً	فَلِلذَّكَرِ	مِثْلُ	حَظِّ	ٱلْأُنثَيَيْنِ
and female	then the male (shall) have	like	(the) share	(of) the two females

يُبَيِّنُ ٱللَّهُ لَكُمْ	أَن تَضِلُّوا	وَٱللَّهُ	بِكُلِّ	شَىْءٍ	عَلِيمٌ ﴿١٧٦﴾
Allah makes clear to you	lest you go astray	and Allah	of every	thing	(is) All-Knower

سُورَةُ المَائِدَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ۚ أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ إِنَّ ٱللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُوا۟ ۘ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢﴾

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.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓا۟	أَوْفُوا۟ بِٱلْعُقُودِ ۚ	أُحِلَّتْ لَكُم	بَهِيمَةُ
O (you)	who believe	fulfil the obligations	are made lawful to you	(the) beasts

ٱلْأَنْعَٰمِ	إِلَّا مَا يُتْلَىٰ	عَلَيْكُمْ	غَيْرَ	مُحِلِّى	ٱلصَّيْدِ
(of) cattle	except what is recited	to you	not	(you) are allowed	(to) hunt

وَأَنتُمْ	حُرُمٌ ۗ	إِنَّ ٱللَّهَ يَحْكُمُ	مَا يُرِيدُ ﴿١﴾	يَٰٓأَيُّهَا
while you	(are in) state of Ihram	verily Allah decrees	what He wills	O (you)

ٱلَّذِينَ ءَامَنُوا۟	لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ	وَلَا ٱلشَّهْرَ	ٱلْحَرَامَ
who believe	violate not (the) Symbols (of) Allah	nor (of) the Month	Sacred

وَلَا ٱلْهَدْىَ	وَلَا ٱلْقَلَٰٓئِدَ	وَلَآ ءَآمِّينَ
nor (of) the sacrificial animals	nor (of) the garlanded	nor the people coming

ٱلْبَيْتَ	ٱلْحَرَامَ	يَبْتَغُونَ فَضْلًا	مِّن رَّبِّهِمْ	وَرِضْوَٰنًا ۚ
(to) the House	Sacred	seeking (the) bounty	of their Lord	and good pleasure

وَإِذَا حَلَلْتُمْ	فَٱصْطَادُوا۟ ۚ	وَلَا يَجْرِمَنَّكُمْ
and when you finish the Ihram	then you may hunt	and let not lead you to transgression

شَنَـَٔانُ	قَوْمٍ	أَن صَدُّوكُمْ	عَنِ ٱلْمَسْجِدِ	ٱلْحَرَامِ
(the) hatred	(of some) people	that they stopped you	from the Mosque	Sacred

أَن تَعْتَدُوا۟	وَتَعَاوَنُوا۟	عَلَى ٱلْبِرِّ	وَٱلتَّقْوَىٰ ۖ
that you transgress	and help you one another	in righteousness	and piety

وَلَا تَعَاوَنُوا۟	عَلَى ٱلْإِثْمِ	وَٱلْعُدْوَٰنِ ۚ	وَٱتَّقُوا۟ ٱللَّهَ ۖ
and (do) not help one another	in sin	and transgression	and fear Allah

إِنَّ ٱللَّهَ شَدِيدُ	ٱلْعِقَابِ ﴿٢﴾
verily Allah (is) Severe	(in) punishment

Part - 6

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ
وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟
بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى
مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾

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.

وَمَآ	ٱلْخِنزِيرِ	وَلَحْمُ	وَٱلدَّمُ	ٱلْمَيْتَةُ	حُرِّمَتْ عَلَيْكُمُ
and what	(of) swine	and (the) flesh	and blood	the carrion	are forbidden to you
وَٱلْمُنْخَنِقَةُ	بِهِۦ	لِغَيْرِ ٱللَّهِ		أُهِلَّ	
and (killed by) strangling	[which]	to other than Allah		has been slaughtered as a sacrifice	
وَمَآ	وَٱلنَّطِيحَةُ	وَٱلْمُتَرَدِّيَةُ		وَٱلْمَوْقُوذَةُ	
and that	and (by) the goring of horns	and (by) a headlong fall		and (by) a violent blow	
وَمَا ذُبِحَ	إِلَّا مَا ذَكَّيْتُمْ			أَكَلَ ٱلسَّبُعُ	
and what is slaughtered	except that slaughtered by you			devoured (by) a wild animal	

Part - 6

ذَٰلِكُمْ	بِٱلْأَزْلَٰمِ ۚ	وَأَن تَسْتَقْسِمُوا۟	عَلَى ٱلنُّصُبِ
that	by divining arrows	and that you seek knowledge of your fate	on altars

مِن دِينِكُمْ	ٱلَّذِينَ كَفَرُوا۟	ٱلْيَوْمَ يَئِسَ	فِسْقٌ ۗ
of your religion	those who disbelieved	this Day have given up all hope	(is) sin

دِينَكُمْ	أَكْمَلْتُ لَكُمْ	ٱلْيَوْمَ	وَٱخْشَوْنِ ۚ	فَلَا تَخْشَوْهُمْ
your religion	I have perfected for you	this day	but fear Me	so fear them not

لَكُمُ	وَرَضِيتُ	نِعْمَتِى	عَلَيْكُمْ	وَأَتْمَمْتُ
for you	and I have approved	My Favour	upon you	and I have completed

لِّإِثْمٍ	مُتَجَانِفٍ	غَيْرَ	فِى مَخْمَصَةٍ	فَمَنِ ٱضْطُرَّ	دِينًا ۚ	ٱلْإِسْلَٰمَ
to sin	inclined	not	by hunger	but who is forced	(as) a religion	Islam

رَّحِيمٌ ﴿٣﴾	غَفُورٌ	فَإِنَّ ٱللَّهَ
Most Merciful	(is) All-Forgiving	then indeed Allah

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ ۖ فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٤﴾

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."

أُحِلَّ لَكُمُ	قُلْ	لَهُمْ ۖ	مَاذَآ أُحِلَّ	يَسْـَٔلُونَكَ
are made lawful to you	say	to them	what is made lawful	they ask you

مُكَلِّبِينَ	مِّنَ ٱلْجَوَارِحِ	وَمَا عَلَّمْتُم	ٱلطَّيِّبَٰتُ
trained for hunting	to hunting animals	and what you have taught	the good things

Part - 6

مِمَّآ أَمۡسَكۡنَ	فَكُلُواْ	عَلَّمَكُمُ ٱللَّهُۖ	مِمَّا	تُعَلِّمُونَهُنَّ
of what they catch	so you may eat	Allah has taught you	of what	you teach them

وَٱتَّقُواْ ٱللَّهَۚ	عَلَيۡهِۖ	وَٱذۡكُرُواْ ٱسۡمَ ٱللَّهِ	عَلَيۡكُمۡ
and fear Allah	on it	but invoke (the) Name (of) Allah	for you

ٱلۡحِسَابِ ۝٤	إِنَّ ٱللَّهَ سَرِيعُ
(in) reckoning	indeed Allah (is) Swift

ٱلۡيَوۡمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حِلّٞ لَّكُمۡ وَطَعَامُكُمۡ حِلّٞ لَّهُمۡۖ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلۡمُؤۡمِنَٰتِ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّ مُحۡصِنِينَ غَيۡرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِيٓ أَخۡدَانٖۗ وَمَن يَكۡفُرۡ بِٱلۡإِيمَٰنِ فَقَدۡ حَبِطَ عَمَلُهُۥ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ۝٥

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

وَطَعَامُ	ٱلطَّيِّبَٰتُۖ	لَكُمُ	ٱلۡيَوۡمَ أُحِلَّ
and (the) food	the good things	to you	this Day are made lawful

وَطَعَامُكُمۡ	لَّكُمۡ	حِلّٞ	ٱلۡكِتَٰبَ	ٱلَّذِينَ أُوتُواْ
and your food	to you	(is) lawful	the Scripture	(of) those who have been given

حِلٌّ	لَّهُمْ	وَٱلْمُحْصَنَٰتُ	مِنَ ٱلْمُؤْمِنَٰتِ	وَٱلْمُحْصَنَٰتُ
(is) lawful	to them	and chaste women	from believing women	and chaste women

مِنَ ٱلَّذِينَ	أُوتُوا۟ ٱلْكِتَٰبَ	مِن قَبْلِكُمْ	إِذَآ	ءَاتَيْتُمُوهُنَّ
from those who	have been given the Scripture	before you	when	you have given them

أُجُورَهُنَّ	مُحْصِنِينَ	غَيْرَ	مُسَٰفِحِينَ	وَلَا مُتَّخِذِىٓ	أَخْدَانٍ
their bridal due	desiring chastity	not	lewdness	nor taking (them)	(as) secret companions

وَمَن يَكْفُرْ	بِٱلْإِيمَٰنِ	فَقَدْ حَبِطَ عَمَلُهُۥ	وَهُوَ
and who disbelieves	in Faith	then indeed went to waste his work	and he

فِى ٱلْءَاخِرَةِ	مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾
in the Hereafter	(will be) among the losers

Part - 6

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ
وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم
مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً
فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ
عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٦﴾

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

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓا۟	إِذَا قُمْتُمْ	إِلَى ٱلصَّلَوٰةِ
O (you)	who believe	when you stand up	for the prayer

فَٱغۡسِلُواْ وُجُوهَكُمۡ	وَأَيۡدِيَكُمۡ	إِلَى ٱلۡمَرَافِقِ	وَٱمۡسَحُواْ
then wash your faces	and your hands	upto the elbows	and wipe

بِرُءُوسِكُمۡ	وَأَرۡجُلَكُمۡ	إِلَى ٱلۡكَعۡبَيۡنِۚ	وَإِن كُنتُمۡ
your heads	and (wash) your feet	upto the ankles	but if you are (in a state of)

جُنُبٗا	فَٱطَّهَّرُواْۚ	وَإِن كُنتُم مَّرۡضَىٰٓ	أَوۡ	عَلَىٰ سَفَرٍ
Janaba (ritual impurity)	then purify yourself	and if you are ill	or	on a journey

أَوۡ جَآءَ أَحَدٞ	مِّنكُم	مِّنَ ٱلۡغَآئِطِ	أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ
or has come one	of you	from the toilet	or you have been in sexual contact (with) women

فَلَمۡ تَجِدُواْ مَآءٗ	فَتَيَمَّمُواْ صَعِيدٗا	طَيِّبٗا	فَٱمۡسَحُواْ
and you (did) not find water	then make Tayammum (with) earth	clean	then wipe

بِوُجُوهِكُمۡ	وَأَيۡدِيكُم	مِّنۡهُۚ	مَا يُرِيدُ ٱللَّهُ	لِيَجۡعَلَ
your faces	and your hands	with it	Allah (does) not want	to lay

عَلَيۡكُم	مِّنۡ حَرَجٖ	وَلَٰكِن يُرِيدُ	لِيُطَهِّرَكُمۡ	وَلِيُتِمَّ نِعۡمَتَهُۥ
upon you	any hardship	[and] but He wants	to purify you	and to complete His Favour

عَلَيۡكُمۡ	لَعَلَّكُمۡ تَشۡكُرُونَ ٦
upon you	so that you may give thanks

وَٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ وَمِيثَٰقَهُ ٱلَّذِي وَاثَقَكُم بِهِۦٓ إِذۡ قُلۡتُمۡ سَمِعۡنَا وَأَطَعۡنَاۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ٨

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

ٱلَّذِى	وَمِيثَٰقَهُۥ	عَلَيْكُمْ	وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ
that	and His Covenant	upon you	and remember (the) Favour (of) Allah

وَأَطَعْنَا ۖ	سَمِعْنَا	إِذْ قُلْتُمْ	بِهِۦ	وَاثَقَكُم
and we have obeyed	we have heard	when you said	with [it]	He bound you

يَٰٓأَيُّهَا	ٱلصُّدُورِ ﴿٧﴾	عَلِيمٌۢ بِذَاتِ	إِنَّ ٱللَّهَ	وَٱتَّقُوا۟ ٱللَّهَ ۚ
O (you)	the breasts	(is) All-Knower of what (is in)	indeed Allah	and fear Allah

وَلَا يَجْرِمَنَّكُمْ	بِٱلْقِسْطِ ۖ	لِلَّهِ شُهَدَآءَ	كُونُوا۟ قَوَّٰمِينَ	ٱلَّذِينَ ءَامَنُوا۟
and may not drive you	in equity	for Allah (as) witnesses	be steadfast	who believe

هُوَ	ٱعْدِلُوا۟	أَلَّا تَعْدِلُوا۟ ۚ	قَوْمٍ عَلَىٰٓ	شَنَـَٔانُ
that	deal justly	that you (do) not do justice	(of) a people to	(the) enmity

خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾	إِنَّ ٱللَّهَ	وَٱتَّقُوا۟ ٱللَّهَ ۚ	لِلتَّقْوَىٰ ۖ	أَقْرَبُ
(is) Well-Aware of what you do	indeed Allah	and fear Allah	to piety	(is) nearer

Part - 6

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَٱلَّذِينَ
كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ
أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿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.

لَهُم	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	ٱلَّذِينَ ءَامَنُوا۟	وَعَدَ ٱللَّهُ
for them	and did good deeds	those who believed	Allah has promised

مَّغْفِرَةٌ	وَأَجْرٌ	عَظِيمٌ ﴿٩﴾	وَٱلَّذِينَ كَفَرُوا۟
(there is) forgiveness	and a reward	great	and those who disbelieved

وَكَذَّبُوا۟	بِـَٔايَـٰتِنَآ	أُو۟لَـٰٓئِكَ	أَصْحَـٰبُ	ٱلْجَحِيمِ ﴿١٠﴾	يَـٰٓأَيُّهَا
and denied	Our Signs	they	(will be the) dwellers	(of) the Hell-fire	O (you)

ٱلَّذِينَ ءَامَنُوا۟	ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ	عَلَيْكُمْ	إِذْ هَمَّ
who believe	remember (the) Favour (of) Allah	upon you	when decided

قَوْمٌ	أَن يَبْسُطُوٓا۟	إِلَيْكُمْ	أَيْدِيَهُمْ	فَكَفَّ أَيْدِيَهُمْ
a people	that they stretch	to you	their hands	but He held back their hands

عَنكُمْ	وَٱتَّقُوا۟ ٱللَّهَ	وَعَلَى ٱللَّهِ	فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾
from you	and fear Allah	and in Allah	so let the believers put their trust

وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَـٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ ٱللَّهُ
إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ
وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّـٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۚ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ
ٱلسَّبِيلِ ﴿١٢﴾

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

وَبَعَثْنَا	إِسْرَٰٓءِيلَ	بَنِىٓ	مِيثَـٰقَ	وَلَقَدْ أَخَذَ ٱللَّهُ
and We appointed	(of) Israel	(from the) Children	a covenant	and verily Allah took

مَعَكُمْ	إِنِّى	وَقَالَ ٱللَّهُ	نَقِيبًا	ٱثْنَىْ عَشَرَ	مِنْهُمُ
with you	certainly I am	and Allah said	leaders	twelve	among them

Part - 6

بِرُسُلِي	وَءَامَنتُم	وَءَاتَيْتُمُ ٱلزَّكَوٰةَ	لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ
in My Messengers	and you believed	and you paid Zakat	if you established the prayer
حَسَنًا	وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا		وَعَزَّرْتُمُوهُمْ
good	and you lent a loan (to) Allah		and you assisted them
وَلَأُدْخِلَنَّكُمْ	سَيِّـَٔاتِكُمْ		لَأُكَفِّرَنَّ عَنكُمْ
and would surely admit you	your evil deeds		I would certainly efface from you
ذَٰلِكَ بَعْدَ	فَمَن كَفَرَ	ٱلْأَنْهَٰرُ	تَجْرِي مِن تَحْتِهَا جَنَّٰتٍ
this after	but who disbelieved	the rivers	flowing under them (to) Gardens
ٱلسَّبِيلِ ﴿١٢﴾	سَوَآءَ	فَقَدْ ضَلَّ	مِنكُمْ
Way	(from the) Right	then indeed he has gone astray	among you

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ
عَن مَّوَاضِعِهِۦ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا
مِّنْهُمْ ۖ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ ٱلَّذِينَ قَالُوٓا۟ إِنَّا
نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ فَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ
وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١٤﴾

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

وَجَعَلْنَا قُلُوبَهُمْ	لَعَنَّٰهُمْ	مِّيثَٰقَهُمْ	فَبِمَا نَقْضِهِم
and We made their hearts	We cursed them	(of) their covenant	then for their breach

Part - 6

قَسِيَةً	يُحَرِّفُونَ ٱلْكَلِمَ	عَن مَّوَاضِعِهِۦ	وَنَسُوا۟ حَظًّا
hard	they change the words	from their context	and they forgot a part

مِّمَّا ذُكِّرُوا۟	بِهِۦ	وَلَا تَزَالُ	تَطَّلِعُ عَلَىٰ	خَآئِنَةٍ
of what they were admonished	of it	and you will not cease	to discover	treachery

مِّنْهُمْ	إِلَّا قَلِيلًا	مِّنْهُمْ	فَٱعْفُ	عَنْهُمْ	وَٱصْفَحْ	إِنَّ ٱللَّهَ
from them	except a few	of them	but forgive	them	and overlook	verily Allah

يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾	وَمِنَ ٱلَّذِينَ قَالُوٓا۟	إِنَّا	نَصَٰرَىٰٓ
loves the good-doers	and from those who said	indeed we	(are) Christians

أَخَذْنَا مِيثَٰقَهُمْ	فَنَسُوا۟ حَظًّا	مِّمَّا ذُكِّرُوا۟	بِهِۦ
We took their covenant	but they forgot a (good) part	of that they were admonished	of it

فَأَغْرَيْنَا بَيْنَهُمُ	ٱلْعَدَٰوَةَ	وَٱلْبَغْضَآءَ	إِلَىٰ يَوْمِ	ٱلْقِيَٰمَةِ
so We aroused among them	the enmity	and the hatred	till (the) Day	(of) Resurrection

وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ	بِمَا كَانُوا۟	يَصْنَعُونَ ﴿١٤﴾
and soon Allah shall inform them	of what they had been	doing

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ
تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۗ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ
وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ
وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿١٦﴾

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

straight way (Islamic Monotheism).

رَسُولُنَا	قَدْ جَآءَكُمْ	ٱلْكِتَٰبِ	يَٰٓأَهْلَ
Our Messenger	indeed has come to you	(of) the Scripture	O People

تُخْفُونَ مِنَ ٱلْكِتَٰبِ	مِمَّا كُنتُمْ	كَثِيرًا	يُبَيِّنُ لَكُمْ
conceal from the Scripture	of that you used to	much	he makes clear to you

وَكِتَٰبٌ	مِّنَ ٱللَّهِ نُورٌ	قَدْ جَآءَكُم	عَن كَثِيرٍ	وَيَعْفُواْ
and a Book	from Allah a light	surely has come to you	over much	and passes

رِضْوَٰنَهُۥ	مَنِ ٱتَّبَعَ	يَهْدِى بِهِ ٱللَّهُ	مُّبِينٌ ﴿١٥﴾
His Good Pleasure	(those) who sought	Allah guides with it	clear

إِلَى ٱلنُّورِ	مِنَ ٱلظُّلُمَٰتِ	وَيُخْرِجُهُم	ٱلسَّلَٰمِ	سُبُلَ
to the light	from the darkness	and He brings them out	(of) peace	(to the) ways

مُّسْتَقِيمٍ ﴿١٦﴾	إِلَىٰ صِرَٰطٍ	وَيَهْدِيهِمْ	بِإِذْنِهِۦ
straight	to a way	and He guides them	by His Will

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

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

ٱبْنُ	ٱلْمَسِيحُ	هُوَ	قَالُوٓاْ إِنَّ ٱللَّهَ	لَّقَدْ كَفَرَ ٱلَّذِينَ
son	(is) the Messiah	[He]	said verily Allah	indeed those who disbelieved

Part - 6

إِنْ أَرَادَ	مِنَ ٱللَّهِ شَيْـًٔا	فَمَن يَمْلِكُ	قُلْ	مَرْيَمَ
if He decided	the least against Allah	who then has power	say	(of) Mary

وَمَن	وَأُمَّهُۥ	مَرْيَمَ	ٱبْنَ	أَن يُهْلِكَ ٱلْمَسِيحَ
and (those) who	and his mother	(of) Mary	son	that He were to destroy the Messiah

ٱلسَّمَٰوَٰتِ	مُلْكُ	وَلِلَّهِ	جَمِيعًا	فِى ٱلْأَرْضِ
(of) the heavens	(the) dominion	and to Allah (belongs)	all	(are) on the earth

وَٱللَّهُ	مَا يَشَآءُ	يَخْلُقُ	بَيْنَهُمَا	وَمَا	وَٱلْأَرْضِ
and Allah	what He wills	He creates	(is) between them	and what	and the earth

قَدِيرٌ ﴿١٧﴾	شَىْءٍ	عَلَىٰ كُلِّ
(is) All-Powerful	thing	over every

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم
بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ
ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١٩﴾

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

وَقَالَتِ ٱلْيَهُودُ	وَٱلنَّصَٰرَىٰ	نَحْنُ	أَبْنَٰٓؤُا۟ ٱللَّهِ	وَأَحِبَّٰٓؤُهُۥ
and said the Jews	and the Christians	we (are)	(the) children (of) Allah	and His beloved

Part - 6

بَشَرٌ	بَلْ أَنتُم	بِذُنُوبِكُم	فَلِمَ يُعَذِّبُكُم	قُلْ
human beings	nay you (are but)	for your sins	why then He punishes you	say

وَيُعَذِّبُ	لِمَن يَشَآءُ	يَغْفِرُ	مِّمَّنْ خَلَقَ
and He punishes	[to] whom He wills	He forgives	from those He has created

وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	مُلْكُ	وَلِلَّهِ	مَن يَشَآءُ
and the earth	(of) the heavens	(the) dominion	and to Allah (belongs)	whom He wills

يَٰٓأَهْلَ	ٱلْمَصِيرُ ﴿١٨﴾	وَإِلَيْهِ	بَيْنَهُمَا	وَمَا
O people	(is) the (eventual) return	and to Him	(is) between them	and what

يُبَيِّنُ لَكُمْ	رَسُولُنَا	قَدْ جَآءَكُمْ	ٱلْكِتَٰبِ
he makes clear to you	Our Messenger	surely has come to you	(of) the Scripture

مَا جَآءَنَا	أَن تَقُولُوا۟	مِنَ ٱلرُّسُلِ	عَلَىٰ فَتْرَةٍ
has not come to us	lest you say	of the Messengers	[on] (after) an interval

فَقَدْ جَآءَكُمْ	وَلَا نَذِيرٍ	مِنۢ بَشِيرٍ
but surely (now) has come to you	and not a warner	any bearer of glad tidings

قَدِيرٌ ﴿١٩﴾	شَىْءٍ	عَلَىٰ كُلِّ	وَٱللَّهُ	وَنَذِيرٌ	بَشِيرٌ
(is) All-Powerful	thing	over every	and Allah	and a warner	a bearer of glad tidings

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم
مُّلُوكًا وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾ يَٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى
كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿٢١﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا
جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن يَخْرُجُوا۟ مِنْهَا فَإِنَّا دَٰخِلُونَ ﴿٢٢﴾

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

Part - 6

``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.''

يَٰقَوْمِ	لِقَوْمِهِۦ	مُوسَىٰ	وَإِذْ قَالَ
O my people	to his people	Moses	and (remember) when said
فِيكُمْ	إِذْ جَعَلَ	عَلَيْكُمْ	ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ
among you	when He made	upon you	remember (the) Favour (of) Allah
مَّا لَمْ يُؤْتِ	وَءَاتَىٰكُم	مُّلُوكًا	وَجَعَلَكُمْ	أَنۢبِيَآءَ
what He had not given	and He gave you	kings	and made you	Prophets
ٱلْمُقَدَّسَةَ	ٱدْخُلُوا۟ ٱلْأَرْضَ	يَٰقَوْمِ	مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾	أَحَدًا
holy	enter the land	O my people	of the worlds	(to) anyone
عَلَىٰٓ أَدْبَٰرِكُمْ	وَلَا تَرْتَدُّوا۟	لَكُمْ	ٱلَّتِى كَتَبَ ٱللَّهُ
on your backs	and turn not	for you	which Allah has ordained
فِيهَا	إِنَّ	قَالُوا۟ يَٰمُوسَىٰٓ	خَٰسِرِينَ ﴿٢١﴾	فَتَنقَلِبُوا۟
in it	verily	they said O Moses	losers	then you will turn about
حَتَّىٰ يَخْرُجُوا۟	لَن نَّدْخُلَهَا	وَإِنَّا	جَبَّارِينَ	قَوْمًا
until they depart	shall never enter it	and indeed we	ferocious	(are) a people
دَٰخِلُونَ ﴿٢٢﴾	فَإِنَّا	مِنْهَا	فَإِن يَخْرُجُوا۟	مِنْهَا
(would) enter (it)	then certainly We	from it	but if they depart	from it

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ
فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ
أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ﴿٢٤﴾

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

we are sitting right here."

أَنْعَمَ ٱللَّهُ عَلَيْهِمَا	مِنَ ٱلَّذِينَ يَخَافُونَ	قَالَ رَجُلَانِ
Allah had favoured on whom	of those who were frightened	said two men

فَإِنَّكُمْ	دَخَلْتُمُوهُ	فَإِذَا	ٱلْبَابَ	ٱدْخُلُوا عَلَيْهِمُ
then indeed you	you entered it	and when	(through) the gate	enter upon them

قَالُوا يَا مُوسَىٰٓ	إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾	فَتَوَكَّلُوٓا	وَعَلَى ٱللَّهِ	غَٰلِبُونَ ۚ
they said O Moses	if you are believers	so put your trust	and in Allah	(will be) victors

فَٱذْهَبْ أَنتَ	فِيهَآ	مَّا دَامُوا	أَبَدًا	لَن نَّدْخُلَهَآ	إِنَّا
so go you	in it	as long as they are	ever	shall never enter it	indeed we

قَٰعِدُونَ ﴿٢٤﴾	هَٰهُنَا	إِنَّا	فَقَٰتِلَآ	وَرَبُّكَ
sitting	(right) here	indeed we (are)	and fight you two	and your Lord

قَالَ رَبِّ إِنِّى لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِى ۖ فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٢٥﴾
قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ۚ يَتِيهُونَ فِى ٱلْأَرْضِ ۗ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ
ٱلْفَٰسِقِينَ ﴿٢٦﴾ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا
وَلَمْ يُتَقَبَّلْ مِنَ ٱلْءَاخَرِ ۚ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾

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

إِلَّا نَفْسِى	لَآ أَمْلِكُ	إِنِّى	قَالَ رَبِّ
except (on) myself	(do) not have control	indeed I	he said O my Lord

Part - 6

وَأَخِي	فَٱفْرُقْ بَيْنَنَا	وَبَيْنَ	ٱلْقَوْمِ	ٱلْفَٰسِقِينَ ﴿٢٥﴾
and my brother	so distinguish between us	and between	the people	[the] transgressors

قَالَ فَإِنَّهَا	مُحَرَّمَةٌ	عَلَيْهِمْ	أَرْبَعِينَ	سَنَةً
He said then indeed it	(will be) forbidden	to them	(for) forty	years

يَتِيهُونَ فِي ٱلْأَرْضِ	فَلَا تَأْسَ	عَلَى ٱلْقَوْمِ
they will wander (in distraction) in the earth	so (do) not grieve	over the people

ٱلْفَٰسِقِينَ ﴿٢٦﴾	وَٱتْلُ	عَلَيْهِمْ	نَبَأَ	ٱبْنَيْ	ءَادَمَ
[the] transgressors	and recite	to them	(the) story	(of) two sons	(of) Adam

بِٱلْحَقِّ	إِذْ قَرَّبَا	قُرْبَانًا	فَتُقُبِّلَ	مِنْ أَحَدِهِمَا
in truth	when both offered	a sacrifice	and it was accepted	from one of them

وَلَمْ يُتَقَبَّلْ	مِنَ ٱلْآخَرِ	قَالَ	لَأَقْتُلَنَّكَ	قَالَ
but was not accepted	from the other	he said	surely I will kill you	he said

إِنَّمَا يَتَقَبَّلُ ٱللَّهُ	مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾
verily Allah accepts	from the pious

لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَآ أَنَا۠ بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ
ٱلْعَٰلَمِينَ ﴿٢٨﴾ إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟
ٱلظَّٰلِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ﴿٣٠﴾ فَبَعَثَ
ٱللَّهُ غُرَابًا يَبْحَثُ فِي ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِي سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ
أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾

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

Part - 6

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.

لَئِنۢ بَسَطتَ	إِلَيَّ	يَدَكَ	لِتَقۡتُلَنِي	مَآ أَنَا۠	بِبَاسِطٖ
if you stretched	against me	your hand	so that you kill me	I (shall) not	stretch

يَدِيَ	إِلَيۡكَ	لِأَقۡتُلَكَۖ	إِنِّيٓ أَخَافُ ٱللَّهَ	رَبَّ ٱلۡعَٰلَمِينَ ﴿٢٨﴾
my hand	against you	so that I kill you	(for) indeed I fear Allah	(the) Lord (of) the worlds

إِنِّيٓ أُرِيدُ	أَن تَبُوٓأَ	بِإِثۡمِي	وَإِثۡمِكَ	فَتَكُونَ
verily I desire	that you be laden	with my sin	and your sin	so you become

مِنۡ أَصۡحَٰبِ	ٱلنَّارِۚ	وَذَٰلِكَ	جَزَٰٓؤُاْ	ٱلظَّٰلِمِينَ ﴿٢٩﴾
of (the) dwellers	(of) the Fire	and that	(is the) reward	(of) the wrongdoers

فَطَوَّعَتۡ	لَهُۥ	نَفۡسُهُۥ	قَتۡلَ	أَخِيهِ	فَقَتَلَهُۥ
then prompted	him	his (evil) soul	killing	(of) his brother	so he killed him

فَأَصۡبَحَ	مِنَ ٱلۡخَٰسِرِينَ ﴿٣٠﴾	فَبَعَثَ ٱللَّهُ غُرَابٗا	يَبۡحَثُ فِي ٱلۡأَرۡضِ
and became	(one) of the losers	then Allah sent a crow	scratching [in] the earth

لِيُرِيَهُۥ	كَيۡفَ يُوَٰرِي	سَوۡءَةَ	أَخِيهِۚ	قَالَ يَٰوَيۡلَتَىٰٓ
to show him	how he may hide	(the) dead body	(of) his brother	he said woe to me

أَعَجَزۡتُ	أَنۡ أَكُونَ مِثۡلَ	هَٰذَا	ٱلۡغُرَابِ	فَأُوَٰرِيَ سَوۡءَةَ
(am) I not able?	that I could be like	this	crow	and could hide (the) dead body

أَخِيۖ	فَأَصۡبَحَ	مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾
(of) my brother	then he became	from those who regretted

مِنۡ أَجۡلِ ذَٰلِكَ كَتَبۡنَا عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعٗاۚ وَمَنۡ أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ جَمِيعٗاۚ وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُنَا بِٱلۡبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرٗا مِّنۡهُم بَعۡدَ ذَٰلِكَ فِي ٱلۡأَرۡضِ لَمُسۡرِفُونَ ﴿٣٢﴾

Part - 6

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!

مِنْ أَجْلِ	ذَٰلِكَ كَتَبْنَا	عَلَىٰ بَنِيٓ	إِسْرَٰٓءِيلَ	أَنَّهُۥ	مَن قَتَلَ
because of	that We ordained	for (the) Children	(of) Israel	that	who killed
نَفْسًۢا	بِغَيْرِ	نَفْسٍ	أَوْ فَسَادٍ	فِى ٱلْأَرْضِ	
a person	without (he having killed)	a person	or (for) mischief	in the earth	
فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ		جَمِيعًا	وَمَنْ	أَحْيَاهَا	
then (it would be) as if he killed mankind		all	and who	saved its life	
فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ			جَمِيعًا	وَلَقَدْ	
then (it would be) as if he had saved life (of) mankind			all	and verily	
جَآءَتْهُمْ	رُسُلُنَا	بِٱلْبَيِّنَٰتِ	ثُمَّ	إِنَّ كَثِيرًا	مِّنْهُم
came to them	Our Messengers	with clear signs	yet	indeed many	of them
بَعْدَ	ذَٰلِكَ	فِى ٱلْأَرْضِ	لَمُسْرِفُونَ ﴿٣٢﴾		
after	that	in the earth	(are) surely those who committed excesses		

إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

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

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

إِنَّمَا جَزَٰٓؤُاْ	ٱلَّذِينَ يُحَارِبُونَ	ٱللَّهَ وَرَسُولَهُۥ
only (the) reward	(of) those who wage war	(against) Allah and His Messenger

وَيَسۡعَوۡنَ	فِي ٱلۡأَرۡضِ	فَسَادًا	أَن يُقَتَّلُوٓاْ	أَوۡ يُصَلَّبُوٓاْ
and spread	in the earth	mischief	(is) that they are killed	or they are crucified

أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ	وَأَرۡجُلُهُم	مِّنۡ خِلَٰفٍ	أَوۡ يُنفَوۡاْ	مِنَ ٱلۡأَرۡضِۚ
or cut off their hands	and their feet	from opposite (sides)	or be exiled	from the land

ذَٰلِكَ	لَهُمۡ	خِزۡيٞ	فِي ٱلدُّنۡيَاۖ	وَلَهُمۡ	فِي ٱلۡأٓخِرَةِ
that	for them	(is) disgrace	in this world	and for them	in the Hereafter

عَذَابٌ	عَظِيمٌ ﴿٣٣﴾	إِلَّا ٱلَّذِينَ تَابُواْ	مِن قَبۡلِ	أَن تَقۡدِرُواْ
(is) a torment	great	except those who repented	before	[that] you have power

عَلَيۡهِمۡۚ	فَٱعۡلَمُوٓاْ	أَنَّ ٱللَّهَ	غَفُورٞ	رَّحِيمٞ ﴿٣٤﴾
over them	so you (should) know	that Allah	(is) All-Forgiving	Most Merciful

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي سَبِيلِهِۦ
لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٣٥﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا
وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ مِنۡ عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ مَا تُقُبِّلَ مِنۡهُمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿٣٦﴾
يُرِيدُونَ أَن يَخۡرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنۡهَاۖ وَلَهُمۡ عَذَابٞ مُّقِيمٞ ﴿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.

Part - 6

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُواْ	ٱتَّقُواْ ٱللَّهَ	وَٱبۡتَغُوٓاْ	إِلَيۡهِ	ٱلۡوَسِيلَةَ
O (you)	who believe	fear Allah	and seek	to Him	approach
وَجَٰهِدُواْ	فِي سَبِيلِهِۦ	لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٣٥﴾	إِنَّ ٱلَّذِينَ كَفَرُواْ		
and strive hard	in His Way	so that you may succeed	verily those who disbelieved		
لَوۡ	أَنَّ	لَهُم	مَّا	فِي ٱلۡأَرۡضِ	جَمِيعٗا	وَمِثۡلَهُۥ	مَعَهُۥ
if	[that]	they had	what	(is) in the earth	all	and like of it	with it
لِيَفۡتَدُواْ	بِهِۦ	مِنۡ عَذَابِ	يَوۡمِ	ٱلۡقِيَٰمَةِ	مَا
that they ransom	with it	from (the) torment	(of the) Day	(of) Resurrection	not
تُقُبِّلَ مِنۡهُمۡ	وَلَهُمۡ	عَذَابٌ	أَلِيمٞ ﴿٣٦﴾	يُرِيدُونَ
will be accepted from them	and for them	(is) a torment	painful	they would wish
أَن يَخۡرُجُواْ	مِنَ ٱلنَّارِ	وَمَا هُم	بِخَٰرِجِينَ	مِنۡهَا	وَلَهُمۡ
that they come out	of the Fire	but not they	will come out	of it	and for them
عَذَابٞ	مُّقِيمٞ ﴿٣٧﴾
(is) a torment	lasting

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا جَزَآءَۢ بِمَا كَسَبَا نَكَٰلٗا مِّنَ ٱللَّهِۗ وَٱللَّهُ عَزِيزٌ
حَكِيمٞ ﴿٣٨﴾ فَمَن تَابَ مِنۢ بَعۡدِ ظُلۡمِهِۦ وَأَصۡلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ
رَّحِيمٌ ﴿٣٩﴾ أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ يُعَذِّبُ مَن يَشَآءُ وَيَغۡفِرُ لِمَن
يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٤٠﴾

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

وَٱلسَّارِقُ	وَٱلسَّارِقَةُ	فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا	جَزَآءًۢ
and male thief	and female thief	so cut off their hands	(as) a recompense
بِمَا كَسَبَا	نَكَٰلًا مِّنَ ٱللَّهِ ۗ		وَٱللَّهُ
for what they have earned	an examplary punishment from Allah		and Allah
عَزِيزٌ	حَكِيمٌ ﴿٣٨﴾	فَمَن تَابَ	مِنۢ بَعْدِ	ظُلْمِهِۦ
(is) All-Mighty	All-Wise	but whoever repented	after	his wrongdoing
وَأَصْلَحَ	فَإِنَّ ٱللَّهَ	يَتُوبُ عَلَيْهِ ۗ		إِنَّ ٱللَّهَ
and mended (his ways)	then surely Allah	would relent towards him		indeed Allah
غَفُورٌ	رَّحِيمٌ ﴿٣٩﴾	أَلَمْ تَعْلَمْ	أَنَّ ٱللَّهَ	لَهُۥ
(is) All-Forgiving	Most Merciful	(do) you not know?	that Allah	to Him (belongs)
مُلْكُ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	يُعَذِّبُ	مَن يَشَآءُ
(the) dominion	(of) the heavens	and the earth	He punishes	whom He wills
وَيَغْفِرُ	لِمَن يَشَآءُ ۗ	وَٱللَّهُ	عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٤٠﴾
and He forgives	[to] whom He wills	and Allah	over every	thing	(is) All-Powerful

يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ مِنَ ٱلَّذِينَ قَالُوٓا۟ ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ ٱلَّذِينَ هَادُوا۟ ۛ سَمَّٰعُونَ لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ مَوَاضِعِهِۦ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا۟ ۚ وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

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

Part - 6

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.

يَٰٓأَيُّهَا	ٱلرَّسُولُ	لَا يَحۡزُنكَ	ٱلَّذِينَ يُسَٰرِعُونَ	فِي ٱلۡكُفۡرِ
O	Messenger	let not grieve you	those who race each other	into disbelief
مِنَ ٱلَّذِينَ قَالُوٓاْ	ءَامَنَّا	بِأَفۡوَٰهِهِمۡ	وَلَمۡ تُؤۡمِن قُلُوبُهُمۡۛ	
of those who said	we believed	with their mouths	but their hearts (did) not believe	
وَمِنَ ٱلَّذِينَ هَادُواْ	سَمَّٰعُونَ	لِلۡكَذِبِ	سَمَّٰعُونَ	
and of those who have become jews	(are) listeners	to falsehood	listeners	
لِقَوۡمٍ	ءَاخَرِينَ	لَمۡ يَأۡتُوكَۖ	يُحَرِّفُونَ ٱلۡكَلِمَ	مِنۢ بَعۡدِ
to people	others	(who) have not come to you	they change the words	after
مَوَٰضِعِهِۦۖ	يَقُولُونَ	إِنۡ أُوتِيتُمۡ هَٰذَا	فَخُذُوهُ	
their context (has been determined)	they say	if you are given this	[so] you take it	
وَإِن	لَّمۡ تُؤۡتَوۡهُ	فَٱحۡذَرُواْۚ	وَمَن	يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ
but if	you are not given this	then beware	and whom	Allah wills to put [him] into error
فَلَن تَمۡلِكَ	لَهُۥ	مِنَ ٱللَّهِ شَيۡـٔٗاۚ	أُوْلَٰٓئِكَ	
then you shall never be able (to do)	for him	anything against Allah	those	
ٱلَّذِينَ	لَمۡ يُرِدِ ٱللَّهُ	أَن يُطَهِّرَ قُلُوبَهُمۡۚ	لَهُمۡ	
(are) the ones whom	Allah (did) not want	that He purifies their hearts	for them	
فِي ٱلدُّنۡيَا	خِزۡيٞۖ	وَلَهُمۡ	فِي ٱلۡأٓخِرَةِ	عَذَابٌ	عَظِيمٞ ﴿٤١﴾
in this world	(is) disgrace	and for them	in the Hereafter	(is) a torment	great

سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِۚ فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡۖ وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن يَضُرُّوكَ شَيۡـٔٗاۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ﴿٤٢﴾ وَكَيۡفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوۡرَىٰةُ فِيهَا حُكۡمُ ٱللَّهِ ثُمَّ

Part - 6

يَتَوَلَّوْنَ مِنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٣﴾

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.

سَمَّٰعُونَ	لِلْكَذِبِ	أَكَّٰلُونَ	لِلسُّحْتِ ۚ	فَإِن جَآءُوكَ
listeners	to falsehood	devourers	of forbidden earnings	so if they come to you
فَٱحْكُم بَيْنَهُمْ	أَوْ أَعْرِضْ	عَنْهُمْ ۖ	وَإِن تُعْرِضْ	
then (either) judge between them	or turn away	from them	and if you turn away	
عَنْهُمْ	فَلَن يَضُرُّوكَ	شَيْـًٔا ۖ	وَإِنْ حَكَمْتَ	
from them	then they shall never harm you	(in) anything	and if you (decide to) judge	
فَٱحْكُم بَيْنَهُم	بِٱلْقِسْطِ ۚ	إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٤٢﴾		
then judge between them	with justice	verily Allah loves the just ones		
وَكَيْفَ	يُحَكِّمُونَكَ	وَعِندَهُمُ	ٱلتَّوْرَىٰةُ	
and how	they appoint you a judge	while (they have) with them	the Torah	
فِيهَا	حُكْمُ ٱللَّهِ	ثُمَّ يَتَوَلَّوْنَ	مِنۢ بَعْدِ	ذَٰلِكَ ۚ
wherein	(is the) Decision (of) Allah	yet they turn away	(even) after	that
وَمَآ أُو۟لَٰٓئِكَ	بِٱلْمُؤْمِنِينَ ﴿٤٣﴾			
and those (are) not	the believers			

إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾

Part - 6

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).

إِنَّآ أَنزَلْنَا	ٱلتَّوْرَىٰةَ	فِيهَا	هُدًى	وَنُورٌ ۚ
verily We have sent down	the Torah	wherein	(was) guidance	and light

يَحْكُمُ بِهَا	ٱلنَّبِيُّونَ	ٱلَّذِينَ أَسْلَمُوا۟	لِلَّذِينَ هَادُوا۟
(used to) judge with it	the Prophets	who had submitted	for those who became Jews

وَٱلرَّبَّٰنِيُّونَ	وَٱلْأَحْبَارُ	بِمَا ٱسْتُحْفِظُوا۟
and the rabbis	and the scholars	for what they were entrusted protection

مِن كِتَٰبِ ٱللَّهِ	وَكَانُوا۟	عَلَيْهِ	شُهَدَآءَ ۚ
of (the) Book (of) Allah	and they were	to it	witnesses

فَلَا تَخْشَوُا۟ ٱلنَّاسَ	وَٱخْشَوْنِ	وَلَا تَشْتَرُوا۟	بِـَٔايَٰتِى	ثَمَنًا
so fear not the people	but fear Me	and sell not	My Verses	(for) a price

قَلِيلًا ۚ	وَمَن	لَّمْ يَحْكُم	بِمَآ أَنزَلَ ٱللَّهُ
little	and whoever	(does) not judge	by what Allah has sent down

فَأُو۟لَٰٓئِكَ	هُمُ	ٱلْكَٰفِرُونَ ﴿٤٤﴾
then those	[they]	(are) the disbelievers

وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُنَ
بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ
وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾ وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى
ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا

Part - 6

لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

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

وَكَتَبْنَا	عَلَيْهِمْ	فِيهَآ	أَنَّ ٱلنَّفْسَ	بِٱلنَّفْسِ	وَٱلْعَيْنَ
and We ordained	for them	in it (therein)	that life	for life	and eye

بِٱلْعَيْنِ	وَٱلْأَنفَ	بِٱلْأَنفِ	وَٱلْأُذُنَ	بِٱلْأُذُنِ	وَٱلسِّنَّ	بِٱلسِّنِّ
for eye	and nose	for nose	and ear	for ear	and tooth	for tooth

وَٱلْجُرُوحَ	قِصَاصٌ ۚ	فَمَن تَصَدَّقَ	بِهِۦ	فَهُوَ
and (for) wounds	(is) retribution	so whoever forgoes	it	then it (will be)

كَفَّارَةٌ	لَّهُۥ ۚ	وَمَن	لَّمْ يَحْكُم	بِمَآ أَنزَلَ ٱللَّهُ
an expiation	for him	and whoever	(did) not judge	by what Allah has sent down

فَأُو۟لَٰٓئِكَ	هُمُ	ٱلظَّٰلِمُونَ ﴿٤٥﴾	وَقَفَّيْنَا	عَلَىٰٓ ءَاثَٰرِهِم
then those (are)	they	(who are) the wrongdoers	and We sent	in their footsteps

بِعِيسَى	ٱبْنِ	مَرْيَمَ	مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	مِنَ ٱلتَّوْرَىٰةِ ۖ
Jesus	son	(of) Mary	confirming	what	(had come) before him	of the Torah

وَءَاتَيْنَٰهُ	ٱلْإِنجِيلَ	فِيهِ	هُدًى	وَنُورٌ
and We gave him	the Gospel	in which	(was) guidance	and light

وَمُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	مِنَ ٱلتَّوْرَىٰةِ	وَهُدًى
and confirming	what	(had come) before him	of the Torah	and a guidance

وَمَوْعِظَةً	لِّلْمُتَّقِينَ ﴿٤٦﴾
and an admonition	for the pious

Part - 6

وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤٧﴾ وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

47. Let the people of the Injīl (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.

وَلْيَحْكُمْ	أَهْلُ	ٱلْإِنجِيلِ	بِمَآ أَنزَلَ ٱللَّهُ	فِيهِ ۚ
and let judge	(the) people	(of) the Gospel	by what Allah has sent down	in it

وَمَن	لَّمْ يَحْكُم	بِمَآ أَنزَلَ ٱللَّهُ	فَأُو۟لَٰٓئِكَ
and whoever	(did) not judge	by what Allah has sent down	then those (are)

هُمُ	ٱلْفَٰسِقُونَ ﴿٤٧﴾	وَأَنزَلْنَآ	إِلَيْكَ	ٱلْكِتَٰبَ	بِٱلْحَقِّ
they	(who are) the transgressors	and We have sent down	to you	the Book	in truth

مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	مِنَ ٱلْكِتَٰبِ	وَمُهَيْمِنًا	عَلَيْهِ
confirming	what	(had come) before it	of the Book	and a watcher	over it

فَٱحْكُم	بَيْنَهُم	بِمَآ أَنزَلَ ٱللَّهُ	وَلَا تَتَّبِعْ
so judge	between them	by what Allah has sent down	and follow not

Part - 6

لِكُلٍّ جَعَلْنَا	مِنَ ٱلْحَقِّ ۚ	جَآءَكَ	عَمَّا	أَهْوَآءَهُمْ
for each We have prescribed	of the truth	has come to you	against what	their vain desires

لَجَعَلَكُمْ	وَلَوْ شَآءَ ٱللَّهُ	وَمِنْهَاجًا ۚ	شِرْعَةً	مِنكُمْ
surely He would have made you	and if Allah willed	and a clear way	a law	of you

ءَاتَىٰكُمْ ۖ	فِى مَآ	لِّيَبْلُوَكُمْ	وَلَٰكِن	وَٰحِدَةً	أُمَّةً
He gave you	in what	to test you	[and] but	one	community

فَيُنَبِّئُكُم	جَمِيعًا	إِلَى ٱللَّهِ مَرْجِعُكُمْ	فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ
then He will inform you	all	to Allah (is) your return	so compete in good works

فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾	بِمَا كُنتُمْ
differing concerning it	of what you were

Part - 6

وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

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

بِمَآ أَنزَلَ ٱللَّهُ	وَأَنِ ٱحْكُم بَيْنَهُم
by what Allah has sent down	and that you judge between them

أَن يَفْتِنُوكَ	وَٱحْذَرْهُمْ	وَلَا تَتَّبِعْ أَهْوَآءَهُمْ
lest they tempt you away	and beware of them	and follow not their vain desires

فَإِن تَوَلَّوْا۟	إِلَيْكَ ۖ	مَآ أَنزَلَ ٱللَّهُ	عَنۢ بَعْضِ
and if they turn away	to you	(of) what Allah has sent down	from some

فَاعْلَمْ	أَنَّمَا يُرِيدُ اللَّهُ	أَن يُصِيبَهُم	بِبَعْضِ	ذُنُوبِهِمْ ۗ
then know	only Allah wills	that He punishes them	for some	(of) their sins
وَإِنَّ كَثِيرًا	مِّنَ النَّاسِ	لَفَاسِقُونَ ﴿٤٩﴾		أَفَحُكْمَ
and indeed many	of the people	(are) surely transgressors		then (do) the judgement?
الْجَاهِلِيَّةِ	يَبْغُونَ ۚ	وَمَنْ	أَحْسَنُ مِنَ اللَّهِ	حُكْمًا
(of) ignorance	they seek	and who	(is) better than Allah	(in) judgement
لِّقَوْمٍ	يُوقِنُونَ ﴿٥٠﴾			
for a people	having firm Faith			

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ
مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ
نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسَرُّوا فِي
أَنفُسِهِمْ نَادِمِينَ ﴿٥٢﴾

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

يَا أَيُّهَا	الَّذِينَ آمَنُوا	لَا تَتَّخِذُوا الْيَهُودَ	وَالنَّصَارَىٰ	أَوْلِيَاءَ
O (you)	who believe	take not the Jews	and the Christians	(as) allies
بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضٍ ۚ	وَمَن	يَتَوَلَّهُم	مِّنكُمْ
some of them	(are) allies	(of) others	and who	takes them as allies	of you
فَإِنَّهُ	مِنْهُمْ ۗ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ		
then indeed he	(is one) of them	verily Allah	(does) not guide the people		

Part - 6

ٱلظَّٰلِمِينَ ﴿٥١﴾	فَتَرَى ٱلَّذِينَ	فِى قُلُوبِهِم	مَّرَضٌ	يُسَٰرِعُونَ فِيهِمْ
wrongdoers	and you see those	in whose hearts	(is) disease	they hurry to them

يَقُولُونَ	نَخْشَىٰٓ	أَن تُصِيبَنَا	دَآئِرَةٌ ۚ	فَعَسَى ٱللَّهُ	أَن
they say	we fear	that may befall us	a misfortune	but perhaps Allah	that

يَأْتِىَ بِٱلْفَتْحِ	أَوْ أَمْرٍ	مِّنْ عِندِهِۦ	فَيُصْبِحُوا۟
He brings victory	or a decision	from His Presence	then they will become

عَلَىٰ مَآ أَسَرُّوا۟	فِىٓ أَنفُسِهِمْ	نَٰدِمِينَ ﴿٥٢﴾
for what they concealed	in themselves	regretful

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ
فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ
ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾

Part - 6

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

وَيَقُولُ	ٱلَّذِينَ ءَامَنُوٓا۟	أَهَٰٓؤُلَآءِ	ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ
and will say	those who believed	(are) these?	the ones who swore by Allah

جَهْدَ	أَيْمَٰنِهِمْ	إِنَّهُمْ	لَمَعَكُمْ ۚ
strongest	(of) their oaths	that they	certainly (are) with you

حَبِطَتْ أَعْمَٰلُهُمْ	فَأَصْبَحُوا۟ خَٰسِرِينَ ﴿٥٣﴾	يَٰٓأَيُّهَا
their deeds have gone to waste	and they have become (the) losers	O (you)

فَسَوْفَ يَأْتِي ٱللَّهُ	عَن دِينِهِۦ	مِنكُمْ	مَن يَرْتَدَّ	ٱلَّذِينَ ءَامَنُوا۟
then soon Allah shall bring	from his religion	of you	whoever turns back	who believe

أَعِزَّةٍ	عَلَى ٱلْمُؤْمِنِينَ	أَذِلَّةٍ	وَيُحِبُّونَهُۥٓ	يُحِبُّهُمْ	بِقَوْمٍ
stern	towards the believers	humble	and who love Him	whom He loves	a people

وَلَا	فِى سَبِيلِ ٱللَّهِ	يُجَٰهِدُونَ	عَلَى ٱلْكَٰفِرِينَ
and (do) not	in (the) way (of) Allah	they fight	towards the disbelievers

يُؤْتِيهِ	فَضْلُ ٱللَّهِ	ذَٰلِكَ	لَآئِمٍ	يَخَافُونَ لَوْمَةَ
He grants [it]	(is the) Grace (of) Allah	that	(of) a blamer	they fear (the) blame

عَلِيمٌ ﴿٥٤﴾	وَٰسِعٌ	وَٱللَّهُ	مَن يَشَآءُ
All-Knowing	(is) Vast in resources	and Allah	(to) whom He wills

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾

55. Verily, your *Walī* (Protector or Helper) is none other than Allāh, His Messenger (ﷺ), and the believers, – those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and they are *Rāki'ūn* (those who bow down or submit themselves with obedience to Allāh in prayer). 56. And whosoever takes Allāh, His Messenger (ﷺ), and those who have believed, as Protectors, then the party of Allāh will be the victorious. 57. O you who believe! Take not as *Auliyā'* (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.

ٱلَّذِينَ	وَٱلَّذِينَ ءَامَنُوا۟	وَرَسُولُهُۥ	إِنَّمَا وَلِيُّكُمُ ٱللَّهُ
those who	and those who believe	and His Messenger	your friend (is) only Allah

رَٰكِعُونَ ﴿٥٥﴾	وَهُمْ	وَيُؤْتُونَ ٱلزَّكَوٰةَ	يُقِيمُونَ ٱلصَّلَوٰةَ
(are) those who bow down	and they	and give Zakat	establish the prayer

Part - 6

وَمَن يَتَوَلَّ ٱللَّهَ	وَرَسُولَهُۥ	وَٱلَّذِينَ ءَامَنُوا۟
and whoever takes Allah as friends	and His Messenger	and those who believe

فَإِنَّ حِزْبَ ٱللَّهِ	هُمُ	ٱلْغَٰلِبُونَ ﴿٥٦﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟
then indeed (the) party (of) Allah	[they]	(will be) the victorious	O (you)	who believe

لَا تَتَّخِذُوا۟	ٱلَّذِينَ ٱتَّخَذُوا۟	دِينَكُمْ	هُزُوًا	وَلَعِبًا
take not	those who take	your religion	(as) a mockery	and fun

مِّنَ ٱلَّذِينَ	أُوتُوا۟ ٱلْكِتَٰبَ	مِن قَبْلِكُمْ	وَٱلْكُفَّارَ
from those who	have been given the Scripture	before you	and the disbelievers

أَوْلِيَآءَ	وَٱتَّقُوا۟ ٱللَّهَ	إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾
(as) allies	and fear Allah	if you are (true) believers

وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ﴿٥٩﴾ قُلْ
هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ
وَعَبَدَ ٱلطَّٰغُوتَ ۚ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٦٠﴾

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

Part - 6

ذَٰلِكَ	وَلَعِبًا	هُزُوًا	ٱتَّخَذُوهَا	إِلَى ٱلصَّلَوٰةِ	وَإِذَا نَادَيْتُمْ
this	and fun	(as) a mockery	they take it	for the prayer	and when you call
ٱلْكِتَٰبِ	قُلْ يَٰٓأَهْلَ	قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾			بِأَنَّهُمْ
(of) the Scripture	say O people	(are) a people (who do) not understand			(is) because they
وَمَآ أُنزِلَ	بِٱللَّهِ	أَنْ ءَامَنَّا	إِلَّآ	مِنَّآ	هَلْ تَنقِمُونَ
and what has been sent	in Allah	that we believe	except	[of] us	(do) you oppose?
فَٰسِقُونَ ﴿٥٩﴾	وَأَنَّ أَكْثَرَكُمْ	مِن قَبْلُ	وَمَآ أُنزِلَ		إِلَيْنَا
(are) transgressors	and indeed most of you	before (us)	and what was sent		to us
عِندَ ٱللَّهِ	مَثُوبَةً	مِن ذَٰلِكَ	بِشَرٍّ	هَلْ أُنَبِّئُكُم	قُلْ
with Allah	(regarding) recompense	than that	of worse	(shall) I inform you?	say
وَجَعَلَ	عَلَيْهِ	وَغَضِبَ	لَعَنَهُ ٱللَّهُ		مَن
and He transformed	with him	and He became angry	Allah cursed		whom
وَعَبَدَ ٱلطَّٰغُوتَ		وَٱلْخَنَازِيرَ	ٱلْقِرَدَةَ		مِنْهُمُ
and (who) worshipped the false deities		and swines	(to) monkeys		(some) of them
ٱلسَّبِيلِ ﴿٦٠﴾	عَن سَوَآءِ	وَأَضَلُّ	مَّكَانًا	شَرٌّ	أُوْلَٰٓئِكَ
Way	from (the) Right	and more astray	(in) rank	(are) worse	those

وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا وَقَد دَّخَلُوا۟ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ ﴿٦١﴾
وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا
يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾

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

Part - 6

وَإِذَا	جَآءُوكُمْ	قَالُوٓاْ	ءَامَنَّا	وَقَد دَّخَلُواْ
and when	they come to you	they say	we believed	and verily they entered

بِٱلْكُفْرِ	وَهُمْ	قَدْ خَرَجُواْ	بِهِۦ	وَٱللَّهُ أَعْلَمُ
with disbelief	and they	verily went out	with it	and Allah knows

بِمَا كَانُواْ	يَكْتُمُونَ ﴿٦١﴾	وَتَرَىٰ كَثِيرًا	مِّنْهُمْ	يُسَٰرِعُونَ فِى ٱلْإِثْمِ
[of] (all) what they were	hiding	and you see many	of them	hurrying in sin

وَٱلْعُدْوَٰنِ	وَأَكْلِهِمُ	ٱلسُّحْتَ	لَبِئْسَ
and transgression	and devouring	the forbidden earnings	evil indeed is

مَا كَانُواْ	يَعْمَلُونَ ﴿٦٢﴾	لَوْلَا يَنْهَىٰهُمُ	ٱلرَّبَّٰنِيُّونَ	وَٱلْأَحْبَارُ
what they have been	doing	why not forbid them	the rabbis	and the scholars

عَن قَوْلِهِمُ	ٱلْإِثْمَ	وَأَكْلِهِمُ	ٱلسُّحْتَ
from their uttering	sinful (words)	and their devouring	the forbidden earnings

لَبِئْسَ	مَا كَانُواْ	يَصْنَعُونَ ﴿٦٣﴾
evil indeed is	what they have been	contriving

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ كُلَّمَآ أَوْقَدُواْ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۚ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾

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

وَقَالَتِ ٱلْيَهُودُ	يَدُ ٱللَّهِ	مَغْلُولَةٌ ۚ	غُلَّتْ أَيْدِيهِمْ
and the Jews said	Hand (of) Allah	(is) fettered	their hands are fettered

وَلُعِنُوا۟	بِمَا قَالُوا۟	بَلْ يَدَاهُ	مَبْسُوطَتَانِ
and they have been cursed	for what they have said	nay His Hands	(are) outspread

يُنفِقُ	كَيْفَ يَشَآءُ ۚ	وَلَيَزِيدَنَّ كَثِيرًا	مِّنْهُم
He spends	as He wills	and definitely increases many	of them

مَآ أُنزِلَ	إِلَيْكَ	مِن رَّبِّكَ	طُغْيَٰنًا	وَكُفْرًا ۚ
what has been sent down	to you	from your Lord	(in their) rebellion	and disbelief

وَأَلْقَيْنَا بَيْنَهُمُ	ٱلْعَدَٰوَةَ	وَٱلْبَغْضَآءَ	إِلَىٰ يَوْمِ	ٱلْقِيَٰمَةِ ۚ
and We have cast among them	enmity	and hatred	till (the) Day	(of) Resurrection

كُلَّمَآ	أَوْقَدُوا۟ نَارًا	لِّلْحَرْبِ	أَطْفَأَهَا ٱللَّهُ ۚ	وَيَسْعَوْنَ
whenever	they kindled fire	of war	Allah extinguished it	and they (always) strive

فِى ٱلْأَرْضِ	فَسَادًا ۚ	وَٱللَّهُ	لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾
on the earth	(to spread) mischief	and Allah	(does) not like the mischief-makers

وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ
ٱلنَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن
فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾

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

وَلَوْ	أَنَّ أَهْلَ	ٱلْكِتَٰبِ	ءَامَنُوا۟	وَٱتَّقَوْا۟
and if	[that] (the) people	(of) the Scripture	believed	and feared (Allah)

لَكَفَّرْنَا	عَنْهُمْ	سَيِّـَٔاتِهِمْ	وَلَأَدْخَلْنَٰهُمْ
We would have surely effaced	from them	their evils	and would have surely admitted them

جَنَّٰتِ	ٱلنَّعِيمِ ﴿٦٥﴾	وَلَوْ	أَنَّهُمْ	أَقَامُوا۟ ٱلتَّوْرَىٰةَ
(to) Gardens	(of) bliss	and if	[that] they	had observed the Torah

وَٱلْإِنجِيلَ	وَمَآ أُنزِلَ	إِلَيْهِم	مِن رَّبِّهِمْ
and the Gospel	and what had been sent	to them	from their Lord

لَأَكَلُوا۟	مِن فَوْقِهِمْ	وَمِن تَحْتِ	أَرْجُلِهِمْ
they would surely have gotten provision	from above them	and from beneath	their feet

مِّنْهُمْ	أُمَّةٌ	مُّقْتَصِدَةٌ	وَكَثِيرٌ	مِّنْهُمْ	سَآءَ	مَا يَعْمَلُونَ ﴿٦٦﴾
among them	(are) a people	moderate	and many	of them	evil is	what they are doing

يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ
مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ
تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ
إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿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 Injīl (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.

يَٰٓأَيُّهَا	ٱلرَّسُولُ	بَلِّغْ	مَآ أُنزِلَ	إِلَيْكَ	مِن رَّبِّكَ
O	Messenger	convey	what has been sent down	to you	from your Lord

وَإِن	لَّمْ تَفْعَلْ	فَمَا بَلَّغْتَ رِسَالَتَهُۥ
and if	you (did) not do (it)	then you have not conveyed His Message

وَٱللَّهُ يَعْصِمُكَ	مِنَ ٱلنَّاسِ	إِنَّ ٱللَّهَ	لَا يَهْدِى ٱلْقَوْمَ
and Allah will protect you	from the people	indeed Allah	(does) not guide the people

ٱلْكَٰفِرِينَ ﴿٦٧﴾	قُلْ	يَٰٓأَهْلَ	ٱلْكِتَٰبِ	لَسْتُمْ عَلَىٰ شَىْءٍ
disbelievers	say	O people	(of) the Scripture	you are not on anything

حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ	وَٱلْإِنجِيلَ	وَمَآ أُنزِلَ	إِلَيْكُم
till you observe the Torah	and the Gospel	and what has been sent down	to you

مِّن رَّبِّكُمْ	وَلَيَزِيدَنَّ	كَثِيرًا	مِّنْهُم	مَّآ أُنزِلَ
from your Lord	and would certainly increase	many	of them	what has been sent down

إِلَيْكَ	مِن رَّبِّكَ	طُغْيَٰنًا	وَكُفْرًا	فَلَا تَأْسَ
to you	from your Lord	(in) rebellion	and disbelief	so (do) not grieve

عَلَى ٱلْقَوْمِ	ٱلْكَٰفِرِينَ ﴿٦٨﴾
over the people	disbelievers

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

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

وَٱلنَّصَٰرَىٰ	وَٱلصَّٰبِـُٔونَ	وَٱلَّذِينَ هَادُوا۟	إِنَّ ٱلَّذِينَ ءَامَنُوا۟
and Christians	and Sabians	and those who became Jews	indeed those who believed
وَعَمِلَ صَٰلِحًا	ٱلْـَٔاخِرِ	وَٱلْيَوْمِ	مَنْ ءَامَنَ بِٱللَّهِ
and did good deeds	the Last	and the Day	whoever believed in Allah
لَقَدْ أَخَذْنَا مِيثَٰقَ	وَلَا هُمْ يَحْزَنُونَ ﴿٧٠﴾	عَلَيْهِمْ	فَلَا خَوْفٌ
verily We took (the) covenant	nor they shall grieve	on them	then (shall be) no fear
رُسُلًا ۖ	إِلَيْهِمْ	وَأَرْسَلْنَآ	إِسْرَٰٓءِيلَ	بَنِىٓ
Messengers	to them	and We sent	(of) Israel	(of the) Children
لَا تَهْوَىٰٓ أَنفُسُهُمْ	بِمَا	رَسُولٌ	جَآءَهُمْ	كُلَّمَا
their souls liked not	with what	a Messenger	came to them	whenever
وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾	فَرِيقًا كَذَّبُوا۟
and a group (of them) they kill	a group (of them) they denied

Part - 6

وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟
كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن
يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ 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 ['Īsā (Jesus)], son of Maryam (Mary).'' But the Messiah ['Īsā (Jesus)] said: ``O Children of Israel! Worship Allāh, my Lord and your Lord.'' Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zālimūn* (polytheists and wrongdoers) there are no helpers.

وَصَمُّوا۟	فَعَمُوا۟	أَلَّا تَكُونَ فِتْنَةٌ	وَحَسِبُوٓا۟
and they became deaf	so they became blind	that (there) will not be a trial	and they thought

ثُمَّ عَمُوا	عَلَيْهِمْ	ثُمَّ تَابَ ٱللَّهُ
but (again) became blind	to them (with forgiveness)	then Allah turned

بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾	وَٱللَّهُ	مِنْهُمْ	كَثِيرٌ	وَصَمُّوا
(is) All-Seer of what they do	and Allah	of them	many	and became deaf

ٱلْمَسِيحُ	إِنَّ ٱللَّهَ هُوَ	ٱلَّذِينَ قَالُوٓا	لَقَدْ كَفَرَ
the Messiah	indeed Allah (is) He (Who is)	those who said	surely disbelieved

ٱعْبُدُوا ٱللَّهَ	إِسْرَٰٓءِيلَ	يَٰبَنِىٓ	وَقَالَ ٱلْمَسِيحُ	مَرْيَمَ	ٱبْنُ
worship Allah	(of) Israel	O Children	but the Messiah said	(of) Mary	son

مَن يُشْرِكْ بِٱللَّهِ	إِنَّهُۥ	وَرَبَّكُمْ	رَبِّى
whoever sets partners with Allah	verily [he]	and your Lord	my Lord

ٱلنَّارُ	وَمَأْوَىٰهُ	ٱلْجَنَّةَ	عَلَيْهِ	فَقَدْ حَرَّمَ ٱللَّهُ
(will be) the Fire	and his abode	Paradise	to him	then indeed Allah has forbidden

مِنْ أَنصَارٍ ﴿٧٢﴾	لِلظَّٰلِمِينَ	وَمَا
any helpers	for the wrongdoers	and (there are) not

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ
يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ
إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا
رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۖ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ
ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾

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

passed away before him. His mother [Maryam (Mary)] was a *Siddīqah* [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).

ثَلَٰثَةٍ	إِنَّ ٱللَّهَ ثَالِثُ	ٱلَّذِينَ قَالُوٓاْ	لَّقَدْ كَفَرَ
(of the) three	indeed Allah (is the) third	those who said	verily disbelieved

لَّمْ يَنتَهُواْ	وَإِن	وَٰحِدٌ	إِلَّآ إِلَٰهُ	مِنْ إِلَٰهٍ	وَمَا
they desist not	and if	One	except Ilah (God)	[of] Ilah (god)	and (there is) no

كَفَرُواْ مِنْهُمْ	لَيَمَسَّنَّ ٱلَّذِينَ	عَمَّا يَقُولُونَ
disbelieved among them	certainly shall befall on those who	from what they are saying

إِلَى ٱللَّهِ	أَفَلَا يَتُوبُونَ	أَلِيمٌ ﴿٧٣﴾	عَذَابٌ
to Allah	(will) they not then turn (in repentance)?	painful	a torment

رَّحِيمٌ ﴿٧٤﴾	غَفُورٌ	وَٱللَّهُ	وَيَسْتَغْفِرُونَهُۥٓ
Most Merciful	(is) All-Forgiving	and Allah	and ask for His forgiveness

قَدْ خَلَتْ	إِلَّا رَسُولٌ	مَرْيَمَ	ٱبْنُ	مَّا ٱلْمَسِيحُ
certainly have passed away	except a Messenger	(of) Mary	son	(was) not the Messiah

صِدِّيقَةٌ	وَأُمُّهُۥ	ٱلرُّسُلُ	مِن قَبْلِهِ
(was) a woman of truth	and his mother	the Messengers	before him

لَهُمُ	كَيْفَ نُبَيِّنُ	ٱنظُرْ	يَأْكُلَانِ ٱلطَّعَامَ	كَانَا
to them	how We make clear	see	eat the food	they both used to

أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾	ثُمَّ ٱنظُرْ	ٱلْآيَٰتِ
how they are deluded away	and see	the signs

قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾

Part - 6

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.''

لَكُمْ	مَا لَا يَمْلِكُ	مِن دُونِ ٱللَّهِ	أَتَعْبُدُونَ	قُلْ
for you	something which neither has power	besides Allah	(do) you worship?	say

يَٰٓأَهْلَ	قُلْ	ٱلْعَلِيمُ ﴿٧٦﴾	هُوَ ٱلسَّمِيعُ	وَٱللَّهُ	وَلَا نَفْعًا	ضَرًّا
O people	say	All-Knowing	[He] (is) All-Hearing	and Allah	nor (to) benefit	(to) harm

ٱلْحَقِّ	غَيْرَ	فِى دِينِكُمْ	لَا تَغْلُوا۟	ٱلْكِتَٰبِ
the truth	other than	in your religion	exceed not (the) limits	(of) the Scripture

مِن قَبْلُ	قَدْ ضَلُّوا۟	قَوْمٍ	وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ
before	certainly who went astray	(of) a people	and (do) not follow (the) desires

ٱلسَّبِيلِ ﴿٧٧﴾	عَن سَوَآءِ	وَضَلُّوا۟	وَأَضَلُّوا۟ كَثِيرًا
Path	from (the) Right	and strayed	and they misled many

لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ
بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٧٨﴾ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ
لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ
لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾

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

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

عَلَىٰ لِسَانِ	إِسْرَٰٓءِيلَ	مِنۢ بَنِىٓ	ٱلَّذِينَ كَفَرُوا۟	لُعِنَ
by (the) tongue	(of) Israel	of (the) Children	those who disbelieved	were cursed

بِمَا عَصَوا۟	ذَٰلِكَ	مَرْيَمَ ۚ	ٱبْنِ	وَعِيسَى	دَاوُۥدَ
(because) of what they disobeyed	that (was)	(of) Mary	son	and Jesus	(of) David

يَتَنَاهَوْنَ عَن مُّنكَرٍ	كَانُوا۟ لَا	يَعْتَدُونَ ﴿٧٨﴾	وَكَانُوا۟
forbid each other from wrong deeds	they did not	transgressing	and they were

يَفْعَلُونَ ﴿٧٩﴾	مَا كَانُوا۟	لَبِئْسَ	فَعَلُوهُ ۚ
do	what they used to	evil indeed was	which they committed

ٱلَّذِينَ كَفَرُوا۟ ۚ	يَتَوَلَّوْنَ	مِنْهُمْ	تَرَىٰ كَثِيرًا
those who disbelieved	they make friends (with)	of them	you see many

أَن سَخِطَ ٱللَّهُ	أَنفُسُهُمْ	لَهُمْ	مَا قَدَّمَتْ	لَبِئْسَ
(for) that Allah became angry	themselves	for them	what has been sent forth	evil indeed is

خَٰلِدُونَ ﴿٨٠﴾	هُمْ	وَفِى ٱلْعَذَابِ	عَلَيْهِمْ
(shall) abide forever	they	and in the torment	with them

وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ
كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ
وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا
نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allāh, and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *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)

Part - 6

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

وَمَآ أُنزِلَ	وَٱلنَّبِيِّ	يُؤْمِنُونَ بِٱللَّهِ	وَلَوْ كَانُوا۟
and what has been sent down	and the Prophet	believed in Allah	and if they had

مِّنْهُمْ	وَلَٰكِنَّ كَثِيرًا	أَوْلِيَآءَ	مَا ٱتَّخَذُوهُمْ	إِلَيْهِ
of them	[and] but many	(as) friends	they would have not taken them	to him

ٱلنَّاسِ	لَتَجِدَنَّ أَشَدَّ	فَٰسِقُونَ ﴿٨١﴾
(among) the people	verily you will find most hostile	(are) disobedient (to Allah)

وَٱلَّذِينَ أَشْرَكُوا۟	ٱلْيَهُودَ	لِّلَّذِينَ ءَامَنُوا۟	عَدَٰوَةً
and those who set partners (with Allah)	the Jews	to those who have believed	(in) enmity

لِّلَّذِينَ ءَامَنُوا۟	مَّوَدَّةً	وَلَتَجِدَنَّ أَقْرَبَهُم
to those who have believed	(in) love	and verily you will find nearest of them

قِسِّيسِينَ	مِنْهُمْ	ذَٰلِكَ بِأَنَّ	نَصَٰرَىٰ	إِنَّا	ٱلَّذِينَ قَالُوٓا۟
(are) priests	among them	that (is) because	(are) Christians	we	those who said

لَا يَسْتَكْبِرُونَ ﴿٨٢﴾	وَأَنَّهُمْ	وَرُهْبَانًا
are not arrogant	and that they	and monks

وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ ۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ ﴿٨٤﴾

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: ``Our Lord! We believe; so write us down among the witnesses. 84. ``And why should we not believe in Allāh and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad ﷺ and his Companions ﷺ).''

وَإِذَا سَمِعُوا۟	مَآ أُنزِلَ	إِلَى ٱلرَّسُولِ	تَرَىٰٓ أَعْيُنَهُمْ
and when they hear	what has been sent down	to the Messenger	you see their eyes
تَفِيضُ مِنَ ٱلدَّمْعِ	مِمَّا عَرَفُوا۟	مِنَ ٱلْحَقِّ	يَقُولُونَ
overflow with tears	(because) of what they have recognised	of the truth	they say
رَبَّنَآ ءَامَنَّا	فَٱكْتُبْنَا	مَعَ	ٱلشَّٰهِدِينَ ﴿٨٣﴾	وَمَا	لَنَا
our Lord we have believed	so write us down	with	the witnesses	and what	with us
لَا نُؤْمِنُ	بِٱللَّهِ	وَمَا	جَآءَنَا	مِنَ ٱلْحَقِّ	وَنَطْمَعُ
we believe not	in Allah	and (in) that which	has come to us	of the truth	and we wish
أَن يُدْخِلَنَا	رَبُّنَا	مَعَ	ٱلْقَوْمِ	ٱلصَّٰلِحِينَ ﴿٨٤﴾
that will admit us (in Paradise)	our Lord	with	the people	[the] righteous

فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٨٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾

Part - 7

85. So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinūn* (the good-doers). 86. But those who disbelieved and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the *Tayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.

تَجۡرِي مِن تَحۡتِهَا	جَنَّٰتٍ	بِمَا قَالُواْ	فَأَثَٰبَهُمُ ٱللَّهُ
flowing under them	Gardens	for what they said	so Allah rewarded them
وَذَٰلِكَ	فِيهَاۚ	خَٰلِدِينَ	ٱلۡأَنۡهَٰرُ
and that	in it (therein)	they (would) abide forever	the rivers (streams)
بِـَٔايَٰتِنَآ	وَكَذَّبُواْ	وَٱلَّذِينَ كَفَرُواْ	ٱلۡمُحۡسِنِينَ ﴿٨٥﴾	جَزَآءُ
Our Verses	and denied	and those who disbelieved	(of) the good-doers	(is the) reward
لَا تُحَرِّمُواْ	ٱلَّذِينَ ءَامَنُواْ	يَٰٓأَيُّهَا	ٱلۡجَحِيمِ ﴿٨٦﴾	أَصۡحَٰبُ	أُوْلَٰٓئِكَ
make not unlawful	who believe	O (you)	(of) the Fire	(are the) dwellers	those
وَلَا تَعۡتَدُوٓاْۚ	لَكُمۡ	مَآ أَحَلَّ ٱللَّهُ	طَيِّبَٰتِ
and transgress not	to you	which Allah has made lawful	(the) good things
لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ﴿٨٧﴾	إِنَّ ٱللَّهَ
(does) not like the transgressors	indeed Allah

وَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلٗا طَيِّبٗاۖ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ أَنتُم بِهِۦ مُؤۡمِنُونَ ﴿٨٨﴾ لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلۡأَيۡمَٰنَۖ فَكَفَّٰرَتُهُۥٓ إِطۡعَامُ عَشَرَةِ مَسَٰكِينَ مِنۡ أَوۡسَطِ مَا تُطۡعِمُونَ أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ أَوۡ تَحۡرِيرُ رَقَبَةٖۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلَٰثَةِ أَيَّامٖۚ ذَٰلِكَ كَفَّٰرَةُ أَيۡمَٰنِكُمۡ إِذَا حَلَفۡتُمۡۚ وَٱحۡفَظُوٓاْ أَيۡمَٰنَكُمۡۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٨٩﴾

88. And eat of the things which Allāh has provided for you, lawful and good,

and fear Allāh in Whom you believe. 89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masākīn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allāh makes clear to you His *Ayāt* (evidences, proofs, verses, lessons, signs, revelations, etc.) that you may be grateful.

ٱلَّذِىٓ	وَٱتَّقُوا۟ ٱللَّهَ	طَيِّبًا	حَلَٰلًا	رَزَقَكُمُ ٱللَّهُ	مِمَّا	وَكُلُوا۟
Whom	and fear Allah	good	lawful	Allah has provided you	of what	and eat
بِٱللَّغْوِ	لَا يُؤَاخِذُكُمُ ٱللَّهُ		مُّؤْمِنُونَ ﴿٨٨﴾	بِهِۦٓ		أَنتُم
of futile	Allah will not call you to account		(are) believers	in Him		you
بِمَا	وَلَٰكِن يُؤَاخِذُكُم			فِىٓ أَيْمَٰنِكُمْ		
for what	[and] but He will call you to account			in your oaths		
مَسَٰكِينَ	عَشَرَةِ	إِطْعَامُ	فَكَفَّٰرَتُهُۥٓ	عَقَّدتُّمُ ٱلْأَيْمَٰنَ		
needy persons	ten	(is) feeding	so its expiation	you earnestly swore (in) oaths		
أَوْ تَحْرِيرُ	أَوْ كِسْوَتُهُمْ	تُطْعِمُونَ أَهْلِيكُمْ		مَا		مِنْ أَوْسَطِ
or freeing	or clothing them	you feed your families		(of) what		of average
ذَٰلِكَ	أَيَّامٍ	ثَلَٰثَةِ	فَصِيَامُ	لَّمْ يَجِدْ	فَمَن	رَقَبَةٍ
that	days	(of) three	then fasting	(did) not find (that)	but who	(of) a slave
وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ		إِذَا حَلَفْتُمْ		أَيْمَٰنِكُمْ		كَفَّٰرَةُ
and keep your oaths		when you have sworn		(of) your oaths		(is the) expiation
لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾		ءَايَٰتِهِۦ		لَكُمْ		كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
so that you may give thanks		His Signs		to you		thus Allah makes clear

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ

Part - 7

وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansāb*, and *Al-Azlām* (arrows for seeking luck or decision) are abominations of *Shaitān*'s (Satan's) handiwork. So avoid (strictly all) that (abominations) in order that you may be successful. 91. *Shaitān* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *As-Salāt* (the prayer). So, will you not then abstain?

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓا۟	إِنَّمَا ٱلْخَمْرُ	وَٱلْمَيْسِرُ
O (you)	who believe	verily the intoxicants	and game of chance (gambling)
وَٱلْأَنصَابُ	وَٱلْأَزْلَٰمُ	رِجْسٌ	مِّنْ عَمَلِ
and sacrifices at altars	and divining arrows	(are) abominations	of handiwork
ٱلشَّيْطَٰنِ	فَٱجْتَنِبُوهُ	لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾	إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ
(of) Satan	so avoid it	so that you may attain success	Satan wants only
أَن يُوقِعَ بَيْنَكُمُ	ٱلْعَدَٰوَةَ	وَٱلْبَغْضَآءَ	فِى ٱلْخَمْرِ
that he excites between you	enmity	and hatred	with intoxicants
وَٱلْمَيْسِرِ	وَيَصُدَّكُمْ	عَن ذِكْرِ ٱللَّهِ	
and games of chance (gambling)	and hinder you	from (the) remembrance (of) Allah	
وَعَنِ ٱلصَّلَوٰةِ ۖ	فَهَلْ أَنتُم	مُّنتَهُونَ ﴿٩١﴾	
and from the prayer	so (will) you?	(be of those) who abstain	

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾

92. And obey Allāh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansāb*, or *Al-Azlām*) and fear Allāh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. 93. Those who believe and do

Part - 7

righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from things forbidden by Him), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with *Ihsān* (perfection). And Allāh loves the good-doers.

فَإِن تَوَلَّيْتُمْ	وَٱحْذَرُوا۟	وَأَطِيعُوا۟ ٱلرَّسُولَ	وَأَطِيعُوا۟ ٱللَّهَ
but if you turn away	and beware	and obey the Messenger	and obey Allah
لَيْسَ	ٱلْمُبِينُ ﴿٩٢﴾	ٱلْبَلَٰغُ	عَلَىٰ رَسُولِنَا	أَنَّمَا	فَٱعْلَمُوٓا۟
(there) is not	plain	(is) the conveyance	upon Our Messenger	only	then know
فِيمَا طَعِمُوٓا۟	جُنَاحٌ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	عَلَى ٱلَّذِينَ ءَامَنُوا۟
for what they ate	any sin	and did righteous deeds	on those who believed
ثُمَّ ٱتَّقَوا۟	وَّعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	وَّءَامَنُوا۟	إِذَا مَا ٱتَّقَوا۟
then they fear (Allah)	and do righteous deeds	and believe	when they fear (Allah)
وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾	وَّأَحْسَنُوا۟ ۗ	ثُمَّ ٱتَّقَوا۟	وَّءَامَنُوا۟
and Allah loves the good-doers	and do good	then they fear (Allah)	and believe

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن
يَخَافُهُۥ بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ
وَأَنتُمْ حُرُمٌ ۗ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًۢا
بَٰلِغَ ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ عَفَا ٱللَّهُ
عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٩٥﴾

94. O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allāh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of *Ihrām* [for *Hajj* or *'Umrah* (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, camel) equivalent to the

Part - 7

one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masākīn* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is All-Mighty, All-Able of Retribution.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	لَيَبْلُوَنَّكُمُ ٱللَّهُ	بِشَىْءٍ	مِّنَ ٱلصَّيْدِ
O (you)	who believe	surely Allah will try you	with something	of the game
تَنَالُهُۥٓ	أَيْدِيكُمْ	وَرِمَاحُكُمْ	لِيَعْلَمَ ٱللَّهُ	مَن
which can be taken	(by) your hands	and your lances	so that Allah knows	who
يَخَافُهُۥ	بِٱلْغَيْبِ ۚ	فَمَنِ ٱعْتَدَىٰ	بَعْدَ	ذَٰلِكَ	فَلَهُۥ
fears Him	in the unseen	then whoever transgressed	after	that	then for him
عَذَابٌ	أَلِيمٌ ﴿٩٤﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	لَا تَقْتُلُوا۟ ٱلصَّيْدَ	وَأَنتُمْ
(is) a torment	painful	O (you)	who believe	kill not the game	when you
حُرُمٌ ۚ	وَمَن	قَتَلَهُۥ	مِنكُم	مُّتَعَمِّدًا	فَجَزَآءٌ
(are) in (a state of) Ihram	and whosoever	killed it	of you	intentionally	then penalty
مِّثْلُ	مَا قَتَلَ	مِنَ ٱلنَّعَمِ	يَحْكُمُ بِهِۦ	ذَوَا عَدْلٍ	مِّنكُمْ
(is) like	what he killed	of the cattle	judged by	two just men	among you
هَدْيًۢا	بَٰلِغَ	ٱلْكَعْبَةِ	أَوْ كَفَّٰرَةٌ	طَعَامُ	مَسَٰكِينَ
an offering	brought	(to) the Ka'bah	or expiation	feeding	(of) needy
أَوْ عَدْلُ	ذَٰلِكَ	صِيَامًا	لِّيَذُوقَ وَبَالَ	أَمْرِهِۦ ۗ
or equivalent	(to) that	fasting	so that he tastes heaviness	(of) his deed
عَفَا ٱللَّهُ	عَمَّا سَلَفَ ۚ	وَمَنْ عَادَ	فَيَنتَقِمُ ٱللَّهُ
Allah pardoned	what has passed	but who repeated (it)	then Allah will take retribution
مِنْهُ ۗ	وَٱللَّهُ	عَزِيزٌ	ذُو ٱنتِقَامٍ ﴿٩٥﴾
from him	and Allah	(is) All-Mighty	Lord of Retribution

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ

Part - 7

حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾ ۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ
قِيَـٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَـٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٩٧﴾

96. Lawful to you is (the pursuit of) water game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrām* (for *Hajj* or *'Umrah*). And fear Allāh to Whom you shall be gathered back. 97. Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g., *Hajj* and *'Umrah*) for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals, marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is All-Knower of each and everything.

Part - 7

أُحِلَّ لَكُمْ	صَيْدُ	ٱلْبَحْرِ	وَطَعَامُهُۥ	مَتَـٰعًا	لَّكُمْ
lawful to you is	game	(of) water (sea)	and its eating	(as) provision	for you

وَلِلسَّيَّارَةِ ۖ	وَحُرِّمَ	عَلَيْكُمْ	صَيْدُ	ٱلْبَرِّ	مَا دُمْتُمْ
and for the travellers	but is forbidden	to you	hunting	(on) land	while you are

حُرُمًا ۗ	وَٱتَّقُوا۟ ٱللَّهَ	ٱلَّذِىٓ	إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾
in (a state of) Ihram	and fear Allah	(to) Whom	[to Him] you shall be gathered

جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ	ٱلْبَيْتَ	ٱلْحَرَامَ	قِيَـٰمًا	لِّلنَّاسِ
Allah has made the Ka'bah	the House	Sacred	an establishment	for people

وَٱلشَّهْرَ	ٱلْحَرَامَ	وَٱلْهَدْىَ	وَٱلْقَلَـٰٓئِدَ ۚ	ذَٰلِكَ
and the Month	Sacred	and the animals of offerings	and the garlanded	this (is)

لِتَعْلَمُوٓا۟	أَنَّ ٱللَّهَ يَعْلَمُ	مَا	فِى ٱلسَّمَـٰوَٰتِ	وَمَا
so that you may know	that Allah knows	what	(is) in the heavens	and what

فِى ٱلْأَرْضِ	وَأَنَّ ٱللَّهَ	بِكُلِّ	شَىْءٍ	عَلِيمٌ ﴿٩٧﴾
(is) in the earth	and that Allah	of every	thing	(is) All-Knower

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُل لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

98. Know that Allāh is Severe in punishment and that Allāh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger [i.e. Our Messenger Muhammad ﷺ whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allāh knows all that you reveal and all that you conceal. 100. Say (O Muhammad ﷺ): ``Not equal are *Al-Khabīth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabīth* may please you.'' So fear Allāh, O men of understanding in order that you may be successful.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ	الْعِقَابِ	وَأَنَّ اللَّهَ	غَفُورٌ
know that Allah (is) Severe	(in) punishment	and that Allah	(is) All-Forgiving

رَّحِيمٌ ﴿٩٨﴾	مَّا	عَلَى الرَّسُولِ	إِلَّا الْبَلَاغُ ۗ	وَاللَّهُ يَعْلَمُ
Most Merciful	not	(is) on the Messenger	but to convey (the message)	and Allah knows

مَا تُبْدُونَ	وَمَا تَكْتُمُونَ ﴿٩٩﴾	قُل	لَّا يَسْتَوِي الْخَبِيثُ	وَالطَّيِّبُ
what you reveal	and what you conceal	say	not equal are bad [things]	and good [things]

وَلَوْ أَعْجَبَكَ	كَثْرَةُ	الْخَبِيثِ ۚ	فَاتَّقُوا اللَّهَ
even though fascinates you	(the) abundance	(of) bad [things]	so fear Allah

يَا أُولِي	الْأَلْبَابِ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾
O men	(of) understanding	so that you may succeed

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ
يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن
قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِن بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ وَلَٰكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

Part - 7

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	لَا تَسْـَٔلُوا۟	عَنْ أَشْيَآءَ	إِن تُبْدَ
O (you)	who believe	ask not	about the things	if they are made clear
لَكُمْ	تَسُؤْكُمْ	وَإِن تَسْـَٔلُوا۟	عَنْهَا	حِينَ
to you	they would trouble you	and if you will ask	about these	while
يُنَزَّلُ ٱلْقُرْءَانُ	تُبْدَ لَكُمْ	عَفَا ٱللَّهُ عَنْهَا		
the Quran is being revealed	they would be made clear to you	Allah has forgiven that		
وَٱللَّهُ	غَفُورٌ	حَلِيمٌ ﴿١٠١﴾	قَدْ سَأَلَهَا	قَوْمٌ
and Allah	(is) All-Forgiving	All-Forbearing	indeed asked such (questions)	a people
مِّن قَبْلِكُمْ	ثُمَّ أَصْبَحُوا۟	بِهَا	كَٰفِرِينَ ﴿١٠٢﴾	
before you	then they became	on [it] (that account)	disbelievers	
مَا جَعَلَ ٱللَّهُ	مِنۢ بَحِيرَةٍ	وَلَا سَآئِبَةٍ	وَلَا وَصِيلَةٍ	
neither Allah has instituted	of (things like) a Bahira	nor a Saibah	nor a Wasilah	
وَلَا حَامٍ	وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟	يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ		
nor a Ham	[and] but those who disbelieve	invent a lie against Allah		
وَأَكْثَرُهُمْ	لَا يَعْقِلُونَ ﴿١٠٣﴾			
but most of them	(do) not understand			

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ
أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ لَا

يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

104. And when it is said to them: ``Come to what Allāh has revealed and to the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful).'' They say: ``Enough for us is that which we found our fathers following,'' even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that which you used to do.

وَإِذَا قِيلَ	لَهُمْ	تَعَالَوْا	إِلَىٰ مَآ أَنزَلَ ٱللَّهُ	وَإِلَى ٱلرَّسُولِ
and when it is said	to them	come	to what Allah has revealed	and to the Messenger

قَالُوا۟ حَسْبُنَا	مَا وَجَدْنَا	عَلَيْهِ	ءَابَآءَنَآ
they say suffices us	what we found	upon it	our forefathers

أَوَلَوْ كَانَ ءَابَآؤُهُمْ	لَا يَعْلَمُونَ شَيْـًٔا	وَلَا يَهْتَدُونَ ﴿١٠٤﴾
even though their forefathers were?	not knowing anything	nor they had guidance

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	عَلَيْكُمْ	أَنفُسَكُمْ
O (you)	who believe	on you	(is to take care of) your ownselves

لَا يَضُرُّكُم	مَّن ضَلَّ	إِذَا ٱهْتَدَيْتُمْ	إِلَى ٱللَّهِ مَرْجِعُكُمْ
will not harm you	who goes astray	when you are guided	to Allah (is) return of you

جَمِيعًا	فَيُنَبِّئُكُم	بِمَا كُنتُمْ	تَعْمَلُونَ ﴿١٠٥﴾
all	then He will inform you	of what you had been	doing

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذًا لَّمِنَ ٱلْـَٔاثِمِينَ ﴿١٠٦﴾

Part - 7

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you don't find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salāt* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): ``We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e., ordained by) Allāh, for then indeed we should be of the sinful.''

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	شَهَٰدَةُ	بَيْنِكُمْ	إِذَا	حَضَرَ أَحَدَكُمُ
O (you)	who believe	(take) witness	between you	when	approaches any of you

ٱلْمَوْتُ	حِينَ	ٱلْوَصِيَّةِ	ٱثْنَانِ	ذَوَا عَدْلٍ	مِّنكُمْ	أَوْ ءَاخَرَانِ
the death	while	(making) a will	two	just men	among you	or two others

مِنْ غَيْرِكُمْ	إِنْ أَنتُمْ ضَرَبْتُمْ	فِى ٱلْأَرْضِ	فَأَصَٰبَتْكُم
from (among) other than you	if you are travelling	through the land	and befalls you

مُّصِيبَةُ	ٱلْمَوْتِ	تَحْبِسُونَهُمَا	مِنۢ بَعْدِ	ٱلصَّلَوٰةِ
calamity	(of) the death	you detain them both	after	the prayer

فَيُقْسِمَانِ	بِٱللَّهِ	إِنِ ٱرْتَبْتُمْ	لَا نَشْتَرِى	بِهِۦ
and let them both swear	by Allah	if you doubt (them)	we will not sell	it for

ثَمَنًا	وَلَوْ كَانَ ذَا قُرْبَىٰ	وَلَا نَكْتُمُ	شَهَٰدَةَ ٱللَّهِ
a price	even if he is a near relative	and we will not conceal	(the) Testimony (of) Allah

إِنَّآ	إِذًا	لَّمِنَ ٱلْأَٰثِمِينَ ﴿١٠٦﴾
indeed we	then	surely (will be) among the sinners

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ
ٱلْأَوْلَيَٰنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ
ٱلظَّٰلِمِينَ ﴿١٠٧﴾ ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ ۗ
وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿١٠٨﴾

Part - 7

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): ``We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.'' 108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious and disobedient).

فَإِنْ	عُثِرَ عَلَىٰٓ	أَنَّهُمَا ٱسْتَحَقَّآ	إِثْمًا	فَـَٔاخَرَانِ يَقُومَانِ
then if	it is discovered	that the two were guilty	(of) sin	then two others shall stand

مَقَامَهُمَا	مِنَ ٱلَّذِينَ	ٱسْتَحَقَّ عَلَيْهِمُ	ٱلْأَوْلَيَٰنِ
(in) their place	from (among) those who	have a lawful right over them	the nearest in kin

فَيُقْسِمَانِ	بِٱللَّهِ	لَشَهَٰدَتُنَآ	أَحَقُّ
and let them both swear	by Allah	surely our testimony	(is) truer

مِن شَهَٰدَتِهِمَا	وَمَا ٱعْتَدَيْنَآ	إِنَّآ
than (the) testimony of the (other) two	and we have not transgressed	indeed we

إِذًا	لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٠٧﴾	ذَٰلِكَ	أَدْنَىٰٓ	أَن يَأْتُوا۟
then	surely (will be) among the wrongdoers	that	(is) closer	that they give

بِٱلشَّهَٰدَةِ	عَلَىٰ وَجْهِهَآ	أَوْ يَخَافُوٓا۟	أَن تُرَدَّ	أَيْمَٰنٌۢ
evidence	in its (true) form	or they fear	that will be refuted	(their) oaths

بَعْدَ	أَيْمَٰنِهِمْ ۗ	وَٱتَّقُوا۟ ٱللَّهَ	وَٱسْمَعُوا۟ ۗ	وَٱللَّهُ
after	their (others) oaths	so fear Allah	and listen	and Allah

لَا يَهْدِى ٱلْقَوْمَ	ٱلْفَٰسِقِينَ ﴿١٠٨﴾
(does) not guide the people	(who are) the transgressors

۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾
إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ ۘ إِذْ أَيَّدتُّكَ بِرُوحِ

ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ
طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ
كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ
إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

109. On the Day when Allāh will gather the Messengers together and say to them: ``What was the response you received (from men to your teaching)?'' They will say: ``We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen).'' 110. (Remember) when Allāh will say (on the Day of Resurrection): ``O 'Īsā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Ruh-ul-Qudus* [Jibrāīl (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurāt (Torah) and the Injīl (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: `This is nothing but evident magic.'''

Part - 7

يَوْمَ	يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ			فَيَقُولُ
(on the) Day (when)	Allah will gather the Messengers			and will say
مَاذَآ أُجِبْتُمْ ۖ	قَالُوا۟ لَا عِلْمَ	لَنَآ ۖ	إِنَّكَ	أَنتَ
what answer you were given	they said no knowledge	we have	verily [You]	You
عَلَّٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾		إِذْ قَالَ ٱللَّهُ	يَٰعِيسَى	ٱبْنَ
(are) All-Knower (of) the hidden things		(remember) when Allah said	O Jesus	son
مَرْيَمَ	ٱذْكُرْ نِعْمَتِى	عَلَيْكَ	وَعَلَىٰ وَٰلِدَتِكَ	إِذْ
(of) Mary	remember My Favour	upon you	and upon your mother	when

أَيَّدتُّكَ	بِرُوحِ ٱلْقُدُسِ	تُكَلِّمُ ٱلنَّاسَ	فِي ٱلْمَهْدِ
I strengthened you	with the Holy Spirit	you speak to the people	in the cradle

وَكَهْلًا	وَإِذْ	عَلَّمْتُكَ	ٱلْكِتَٰبَ	وَٱلْحِكْمَةَ	وَٱلتَّوْرَىٰةَ
and (in) maturity	and when	I taught you	the Book	and the Wisdom	and the Torah

وَٱلْإِنجِيلَ	وَإِذْ تَخْلُقُ	مِنَ ٱلطِّينِ	كَهَيْـَٔةِ	ٱلطَّيْرِ
and the Gospel	and when you make	from the clay	like (the) figure	(of) a bird

بِإِذْنِي	فَتَنفُخُ	فِيهَا	فَتَكُونُ طَيْرًۢا	بِإِذْنِي
by My Leave	and you breathe	into it	and it becomes a bird	by My Leave

وَتُبْرِئُ ٱلْأَكْمَهَ	وَٱلْأَبْرَصَ	بِإِذْنِي	وَإِذْ تُخْرِجُ
and you heal the born blind	and the leper	by My Leave	and when you raise

ٱلْمَوْتَىٰ	بِإِذْنِي	وَإِذْ كَفَفْتُ	بَنِيٓ	إِسْرَٰٓءِيلَ	عَنكَ
the dead	by My Leave	and when I restrained	(the) Children	(of) Israel	from you

إِذْ	جِئْتَهُم	بِٱلْبَيِّنَٰتِ	فَقَالَ	ٱلَّذِينَ كَفَرُوا۟
when	you came to them	with clear proofs	and said	those who disbelieved

مِنْهُمْ	إِنْ هَٰذَآ	إِلَّا سِحْرٌ	مُّبِينٌ ﴿١١٠﴾
among them	this (is) not	but a magic	clear

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا
مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ
عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ ۖ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾ قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ
مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ ﴿١١٣﴾

111. And when I (Allāh) inspired *Al-Hawāriyyūn* [the disciples of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: ``We believe. And bear witness that we are Muslims.'' 112. (Remember) when *Al-Hawāriyyūn* (the disciples) said: ``O 'Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?'' 'Īsā (Jesus) said: ``Fear Allāh, if you are

Part - 7

indeed believers." 113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

وَإِذْ أَوْحَيْتُ	إِلَى الْحَوَارِيِّينَ	أَنْ آمِنُوا	بِي	وَبِرَسُولِي	قَالُوا
and when I inspired	to the disciples	to believe	in Me	and in My Messenger	they said
ءَامَنَّا	وَاشْهَدْ	بِأَنَّنَا	مُسْلِمُونَ ﴿١١١﴾	إِذْ قَالَ	الْحَوَارِيُّونَ
we believed	and bear witness	that indeed we	(are) Muslims	when said	the disciples
يَا عِيسَى	ابْنَ	مَرْيَمَ	هَلْ يَسْتَطِيعُ رَبُّكَ	أَنْ يُنَزِّلَ	عَلَيْنَا
O Jesus	son	(of) Mary	(does) your Lord have power?	to send down	to us
مَائِدَةً	مِنَ السَّمَاءِ	قَالَ	اتَّقُوا اللَّهَ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾	قَالُوا
a table spread	from the heaven	he said	fear Allah	if you are believers	they said
نُرِيدُ	أَنْ نَأْكُلَ	مِنْهَا	وَتَطْمَئِنَّ قُلُوبُنَا	وَنَعْلَمَ	أَنْ
we wish	that we eat	of it	and our hearts be satisfied	and we know	that
قَدْ صَدَقْتَنَا	وَنَكُونَ	عَلَيْهَا	مِنَ الشَّاهِدِينَ ﴿١١٣﴾		
indeed you have told us the truth	and we be	on that	among the witnesses		

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا
وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ
بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

114. 'Īsā (Jesus), son of Maryam (Mary), said: "O Allāh, our Lord! Send us from the heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." 115. Allāh said: "I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the *'Ālamīn* (mankind and jinn)."

أَنْزِلْ عَلَيْنَا	رَبَّنَا	اللَّهُمَّ	مَرْيَمَ	ابْنُ	عِيسَى	قَالَ
send down upon us	our Lord	O Allah	(of) Mary	son	Jesus	said

مَآئِدَةً	مِّنَ ٱلسَّمَآءِ	تَكُونُ لَنَا	عِيدًا	لِّأَوَّلِنَا
a table spread	from the heaven	which will be for us	a festival	for first of us
وَءَاخِرِنَا	وَءَايَةً	مِّنكَ	وَٱرْزُقْنَا	وَأَنتَ
and last of us	and a sign	from You	and provide us (sustenance)	and You
خَيْرُ	ٱلرَّٰزِقِينَ ﴿١١٤﴾	قَالَ ٱللَّهُ	إِنِّى	مُنَزِّلُهَا
(are the) Best	(of) the sustainers	Allah said	verily I	(will) send it down
عَلَيْكُمْ	فَمَن يَكْفُرْ	بَعْدُ	مِنكُمْ	فَإِنِّىٓ
to you	but whoever disbelieves	after (that)	among you	then verily I
أُعَذِّبُهُۥ	عَذَابًا	لَّآ أُعَذِّبُهُۥٓ	أَحَدًا	مِّنَ ٱلْعَٰلَمِينَ ﴿١١٥﴾
will punish him	(with) a torment	(such as) I have not punished	anyone	of the worlds

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾

116. And (remember) when Allāh will say (on the Day of Resurrection): ``O 'Īsā (Jesus), son of Maryam (Mary)! Did you say to men: `Worship me and my mother as two gods besides Allāh?' '' He will say: ``Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

وَإِذْ قَالَ ٱللَّهُ	يَٰعِيسَى	ٱبْنَ	مَرْيَمَ	ءَأَنتَ قُلْتَ	لِلنَّاسِ		
and (remember) when Allah said	O Jesus	son	(of) Mary	(did) you say?	to the people		
ٱتَّخِذُونِى	وَأُمِّىَ	إِلَٰهَيْنِ	مِن دُونِ ٱللَّهِ	قَالَ سُبْحَٰنَكَ			
take me	and my mother	(as) two gods	besides Allah	he will say Glory be to You			
مَا يَكُونُ	لِىٓ	أَنْ أَقُولَ	مَا	لَيْسَ لِى	بِحَقٍّ	إِن كُنتُ	قُلْتُهُۥ
it was not	for me	that I say	what	I had not	any right	if I had	said it

Part - 7

فَقَدْ عَلِمْتَهُۥ	تَعْلَمُ مَا	فِي نَفْسِي	وَلَآ أَعْلَمُ
then surely You would have known it	You know what	(is) in my soul	and I (do) not know

مَا فِي	نَفْسِكَ	إِنَّكَ	أَنتَ	عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾
what (is) in	Your Soul	indeed [You]	You	(are) All-Knower (of) the hidden things

مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِي بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾

117. ``Never did I say to them aught except what You (Allāh) did command me to say: `Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. ``If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise.''

Part - 7

مَا قُلْتُ	لَهُمْ	إِلَّا مَآ	أَمَرْتَنِي	بِهِۦٓ	أَنِ ٱعْبُدُوا۟ ٱللَّهَ
I (did) not say	to them	except what	You commanded me	[of it]	that you worship Allah

رَبِّي	وَرَبَّكُمْ	وَكُنتُ	عَلَيْهِمْ	شَهِيدًا	مَّا دُمْتُ	فِيهِمْ
my Lord	and your Lord	and I was	over them	a witness	till I remained	among them

فَلَمَّا	تَوَفَّيْتَنِي	كُنتَ	أَنتَ	ٱلرَّقِيبَ	عَلَيْهِمْ	وَأَنتَ
but when	You recalled me	You were	[You]	the Watcher	over them	and You

عَلَىٰ كُلِّ	شَىْءٍ	شَهِيدٌ ﴿١١٧﴾	إِن تُعَذِّبْهُمْ	فَإِنَّهُمْ	عِبَادُكَ
over every	thing	(are) a Witness	if You punish them	then verily they	(are) Your slaves

وَإِن تَغْفِرْ	لَهُمْ	فَإِنَّكَ	أَنتَ ٱلْعَزِيزُ	ٱلْحَكِيمُ ﴿١١٨﴾
and if You forgive	them	then verily You	[You] (are) the All-Mighty	the All-Wise

قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا

رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٢٠﴾

119. Allāh will say: ``This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

قَالَ ٱللَّهُ	هَٰذَا	يَوْمُ	يَنفَعُ ٱلصَّٰدِقِينَ	صِدْقُهُمْ ۚ	لَهُمْ
Allah said	this	Day	the truthful shall profit	(from) their truth	for them
جَنَّٰتٌ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ	خَٰلِدِينَ	فِيهَآ	أَبَدًا ۖ
(are) Gardens	flowing under them	the rivers	they (will) abide	in it	forever
رَّضِيَ ٱللَّهُ عَنْهُمْ	وَرَضُوا۟	عَنْهُ ۚ	ذَٰلِكَ	ٱلْفَوْزُ	
Allah is pleased with them	and they are pleased	with Him	that	(is) the success	
ٱلْعَظِيمُ ﴿١١٩﴾	لِلَّهِ مُلْكُ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	وَمَا	
great	for Allah (is the) dominion	(of) the heavens	and the earth	and what	
فِيهِنَّ ۚ	وَهُوَ	عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿١٢٠﴾	
(is) in them	and He	over every	thing	(is) All-Powerful	

سُورَةُ الأَنعَامِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ۖ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ أَنتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤﴾

Part - 7

Sūrah Al-An'ām (The Cattle) 6

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

1. All praise and thanks are Allāh's, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allāh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an *Ayah* (sign) comes to them from the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَٱلۡأَرۡضَ	خَلَقَ ٱلسَّمَٰوَٰتِ	ٱلَّذِي	ٱلۡحَمۡدُ لِلَّهِ
and the earth	created the heavens	Who	all the praise (be) to Allah

بِرَبِّهِمۡ	ثُمَّ ٱلَّذِينَ كَفَرُواْ	وَٱلنُّورَۖ	وَجَعَلَ ٱلظُّلُمَٰتِ
in their Lord	yet those who disbelieved	and the light	and made the darknesses

ثُمَّ قَضَىٰٓ أَجَلٗاۖ	مِّن طِينٖ	خَلَقَكُم	ٱلَّذِي	هُوَ	يَعۡدِلُونَ ١
then decreed a term	from clay	created you	Who	He (it is)	they hold (others) as equal

فِي ٱلسَّمَٰوَٰتِ	وَهُوَ ٱللَّهُ	ثُمَّ أَنتُمۡ تَمۡتَرُونَ ٢	عِندَهُۥۖ	مُّسَمًّى	وَأَجَلٞ
in the heavens	and He (is) Allah	yet you doubt	with Him	determined	and a term

وَيَعۡلَمُ	وَجَهۡرَكُمۡ	يَعۡلَمُ سِرَّكُمۡ	وَفِي ٱلۡأَرۡضِ
and He knows	and your open (deeds)	He knows your secret	and in the earth

رَبِّهِم	مِّنۡ ءَايَٰتِ	مِّنۡ ءَايَةٍ	وَمَا تَأۡتِيهِم	مَا تَكۡسِبُونَ ٣
(of) their Lord	from (the) Signs	a sign	and never comes to them	what you earn

مُعۡرِضِينَ ٤	عَنۡهَا	إِلَّا كَانُواْ
turning away	from it	but they are

فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٥﴾ أَلَمْ يَرَوْا۟ كَمْ
أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم
مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا
ءَاخَرِينَ ﴿٦﴾

5. Indeed, they rejected the truth (the Qur'ān and Muhammad ﷺ) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

جَآءَهُمْ	لَمَّا	بِٱلْحَقِّ	فَقَدْ كَذَّبُوا۟
it came to them	when	the truth	then indeed they rejected
بِهِۦ يَسْتَهْزِءُونَ ﴿٥﴾	مَا كَانُوا۟	أَنۢبَٰٓؤُا۟	فَسَوْفَ يَأْتِيهِمْ
mock at it	(of) that they used to	(the) news	but soon will come to them
مِّن قَرْنٍ	مِن قَبْلِهِم	كَمْ أَهْلَكْنَا	أَلَمْ يَرَوْا۟
a generation	before them	how many We destroyed	(did) not they see?
لَّكُمْ	مَا لَمْ نُمَكِّن	فِى ٱلْأَرْضِ	مَكَّنَّٰهُمْ
[for] you	such as We have not established	in the earth	We had established them
وَجَعَلْنَا ٱلْأَنْهَٰرَ	مِّدْرَارًا	عَلَيْهِم	وَأَرْسَلْنَا ٱلسَّمَآءَ
and We made the rivers	abundantly	on them	and We sent (rain from) the sky
وَأَنشَأْنَا	بِذُنُوبِهِمْ	فَأَهْلَكْنَٰهُم	تَجْرِى مِن تَحْتِهِمْ
and We raised (created)	for their sins	then We destroyed them	flow under them
ءَاخَرِينَ ﴿٦﴾	قَرْنًا	مِنۢ بَعْدِهِمْ	
other	generations	after them	

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

Part - 7

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾ وَلَوْ جَعَلْنَٰهُ
مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ
مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾

7. And even if We had sent down to you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: ``This is nothing but obvious magic!'' 8. And they say: ``Why has not an angel been sent down to him?'' Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad ﷺ). 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

Part - 7

فَلَمَسُوهُ	فِى قِرْطَاسٍ	كِتَٰبًا	عَلَيْكَ	وَلَوْ نَزَّلْنَا
and they would have touched it	(written) on paper	a Book	to you	and if We had sent down

إِنْ هَٰذَآ	ٱلَّذِينَ كَفَرُوٓا۟	لَقَالَ	بِأَيْدِيهِمْ
this (is) not	those who disbelieved	surely would have said	with their hands

مَلَكٌ	عَلَيْهِ	لَوْلَآ أُنزِلَ	وَقَالُوا۟	مُّبِينٌ ﴿٧﴾	إِلَّا سِحْرٌ
an angel	to him	why has not been sent down	and they said	manifest	but a magic

ثُمَّ	لَّقُضِىَ ٱلْأَمْرُ	وَلَوْ أَنزَلْنَا مَلَكًا
then	surely the matter would have been decided	and had We sent down an angel

مَلَكًا	وَلَوْ جَعَلْنَٰهُ	لَا يُنظَرُونَ ﴿٨﴾
an angel	and had We appointed him	no respite would be granted to them

وَلَلَبَسْنَا	رَجُلًا	لَّجَعَلْنَٰهُ
and We would have certainly caused confusion	a man	indeed We would have made him

بِرُسُلٍ	وَلَقَدِ ٱسْتُهْزِئَ	مَّا يَلْبِسُونَ ﴿٩﴾	عَلَيْهِم
Messengers	and indeed were mocked	(in) what they are (already) confused	to them

مِّن قَبْلِكَ	فَحَاقَ	بِٱلَّذِينَ سَخِرُوا۟	مِنْهُم	مَّا كَانُوا۟	بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾
before you	but surrounded	those who scoffed	of them	what they used to	mock at [it]

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١١﴾ قُل لِّمَن مَّا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
لَا رَيْبَ فِيهِ ۚ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ ۞ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ
وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣﴾

11. Say (O Muhammad ﷺ): ``Travel in the land and see what was the end of those who rejected truth.'' 12. Say (O Muhammad ﷺ): ``To whom belongs all that is in the heavens and the earth?'' Say: ``To Allāh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allāh as being the only *Ilāh* (God), and Muhammad ﷺ as being one of His Messengers, and in Resurrection]. 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.''

قُلْ	سِيرُوا۟ فِى ٱلْأَرْضِ	ثُمَّ ٱنظُرُوا۟	كَيْفَ كَانَ	عَٰقِبَةُ	ٱلْمُكَذِّبِينَ ﴿١١﴾
say	travel in the land	and see	how was	(the) end	(of) the rejectors

قُل لِّمَن	مَّا	فِى ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ ۖ	قُل لِّلَّهِ ۚ
say to whom (belongs)	what	(is) in the heavens	and the earth	say to Allah

كَتَبَ عَلَىٰ نَفْسِهِ	ٱلرَّحْمَةَ ۚ	لَيَجْمَعَنَّكُمْ
He has prescribed for Himself	the Mercy	indeed He will gather you together

إِلَىٰ يَوْمِ	ٱلْقِيَٰمَةِ	لَا رَيْبَ	فِيهِ ۚ	ٱلَّذِينَ خَسِرُوٓا۟
on (the) Day	(of) Resurrection	(there is) no doubt	in it	those who have ruined (destroyed)

أَنفُسَهُمْ	فَهُمْ	لَا يُؤْمِنُونَ ﴿١٢﴾	وَلَهُۥ	مَا
themselves	then they	will not believe	and to Him (belongs)	that

سَكَنَ فِى ٱلَّيْلِ	وَٱلنَّهَارِ ۚ	وَهُوَ ٱلسَّمِيعُ	ٱلْعَلِيمُ ﴿١٣﴾
existed in the night	and the day	and He (is) All-Hearing	All-Knowing

Part - 7

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّيٓ أُمِرْتُ أَنْ
أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَّنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿١٦﴾

14. Say (O Muhammad ﷺ): ``Shall I take as a *Walī* (Helper, Protector, Lord or God) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.'' Say: ``Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims).'' And be not you (O Muhammad ﷺ) of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh). 15. Say: ``I fear, if I disobey my Lord, the torment of a Mighty Day.'' 16. Who is averted from (such a torment) on that Day, (Allāh) has surely, been Merciful to him. And that would be the obvious success.

فَاطِرِ	أَتَّخِذُ وَلِيًّا	أَغَيْرَ ٱللَّهِ	قُلْ
(the) Creator	I take (as) a guardian	(should) other than Allah?	say

قُلْ	وَلَا يُطْعَمُ ۗ	وَهُوَ يُطْعِمُ	وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ
say	and He is not fed	and (it is) He Who feeds	and the earth	(of) the heavens

مَنْ أَسْلَمَ ۖ	أَنْ أَكُونَ أَوَّلَ	إِنِّيٓ أُمِرْتُ
who submitted (to Allah)	that I should be (the) first	verily I have been commanded

إِنِّيٓ أَخَافُ	قُلْ	مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾	وَلَا تَكُونَنَّ
surely I fear	say	of (among) the polytheists	and you should not be

عَنْهُ	مَّنْ يُصْرَفْ	عَظِيمٍ ﴿١٥﴾	يَوْمٍ	عَذَابَ	إِنْ عَصَيْتُ رَبِّي
from it	who is averted	Mighty (Awful)	(of) a Day	(the) torment	if I disobeyed my Lord

ٱلْمُبِينُ ﴿١٦﴾	ٱلْفَوْزُ	وَذَٰلِكَ	فَقَدْ رَحِمَهُ ۚ	يَوْمَئِذٍ
manifest	(is) the success	and that	then surely He had mercy on him	that Day

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٧﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١٨﴾ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ

Part - 7

شَهِيدُۢ بَيْنِي وَبَيْنَكُمْ ۚ وَأُوحِيَ إِلَيَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ
ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾

17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, the Well-Acquainted (with all things). 19. Say (O Muhammad ﷺ): ``What thing is the most great as witness?'' Say: ``Allāh (the Most Great!) is Witness between me and you; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allāh there are other *alihā* (gods)?'' Say: ``I bear no (such) witness!'' Say: ``But in truth He (Allāh) is the only one *Ilāh* (God). And truly, I am innocent of what you join in worship with Him.''

وَإِن يَمْسَسْكَ ٱللَّهُ	بِضُرٍّ	فَلَا كَاشِفَ	لَهُۥٓ	إِلَّا هُوَ
and if Allah touches you	with affliction	then none can relieve	it	but He

وَإِن يَمْسَسْكَ	بِخَيْرٍ	فَهُوَ	عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿١٧﴾
and if He touches you	with good	then He	over every	thing	(is) All-Powerful

وَهُوَ ٱلْقَاهِرُ	فَوْقَ	عِبَادِهِۦ	وَهُوَ ٱلْحَكِيمُ	ٱلْخَبِيرُ ﴿١٨﴾	قُلْ
and He (is) the Omnipotent	over	His slaves	and He (is) All-Wise	All-Aware	say

أَىُّ	شَىْءٍ	أَكْبَرُ	شَهَٰدَةً	قُلِ ٱللَّهُ	شَهِيدُۢ بَيْنِي
what	thing	(is) greatest	(in) evidence	say Allah	(is) a Witness between me

وَبَيْنَكُمْ	وَأُوحِيَ	إِلَيَّ	هَٰذَا	ٱلْقُرْءَانُ	لِأُنذِرَكُم
and between you	and has been revealed	to me	this	Qur'an	that I may warn you

بِهِۦ	وَمَنۢ بَلَغَ	أَئِنَّكُمْ	لَتَشْهَدُونَ	أَنَّ مَعَ ٱللَّهِ
with it	and whomsoever it may reach	(do) you?	verily bear witness	that with Allah

ءَالِهَةً	أُخْرَىٰ	قُل	لَّآ أَشْهَدُ	قُلْ إِنَّمَا هُوَ	إِلَٰهٌ
(there are) gods	other	say	I (do) not bear (such) a witness	say only He	(is) God

وَٰحِدٌ	وَإِنَّنِي	بَرِيٓءٌ	مِّمَّا تُشْرِكُونَ ﴿١٩﴾
One	and indeed I am	exonerated (innocent)	of what you associate (with Him)

Part - 7

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا
يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾
وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾

20. Those to whom We have given the Scripture (Jews and Christians) recognize him [i.e. Muhammad ﷺ as a Messenger of Allāh, and they also know that there is no *Ilāh* (God) but Allāh and Islam is Allāh's religion], as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. 21. And who does more aggression and wrong than he who invents a lie against Allāh or rejects His *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the *Zālimūn* (polytheists and wrongdoers) shall never be successful. 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): ``Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?''

ٱلَّذِينَ	ءَاتَيْنَٰهُمُ	ٱلْكِتَٰبَ	يَعْرِفُونَهُۥ
those whom	We have given [them]	the Scripture	they recognise him

كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ	ٱلَّذِينَ خَسِرُوٓا۟	أَنفُسَهُمْ	فَهُمْ
as they recognise their sons	(but) those who lost	their ownselves	then they

لَا يُؤْمِنُونَ ﴿٢٠﴾	وَمَنْ	أَظْلَمُ	مِمَّنِ ٱفْتَرَىٰ
will not believe	and who	(is) greater wrongdoer	than (he) who invented

عَلَى ٱللَّهِ كَذِبًا	أَوْ كَذَّبَ	بِـَٔايَٰتِهِۦٓ ۗ	إِنَّهُۥ	لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾
a lie against Allah	or rejected	His Signs	indeed	the wrongdoers will not attain success

وَيَوْمَ	نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ نَقُولُ
and (on the) Day (when)	We shall gather them together	all	then We will say

لِلَّذِينَ أَشْرَكُوٓا۟	أَيْنَ	شُرَكَآؤُكُمُ
to those who associated others (with Allah)	where	(are) your associates

ٱلَّذِينَ كُنتُمْ	تَزْعُمُونَ ﴿٢٢﴾
whom you used to	assert

Part - 7

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ
وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ
وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۚ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟
إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: ``By Allāh, our Lord, we were not those who joined others in worship with Allāh.'' 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them. 25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: ``These are nothing but tales of the men of old.''

رَبِّنَا	وَٱللَّهِ	أَن قَالُوا۟	إِلَّآ	لَمْ تَكُن فِتْنَتُهُمْ	ثُمَّ
our Lord	by Allah	that they said (will say)	but	will not be their mischief	then
عَلَىٰٓ أَنفُسِهِمْ ۚ	كَيْفَ كَذَبُوا۟	ٱنظُرْ	مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾		
against themselves	how they have lied	look	we were not polytheists		
وَمِنْهُم	يَفْتَرُونَ ﴿٢٤﴾	مَّا كَانُوا۟	عَنْهُم	وَضَلَّ	
and among them	invent	what they used to	them	and have forsaken	
أَكِنَّةً	عَلَىٰ قُلُوبِهِمْ	وَجَعَلْنَا	إِلَيْكَ ۖ	مَّن يَسْتَمِعُ	
veils	over their hearts	but We have cast	to you	(are those) who listen	
وَإِن يَرَوْا۟	وَقْرًا ۚ	وَفِىٓ ءَاذَانِهِمْ	أَن يَفْقَهُوهُ		
and if they see	(is) heaviness (deafness)	and in their ears	that they could understand it		
جَآءُوكَ	حَتَّىٰٓ إِذَا	بِهَا ۚ	لَا يُؤْمِنُوا۟	ءَايَةٍ	كُلَّ
they come to you	until when	in it	they will not believe	sign	every
ٱلْأَوَّلِينَ ﴿٢٥﴾	إِلَّآ أَسَٰطِيرُ	إِنْ هَٰذَآ	ٱلَّذِينَ كَفَرُوٓا۟	يَقُولُ	يُجَٰدِلُونَكَ
(of) the ancients	but (the) tales	this (is) not	those who disbelieve	say	to argue with you

Part - 7

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى
ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ
مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their ownselves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: ``Would that we were but sent back (to the world)! Then we would not deny the *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!'' 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَهُمْ يَنْهَوْنَ	عَنْهُ	وَيَنْـَٔوْنَ	عَنْهُ
and they forbid (others)	from him	and they (themselves) keep away	from him
وَإِن يُهْلِكُونَ	إِلَّآ أَنفُسَهُمْ	وَمَا يَشْعُرُونَ ﴿٢٦﴾	وَلَوْ تَرَىٰٓ
and they destroy not	but their ownselves	and they perceive not	and if you (could) see
إِذْ وُقِفُوا۟	عَلَى ٱلنَّارِ	فَقَالُوا۟	يَٰلَيْتَنَا نُرَدُّ
when they were held	by the Fire	then they said	would that we were sent back
وَلَا نُكَذِّبَ	بِـَٔايَٰتِ	رَبِّنَا	وَنَكُونَ
then we will not deny	(the) Signs	(of) our Lord	and we would be
مِنَ ٱلْمُؤْمِنِينَ ﴿٢٧﴾	بَلْ	بَدَا لَهُم	مَّا كَانُوا۟
among the believers	nay	became manifest to them	what they used to
يُخْفُونَ مِن قَبْلُ	وَلَوْ رُدُّوا۟		لَعَادُوا۟
conceal before	and if they were sent back		they would certainly have reverted
لِمَا نُهُوا۟	عَنْهُ	وَإِنَّهُمْ	لَكَٰذِبُونَ ﴿٢٨﴾
to what they were forbidden	from it	and indeed they	(are) [surely] the liars

وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ

Part - 7

أَلَيْسَ هَٰذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾ قَدْ خَسِرَ
الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾

29. And they said: ``There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).'' 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: ``Is not this (Resurrection and the taking of the accounts) the truth?'' They will say: ``Yes, by our Lord!'' He will then say: ``So taste you the torment because you used not to believe.'' 31. They indeed are losers who denied their Meeting with Allāh, until all of a sudden, the Hour (signs of death) is on them, and they say: ``Alas for us that we gave no thought to it,'' while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَقَالُوا	إِنْ هِيَ	إِلَّا حَيَاتُنَا	الدُّنْيَا	وَمَا نَحْنُ
and they said	this (is) not	but our life	(of) the world	and not we

بِمَبْعُوثِينَ ﴿٢٩﴾	وَلَوْ تَرَىٰ	إِذْ وُقِفُوا	عَلَىٰ رَبِّهِمْ
(will be) resurrected	and if you (could) see	when they were stood	before their Lord

قَالَ	أَلَيْسَ هَٰذَا	بِالْحَقِّ	قَالُوا بَلَىٰ	وَرَبِّنَا	قَالَ
He said	is not this?	the truth	they said yes	by our Lord	He said

فَذُوقُوا الْعَذَابَ	بِمَا كُنتُمْ	تَكْفُرُونَ ﴿٣٠﴾	قَدْ خَسِرَ
then taste the torment	for what you used to	disbelieve	indeed suffered loss

الَّذِينَ كَذَّبُوا	بِلِقَاءِ اللَّهِ	حَتَّىٰ إِذَا	جَاءَتْهُمُ
those who denied	(their) Meeting (with) Allah	until when	came to them

السَّاعَةُ	بَغْتَةً	قَالُوا يَا حَسْرَتَنَا	عَلَىٰ مَا فَرَّطْنَا	فِيهَا
the Hour	suddenly	they said alas for us	over what we neglected	[in] it

وَهُمْ	يَحْمِلُونَ أَوْزَارَهُمْ	عَلَىٰ ظُهُورِهِمْ	أَلَا سَاءَ	مَا يَزِرُونَ ﴿٣١﴾
and they	will bear their burdens	on their backs	[beware] how evil is	what they bear

Part - 7

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ ٱلْـَٔاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ قَدْ
نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ
يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ
وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى ٱلْمُرْسَلِينَ ﴿٣٤﴾

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqūn* (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'ān) of Allāh that the *Zālimūn* (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you).

Part - 7

وَلَهْوٌ	إِلَّا لَعِبٌ	ٱلدُّنْيَآ	وَمَا ٱلْحَيَوٰةُ
and a pastime (amusement)	but a play	(of) the world	and nothing (is) the life
لِّلَّذِينَ يَتَّقُونَ	خَيْرٌ	ٱلْـَٔاخِرَةُ	وَلَلدَّارُ
for those who fear (Allah)	(is) better	(of) the Hereafter	and indeed the abode
لَيَحْزُنُكَ	إِنَّهُۥ	قَدْ نَعْلَمُ	أَفَلَا تَعْقِلُونَ ﴿٣٢﴾
surely grieves you	that it	indeed We know	(will) you not then understand?
وَلَٰكِنَّ ٱلظَّٰلِمِينَ	لَا يُكَذِّبُونَكَ	فَإِنَّهُمْ	ٱلَّذِى يَقُولُونَ
[and] but the wrongdoers	reject you not	and verily they	what they say
وَلَقَدْ كُذِّبَتْ رُسُلٌ	يَجْحَدُونَ ﴿٣٣﴾	بِـَٔايَٰتِ ٱللَّهِ	
and indeed Messengers were rejected	they reject (deny)	[in] (the) Verses (of) Allah	
وَأُوذُوا۟	مَا كُذِّبُوا۟	عَلَىٰ	فَصَبَرُوا۟	مِن قَبْلِكَ
and they were hurt	that they were rejected	over	but they were patient	before you
لِكَلِمَٰتِ ٱللَّهِ	وَلَا مُبَدِّلَ	نَصْرُنَا	حَتَّىٰٓ أَتَىٰهُمْ
(the) Words (of) Allah	and (there is) none who can alter	Our Help	till reached them

وَلَقَدْ جَآءَكَ	مِن نَّبَإِ	ٱلْمُرْسَلِينَ ﴿٣٤﴾
and surely has come to you	(the) news	(of) the Messengers

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى
ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾
۞ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾ وَقَالُوا۟ لَوْلَا
نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

35. If their aversion (from you, O Muhammad ﷺ, and from that with which you have been sent) is hard for you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allāh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jāhilūn* (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense). 37. And they said: ``Why is not a sign sent down to him from his Lord?'' Say: ``Allāh is certainly Able to send down a sign, but most of them know not.''

Part - 7

وَإِن كَانَ	كَبُرَ عَلَيْكَ	إِعْرَاضُهُمْ	فَإِنِ ٱسْتَطَعْتَ	أَن تَبْتَغِىَ نَفَقًا
and if is	hard on you	their aversion	then if you were able	to seek a tunnel

فِى ٱلْأَرْضِ	أَوْ سُلَّمًا	فِى ٱلسَّمَآءِ	فَتَأْتِيَهُم	بِـَٔايَةٍ
in the ground	or a ladder	to the sky	so that you bring them	a sign

وَلَوْ شَآءَ ٱللَّهُ	لَجَمَعَهُمْ	عَلَى ٱلْهُدَىٰ
and had Allah willed	surely He would have gathered them	on the guidance

فَلَا تَكُونَنَّ	مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾	إِنَّمَا يَسْتَجِيبُ	ٱلَّذِينَ يَسْمَعُونَ	وَٱلْمَوْتَىٰ
so be not you	from the ignorant	only respond	those who listen	and the dead

يَبْعَثُهُمُ ٱللَّهُ	ثُمَّ	إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾	وَقَالُوا۟
Allah will raise them	then	to Him they will be returned	and they said

قُلْ إِنَّ ٱللَّهَ	مِن رَّبِّهِۦ ۚ	ءَايَةً	عَلَيْهِ	لَوْلَا نُزِّلَ
say indeed Allah	from his Lord	a sign	to him	why has not been sent down
لَا يَعْلَمُونَ ﴿٣٧﴾	وَلَٰكِنَّ أَكْثَرَهُمْ	أَن يُنَزِّلَ ءَايَةً		قَادِرٌ عَلَىٰٓ
know not	[and] but most of them	that He sends down a sign		has Power over

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن
شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَٰتِ ۗ مَن
يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٣٩﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ
عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٠﴾

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered. 39. Those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allāh sends astray whom He wills and He guides on a Straight Path whom He wills. 40. Say (O Muhammad ﷺ): ``Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!''

Part - 7

وَلَا طَٰٓئِرٍ	فِى ٱلْأَرْضِ	مِن دَآبَّةٍ	وَمَا
and not a bird	on the earth	[of] an animal	and (there is) not
مَّا فَرَّطْنَا	أَمْثَالُكُم ۚ	إِلَّآ أُمَمٌ	يَطِيرُ بِجَنَاحَيْهِ
We (did) not neglect	like you	but (are) communities	that flies with its two wings
إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾		ثُمَّ	مِن شَىْءٍ ۚ	فِى ٱلْكِتَٰبِ
to their Lord they shall be gathered		then	[of] anything	in the Book
فِى ٱلظُّلُمَٰتِ ۗ	وَبُكْمٌ	صُمٌّ	بِـَٔايَٰتِنَا	وَٱلَّذِينَ كَذَّبُوا۟
in the darkness	and dumb	(are) deaf	Our Signs	and those who rejected
يَجْعَلْهُ	وَمَن يَشَأْ	يُضْلِلْهُ	مَن يَشَإِ ٱللَّهُ
sets him	and whom He wills	He lets him go astray	whom Allah wills

عَلَىٰ صِرَٰطٍ	مُّسْتَقِيمٍ ﴿٣٩﴾	قُلْ	أَرَءَيْتَكُمْ	إِنْ أَتَىٰكُمْ
on the Path	Straight	say	(have) you seen?	if comes to you

عَذَابُ ٱللَّهِ	أَوْ أَتَتْكُمُ	ٱلسَّاعَةُ
(the) torment (of) Allah	or came to you	the (last) Hour

أَغَيْرَ ٱللَّهِ تَدْعُونَ	إِن كُنتُمْ صَٰدِقِينَ ﴿٤٠﴾
(do) you call other than Allah?	if you are truthful

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾ فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ﴿٤٣﴾

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! 42. Verily, We sent (Messengers) to many nations before you (O Muhammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). 43. When Our torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitān* (Satan) made fair-seeming to them that which they used to do.

بَلْ إِيَّاهُ تَدْعُونَ	فَيَكْشِفُ	مَا تَدْعُونَ	
nay (to) Him Alone you call	and He removes	(the distress) that you had called (upon Him)	
إِلَيْهِ	إِن شَآءَ	وَتَنسَوْنَ	مَا تُشْرِكُونَ ﴿٤١﴾
for which	if He willed	and you forget	whatever you had associated (with Allah)

وَلَقَدْ أَرْسَلْنَآ	إِلَىٰٓ أُمَمٍ	مِّن قَبْلِكَ	فَأَخَذْنَٰهُم
and verily We sent (Messengers)	to nations	before you	and We seized them

بِٱلْبَأْسَآءِ	وَٱلضَّرَّآءِ	لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾	فَلَوْلَآ
with misfortune	and hardship	so that they may humble themselves	then why not

إِذْ	جَآءَهُم	بَأْسُنَا	تَضَرَّعُوا۟
when	came to them	Our disaster (torment)	they humbled themselves

Part - 7

لَهُمُ	وَزَيَّنَ	وَلَٰكِن قَسَتْ قُلُوبُهُمْ
to them	and made fair-seeming	[and] but their hearts became hardened

ٱلشَّيْطَٰنُ	مَا كَانُوا۟	يَعْمَلُونَ ﴿٤٣﴾
Satan	what they used to	do

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾ فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾ قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. 45. So the root of the people who did wrong was cut off. And all praise and thanks are Allāh's, the Lord of the *'Ālamīn* (mankind, jinn, and all that exists). 46. Say (to the disbelievers): ``Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, who is there – an *ilāh* (a god) other than Allāh who could restore them to you?'' See how variously We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

فَتَحْنَا عَلَيْهِمْ	بِهِۦ	مَا ذُكِّرُوا۟	فَلَمَّا نَسُوا۟
We opened to them	therewith	what they had been reminded	so when they forgot

بِمَآ أُوتُوٓا۟	حَتَّىٰٓ إِذَا فَرِحُوا۟	شَىْءٍ	كُلِّ	أَبْوَٰبَ
in what they had been granted	until when they rejoice	thing	(of) every	(the) gates

مُّبْلِسُونَ ﴿٤٤﴾	هُم	فَإِذَا	بَغْتَةً	أَخَذْنَٰهُم
(were) plunged in despair	they	and then	suddenly	We seized them

وَٱلْحَمْدُ	ٱلَّذِينَ ظَلَمُوا۟	ٱلْقَوْمِ	فَقُطِعَ دَابِرُ
and all praise	who did wrong	(of) the people	so was cut off (the) last remnant

Part - 7

إِنْ أَخَذَ ٱللَّهُ	أَرَءَيْتُمْ	قُلْ	رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾	لِلَّهِ
if Allah took away	(have) you seen?	say	(the) Lord (of) the worlds	(be) to Allah

مَّنْ	عَلَىٰ قُلُوبِكُم	وَخَتَمَ	وَأَبْصَٰرَكُمْ	سَمْعَكُمْ
who (is there)	up your hearts	and sealed	and your sight	your hearing

ٱنظُرْ	بِهِۦ	يَأْتِيكُم	غَيْرُ ٱللَّهِ	إِلَٰهٌ
see	these	who could restore to you	other than Allah	god

ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾	ٱلْءَايَٰتِ	كَيْفَ نُصَرِّفُ
yet they turn away	the signs	how variously We present

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ﴿٤٧﴾
وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٤٨﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾

47. Say: ``Tell me, if the punishment of Allāh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zālimūn* (polytheists and wrongdoing) people?'' 48. And We send not the Messengers but as givers of glad tidings and as warners. So, whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad ﷺ).

بَغْتَةً	عَذَابُ ٱللَّهِ	إِنْ أَتَىٰكُمْ	أَرَءَيْتَكُمْ	قُلْ
suddenly	(the) torment (of) Allah	if came to you	(have) you seen?	say

ٱلظَّٰلِمُونَ ﴿٤٧﴾	إِلَّا ٱلْقَوْمُ	هَلْ يُهْلَكُ	أَوْ جَهْرَةً
wrongdoers	except the people	(shall any) be destroyed?	or openly

وَمُنذِرِينَ ۖ	إِلَّا مُبَشِّرِينَ	وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ
and warners	but (as) bearers of glad tidings	and We send not the Messengers

عَلَيْهِمْ	فَلَا خَوْفٌ	وَأَصْلَحَ	فَمَنْ ءَامَنَ
upon them	then (shall be) no fear	and mended (his life)	so who believed

Part - 7

وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾	وَٱلَّذِينَ كَذَّبُوا۟	بِـَٔايَـٰتِنَا	يَمَسُّهُمُ
nor they shall grieve	but those who rejected	Our Signs	shall touch them

ٱلْعَذَابُ	بِمَا كَانُوا۟	يَفْسُقُونَ ﴿٤٩﴾
the torment	for what they used to	transgress

قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا
مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرْ بِهِ ٱلَّذِينَ
يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

50. Say (O Muhammad ﷺ): ``I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me.'' Say: ``Are the blind and the one who sees equal? Will you not then take thought?'' 51. And warn therewith (the Qur'ān) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allāh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

Part - 7

قُل	لَّآ أَقُولُ	لَكُمْ	عِندِى	خَزَآئِنُ ٱللَّهِ	وَلَآ أَعْلَمُ ٱلْغَيْبَ
say	I (do) not say	to you	I have	(the) treasures (of) Allah	nor I know the Unseen

وَلَآ أَقُولُ	لَكُمْ	إِنِّى	مَلَكٌ	إِنْ أَتَّبِعُ	إِلَّا مَا يُوحَىٰٓ	إِلَىَّ
nor I say	to you	that I am	an angel	I follow not	but what is revealed	to me

قُلْ	هَلْ يَسْتَوِى ٱلْأَعْمَىٰ	وَٱلْبَصِيرُ	أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾	وَأَنذِرْ
say	(can) be equal the blind?	and the seeing	(will) you not then reflect?	and warn

بِهِۦ	ٱلَّذِينَ يَخَافُونَ	أَن يُحْشَرُوٓا۟	إِلَىٰ رَبِّهِمْ	لَيْسَ لَهُم
with it	those who fear	that they shall be gathered	to their Lord	will not be for them

مِّن دُونِهِۦ	وَلِىٌّ	وَلَا شَفِيعٌ	لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾
besides Him	a protector	nor an intercessor	so that they may fear (Allah)

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم
مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾
وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ
بِأَعْلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are not accountable for them in anything, and they are not accountable for you in anything, that you may turn them away, and thus become of the *Zālimūn* (unjust). 53. Thus We have tried some of them with others, that they might say: ``Is it these (poor believers) whom Allāh has favoured from amongst us?'' Does not Allāh know best those who are grateful?

وَٱلْعَشِيِّ	بِٱلْغَدَوٰةِ	يَدْعُونَ رَبَّهُم	وَلَا تَطْرُدِ ٱلَّذِينَ
and the evening	in the morning	invoke their Lord	and turn not away those who

مِّن شَىْءٍ	مِنْ حِسَابِهِم	عَلَيْكَ	مَا	يُرِيدُونَ وَجْهَهُۥ
anything	from their account	on you	(there is) not	seeking His Face

فَتَطْرُدَهُمْ	مِّن شَىْءٍ	عَلَيْهِم	مِنْ حِسَابِكَ	وَمَا
that you may turn them away	anything	on them	from your account	and (there is) not

فَتَنَّا بَعْضَهُم	وَكَذَٰلِكَ	مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾	فَتَكُونَ
We tried some of them	and thus	of the wrongdoers	then you would be

أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ	لِّيَقُولُوٓا۟	بِبَعْضٍ
(are) these the ones Allah has favoured?	that they (should) say	with others

بِٱلشَّٰكِرِينَ ﴿٥٣﴾	ٱللَّهُ بِأَعْلَمَ	أَلَيْسَ	مِّنۢ بَيْنِنَآ	عَلَيْهِم
the thankful ones	Allah knows best	(does) not?	from amongst us	upon them

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ
ٱلرَّحْمَةَ ۖ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ

Part - 7

رَّحِيمٌ ﴿٥٤﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلْآيَٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۚ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾

54. When those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: ``*Salāmun 'Alaikum*'' (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allāh), then surely, He is Oft-Forgiving, Most Merciful. 55. And thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimūn* (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad ﷺ): ``I have been forbidden to worship those whom you invoke (worship) besides Allāh.'' Say: ``I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.''

Part - 7

عَلَيْكُمْ	فَقُلْ سَلَٰمٌ	بِـَٔايَٰتِنَا	ٱلَّذِينَ يُؤْمِنُونَ	جَآءَكَ	وَإِذَا
(be) upon you	then say peace	in Our Signs	those who believe	come to you	and when
مَنْ عَمِلَ	أَنَّهُۥ	ٱلرَّحْمَةَ	عَلَىٰ نَفْسِهِ	كَتَبَ رَبُّكُمْ	
(anyone) who does	that [he]	the Mercy	upon Himself	your Lord has made incumbent	
وَأَصْلَحَ	مِنۢ بَعْدِهِۦ	ثُمَّ تَابَ	بِجَهَٰلَةٍ	سُوٓءًا	مِنكُمْ
and mends (his ways)	after that	then repents	in ignorance	evil	of you
نُفَصِّلُ ٱلْآيَٰتِ	وَكَذَٰلِكَ	رَّحِيمٌ ﴿٥٤﴾	فَأَنَّهُۥ غَفُورٌ		
We explain in detail the Signs	and thus	Most Merciful	then surely He (is) All-Forgiving		
أَنْ أَعْبُدَ	إِنِّي نُهِيتُ	قُلْ	ٱلْمُجْرِمِينَ ﴿٥٥﴾	وَلِتَسْتَبِينَ سَبِيلُ	
that I worship	indeed I am forbidden	say	(of) the sinners	so that becomes distinct (the) way	
لَّآ أَتَّبِعُ أَهْوَآءَكُمْ	قُل	مِن دُونِ ٱللَّهِ	ٱلَّذِينَ تَدْعُونَ		
I will not follow your (vain) desires	say	besides (instead of) Allah	those whom you call upon		
مِنَ ٱلْمُهْتَدِينَ ﴿٥٦﴾	وَمَآ أَنَا	إِذًا	قَدْ ضَلَلْتُ		
of the guided	and I (will) not (be)	then	indeed I would go astray		

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ
ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ ﴿٥٧﴾ قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِۦ
لَقُضِيَ ٱلْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ ﴿٥٨﴾

57. Say (O Muhammad ﷺ): ``I am on clear proof from my Lord (Islamic Monotheism), but you deny it (the truth that has come to me from Allāh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allāh, He declares the truth, and He is the Best of judges.''
58. Say: ``If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allāh knows best the *Zālimūn* (polytheists and wrongdoers).''

قُلْ إِنِّي	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّي	وَكَذَّبْتُم	بِهِۦ ۚ
say indeed I am	on a clear proof	from my Lord	but you have rejected	[with] it

مَا عِندِي	مَا تَسْتَعْجِلُونَ	بِهِۦ ۚ	إِنِ ٱلْحُكْمُ	إِلَّا لِلَّهِ ۖ
I (do) not have	that you are demanding hastily	[of it]	the decision (is) not	but for Allah

يَقُصُّ ٱلْحَقَّ ۖ	وَهُوَ	خَيْرُ	ٱلْفَٰصِلِينَ ﴿٥٧﴾	قُلْ	لَّوْ	أَنَّ عِندِي
He declares the truth	and He	(is the) Best	(of) the judges	say	if	[that] I had

مَا تَسْتَعْجِلُونَ	بِهِۦ ۚ	لَقُضِيَ ٱلْأَمْرُ
what you are demanding hastily	[of it]	surely the matter would have been decided

بَيْنِي	وَبَيْنَكُمْ ۗ	وَٱللَّهُ أَعْلَمُ	بِٱلظَّٰلِمِينَ ﴿٥٨﴾
between me	and between you	and Allah knows best	the wrongdoers

۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾
وَهُوَ ٱلَّذِي يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ
مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows

Part - 7

them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

وَعِندَهُۥ	مَفَاتِحُ	ٱلْغَيْبِ	لَا يَعْلَمُهَآ	إِلَّا هُوَ ۚ	وَيَعْلَمُ مَا
and He has	(the) keys	(of) the unseen	none knows them	but He	and He knows what

فِى ٱلْبَرِّ	وَٱلْبَحْرِ ۚ	وَمَا تَسْقُطُ	مِن وَرَقَةٍ	إِلَّا يَعْلَمُهَا
(is) in the land	and the sea	and (does) not fall	a leaf	but He knows it

وَلَا حَبَّةٍ	فِى ظُلُمَٰتِ	ٱلْأَرْضِ	وَلَا رَطْبٍ	وَلَا يَابِسٍ
and not a grain	in (the) darkness	(of) the earth	nor (anything) wet (fresh)	nor dry

إِلَّا	فِى كِتَٰبٍ	مُّبِينٍ ﴿٥٩﴾	وَهُوَ	ٱلَّذِى	يَتَوَفَّىٰكُم
but (is written)	in a Book	Clear	and (it is) He	Who	recalls you (your souls)

بِٱلَّيْلِ	وَيَعْلَمُ مَا	جَرَحْتُم بِٱلنَّهَارِ	ثُمَّ يَبْعَثُكُمْ	فِيهِ
by the night	and He knows what	you did by the day	then He raises you again	in it

لِيُقْضَىٰٓ أَجَلٌ	مُّسَمًّى ۖ	ثُمَّ	إِلَيْهِ	مَرْجِعُكُمْ
so that (the) term is fulfilled	appointed	then	unto Him	(will be) your return

ثُمَّ يُنَبِّئُكُم	بِمَا كُنتُمْ	تَعْمَلُونَ ﴿٦٠﴾
then He will inform you	of what you used to	do

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ
رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ
ٱلْحَٰسِبِينَ ﴿٦٢﴾ قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ
هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾

61. He is the Irresistible (Supreme) over His slaves, and He sends guardians

Part - 7

(angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allāh, their True *Maulā* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad ﷺ): ``Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allāh) only saves us from this (danger), we shall truly, be grateful.''

حَفَظَةً	عَلَيْكُمْ	وَيُرْسِلُ	عِبَادِهِۦ	فَوْقَ	وَهُوَ ٱلْقَاهِرُ
guardians (angels)	over you	and He sends	His slaves	over	and He (is) the Omnipotent

تَوَفَّتْهُ	ٱلْمَوْتُ	جَآءَ أَحَدَكُمُ	حَتَّىٰٓ إِذَا
cause him to die (take his soul)	death	approaches one of you	until when

ثُمَّ رُدُّوٓا۟	لَا يُفَرِّطُونَ ﴿٦١﴾	وَهُمْ	رُسُلُنَا
then they are returned	(do) not neglect (their duty)	and they	Our messengers (angels)

ٱلْحُكْمُ	لَهُ	أَلَا	ٱلْحَقِّ	مَوْلَىٰهُمُ	إِلَى ٱللَّهِ
(is) the judgement	for Him	no doubt	the Just	their Lord	to Allah

مِّن ظُلُمَٰتِ	يُنَجِّيكُمْ	مَن	قُلْ	ٱلْحَٰسِبِينَ ﴿٦٢﴾	أَسْرَعُ	وَهُوَ
from (the) darkness	saves you	who	say	(of) reckoners	(is the) Swiftest	and He

لَئِنْ أَنجَىٰنَا	وَخُفْيَةً	تَضَرُّعًا	تَدْعُونَهُۥ	وَٱلْبَحْرِ	ٱلْبَرِّ
if He saved us	and secretly	humbly	you call Him	and the sea	(of) the land

لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾	مِنْ هَٰذِهِۦ
surely we shall be among the thankful	from this

قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ
عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ ٱنظُرْ كَيْفَ
نُصَرِّفُ ٱلْءَايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾ وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۚ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ﴿٦٦﴾

64. Say (O Muhammad ﷺ): ``Allāh rescues you from this and from all (other)

Part - 7

distresses, and yet you worship others besides Allāh." 65. Say: "He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand. 66. But your people (O Muhammad ﷺ) have denied it (the Qur'ān) though it is the truth. Say: "I am not a *Wakīl* (guardian) over you."

كَرْبٍ	وَمِن كُلِّ	مِّنْهَا	ٱللَّهُ يُنَجِّيكُم	قُلِ
distress	and from every	from this	Allah saves you	say

أَن يَبْعَثَ	عَلَىٰٓ	قُلْ هُوَ ٱلْقَادِرُ	ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾
that He sends	on	say He (is) the Powerful	yet you associate partners (with Allah)

أَرْجُلِكُمْ	مِن تَحْتِ	أَوْ	مِّن فَوْقِكُمْ	عَذَابًا	عَلَيْكُمْ
your feet	from beneath	or	from above you	torment	upon you

بَأْسَ	وَيُذِيقَ بَعْضَكُم	شِيَعًا	أَوْ يَلْبِسَكُمْ
(the) violence	and lets taste some of you	mutual party discord	or confounds you with

لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾	ٱلْآيَاتِ	كَيْفَ نُصَرِّفُ	ٱنظُرْ	بَعْضٍ
so that they may understand	the Signs	how variously We explain	see	(of) others

قُلْ	ٱلْحَقُّ	وَهُوَ	قَوْمُكَ	بِهِۦ	وَكَذَّبَ
say	(is) the truth	and it	your people	it	and have denied

بِوَكِيلٍ ﴿٦٦﴾	لَّسْتُ عَلَيْكُم
a supervisor	I am not over you

لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾ وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

67. For every news there is a reality and you will come to know. 68. And when

Part - 7

you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if *Shaitān* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zālimūn* (polytheists and wrongdoers). 69. Those who fear Allāh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allāh (and refrain from mocking at the Qur'ān). [The provision of this Verse was abrogated by the Verse 4:140]

وَإِذَا رَأَيْتَ	وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾	مُّسْتَقَرٌّ	نَبَإٍ	لِّكُلِّ
and when you see	and soon you shall know (it)	(is) a fixed time	news	for every
حَتَّىٰ يَخُوضُوا۟	عَنْهُمْ	فَأَعْرِضْ	فِىٓ ءَايَٰتِنَا	ٱلَّذِينَ يَخُوضُونَ
until they engage	from them	then turn away	in Our Signs	those who engage
فَلَا تَقْعُدْ	ٱلشَّيْطَٰنُ	وَإِمَّا يُنسِيَنَّكَ	غَيْرِهِۦ	فِى حَدِيثٍ
then you sit not	Satan	and if causes you to forget	other than that	in a talk
وَمَا	ٱلظَّٰلِمِينَ ﴿٦٨﴾	ٱلْقَوْمِ	مَعَ	ٱلذِّكْرَىٰ	بَعْدَ
and (there is) not	wrongdoers	the people	with	the remembrance	after
مِّن شَىْءٍ	مِّنْ حِسَابِهِم	يَتَّقُونَ	عَلَى ٱلَّذِينَ
[of] anything	from their account	fear (Allah)	on those who
	لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾	وَلَٰكِن ذِكْرَىٰ
	so that they may fear (Allah)	[and] but remembrance

وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the

Part - 7

Qur'ān) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

وَذَرِ ٱلَّذِينَ	ٱتَّخَذُوا۟ دِينَهُمْ	لَعِبًا	وَلَهْوًا
and leave (alone) those who	took their religion	(as) a play	and pastime

وَغَرَّتْهُمُ	ٱلْحَيَوٰةُ	ٱلدُّنْيَا ۚ	وَذَكِّرْ	بِهِۦٓ
and beguiled (deceived) them	the life	(of) this world	but remind (them)	with it

أَن تُبْسَلَ نَفْسٌۢ	بِمَا كَسَبَتْ	لَيْسَ لَهَا	مِن دُونِ ٱللَّهِ
lest a soul is caught	for what it has earned	neither will be for it	besides Allah

وَلِىٌّ	وَلَا شَفِيعٌ	وَإِن تَعْدِلْ	كُلَّ	عَدْلٍ
a protector	nor an intercessor	and (even) if it offers ransom	every	ransom

لَا يُؤْخَذْ	مِنْهَآ ۗ	أُو۟لَٰٓئِكَ	ٱلَّذِينَ أُبْسِلُوا۟
it will not be accepted	from it	these	(are) those who are caught

بِمَا كَسَبُوا۟ ۖ	لَهُمْ	شَرَابٌ	مِّنْ حَمِيمٍ	وَعَذَابٌ
for what they earned	for them	(is) a drink	of boiling water	and a torment

أَلِيمٌۢ	بِمَا كَانُوا۟	يَكْفُرُونَ ﴿٧٠﴾
painful	(because) of what they used to	disbelieve

قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَٰبِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾

71. Say (O Muhammad ﷺ): "Shall we invoke others besides Allāh (false deities), that can do us neither good nor can harm us, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? - like one whom the *Shayātīn* (devils) have made to go astray in the land in confusion, his

Part - 7

companions calling him to guidance (saying): `Come to us.' " Say: ``Verily, Allāh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the *'Ālamīn* (mankind, jinn and all that exists);

وَلَا يَضُرُّنَا	لَا يَنفَعُنَا	مَا	مِن دُونِ ٱللَّهِ	أَنَدْعُوا۟	قُلْ
nor can harm us	neither can benefit us	that	besides Allah	(shall) we invoke?	say

كَٱلَّذِى	هَدَىٰنَا ٱللَّهُ	إِذْ	بَعْدَ	عَلَىٰٓ أَعْقَابِنَا	وَنُرَدُّ
like the one	Allah has guided us	when	after	on our heels	and shall we turn back

يَدْعُونَهُۥٓ	أَصْحَٰبٌ	لَهُۥ	حَيْرَانَ	فِى ٱلْأَرْضِ	ٱلشَّيَٰطِينُ	ٱسْتَهْوَتْهُ
who call him	companions	he has	confused	in the earth	the devils	whom misled

ٱلْهُدَىٰ ۖ	هُوَ	إِنَّ هُدَى ٱللَّهِ	قُلْ	ٱئْتِنَا ۗ	إِلَى ٱلْهُدَى
(is) the guidance	it	indeed (the) guidance (of) Allah	say	come to us	to the guidance

لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾	لِنُسْلِمَ	وَأُمِرْنَا
to (the) Lord (of) the worlds	that we submit	and we have been commanded

وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ
يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾

72. And to perform *As-Salāt* (the prayers), and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered. 73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: ``Be!'' – and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

ٱلَّذِىٓ	وَهُوَ	وَٱتَّقُوهُ ۚ	وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ
(is) the One	and He	and fear Him	and that offer the prayer

خَلَقَ ٱلسَّمَٰوَٰتِ	ٱلَّذِى	وَهُوَ	إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾
created the heavens	Who	and (it is) He	to Whom you shall be gathered

Part - 7

وَٱلْأَرْضَ	بِٱلْحَقِّ ۖ	وَيَوْمَ يَقُولُ	كُن
and the earth	in truth	and (on the) Day (of Resurrection) He will say	be

فَيَكُونُ ۚ	قَوْلُهُ	ٱلْحَقُّ ۚ	وَلَهُ	ٱلْمُلْكُ
and it shall become	His Word	(is) the truth	and for Him (will be)	the dominion

يَوْمَ يُنفَخُ	فِى ٱلصُّورِ ۚ	عَٰلِمُ ٱلْغَيْبِ
(on the) Day (when) will be blown	[in] the trumpet	All-Knower (of) the invisible

وَٱلشَّهَٰدَةِ ۚ	وَهُوَ ٱلْحَكِيمُ	ٱلْخَبِيرُ ﴿٧٣﴾
and the visible	and He (is) the All-Wise	the All-Aware

۞ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۖ إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ
مُّبِينٍ ﴿٧٤﴾ وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾
فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ ﴿٧٦﴾

Part - 7

74. And (remember) when Ibrāhīm (Abraham) said to his father Āzar: ``Do you take idols as *ālihā* (gods)? Verily, I see you and your people in manifest error.'' 75. Thus did we show Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. 76. When the night covered him over with darkness he saw a star. He said: ``This is my lord.'' But when it set, he said: ``I like not those that set.''

أَتَتَّخِذُ أَصْنَامًا	ءَازَرَ	لِأَبِيهِ	إِبْرَٰهِيمُ	وَإِذْ قَالَ
(do) you take idols?	Azar	to his father	Abraham	and (remember) when said

وَكَذَٰلِكَ نُرِىٓ	مُّبِينٍ ﴿٧٤﴾	فِى ضَلَٰلٍ	وَقَوْمَكَ	أَرَىٰكَ	إِنِّىٓ	ءَالِهَةً ۖ
and thus We showed	manifest	in error	and your people	[I] see you	verily I	(as) gods

وَلِيَكُونَ	وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	مَلَكُوتَ	إِبْرَٰهِيمَ
and so that he becomes	and the earth	(of) the heavens	(the) kingdom	Abraham

رَءَا كَوْكَبًا ۖ	ٱلَّيْلُ	جَنَّ عَلَيْهِ	فَلَمَّا	مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾
he saw a star	the night	outspread over him	so when	of the firm believers

لَآ أُحِبُّ ٱلْءَافِلِينَ ﴿٧٦﴾	قَالَ	فَلَمَّآ أَفَلَ	رَبِّى ۖ	قَالَ هَٰذَا
I (do) not love those who set	he said	but when it set	(is) my lord	he said this

فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ
ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾ فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ
يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾

77. When he saw the moon rising up, he said: ``This is my lord.'' But when it set, he said: ``Unless my Lord guides me, I shall surely be among the people who went astray.'' 78. When he saw the sun rising up, he said: ``This is my lord. This is greater.'' But when it set, he said: ``O my people! I am indeed free from all that you join as partners (in worship with Allāh). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanīfa* (Islamic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*.''

فَلَمَّا رَءَا	ٱلْقَمَرَ	بَازِغًا	قَالَ هَٰذَا	رَبِّى	فَلَمَّآ أَفَلَ
and when he saw	the moon	rising	he said this	(is) my lord	but when it set

قَالَ	لَئِن	لَّمْ يَهْدِنِى	رَبِّى	لَأَكُونَنَّ
he said	if	(did) not guide me	my Lord	surely I would have become

مِنَ ٱلْقَوْمِ	ٱلضَّآلِّينَ ﴿٧٧﴾	فَلَمَّا	رَءَا ٱلشَّمْسَ	بَازِغَةً	قَالَ هَٰذَا
among the people	who go astray	and when	he saw the sun	rising	he said this

رَبِّى	هَٰذَآ	أَكْبَرُ	فَلَمَّآ أَفَلَتْ	قَالَ يَٰقَوْمِ	إِنِّى
(is) my lord	this	(is) the largest	but when it set	he said O my people	verily I am

بَرِىٓءٌ	مِّمَّا تُشْرِكُونَ ﴿٧٨﴾	إِنِّى وَجَّهْتُ	وَجْهِىَ	لِلَّذِى
free	from what you associate (with Allah)	verily I have turned	my face	to Him Who

فَطَرَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ	حَنِيفًا	وَمَآ أَنَا	مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾
originated the heavens	and the earth	upright	and I (am) not	of the polytheists

وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن
يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ

Part - 7

أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ
سُلْطَٰنًا ۚ فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

80. His people disputed with him. He said: ``Do you dispute with me concerning Allāh while He has guided me, and I fear not those whom you associate with Him (Allāh) in worship. (Nothing can happen to me) except when my Lord (Allāh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. ``And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know.''

وَحَآجَّهُۥ	قَوْمُهُۥ ۚ	قَالَ	أَتُحَٰٓجُّوٓنِّى	فِى ٱللَّهِ
and disputed with him	his people	he said	(do) you dispute with me?	about Allah
وَقَدْ هَدَىٰنِ ۚ		وَلَآ أَخَافُ	مَا تُشْرِكُونَ	بِهِۦٓ
while certainly He has guided me		and I (do) not fear	what you associate	with Him
إِلَّآ	أَن يَشَآءَ رَبِّى	شَيْـًٔا ۗ	وَسِعَ رَبِّى	كُلَّ	شَىْءٍ
except	that my Lord wills	anything	my Lord comprehends	every	thing
عِلْمًا ۗ	أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾			وَكَيْفَ أَخَافُ	
(in His) Knowledge	(will) you not then remember?			and how I should fear	
مَآ أَشْرَكْتُمْ	وَلَا تَخَافُونَ	أَنَّكُمْ أَشْرَكْتُم	بِٱللَّهِ		
what you associate (with Allah)	and you fear not	that you associate	with Allah		
مَا لَمْ يُنَزِّلْ	بِهِۦ	عَلَيْكُمْ	سُلْطَٰنًا ۚ	فَأَىُّ	
what He (did) not send down	for it	to you	any authority	then which	
ٱلْفَرِيقَيْنِ	أَحَقُّ	بِٱلْأَمْنِ ۖ	إِن كُنتُمْ	تَعْلَمُونَ ﴿٨١﴾	
(of) the two parties	has more right	to security	if you	know	

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ
حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

Part - 7

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ
دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾

82. It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided. 83. And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishāq (Isaac) and Ya'qūb (Jacob), each of them We guided, and before him, We guided Nūh (Noah), and among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyūb (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward *Al-Muhsinūn* (the good-doers).

ٱلَّذِينَ ءَامَنُوا	وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم	بِظُلْمٍ
those who believed	and (did) not obscure (confuse) their Belief	with wrongdoing

أُو۟لَٰٓئِكَ	لَهُمُ	ٱلْأَمْنُ	وَهُم	مُّهْتَدُونَ ﴿٨٢﴾	وَتِلْكَ
those	for them	(is) the security	and they	(are the) guided	and that

حُجَّتُنَآ	ءَاتَيْنَٰهَآ	إِبْرَٰهِيمَ	عَلَىٰ قَوْمِهِۦ
(was) Our Argument	which We gave	(to) Abraham	against his people

نَرْفَعُ دَرَجَٰتٍ	مَّن نَّشَآءُ	إِنَّ رَبَّكَ	حَكِيمٌ	عَلِيمٌ ﴿٨٣﴾
We raise (in) ranks	whom We will	indeed your Lord	(is) All-Wise	All-Knowing

وَوَهَبْنَا	لَهُۥٓ	إِسْحَٰقَ	وَيَعْقُوبَ ۚ	كُلًّا هَدَيْنَا ۚ	وَنُوحًا
and We bestowed	to him	Isaac	and Jacob	each of them We guided	and Noah

هَدَيْنَا مِن قَبْلُ ۖ	وَمِن ذُرِّيَّتِهِۦ	دَاوُۥدَ	وَسُلَيْمَٰنَ	وَأَيُّوبَ
We guided (him) before (that)	and among his progeny	David	and Solomon	and Job

وَيُوسُفَ	وَمُوسَىٰ	وَهَٰرُونَ ۚ	وَكَذَٰلِكَ نَجْزِى	ٱلْمُحْسِنِينَ ﴿٨٤﴾
and Joseph	and Moses	and Aaron	and thus We reward	the good-doers

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ

Part - 7

وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ
وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ
أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

85. And Zakariyyā (Zechariah), and Yahyā (John) and 'Īsā (Jesus) and Ilyās (Elias), each one of them was of the righteous. 86. And Ismā'īl (Ishmael) and Al-Yasaa' (Elisha), and Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred to the *'Ālamīn* [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path. 88. This is the Guidance of Allāh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

وَزَكَرِيَّا	وَيَحْيَىٰ	وَعِيسَىٰ	وَإِلْيَاسَ	كُلٌّ	مِّنَ الصَّالِحِينَ ﴿٨٥﴾
and Zechariah	and John	and Jesus	and Elias	all (were)	of the righteous

وَإِسْمَاعِيلَ	وَالْيَسَعَ	وَيُونُسَ	وَلُوطًا	وَكُلًّا	فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾
and Ishmael	and Elisha	and Jonah	and Lot	and all	We preffered over the worlds

وَمِنْ آبَائِهِمْ	وَذُرِّيَّاتِهِمْ	وَإِخْوَانِهِمْ	وَاجْتَبَيْنَاهُمْ
and from their forefathers	and their progeny	and their brethren	and We chose them

وَهَدَيْنَاهُمْ	إِلَىٰ صِرَاطٍ	مُّسْتَقِيمٍ ﴿٨٧﴾	ذَٰلِكَ	هُدَى اللَّهِ
and We guided them	to the Way	Straight	that	(is the) guidance (of) Allah

يَهْدِي بِهِ	مَن يَشَاءُ	مِنْ عِبَادِهِ ۚ	وَلَوْ أَشْرَكُوا
He guides with it	whom He wills	of His slaves	and if they associated others (with Allah)

لَحَبِطَ	عَنْهُم	مَّا كَانُوا	يَعْمَلُونَ ﴿٨٨﴾
surely would have rendered vain	from them	what they used to	do

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا
بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهُدَاهُمُ اقْتَدِهْ ۗ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ

Part - 7

أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ ﴿٩٠﴾

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad ﷺ) who are not disbelievers therein. 90. They are those whom Allāh had guided. So follow their guidance. Say: ``No reward I ask of you for this (the Qur'ān). It is only a reminder for the *'Ālamīn* (mankind and jinn).''

وَٱلْحُكْمَ	ٱلْكِتَٰبَ	ءَاتَيْنَٰهُمُ	ٱلَّذِينَ	أُو۟لَٰٓئِكَ
and (the) Judgement	the Book	We gave [them]	(are) those whom	they
فَقَدْ وَكَّلْنَا	هَٰٓؤُلَآءِ	بِهَا	فَإِن يَكْفُرْ	وَٱلنُّبُوَّةَ
then indeed We have entrusted	these	in it (therein)	but if disbelieve	and Prophethood
أُو۟لَٰٓئِكَ	بِكَٰفِرِينَ ﴿٨٩﴾	لَّيْسُوا۟ بِهَا	قَوْمًا	بِهَا
they	disbelievers	who are not in it	(to) a people	it
لَّآ أَسْـَٔلُكُمْ	قُل	فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ	ٱلَّذِينَ هَدَى ٱللَّهُ	
I (do) not ask you	say	so you follow their guidance	(are) those whom Allah guided	
لِلْعَٰلَمِينَ ﴿٩٠﴾	إِلَّا ذِكْرَىٰ	إِنْ هُوَ	أَجْرًا	عَلَيْهِ
for the worlds	but an admonition	this (is) not	a reward	on it

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى
جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُم مَّا لَمْ
تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۙ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ
مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْءَاخِرَةِ
يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allāh with an estimation due to Him when they said: ``Nothing did Allāh send down to any human being (by Revelation).'' Say (O Muhammad ﷺ): ``Who then sent down

Part - 7

the Book which Mūsā (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allāh and His Messenger Muhammad ﷺ) were taught (through the Qur'ān) that which neither you nor your fathers knew." Say: "Allāh (sent it down)." Then leave them to play in their vain discussions. 92. And this (the Qur'ān) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ān), and they are constant in guarding their *Salāt* (prayers).

إِذْ قَالُوا	قَدْرِهِۦٓ	حَقَّ	وَمَا قَدَرُوا۟ ٱللَّهَ
when they said	appraisal to Him	(with) due	and they (did) not appraise Allah
ٱلْكِتَٰبَ	مَنْ أَنزَلَ	قُلْ	مِن شَىْءٍ	عَلَىٰ بَشَرٍ	مَآ أَنزَلَ ٱللَّهُ
the Book	who sent down	say	anything	to human being	Allah (did) not send down
لِّلنَّاسِ	وَهُدًى	نُورًا	مُوسَىٰ	بِهِۦ	ٱلَّذِى جَآءَ
for people	and a guidance	(as) a light	Moses	[it]	which brought
وَتُخْفُونَ كَثِيرًا	تُبْدُونَهَا	قَرَاطِيسَ	تَجْعَلُونَهُۥ
and you conceal most (of it)	you disclose (some of) it	(into) sheets	which you have put
قُلِ ٱللَّهُ	وَلَآ ءَابَآؤُكُمْ	لَمْ تَعْلَمُوٓا۟ أَنتُمْ	مَّا	وَعُلِّمْتُم
say Allah	nor your forefathers	neither you knew	what	though you were taught
كِتَٰبٌ	وَهَٰذَا	فِى خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾	ثُمَّ ذَرْهُمْ
(is) a Book	and this	to play in their argumentation	then leave them
بَيْنَ يَدَيْهِ	ٱلَّذِى	مُصَدِّقُ	مُبَارَكٌ	أَنزَلْنَٰهُ
(came) before it	which	confirming	blessed	which We have sent down
حَوْلَهَا	وَمَنْ	وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ
around it	and those	and so that you may warn (people of the) Mother of Towns (Makkah)
عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾	وَهُمْ	يُؤْمِنُونَ بِهِۦ	بِٱلْءَاخِرَةِ	وَٱلَّذِينَ يُؤْمِنُونَ
guard [over] their prayers	and they	they believe in it	in the Hereafter	and those who believe

Part - 7

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ
مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِي غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ
أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ
وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾

93. And who can be more unjust than he who invents a lie against Allāh, or says: ``A revelation has come to me'' whereas no Revelation has come to him in anything; and who says, ``I will reveal the like of what Allāh has revealed.'' And if you could but see when the *Zālimūn* (polytheists and wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): ``Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!''

وَمَنْ	أَظْلَمُ	مِمَّنِ ٱفْتَرَىٰ	عَلَى ٱللَّهِ كَذِبًا	أَوْ قَالَ
and who	(is) more unjust	than (he) who invented	a lie against Allah	or said

أُوحِيَ إِلَيَّ	وَلَمْ يُوحَ	إِلَيْهِ	شَيْءٌ
revelation was sent down to me	while was not revealed	to him	anything

وَمَن قَالَ	سَأُنزِلُ مِثْلَ	مَآ أَنزَلَ ٱللَّهُ	وَلَوْ تَرَىٰٓ	إِذِ
and who said	I would reveal like	what Allah has revealed	and if you (could) see	when

ٱلظَّٰلِمُونَ	فِي غَمَرَٰتِ	ٱلْمَوْتِ	وَٱلْمَلَٰٓئِكَةُ
the wrongdoers	(are) in (the) agonies	(of) the death	and the angels

بَاسِطُوٓا۟	أَيْدِيهِمْ	أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ	ٱلْيَوْمَ	تُجْزَوْنَ
(are) stretching out	their hands	deliver your souls	this Day	you will be recompensed

عَذَابَ	ٱلْهُونِ	بِمَا كُنتُمْ	تَقُولُونَ عَلَى ٱللَّهِ
(with the) torment	(of) humiliation	(because) of what you used to	utter against Allah

غَيْرَ	ٱلْحَقِّ	وَكُنتُمْ	عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾
other than	the truth	and you used to	be arrogant concerning His Signs

Part - 7

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم
مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾ ۞ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ
مِنَ الْحَيِّ ۚ ذَٰلِكُمُ اللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾

94. And truly, you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allāh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?

Part - 7

مَرَّةٍ	أَوَّلَ	كَمَا خَلَقْنَاكُمْ	فُرَادَىٰ	وَلَقَدْ جِئْتُمُونَا
time	(the) first	as We had created you	(all) alone	and verily you have come to Us
ظُهُورِكُمْ	وَرَاءَ	خَوَّلْنَاكُمْ		وَتَرَكْتُم مَّا
your backs	behind	We had bestowed on you		and you have left what
الَّذِينَ زَعَمْتُمْ	شُفَعَاءَكُمُ			وَمَا نَرَىٰ مَعَكُمْ
those whom you claimed	your intercessors			and We (do) not see with you
شُرَكَاءُ	فِيكُمْ			أَنَّهُمْ
partners (with Allah)	in your (matters)			that they (were)
عَنكُم	وَضَلَّ			لَقَد تَّقَطَّعَ بَيْنَكُمْ
you	and have forsaken			indeed bonds have been severed between you
الْحَبِّ	إِنَّ اللَّهَ فَالِقُ		تَزْعُمُونَ ﴿٩٤﴾	مَّا كُنتُمْ
the grain	indeed (it is) Allah (Who) causes to split		claim	what you used to
وَمُخْرِجُ	مِنَ الْمَيِّتِ	يُخْرِجُ الْحَيَّ		وَالنَّوَىٰ
and brings forth	from the dead	He brings forth the living		and the fruit-kernel

ٱلْمَيِّتِ	مِنَ ٱلْحَيِّ	ذَٰلِكُمُ ٱللَّهُ	فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾
the dead	from the living	such (is) Allah	then how are you being misled (from the truth)

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾
وَهُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ قَدْ فَصَّلْنَا ٱلْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ ٱلَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا ٱلْآيَاتِ
لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. 97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who know. 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our Revelations (this Qur'ān) for a people who understand.

Part - 7

وَجَعَلَ ٱلَّيْلَ	ٱلْإِصْبَاحِ	فَالِقُ
and He has made the night	the daybreak	(He it is who) Cleaves out

ذَٰلِكَ	حُسْبَانًا	وَٱلْقَمَرَ	وَٱلشَّمْسَ	سَكَنًا
this	(for) reckoning (time)	and the moon	and the sun	(for) stillness (resting)

ٱلَّذِي جَعَلَ	وَهُوَ	ٱلْعَلِيمِ ﴿٩٦﴾	تَقْدِيرُ ٱلْعَزِيزِ
Who made	and (it is) He	the All-Knowing	(is the) measuring (of) the All-Mighty

فِي ظُلُمَاتِ	بِهَا	لِتَهْتَدُوا	ٱلنُّجُومَ	لَكُمُ
in (the) darkness	by them	so that you may guide yourselves	the stars	for you

لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾	قَدْ فَصَّلْنَا ٱلْآيَاتِ	وَٱلْبَحْرِ	ٱلْبَرِّ
for a people who know	certainly We have made clear the signs	and the sea	(of) the land

وَهُوَ	ٱلَّذِىٓ	أَنشَأَكُم	مِّن نَّفْسٍ	وَٰحِدَةٍ	فَمُسْتَقَرٌّ
and (it is) He	Who	created you	from a person	single	so (there is) a time-limit

وَمُسْتَوْدَعٌ ۗ	قَدْ فَصَّلْنَا ٱلْآيَٰتِ	لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾
and a resting place	certainly We have made clear the signs	for a people who understand

وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۗ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ ۚ إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.

Part - 7

وَهُوَ	ٱلَّذِىٓ أَنزَلَ	مِنَ ٱلسَّمَآءِ	مَآءً	فَأَخْرَجْنَا
and (it is) He	Who has sent down	from the heaven	water	and We have brought forth

بِهِۦ	نَبَاتَ	كُلِّ	شَىْءٍ	فَأَخْرَجْنَا	مِنْهُ
thereby	vegetation	(of) every	thing (kind)	and We have brought forth	thereby

خَضِرًا	نُّخْرِجُ مِنْهُ	حَبًّا	مُّتَرَاكِبًا	وَمِنَ ٱلنَّخْلِ
green stalks	We bring forth from it	grain	thick-clustered	and from date-palm

مِن طَلْعِهَا	قِنْوَانٌ	دَانِيَةٌ	وَجَنَّٰتٍ	مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ
from its sprout	clusters of dates	hanging low (near)	and gardens	of grapes and olives

وَٱلرُّمَّانَ	مُشْتَبِهًا	وَغَيْرَ مُتَشَٰبِهٍ ۗ	ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ	إِذَآ أَثْمَرَ
and pomegranates	resembling	and (yet) different	look at its fruit	when it bears fruit

وَيَنْعِهِۦٓ ۚ	إِنَّ	فِى ذَٰلِكُمْ	لَءَايَٰتٍ	لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾
and its ripeness	certainly	in (all) this	surely (are) signs	for a people who believe

وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يَصِفُونَ ﴿١٠٠﴾ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ ۖ
وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٠١﴾ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ
شَىْءٍ فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٠٢﴾

100. Yet, they join the jinn as partners in worship with Allāh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allāh, your Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakīl* (Trustee, Disposer of affairs or Guardian) over all things.

وَخَلَقَهُمْ ۖ	ٱلْجِنَّ	شُرَكَآءَ	لِلَّهِ	وَجَعَلُوا۟
though He has created them	the jinns	(as) associates	with Allah	and they have made

عِلْمٍ ۚ	بِغَيْرِ	وَبَنَٰتٍۭ	بَنِينَ	لَهُۥ	وَخَرَقُوا۟
knowledge	without	and daughters	sons	to Him	and they falsely attributed

بَدِيعُ	عَمَّا يَصِفُونَ ﴿١٠٠﴾	سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
(He is the) Originator	from what they attribute	Glorified is He and Exalted

وَلَمْ تَكُن	وَلَدٌ	يَكُونُ لَهُۥ	أَنَّىٰ	وَٱلْأَرْضِ ۖ	ٱلسَّمَٰوَٰتِ
while (there) is not	a son	can He have	how	and the earth	(of) the heavens

شَىْءٍ	بِكُلِّ	وَهُوَ	شَىْءٍ ۖ	وَخَلَقَ كُلَّ	صَٰحِبَةٌ ۖ	لَّهُۥ
thing	of every	and He	thing	and He has created every	a mate	for Him

عَلِيمٌ ﴿١٠١﴾	ذَٰلِكُمُ ٱللَّهُ	رَبُّكُمْ ۖ	لَآ إِلَٰهَ	إِلَّا هُوَ ۖ	خَٰلِقُ كُلِّ
(is) All-Knower	such (is) Allah	your Lord	(there is) no god	but He	(the) Creator (of) every

شَىْءٍ	فَٱعْبُدُوهُ ۚ	وَهُوَ	عَلَىٰ كُلِّ	شَىْءٍ	وَكِيلٌ ﴿١٠٢﴾
thing	so worship Him	and He	over every	thing	(is) a Guardian

Part - 7

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾ قَدْ جَآءَكُم بَصَآئِرُ
مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ وَمَنْ عَمِىَ فَعَلَيْهَا ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَٰلِكَ
نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latīf* (the Most Subtle and Courteous), the Well-Acquainted (with all things). 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you. 105. Thus We explain variously the Verses so that they (the disbelievers) may say: ``You have studied (the Books of the people of the Scripture and brought this Qur'ān from that) '' and that We may make the matter clear for a people who have knowledge.

Part - 7

لَّا تُدْرِكُهُ	ٱلْأَبْصَٰرُ	وَهُوَ يُدْرِكُ	ٱلْأَبْصَٰرَ	وَهُوَ ٱللَّطِيفُ
can not grasp Him	the vision	but He grasps	the vision	and He (is) the All-Subtle
ٱلْخَبِيرُ ﴿١٠٣﴾	قَدْ جَآءَكُم	بَصَآئِرُ	مِن رَّبِّكُمْ	
the All-Aware	verily have come to you	proofs	from your Lord	
فَمَنْ أَبْصَرَ	فَلِنَفْسِهِۦ	وَمَنْ عَمِىَ		
so who saw	then (he did this) for his ownself	and who remained blind		
فَعَلَيْهَا	وَمَآ أَنَا۠	عَلَيْكُم	بِحَفِيظٍ ﴿١٠٤﴾	
then (he did this) against himself	and I (am) not	over you	a keeper	
وَكَذَٰلِكَ	نُصَرِّفُ ٱلْءَايَٰتِ	وَلِيَقُولُوا۟	دَرَسْتَ	
and thus	We diversely explain the Signs	and that they may say	you have learned	
وَلِنُبَيِّنَهُۥ	لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾			
and that We may make it clear	for a people who have knowledge			

ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾ وَلَوْ شَآءَ ٱللَّهُ
مَآ أَشْرَكُوا۟ ۗ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا۟ ٱلَّذِينَ

يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾

106. Follow what has been revealed to you (O Muhammad ﷺ) from your Lord, *Lā ilāha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikūn*. 107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakīl* (disposer of affairs, guardian or trustee) over them. 108. And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

لَآ إِلَٰهَ	مِن رَّبِّكَ ۖ	إِلَيْكَ	مَآ أُوحِىَ	ٱتَّبِعْ
(there is) no god	from your Lord	to you	what has been revealed	follow

وَلَوْ شَآءَ ٱللَّهُ	عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾	وَأَعْرِضْ	إِلَّا هُوَ ۖ
and had Allah willed	from the polytheists	and turn away	but He

وَمَا جَعَلْنَٰكَ	مَآ أَشْرَكُوا۟ ۖ
and We have not made you	they would not have associated others (with Him)

وَلَا تَسُبُّوا۟	بِوَكِيلٍ ﴿١٠٧﴾	عَلَيْهِم	وَمَآ أَنتَ	حَفِيظًا ۖ	عَلَيْهِم
and you revile not	a guardian	over them	and you (are) not	a watcher	over them

فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا	مِن دُونِ ٱللَّهِ	ٱلَّذِينَ يَدْعُونَ
lest they revile Allah out of spite	other than Allah	those whom they invoke

أُمَّةٍ	زَيَّنَّا لِكُلِّ	كَذَٰلِكَ	عِلْمٍ ۗ	بِغَيْرِ
nation	We have made fair-seeming to every	thus	knowledge	without

فَيُنَبِّئُهُم	مَّرْجِعُهُمْ	إِلَىٰ رَبِّهِم	ثُمَّ	عَمَلَهُمْ
and He will inform them	(is) their return	to their Lord	then	their deeds

يَعْمَلُونَ ﴿١٠٨﴾	بِمَا كَانُوا۟
do	of what they used to

Part - 7

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَـٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا ٱلْـَٔايَـٰتُ عِندَ ٱللَّهِ ۖ وَمَا
يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ
أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾

109. And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein. Say: ``Signs are but with Allāh and what would make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?'' 110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

وَأَقْسَمُوا۟	بِٱللَّهِ	جَهْدَ	أَيْمَـٰنِهِمْ	لَئِن جَآءَتْهُمْ	ءَايَةٌ
and they swore	by Allah	strongest	(of) their oaths	that if came to them	a sign

لَّيُؤْمِنُنَّ بِهَا ۚ	قُلْ إِنَّمَا ٱلْـَٔايَـٰتُ	عِندَ ٱللَّهِ ۖ	وَمَا
they would certainly believe in it	say only the signs	(are) with Allah	and what

يُشْعِرُكُمْ	أَنَّهَآ	إِذَا جَآءَتْ	لَا يُؤْمِنُونَ ﴿١٠٩﴾
will make you realize	that	when come (those signs)	they will not believe

وَنُقَلِّبُ أَفْـِٔدَتَهُمْ	وَأَبْصَـٰرَهُمْ	كَمَا	لَمْ يُؤْمِنُوا۟	بِهِۦٓ
and We shall turn their hearts	and their eyes	as	they (did) not believe	in it

أَوَّلَ	مَرَّةٍ	وَنَذَرُهُمْ	فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾
(the) first	time	and We shall leave them	in their tyranny to wander blindly

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟
لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ
عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ
رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly. 112. And so We have appointed for every Prophet enemies – *Shayātīn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلَوْ	أَنَّنَا نَزَّلْنَآ	إِلَيْهِمُ	ٱلْمَلَٰٓئِكَةَ	وَكَلَّمَهُمُ
and (even) if	[that] We had sent down	to them	the angels	and had spoken to them

ٱلْمَوْتَىٰ	وَحَشَرْنَا	عَلَيْهِمْ	كُلَّ	شَىْءٍ	قُبُلًا	مَّا كَانُوا۟
the dead	and We had gathered	before them	every	thing	open	they were not

لِيُؤْمِنُوٓا۟	إِلَّآ	أَن يَشَآءَ ٱللَّهُ	وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾
to believe	unless	[that] Allah wills	[and] but most of them are ignorant

وَكَذَٰلِكَ جَعَلْنَا	لِكُلِّ	نَبِىٍّ	عَدُوًّا	شَيَٰطِينَ	ٱلْإِنسِ
and thus We have made	for every	Prophet	an enemy	devils	(of) humans

وَٱلْجِنِّ	يُوحِى بَعْضُهُمْ	إِلَىٰ بَعْضٍ	زُخْرُفَ	ٱلْقَوْلِ
and the jinn	inspiring some of them	to others	adorned	speech

غُرُورًا	وَلَوْ شَآءَ رَبُّكَ	مَا فَعَلُوهُ
(as) a delusion	and if your Lord had willed	they would not have done it

فَذَرْهُمْ	وَمَا يَفْتَرُونَ ﴿١١٢﴾
so leave them	and what they fabricate

Part - 8

وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟ مَا هُم
مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ
وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١١٤﴾

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds). 114. [Say (O Muhammad ﷺ):] ``Shall I seek a judge other than Allāh while it is He Who has sent down to you the Book (the Qur'ān), explained in detail.'' Those to whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَلِتَصْغَىٰٓ	إِلَيْهِ	أَفْـِٔدَةُ	ٱلَّذِينَ لَا يُؤْمِنُونَ	بِٱلْـَٔاخِرَةِ
and that incline	to it	(the) hearts	(of) those who (do) not believe	in the Hereafter

وَلِيَرْضَوْهُ	وَلِيَقْتَرِفُوا۟	مَا	هُم
and that they may be pleased with it	and that they commit	what	they

مُّقْتَرِفُونَ ﴿١١٣﴾	أَفَغَيْرَ ٱللَّهِ أَبْتَغِى	حَكَمًا	وَهُوَ
(are) committing	then (shall) I seek other than Allah?	a judge	and (it is) He

ٱلَّذِىٓ أَنزَلَ	إِلَيْكُمُ	ٱلْكِتَٰبَ	مُفَصَّلًا	وَٱلَّذِينَ
Who has sent down	to you	the Book	explained in detail	and those

ءَاتَيْنَٰهُمُ	ٱلْكِتَٰبَ	يَعْلَمُونَ أَنَّهُۥ	مُنَزَّلٌ
(to) whom We have given (previously)	the Scripture	they know that it	(is) sent down

مِن رَّبِّكَ	بِٱلْحَقِّ	فَلَا تَكُونَنَّ	مِنَ ٱلْمُمْتَرِينَ ﴿١١٤﴾
from your Lord	in truth	so be not you	of the doubters

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١١٥﴾ وَإِن تُطِعْ
أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا
يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١١٧﴾

Part - 8

فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَـٰتِهِۦ مُؤْمِنِينَ ﴿١١٨﴾

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. 116. And if you obey most of those on the earth, they will mislead you far away from Allāh's path. They follow nothing but conjectures, and they do nothing but lie. 117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided. 118. So eat of that (meat) on which Allāh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

وَتَمَّتْ كَلِمَتُ	رَبِّكَ	صِدْقًا	وَعَدْلًا	لَّا مُبَدِّلَ
and has been perfected (the) Word	(of) your Lord	(in) truth	and justice	none can change
لِكَلِمَـٰتِهِۦ	وَهُوَ ٱلسَّمِيعُ	ٱلْعَلِيمُ ﴿١١٥﴾	وَإِن تُطِعْ أَكْثَرَ	
His Words	and He (is) the All-Hearing	the All-Knowing	and if you obey most	
مَنْ	فِى ٱلْأَرْضِ	يُضِلُّوكَ	عَن سَبِيلِ ٱللَّهِ	إِن يَتَّبِعُونَ
(of) those	on the earth	they will mislead you	from (the) way (of) Allah	they follow not
إِلَّا ٱلظَّنَّ	وَإِنْ هُمْ	إِلَّا يَخْرُصُونَ ﴿١١٦﴾	إِنَّ رَبَّكَ	
but the conjecture	and they (do) nothing	but guessing	indeed your Lord	
هُوَ	أَعْلَمُ	مَن يَضِلُّ	عَن سَبِيلِهِۦ	وَهُوَ	أَعْلَمُ
(is) He (Who)	knows best	who strays	from His way	and He	knows best
بِٱلْمُهْتَدِينَ ﴿١١٧﴾	فَكُلُوا۟	مِمَّا	ذُكِرَ ٱسْمُ ٱللَّهِ	
the guided ones	so eat	of what	(the) Name (of) Allah has been pronounced	
عَلَيْهِ	إِن كُنتُم	بِـَٔايَـٰتِهِۦ	مُؤْمِنِينَ ﴿١١٨﴾	
on which	if you are	in His Signs	believers	

وَمَا لَكُمْ أَلَّا تَأْكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا
ٱضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَآئِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِٱلْمُعْتَدِينَ ﴿١١٩﴾
وَذَرُوا۟ ظَـٰهِرَ ٱلْإِثْمِ وَبَاطِنَهُۥٓ ۚ إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا۟

Part - 8

يَقْتَرِفُونَ ﴿١٢٠﴾

119. And why should you not eat of that (meat) on which Allāh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.
120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

مِمَّا	أَلَّا تَأْكُلُوا	لَكُمْ	وَمَا
of what	that you (do) not eat	to you	and what (happened)

وَقَدْ فَصَّلَ	عَلَيْهِ	ذُكِرَ اسْمُ اللَّهِ
while indeed He has explained	on which	(the) Name (of) Allah has been pronounced

إِلَّا مَا اضْطُرِرْتُمْ	حَرَّمَ عَلَيْكُمْ	مَّا	لَكُمْ
unless that you are constrained	He has forbidden to you	what	to you

بِغَيْرِ	بِأَهْوَائِهِم	لَيُضِلُّونَ	وَإِنَّ كَثِيرًا	إِلَيْهِ
for lack of	by their (vain) desires	lead astray	and surely many	to it

بِالْمُعْتَدِينَ ﴿١١٩﴾	أَعْلَمُ	هُوَ	إِنَّ رَبَّكَ	عِلْمٍ
the transgressors	knows best	(is) He (Who)	certainly your Lord	knowledge

إِنَّ الَّذِينَ يَكْسِبُونَ	وَبَاطِنَهُ	الْإِثْمِ	وَذَرُوا ظَاهِرَ
indeed those who earn	and inwardness thereof	(of) sin	and forsake outwardness

يَقْتَرِفُونَ ﴿١٢٠﴾	بِمَا كَانُوا	سَيُجْزَوْنَ	الْإِثْمَ
committed	for what they have	soon they shall be requited	sin

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ
أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ
وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ
كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

Part - 8

121. Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allāh). And certainly, the *Shayātīn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikūn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allāh is polytheism]. 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَلَا تَأْكُلُوا	مِمَّا	لَمْ يُذْكَرِ اسْمُ اللَّهِ	عَلَيْهِ
and eat not	of that	(the) Name (of) Allah has not been pronounced	on it

وَإِنَّهُۥ	لَفِسْقٌ	وَإِنَّ الشَّيَاطِينَ	لَيُوحُونَ	إِلَىٰٓ أَوْلِيَائِهِمْ
and indeed it	(is) a transgression	and indeed the devils	do inspire	[to] their friends

لِيُجَادِلُوكُمْ	وَإِنْ أَطَعْتُمُوهُمْ	إِنَّكُمْ	لَمُشْرِكُونَ ﴿١٢١﴾
so that they dispute with you	and if you obeyed them	surely you	(would) be polytheists

أَوَمَن	كَانَ مَيْتًا	فَأَحْيَيْنَٰهُ	وَجَعَلْنَا	لَهُۥ
is (he) who	was dead	and We gave him life	and We made	for him

نُورًا	يَمْشِى بِهِۦ	فِى النَّاسِ	كَمَن	مَّثَلُهُۥ
a light	he (can) walk by it	among men	like (the one) who	[similar to him]

فِى الظُّلُمَٰتِ	لَيْسَ بِخَارِجٍ	مِّنْهَا	كَذَٰلِكَ زُيِّنَ
(is) in the darknesses	he (can) not come out	of it	thus was made fair-seeming

لِلْكَٰفِرِينَ	مَا كَانُوا	يَعْمَلُونَ ﴿١٢٢﴾
to the disbelievers	what they used to	do

وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا۟ فِيهَا ۖ وَمَا يَمْكُرُونَ

إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ ءَايَةٌ قَالُوا لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ
رُسُلُ اللَّهِ ۘ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِندَ
اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownselves, and they perceive (it) not. 124. And when there comes to them a sign (from Allāh) they say: ``We shall not believe until we receive the like of that which the Messengers of Allāh had received.'' Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

وَكَذَٰلِكَ جَعَلْنَا	فِي كُلِّ	قَرْيَةٍ	أَكَابِرَ	مُجْرِمِيهَا
and thus We have made	in every	town	leaders	(of) its wicked ones

لِيَمْكُرُوا	فِيهَا ۖ	وَمَا يَمْكُرُونَ	إِلَّا	بِأَنفُسِهِمْ
to plot	therein	but they plot not	except	against themselves

وَمَا يَشْعُرُونَ ﴿١٢٣﴾	وَإِذَا	جَاءَتْهُمْ	ءَايَةٌ	قَالُوا	لَن
and they perceive (it) not	and when	comes to them	a sign	they say	never

نُّؤْمِنَ	حَتَّىٰ نُؤْتَىٰ مِثْلَ	مَا أُوتِيَ	رُسُلُ اللَّهِ
we shall believe	until we are given like	what was given	(to the) Messengers (of) Allah

اللَّهُ أَعْلَمُ	حَيْثُ يَجْعَلُ	رِسَالَتَهُ ۗ	سَيُصِيبُ
Allah knows best	where to place	His Message	will meet

الَّذِينَ أَجْرَمُوا	صَغَارٌ	عِندَ اللَّهِ	وَعَذَابٌ
(with) those who have committed crimes	humiliation	from Allah	and a torment

شَدِيدٌ	بِمَا كَانُوا	يَمْكُرُونَ ﴿١٢٤﴾
severe	for what they used to	plot

فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ
ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ

Part - 8

لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

125. And whomsoever Allāh wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not. 126. And this is the path of your Lord (the Qur'ān and Islam) leading straight. We have detailed Our Revelations for a people who take heed.

فَمَن يُرِدِ اللَّهُ	أَن يَهْدِيَهُ	يَشْرَحْ صَدْرَهُ	لِلْإِسْلَامِ
and whomsoever Allah wills	that He guides him	He opens his breast	for Islam
وَمَن يُرِدْ	أَن يُضِلَّهُ	يَجْعَلْ صَدْرَهُ	ضَيِّقًا
and whomsoever He wills	that He lets him go astray	He makes his breast	closed

حَرَجًا	كَأَنَّمَا يَصَّعَّدُ	فِي السَّمَاءِ	كَذَٰلِكَ	يَجْعَلُ اللَّهُ الرِّجْسَ
constricted	as if he is climbing	to the heaven	thus	Allah sets the impurity

عَلَى الَّذِينَ	لَا يُؤْمِنُونَ ﴿١٢٥﴾	وَهَٰذَا	صِرَاطُ	رَبِّكَ
over those who	(do) not believe	and this	(is the) way	(of) your Lord

مُسْتَقِيمًا	قَدْ فَصَّلْنَا الْآيَاتِ	لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾
straight	surely We have detailed the Signs	for a people who take heed

لَهُمْ دَارُ السَّلَامِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم مِّنَ الْإِنسِ ۖ وَقَالَ أَوْلِيَاؤُهُم مِّنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ
بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ
اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Walī* (Helper and Protector) because of what they used to do. 128. And on the Day when He will gather them (all) together (and say): ``O you assembly of jinn! Many did you mislead of men,'' and their *Auliyā'* (friends and helpers) amongst men will say: ``Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.''

He will say: ``The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.''

وَلِيُّهُم	وَهُوَ	رَبِّهِمْ ۖ	عِندَ	ٱلسَّلَٰمِ	دَارُ	لَهُمْ
(is) their Protector	and He	their Lord	with	(of) peace	(is the) abode	for them
يَحْشُرُهُمْ		وَيَوْمَ		يَعْمَلُونَ ﴿١٢٧﴾	بِمَا كَانُوا۟	
He will gather them together		and (on the) Day (when)		do	for what they used to	
قَدِ ٱسْتَكْثَرْتُم		ٱلْجِنِّ		يَٰمَعْشَرَ	جَمِيعًا	
surely you have taken a lot to mislead		(of) the jinn		O (you) assembly	all	
رَبَّنَا	مِّنَ ٱلْإِنسِ	وَقَالَ أَوْلِيَآؤُهُم			مِّنَ ٱلْإِنسِ ۖ	
our Lord	among the humans	and said (will say) their friends			from humans	
ٱلَّذِىٓ	وَبَلَغْنَآ أَجَلَنَا		بِبَعْضٍ		ٱسْتَمْتَعَ بَعْضُنَا	
which	and we have reached our term		from others		benefited some of us	
خَٰلِدِينَ	مَثْوَىٰكُمْ	قَالَ ٱلنَّارُ		أَجَّلْتَ لَنَا ۚ		
to abide forever	(is) your abode	He said the Fire		You had appointed for us		
عَلِيمٌ ﴿١٢٨﴾	حَكِيمٌ	إِنَّ رَبَّكَ	إِلَّا مَا شَآءَ ٱللَّهُ ۚ		فِيهَآ	
All-Knowing	(is) All-Wise	indeed your Lord	except what Allah willed		therein	

وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿١٣٠﴾

129. And thus We do make the *Zālimūn* (polytheists and wrongdoers) *Auliyā'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. 130. O you assembly of jinn and mankind! ``Did not there come to you Messengers from amongst you, reciting to you My Verses and warning you of the Meeting of this Day of yours?'' They will say:

``We bear witness against ourselves.'' It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

بِمَا كَانُوا	بَعْضًا	الظَّالِمِينَ	بَعْضَ	وَكَذَٰلِكَ نُوَلِّي
for what they used to	(to) others	(of) the wrongdoers	some	and thus We make friends

أَلَمْ يَأْتِكُمْ	وَالْإِنسِ	الْجِنِّ	يَا مَعْشَرَ	يَكْسِبُونَ ﴿١٣٠﴾
(did) not come to you?	and humans	(of) the jinn	O assembly	earn

وَيُنذِرُونَكُمْ	آيَاتِي	يَقُصُّونَ عَلَيْكُمْ	مِنكُمْ	رُسُلٌ
and warning you	My Verses	reciting to you	from (among) you	Messengers

شَهِدْنَا عَلَىٰ أَنفُسِنَا	قَالُوا	هَٰذَا	يَوْمِكُمْ	لِقَاءَ
we bear witness against ourselves	they said	this	(of) your Day	(of the) Meeting

وَشَهِدُوا	الدُّنْيَا	الْحَيَاةُ	وَغَرَّتْهُمُ
and they did bear witness	(of) the world	the life	and deluded them

كَانُوا كَافِرِينَ ﴿١٣٠﴾	أَنَّهُمْ	عَلَىٰ أَنفُسِهِمْ
were disbelievers	that they	against themselves

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾ وَلِكُلٍّ دَرَجَاتٌ مِّمَّا
عَمِلُوا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۚ إِن
يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَاءُ كَمَا أَنشَأَكُم مِّن
ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allāh) while their people were unaware (so the Messengers were sent). 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do. 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

ذَٰلِكَ أَن	لَّمْ يَكُن رَّبُّكَ	مُهْلِكَ	ٱلْقُرَىٰ
this (is) because	your Lord was not	one who destroys	the towns
بِظُلْمٍ	وَأَهْلُهَا	غَٰفِلُونَ ﴿١٣١﴾	وَلِكُلٍّ
unjustly	while their people	(were) unaware	and for everyone
دَرَجَٰتٌ	مِّمَّا عَمِلُوا۟ ۚ	وَمَا رَبُّكَ	بِغَٰفِلٍ
(there are) ranks	for what they did	and your Lord (is) not	unaware
عَمَّا يَعْمَلُونَ ﴿١٣٢﴾	وَرَبُّكَ	ٱلْغَنِىُّ	ذُو ٱلرَّحْمَةِ ۚ
of what they do	and your Lord	(is) the Self-Sufficient	Full of Mercy
إِن يَشَأْ	يُذْهِبْكُمْ	وَيَسْتَخْلِفْ	مِنۢ بَعْدِكُم
if He wills	He takes you away	and lets succeed	after you
مَّا يَشَآءُ	كَمَآ أَنشَأَكُم	مِّن ذُرِّيَّةِ	قَوْمٍ	ءَاخَرِينَ ﴿١٣٣﴾
whom He wills	as He raised you	from offspring	(of) people	other

إِنَّ مَا تُوعَدُونَ لَءَاتٍ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ
مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۗ إِنَّهُۥ لَا
يُفْلِحُ ٱلظَّٰلِمُونَ ﴿١٣٥﴾ وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا
فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا
يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا
يَحْكُمُونَ ﴿١٣٦﴾

134. Surely, that which you are promised, will verily come to pass, and you cannot escape (from the punishment of Allāh). 135. Say (O Muhammad ﷺ): ``O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zālimūn* (polytheists and wrongdoers) will not be successful.'' 136. And they assign to Allāh a share of the tilth and cattle which He has created, and they say: ``This is for Allāh'' according to their claim, ``and this is for our (Allāh's so-called) partners.'' But the share of their (Allāh's so-

Part - 8

called) ``partners'' reaches not Allāh, while the share of Allāh reaches their (Allāh's so-called) ``partners''! Evil is the way they judge!

وَمَآ أَنتُم	لَـَٔاتٍ	إِنَّ مَا تُوعَدُونَ
and you (can) not	(will) verily come to pass	certainly what you are promised

عَـٰمِلٌ	إِنِّى	ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ	قُلْ يَـٰقَوْمِ	بِمُعْجِزِينَ ﴿١٣٤﴾
(am) at work	verily I (too)	work in your place	say O my people	escape (from Allah)

ٱلدَّارِ	عَـٰقِبَةُ	لَهُۥ	مَن تَكُونُ	فَسَوْفَ تَعْلَمُونَ
(of) the House (Paradise)	(the) reward	for him	whom will be	and soon you will know

مِمَّا	لِلَّهِ	وَجَعَلُوا۟	لَا يُفْلِحُ ٱلظَّـٰلِمُونَ ﴿١٣٥﴾	إِنَّهُۥ
of what	to Allah	and they assigned	the wrongdoers will not succeed	indeed

هَـٰذَا لِلَّهِ	فَقَالُوا۟	نَصِيبًا	وَٱلْأَنْعَـٰمِ	ذَرَأَ مِنَ ٱلْحَرْثِ
this (is) for Allah	and they said	a share	and the cattle	He has created of the tilth

فَمَا كَانَ	لِشُرَكَآئِنَا	وَهَـٰذَا	بِزَعْمِهِمْ
but what is	(is) for our partners	and this	(as) they presume

لِلَّهِ	وَمَا كَانَ	يَصِلُ إِلَى ٱللَّهِ	فَلَا	لِشُرَكَآئِهِمْ
for Allah	and what is	reach [to] Allah	(does) not	for their partners (of Allah)

مَا يَحْكُمُونَ ﴿١٣٦﴾	سَآءَ	يَصِلُ إِلَىٰ شُرَكَآئِهِمْ	فَهُوَ
what they judge	evil is	reaches [to] their partners (of Allah)	then that

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَـٰدِهِمْ
شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ
فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا۟ هَـٰذِهِۦٓ أَنْعَـٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا
مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَـٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَـٰمٌ لَّا يَذْكُرُونَ ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً
عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا۟ يَفْتَرُونَ ﴿١٣٨﴾

137. And so to many of the *Mushrikūn* (polytheists) their (Allāh's so-called)

"partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications. 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying against Him (Allāh). He will recompense them for what they used to fabricate.

وَكَذَٰلِكَ	زَيَّنَ	لِكَثِيرٍ	مِّنَ ٱلْمُشْرِكِينَ	قَتْلَ
and likewise	made fair-seeming	to many	of the polytheists	(the) killing

أَوْلَٰدِهِمْ	شُرَكَآؤُهُمْ	لِيُرْدُوهُمْ
(of) their children	their partners (of Allah)	so that they ruin them

وَلِيَلْبِسُوا۟	عَلَيْهِمْ	دِينَهُمْ	وَلَوْ شَآءَ ٱللَّهُ
and that they confound	[to] them	their religion	and if Allah had willed

مَا فَعَلُوهُ	فَذَرْهُمْ	وَمَا يَفْتَرُونَ ﴿١٣٧﴾	وَقَالُوا۟ هَٰذِهِۦٓ
they would not have done it	so leave them	and what they fabricate	and they said these

أَنْعَٰمٌ	وَحَرْثٌ	حِجْرٌ	لَّا يَطْعَمُهَآ	إِلَّا مَن نَّشَآءُ
cattle	and crops	(are) forbidden	none should eat them	except whom we will

بِزَعْمِهِمْ	وَأَنْعَٰمٌ حُرِّمَتْ	ظُهُورُهَا	وَأَنْعَٰمٌ
(as) they presume	and cattle are forbidden	their backs	and cattle

لَّا يَذْكُرُونَ	ٱسْمَ ٱللَّهِ	عَلَيْهَا	ٱفْتِرَآءً
they (do) not pronounce	(the) Name (of) Allah	on it	false fabrication

عَلَيْهِ	سَيَجْزِيهِم	بِمَا كَانُوا۟	يَفْتَرُونَ ﴿١٣٨﴾
against Him (Allah)	He will recompense them	for what they used to	fabricate

وَقَالُوا۟ مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ
وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُۥ حَكِيمٌ

Part - 8

عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓاْ أَوْلَٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُواْ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ قَدْ ضَلُّواْ وَمَا كَانُواْ مُهْتَدِينَ ﴿١٤٠﴾

139. And they say: ``What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein.'' He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower. 140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.

وَقَالُواْ	مَا فِى	بُطُونِ	هَٰذِهِ	ٱلْأَنْعَٰمِ	خَالِصَةٌ	لِّذُكُورِنَا
and they said	what (is) in	(the) bellies	(of) these	cattle	(is) exclusively	for our males
وَمُحَرَّمٌ	عَلَىٰٓ أَزْوَٰجِنَا	وَإِن يَكُن مَّيْتَةً	فَهُمْ	فِيهِ		
and forbidden	to our females	but if it is (born) dead	then they	(are) in it (therein)		
شُرَكَآءُ	سَيَجْزِيهِمْ	وَصْفَهُمْ	إِنَّهُۥ حَكِيمٌ			
partners	He will recompense them	(for) their attribution	indeed He (is) All-Wise			
عَلِيمٌ ﴿١٣٩﴾	قَدْ خَسِرَ ٱلَّذِينَ	قَتَلُوٓاْ أَوْلَٰدَهُمْ	سَفَهًۢا			
All-Knowing	certainly suffered loss those who	killed their children	foolishly			
بِغَيْرِ	عِلْمٍ	وَحَرَّمُواْ مَا	رَزَقَهُمُ ٱللَّهُ			
without	knowledge	and they made unlawful what	Allah has provided them			
ٱفْتِرَآءً عَلَى ٱللَّهِ	قَدْ ضَلُّواْ	وَمَا كَانُواْ مُهْتَدِينَ ﴿١٤٠﴾				
inventing a lie against Allah	surely they have gone astray	and they are not guided ones				

وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ كُلُواْ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُواْ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓاْ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ

عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakāt*, according to Allāh's Orders, 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifūn* (those who waste by extravagance), 142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allāh has provided for you, and follow not the footsteps of *Shaitān* (Satan). Surely, he is to you an open enemy.

مَعْرُوشَٰتٍ	وَغَيْرَ	مَّعْرُوشَٰتٍ	جَنَّٰتٍ	ٱلَّذِىٓ أَنشَأَ	وَهُوَ
trellised	and not	trellised	gardens	Who brought into being	and (it is) He
وَٱلزَّيْتُونَ	أُكُلُهُۥ	مُخْتَلِفًا	وَٱلزَّرْعَ	وَٱلنَّخْلَ	
and the olives	its taste	(of) varying	and crops	and the date-palms	
كُلُوا۟ مِن ثَمَرِهِۦٓ	مُتَشَٰبِهٍ ۚ	وَغَيْرَ	مُتَشَٰبِهًا	وَٱلرُّمَّانَ	
eat of its fruit	resembling	and not	resembling	and pomegranates	
حَصَادِهِۦ ۖ	يَوْمَ	وَءَاتُوا۟ حَقَّهُۥ	إِذَآ أَثْمَرَ		
(of) its harvest	(on the) day	and give its due	when it bears fruit		
لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾	إِنَّهُۥ	وَلَا تُسْرِفُوٓا۟ ۚ			
(does) not like those who exceed limits	indeed He	and (do) not exceed the limits			
وَفَرْشًا ۚ	حَمُولَةً	وَمِنَ ٱلْأَنْعَٰمِ			
and (some) to be laid on ground (small)	(some are for) burden	and of the cattle			
ٱلشَّيْطَٰنِ ۚ	وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ	رَزَقَكُمُ ٱللَّهُ	كُلُوا۟ مِمَّا		
(of) Satan	and follow not (the) footsteps	Allah has provided you	eat of what		
مُّبِينٌ ﴿١٤٢﴾	عَدُوٌّ	لَّكُمْ	إِنَّهُۥ		
open	(is) an enemy	to you	indeed he		

ثَمَٰنِيَةَ أَزۡوَٰجٖۖ مِّنَ ٱلضَّأۡنِ ٱثۡنَيۡنِ وَمِنَ ٱلۡمَعۡزِ ٱثۡنَيۡنِۗ قُلۡ ءَآلذَّكَرَيۡنِ حَرَّمَ أَمِ
ٱلۡأُنثَيَيۡنِ أَمَّا ٱشۡتَمَلَتۡ عَلَيۡهِ أَرۡحَامُ ٱلۡأُنثَيَيۡنِۖ نَبِّـُٔونِي بِعِلۡمٍ إِن كُنتُمۡ صَٰدِقِينَ ﴿١٤٣﴾
وَمِنَ ٱلۡإِبِلِ ٱثۡنَيۡنِ وَمِنَ ٱلۡبَقَرِ ٱثۡنَيۡنِۗ قُلۡ ءَآلذَّكَرَيۡنِ حَرَّمَ أَمِ ٱلۡأُنثَيَيۡنِ أَمَّا
ٱشۡتَمَلَتۡ عَلَيۡهِ أَرۡحَامُ ٱلۡأُنثَيَيۡنِۖ أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَاۚ
فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا لِّيُضِلَّ ٱلنَّاسَ بِغَيۡرِ عِلۡمٍۗ إِنَّ ٱللَّهَ لَا يَهۡدِي
ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾

143. Eight mates: of the sheep two (male and female), and of the goats two (male and female). Say: ``Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful.'' 144. And of the camels two (male and female), and of oxen two (male and female). Say: ``Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are *Zālimūn* (polytheists and wrongdoers).''

ثَمَٰنِيَةَ	أَزۡوَٰجٖۖ	مِّنَ ٱلضَّأۡنِ	ٱثۡنَيۡنِ	وَمِنَ ٱلۡمَعۡزِ	ٱثۡنَيۡنِۗ	قُلۡ
eight	(in) pairs	of the sheep	two	and of the goats	two	say

ءَآلذَّكَرَيۡنِ حَرَّمَ	أَمِ ٱلۡأُنثَيَيۡنِ	أَمَّا ٱشۡتَمَلَتۡ	عَلَيۡهِ
(has) He forbidden the two males?	or the two females	or contain	that which

أَرۡحَامُ	ٱلۡأُنثَيَيۡنِۖ	نَبِّـُٔونِي	بِعِلۡمٍ	إِن كُنتُمۡ صَٰدِقِينَ ﴿١٤٣﴾
(the) wombs	(of) the two females	tell me	with knowledge	if you are truthful

وَمِنَ ٱلۡإِبِلِ	ٱثۡنَيۡنِ	وَمِنَ ٱلۡبَقَرِ	ٱثۡنَيۡنِۗ	قُلۡ	ءَآلذَّكَرَيۡنِ
and of the camels	two	and of the cows	two	say	(is it) the two males?

حَرَّمَ	أَمِ ٱلۡأُنثَيَيۡنِ	أَمَّا ٱشۡتَمَلَتۡ	عَلَيۡهِ	أَرۡحَامُ
He has forbidden	or the two females	or contain	that which	(the) wombs

Part - 8

ٱلْأُنثَيَيْنِ	أَمْ كُنتُمْ شُهَدَآءَ	إِذْ	وَصَّىٰكُمُ ٱللَّهُ
(of) the two females	or were you witnesses?	when	Allah ordered you

بِهَٰذَا	فَمَنْ	أَظْلَمُ	مِمَّنِ ٱفْتَرَىٰ	عَلَى ٱللَّهِ كَذِبًا
of this	then who	(is) more unjust	than (one) who fabricated	a lie against Allah

لِّيُضِلَّ ٱلنَّاسَ	بِغَيْرِ	عِلْمٍ	إِنَّ ٱللَّهَ
so that he may mislead the people	without	knowledge	indeed Allah

لَا يَهْدِى ٱلْقَوْمَ	ٱلظَّٰلِمِينَ ﴿١٤٤﴾
(does) not guide the people	(who are) wrongdoers

قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾

Part - 8

145. Say (O Muhammad ﷺ): ``I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, or on which Allāh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful.''

قُل	لَّآ أَجِدُ	فِى مَآ أُوحِىَ	إِلَىَّ	مُحَرَّمًا
say	I (do) not find	in what has been revealed	to me	(anything) prohibited

عَلَىٰ طَاعِمٍ	يَطْعَمُهُۥٓ	إِلَّآ	أَن يَكُونَ مَيْتَةً	أَوْ دَمًا	مَّسْفُوحًا
to an eater	who intends to eat it	except	that it be carrion	or blood	poured forth

أَوْ لَحْمَ	خِنزِيرٍ	فَإِنَّهُۥ	رِجْسٌ	أَوْ فِسْقًا
or (the) flesh	(of) swine	for certainly it	(is) unclean	or abomination

غَيْرَ	فَمَنِ ٱضْطُرَّ	بِهِۦ	أُهِلَّ لِغَيْرِ ٱللَّهِ
neither	but whoever is compelled	on it	having been invoked name of other than Allah

بَاغٍ	وَلَا عَادٍ	فَإِنَّ رَبَّكَ	غَفُورٌ	رَّحِيمٌ ﴿١٤٥﴾
craving	nor transgressing	then certainly your Lord	(is) All-Forgiving	Most Merciful

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾ فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١٤٧﴾

146. And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribā* (usury)]. And verily, We are Truthful. 147. If they (Jews) deny you (Muhammad ﷺ) say: ``Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimūn* (criminals, polytheists or sinners).''

وَمِنَ ٱلْبَقَرِ	ذِى ظُفُرٍ ۖ	حَرَّمْنَا كُلَّ	وَعَلَى ٱلَّذِينَ هَادُوا۟
and of the cows	(animal) with claws	We forbade every	and to those who were Jews

ظُهُورُهُمَآ	إِلَّا مَا حَمَلَتْ	شُحُومَهُمَآ	حَرَّمْنَا عَلَيْهِمْ	وَٱلْغَنَمِ
their backs	except what carried	their fat	We prohibited to them	and the sheep

بِبَغْيِهِمْ ۖ	جَزَيْنَٰهُم	ذَٰلِكَ	بِعَظْمٍ ۚ	أَوْ مَا ٱخْتَلَطَ	أَوِ ٱلْحَوَايَآ
for their rebellion	We recompensed them	thus	with bone	or which is mixed	or entrails

ذُو	فَقُل رَّبُّكُمْ	فَإِن كَذَّبُوكَ	لَصَٰدِقُونَ ﴿١٤٦﴾	وَإِنَّا
(is) Owner of	then say your Lord	and if they deny you	(are) truthful	and verily We

ٱلْمُجْرِمِينَ ﴿١٤٧﴾	عَنِ ٱلْقَوْمِ	وَلَا يُرَدُّ بَأْسُهُۥ	وَٰسِعَةٍ	رَحْمَةٍ
(who are) guilty	from the people	but His punishment is not averted	Vast	Mercy

Part - 8

سَيَقُولُ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَآ أَشۡرَكۡنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن شَيۡءٖۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ حَتَّىٰ ذَاقُواْ بَأۡسَنَاۗ قُلۡ هَلۡ عِندَكُم مِّنۡ عِلۡمٖ فَتُخۡرِجُوهُ لَنَآۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنۡ أَنتُمۡ إِلَّا تَخۡرُصُونَ ١٤٨

148. Those who took partners (in worship) with Allāh will say: ``If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).'' Likewise denied those who were before them, (they argued falsely with Allāh's Messengers), till they tasted Our Wrath. Say: ``Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but conjecture and you do nothing but lie.''

لَوۡ شَآءَ ٱللَّهُ	ٱلَّذِينَ أَشۡرَكُواْ	سَيَقُولُ
if Allah had willed	those who made partners (with Allah)	will say
وَلَآ ءَابَآؤُنَا	مَآ أَشۡرَكۡنَا	
nor our forefathers	neither we would have made partners (with Allah)	
كَذَّبَ ٱلَّذِينَ	كَذَٰلِكَ	مِن شَيۡءٖۚ	وَلَا حَرَّمۡنَا
denied those who	likewise	anything	nor we would have prohibited
هَلۡ عِندَكُم	قُلۡ	حَتَّىٰ ذَاقُواْ بَأۡسَنَاۗ	مِن قَبۡلِهِمۡ
(is there) with you?	say	until they tasted Our punishment	(were) before them
إِلَّا ٱلظَّنَّ	إِن تَتَّبِعُونَ	لَنَآۖ	فَتُخۡرِجُوهُ	مِّنۡ عِلۡمٖ
but [the] conjecture	you follow nothing	for us	then produce it	any knowledge
إِلَّا تَخۡرُصُونَ ١٤٨	وَإِنۡ أَنتُمۡ
but guessing	and you (do) nothing

قُلۡ فَلِلَّهِ ٱلۡحُجَّةُ ٱلۡبَٰلِغَةُۖ فَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ١٤٩ قُلۡ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشۡهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَاۖ فَإِن شَهِدُواْ فَلَا تَشۡهَدۡ مَعَهُمۡۚ وَلَا تَتَّبِعۡ أَهۡوَآءَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ وَهُم بِرَبِّهِمۡ يَعۡدِلُونَ ١٥٠

149. Say: ``With Allāh is the perfect proof and argument, (i.e. the Oneness of Allāh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all.'' 150. Say: ``Bring forward your witnesses, who can testify that Allāh has forbidden this.'' Then if they testify, testify not you (O Muhammad ﷺ) with them. And you should not follow the vain desires of such as treat Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

قُلْ فَلِلَّهِ الْحُجَّةُ	الْبَالِغَةُ ۖ	فَلَوْ شَاءَ
say with Allah (is) the argument	conclusive	and had He willed

لَهَدَىٰكُمْ	أَجْمَعِينَ ﴿١٤٩﴾	قُلْ	هَلُمَّ	شُهَدَاءَكُمُ
surely He would have guided you	all	say	bring	your witnesses

الَّذِينَ يَشْهَدُونَ	أَنَّ اللَّهَ حَرَّمَ	هَٰذَا ۖ	فَإِن شَهِدُوا
who testify	that Allah has prohibited	this	then if they testify

فَلَا تَشْهَدْ مَعَهُمْ ۚ	وَلَا تَتَّبِعْ أَهْوَاءَ
so you testify not with them	and you should not follow (the) vain desires

الَّذِينَ كَذَّبُوا	بِآيَاتِنَا	وَالَّذِينَ	لَا يُؤْمِنُونَ
(of) those who have rejected	Our Signs	and those who	(do) not believe

بِالْآخِرَةِ	وَهُم	بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾
in the Hereafter	and they	set up equals with their Lord

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ
وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

151. Say (O Muhammad ﷺ): ``Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty'' – We

provide sustenance for you and for them – ``Come not near to *Al-Fawāhish* (great sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.''

قُلْ	تَعَالَوْا	أَتْلُ مَا	حَرَّمَ رَبُّكُمْ	عَلَيْكُمْ
say	come	I shall recite what	your Lord has prohibited	to you

أَلَّا تُشْرِكُوا	بِهِۦ	شَيْـًٔا	وَبِالْوَالِدَيْنِ	إِحْسَـٰنًا
that you associate not	with Him	anything	and with the parents	(be) good

وَلَا تَقْتُلُوٓا أَوْلَـٰدَكُم	مِّنْ إِمْلَـٰقٍ	نَّحْنُ	نَرْزُقُكُمْ	
and kill not your children	(for fear) of poverty	We	provide sustenance for you	

وَإِيَّاهُمْ	وَلَا تَقْرَبُوا الْفَوَٰحِشَ	مَا ظَهَرَ	مِنْهَا
and (for) them	and come not near shameful deeds	that committed openly	of these

وَمَا بَطَنَ	وَلَا تَقْتُلُوا النَّفْسَ	الَّتِى حَرَّمَ اللَّهُ	إِلَّا
or that committed secretly	and kill not a life	which Allah has forbidden	except

بِالْحَقِّ	ذَٰلِكُمْ	وَصَّىٰكُم	بِهِۦ	لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾
in a just cause	this	He has commanded you	[of it]	so that you may understand

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ
بِالْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ
اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا
فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٥٣﴾

152. ``And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice'' – We burden not any person, but that which he can bear – ``And whenever you give your word (i.e. judge between men or give evidence), say

the truth even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you, that you may remember." 153. "And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqūn* (the pious)."

وَلَا تَقْرَبُوا۟ مَالَ	ٱلْيَتِيمِ	إِلَّا	بِٱلَّتِى	هِىَ	أَحْسَنُ
and come not near (the) wealth	(of) the orphan	except	with that	which	(is) better
حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ	وَأَوْفُوا۟ ٱلْكَيْلَ	وَٱلْمِيزَانَ	بِٱلْقِسْطِ ۖ		
until he reaches his maturity	and give full measure	and weight	with justice		
لَا نُكَلِّفُ نَفْسًا	إِلَّا وُسْعَهَا ۖ	وَإِذَا قُلْتُمْ	فَٱعْدِلُوا۟		
We burden not anyone	but (to) his capacity	and when you speak	then be just		
وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ	وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ		ذَٰلِكُمْ		
even if he is a near relative	and fulfil (the) Covenant (of) Allah		this		
وَصَّىٰكُم	بِهِۦ	لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾	وَأَنَّ هَٰذَا	صِرَٰطِى	
He has commanded you	[of it]	so that you may take heed	and that this	(is) my way	
مُسْتَقِيمًا	فَٱتَّبِعُوهُ ۖ	وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ	فَتَفَرَّقَ	بِكُمْ	
straight	so follow it	and follow not (other) paths	lest they scatter	you	
عَن سَبِيلِهِۦ ۚ	ذَٰلِكُمْ	وَصَّىٰكُم	بِهِۦ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾	
from His path	this	He has commanded you	[of it]	so that you may become pious	

ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾

154. Then, We gave Mūsā (Moses) the Book [the Taurāt (Torah)], to complete

Part - 8

(Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. 155. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and fear Allāh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). 156. Lest you (pagan Arabs) should say: ``The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied.''

ثُمَّ ءَاتَيْنَا مُوسَى	ٱلْكِتَٰبَ	تَمَامًا	عَلَى ٱلَّذِى أَحْسَنَ
then We gave Moses	the Book	to complete (Our Favour)	upon him who did good

وَتَفْصِيلًا	لِّكُلِّ	شَىْءٍ	وَهُدًى	وَرَحْمَةً	لَّعَلَّهُم
and explaining	[for] every	thing	and a guidance	and a mercy	so that they may

بِلِقَآءِ	رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾	وَهَٰذَا	كِتَٰبٌ
in (the) Meeting	(with) their Lord believe	and this	(is) a Book

أَنزَلْنَٰهُ	مُبَارَكٌ	فَٱتَّبِعُوهُ	وَٱتَّقُوا۟
which We have sent down	blessed	so follow it	and fear (Allah)

لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾	أَن تَقُولُوٓا۟	إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ
so that you may be shown mercy	lest you say	the Book was sent down only

عَلَىٰ طَآئِفَتَيْنِ	مِن قَبْلِنَا	وَإِن كُنَّا	عَن دِرَاسَتِهِمْ	لَغَٰفِلِينَ ﴿١٥٦﴾
to two groups	before us	and indeed we were	about their study	[indeed] unaware

أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ ءَايَٰتِنَا سُوٓءَ ٱلْعَذَابِ بِمَا كَانُوا۟ يَصْدِفُونَ ﴿١٥٧﴾ هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾

157. Or lest you (pagan Arabs) should say: ``If only the Book had been sent down to us, we would surely have been better guided than they (Jews and

Part - 8

Christians).'' So, now has come to you a clear proof (the Qur'ān) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and turns away therefrom? We shall requite those who turn away from Our *Ayāt* with an evil torment, because of their turning away (from them). 158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: ``Wait you! we (too) are waiting.''

ٱلْكِتَٰبُ	أُنزِلَ عَلَيْنَا	أَنَّآ	لَوْ	أَوْ تَقُولُوا۟
the Book	was sent down to us	verily [we]	if	or you say
فَقَدْ جَآءَكُم	مِّنْهُمْ ۚ	لَكُنَّآ أَهْدَىٰ		
so surely has come to you	than they	surely we would have been better guided		
أَظْلَمُ	فَمَنْ	وَرَحْمَةٌ ۚ	وَهُدًى	مِّن رَّبِّكُمْ	بَيِّنَةٌ
(is) more unjust	then who	and a mercy	and a guidance	from your Lord	clear proof
عَنْهَا ۗ	وَصَدَفَ	بِـَٔايَٰتِ ٱللَّهِ	مِمَّن كَذَّبَ
from them	and turned away	[with] (the) Signs (of) Allah	than (he) who rejected
ٱلْعَذَابِ	سُوٓءَ	عَنْ ءَايَٰتِنَا	ٱلَّذِينَ يَصْدِفُونَ	سَنَجْزِى
torment	(with) evil	from Our Signs	those who turn away	We shall requite
أَن تَأْتِيَهُمُ	إِلَّآ	هَلْ يَنظُرُونَ	يَصْدِفُونَ ﴿١٥٧﴾	بِمَا كَانُوا۟
that come to them	except	(are) they waiting?	turn away	for what they used to
رَبُّكَ ۗ	ءَايَٰتِ	أَوْ يَأْتِىَ بَعْضُ	أَوْ يَأْتِىَ رَبُّكَ	ٱلْمَلَٰٓئِكَةُ
(of) your Lord	(of the) Signs	or come some	or your Lord comes	the angels
لَا يَنفَعُ نَفْسًا	رَبِّكَ	ءَايَٰتِ	يَأْتِى بَعْضُ	يَوْمَ
will not benefit a soul	(of) your Lord	(of the) Signs	come some	(the) day (when)

Part - 8

إِيمَٰنُهَا	لَمْ تَكُنْ	ءَامَنَتْ مِن قَبْلُ	أَوْ كَسَبَتْ	فِىٓ إِيمَٰنِهَا	خَيْرًا ۗ
its belief	(if) it had not	believed before	or earned	through its Faith	good

قُلِ	ٱنتَظِرُوٓا۟	إِنَّا	مُنتَظِرُونَ ﴿١٥٨﴾
say	you wait	indeed we (too)	(are) waiting

إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ﴿١٥٩﴾ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.160. Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allāh and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allāh and His Messenger) shall have only the recompense of the like thereof, and they will not be wronged. 161. Say (O Muhammad ﷺ): ``Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm (Abraham), *Hanīfa* [i.e. the true Islamic Monotheism – to believe in One God (Allāh, i.e. to worship none but Allāh, Alone)] and he was not of *Al-Mushrikūn*.''

إِنَّ ٱلَّذِينَ فَرَّقُوا۟	دِينَهُمْ		وَكَانُوا۟ شِيَعًا
indeed those who split up	their religion		and became factions
لَّسْتَ مِنْهُمْ	فِى شَىْءٍ ۚ	إِنَّمَآ أَمْرُهُمْ	إِلَى ٱللَّهِ
you have no concern with them	in the least	only their case	(is) with Allah
ثُمَّ يُنَبِّئُهُم	بِمَا كَانُوا۟	يَفْعَلُونَ ﴿١٥٩﴾	مَن	جَآءَ بِٱلْحَسَنَةِ
then He will tell them	what they used to	do	who	came with a good deed
فَلَهُۥ	عَشْرُ	أَمْثَالِهَا ۖ	وَمَن	جَآءَ بِٱلسَّيِّئَةِ
then he (will) have	ten (times)	the like thereof	and who	came with an evil deed

Part - 8

لَا يُظْلَمُونَ ﴿١٦٠﴾	وَهُمْ	إِلَّا مِثْلَهَا	فَلَا يُجْزَىٰٓ
will not be wronged	and they	but the like thereof	so he will not be rewarded

دِينًا	مُّسْتَقِيمٍ	إِلَىٰ صِرَاطٍ	رَبِّيٓ	هَدَىٰنِي	قُلْ إِنَّنِي
a religion	Straight	to a Way	my Lord	has guided me	say indeed (as for) me

مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾	وَمَا كَانَ	حَنِيفًا	إِبْرَٰهِيمَ	مِّلَّةَ	قِيَمًا
of the polytheists	and he was not	upright	(of) Abraham	(the) religion	right

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠
أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغَيْرَ ٱللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا
تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

162. Say (O Muhammad ﷺ): ``Verily, my *Salāt* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists). 163. ``He has no partner. And of this I have been commanded, and I am the first of the Muslims.'' 164. Say: ``Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing.''

Part - 8

لِلَّهِ	وَمَمَاتِي	وَمَحْيَايَ	وَنُسُكِي	قُلْ إِنَّ صَلَاتِي
(are) for Allah	and my dying	and my living	and my sacrifice	say surely my prayer

وَبِذَٰلِكَ أُمِرْتُ	لَهُۥ	لَا شَرِيكَ	رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾
and of this I have been commanded	He has	no partner	(the) Lord (of) the worlds

أَبْغِي رَبًّا	قُلْ أَغَيْرَ ٱللَّهِ	ٱلْمُسْلِمِينَ ﴿١٦٣﴾	أَوَّلُ	وَأَنَا
I seek a lord	say (shall) other than Allah?	(of) those who surrender	(the) first	and I am

عَلَيْهَا	إِلَّا	كُلُّ نَفْسٍ	وَلَا تَكْسِبُ	شَيْءٍ	كُلِّ	وَهُوَ رَبُّ
against itself	but	soul	every	and (does) not earn	thing	(of) every	and He (is the) Lord

إِلَىٰ رَبِّكُم	ثُمَّ	أُخْرَىٰ	وِزْرَ	وَلَا تَزِرُ وَازِرَةٌ
to your Lord	then	(of) another	(the) burden	and a bearer of burdens will not bear

مَّرْجِعُكُمْ	فَيُنَبِّئُكُم	بِمَا كُنتُمْ	فِيهِ	تَخْتَلِفُونَ ﴿١٦٤﴾
(is) your return	and He will tell you	what you had been	wherein	differing

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

ٱلْأَرْضِ	خَلَٰٓئِفَ	جَعَلَكُمْ	ٱلَّذِى	وَهُوَ
(of) the earth	inheritors	has made you	Who	and (it is) He
لِّيَبْلُوَكُمْ	دَرَجَٰتٍ	بَعْضٍ	فَوْقَ	وَرَفَعَ بَعْضَكُمْ
that He may try you	(in) ranks	others	over	and exalted some of you
ٱلْعِقَابِ	سَرِيعُ	إِنَّ رَبَّكَ	ءَاتَىٰكُمْ	فِى مَآ
(in) retribution	(is) Swift	indeed your Lord	He has given you	in what
رَّحِيمٌ ﴿١٦٥﴾	لَغَفُورٌ	وَإِنَّهُۥ		
Most Merciful	(is) All-Forgiving	and certainly He		

سُورَةُ الأَعْرَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓصٓ ﴿١﴾ كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْهُمْ قَآئِلُونَ ﴿٤﴾

Sūrah Al-A'rāf [The Heights (or The Wall with Elevations)] 7

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

1. *Alif-Lām-Mīm-Sād.* [These letters are one of the miracles of the Qur'ān and

Part - 8

none but Allāh (Alone) knows their meanings.] 2. (This is a) Book (the Qur'ān) sent down to you (O Muhammad ﷺ), so let not your breast be narrow therefrom, that you warn thereby; and a reminder to the believers. 3. [Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur'ān and Prophet Muhammad's *Sunnah*), and follow not any *Auliyā'* (protectors and helpers who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember! 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

ٱلمٓصٓ ﴿١﴾	كِتَٰبٌ	أُنزِلَ إِلَيْكَ	فَلَا يَكُن	فِى صَدْرِكَ
Alif-Lam-Mim-Sad	a Book	sent down to you	so let not (there) be	in your breast

حَرَجٌ	مِّنْهُ	لِتُنذِرَ	بِهِۦ
a heaviness/narrowness	from it	that you may warn	with it

وَذِكْرَىٰ	لِلْمُؤْمِنِينَ ﴿٢﴾	ٱتَّبِعُوا۟	مَآ أُنزِلَ
and (that it be) an admonition	to the believers	follow	what has been sent down

إِلَيْكُم	مِّن رَّبِّكُمْ	وَلَا تَتَّبِعُوا۟	مِن دُونِهِۦٓ	أَوْلِيَآءَ	قَلِيلًا
to you	from your Lord	and follow not	besides Him	(any) protectors	little

مَّا تَذَكَّرُونَ ﴿٣﴾	وَكَم	مِّن قَرْيَةٍ	أَهْلَكْنَٰهَا
(is) what you remember	and how many	of towns	We destroyed [them]

فَجَآءَهَا	بَأْسُنَا	بَيَٰتًا	أَوْ هُمْ	قَآئِلُونَ ﴿٤﴾
and came to them	Our torment	(by) night	or (when) they	slept at noon

فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٥﴾ فَلَنَسْـَٔلَنَّ ٱلَّذِينَ
أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ ﴿٧﴾ وَٱلْوَزْنُ
يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨﴾

Part - 8

5. No cry did they utter when Our torment came upon them but this: "Verily, we were *Zālimūn* (polytheists and wrongdoers)." 6. Then surely We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. 7. Then surely We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent. 8. And the weighing on that day (Day of Resurrection) will be the true (weighing). So, as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

أَن قَالُوٓاْ	إِلَّآ	بَأۡسُنَآ	جَآءَهُم	إِذۡ	فَمَا كَانَ دَعۡوَىٰهُمۡ
that they said	but	Our punishment	came to them	when	then their plea was not

إِنَّا	كُنَّا ظَٰلِمِينَ ۝٥	فَلَنَسۡـَٔلَنَّ ٱلَّذِينَ
indeed we	were wrongdoers	then We shall certainly question those

أُرۡسِلَ إِلَيۡهِمۡ	وَلَنَسۡـَٔلَنَّ ٱلۡمُرۡسَلِينَ ۝٦
to whom (Our Message) was sent down	and We shall certainly question the Messengers

فَلَنَقُصَّنَّ	عَلَيۡهِم	بِعِلۡمٖۖ	وَمَا كُنَّا غَآئِبِينَ ۝٧
then surely We shall narrate	to them	with knowledge	and We were not absent

وَٱلۡوَزۡنُ	يَوۡمَئِذٍ	ٱلۡحَقُّۚ	فَمَن
and the weighing	that day	(will be) the true (weighing)	so whose

ثَقُلَتۡ مَوَٰزِينُهُۥ	فَأُوْلَٰٓئِكَ	هُمُ	ٱلۡمُفۡلِحُونَ ۝٨
[his] Scale (of good) became heavy	then those	[they]	(will be) the successful

وَمَنۡ خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُم بِمَا كَانُواْ بِـَٔايَٰتِنَا يَظۡلِمُونَ ۝٩ وَلَقَدۡ مَكَّنَّٰكُمۡ فِي ٱلۡأَرۡضِ وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَۗ قَلِيلٗا مَّا تَشۡكُرُونَ ۝١٠ وَلَقَدۡ خَلَقۡنَٰكُمۡ ثُمَّ صَوَّرۡنَٰكُمۡ ثُمَّ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ لَمۡ يَكُن مِّنَ ٱلسَّٰجِدِينَ ۝١١

9. And as for those whose Scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our *Ayāt*

Part - 8

(proofs, evidences, verses, lessons, signs, revelations, etc.). 10. And surely We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, ``Prostrate yourselves to Adam,'' and they prostrated themselves, except *Iblīs* (Satan), he refused to be of those who prostrated themselves.

ٱلَّذِينَ	فَأُوْلَٰٓئِكَ	خَفَّتْ مَوَٰزِينُهُۥ	وَمَنْ
(are) who	then those	[his] Scale (of good) became light	and whose

بِـَٔايَٰتِنَا يَظْلِمُونَ ﴿٩﴾	بِمَا كَانُوا۟	خَسِرُوٓا۟ أَنفُسَهُم
be unjust with Our Signs	for what they used to	incurred loss upon themselves

مَعَٰيِشَ	فِيهَا	لَكُمْ	وَجَعَلْنَا	فِى ٱلْأَرْضِ	وَلَقَدْ مَكَّنَّٰكُمْ
a livelihood	in it	for you	and We made	on the earth	and surely We established you

ثُمَّ صَوَّرْنَٰكُمْ	وَلَقَدْ خَلَقْنَٰكُمْ	مَّا تَشْكُرُونَ ﴿١٠﴾	قَلِيلًا
then We gave you shape	and surely We created you	(is) that you give thanks	little

إِلَّآ إِبْلِيسَ	فَسَجَدُوٓا۟	ٱسْجُدُوا۟ لِـَٔادَمَ	لِلْمَلَٰٓئِكَةِ	ثُمَّ قُلْنَا
except Iblis	and they prostrated	prostrate to Adam	to the angels	then We said

مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾	لَمْ يَكُنْ
of those who prostrated	he was not

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾ قَالَ فَٱهْبِطْ
مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾ قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾
قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾

12. (Allāh) said: ``What prevented you (O *Iblīs*) that you did not prostrate yourself, when I commanded you?'' *Iblīs* said: ``I am better than him (Adam), You created me from fire, and him You created from clay.'' 13. (Allāh) said: ``(O *Iblīs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.'' 14. (*Iblīs*) said: ``Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).'' 15.

Part - 8

(Allāh) said: ``You are of those respited.''

إِذْ	أَلَّا تَسْجُدَ	مَنَعَكَ	قَالَ مَا
when	that you (did) not prostrate	prevented you	He (Allah) said what

مِن نَّارٍ	خَلَقْتَنِي	مِّنْهُ	خَيْرٌ	قَالَ أَنَا۠	أَمَرْتُكَ
from fire	You created me	than him	better	he said I am	I commanded you

مِنْهَا	فَٱهْبِطْ	قَالَ	مِن طِينٍ ﴿١٢﴾	وَخَلَقْتَهُۥ
from this	then get down	He said	from clay	and You created him

إِنَّكَ	فَٱخْرُجْ	فِيهَا	أَن تَتَكَبَّرَ	لَكَ	فَمَا يَكُونُ
indeed you	so get out	in this	that you show arrogance	for you	it is not

يُبْعَثُونَ ﴿١٤﴾	إِلَىٰ يَوْمِ	أَنظِرْنِي	قَالَ	مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾
they are raised up	till (the) Day	reprieve me	he said	(are) of the disgraced ones

مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾	قَالَ إِنَّكَ
(are) of the reprieved ones	He said indeed you

قَالَ فَبِمَآ أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾ قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾

16. (*Iblīs*) said: ``Because You have sent me astray, surely, I will lie in wait against them (human beings) on Your straight path. 17. ``Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).'' 18. (Allāh) said (to *Iblīs*): ``Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.''

لَأَقْعُدَنَّ لَهُمْ	فَبِمَآ أَغْوَيْتَنِي		قَالَ
I would surely sit (in ambush) for them	because [that] You have sent me astray		he said
مِّنْ	ثُمَّ لَءَاتِيَنَّهُم	ٱلْمُسْتَقِيمَ ﴿١٦﴾	صِرَٰطَكَ
from	then surely I shall come to them	straight	(on) Your way

Part - 8

بَيْنِ أَيْدِيهِمْ	وَمِنْ خَلْفِهِمْ	وَعَنْ أَيْمَـٰنِهِمْ	وَعَن شَمَآئِلِهِمْ ۖ
before them	and from behind them	and from their right	and from their left

وَلَا تَجِدُ أَكْثَرَهُمْ	شَـٰكِرِينَ ﴿١٧﴾	قَالَ	اخْرُجْ مِنْهَا	مَذْءُومًا
and You will not find most of them	grateful	He said	get out from this	disgraced

مَّدْحُورًا ۖ	لَّمَن	تَبِعَكَ	مِنْهُمْ	لَأَمْلَأَنَّ جَهَنَّمَ	مِنكُمْ	أَجْمَعِينَ ﴿١٨﴾
expelled	certainly whoever	followed you	of them	indeed I would fill Hell	with you	all

وَيَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا ٱلشَّيْطَـٰنُ لِيُبْدِيَ لَهُمَا مَا وُۥرِيَ عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَـٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَـٰلِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ ٱلنَّـٰصِحِينَ ﴿٢١﴾

19. ``And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zālimūn* (unjust and wrongdoers).'' 20. Then *Shaitān* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: ``Your Lord did not forbid you this tree except that you should become angels or become of the immortals.'' 21. And he [*Shaitān* (Satan)] swore by Allāh to them both (saying): ``Verily, I am one of the sincere well-wishers for you both.''

وَيَـٰٓـَٔادَمُ ٱسْكُنْ	أَنتَ	وَزَوْجُكَ	ٱلْجَنَّةَ	فَكُلَا
and O Adam dwell	you	and your wife	(in) Paradise	and eat (you both)

مِنْ حَيْثُ شِئْتُمَا	وَلَا تَقْرَبَا	هَـٰذِهِ	ٱلشَّجَرَةَ
from wherever you wish	and (do) not approach (you both)	this	tree

فَتَكُونَا	مِنَ ٱلظَّـٰلِمِينَ ﴿١٩﴾	فَوَسْوَسَ	لَهُمَا
or you (both) will be	of the wrongdoers	then whispered suggestions	to them both

ٱلشَّيْطَـٰنُ	لِيُبْدِيَ	لَهُمَا	مَا وُۥرِيَ	عَنْهُمَا
Satan	to expose	to them (both)	what was concealed	to them (both)

Part - 8

عَنْ هَٰذِهِ	رَبُّكُمَا	مَا نَهَىٰكُمَا	وَقَالَ	مِن سَوْءَٰتِهِمَا
from this	your Lord	(did) not forbid you	and he said	from their private parts

مِنَ الْخَٰلِدِينَ ﴿٢٠﴾	أَوْ تَكُونَا	أَن تَكُونَا مَلَكَيْنِ	إِلَّآ	ٱلشَّجَرَةِ
of the immortals	or you two become	that you two become angels	save	tree

لَمِنَ النَّٰصِحِينَ ﴿٢١﴾	لَكُمَا	إِنِّى	وَقَاسَمَهُمَآ
of the sincere advisors	to you (both)	indeed I am	and he swore to them both

فَدَلَّىٰهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۖ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾ قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): ``Did I not forbid you that tree and tell you: Verily, *Shaitān* (Satan) is an open enemy to you?'' 23. They said: ``Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.''

Part - 8

ذَاقَا ٱلشَّجَرَةَ	فَلَمَّا	بِغُرُورٍ ۚ	فَدَلَّىٰهُمَا
they both tasted the tree	but when	with deceit	so he led them (both)

وَطَفِقَا	سَوْءَٰتُهُمَا	بَدَتْ لَهُمَا
and they began	their private parts	become apparent to them (both)

رَبُّهُمَآ	وَنَادَىٰهُمَا	ٱلْجَنَّةِ ۖ	مِن وَرَقِ	يَخْصِفَانِ عَلَيْهِمَا
their Lord	and called out to them	(of) Paradise	with (the) leaves	(to) covering themselves

إِنَّ ٱلشَّيْطَٰنَ	لَكُمَآ	وَأَقُل	ٱلشَّجَرَةِ	عَن تِلْكُمَا	أَلَمْ أَنْهَكُمَا
verily Satan	[to] you both	and tell	tree	[from] that	(did) I not forbid you both?

ظَلَمْنَآ أَنفُسَنَا	قَالَا رَبَّنَا	مُّبِينٌ ﴿٢٢﴾	عَدُوٌّ	لَكُمَا
we have wronged ourselves	they both said our Lord	open	(is) an enemy	to you both

وَإِن	لَّمْ تَغْفِرْ	لَنَا	وَتَرْحَمْنَا	لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾
and if	You (do) not forgive	us	and have (no) Mercy on us	we would certainly be of the losers

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا
تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ
وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

24. (Allāh) said: ``Get down, one of you an enemy to the other [i.e. Adam, Hawwā' (Eve), and *Shaitān* (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time.'' 25. He said: ``Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).'' 26. O Children of Adam! We have bestowed raiment upon you to cover your private parts, and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e. leave falsehood and follow truth).

Part - 8

قَالَ	اهْبِطُوا	بَعْضُكُمْ	لِبَعْضٍ	عَدُوٌّ	وَلَكُمْ
He said	get down	some of you	to others	an enemy	and for you
فِي الْأَرْضِ	مُسْتَقَرٌّ	وَمَتَاعٌ	إِلَىٰ حِينٍ ﴿٢٤﴾	قَالَ	
on the earth	(is) a dwelling place	and a livelihood	for a time	He said	
فِيهَا تَحْيَوْنَ	وَفِيهَا تَمُوتُونَ	وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾	يَا بَنِي		
in it you shall live	and in it you shall die	and from it you shall be taken out	O Children		
آدَمَ	قَدْ أَنزَلْنَا	عَلَيْكُمْ	لِبَاسًا	يُوَارِي سَوْآتِكُمْ	
(of) Adam	verily We have sent down	to you	clothing	which covers your private parts	
وَرِيشًا	وَلِبَاسُ	التَّقْوَىٰ	ذَٰلِكَ	خَيْرٌ	ذَٰلِكَ
and (as) an adornment	and (the) garment	(of) piety	that	(is) better	this
مِنْ آيَاتِ اللَّهِ	لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾				
(is) from (the) Signs (of) Allah	so that they may remember				

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا

لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ
لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ
ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

27. O Children of Adam! Let not *Shaitān* (Satan) deceive you, as he got your parents [Adam and Hawwā' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabīluhū* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayātīn* (devils) *Auliyā'* (protectors and helpers) for those who believe not. 28. And when they commit a *Fāhisha* (evil deed, going round the Ka'bah in naked state, great sins and unlawful sexual intercourse), they say: "We found our fathers doing it, and Allāh has commanded it on us." Say: "Nay, Allāh never commands *Fāhisha*. Do you say of Allāh what you know not?"

يَٰبَنِىٓ	ءَادَمَ	لَا يَفْتِنَنَّكُمُ	ٱلشَّيْطَٰنُ	كَمَآ أَخْرَجَ أَبَوَيْكُم
O Children	(of) Adam	let not seduce you	Satan	as he drove out your parents
مِّنَ ٱلْجَنَّةِ	يَنزِعُ عَنْهُمَا	لِبَاسَهُمَا	لِيُرِيَهُمَا	سَوْءَٰتِهِمَآ
from Paradise	stripping them of	their garments	to expose to them	their private parts
إِنَّهُۥ	يَرَىٰكُمْ	هُوَ	وَقَبِيلُهُۥ	مِنْ حَيْثُ	لَا تَرَوْنَهُمْ
indeed [he]	does see you	he	and his host	from where	you (do) not see them
إِنَّا	جَعَلْنَا ٱلشَّيَٰطِينَ	أَوْلِيَآءَ	لِلَّذِينَ	لَا يُؤْمِنُونَ ﴿٢٧﴾
verily We	have made the devils	guardians	of those who	(do) not believe
وَإِذَا فَعَلُوا۟	فَٰحِشَةً	قَالُوا۟	وَجَدْنَا عَلَيْهَآ	ءَابَآءَنَا
and when they do	(some) lewdness	they say	we found on it	our fathers
وَٱللَّهُ أَمَرَنَا	بِهَا	قُلْ إِنَّ ٱللَّهَ	لَا يَأْمُرُ
and Allah has commanded us	of it	say certainly Allah	(does) not command
بِٱلْفَحْشَآءِ	أَتَقُولُونَ	عَلَى ٱللَّهِ	مَا لَا تَعْلَمُونَ ﴿٢٨﴾
[of] lewdness	(do) you say?	of Allah	what you know not

Part - 8

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ
الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۚ إِنَّهُمُ اتَّخَذُوا
الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾ يَا بَنِي آدَمَ خُذُوا
زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allāh and face the *Qiblah*, i.e. the Ka'bah at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allāh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)]. 30. A group He has guided, and a group deserved to be in error; (because) surely, they took the *Shayātīn* (devils) as *Auliyā'* (protectors and helpers) instead of Allāh, and think that they are guided. 31. O Children of Adam! Take your adornment (by wearing your clean clothes) while praying [and going round (the *Tawāf* of) the Ka'bah], and eat and drink but waste not by extravagance, certainly He (Allāh) likes not *Al-Musrifūn* (those who waste by extravagance).

Part - 8

قُلْ	أَمَرَ رَبِّي	بِالْقِسْطِ	وَأَقِيمُوا وُجُوهَكُمْ	عِندَ
say	my Lord has commanded	[of] justice	and keep straight your faces (to Him)	at
كُلِّ	مَسْجِدٍ	وَادْعُوهُ	مُخْلِصِينَ	لَهُ	الدِّينَ
every	prayer place/mosque	and invoke Him	(making) sincere	to Him	faith
كَمَا بَدَأَكُمْ	تَعُودُونَ ﴿٢٩﴾	فَرِيقًا هَدَىٰ	وَفَرِيقًا حَقَّ
as He created you	(so) shall you return	a group He has guided	and a group deserved
عَلَيْهِمُ	الضَّلَالَةُ	إِنَّهُمُ اتَّخَذُوا	الشَّيَاطِينَ	أَوْلِيَاءَ	مِن دُونِ اللَّهِ
[on them]	the error	verily they took	the devils	(as) guardians	instead of Allah
وَيَحْسَبُونَ	أَنَّهُم	مُّهْتَدُونَ ﴿٣٠﴾	يَا بَنِي	آدَمَ
and they consider	that they	(are) guided	O Children	(of) Adam

وَٱشْرَبُوا۟	وَكُلُوا۟	مَسْجِدٍ	كُلِّ	عِندَ	خُذُوا۟ زِينَتَكُمْ
and drink	and eat	prayer place/mosque	every	at	take your adornment

وَلَا تُسْرِفُوٓا۟ ۚ	إِنَّهُۥ	لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾
but waste not by extravagance	indeed He	(does) not like the wasters

قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

32. Say (O Muhammad ﷺ): ``Who has forbidden the adornment with clothes given by Allāh, which He has produced for His slaves, and *At-Tayyibāt* [all kinds of *Halāl* (lawful) things] of food?'' Say: ``They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).'' Thus We explain the *Ayāt* (Islamic laws) in detail for a people who have knowledge. 33. Say (O Muhammad ﷺ): ``(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.''

أَخْرَجَ لِعِبَادِهِۦ	ٱلَّتِىٓ	زِينَةَ ٱللَّهِ	مَنْ حَرَّمَ	قُلْ
He has produced for His slaves	which	(the) adornment (of) Allah	who has forbidden	say

فِى ٱلْحَيَوٰةِ	لِلَّذِينَ ءَامَنُوا۟	قُلْ هِىَ	مِنَ ٱلرِّزْقِ ۚ	وَٱلطَّيِّبَٰتِ
in the life	(are) for those who believe	say these	of the sustenance	and good things

كَذَٰلِكَ نُفَصِّلُ	ٱلْقِيَٰمَةِ ۗ	يَوْمَ	خَالِصَةً	ٱلدُّنْيَا
thus We explain in detail	(of) Resurrection	(on the) Day	exclusively	(of) this world

ٱلْفَوَٰحِشَ	إِنَّمَا حَرَّمَ رَبِّىَ	قُلْ	لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾	ٱلْءَايَٰتِ
shameful deeds	my Lord has only forbidden	say	for a people who know	the Signs

مَا ظَهَرَ	مِنْهَا	وَمَا بَطَنَ
which were committed openly	of them	and which were committed secretly

وَٱلْإِثْمَ	وَٱلْبَغْىَ	بِغَيْرِ	ٱلْحَقِّ	وَأَن
and sins	and transgression	without	[the] right	and that

تُشْرِكُوا۟ بِٱللَّهِ	مَا لَمْ يُنَزِّلْ	بِهِۦ	سُلْطَٰنًا	وَأَن تَقُولُوا۟
you associate with Allah	what He has not sent	for it	any authority	and that you say

عَلَى ٱللَّهِ	مَا لَا تَعْلَمُونَ ﴿٣٣﴾
of Allah	what you (do) not know

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾ يَٰبَنِىٓ ءَادَمَ إِمَّا
يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٣٥﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ﴿٣٦﴾

Part - 8

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

جَآءَ أَجَلُهُمْ	فَإِذَا	أَجَلٌ	أُمَّةٍ	وَلِكُلِّ
their term approached	and when	(is) a fixed term	people	and for every

وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾	سَاعَةً	لَا يَسْتَأْخِرُونَ
nor they will be able to bring (it) earlier	an hour	they will not be able to delay (it)

يَقُصُّونَ عَلَيْكُمْ	مِّنكُمْ	رُسُلٌ	إِمَّا يَأْتِيَنَّكُمْ	ءَادَمَ	يَٰبَنِىٓ
reciting to you	from (among) you	Messengers	if come to you	(of) Adam	O Children

فَلَا خَوْفٌ	وَأَصْلَحَ	فَمَنِ اتَّقَىٰ	ءَايَٰتِي
(will be) no fear	and mended himself	then who feared (Allah)	My Verses
بِـَٔايَٰتِنَا	وَٱلَّذِينَ كَذَّبُوا۟	وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾	عَلَيْهِمْ
Our Signs	and those who rejected	and they will not grieve	upon them

هُمْ	ٱلنَّارِ	أَصْحَٰبُ	أُو۟لَٰٓئِكَ	عَنْهَا	وَٱسْتَكْبَرُوا۟
they	(of) the Fire	(are the) dwellers	those	them	and treated with arrogance

خَٰلِدُونَ ﴿٣٦﴾	فِيهَا
(would) abide forever	therein

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ أُو۟لَٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَٰبِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿٣٧﴾

37. Who is more unjust than one who invents a lie against Allāh or rejects His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

أَوْ كَذَّبَ	عَلَى ٱللَّهِ كَذِبًا	مِمَّنِ ٱفْتَرَىٰ	أَظْلَمُ	فَمَنْ
or rejected	a lie against Allah	than (one) who invented	(is) more unjust	then who
مِّنَ ٱلْكِتَٰبِ	نَصِيبُهُم	يَنَالُهُمْ	أُو۟لَٰٓئِكَ	بِـَٔايَٰتِهِۦٓ
from the Book (of Decrees)	their share	will reach them	(they are) those	His Verses
يَتَوَفَّوْنَهُمْ	رُسُلُنَا	جَآءَتْهُمْ	حَتَّىٰٓ إِذَا	
causing them to die	Our messengers (angels)	come to them	until when	
تَدْعُونَ مِن دُونِ ٱللَّهِ	مَا كُنتُمْ	قَالُوٓا۟ أَيْنَ		
invoke other than Allah	(are) those (whom) you used to	they ask where		

Part - 8

قَالُوا۟	ضَلُّوا۟ عَنَّا	وَشَهِدُوا۟	عَلَىٰٓ أَنفُسِهِمْ
they say	they have forsaken us	and they testify	against themselves

أَنَّهُمْ كَانُوا۟	كَٰفِرِينَ ﴿٣٧﴾
that they were	disbelievers

قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾

38. (Allāh) will say: ``Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.'' Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: ``Our Lord! These misled us, so give them a double torment of the Fire.'' He will say: ``For each one there is double (torment), but you know not.''

قَالَ	ٱدْخُلُوا۟ فِىٓ أُمَمٍ	قَدْ خَلَتْ	مِن قَبْلِكُم	مِّنَ ٱلْجِنِّ
He said	enter you among nations	[indeed] who passed away	before you	of the jinn

وَٱلْإِنسِ	فِى ٱلنَّارِ ۖ	كُلَّمَا	دَخَلَتْ أُمَّةٌ	لَّعَنَتْ أُخْتَهَا ۖ
and humans	in the Fire	every time	a nation entered	it cursed its sister (nation)

حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟	فِيهَا	جَمِيعًا	قَالَتْ أُخْرَىٰهُمْ
until when they will gather	in it (therein)	all	(the) last of them will say

لِأُولَىٰهُمْ	رَبَّنَا	هَٰٓؤُلَآءِ	أَضَلُّونَا	فَـَٔاتِهِمْ	عَذَابًا	ضِعْفًا
to (the) first of them	our Lord	these	misled us	so give them	a torment	double

مِّنَ ٱلنَّارِ ۖ	قَالَ لِكُلٍّ	ضِعْفٌ	وَلَٰكِن	لَّا تَعْلَمُونَ ﴿٣٨﴾
of the Fire	He will say for everyone	(is) double (torment)	[and] but	you know not

وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا

Part - 8

يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ﴿٤٠﴾ لَهُم مِّن
جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٤١﴾

39. The first of them will say to the last of them: ``You were not better than us, so taste the torment for what you used to earn.'' 40. Verily, those who deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimūn* (criminals, polytheists, sinners). 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zālimūn* (polytheists and wrongdoers).

وَقَالَتْ أُولَىٰهُمْ	لِأُخْرَىٰهُمْ	فَمَا	كَانَ لَكُمْ	عَلَيْنَا
and (the) first of them will say	to (the) last of them	not	is for you	upon us

مِن فَضْلٍ	فَذُوقُوا۟ ٱلْعَذَابَ	بِمَا كُنتُمْ	تَكْسِبُونَ ﴿٣٩﴾
any superiority	so taste the torment	for what you used to	earn

إِنَّ ٱلَّذِينَ كَذَّبُوا۟	بِـَٔايَٰتِنَا	وَٱسْتَكْبَرُوا۟	عَنْهَا
indeed those who rejected	Our Signs	and showed arrogance	to them

لَا تُفَتَّحُ	لَهُمْ	أَبْوَٰبُ	ٱلسَّمَآءِ	وَلَا يَدْخُلُونَ ٱلْجَنَّةَ
will not be opened	for them	(the) gates	(of) heaven	nor they will enter Paradise

حَتَّىٰ يَلِجَ ٱلْجَمَلُ	فِى سَمِّ	ٱلْخِيَاطِ	وَكَذَٰلِكَ
until the camel passes	through (the) eye	(of) the needle	and thus

نَجْزِى ٱلْمُجْرِمِينَ ﴿٤٠﴾	لَهُم	مِّن جَهَنَّمَ	مِهَادٌ	وَمِن فَوْقِهِمْ
We recompense the criminals	for them (will be)	of Hell	a bed	and above them

غَوَاشٍ	وَكَذَٰلِكَ	نَجْزِى ٱلظَّٰلِمِينَ ﴿٤١﴾
(its) covering	and thus	do We recompense the wrongdoers

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟

Part - 8

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

42. But those who believed (in the Oneness of Allāh – Islamic Monotheism), and worked righteousness –We tax not any person beyond his scope – such are the dwellers of Paradise. They will abide therein forever. 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: ``All praise and thanks are Allāh's, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.'' And it will be cried out to them: ``This is the Paradise which you have inherited for what you used to do.''

وَٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	لَا نُكَلِّفُ نَفْسًا
but those who believed	and did righteous deeds	We (do) not burden any person

إِلَّا وُسْعَهَآ	أُو۟لَٰٓئِكَ	أَصْحَٰبُ	ٱلْجَنَّةِ	هُمْ	فِيهَا
but (to) his capacity	those	(are the) dwellers	(of) Paradise	they	in it

خَٰلِدُونَ ﴿٤٢﴾	وَنَزَعْنَا مَا	فِى صُدُورِهِم	مِّنْ غِلٍّ
(will) abide forever	and We removed what	(is) in their breasts	of rancour

تَجْرِى مِن تَحْتِهِمُ	ٱلْأَنْهَٰرُ	وَقَالُوا۟	ٱلْحَمْدُ لِلَّهِ	ٱلَّذِى
flow under them	[the] rivers	and they will say	all the praise (be) to Allah	Who

هَدَىٰنَا	لِهَٰذَا	وَمَا كُنَّا	لِنَهْتَدِىَ	لَوْلَآ
guided us	to this	and never We were	to find guidance	if not

أَنْ هَدَىٰنَا ٱللَّهُ	لَقَدْ جَآءَتْ رُسُلُ	رَبِّنَا	بِٱلْحَقِّ
[that] Allah had guided us	indeed came (the) Messengers	(of) our Lord	with the truth

وَنُودُوٓا۟	أَن تِلْكُمُ	ٱلْجَنَّةُ	أُورِثْتُمُوهَا
and it will be cried out to them	that this	(is) the Paradise	which you have inherited

بِمَا كُنتُمْ	تَعْمَلُونَ ﴿٤٣﴾
for what you used to	do

Part - 8

وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ
قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا
عِوَجًا وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ ﴿٤٥﴾

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): ``We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?'' They shall say: ``Yes.'' Then a crier will proclaim between them: ``The Curse of Allāh is on the *Zālimūn* (polytheists and wrongdoers).'' 45. Those who hindered (men) from the path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

وَنَادَىٰٓ أَصْحَٰبُ	ٱلْجَنَّةِ	أَصْحَٰبَ	ٱلنَّارِ	أَن
and will call out (the) dwellers	(of) Paradise	(to the) dwellers	(of) the Fire	that

قَدْ وَجَدْنَا مَا	وَعَدَنَا	رَبُّنَا	حَقًّا	فَهَلْ وَجَدتُّم
verily we have found what	had promised (to) us	our Lord	true	so (have) you found?

مَّا وَعَدَ	رَبُّكُمْ	حَقًّا ۖ	قَالُوا۟ نَعَمْ ۚ	فَأَذَّنَ مُؤَذِّنٌۢ
what had promised	your Lord	true	they will say yes	then a herald cried out

بَيْنَهُمْ	أَن لَّعْنَةُ ٱللَّهِ	عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾
between them	that (the) Curse (of) Allah	(be) upon the wrongdoers

ٱلَّذِينَ يَصُدُّونَ	عَن سَبِيلِ ٱللَّهِ	وَيَبْغُونَهَا	عِوَجًا
those who hinder (men)	from (the) path (of) Allah	and seek to make it	crooked

وَهُم	بِٱلْءَاخِرَةِ	كَٰفِرُونَ ﴿٤٥﴾
and they	in the Hereafter	(are) disbelievers

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّۢا بِسِيمَىٰهُمْ ۚ وَنَادَوْا۟ أَصْحَٰبَ ٱلْجَنَّةِ أَن سَلَٰمٌ عَلَيْكُمْ ۚ لَمْ
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ تِلْقَآءَ أَصْحَٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ
ٱلظَّٰلِمِينَ ﴿٤٧﴾ وَنَادَىٰٓ أَصْحَٰبُ ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَىٰهُمْ قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا

Part - 8

كُنتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

46. And between them will be a (barrier) screen and on *Al-A'rāf* (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, " *Salāmun 'Alāikum* " (peace be on you), and at that time they (men on *Al-A'rāf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: ``Our Lord! Place us not with the people who are *Zālimūn* (polytheists and wrongdoers).'' 48. And the men on *Al-A'rāf* (the wall) will call to the men whom they would recognise by their marks, saying: ``Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?''

رِجَالٌ	وَعَلَى ٱلْأَعْرَافِ	حِجَابٌ	وَبَيْنَهُمَا
(will be) men	and on Al-Araf (heights)	(will be) a barrier	and between them
وَنَادَوْا	بِسِيمَاهُمْ	يَعْرِفُونَ كُلًّا	
and they will call out to	by their marks	who would recognise everyone	
لَمْ يَدْخُلُوهَا	عَلَيْكُمْ	أَن سَلَٰمٌ	ٱلْجَنَّةِ	أَصْحَٰبَ
they (did) not enter it	(be) on you	that peace	(of) Paradise	(the) people (dwellers)
أَصْحَٰبِ	تِلْقَآءَ	صُرِفَتْ أَبْصَٰرُهُمْ	وَإِذَا	وَهُمْ يَطْمَعُونَ ﴿٤٦﴾
(the) dwellers	towards	their eyes will turn	and when	but they would long (to do so)
ٱلْقَوْمِ	مَعَ	لَا تَجْعَلْنَا	قَالُوا۟ رَبَّنَا	ٱلنَّارِ
the people	with	(do) not place us	they will say our Lord	(of) the Fire
رِجَالًا	ٱلْأَعْرَافِ	وَنَادَىٰٓ أَصْحَٰبُ	ٱلظَّٰلِمِينَ ﴿٤٧﴾
men	(of) Al-Araf (heights)	and will call out (the) dwellers	(who are) the wrongdoers
عَنكُمْ	مَآ أَغْنَىٰ	قَالُوا۟	بِسِيمَاهُمْ	يَعْرِفُونَهُم
you	(did) not avail	saying	by their marks	whom they would recognise
تَسْتَكْبِرُونَ ﴿٤٨﴾	وَمَا كُنتُمْ	جَمْعُكُمْ
show arrogance	and what you used to	your number

Part - 8

أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ۚ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ
تَحْزَنُونَ ﴿٤٩﴾ وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا
رَزَقَكُمُ ٱللَّهُ ۚ قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ
لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ
هَٰذَا وَمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٥١﴾

49. Are they those, of whom you swore that Allāh would never show them mercy. (Behold! It has been said to them): ``Enter Paradise, no fear shall be on you, nor shall you grieve.'' 50. And the dwellers of the Fire will call to the dwellers of Paradise: ``Pour on us some water or anything that Allāh has provided you with.'' They will say: ``Both (water and provision) Allāh has forbidden to the disbelievers.'' 51. ``Who took their religion as an amusement and play, and the life of the world deceived them.'' So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our *Ayāt* (proofs, signs, evidences, verses, lessons, revelations, etc.).

Part - 8

أَهَٰٓؤُلَآءِ	ٱلَّذِينَ أَقْسَمْتُمْ	لَا يَنَالُهُمُ ٱللَّهُ	بِرَحْمَةٍ
(are) they?	those (of) whom you swore	(that)Allah will not grant them	mercy

ٱدْخُلُوا۟ ٱلْجَنَّةَ	لَا خَوْفٌ	عَلَيْكُمْ	وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾
enter Paradise	no fear	(shall be) on you	Nor shall you grieve

وَنَادَىٰٓ أَصْحَٰبُ	ٱلنَّارِ	أَصْحَٰبَ	ٱلْجَنَّةِ	أَنْ
and will cry out (the) dwellers	(of) the Fire	(to the) dwellers	(of) Paradise	that

أَفِيضُوا۟ عَلَيْنَا	مِنَ ٱلْمَآءِ	أَوْ	مِمَّا	رَزَقَكُمُ ٱللَّهُ	قَالُوٓا۟
pour on us	some water	or	of what	Allah has provided you	they will say

إِنَّ ٱللَّهَ حَرَّمَهُمَا	عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾	ٱلَّذِينَ ٱتَّخَذُوا۟	دِينَهُمْ
indeed Allah has forbidden both	to the disbelievers	those who took	their religion

لَهْوًا	وَلَعِبًا	وَغَرَّتْهُمُ	ٱلْحَيَوٰةُ	ٱلدُّنْيَا
(as) amusement	and play	and deceived them	the life	(of) the world

فَٱلْيَوْمَ	نَنسَىٰهُمْ	كَمَا نَسُوا۟ لِقَآءَ	يَوْمِهِمْ	هَٰذَا
so today	We will forget them	as they forgot (the) Meeting	(of) their Day	this

وَمَا كَانُوا۟	بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٥١﴾
and (because of) what they used to	reject Our Signs

وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٥٣﴾

52. Certainly, We have brought to them a Book (the Qur'ān) which We have explained in detail with knowledge, – a guidance and a mercy to a people who believe. 53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: ``Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?'' Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allāh) has gone away from them.

Part - 8

وَلَقَدْ جِئْنَٰهُم	بِكِتَٰبٍ	فَصَّلْنَٰهُ	عَلَىٰ عِلْمٍ
and verily We have brought to them	a Book	which We have expounded	with knowledge

هُدًى	وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾	هَلْ يَنظُرُونَ
a guidance	and a mercy	to a people who believe	(are) they waiting?

إِلَّا تَأْوِيلَهُۥ ۚ	يَوْمَ	يَأْتِى تَأْوِيلُهُۥ	يَقُولُ ٱلَّذِينَ
but (for) its fulfillment	(the) Day	(when) its fulfillment will come	will say those who

نَسُوهُ	مِن قَبْلُ	قَدْ جَآءَتْ رُسُلُ	رَبِّنَا	بِٱلْحَقِّ
had forgot it	before	verily had come (the) Messengers	(of) our Lord	with the truth

أَوْ نُرَدُّ	لَنَآ	فَيَشْفَعُوا۟	مِن شُفَعَآءَ	لَّنَآ	فَهَل
or we are sent back	for us	so (that) they intercede	any intercessors	we have	so (do)?
قَدْ خَسِرُوٓا۟	نَعْمَلُ ۚ	ٱلَّذِى كُنَّا	فَنَعْمَلَ غَيْرَ		
verily they have lost	do	that which we used to	so (that) we do (deeds) other than		
يَفْتَرُونَ ﴿٥٣﴾	مَّا كَانُوا۟	عَنْهُم	وَضَلَّ	أَنفُسَهُم	
fabricate	what they used to	them	and has forsaken	themselves	

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾

Part - 8

54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawā*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)! 55. Invoke your Lord with humility and in secret. He likes not the aggressors.

وَٱلْأَرْضَ	خَلَقَ ٱلسَّمَٰوَٰتِ	ٱلَّذِى	ٱللَّهُ	إِنَّ رَبَّكُمُ
and the earth	created the heavens	Who	(is) Allah	indeed your Lord
يُغْشِى ٱلَّيْلَ	عَلَى ٱلْعَرْشِ	ثُمَّ ٱسْتَوَىٰ	أَيَّامٍ	فِى سِتَّةِ
He lets cover the night	on the Throne	then He ascended	Days	in Six
وَٱلنُّجُومَ	وَٱلْقَمَرَ	وَٱلشَّمْسَ	حَثِيثًا	يَطْلُبُهُۥ	ٱلنَّهَارَ
and the stars	and the moon	and the sun	swiftly	which seeks it	(over) the day
وَٱلْأَمْرُ ۗ	ٱلْخَلْقُ	لَهُ	أَلَا	بِأَمْرِهِۦٓ ۗ	مُسَخَّرَٰتٍۭ
and the command	(is) the creation	for Him	beware	to His Command	(are) subjected

تَبَارَكَ ٱللَّهُ	رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾	ٱدْعُوا۟ رَبَّكُمْ	تَضَرُّعًا
blessed is Allah	(the) Lord (of) the worlds	call upon your Lord	humbly

وَخُفْيَةً ۚ	إِنَّهُۥ	لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾
and (in) secret	indeed He	likes not the transgressors

وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ
مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۖ حَتَّىٰٓ إِذَآ
أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ
كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's Mercy is (ever) near to the good-doers. 57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried heavy-laden clouds, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

Part - 8

وَلَا تُفْسِدُوا۟	فِى ٱلْأَرْضِ	بَعْدَ	إِصْلَٰحِهَا	وَٱدْعُوهُ
and (do) not make mischief	on the earth	after	its being set in order	and call Him

خَوْفًا	وَطَمَعًا ۚ	إِنَّ رَحْمَتَ ٱللَّهِ	قَرِيبٌ	مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾
(with) fear	and longing	indeed (the) Mercy (of) Allah	(is) close	to the good-doers

وَهُوَ	ٱلَّذِى	يُرْسِلُ ٱلرِّيَٰحَ	بُشْرًۢا	بَيْنَ يَدَىْ	رَحْمَتِهِۦٓ ۖ
and (it is) He	Who	sends the winds	(as) glad tidings	before	His Mercy

حَتَّىٰٓ إِذَآ أَقَلَّتْ	سَحَابًا	ثِقَالًا	سُقْنَٰهُ	لِبَلَدٍ	مَّيِّتٍ
until when they carry	a cloud	heavy-laden	We drive it	to a land	dead

فَأَنزَلْنَا	بِهِ	ٱلْمَآءَ	فَأَخْرَجْنَا	بِهِۦ
then We sent down	from it	water (rain)	then We brought forth	therewith

مِن كُلِّ	ٱلثَّمَرَٰتِ	كَذَٰلِكَ	نُخْرِجُ ٱلْمَوْتَىٰ	لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾
every (kind)	(of) fruit	thus	We will raise up the dead	so that you may take heed

وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ
نُصَرِّفُ ٱلْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ
إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ
ٱلْعَٰلَمِينَ ﴿٦١﴾

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks. 59. Indeed, We sent Nūh (Noah) to his people and he said: ``O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Certainly, I fear for you the torment of a Great Day!'' 60. The leaders of his people said: ``Verily, we see you in plain error.'' 61. [Nūh (Noah)] said: ``O my people! There is no error in me, but I am a Messenger from the Lord of the *'Ālamīn* (mankind, jinn and all that exists)!

وَٱلْبَلَدُ	ٱلطَّيِّبُ	يَخْرُجُ نَبَاتُهُۥ	بِإِذْنِ	رَبِّهِۦ	وَٱلَّذِى
and land	good	its vegetation comes forth	by (the) Order	(of) its Lord	and that which

خَبُثَ	لَا يَخْرُجُ	إِلَّا نَكِدًا	كَذَٰلِكَ	نُصَرِّفُ ٱلْءَايَٰتِ
is bad	(does) not come forth	but little	thus	We diversely expound the signs

لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾	لَقَدْ أَرْسَلْنَا نُوحًا	إِلَىٰ قَوْمِهِۦ	فَقَالَ
for a people who give thanks	verily We sent Noah	to his people	and he said

يَٰقَوْمِ	ٱعْبُدُوا۟ ٱللَّهَ	مَا	لَكُم	مِّنْ إِلَٰهٍ	غَيْرُهُۥٓ
O my people	worship Allah	(do) not	you have	any god	other than Him

إِنِّىٓ	أَخَافُ عَلَيْكُمْ	عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿٥٩﴾	قَالَ ٱلْمَلَأُ
certainly I	fear for you	(the) torment	(of) a Day	Great (awful)	said the leaders

Part - 8

قَالَ يَٰقَوْمِ	مُّبِينٌ ﴿٦٠﴾	فِى ضَلَٰلَةٍ	لَنَرَىٰكَ	إِنَّا	مِن قَوْمِهِۦٓ
he said O my people	plain	in error	see you	verily we	of his people

مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٦١﴾	رَسُولٌ	وَلَٰكِنِّى	ضَلَٰلَةٌ	لَيْسَ بِى
from (the) Lord (of) the worlds	a Messenger	[and] but I am	an error	(there) is not in me

أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوَعَجِبْتُمْ أَن
جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ
فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا
عَمِينَ ﴿٦٤﴾

62. ``I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not. 63. ``Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allāh and that you may receive (His) Mercy?'' 64. But they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

وَأَعْلَمُ	لَكُمْ	وَأَنصَحُ	رَبِّى	رِسَٰلَٰتِ	أُبَلِّغُكُمْ
and I know	to you	and give advice	(of) my Lord	(the) Messages	I convey to you

أَن جَآءَكُمْ	أَوَعَجِبْتُمْ	مَا لَا تَعْلَمُونَ ﴿٦٢﴾	مِنَ ٱللَّهِ
that has come to you	(do) you wonder?	that you (do) not know	from Allah

لِيُنذِرَكُمْ	مِّنكُمْ	عَلَىٰ رَجُلٍ	مِّن رَّبِّكُمْ	ذِكْرٌ
that he may warn you	among you	upon a man	from your Lord	a Reminder

فَكَذَّبُوهُ	وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾	وَلِتَتَّقُوا۟
but they denied him	and that you may be shown Mercy	and so that you may fear (Allah)

وَأَغْرَقْنَا ٱلَّذِينَ	فِى ٱلْفُلْكِ	مَعَهُۥ	وَٱلَّذِينَ	فَأَنجَيْنَٰهُ
and We drowned those who	in the ship	with him	and those	and We saved him

Part - 8

كَذَّبُوا۟ بِـَٔايَـٰتِنَآ	إِنَّهُمْ كَانُوا۟	قَوْمًا	عَمِينَ ﴿٦٤﴾
denied Our Signs	indeed they were	a people	blind

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَـٰذِبِينَ ﴿٦٦﴾ قَالَ يَـٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَـٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَـٰلَـٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

65. And to 'Ād (people, We sent) their brother Hūd. He said: ``O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Will you not fear (Allāh)?'' 66. The leaders of those who disbelieved among his people said: ``Verily, we see you in foolishness, and verily, we think you are one of the liars.'' 67. (Hūd) said: ``O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the *'Ālamīn* (mankind, jinn and all that exists)! 68. ``I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

وَإِلَىٰ عَادٍ	أَخَاهُمْ	هُودًا	قَالَ	يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
and to 'Ad (We sent)	their brother	Hud	he said	O my people worship Allah

مَا	لَكُم	مِّنْ إِلَـٰهٍ	غَيْرُهُۥٓ	أَفَلَا تَتَّقُونَ ﴿٦٥﴾
(do) not	you have	any god	other than Him	then (will) you not fear (Allah)?

قَالَ ٱلْمَلَأُ	ٱلَّذِينَ كَفَرُوا۟	مِن قَوْمِهِۦٓ	إِنَّا
said the leaders	(of) those who had disbelieved	of his people	verily we

لَنَرَىٰكَ	فِى سَفَاهَةٍ	وَإِنَّا	لَنَظُنُّكَ
[verily] see you	in folly	and verily we	[verily] consider you

مِنَ ٱلْكَـٰذِبِينَ ﴿٦٦﴾	قَالَ	يَـٰقَوْمِ لَيْسَ	بِى	سَفَاهَةٌ
of the liars	he said	O my people (there) is not	in me	folly

وَلَـٰكِنِّى	رَسُولٌ	مِّن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٦٧﴾	أُبَلِّغُكُمْ
[and] but I am	a Messenger	from (the) Lord (of) the worlds	I convey to you

Part - 8

أَمِينٌ ﴿٦٨﴾	نَاصِحٌ	لَكُمْ	وَأَنَا	رَبِّي	رِسَالَاتِ
trustworthy	an advisor	to you	and I am	(of) my Lord	(the) Messages

أَوَعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَاذْكُرُوا إِذْ
جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً ۖ فَاذْكُرُوا آلَاءَ اللَّهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ
فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾

69. ``Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nūh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful.'' 70. They said: ``Have you come to us that we should worship Allāh Alone and forsake that which our fathers used to worship? So bring us that wherewith you have threatened us if you are of the truthful.''

عَلَىٰ رَجُلٍ	مِّن رَّبِّكُمْ	ذِكْرٌ	أَن جَاءَكُمْ	أَوَعَجِبْتُمْ
upon a man	from your Lord	a Reminder	that has come to you	(do) you wonder?

خُلَفَاءَ	جَعَلَكُمْ	إِذْ	وَاذْكُرُوا	لِيُنذِرَكُمْ ۚ	مِّنكُمْ
successors	He made you	when	and remember	that he may warn you	from (among) you

فَاذْكُرُوا	بَصْطَةً ۖ	فِي الْخَلْقِ	وَزَادَكُمْ	نُوحٍ	قَوْمِ	مِن بَعْدِ
so remember	amply	in stature	and increased you	(of) Noah	(the) people	after

أَجِئْتَنَا	قَالُوا	لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾	آلَاءَ اللَّهِ
(have) you come to us?	they said	so that you may succeed	(the) bounties (of) Allah

يَعْبُدُ آبَاؤُنَا ۖ	مَا كَانَ	وَنَذَرَ	لِنَعْبُدَ اللَّهَ وَحْدَهُ
worship our forefathers	what used to	and forsake	that we worship Allah Alone

مِنَ الصَّادِقِينَ ﴿٧٠﴾	إِن كُنتَ	تَعِدُنَا	بِمَا	فَأْتِنَا
of the truthful	if you are	you promise us	[of] what	so bring to us

Part - 8

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِى فِىٓ أَسْمَآءٍ
سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ
ٱلْمُنتَظِرِينَ ﴿٧١﴾ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُوا۟
بِـَٔايَٰتِنَا ۖ وَمَا كَانُوا۟ مُؤْمِنِينَ ﴿٧٢﴾

71. (Hūd) said: ``torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named – you and your fathers – with no authority from Allāh? Then wait, I am with you among those who wait.'' 72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

قَالَ قَدْ	وَقَعَ عَلَيْكُم	مِّن رَّبِّكُمْ	رِجْسٌ	وَغَضَبٌ ۖ
he said verily	has fallen upon you	from your Lord	punishment	and anger
أَتُجَٰدِلُونَنِى	فِىٓ أَسْمَآءٍ	سَمَّيْتُمُوهَآ		
(do) you dispute with me?	about (mere) names	which you have named (assigned)		
أَنتُمْ	وَءَابَآؤُكُم	مَّا نَزَّلَ ٱللَّهُ	بِهَا	مِن سُلْطَٰنٍ ۚ
you	and your fathers	Allah has not sent down	for which	any sanction
فَٱنتَظِرُوٓا۟	إِنِّى	مَعَكُم	مِّنَ ٱلْمُنتَظِرِينَ ﴿٧١﴾	فَأَنجَيْنَٰهُ
then wait you	verily I am	with you	of those who wait	then We saved him
وَٱلَّذِينَ	مَعَهُۥ	بِرَحْمَةٍ	مِّنَّا	وَقَطَعْنَا دَابِرَ
and those	with him	by a mercy	from Us	and We cut (the) last remnant
ٱلَّذِينَ كَذَّبُوا۟	بِـَٔايَٰتِنَا ۖ	وَمَا كَانُوا۟ مُؤْمِنِينَ ﴿٧٢﴾		
(of) those who belied	Our Signs	and they were not believers		

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۘ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ
جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ
فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ

Part - 8

خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

73. And to Thamūd (people, We sent) their brother Sālih. He said: ``O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allāh is a sign to you; so you leave her to graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you. 74. And remember when He made you successors after 'Ād (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth.''

قَالَ يَٰقَوْمِ	صَٰلِحٌ	أَخَاهُمْ	وَإِلَىٰ ثَمُودَ
he said O my people	Salih	their brother	and to Thamud (We sent)

قَدْ جَآءَتْكُم	غَيْرُهُۥ	مِّنْ إِلَٰهٍ	لَّكُم	مَا	ٱعْبُدُوا۟ ٱللَّهَ
verily has come to you	other than Him	any god	you have	(do) not	worship Allah

ءَايَةٌ	لَّكُمْ	نَاقَةُ ٱللَّهِ	هَٰذِهِۦ	مِّن رَّبِّكُمْ	بَيِّنَةٌ
(is) a sign	to you	she-camel (of) Allah	this	from your Lord	a clear proof

بِسُوٓءٍ	وَلَا تَمَسُّوهَا	فِىٓ أَرْضِ ٱللَّهِ	تَأْكُلْ	فَذَرُوهَا
with harm	and (do) not touch her	in (the) earth (of) Allah	to graze	so you leave her

جَعَلَكُمْ	وَٱذْكُرُوٓا۟ إِذْ	أَلِيمٌ ﴿٧٣﴾	عَذَابٌ	فَيَأْخُذَكُمْ
He made you	and remember when	painful	a torment	lest should seize you

تَتَّخِذُونَ مِن سُهُولِهَا	فِى ٱلْأَرْضِ	وَبَوَّأَكُمْ	عَادٍ	مِنۢ بَعْدِ	خُلَفَآءَ
you take in its plains	in the land	and He gave you habitation	Ad	after	successors

فَٱذْكُرُوٓا۟	بُيُوتًا	وَتَنْحِتُونَ ٱلْجِبَالَ	قُصُورًا
so remember	(as) homes	and you carve out the mountains	palaces

مُفْسِدِينَ ﴿٧٤﴾	فِى ٱلْأَرْضِ	وَلَا تَعْثَوْا۟	ءَالَآءَ ٱللَّهِ
(as) mischief-makers	in the land	and (do) not go about	(the) bounties (of) Allah

Part - 8

قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ﴿٧٥﴾
قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾ فَعَقَرُوا۟ ٱلنَّاقَةَ
وَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا۟ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ ﴿٧٧﴾

75. The leaders of those who were arrogant among his people said to those who were counted weak – to such of them as believed: ``Know you that Sālih is one sent from his Lord.'' They said: ``We indeed believe in that with which he has been sent.'' 76. Those who were arrogant said: ``Verily, we disbelieve in that which you believe in.'' 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: ``O Sālih! Bring about your threats if you are indeed one of the Messengers (of Allāh).''

قَالَ ٱلْمَلَأُ	ٱلَّذِينَ ٱسْتَكْبَرُوا۟	مِن قَوْمِهِۦ
said the leaders	(of) those who behaved arrogantly	of his people

لِلَّذِينَ ٱسْتُضْعِفُوا۟	لِمَنْ ءَامَنَ	مِنْهُمْ	أَتَعْلَمُونَ
to those who were oppressed	to (those) who had believed	among them	(do) you know?

أَنَّ صَٰلِحًا	مُّرْسَلٌ	مِّن رَّبِّهِۦ ۚ	قَالُوٓا۟ إِنَّا	بِمَآ	أُرْسِلَ
that Salih	(is) one sent	from his Lord	they said indeed we	in what	he has been sent

بِهِۦ	مُؤْمِنُونَ ﴿٧٥﴾	قَالَ	ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟	إِنَّا
with [it]	(are) believers	said	those who showed arrogance	verily we

بِٱلَّذِىٓ ءَامَنتُم	بِهِۦ	كَٰفِرُونَ ﴿٧٦﴾	فَعَقَرُوا۟ ٱلنَّاقَةَ
in that which you believe	[in it]	(are) disbelievers	then they hamstrung the she-camel

وَعَتَوْا۟	عَنْ أَمْرِ	رَبِّهِمْ	وَقَالُوا۟	يَٰصَٰلِحُ	ٱئْتِنَا
and insolently defied	(the) Order	(of) their Lord	and they said	O Salih	bring us

بِمَا	تَعِدُنَآ	إِن كُنتَ	مِنَ ٱلْمُرْسَلِينَ ﴿٧٧﴾
what	you have been promising us	if you are	(one) of the Messengers

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٧٨﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ

Part - 8

أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾ وَلُوطًا إِذْ
قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾

78. So the earthquake seized them, and they lay (dead), prostrate in their homes. 79. Then he (Sālih) turned from them, and said: ``O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.'' 80. And (remember) Lūt (Lot), when he said to his people: ``Do you commit the worst sin such as none preceding you has committed in the *'Ālamīn* (mankind and jinn)?

فَأَخَذَتْهُمُ	الرَّجْفَةُ	فَأَصْبَحُوا	فِي دَارِهِمْ	جَاثِمِينَ ﴿٧٨﴾
so took them	an earthquake	and they became	in their homes	lay (dead) on their faces

فَتَوَلَّىٰ	عَنْهُمْ	وَقَالَ	يَا قَوْمِ	لَقَدْ أَبْلَغْتُكُمْ
then he turned away	from them	and said	O my people	verily I have conveyed to you

رِسَالَةَ	رَبِّي	وَنَصَحْتُ	لَكُمْ	وَلَٰكِن
(the) Message	(of) my Lord	and gave good advice	to you	[and] but

لَّا تُحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾	وَلُوطًا	إِذْ	قَالَ لِقَوْمِهِ
you (do) not like the advisers	and Lot	when	he said to his people

أَتَأْتُونَ الْفَاحِشَةَ	مَا سَبَقَكُم	بِهَا	مِنْ أَحَدٍ	مِّنَ الْعَالَمِينَ ﴿٨٠﴾
(do) you commit lewdness?	has not preceded you	therein	anyone	of the worlds

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا
كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ
يَتَطَهَّرُونَ ﴿٨٢﴾ فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِم
مَّطَرًا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

81. ``Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins).'' 82. And the answer of his people was only that they said: ``Drive them out of your town, these are indeed men who want to be pure (from sins)!'' 83. Then We

saved him and his family, except his wife; she was of those who remained behind (in the torment). 84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimūn* (criminals, polytheists and sinners).

بَلْ أَنتُمْ	ٱلنِّسَآءِ ۚ	مِّن دُونِ	شَهْوَةً	لَتَأْتُونَ ٱلرِّجَالَ	إِنَّكُمْ
nay you	the women	instead of	lustfully	approach men	verily you

إِلَّآ	قَوْمِهِۦٓ	وَمَا كَانَ جَوَابَ	مُّسْرِفُونَ ﴿٨١﴾	قَوْمٌ
but	(of) his people	and was not (the) answer	(who) exceed limits	(are) a people

إِنَّهُمْ	مِّن قَرْيَتِكُمْ ۖ	أَخْرِجُوهُم	أَن قَالُوٓا۟
verily they	of your town	drive them out	that they said

إِلَّا ٱمْرَأَتَهُۥ ۖ	وَأَهْلَهُۥٓ	فَأَنجَيْنَٰهُ	أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾
except his wife	and his family	then We delivered him	(are) people wanting to be pure

مَّطَرًا ۖ	عَلَيْهِم	وَأَمْطَرْنَا	كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٨٣﴾
a rain	on them	and We rained	she was among those who stayed behind

ٱلْمُجْرِمِينَ ﴿٨٤﴾	كَانَ عَٰقِبَةُ	فَٱنظُرْ كَيْفَ
(of) the evildoers	was (the) end	so observe how

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ
جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟
ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ
لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh).] Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers."

Part - 8

وَإِلَىٰ مَدْيَنَ	أَخَاهُمْ	شُعَيْبًا	قَالَ	يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
and to Midian (We sent)	their brother	Shuaib	he said	O my people worship Allah

مَا	لَكُم	مِّنْ إِلَٰهٍ	غَيْرُهُۥ	قَدْ جَآءَتْكُم	بَيِّنَةٌ
(do) not	you have	any god	other than Him	verily has come to you	a clear proof

مِّن رَّبِّكُمْ	فَأَوْفُوا۟ ٱلْكَيْلَ	وَٱلْمِيزَانَ	وَلَا تَبْخَسُوا۟ ٱلنَّاسَ
from your Lord	so give full measure	and weight	and (do) not deprive the people

أَشْيَآءَهُمْ	وَلَا تُفْسِدُوا۟	فِى ٱلْأَرْضِ	بَعْدَ	إِصْلَٰحِهَا
(of) their things	and (do) not do mischief	on the earth	after	its being set in order

ذَٰلِكُمْ	خَيْرٌ	لَّكُمْ	إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾
that	(is) good	for you	if you are believers

وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ
وَتَبْغُونَهَا عِوَجًا ۚ وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾ وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ
أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ فَٱصْبِرُوا۟ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ
ٱلْحَٰكِمِينَ ﴿٨٧﴾

86. ``And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidūn* (mischief-makers, corrupters, liars). 87. ``And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allāh judges between us, and He is the Best of judges.''

وَلَا تَقْعُدُوا۟	بِكُلِّ صِرَٰطٍ	تُوعِدُونَ	وَتَصُدُّونَ	عَن سَبِيلِ ٱللَّهِ	
and (do) not sit	on every	road	threatening	and hindering	from (the) path (of) Allah

مَنْ ءَامَنَ	بِهِۦ	وَتَبْغُونَهَا	عِوَجًا	وَٱذْكُرُوٓا۟
(those) who believe	in Him	and seeking to make it	crooked	and remember

Part - 8

كَانَ عَٰقِبَةُ	وَٱنظُرُواْ كَيْفَ	فَكَثَّرَكُمْ ۖ	قَلِيلًا	إِذْ كُنتُمْ
was (the) end	and see how	and He multiplied you	a few	when you were

بِٱلَّذِىٓ	مِّنكُمْ ءَامَنُواْ	وَإِن كَانَ طَآئِفَةٌ	ٱلْمُفْسِدِينَ ﴿٨٦﴾
in that which	of you who believed	and if (there) is a party	(of) the mischief-makers

فَٱصْبِرُواْ	لَّمْ يُؤْمِنُواْ	وَطَآئِفَةٌ	أُرْسِلْتُ بِهِۦ
then have patience	who (did) not believe	and a party	I have been sent with [it]

ٱلْحَٰكِمِينَ ﴿٨٧﴾	خَيْرُ	وَهُوَ	حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ
(of) the judges	(is the) Best	and He	till Allah shall judge between us

قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ﴿٨٨﴾ قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۗ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾

88. The chiefs of those who were arrogant among his people said: ``We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion.'' He said: ``Even though we hate it?'' 89. ``We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgement.''

قَالَ ٱلْمَلَأُ	ٱلَّذِينَ ٱسْتَكْبَرُوا۟		مِن قَوْمِهِۦ
said the chiefs	(of) those who puffed up with pride		of his people
لَنُخْرِجَنَّكَ	يَٰشُعَيْبُ	وَٱلَّذِينَ ءَامَنُوا۟	مَعَكَ
We shall certainly banish you	O Shuaib	and those who have believed	with you
مِن قَرْيَتِنَآ	أَوْ لَتَعُودُنَّ	فِى مِلَّتِنَا ۚ	قَالَ أَوَلَوْ
from our town	or you shall return	to our religion	he said even though
كُنَّا كَٰرِهِينَ ﴿٨٨﴾	قَدِ ٱفْتَرَيْنَا	عَلَى ٱللَّهِ كَذِبًا	إِنْ عُدْنَا
we are (who) hate (that)	verily we would be fabricating	a lie against Allah	if we returned
فِى مِلَّتِكُم	بَعْدَ	إِذْ	نَجَّىٰنَا ٱللَّهُ	مِنْهَا ۚ	وَمَا يَكُونُ	لَنَآ
to your religion (faith)	after	when	Allah has rescued us	from it	and it is not	for us
أَن نَّعُودَ	فِيهَآ	إِلَّآ	أَن يَشَآءَ	ٱللَّهُ	رَبُّنَا ۚ	وَسِعَ رَبُّنَا	كُلَّ
that we return	to it	except	that wills	Allah	our Lord	our Lord comprehends	every
شَىْءٍ	عِلْمًا ۗ	عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ	رَبَّنَا	ٱفْتَحْ بَيْنَنَا
thing	(in His) knowledge	in Allah we put our trust	our Lord	judge between us

Part - 9

وَبَيْنَ	قَوْمِنَا	بِٱلْحَقِّ	وَأَنتَ	خَيْرُ	ٱلْفَٰتِحِينَ ﴿٨٩﴾
and between	our people	in truth	and You	(are the) Best	(of) the judges

وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٩٠﴾ فَأَخَذَتْهُمُ
ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٩١﴾ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ
ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ
أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴿٩٣﴾

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!" 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers. 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

Part - 9

لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا	مِن قَوْمِهِۦٓ	ٱلَّذِينَ كَفَرُوا۟	وَقَالَ ٱلْمَلَأُ
if you followed Shuaib	among his people	(of) those who disbelieved	and said the chiefs

ٱلرَّجْفَةُ	فَأَخَذَتْهُمُ	لَّخَٰسِرُونَ ﴿٩٠﴾	إِذًا	إِنَّكُمْ
the earthquake	then took them	(will be) certainly the losers	then	indeed you

كَذَّبُوا۟ شُعَيْبًا	ٱلَّذِينَ	جَٰثِمِينَ ﴿٩١﴾	فِى دَارِهِمْ	فَأَصْبَحُوا۟
denied Shuaib	those who	prostrate	in their homes	and they became

كَانُوا۟	شُعَيْبًا	ٱلَّذِينَ كَذَّبُوا۟	فِيهَا ۚ	لَّمْ يَغْنَوْا۟	كَأَن
they were	Shuaib	those who denied	therein	they lived not	(were) as if

يَٰقَوْمِ	وَقَالَ	عَنْهُمْ	فَتَوَلَّىٰ	ٱلْخَٰسِرِينَ ﴿٩٢﴾	هُمُ
O my people	and said	from them	so he turned	the losers	[they]

وَنَصَحْتُ	رَبِّى	رِسَٰلَٰتِ	لَقَدْ أَبْلَغْتُكُمْ
and gave good advice	(of) my Lord	(the) Messages	indeed I (have) conveyed to you

كَٰفِرِينَ ﴿٩٣﴾	عَلَىٰ قَوْمٍ	فَكَيْفَ ءَاسَىٰ	لَكُمْ
disbelievers	for a people	then how (can) I mourn	to you

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ
يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَواْ وَّقَالُواْ قَدْ مَسَّ
ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ
ءَامَنُواْ وَٱتَّقَوْاْ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُواْ
فَأَخَذْنَٰهُم بِمَا كَانُواْ يَكْسِبُونَ ﴿٩٦﴾

94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humble themselves (and repent to Allāh). 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: ``Our fathers were touched with evil (loss of health and calamities) and with good (prosperity).'' So, We seized them all of a sudden while they were unaware. 96. And if the people of the towns had believed and had the *Taqwā* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So, We took them (with punishment) for what they used to earn (polytheism and crimes).

Part - 9

بِٱلْبَأْسَآءِ	إِلَّآ أَخَذْنَآ أَهْلَهَا	مِّن نَّبِىٍّ	فِى قَرْيَةٍ	وَمَآ أَرْسَلْنَا
with adversity	but We took up its people	any Prophet	to a town	and We sent not

ٱلسَّيِّئَةِ	مَكَانَ	ثُمَّ بَدَّلْنَا	لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾	وَٱلضَّرَّآءِ
(of) the evil	(in the) place	then We changed	so that they may grow humble	and calamity

ٱلضَّرَّآءُ	قَدْ مَسَّ ءَابَآءَنَا	وَّقَالُواْ	حَتَّىٰ عَفَواْ	ٱلْحَسَنَةَ
calamity	verily had touched our forefathers	and said	until they throve	the good

لَا يَشْعُرُونَ ﴿٩٥﴾	وَهُمْ	بَغْتَةً	فَأَخَذْنَٰهُم	وَٱلسَّرَّآءُ
(did) not perceive (it)	while they	suddenly	so We seized them	and affluence

وَٱتَّقَوْاْ	ءَامَنُواْ	ٱلْقُرَىٰٓ	أَنَّ أَهْلَ	وَلَوْ
and feared (Allah)	had believed	(of) the towns	[that] (the) people	and if

وَٱلْأَرْضِ	مِّنَ ٱلسَّمَآءِ	بَرَكَٰتٍ	عَلَيْهِم	لَفَتَحْنَا
and the earth	from the heaven	blessings	to them	certainly We would have opened
يَكْسِبُونَ ﴿٩٦﴾	بِمَا كَانُوا۟	فَأَخَذْنَٰهُم	وَلَٰكِن كَذَّبُوا۟	
earn	for what they used to	so We seized them	[and] but they denied	

أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾ أَوَ أَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن
يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ
ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ
أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allāh? None feels secure from the Plan of Allāh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

Part - 9

أَن يَأْتِيَهُم	ٱلْقُرَىٰٓ	أَهْلُ	أَفَأَمِنَ	
that comes to them	(of) the towns	(the) people	(did) then feel secure?	
أَوَأَمِنَ	نَآئِمُونَ ﴿٩٧﴾	وَهُمْ	بَيَٰتًا	بَأْسُنَا
or (did) feel secure?	(are) asleep	while they	(by) night	Our punishment
ضُحًى	بَأْسُنَا	أَن يَأْتِيَهُم	ٱلْقُرَىٰٓ	أَهْلُ
(by) daylight	Our punishment	that comes to them	(of) the towns	(the) people
أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ			وَهُمْ يَلْعَبُونَ ﴿٩٨﴾	
(did) they then feel secure (against the) Plan (of) Allah?			and they are playing	
ٱلْخَٰسِرُونَ ﴿٩٩﴾	إِلَّا ٱلْقَوْمُ	فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ		
(who are) the losers	except the people	but (do) not feel secure (from the) Plan (of) Allah		

أَوَلَمْ يَهْدِ	لِلَّذِينَ	يَرِثُونَ الْأَرْضَ	مِنۢ بَعْدِ	أَهْلِهَآ	أَن
and (did) it not indicate?	to those who	inherit the land	after	its people	that

لَّوْ نَشَآءُ	أَصَبْنَٰهُم	بِذُنُوبِهِمْ ۚ	وَنَطْبَعُ	عَلَىٰ قُلُوبِهِمْ
if We willed	We had punished them	for their sins	and We seal	up their hearts

فَهُمْ	لَا يَسْمَعُونَ ﴿١٠٠﴾
so (that) they	hear not

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَٰفِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿١٠٢﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

101. Those were the towns whose story We relate to you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allāh does seal up the hearts of the disbelievers (from every kind of religious guidance). 102. And most of them We found not true to their covenant, but most of them We found indeed *Fāsiqūn* (rebellious, disobedient to Allāh). 103. Then after them We sent Mūsā (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So, see how was the end of the *Mufsidūn* (mischief-makers, corrupters).

تِلْكَ	الْقُرَىٰ	نَقُصُّ عَلَيْكَ	مِنۢ أَنۢبَآئِهَا ۚ	وَلَقَدْ جَآءَتْهُمْ
those	towns	We relate to you	of their stories	and verily came to them

رُسُلُهُم	بِالْبَيِّنَٰتِ	فَمَا كَانُوا۟	لِيُؤْمِنُوا۟
their Messengers	with clear proofs	but they were not	to believe

بِمَا كَذَّبُوا۟	مِن قَبْلُ ۚ	كَذَٰلِكَ	يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ
in what they had denied	before	thus	Allah seals up (the) hearts

Part - 9

ٱلْكَٰفِرِينَ ﴿١٠٢﴾	وَمَا وَجَدْنَا	لِأَكْثَرِهِم	مِّنْ عَهْدٍ
(of) the disbelievers	and We (did) not find	in most of them	any covenant

وَإِن وَجَدْنَآ أَكْثَرَهُمْ	لَفَٰسِقِينَ ﴿١٠٣﴾	ثُمَّ بَعَثْنَا	مِنۢ بَعْدِهِم	مُّوسَىٰ
but We found most of them	indeed transgressors	then We sent	after them	Moses

بِـَٔايَٰتِنَآ	إِلَىٰ فِرْعَوْنَ	وَمَلَإِيْهِۦ	فَظَلَمُوا۟	بِهَا
with Our Signs	to Pharaoh	and his chiefs	but they dealt unjustly	with them

فَٱنظُرْ	كَيْفَ كَانَ	عَٰقِبَةُ	ٱلْمُفْسِدِينَ ﴿١٠٣﴾
so observe	how was	(the) end	(of) the mischief-makers

وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾ قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

104. And Mūsā (Moses) said: ``O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the *'Ālamīn* (mankind, jinn and all that exists). 105. ``Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me.'' 106. [Fir'aun (Pharaoh)] said: ``If you have come with a sign, show it forth, if you are one of those who tell the truth.'' 107. Then [Mūsā (Moses)] threw his stick and behold! it was a serpent, manifest!

مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾	رَسُولٌ	إِنِّى	يَٰفِرْعَوْنُ	وَقَالَ مُوسَىٰ
from (the) Lord (of) the worlds	a Messenger	verily I (am)	O Pharaoh	and Moses said

إِلَّا ٱلْحَقَّ ۚ	عَلَى ٱللَّهِ	لَآ أَقُولَ	أَن	حَقِيقٌ عَلَىٰٓ
but the truth	about Allah	I (do) not say	that	(it is) incumbent upon (me)

فَأَرْسِلْ مَعِىَ	مِن رَّبِّكُمْ	بِبَيِّنَةٍ	قَدْ جِئْتُكُم
so send with me	from your Lord	with a clear proof	verily I have come to you

بِـَٔايَةٍ	جِئْتَ	إِن كُنتَ	قَالَ	إِسْرَٰٓءِيلَ ﴿١٠٥﴾	بَنِىٓ
with a sign	come	if you have	he said	(of) Israel	(the) Children

Part - 9

فَأْتِ	بِهَآ	إِن كُنتَ	مِنَ ٱلصَّـٰدِقِينَ ﴿١٠٦﴾	فَأَلْقَىٰ عَصَاهُ	فَإِذَا
then bring	it	if you are	of the truthful	then he threw his staff	then behold

هِىَ	ثُعْبَانٌ	مُّبِينٌ ﴿١٠٧﴾
it	(was) a serpent	manifest

وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّـٰظِرِينَ ﴿١٠٨﴾ قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَـٰذَا لَسَـٰحِرٌ
عَلِيمٌ ﴿١٠٩﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾ قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ
فِى ٱلْمَدَآئِنِ حَـٰشِرِينَ ﴿١١١﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿١١٢﴾ وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟
إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَـٰلِبِينَ ﴿١١٣﴾

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir'aun (Pharaoh) said: ``This is indeed a well-versed sorcerer; 110. ``He wants to get you out of your land, so what do you advise?'' 111. They said: ``Put him and his brother off (for a time), and send callers to the cities to collect – 112. ``That they bring to you all well-versed sorcerers.'' 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: ``Indeed there will be a (good) reward for us if we are the victors.''

Part - 9

وَنَزَعَ يَدَهُۥ	فَإِذَا	هِىَ	بَيْضَآءُ	لِلنَّـٰظِرِينَ ﴿١٠٨﴾
and he drew out his hand	and behold	it	(was) white (luminous)	for the beholders

قَالَ ٱلْمَلَأُ	مِن قَوْمِ	فِرْعَوْنَ	إِنَّ هَـٰذَا	لَسَـٰحِرٌ
said the chiefs	of (the) people	(of) Pharaoh	indeed this	(is) [indeed] a sorcerer

عَلِيمٌ ﴿١٠٩﴾	يُرِيدُ	أَن يُخْرِجَكُم	مِّنْ أَرْضِكُمْ
well-versed	he wants	that he drives you out	from your land

فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾	قَالُوٓا۟	أَرْجِهْ	وَأَخَاهُ
so what (do) you recommend	they said	keep him in suspense	and his brother

وَأَرْسِلْ	فِى ٱلْمَدَآئِنِ	حَـٰشِرِينَ ﴿١١١﴾	يَأْتُوكَ	بِكُلِّ	سَحَّارٍ
and send	to the cities	heralds	they bring you	[with] every	sorcerer

لَنَا	إِنَّ	قَالُوٓاْ	فِرْعَوْنَ	وَجَآءَ ٱلسَّحَرَةُ	عَلِيمٍ ﴿١١٢﴾
for us	indeed	they said	(to) Pharaoh	and the sorcerers came	knowing

لَأَجْرًا	إِن كُنَّا	نَحْنُ	ٱلْغَٰلِبِينَ ﴿١١٣﴾
[indeed] (would be) a reward	if we are	[we]	the winners

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾ قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِيَ وَإِمَّآ أَن نَّكُونَ
نَحْنُ ٱلْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُواْ ۖ فَلَمَّآ أَلْقَوْاْ سَحَرُوٓاْ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ
وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُواْ يَعْمَلُونَ ﴿١١٨﴾

114. He said: ``Yes, and moreover you will (in that case) be of the nearest (to me).'' 115. They said: ``O Mūsā (Moses)! Either you throw (first), or shall we have the (first) throw?'' 116. He [Mūsā (Moses)] said: ``Throw you (first).'' So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mūsā (Moses) (saying): ``Throw your stick,'' and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

قَالَ نَعَمْ	وَإِنَّكُمْ	لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾	قَالُواْ يَٰمُوسَىٰٓ
he said yes	and indeed you	surely (will be) of the nearest (to me)	they said O Moses

إِمَّآ	أَن تُلْقِيَ	وَإِمَّآ	أَن نَّكُونَ	نَحْنُ	ٱلْمُلْقِينَ ﴿١١٥﴾ قَالَ
either	[that] you throw (first)	or	[that] we will be	[we]	the throwers he said

أَلْقُواْ	فَلَمَّآ أَلْقَوْاْ	سَحَرُوٓاْ أَعْيُنَ	ٱلنَّاسِ
you throw	so when they threw	they enchanted (the) eyes	(of) the people

وَٱسْتَرْهَبُوهُمْ	وَجَآءُو	بِسِحْرٍ	عَظِيمٍ ﴿١١٦﴾	وَأَوْحَيْنَآ
and overawed them	and came up	with a magic	great	and We inspired

إِلَىٰ مُوسَىٰٓ	أَنْ أَلْقِ عَصَاكَ	فَإِذَا	هِيَ تَلْقَفُ	مَا يَأْفِكُونَ ﴿١١٧﴾
to Moses	that throw your staff	and behold	it swallowed	what they had made

Part - 9

فَوَقَعَ ٱلْحَقُّ	وَبَطَلَ	مَا كَانُوا۟	يَعْمَلُونَ ﴿١١٨﴾
thus the truth was established	and proved vain	what they used to	do

فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ
ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾ قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ
هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: ``We believe in the Lord of the *'Ālamīn* (mankind, jinn and all that exists). 122. ``The Lord of Mūsā (Moses) and Hārūn (Aaron).'' 123. Fir'aun (Pharaoh) said: ``You have believed in him [Mūsā (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. 124. ``Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.''

وَأُلْقِىَ ٱلسَّحَرَةُ	وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾	فَغُلِبُوا۟ هُنَالِكَ	
and the sorcerers fell down	and returned disgraced	so they were defeated there	
رَبِّ مُوسَىٰ	ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾	قَالُوٓا۟	سَٰجِدِينَ ﴿١٢٠﴾
(the) Lord (of) Moses	we believed in (the) Lord (of) the worlds	they said	prostrate
لَكُمْ ۖ	قَبْلَ أَنْ ءَاذَنَ	ءَامَنتُم بِهِۦ	قَالَ فِرْعَوْنُ	وَهَٰرُونَ ﴿١٢٢﴾
[to] you	before that I give permission	you believed in him	Pharaoh said	and Aaron
لِتُخْرِجُوا۟	فِى ٱلْمَدِينَةِ	مَّكَرْتُمُوهُ	لَمَكْرٌ	إِنَّ هَٰذَا
that you drive out	in the city	which you have plotted	(is) surely a plot	certainly this
لَأُقَطِّعَنَّ أَيْدِيَكُمْ	فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾	أَهْلَهَا ۖ	مِنْهَآ
I would surely cut off your hands	but soon you shall know	its people	from it
أَجْمَعِينَ ﴿١٢٤﴾	ثُمَّ لَأُصَلِّبَنَّكُمْ	مِّنْ خِلَٰفٍ	وَأَرْجُلَكُم
all	then I will surely crucify you	from opposite sides	and your feet

Part - 9

قَالُوٓاْ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَـٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُواْ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَـٰهِرُونَ ﴿١٢٧﴾

125. They said: ``Verily, we are returning to our Lord. 126. ``And you take vengeance on us only because we believed in the *Ayāt* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims.'' 127. The chiefs of Fir'aun's (Pharaoh) people said: ``Will you leave Mūsā (Moses) and his people to spread mischief in the land, and to abandon you and your gods?'' He said: ``We will kill their sons, and let live their women, and we have indeed irresistible power over them.''

قَالُوٓاْ	إِنَّآ	إِلَىٰ رَبِّنَا	مُنقَلِبُونَ ﴿١٢٥﴾	وَمَا تَنقِمُ
they said	indeed we	to our Lord	(will be) returning	and you (do) not take vengeance

مِنَّآ	إِلَّآ	أَنْ ءَامَنَّا	بِـَٔايَـٰتِ	رَبِّنَا	لَمَّا	جَآءَتْنَا
on us	but	that we believed	in (the) Signs	(of) our Lord	when	they came to us

رَبَّنَآ	أَفْرِغْ عَلَيْنَا	صَبْرًا	وَتَوَفَّنَا	مُسْلِمِينَ ﴿١٢٦﴾
our Lord	pour out on us	patience	and cause us to die	(as) Muslims

وَقَالَ ٱلْمَلَأُ	مِن قَوْمِ	فِرْعَوْنَ	أَتَذَرُ مُوسَىٰ
and said the chiefs	of (the) people	(of) Pharaoh	(will) you leave Moses?

وَقَوْمَهُۥ	لِيُفْسِدُواْ	فِى ٱلْأَرْضِ	وَيَذَرَكَ	وَءَالِهَتَكَ
and his people	to spread mischief	in the land	and they forsake you	and your gods

قَالَ	سَنُقَتِّلُ أَبْنَآءَهُمْ	وَنَسْتَحْىِۦ نِسَآءَهُمْ	وَإِنَّا
he said	we will kill their sons	and we will let live their women	and certainly we

فَوْقَهُمْ	قَـٰهِرُونَ ﴿١٢٧﴾
over them	(are) dominant powers

Part - 9

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ
مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا
جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ
فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ
ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

128. Mūsā (Moses) said to his people: ``Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqūn* (the pious).'' 129. They said: ``We (Children of Israel) had suffered troubles before you came to us, and since you have come to us.'' He said: ``It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?'' 130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

إِنَّ ٱلْأَرْضَ	وَٱصْبِرُوٓا۟	ٱسْتَعِينُوا۟ بِٱللَّهِ	لِقَوْمِهِ	قَالَ مُوسَىٰ
indeed the earth	and be patient	seek help from Allah	to his people	Moses said
مِنْ عِبَادِهِۦ	مَن يَشَآءُ	يُورِثُهَا	لِلَّهِ	
of His slaves	(to) whom He wills	He gives it as a heritage	(belongs) to Allah	
أَن تَأْتِيَنَا	أُوذِينَا مِن قَبْلِ	قَالُوٓا۟	لِلْمُتَّقِينَ ﴿١٢٨﴾	وَٱلْعَٰقِبَةُ
[that] you came to us	we suffered hurt before	they said	(is) for the pious	and (the) end
عَسَىٰ رَبُّكُمْ	قَالَ	جِئْتَنَا	وَمِنۢ بَعْدِ مَا	
(it) may be your Lord	he said	you came to us	and after	
فَيَنظُرَ	فِى ٱلْأَرْضِ	وَيَسْتَخْلِفَكُمْ	أَن يُهْلِكَ عَدُوَّكُمْ	
so (that) He may see	in the land	and make you successors	that He will destroy your enemy	
فِرْعَوْنَ	ءَالَ	وَلَقَدْ أَخَذْنَآ	كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾	
(of) Pharaoh	(the) people	and verily We afflicted	how you act	
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾	مِّنَ ٱلثَّمَرَٰتِ	وَنَقْصٍ	بِٱلسِّنِينَ	
so that they may receive admonition	of fruits	and shortness	with years (of drought)	

Part - 9

فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن
مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ وَقَالُوا۟ مَهْمَا تَأْتِنَا
بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ
وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

131. But whenever good came to them, they said: ``Ours is this.'' And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh but most of them know not. 132. They said [to Mūsā (Moses)]: ``Whatever *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you.'' 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimūn* (criminals, polytheists and sinners).

Part - 9

وَإِن تُصِبْهُمْ	هَٰذِهِۦ	قَالُوا۟ لَنَا	ٱلْحَسَنَةُ	جَآءَتْهُمُ	فَإِذَا
and if afflicted them	this (is)	they said for us	the good	came to them	but when
أَلَآ	مَّعَهُۥٓ	وَمَن	يَطَّيَّرُوا۟ بِمُوسَىٰ		سَيِّئَةٌ
behold	with him	and those	they ascribed evil omens to Moses		evil
لَا يَعْلَمُونَ ﴿١٣١﴾	وَلَٰكِنَّ أَكْثَرَهُمْ		عِندَ ٱللَّهِ		إِنَّمَا طَٰٓئِرُهُمْ
know not	[and] but most of them		(are) with Allah		only their evil omens
بِهَا	لِّتَسْحَرَنَا	مِنْ ءَايَةٍ	بِهِۦ	تَأْتِنَا	وَقَالُوا۟ مَهْمَا
with it	to enchant us	of a sign	therewith	you bring us	and they said whatever
ٱلطُّوفَانَ	عَلَيْهِمُ	فَأَرْسَلْنَا	بِمُؤْمِنِينَ ﴿١٣٢﴾	لَكَ	فَمَا نَحْنُ
the flood	on them	so We sent	believers	(shall be) in you	then not we
مُّفَصَّلَٰتٍ	ءَايَٰتٍ	وَٱلدَّمَ	وَٱلضَّفَادِعَ	وَٱلْقُمَّلَ	وَٱلْجَرَادَ
manifest	(as) signs	and the blood	and the frogs	and the lice	and the locusts
مُّجْرِمِينَ ﴿١٣٣﴾	وَكَانُوا۟ قَوْمًا		فَٱسْتَكْبَرُوا۟		
criminals	and they were a people		but they showed arrogance		

وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن
كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾ فَلَمَّا
كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾ فَٱنتَقَمْنَا مِنْهُمْ
فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٣٦﴾

134. And when the punishment fell on them, they said: ``O Mūsā (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.'' 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

وَلَمَّا وَقَعَ	عَلَيْهِمُ	ٱلرِّجْزُ	قَالُوا۟ يَٰمُوسَى	ٱدْعُ لَنَا
and when fell	on them	the penalty	they said O Moses	invoke for us
رَبَّكَ	بِمَا عَهِدَ	عِندَكَ ۖ	لَئِن كَشَفْتَ	عَنَّا
your Lord	(because) of what He promised	to you	if you removed	from us
ٱلرِّجْزَ	لَنُؤْمِنَنَّ لَكَ		وَلَنُرْسِلَنَّ مَعَكَ	
the penalty	we shall certainly believe in you		and surely we shall send with you	
بَنِىٓ	إِسْرَٰٓءِيلَ ﴿١٣٤﴾	فَلَمَّا كَشَفْنَا	عَنْهُمُ	ٱلرِّجْزَ
(the) Children	(of) Israel	but when We removed	from them	the penalty
إِلَىٰٓ أَجَلٍ	هُم	بَٰلِغُوهُ	إِذَا	هُمْ يَنكُثُونَ ﴿١٣٥﴾
to a (fixed) term	they	had to reach it	then	they broke the promise
فِى ٱلْيَمِّ	فَأَغْرَقْنَٰهُمْ		مِنْهُمْ	فَٱنتَقَمْنَا
in the sea	and We drowned them		from them	so We took retribution
غَٰفِلِينَ ﴿١٣٦﴾	عَنْهَا	وَكَانُوا۟	بِـَٔايَٰتِنَا	بِأَنَّهُمْ كَذَّبُوا۟
heedless	of them	and they were	Our Signs	because they belied

Part - 9

وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَـٰرِقَ ٱلْأَرْضِ وَمَغَـٰرِبَهَا ٱلَّتِى
بَـٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا
مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ﴿١٣٧﴾ وَجَـٰوَزْنَا بِبَنِىٓ
إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَـٰمُوسَى ٱجْعَل لَّنَآ
إِلَـٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected. 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: ``O Mūsā (Moses)! Make for us an *ilāh* (a god) as they have *ālihah* (gods).'' He said: ``Verily, you are a people who know not (the Majesty and Greatness of Allāh and what is obligatory upon you, i.e. to worship none but Allāh Alone, the One and the Only God of all that exists).''

مَشَـٰرِقَ	يُسْتَضْعَفُونَ	ٱلَّذِينَ كَانُوا۟	وَأَوْرَثْنَا ٱلْقَوْمَ
(the) eastern (parts)	considered weak	who were	and We let inherit the people

وَتَمَّتْ	فِيهَا	ٱلَّتِى بَـٰرَكْنَا	وَمَغَـٰرِبَهَا	ٱلْأَرْضِ
and were fulfilled	wherein	which We sent our blessings	and its western (parts)	(of) the land

إِسْرَٰٓءِيلَ	عَلَىٰ بَنِىٓ	ٱلْحُسْنَىٰ	رَبِّكَ	كَلِمَتُ
(of) Israel	to (the) Children	the fair	(of) your Lord	(the) Word

يَصْنَعُ فِرْعَوْنُ	مَا كَانَ	وَدَمَّرْنَا	بِمَا صَبَرُوا۟
manufacture Pharaoh	what used to	and We destroyed	(because) of what they endured

بِبَنِىٓ	وَجَـٰوَزْنَا	يَعْرِشُونَ ﴿١٣٧﴾	وَمَا كَانُوا۟	وَقَوْمُهُۥ
(the) Children	and We led across	erect	and what they used to	and his people

يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ	عَلَىٰ قَوْمٍ	فَأَتَوْا۟	ٱلْبَحْرَ	إِسْرَٰٓءِيلَ
devoted to idols	upon a people	then they came	the sea	(of) Israel

Part - 9

لَّهُمْ	قَالُوا۟ يَـٰمُوسَى	ٱجْعَل لَّنَآ	إِلَـٰهًا	كَمَا	لَهُمْ	ءَالِهَةٌ
they had	they said O Moses	make for us	a god	as	they have	gods

قَالَ إِنَّكُمْ	قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾
he said verily you	(are) a people (who) know nothing

إِنَّ هَـٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَـٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَـٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَـٰلَمِينَ ﴿١٤٠﴾ وَإِذْ أَنجَيْنَـٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

139. [Mūsā (Moses) added:] ``Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain.'' 140. He said: ``Shall I seek for you an *ilāh* (a god) other than Allāh, while He has given you superiority over the *'Ālamīn* (mankind and jinn of your time).'' 141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

فِيهِ	هُمْ	مَّا	مُتَبَّرٌ	إِنَّ هَـٰٓؤُلَآءِ
(are) in it	they	(for) that which	(are) to be destroyed	certainly these (people)

أَغَيْرَ ٱللَّهِ	قَالَ	يَعْمَلُونَ ﴿١٣٩﴾	مَّا كَانُوا۟	وَبَـٰطِلٌ
(should) other than Allah?	he said	doing	what they are	and (is in) vain

عَلَى ٱلْعَـٰلَمِينَ ﴿١٤٠﴾	فَضَّلَكُمْ	وَهُوَ	إِلَـٰهًا	أَبْغِيكُمْ
above the worlds	has exalted you	while He	a god	I seek for you

فِرْعَوْنَ	مِّنْ ءَالِ	أَنجَيْنَـٰكُم	وَإِذْ
(of) Pharaoh	from (the) people	We saved you	and (remember) when

يُقَتِّلُونَ أَبْنَآءَكُمْ	ٱلْعَذَابِ	سُوٓءَ	يَسُومُونَكُمْ
killing your sons	torment	(with the) worst	who afflicted you

Part - 9

وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ	وَفِي ذَٰلِكُم	بَلَآءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ ﴿١٤١﴾
and letting your women live	and in that	(was) a trial	from your Lord	great

وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾

142. And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): ``Replace me among my people, act in the right way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the *Mufsidūn* (mischief-makers).'' 143. And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: ``O my Lord! Show me (Yourself), that I may look upon You.'' Allāh said: ``You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.'' So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā (Moses) fell down unconscious. Then when he recovered his senses he said: ``Glorified are You, I turn to You in repentance and I am the first of the believers.''

وَوَٰعَدْنَا مُوسَىٰ	ثَلَٰثِينَ	لَيْلَةً	وَأَتْمَمْنَٰهَا		
and We appointed (for) Moses	thirty	nights	and We completed them		
بِعَشْرٍ	فَتَمَّ	مِيقَٰتُ	رَبِّهِۦٓ	أَرْبَعِينَ	لَيْلَةً ۚ
with ten (more)	then was completed	(the) set term	(of) his Lord	(of) forty	nights
وَقَالَ مُوسَىٰ	لِأَخِيهِ	هَٰرُونَ	ٱخْلُفْنِى	فِى قَوْمِى	وَأَصْلِحْ
and Moses said	to his brother	Aaron	take my place	in my people	and do right

Part - 9

وَلَا تَتَّبِعْ	سَبِيلَ	ٱلْمُفْسِدِينَ ﴿١٤٢﴾	وَلَمَّا	جَآءَ مُوسَىٰ
and follow not	(the) way	(of) the mischief-makers	and when	Moses came

لِمِيقَٰتِنَا	وَكَلَّمَهُۥ	رَبُّهُۥ	قَالَ رَبِّ	أَرِنِيٓ
at Our appointment	and spoke to him	his Lord	he said O my Lord	show me (Yourself)

أَنظُرْ إِلَيْكَ ۚ	قَالَ	لَن تَرَىٰنِي	وَلَٰكِنِ ٱنظُرْ
(that) I may look upon You	He said	you will never (be able to) see Me	[and] but look

إِلَى ٱلْجَبَلِ	فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ	فَسَوْفَ تَرَىٰنِي ۚ
at the mountain	[then] if it remained firm (in) its place	then you might see me

فَلَمَّا	تَجَلَّىٰ رَبُّهُۥ	لِلْجَبَلِ	جَعَلَهُۥ	دَكًّا
and when	his Lord revealed (His) Glory	to the mountain	He made it	(as) dust

وَخَرَّ مُوسَىٰ	صَعِقًا ۚ	فَلَمَّآ أَفَاقَ	قَالَ سُبْحَٰنَكَ
and fell down Moses	unconscious	and when he recovered	he said Glory be to You

تُبْتُ إِلَيْكَ	وَأَنَا۠	أَوَّلُ	ٱلْمُؤْمِنِينَ ﴿١٤٣﴾
I return to You in repentance	and I am	(the) first	(of) the believers

Part - 9

قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُۥ فِى ٱلْأَلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ سَأُورِيكُمْ دَارَ ٱلْفَٰسِقِينَ ﴿١٤٥﴾

144. (Allāh) said: ``O Mūsā (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful.'' 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): ``Hold to these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).''

قَالَ يَٰمُوسَىٰٓ	إِنِّى	ٱصْطَفَيْتُكَ	عَلَى ٱلنَّاسِ	بِرِسَٰلَٰتِى
He said O Moses	indeed I	have chosen you	above (all) people	by My Messages

وَبِكَلَٰمِى	فَخُذْ مَآ	ءَاتَيْتُكَ	وَكُن	مِّنَ ٱلشَّٰكِرِينَ ﴿١٤٤﴾
and by My speaking (to you)	so hold what	I have given you	and be	of the grateful

وَكَتَبْنَا	لَهُۥ	فِى ٱلْأَلْوَاحِ	مِن كُلِّ	شَىْءٍ	مَّوْعِظَةً
and We ordained	for him	in the Tablets	from every	thing	admonition

وَتَفْصِيلًا	لِّكُلِّ	شَىْءٍ	فَخُذْهَا	بِقُوَّةٍ	وَأْمُرْ قَوْمَكَ
and explanation	for every	thing	so hold these	with firmness	and enjoin your people

يَأْخُذُوا۟ بِأَحْسَنِهَا	سَأُورِيكُمْ	دَارَ	ٱلْفَٰسِقِينَ ﴿١٤٥﴾
to take (the) best of it	I shall show you	(the) home	(of) the transgressors

سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ
ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟
سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٤٦﴾
وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا
مَا كَانُوا۟ يَعْمَلُونَ ﴿١٤٧﴾

Part - 9

146. I shall turn away from My *Ayāt* (Verses of the Qur'ān) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them. 147. Those who deny Our *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

بِغَيْرِ	فِى ٱلْأَرْضِ	ٱلَّذِينَ يَتَكَبَّرُونَ	عَنْ ءَايَٰتِىَ	سَأَصْرِفُ
without	in the earth	those who behave arrogantly	from My Signs	I shall turn away

بِهَا	لَّا يُؤْمِنُوا۟	ءَايَةٍ	كُلَّ	وَإِن يَرَوْا۟	ٱلْحَقِّ
in them	they believe not	sign	every	and if they see	(any) right

وَإِن يَرَوْا سَبِيلَ	ٱلرُّشْدِ	لَا يَتَّخِذُوهُ	سَبِيلًا
and if they see (the) way	(of) righteousness	they will not take it	(as their) way
وَإِن يَرَوْا سَبِيلَ	ٱلْغَيِّ	يَتَّخِذُوهُ	سَبِيلًا	ذَٰلِكَ
but if they see (the) way	(of) error	they will take it	(as their) way	that
بِأَنَّهُمْ كَذَّبُوا	بِـَٔايَـٰتِنَا	وَكَانُوا	عَنْهَا	غَـٰفِلِينَ ﴿١٤٦﴾
(is) because they rejected	Our Signs	and they were	from them	heedless
وَٱلَّذِينَ كَذَّبُوا	بِـَٔايَـٰتِنَا	وَلِقَآءِ	ٱلْـَٔاخِرَةِ	حَبِطَتْ
and those who rejected	Our Signs	and (the) Meeting	(in) the Hereafter	became vain
أَعْمَـٰلُهُمْ	هَلْ يُجْزَوْنَ	إِلَّا مَا كَانُوا	يَعْمَلُونَ ﴿١٤٧﴾
their deeds	(will) they be rewarded?	except (for) what they used to	do

وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ ٱتَّخَذُوهُ وَكَانُوا ظَـٰلِمِينَ ﴿١٤٨﴾ وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴿١٤٩﴾

148. And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zālimūn* (wrongdoers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: ``If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.''

وَٱتَّخَذَ قَوْمُ	مُوسَىٰ	مِنۢ بَعْدِهِۦ	مِنْ حُلِيِّهِمْ		
and took (the) people	(of) Moses	after him	out of their ornaments		
عِجْلًا	جَسَدًا	لَّهُۥ	خُوَارٌ	أَلَمْ يَرَوْا	أَنَّهُۥ
a calf	(the) body	which had	a (lowing) sound	(did) they not see?	that it

لَا يُكَلِّمُهُمْ	وَلَا يَهْدِيهِمْ	سَبِيلًا	اتَّخَذُوهُ
can not speak to them	neither it can guide them	(to the) way	they took it (for worship)

وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾	وَلَمَّا	سُقِطَ فِي أَيْدِيهِمْ	وَرَأَوْا
and they were the wrongdoers	and when	they felt regretted	and saw (realized)

أَنَّهُمْ	قَدْ ضَلُّوا	قَالُوا	لَئِن	لَّمْ يَرْحَمْنَا
that they	indeed had gone astray	they said	if	(did) not have mercy on us

رَبُّنَا	وَيَغْفِرْ	لَنَا	لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾
our Lord	and forgive	[for] us	we shall certainly be among the losers

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ۖ أَعَجِلْتُمْ
أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ
ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ
ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾

Part - 9

150. And when Mūsā (Moses) returned to his people, angry and grieved, he said: ``What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?'' And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hārūn (Aaron)] said: ``O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zālimūn* (wrongdoers).''

قَالَ	أَسِفًا	غَضْبَٰنَ	إِلَىٰ قَوْمِهِۦ	مُوسَىٰٓ	وَلَمَّا رَجَعَ
he said	(and) grieved	angry	to his people	Moses	and when returned

أَعَجِلْتُمْ	مِنۢ بَعْدِىٓ ۖ	خَلَفْتُمُونِى	بِئْسَمَا
(did) you hasten?	after me	you have done (in) my place	an evil thing is that

بِرَأْسِ	وَأَخَذَ	وَأَلْقَى ٱلْأَلْوَاحَ	رَبِّكُمْ ۖ	أَمْرَ
by head	and seized	and he threw down the Tablets	(of) your Lord	(the) decree

أَخِيهِ	يَجُرُّهُۥ	إِلَيْهِ	قَالَ	ٱبْنَ	أُمَّ
his brother	dragging him	to himself	he said	O son	(of) my mother

إِنَّ ٱلْقَوْمَ	ٱسْتَضْعَفُونِى	وَكَادُوا	يَقْتُلُونَنِى	فَلَا تُشْمِتْ
indeed the people	judged me weak	and were about	to kill me	so let not gloat

بِىَ	ٱلْأَعْدَآءَ	وَلَا تَجْعَلْنِى	مَعَ	ٱلْقَوْمِ	ٱلظَّٰلِمِينَ ﴿١٥٠﴾
over me	the enemies	and place me not	with	the people	(who are) wrongdoers

قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿١٥١﴾
إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟ ٱلْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ﴿١٥٢﴾ وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُوا۟ مِنۢ بَعْدِهَا
وَءَامَنُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

151. Mūsā (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy." 152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

فِى رَحْمَتِكَ	وَأَدْخِلْنَا	وَلِأَخِى	لِى	رَبِّ ٱغْفِرْ	قَالَ
into Your Mercy	and admit us	and my brother	me	O my Lord forgive	he said

إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟	ٱلرَّٰحِمِينَ ﴿١٥١﴾	أَرْحَمُ	وَأَنتَ
indeed those who took	(of) the merciful	(are the) Most Merciful	for You

وَذِلَّةٌ	مِّن رَّبِّهِمْ	غَضَبٌ	سَيَنَالُهُمْ	ٱلْعِجْلَ
and humiliation	from their Lord	wrath	will overtake them	the calf (for worship)

ٱلْمُفْتَرِينَ ﴿١٥٢﴾	وَكَذَٰلِكَ نَجْزِى	ٱلدُّنْيَا ۚ	فِى ٱلْحَيَوٰةِ
those who fabricate lies	and thus do We recompense	(of) the world	in the life

Part - 9

وَٱلَّذِينَ	عَمِلُوا۟ ٱلسَّيِّـَٔاتِ	ثُمَّ تَابُوا۟	مِنۢ بَعْدِهَا	وَءَامَنُوٓا۟
but those who	did evil (deeds)	then repented	after that	and believed

إِنَّ رَبَّكَ	مِنۢ بَعْدِهَا	لَغَفُورٌ	رَّحِيمٌ ﴿١٥٣﴾
verily your Lord	after that	(is) indeed All-Forgiving	Most Merciful

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ ۖ وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ
هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَـٰتِنَا ۖ فَلَمَّآ أَخَذَتْهُمُ
ٱلرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّـَٰىَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ
مِنَّا ۖ إِنْ هِىَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهْدِى مَن تَشَآءُ ۖ أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا
وَٱرْحَمْنَا ۖ وَأَنتَ خَيْرُ ٱلْغَـٰفِرِينَ ﴿١٥٥﴾

Part - 9

154. And when the anger of Mūsā (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: ``O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Walī* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

وَلَمَّا سَكَتَ	عَن مُّوسَى	ٱلْغَضَبُ	أَخَذَ ٱلْأَلْوَاحَ ۖ
and when calmed down	from Moses	the anger	he took up the Tablets

وَفِى نُسْخَتِهَا	هُدًى	وَرَحْمَةٌ	لِّلَّذِينَ	هُمْ	لِرَبِّهِمْ
and in their inscription	(was) guidance	and mercy	for those who	[they]	[to] their Lord

يَرْهَبُونَ ﴿١٥٤﴾	وَٱخْتَارَ مُوسَىٰ	قَوْمَهُۥ	سَبْعِينَ	رَجُلًا	لِّمِيقَـٰتِنَا
fear	and Moses chose	(of) his people	seventy	men	for Our appointment

فَلَمَّآ	أَخَذَتْهُمُ	ٱلرَّجْفَةُ	قَالَ رَبِّ	لَوْ شِئْتَ
and when	seized them	a violent earthquake	he said O my Lord	had You willed

بِمَا	أَتُهْلِكُنَا	وَإِيَّىَّ	مِّن قَبْلُ	أَهْلَكْتَهُم
for what	would You destroy us?	and me	before	You would have destroyed them

مَن تَشَآءُ	تُضِلُّ بِهَا	إِلَّا فِتْنَتُكَ	إِنْ هِىَ	مِنَّا	فَعَلَ ٱلسُّفَهَآءُ
whom You will	You mislead with it	but Your trial	it (is) not	among us	the fools did

لَنَا	فَٱغْفِرْ	وَلِيُّنَا	أَنتَ	مَن تَشَآءُ	وَتَهْدِى
us	so forgive	(are) our Guardian	You	whom You will	and You guide

ٱلْغَـٰفِرِينَ ﴿١٥٥﴾	خَيْرُ	وَأَنتَ	وَٱرْحَمْنَآ
(of) those who forgive	(are the) Best	and You	and have mercy on us

وَٱكْتُبْ لَنَا فِى هَـٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ
أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ
يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

156. ``And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You.'' He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqūn* (the pious), and give *Zakāt* (obligatory charity); and those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs and revelations, etc.);

وَٱكْتُبْ	لَنَا	فِى هَـٰذِهِ	ٱلدُّنْيَا	حَسَنَةً	وَفِى ٱلْـَٔاخِرَةِ
and ordain	for us	in this	world	good	and in the Hereafter

إِنَّا هُدْنَآ	إِلَيْكَ ۚ	قَالَ عَذَابِىٓ	أُصِيبُ	بِهِۦ
indeed we have turned	to You	He said (as to) My punishment	I afflict	therewith

مَنْ أَشَآءُ ۖ	وَرَحْمَتِى وَسِعَتْ	كُلَّ	شَىْءٍ ۚ	فَسَأَكْتُبُهَا
whom I will	and My Mercy encompasses	every	thing	so I shall ordain that

لِلَّذِينَ يَتَّقُونَ	وَيُؤْتُونَ ٱلزَّكَوٰةَ	وَٱلَّذِينَ	هُم	بِـَٔايَـٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾
for those who do right	and pay Zakat	and those who	[they]	believe in Our Signs

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى

Part - 9

ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ
لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ
ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ
ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurāt (Torah) (Deut, xviii 15) and the Injīl (Gospel) (John, xiv 16) with them, – he commands them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful *At-Tayyibāt* (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabā'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allāh's Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be the successful.

ٱلَّذِينَ يَتَّبِعُونَ	ٱلرَّسُولَ	ٱلنَّبِىَّ	ٱلْأُمِّىَّ	ٱلَّذِى
those who follow	the Messenger	the Prophet	the Ummi (unlettered)	whom

يَجِدُونَهُۥ	مَكْتُوبًا	عِندَهُمْ	فِى ٱلتَّوْرَىٰةِ	وَٱلْإِنجِيلِ
they find [him]	written	with them	in the Torah	and the Gospel

يَأْمُرُهُم	بِٱلْمَعْرُوفِ	وَيَنْهَىٰهُمْ	عَنِ ٱلْمُنكَرِ	وَيُحِلُّ
he commands them	to good	and forbids them	from the evil	and he makes lawful

لَهُمُ	ٱلطَّيِّبَٰتِ	وَيُحَرِّمُ	عَلَيْهِمُ	ٱلْخَبَٰٓئِثَ	وَيَضَعُ
to them	the pure things	and prohibits	on them	the impure things	and he removes

عَنْهُمْ	إِصْرَهُمْ	وَٱلْأَغْلَٰلَ	ٱلَّتِى كَانَتْ	عَلَيْهِمْ
from them	their burdens	and the fetters	which were	upon them

فَٱلَّذِينَ ءَامَنُوا۟	بِهِۦ	وَعَزَّرُوهُ	وَنَصَرُوهُ	وَٱتَّبَعُوا۟ ٱلنُّورَ
so those who believed	in him	and supported him	and helped him	and followed the light

Part - 9

ٱلَّذِىٓ	أُنزِلَ مَعَهُۥٓ	أُوْلَٰٓئِكَ	هُمُ	ٱلْمُفْلِحُونَ ﴿١٥٧﴾
which	has been sent down with him	those	[they]	(are) the successful

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى
يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ وَمِن قَوْمِ
مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾

158. Say (O Muhammad ﷺ): ``O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allāh and His Words [(this Qur'ān), the Taurat (Torah) and the Injīl (Gospel) and also Allāh's Word: ``Be!'' - and he was, i.e. 'Īsā (Jesus) son of Maryam (Mary), عليه السلام], and follow him so that you may be guided.'' 159. And of the people of Mūsā (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

Part - 9

قُلْ	يَٰٓأَيُّهَا	ٱلنَّاسُ	إِنِّى	رَسُولُ ٱللَّهِ	إِلَيْكُمْ	جَمِيعًا
say	O	mankind	verily I am	(the) Messenger (of) Allah	to you	all

ٱلَّذِى	لَهُۥ	مُلْكُ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ
Who	to Whom (belongs)	(the) dominion	(of) the heavens	and the earth

لَآ إِلَٰهَ	إِلَّا هُوَ	يُحْىِۦ	وَيُمِيتُ	فَـَٔامِنُوا۟	بِٱللَّهِ
(there is) no god	but He	He gives life	and causes death	so believe	in Allah

وَرَسُولِهِ	ٱلنَّبِىِّ	ٱلْأُمِّىِّ	ٱلَّذِى يُؤْمِنُ بِٱللَّهِ
and His Messenger	the Prophet	the Ummi (unlettered)	who believes in Allah

وَكَلِمَٰتِهِۦ	وَٱتَّبِعُوهُ	لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾	وَمِن قَوْمِ
and His Words	and follow him	so that you may find guidance	and from (the) people

مُوسَىٰٓ	أُمَّةٌ	يَهْدُونَ بِٱلْحَقِّ	وَبِهِۦ	يَعْدِلُونَ ﴿١٥٩﴾
(of) Moses	(there is) a party	who guide with truth	and with it	establish justice

وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ
أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ
كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ
كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā (Moses) when his people asked him for water (saying): ``Strike the stone with your stick'', and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna* and the quail (saying): ``Eat of the good things with which We have provided you.'' They harmed Us not but they used to harm themselves.

Part - 9

وَقَطَّعْنَٰهُمُ	ٱثْنَتَىْ عَشْرَةَ	أَسْبَاطًا	أُمَمًا ۚ	وَأَوْحَيْنَآ
and We divided them	(into) twelve	tribes	(as) communities	and We inspired

إِلَىٰ مُوسَىٰٓ	إِذِ	ٱسْتَسْقَىٰهُ	قَوْمُهُۥٓ	أَنِ ٱضْرِب	بِّعَصَاكَ	ٱلْحَجَرَ ۖ
to Moses	when	asked him for water	his people	that strike	with your staff	the stone

فَٱنۢبَجَسَتْ	مِنْهُ	ٱثْنَتَا عَشْرَةَ	عَيْنًا ۖ	قَدْ عَلِمَ كُلُّ	أُنَاسٍ
and gushed forth	out of it	twelve	springs	certainly knew each	people (group)

مَّشْرَبَهُمْ ۚ	وَظَلَّلْنَا	عَلَيْهِمُ	ٱلْغَمَٰمَ	وَأَنزَلْنَا
their drinking place	and We provided shades	on them	(of) clouds	and We sent down

عَلَيْهِمُ	ٱلْمَنَّ	وَٱلسَّلْوَىٰ ۖ	كُلُوا۟ مِن طَيِّبَٰتِ	مَا	رَزَقْنَٰكُمْ ۚ
upon them	manna	and quails	eat of (the) good things	which	We have provided you

وَمَا ظَلَمُونَا	وَلَٰكِن كَانُوٓا۟	أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾
and they wrong Us not	[and] but they were	(to) themselves doing wrong

وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَٰذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا
حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَاتِكُمْ ۚ سَنَزِيدُ
الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

161. And (remember) when it was said to them: ``Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, `(O Allāh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers.''
162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

وَإِذْ قِيلَ	لَهُمُ	اسْكُنُوا هَٰذِهِ	الْقَرْيَةَ
and (remember) when it was said	to them	dwell (in) this	town
وَكُلُوا	مِنْهَا	حَيْثُ شِئْتُمْ	وَقُولُوا حِطَّةٌ
and eat	therefrom	wherever you wish	and say repentance
وَادْخُلُوا الْبَابَ	سُجَّدًا	نَّغْفِرْ لَكُمْ	خَطِيئَاتِكُمْ
and enter the gate	in prostration	We shall forgive [for] you	your sins
سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾		فَبَدَّلَ الَّذِينَ	ظَلَمُوا
We shall increase (the reward of) the good-doers		but changed those who	did wrong
مِنْهُمْ	قَوْلًا	غَيْرَ	الَّذِي	قِيلَ لَهُمْ	فَأَرْسَلْنَا
amongst them	word	other than	(that) which	was said to them	so We sent
عَلَيْهِمْ	رِجْزًا	مِّنَ السَّمَاءِ	بِمَا كَانُوا	يَظْلِمُونَ ﴿١٦٢﴾	
upon them	a scourge	from the heaven	(because) of what they used to	do wrong	

وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ
إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ

Part - 9

لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ
تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

163. And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allāh's Command (disobey Allāh). 164. And when a community among them said: ``Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?'' (The preachers) said: ``In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh.''

وَسْـَٔلْهُمْ	عَنِ ٱلْقَرْيَةِ	ٱلَّتِى كَانَتْ	حَاضِرَةَ	ٱلْبَحْرِ
and ask them	about the town	which was	situated	(by) the sea
إِذْ يَعْدُونَ	فِى ٱلسَّبْتِ		إِذْ	تَأْتِيهِمْ
when they transgressed	in (the matter of) the Sabbath (Saturday)		when	came to them
حِيتَانُهُمْ	يَوْمَ	سَبْتِهِمْ	شُرَّعًا	وَيَوْمَ
their fish	(on the) day	(of) their Sabbath	visibly	and (on the) day
لَا يَسْبِتُونَ	لَا تَأْتِيهِمْ ۚ	كَذَٰلِكَ	نَبْلُوهُم	
they (did) not have Sabbath	(did) not come to them	thus	We did test them	
بِمَا كَانُوا	يَفْسُقُونَ ﴿١٦٣﴾	وَإِذْ	قَالَتْ أُمَّةٌ	
(because) of what they used to	disobey	and (remember) when	said a group	
مِّنْهُمْ	لِمَ تَعِظُونَ قَوْمًا		ٱللَّهُ مُهْلِكُهُمْ	
of them	why (do) you admonish a people		Allah (is about) to destroy them	
أَوْ مُعَذِّبُهُمْ	عَذَابًا	شَدِيدًا ۖ	قَالُوا مَعْذِرَةً	
or punish them	(with) a punishment	severe	they said to offer an excuse	
إِلَىٰ رَبِّكُمْ	وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾			
to your Lord	and that they may refrain from disobedience			

Part - 9

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟
بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا۟ عَن مَّا نُهُوا۟ عَنْهُ قُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً
خَـٰسِـِٔينَ ﴿١٦٦﴾ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن يَسُومُهُمْ سُوٓءَ
ٱلْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

165. So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allāh's Command (disobey Allāh). 166. So when they exceeded the limits of what they were prohibited, We said to them: ``Be you monkeys, despised and rejected.'' 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allāh's forgiveness).

أَنجَيْنَا	بِهِۦٓ	مَا ذُكِّرُوا۟	فَلَمَّا نَسُوا۟
We delivered	with [it]	what they had been reminded	so when they forgot
ٱلَّذِينَ ظَلَمُوا۟	وَأَخَذْنَا	عَنِ ٱلسُّوٓءِ	ٱلَّذِينَ يَنْهَوْنَ
those who did wrong	but We afflicted	from evil	those who forbade
يَفْسُقُونَ ﴿١٦٥﴾	بِمَا كَانُوا۟	بَـِٔيسٍۭ	بِعَذَابٍۭ
transgress	(because) of what they used to	severe	with a torment
قُلْنَا لَهُمْ	نُهُوا۟ عَنْهُ	عَن مَّا	فَلَمَّا عَتَوْا۟
We said to them	they were forbidden from [it]	[from] what	so when they persistently did
تَأَذَّنَ رَبُّكَ	وَإِذْ	خَـٰسِـِٔينَ ﴿١٦٦﴾	كُونُوا۟ قِرَدَةً
your Lord declared	and (remember) when	despised	be you monkeys
مَن	ٱلْقِيَـٰمَةِ	إِلَىٰ يَوْمِ	لَيَبْعَثَنَّ عَلَيْهِمْ
(those) who	(of) Resurrection	till (the) Day	(that) He will certainly send upon them
لَسَرِيعُ	إِنَّ رَبَّكَ	ٱلْعَذَابِ ۗ	سُوٓءَ	يَسُومُهُمْ
(is) verily Swift	indeed your Lord	torment	(with) a grievous	would afflict them

Part - 9

ٱلْعِقَابِ	وَإِنَّهُۥ	لَغَفُورٌ	رَّحِيمٌ ﴿١٦٧﴾
(in) Persecution	and certainly He	(is) indeed All-Forgiving	Most Merciful

وَقَطَّعْنَٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَٰهُم
بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَٰبَ
يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ
عَلَيْهِم مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْـَٔاخِرَةُ
خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh's obedience). 169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): ``(Everything) will be forgiven to us.'' And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqūn* (the pious). Do you not then understand?

مِّنْهُمُ	أُمَمًا ۖ	فِى ٱلْأَرْضِ	وَقَطَّعْنَٰهُمْ
among them	(as separate) communities	in the land	and We dispersed them

وَبَلَوْنَٰهُم	ذَٰلِكَ ۖ	دُونَ	وَمِنْهُمْ	ٱلصَّٰلِحُونَ
and We tested them	that	(are) other than	and among them	(are) the righteous

فَخَلَفَ	لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾	وَٱلسَّيِّـَٔاتِ	بِٱلْحَسَنَٰتِ
then succeeded	so that they may turn (to Us)	and evil (calamities)	with good (blessings)

هَٰذَا	يَأْخُذُونَ عَرَضَ	وَرِثُوا۟ ٱلْكِتَٰبَ	خَلْفٌ	مِنۢ بَعْدِهِمْ
(of) this	they grasp (the) goods	who inherited the Book	(evil) successors	after them

عَرَضٌ	وَإِن يَأْتِهِمْ	سَيُغْفَرُ لَنَا	وَيَقُولُونَ	ٱلْأَدْنَىٰ
(offer of) good	and if comes to them	we shall be forgiven	and they say	low life

مِّيثَٰقُ	عَلَيْهِم	أَلَمْ يُؤْخَذْ	يَأْخُذُوهُ	مِّثْلُهُۥ
(the) covenant	from them	was not taken?	they would seize it	of the like

إِلَّا ٱلْحَقَّ	عَلَى ٱللَّهِ	لَّا يَقُولُوا۟	أَن	ٱلْكِتَٰبِ
but the truth	about Allah	they will not say	that	(of) the Book

ٱلْءَاخِرَةُ	وَٱلدَّارُ	فِيهِ	وَدَرَسُوا۟ مَا
(of) the Hereafter	and the abode	(is) in it	and they have studied what

أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾	لِلَّذِينَ يَتَّقُونَ	خَيْرٌ
(do) you not then understand?	for those who fear (Allah)	(is) better

وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿١٧٠﴾ وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾

Part - 9

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salāt* (the prayers), certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): ``Hold firmly to what We have given you [i.e. the Taurāt (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him.'' 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): ``Am I not your Lord?'' They said: ``Yes! We testify,'' lest you should say on the Day of Resurrection: ``Verily, we have been unaware of this.''

وَٱلَّذِينَ	يُمَسِّكُونَ بِٱلْكِتَٰبِ	وَأَقَامُوا۟ ٱلصَّلَوٰةَ	إِنَّا
and those who	hold fast to the Book	and established the prayer	indeed We

لَا نُضِيعُ أَجْرَ	ٱلْمُصْلِحِينَ ﴿١٧٠﴾	وَإِذْ نَتَقْنَا
shall not waste (the) reward	(of) the righteous	and (remember) when We raised

ٱلْجَبَلَ	فَوْقَهُمْ	كَأَنَّهُۥ	ظُلَّةٌ	وَظَنُّوٓا۟	أَنَّهُۥ
the mountain	over them	as if it	(was) a canopy	and they thought	that it

وَاقِعٌۢ	بِهِمْ	خُذُوا۟ مَآ	ءَاتَيْنَٰكُم	بِقُوَّةٍ
(was) going to fall	on them	hold what	We have given you	with strength (firmly)

وَٱذْكُرُوا۟ مَا	فِيهِ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾	وَإِذْ
and remember what	(is) in it	so that you may refrain from evil	and (remember) when

أَخَذَ رَبُّكَ	مِنۢ بَنِىٓ	ءَادَمَ	مِن ظُهُورِهِمْ	ذُرِّيَّتَهُمْ
your Lord took	of (the) Children	(of) Adam	from their loins	their descendants

وَأَشْهَدَهُمْ	عَلَىٰٓ أَنفُسِهِمْ	أَلَسْتُ	بِرَبِّكُمْ ۖ	قَالُوا۟ بَلَىٰ	شَهِدْنَآ ۛ
and made them testify	to themselves	am I not?	your Lord	they said yes	we testify

أَن تَقُولُوا۟ يَوْمَ	ٱلْقِيَٰمَةِ	إِنَّا كُنَّا	عَنْ هَٰذَا	غَٰفِلِينَ ﴿١٧٢﴾
lest you say (on the) Day	(of) Resurrection	verily we were	of this	unaware

أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ
ٱلْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾ وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ
ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾

173. Or lest you should say: ``It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bātil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?'' 174. Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth). 175. And recite (O Muhammad ﷺ) to them

Part - 9

the story of him to whom We gave Our *Ayāt* (proofs, evidences, lessons, signs, etc.), but he threw them away; so *Shaitān* (Satan) followed him up, and he became of those who went astray.

وَكُنَّا	مِن قَبْلُ	إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا	أَوْ تَقُولُوٓاْ
and we were	before (us)	only our forefathers associated (with Allah)	or you should say

بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴿١٧٣﴾	أَفَتُهْلِكُنَا	مِنۢ بَعْدِهِمْ ۖ	ذُرِّيَّةً
for what the unrighteous did	so would You destroy us?	after them	(their) offspring

عَلَيْهِمْ	وَٱتْلُ	وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾	نُفَصِّلُ ٱلْءَايَٰتِ	وَكَذَٰلِكَ
to them	and recite	and that they may return	do We explain (Our) Verses	and thus

مِنْهَا	فَٱنسَلَخَ	ءَايَٰتِنَا	ءَاتَيْنَٰهُ	ٱلَّذِى	نَبَأَ
from them	but he turned away	Our Signs	We gave [him]	(of) whom	(the) story

مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾	فَكَانَ	ٱلشَّيْطَٰنُ	فَأَتْبَعَهُ
of those who went astray	and he became	Satan	so followed him

وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَث أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَأَنفُسَهُمْ كَانُواْ يَظْلِمُونَ ﴿١٧٧﴾ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٧٨﴾

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our *Ayāt* (proofs, verses, evidences, and signs, etc.), and used to wrong their ownselves. 178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, – then those! they are the losers.

بِهَا	لَرَفَعْنَٰهُ	وَلَوْ شِئْنَا
with these (signs)	We would surely have exalted him	and if We willed
فَمَثَلُهُۥ	وَٱتَّبَعَ هَوَىٰهُ	إِلَى ٱلْأَرْضِ	وَلَٰكِنَّهُۥٓ أَخْلَدَ
so his parable	and followed his vain desires	to the earth	[and] but he clung (inclined)
عَلَيْهِ يَلْهَث	إِن تَحْمِلْ	ٱلْكَلْبِ	كَمَثَلِ
[on] him he lolls his tongue out	if you attack	(of) a dog	(is) like (the) parable
ٱلْقَوْمِ	مَثَلُ	ذَّٰلِكَ	يَلْهَث	أَوْ تَتْرُكْهُ
(of) the people	(is the) parable	that	he lolls his tongue out	or (if) you leave him
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾	فَٱقْصُصِ ٱلْقَصَصَ	بِـَٔايَٰتِنَا	ٱلَّذِينَ كَذَّبُوا۟
that they may reflect	so narrate (these) stories (to them)	Our Signs	who rejected
بِـَٔايَٰتِنَا	ٱلَّذِينَ كَذَّبُوا۟	ٱلْقَوْمُ	سَآءَ مَثَلًا
Our Signs	who rejected	(of) the people	evil is (the) example
فَهُوَ	مَن يَهْدِ ٱللَّهُ	يَظْلِمُونَ ﴿١٧٧﴾	وَأَنفُسَهُمْ كَانُوا۟
then he	whom Allah guides	do wrong	and (to) themselves they used to
ٱلْخَٰسِرُونَ ﴿١٧٨﴾	هُمُ	فَأُو۟لَٰٓئِكَ	وَمَن يُضْلِلْ	ٱلْمُهْتَدِ
(are) the losers	[they]	then those	and whom He lets go astray	(is) the guided one

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ
لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ
ٱلْغَٰفِلُونَ ﴿١٧٩﴾ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ
سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. 180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and

Part - 9

leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

وَلَقَدْ ذَرَأْنَا	لِجَهَنَّمَ	كَثِيرًا	مِّنَ ٱلْجِنِّ	وَٱلْإِنسِ ۖ
and certainly We have created	for Hell	many	of the jinn	and mankind

لَهُمْ	قُلُوبٌ	لَّا يَفْقَهُونَ	بِهَا	وَلَهُمْ	أَعْيُنٌ
they have	hearts	they understand not	with them	and they have	eyes

لَّا يُبْصِرُونَ	بِهَا	وَلَهُمْ	ءَاذَانٌ	لَّا يَسْمَعُونَ	بِهَآ	أُوْلَٰٓئِكَ
they see not	with them	and they have	ears	they hear not	with them	they

كَٱلْأَنْعَٰمِ	بَلْ هُمْ	أَضَلُّ ۚ	أُوْلَٰٓئِكَ	هُمُ	ٱلْغَٰفِلُونَ ﴿١٧٩﴾
(are) like cattle	nay they	(are) more astray	those	[they]	(are) the heedless ones

وَلِلَّهِ ٱلْأَسْمَآءُ	ٱلْحُسْنَىٰ	فَٱدْعُوهُ	بِهَا ۖ	وَذَرُوا۟ ٱلَّذِينَ
and for Allah (are) the Names	Excellent	so invoke Him	by them	and leave those who

يُلْحِدُونَ	فِىٓ أَسْمَٰٓئِهِۦ ۚ	سَيُجْزَوْنَ	مَا كَانُوا۟	يَعْمَلُونَ ﴿١٨٠﴾
distort	[in] His Names	they will be requited	(for) what they used to	do

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿١٨٣﴾ أَوَلَمْ يَتَفَكَّرُوا۟ ۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍ بَعْدَهُۥ يُؤْمِنُونَ ﴿١٨٥﴾

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plot is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad ﷺ). He is but a plain warner. 185. Do they not look in the dominion of the heavens and the earth and all things

Part - 9

that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

يَهْدُونَ بِٱلْحَقِّ	أُمَّةٌ	وَمِمَّنْ خَلَقْنَآ
who guide with the truth	(is) a party	and of (those) whom We have created

بِـَٔايَـٰتِنَا	وَٱلَّذِينَ كَذَّبُوا۟	وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾
Our Signs	and those who have rejected	and with it they do justice

وَأُمْلِى	لَا يَعْلَمُونَ ﴿١٨٢﴾	مِّنْ حَيْثُ	سَنَسْتَدْرِجُهُم
though I will respite	they know not	from where	We shall gradually take them (to ruin)

مَا	أَوَلَمْ يَتَفَكَّرُوا۟	مَتِينٌ ﴿١٨٣﴾	إِنَّ كَيْدِى	لَهُمْ
(there is) not	[and] (did) they not reflect?	(is) strong	certainly My Plan	[to] them

مُّبِينٌ ﴿١٨٤﴾	إِلَّا نَذِيرٌ	إِنْ هُوَ	مِّن جِنَّةٍ	بِصَاحِبِهِمْ
plain	but a warner	he (is) not	any madness	in their companion

وَٱلْأَرْضِ	ٱلسَّمَـٰوَٰتِ	فِى مَلَكُوتِ	أَوَلَمْ يَنظُرُوا۟
and the earth	(of) the heavens	in (the) dominion	[and] (did) they not look?

أَن يَكُونَ	وَأَنْ عَسَىٰٓ	مِن شَىْءٍ	وَمَا خَلَقَ ٱللَّهُ
that has	and that it may be	of (every) thing	and what Allah has created

بَعْدَهُۥ يُؤْمِنُونَ ﴿١٨٥﴾	حَدِيثٍ	فَبِأَىِّ	قَدِ ٱقْتَرَبَ أَجَلُهُمْ
after this they will believe	message	then in what	verily drawn near their term (of life)

مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ ۚ وَيَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ
أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ
لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَـَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions. 187. They ask you about the Hour (Day of Resurrection): ``When will be its appointed time?'' Say: ``The knowledge

Part - 9

thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."

وَيَذَرُهُمْ	لَهُۥ	فَلَا هَادِيَ	مَن يُضْلِلِ ٱللَّهُ
and He leaves them	for him	then (there is) no guide	whom Allah lets go astray

أَيَّانَ	عَنِ ٱلسَّاعَةِ	يَسْـَٔلُونَكَ	فِي طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾
when (is)	about the Hour	they ask you	wander blindly in their transgression

لَا يُجَلِّيهَا	رَبِّي	عِندَ	قُلْ إِنَّمَا عِلْمُهَا	مُرْسَىٰهَا
none can manifest [it]	my Lord	(is) with	say only its knowledge	its appointed time

وَٱلْأَرْضِ	ثَقُلَتْ فِي ٱلسَّمَٰوَٰتِ	إِلَّا هُوَ	لِوَقْتِهَآ
and the earth	it (will) weigh heavy in the heavens	but He	its time

حَفِيٌّ	كَأَنَّكَ	يَسْـَٔلُونَكَ	إِلَّا بَغْتَةً	لَا تَأْتِيكُمْ
(were) very knowledgeable	as if you	they ask you	but suddenly	it shall not come to you

لَا يَعْلَمُونَ ﴿١٨٧﴾	ٱلنَّاسِ	وَلَٰكِنَّ أَكْثَرَ	عِندَ ٱللَّهِ	قُلْ إِنَّمَا عِلْمُهَا	عَنْهَا
know not	(of) the people	[and] but most	(is) with Allah	say only its knowledge	about it

قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ
لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾
هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا
تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا
صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾

188. Say (O Muhammad ﷺ): "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe." 189. It is He Who has created you from a single person (Adam),

Part - 9

and (then) He has created from him his wife [Hawwā' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring - as stated by Ibn Kathīr in his *Tafsīr*) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allāh, their Lord (saying): ``If You give us a *Sālih* (good in every aspect) child, we shall indeed be among the grateful.''

قُل	لَآ أَمۡلِكُ	لِنَفۡسِي	نَفۡعًا	وَلَا ضَرًّا	إِلَّا مَا شَآءَ ٱللَّهُ
say	I possess not	for myself	any good	nor any harm	except that Allah wished
وَلَوۡ كُنتُ	أَعۡلَمُ ٱلۡغَيۡبَ		لَٱسۡتَكۡثَرۡتُ		
and if I had	knowledge (of) the Unseen		I should surely have abundance		
مِنَ ٱلۡخَيۡرِ	وَمَا مَسَّنِيَ	ٱلسُّوٓءُۚ	إِنۡ أَنَا۠	إِلَّا نَذِيرٞ	
of (all sorts of) good	and touched me not	the evil	I am not	but a warner	
وَبَشِيرٞ	لِّقَوۡمٖ يُؤۡمِنُونَ ١٨٨	هُوَ	ٱلَّذِي	خَلَقَكُم	
and a herald of glad-tidings	for believing people	(it is) He	Who	has created you	
مِّن نَّفۡسٖ	وَٰحِدَةٖ	وَجَعَلَ	مِنۡهَا	زَوۡجَهَا	لِيَسۡكُنَ
from a person	single	and He made	out of it	its mate	that he finds comfort
إِلَيۡهَاۖ	فَلَمَّا	تَغَشَّىٰهَا			حَمَلَتۡ حَمۡلًا
in her	and when	he covered her (he had sexual contact with her)			she bore a burden
خَفِيفٗا	فَمَرَّتۡ	بِهِۦۖ	فَلَمَّآ أَثۡقَلَت		دَّعَوَا ٱللَّهَ
light	and moved about	with it	but when she grew heavy		they both invoked Allah
رَبَّهُمَا	لَئِنۡ ءَاتَيۡتَنَا	صَٰلِحٗا	لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ١٨٩		
their Lord	(that) if You gave us	a righteous (child)	we shall indeed be among the grateful		

فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحٗا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَاۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشۡرِكُونَ ١٩٠
أَيُشۡرِكُونَ مَا لَا يَخۡلُقُ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ ١٩١ وَلَا يَسۡتَطِيعُونَ لَهُمۡ نَصۡرٗا وَلَآ أَنفُسَهُمۡ
يَنصُرُونَ ١٩٢ وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَتَّبِعُوكُمۡۚ سَوَآءٌ عَلَيۡكُمۡ أَدَعَوۡتُمُوهُمۡ

Part - 9

أَمْ أَنتُمْ صَٰمِتُونَ ﴿١٩٣﴾

190. But when He gave them (the polytheist and his wife) a *Sālih* (good in every aspect) child, they ascribed partners to Him (Allāh) in that which He has given to them. High is Allāh, Exalted above all that they ascribe as partners to Him. 191. Do they attribute as partners to Allāh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

فِيمَآ	شُرَكَآءَ	جَعَلَا لَهُۥ	صَٰلِحًا	ءَاتَىٰهُمَا	فَلَمَّآ
in that which	partners	they attributed to Him	a righteous (child)	He gave them	but when
عَمَّا يُشْرِكُونَ ﴿١٩٠﴾		فَتَعَٰلَى ٱللَّهُ		ءَاتَىٰهُمَا	
above (all) that they associate (with Him)		but Exalted is Allah		He had given to them	
شَيْـًٔا	مَّا لَا يَخْلُقُ		أَيُشْرِكُونَ		
anything	(those) who can not create		(do) they associate (as partners with Allah)?		
نَصْرًا	لَهُمْ	وَلَا يَسْتَطِيعُونَ		وَهُمْ يُخْلَقُونَ ﴿١٩١﴾	
any help	[to] them	and they can not give		but they are created	
لَا يَتَّبِعُوكُمْ	إِلَى ٱلْهُدَىٰ	وَإِن تَدْعُوهُمْ		وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾	
they follow you not	to the guidance	and if you call them		nor they can help themselves	
صَٰمِتُونَ ﴿١٩٣﴾	أَمْ أَنتُمْ	أَدَعَوْتُمُوهُمْ		عَلَيْكُمْ	سَوَآءٌ
(keep) silent	or you	(whether) you call them?		for you	(it is the) same

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ
إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ ۖ أَمْ لَهُمْ
أَعْيُنٌ يُبْصِرُونَ بِهَآ ۖ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا
تُنظِرُونِ ﴿١٩٥﴾ إِنَّ وَلِيِّىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾

194. Verily, those whom you call upon besides Allāh are slaves like you. So call upon them and let them answer you if you are truthful. 195. Have they feet

Part - 9

wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad ﷺ): ``Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite! 196. ``Verily, my *Walī* (Protector, Supporter, and Helper) is Allāh Who has revealed the Book (the Qur'ān), and He protects (supports and helps) the righteous.

إِنَّ ٱلَّذِينَ تَدْعُونَ	مِن دُونِ ٱللَّهِ	عِبَادٌ	أَمْثَالُكُمْ	فَٱدْعُوهُمْ
indeed those whom you invoke	besides Allah	(are) slaves	like you	so invoke them
فَلْيَسْتَجِيبُوا۟	لَكُمْ	إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾	أَلَهُمْ	أَرْجُلٌ	يَمْشُونَ
and let them answer	[to] you	if you are truthful	have they?	feet	they walk
بِهَآ	أَمْ	لَهُمْ	أَيْدٍ	يَبْطِشُونَ	بِهَآ	أَمْ	لَهُمْ	أَعْيُنٌ
therewith	or	have they	hands	they hold	therewith	or	have they	eyes
يُبْصِرُونَ	بِهَآ	أَمْ	لَهُمْ	ءَاذَانٌ	يَسْمَعُونَ	بِهَا	قُلِ
they see	therewith	or	have they	ears	they hear	therewith	say
ٱدْعُوا۟ شُرَكَآءَكُمْ	ثُمَّ كِيدُونِ	فَلَا تُنظِرُونِ ﴿١٩٥﴾
invoke your partners (of Allah)	then plot against me	and you give me no respite
إِنَّ وَلِيِّۦَ ٱللَّهُ	ٱلَّذِى	نَزَّلَ ٱلْكِتَٰبَ	وَهُوَ	يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾
indeed my Protector (is) Allah	Who	revealed the Book	and He	protects the righteous

وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ ۖ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

197. ``And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves.'' 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). 200. And if an evil whisper comes to you from *Shaitān* (Satan), then seek refuge

Part - 9

with Allāh. Verily, He is All-Hearer, All-Knower.

وَٱلَّذِينَ تَدْعُونَ	مِن دُونِهِۦ	لَا يَسْتَطِيعُونَ نَصْرَكُمْ
and those whom you invoke	other than Him	they are not able to help you

وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾	وَإِن تَدْعُوهُمْ	إِلَى ٱلْهُدَىٰ	لَا يَسْمَعُوا۟
nor they can help themselves	and if you call them	to the guidance	they hear not

وَتَرَىٰهُمْ	يَنظُرُونَ إِلَيْكَ	وَهُمْ	لَا يُبْصِرُونَ ﴿١٩٨﴾	خُذِ ٱلْعَفْوَ
and you (will) see them	looking at you	but they	see not	hold forgiveness

وَأْمُرْ	بِٱلْعُرْفِ	وَأَعْرِضْ	عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾	وَإِمَّا يَنزَغَنَّكَ
and command	the good	and turn away	from the ignorant	and if incites you

مِنَ ٱلشَّيْطَٰنِ	نَزْغٌ	فَٱسْتَعِذْ	بِٱللَّهِ	إِنَّهُۥ
from Satan	an evil incitement	then seek refuge	with Allah	indeed He

سَمِيعٌ	عَلِيمٌ ﴿٢٠٠﴾
(is) All-Hearing	All-Knowing

إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾
وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾ وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا۟ لَوْلَا
ٱجْتَبَيْتَهَا ۚ قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى
وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

201. Verily, those who are *Al-Muttaqūn* (the pious), when an evil thought comes to them from *Shaitān* (Satan), they remember (Allāh), and (indeed) they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: ``Why have you not brought it?'' Say: ``I but follow what is revealed to me from my Lord. This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.''

إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟	إِذَا	مَسَّهُمْ	طَٰٓئِفٌ	مِّنَ ٱلشَّيْطَٰنِ
indeed those who feared (Allah)	when	touches them	an evil thought	from Satan

Part - 9

تَذَكَّرُوا۟	فَإِذَا	هُم	مُّبْصِرُونَ ﴿٢٠١﴾	وَإِخْوَٰنُهُمْ
they remember	and behold	they	see (aright)	and their brothers
يَمُدُّونَهُمْ	فِى ٱلْغَىِّ	ثُمَّ	لَا يُقْصِرُونَ ﴿٢٠٢﴾	وَإِذَا
they plunge them deeper	in error	then	they relax (cease) not	and when
لَمْ تَأْتِهِم	بِـَٔايَةٍ	قَالُوا۟	لَوْلَا ٱجْتَبَيْتَهَا ۚ	
you bring them not	a miracle	they say	why have you not chosen it	
قُلْ	إِنَّمَآ أَتَّبِعُ	مَا يُوحَىٰٓ	إِلَىَّ	مِن رَّبِّى ۚ	هَٰذَا	بَصَآئِرُ
say	only I follow	what is revealed	to me	from my Lord	this (is)	insight
مِن رَّبِّكُمْ	وَهُدًى	وَرَحْمَةٌ	لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾	
from your Lord	and guidance	and mercy	for a people who believe	

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَٱذْكُر رَّبَّكَ
فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن
مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ
وَلَهُۥ يَسْجُدُونَ ۩ ﴿٢٠٦﴾

204. So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy [i.e. during the compulsory congregational prayers when the *Imām* (of a mosque) is leading the prayer (except *Sūrah Al-Fātihah*), and also when he is delivering the Friday-prayer *Khutbah*]. 205. And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

وَإِذَا قُرِئَ	ٱلْقُرْءَانُ	فَٱسْتَمِعُوا۟	لَهُۥ	وَأَنصِتُوا۟
and when is recited	the Quran	then listen	to it	and keep silent
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾		وَٱذْكُر رَّبَّكَ	فِى نَفْسِكَ	تَضَرُّعًا
so that you may receive mercy		and remember your Lord	in your heart	humbly

Part - 9

وَخِيفَةً	وَدُونَ	ٱلْجَهْرِ	مِنَ ٱلْقَوْلِ	بِٱلْغُدُوِّ
and (with) fear	and without	loudness	of the words	in the mornings
وَٱلْآصَالِ	وَلَا تَكُن	مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾	إِنَّ ٱلَّذِينَ	
and (in) the evenings	and be not	of the unheedful	indeed those who	
عِندَ	رَبِّكَ	لَا يَسْتَكْبِرُونَ	عَنْ عِبَادَتِهِۦ	
(are) with	your Lord	(do) not turn away in pride	from His worship	
وَيُسَبِّحُونَهُۥ	وَلَهُۥ يَسْجُدُونَ ﴿٢٠٦﴾			
and they glorify Him	and they prostrate before Him			

سُورَةُ الأَنفَالِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾

Sūrah Al-Anfāl (The Spoils of War) 8

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

1. They ask you (O Muhammad ﷺ) about the spoils of war. Say: ``The spoils are for Allāh and the Messenger (ﷺ).'' So fear Allāh and adjust all matters of difference among you, and obey Allāh and His Messenger (Muhammad ﷺ), if you are believers. 2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ān) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); 3. Who perform *As-Salāt* (the prayers) and spend out of that We have provided for them.

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
يَسْأَلُونَكَ	عَنِ الْأَنفَالِ	قُلِ الْأَنفَالُ لِلَّهِ
they ask you	about the spoils of war	say the spoils of war (are) for Allah
وَالرَّسُولِ	فَاتَّقُوا اللَّهَ	وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ	وَأَطِيعُوا اللَّهَ
and the Messenger	so fear Allah	and set right (things) among you	and obey Allah
وَرَسُولَهُ	إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾	إِنَّمَا الْمُؤْمِنُونَ	الَّذِينَ
and His Messenger	if you are believers	only the believers	(are) those who
إِذَا ذُكِرَ اللَّهُ	وَجِلَتْ قُلُوبُهُمْ	وَإِذَا تُلِيَتْ	عَلَيْهِمْ	آيَاتُهُ
when Allah is mentioned	quake their hearts	and when is recited	to them	His Verses
زَادَتْهُمْ	إِيمَانًا	وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾	الَّذِينَ
they increase them	(in) Faith	and they put their trust in their Lord	who
يُقِيمُونَ الصَّلَاةَ	وَمِمَّا	رَزَقْنَاهُمْ	يُنفِقُونَ ﴿٣﴾
establish the prayer	and out of what	We have provided them	they spend

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ ﴿٥﴾
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ ﴿٦﴾ وَإِذْ
يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ
تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise). 5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). 7. And (remember) when Allāh

Part - 9

promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

عِندَ	دَرَجَٰتٌ	لَّهُمْ	حَقًّا ۚ	ٱلْمُؤْمِنُونَ	هُمُ	أُو۟لَٰٓئِكَ
with	(high) ranks	they have	(in) truth	the believers	they (who are)	those (are)
كَمَآ أَخْرَجَكَ		كَرِيمٌ ﴿٤﴾	وَرِزْقٌ	وَمَغْفِرَةٌ		رَبِّهِمْ
as brought you out		generous	and sustenance	and forgiveness		their Lord
مِّنَ ٱلْمُؤْمِنِينَ		وَإِنَّ فَرِيقًا	بِٱلْحَقِّ	مِنۢ بَيْتِكَ		رَبُّكَ
among the believers		and verily a party	with the truth	from your home		your Lord
تَبَيَّنَ	بَعْدَمَا	فِى ٱلْحَقِّ	يُجَٰدِلُونَكَ	لَكَٰرِهُونَ ﴿٥﴾		
it became manifest	after	about the truth	they dispute with you	certainly disliked (it)		
وَإِذْ	وَهُمْ يَنظُرُونَ ﴿٦﴾		إِلَى ٱلْمَوْتِ	كَأَنَّمَا يُسَاقُونَ		
and when	while they were looking (at it)		to the death	as if they were driven		
لَكُمْ	أَنَّهَا	ٱلطَّآئِفَتَيْنِ	إِحْدَى	يَعِدُكُمُ ٱللَّهُ		
for you	that it (shall be)	(of) the two groups	one	Allah promised you		
وَيُرِيدُ ٱللَّهُ	تَكُونُ لَكُمْ	ذَاتِ ٱلشَّوْكَةِ	غَيْرَ	أَنَّ	وَتَوَدُّونَ	
but Allah willed	should be for you	having arms	(one) without	that	and you wished	
ٱلْكَٰفِرِينَ ﴿٧﴾	وَيَقْطَعَ دَابِرَ	بِكَلِمَٰتِهِۦ	أَن يُحِقَّ ٱلْحَقَّ			
(of) the disbelievers	and cut off (the) roots	by His Words	that He justifies the truth			

لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨﴾ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ
لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ
وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hate

Part - 9

it. 9. (Remember) when you sought help of your Lord and He answered you (saying): ``I will help you with a thousand of the angels each behind the other (following one another) in succession.'' 10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is All-Mighty, All-Wise.

وَيُبْطِلَ ٱلْبَٰطِلَ	لِيُحِقَّ ٱلْحَقَّ
and proves false the falsehood	that He proves true the truth
تَسْتَغِيثُونَ رَبَّكُمْ	إِذْ	وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨﴾
you were seeking help (of) your Lord	when	even though the evildoers dislike (it)
بِأَلْفٍ	مُمِدُّكُم	أَنِّى	لَكُمْ	فَٱسْتَجَابَ
with a thousand	shall help you	indeed I	[to] you	and He answered
إِلَّا بُشْرَىٰ	وَمَا جَعَلَهُ ٱللَّهُ	مُرْدِفِينَ ﴿٩﴾	مِنَ ٱلْمَلَٰٓئِكَةِ
but (as) glad tidings	and Allah (did) not do this	one after another	of the angels
إِلَّا	وَمَا ٱلنَّصْرُ	قُلُوبُكُمْ	بِهِۦ	وَلِتَطْمَئِنَّ
but	and (there is) no victory	your hearts	therewith	and that be set at rest
حَكِيمٌ ﴿١٠﴾	عَزِيزٌ	إِنَّ ٱللَّهَ	مِنْ عِندِ ٱللَّهِ
All-Wise	(is) All-Mighty	indeed Allah	from (the) presence (of) Allah

إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby. 12. (Remember) when your Lord revealed to the angels, ``Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts

of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

مِّنْهُ	أَمَنَةً	ٱلنُّعَاسَ	يُغَشِّيكُمُ	إِذْ
from Him	(as) a security	(with) a drowsiness	He covered you	(remember) when
لِّيُطَهِّرَكُم	مَّآءً	مِّنَ ٱلسَّمَآءِ	عَلَيْكُم	وَيُنَزِّلُ
that He may cleanse you	water (rain)	from the sky	on you	and He sent down
وَلِيَرْبِطَ	ٱلشَّيْطَٰنِ	رِجْزَ	عَنكُمْ	وَيُذْهِبَ	بِهِۦ
and to strengthen	(of) Satan	(the) pollution (dirt)	from you	and take away	thereby
إِذْ	ٱلْأَقْدَامَ ﴿١١﴾	بِهِ	وَيُثَبِّتَ	عَلَىٰ قُلُوبِكُمْ
(remember) when	(your) feet	thereby	and make firm	[on] your hearts
فَثَبِّتُوا۟	مَعَكُمْ	أَنِّى	إِلَى ٱلْمَلَٰٓئِكَةِ	يُوحِى رَبُّكَ
so keep firm	with you	verily I am	to the angels	your Lord inspired
ٱلرُّعْبَ	ٱلَّذِينَ كَفَرُوا۟	فِى قُلُوبِ	سَأُلْقِى	ٱلَّذِينَ ءَامَنُوا۟
the terror	(of) those who disbelieved	in (the) hearts	I shall cast	those who have believed
بَنَانٍ ﴿١٢﴾	كُلَّ	مِنْهُمْ	وَٱضْرِبُوا۟	ٱلْأَعْنَاقِ	فَوْقَ	فَٱضْرِبُوا۟
fingertips	(over) all	from them	and smite	(their) necks	above	so strike

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾

13. This is because they defied and disobeyed Allāh and His Messenger (ﷺ). And whoever defies and disobeys Allāh and His Messenger (ﷺ), then verily, Allāh is Severe in punishment. 14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. 15. O you who believe! When you

meet those who disbelieve, in a battlefield, never turn your backs to them. 16. And whoever turns his back to them on such a day – unless it be a stratagem of war, or to retreat to a troop (of his own), – he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!

ذَٰلِكَ	بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ	وَرَسُولَهُۥ ۚ	وَمَن يُشَاقِقِ ٱللَّهَ
this	(is) because they defied Allah	and His Messenger	and whoever defies Allah

وَرَسُولَهُۥ ۚ	فَإِنَّ ٱللَّهَ	شَدِيدُ	ٱلْعِقَابِ ﴿١٣﴾	ذَٰلِكُمْ
and His Messenger	then indeed Allah	(is) Severe	(in) punishment	that (is the torment)

فَذُوقُوهُ	وَأَنَّ	لِلْكَٰفِرِينَ	عَذَابَ	ٱلنَّارِ ﴿١٤﴾	يَٰٓأَيُّهَا
so taste it	and surely	for disbelievers	(is the) torment	(of) the Fire	O (you)

ٱلَّذِينَ ءَامَنُوٓا۟	إِذَا لَقِيتُمُ	ٱلَّذِينَ كَفَرُوا۟	زَحْفًا
who believe	when you meet	those who disbelieve	(in) a battlefield

فَلَا تُوَلُّوهُمُ	ٱلْأَدْبَارَ ﴿١٥﴾	وَمَن	يُوَلِّهِمْ	يَوْمَئِذٍ
then (do) not turn to them	(your) backs	and whoever	turns to them	(on) that day

دُبُرَهُۥٓ	إِلَّا مُتَحَرِّفًا	لِّقِتَالٍ	أَوْ مُتَحَيِّزًا	إِلَىٰ فِئَةٍ
his back	except (as) a strategy	of war	or to retreat	to a troop

فَقَدْ بَآءَ	بِغَضَبٍ	مِّنَ ٱللَّهِ	وَمَأْوَىٰهُ	جَهَنَّمُ ۖ
then he certainly incurred	wrath	of Allah	and his abode	(is) Hell

وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾
and worst indeed is that destination

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ
وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَٰلِكُمْ وَأَنَّ
ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾ إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟
فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ
ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾

Part - 9

17. You killed them not, but Allāh killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-Hearer, All-Knower. 18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers. 19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.

فَلَمْ تَقْتُلُوهُمْ	وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ	وَمَا رَمَيْتَ	إِذْ رَمَيْتَ
so you killed them not	[and] but Allah killed them	and you (did) not throw	when you threw
وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ	وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ	مِنْهُ	بَلَآءً
[and] but Allah threw	and that He may test the believers	from Him	(by) a trial
حَسَنًا ۚ	إِنَّ ٱللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿١٧﴾	ذَٰلِكُمْ
fair	certainly Allah	(is) All-Hearing	All-Knowing	this (is the case)
وَأَنَّ ٱللَّهَ مُوهِنُ	كَيْدِ	ٱلْكَٰفِرِينَ ﴿١٨﴾
and certainly Allah makes feeble	(the) evil designs	(of) the disbelievers
إِن تَسْتَفْتِحُوا۟	فَقَدْ جَآءَكُمُ	ٱلْفَتْحُ ۖ
if you have sought a judgement	then certainly has come to you	the judgement
وَإِن تَنتَهُوا۟	فَهُوَ	خَيْرٌ	لَّكُمْ ۖ	وَإِن تَعُودُوا۟
and if you desist	then that	(is) better	for you	and if you will return
نَعُدْ	وَلَن تُغْنِيَ	عَنكُمْ	فِئَتُكُمْ	شَيْـًٔا
We shall return (too)	and shall never avail	[to] you	your forces	anything
وَلَوْ كَثُرَتْ	وَأَنَّ ٱللَّهَ	مَعَ	ٱلْمُؤْمِنِينَ ﴿١٩﴾
though it be numerous	and verily Allah	(is) with	the believers

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾
وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ
ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ

Part - 9

أَسۡمَعَهُمۡ لَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ﴿٢٣﴾

20. O you who believe! Obey Allāh and His Messenger (ﷺ), and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing. 21. And be not like those who say: ``We have heard,'' but they hear not. 22. Verily, the worst of (moving) living creatures with Allāh are the deaf and the dumb, who understand not (i.e. the disbelievers). 23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓاْ	أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ	وَلَا تَوَلَّوۡاْ
O (you)	who have believed	obey Allah and His Messenger	and turn not away
عَنۡهُ	وَأَنتُمۡ تَسۡمَعُونَ ﴿٢٠﴾	وَلَا تَكُونُواْ	كَٱلَّذِينَ قَالُواْ
from him	while you hear (his command)	and be not	like those who said
سَمِعۡنَا	وَهُمۡ	لَا يَسۡمَعُونَ ﴿٢١﴾	إِنَّ شَرَّ	ٱلدَّوَآبِّ
we have heard	but they	hear not	verily (the) worst	(of) living creatures
عِندَ ٱللَّهِ	ٱلصُّمُّ	ٱلۡبُكۡمُ	ٱلَّذِينَ لَا يَعۡقِلُونَ ﴿٢٢﴾
with Allah	(are) the deaf	the dumb	who (do) not use (their) reason
وَلَوۡ عَلِمَ ٱللَّهُ	فِيهِمۡ	خَيۡرًا	لَّأَسۡمَعَهُمۡ
and had Allah known	in them	any good	He would certainly have made them listen
وَلَوۡ أَسۡمَعَهُمۡ			لَتَوَلَّواْ
and (even) if He had made them listen			surely they would have turned away
وَّهُمۡ	مُّعۡرِضُونَ ﴿٢٣﴾		
while they	(were) the averse		

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ ﴿٢٤﴾ وَٱتَّقُواْ فِتۡنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمۡ خَآصَّةًۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ﴿٢٥﴾

24. O you who believe! Answer Allāh (by obeying Him) and (His) Messenger

Part - 9

when he (ﷺ) calls you to that which will give you life, and know that Allāh prevents a person (to decide anything) between him and his heart. And verily, to Him you shall (all) be gathered. 25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allāh is Severe in punishment.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	ٱسْتَجِيبُوا۟ لِلَّهِ	وَلِلرَّسُولِ	إِذَا
O (you)	who have believed	respond to Allah	and to the Messenger	when

دَعَاكُمْ	لِمَا	يُحْيِيكُمْ ۖ	وَٱعْلَمُوٓا۟	أَنَّ ٱللَّهَ يَحُولُ	بَيْنَ
he calls you	to that which	gives you life	and know	that Allah comes in	between

ٱلْمَرْءِ	وَقَلْبِهِۦ	وَأَنَّهُۥٓ	إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾	وَٱتَّقُوا۟ فِتْنَةً
a man	and his heart	and that	to Him you shall be gathered	and fear mischief (trial)

لَّا تُصِيبَنَّ	ٱلَّذِينَ ظَلَمُوا۟	مِنكُمْ	خَآصَّةً ۖ	وَٱعْلَمُوٓا۟
which afflicts not	those who wronged	of you	particularly	and know

أَنَّ ٱللَّهَ	شَدِيدُ	ٱلْعِقَابِ ﴿٢٥﴾
that Allah	(is) Severe	(in) punishment

وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ
فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾
وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. 27. O you who believe! Betray not Allāh and His Messenger (ﷺ), nor betray knowingly your *Amānāt* (the things entrusted to you, and all the duties which Allāh has ordained for you). 28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.

وَٱذْكُرُوٓاْ إِذْ	أَنتُمْ	قَلِيلٌ	مُّسْتَضْعَفُونَ	فِى ٱلْأَرْضِ
and remember when	you	(were) few	reckoned weak	in the land
تَخَافُونَ	أَن يَتَخَطَّفَكُمُ		ٱلنَّاسُ	فَـَٔاوَىٰكُمْ
you were afraid	that might do away with you		the people	so He provided you with refuge
وَأَيَّدَكُم	بِنَصْرِهِۦ	وَرَزَقَكُم		مِّنَ ٱلطَّيِّبَٰتِ
and strengthened you	with His Help	and provided you		with good things
لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُواْ		لَا تَخُونُواْ ٱللَّهَ
so that you may give thanks	O (you)	who have believed		betray not Allah
وَٱلرَّسُولَ	وَتَخُونُوٓاْ أَمَٰنَٰتِكُمْ	وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾		وَٱعْلَمُوٓاْ
and the Messenger	nor betray your trusts	while you know		and know
أَنَّمَآ أَمْوَٰلُكُمْ	وَأَوْلَٰدُكُمْ	فِتْنَةٌ	وَأَنَّ ٱللَّهَ	عِندَهُۥٓ
that your possessions	and your children	(are) a trial	and that Allah	with Him
أَجْرٌ	عَظِيمٌ ﴿٢٨﴾			
(is) a reward	great			

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ
سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ
لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾

29. O you who believe! If you obey and fear Allāh, He will grant you *Furqān* [(a criterion to judge between right and wrong), or (*Makhraj*, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allāh is the Owner of the Great Bounty. 30. And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was planning; and Allāh is the Best of those who plan.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓاْ	إِن تَتَّقُواْ ٱللَّهَ	يَجْعَل لَّكُمْ	فُرْقَانًا
O (you)	who have believed	if you fear Allah	He will grant you	a criterion

Part - 9

وَيُكَفِّرْ	عَنكُمْ	سَيِّـَٔاتِكُمْ	وَيَغْفِرْ	لَكُمْ ۗ	وَٱللَّهُ
and will expiate	for you	your sins	and forgive	you	and Allah

ذُو	ٱلْفَضْلِ	ٱلْعَظِيمِ ﴿٢٩﴾	وَإِذْ
(is the) Owner (Lord)	(of) the Bounty	Great	and (remember) when

يَمْكُرُ بِكَ	ٱلَّذِينَ كَفَرُوا۟	لِيُثْبِتُوكَ	أَوْ يَقْتُلُوكَ
plotted against you	those who have disbelieved	that they imprison you	or they kill you

أَوْ يُخْرِجُوكَ ۚ	وَيَمْكُرُونَ	وَيَمْكُرُ ٱللَّهُ ۖ
or drive you away	and they were plotting	and Allah was planning (as well)

وَٱللَّهُ	خَيْرُ	ٱلْمَـٰكِرِينَ ﴿٣٠﴾
and Allah	(is the) Best	(of) the planners

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَـٰذَآ إِنْ هَـٰذَآ
إِلَّآ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ﴿٣١﴾ وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَـٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾ وَمَا كَانَ
ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

31. And when Our Verses (of the Qur'ān) are recited to them, they say: ``We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients.'' 32. And (remember) when they said: ``O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.'' 33. And Allāh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness.

وَإِذَا تُتْلَىٰ	عَلَيْهِمْ	ءَايَـٰتُنَا	قَالُوا۟	قَدْ سَمِعْنَا
and when are recited	to them	Our Verses	they say	indeed we have heard

لَوْ نَشَآءُ	لَقُلْنَا	مِثْلَ	هَـٰذَآ	إِنْ هَـٰذَآ	إِلَّآ أَسَـٰطِيرُ
if we wish	surely we can say	(the) like	(of) this	this (is) not	but (the) tales

ٱلْأَوَّلِينَ ﴿٣١﴾	وَإِذْ قَالُوا۟	ٱللَّهُمَّ	إِن كَانَ هَٰذَا
(of) the ancient people	and (remember) when they said	O Allah	if this is

هُوَ	ٱلْحَقَّ	مِنْ عِندِكَ	فَأَمْطِرْ	عَلَيْنَا
[it]	(indeed) the truth	from You	then rain down	upon us

حِجَارَةً	مِّنَ ٱلسَّمَآءِ	أَوِ ٱئْتِنَا	بِعَذَابٍ	أَلِيمٍ ﴿٣٢﴾
stones	from the sky	or bring (on) us	a torment	painful

وَمَا كَانَ ٱللَّهُ	لِيُعَذِّبَهُمْ	وَأَنتَ	فِيهِمْ
and it is not (for) Allah	that He punishes them	while you	(are) among them

وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ	وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾
and Allah is not (He Who) will punish them	while they seek forgiveness

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

34. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Harām*, and they are not its guardians? None can be its guardians except *Al-Muttaqūn* (the pious), but most of them know not. 35. Their *Salāt* (prayer) at the House (of Allāh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

وَمَا	لَهُمْ	أَلَّا يُعَذِّبَهُمُ ٱللَّهُ	وَهُمْ
but what	(is) with them	that Allah should not punish them	while they

يَصُدُّونَ	عَنِ ٱلْمَسْجِدِ	ٱلْحَرَامِ	وَمَا كَانُوٓا۟	أَوْلِيَآءَهُۥٓ ۚ
hinder (people)	from Mosque	the Sacred	and they are not	its guardians

إِنْ أَوْلِيَآؤُهُۥٓ	إِلَّا ٱلْمُتَّقُونَ	وَلَٰكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٣٤﴾
none (can be) its guardians	except the pious	[and] but most of them	know not

Part - 9

وَمَا كَانَ صَلَاتُهُمْ	عِندَ	ٱلْبَيْتِ	إِلَّا مُكَآءً	وَتَصْدِيَةً
and their prayer was not	at	the House	except whistling	and handclapping

فَذُوقُوا۟ ٱلْعَذَابَ	بِمَا كُنتُمْ	تَكْفُرُونَ ﴿٣٥﴾
so taste the punishment	for what you used to	disbelieve

إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٣٧﴾

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell. 37. In order that Allāh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

Part - 9

إِنَّ ٱلَّذِينَ كَفَرُوا۟	يُنفِقُونَ أَمْوَٰلَهُمْ	لِيَصُدُّوا۟
indeed those who have disbelieved	they spend their wealth	that they hinder (people)

عَن سَبِيلِ ٱللَّهِ ۚ	فَسَيُنفِقُونَهَا	ثُمَّ تَكُونُ	عَلَيْهِمْ
from (the) way (of) Allah	so they will keep spending it	then it will become	for them

حَسْرَةً	ثُمَّ يُغْلَبُونَ ۗ	وَٱلَّذِينَ كَفَرُوٓا۟	إِلَىٰ جَهَنَّمَ
an anguish	then they will be overcome	and those who have disbelieved	to Hell

يُحْشَرُونَ ﴿٣٦﴾	لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ	مِنَ ٱلطَّيِّبِ
they shall be gathered	(in order) that Allah may distinguish the wicked	from the good

وَيَجْعَلَ ٱلْخَبِيثَ	بَعْضَهُۥ	عَلَىٰ بَعْضٍ	فَيَرْكُمَهُۥ	جَمِيعًا
and will put the wicked	one	on another	and will pile them	all

فَيَجْعَلَهُۥ	فِى جَهَنَّمَ ۚ	أُو۟لَٰٓئِكَ	هُمُ	ٱلْخَٰسِرُونَ ﴿٣٧﴾
and will cast them	into Hell	those (are)	they	(who are) the losers

قُل لِّلَّذِينَ كَفَرُوٓا۟ إِن يَنتَهُوا۟ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴿٣٨﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ ۚ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). 39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allāh), and the religion (worship) will all be for Allāh Alone (in the whole of the world). But if they cease (worshipping others besides Allāh), then certainly, Allāh is All-Seer of what they do. 40. And if they turn away, then know that Allāh is your *Maulā* (Patron, Lord, Protector and Supporter) – (what) an Excellent *Maulā*, and (what) an Excellent Helper!

قُل	لِّلَّذِينَ كَفَرُوٓا۟	إِن يَنتَهُوا۟	يُغْفَرْ لَهُم
say	to those who have disbelieved	if they desist	will be forgiven for them

مَّا قَدْ سَلَفَ	وَإِن يَعُودُوا۟	فَقَدْ مَضَتْ	سُنَّتُ
[verily] what is past	but if they revert	then surely has preceded	(the) examples

ٱلْأَوَّلِينَ ﴿٣٨﴾	وَقَٰتِلُوهُمْ	حَتَّىٰ	لَا تَكُونَ	فِتْنَةٌ
(of) the ancients	and fight them	until	(there) is no	mischief

وَيَكُونَ ٱلدِّينُ	كُلُّهُۥ لِلَّهِ ۚ	فَإِنِ ٱنتَهَوْا۟	فَإِنَّ ٱللَّهَ
and the religion (Islam) becomes	all of it for Allah	but if they cease	then certainly Allah

بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾	وَإِن تَوَلَّوْا۟	فَٱعْلَمُوٓا۟
(is) All-Seeing of what they do	and if they turn away	then know

أَنَّ ٱللَّهَ	مَوْلَىٰكُمْ ۚ	نِعْمَ ٱلْمَوْلَىٰ	وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾
that Allah	(is) your Protector	an Excellent Protector	and an Excellent Helper

Part - 9

۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾

41. And know that whatever of war booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allāh, and to the Messenger (ﷺ), and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, *Al-Masākīn* (the needy) and the wayfarer, if you have believed in Allāh and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allāh is Able to do all things.

فَأَنَّ	غَنِمْتُم مِّن شَىْءٍ	أَنَّمَا	وَٱعْلَمُوٓا۟
then verily	whatever of war-booty that you may gain	that [what]	and know
وَلِذِى ٱلْقُرْبَىٰ	وَلِلرَّسُولِ	لِلَّهِ خُمُسَهُۥ	
and to the near relatives	and to the Messenger	one fifth of it (is assigned) to Allah	
إِن كُنتُمْ	وَٱبْنِ ٱلسَّبِيلِ	وَٱلْمَسَٰكِينِ	وَٱلْيَتَٰمَىٰ
if you	and the wayfarer	and the poor who do not beg	and (also) the orphans
يَوْمَ	عَلَىٰ عَبْدِنَا	وَمَآ أَنزَلْنَا	ءَامَنتُم بِٱللَّهِ
(on the) Day	to Our slave	and (in) that which We sent down	have believed in Allah
عَلَىٰ كُلِّ	وَٱللَّهُ	ٱلْجَمْعَانِ ۗ	يَوْمَ ٱلْتَقَى	ٱلْفُرْقَانِ
over all	and Allah	the two forces	(the) Day (when) met	(of) Criterion
		قَدِيرٌ ﴿٤١﴾	شَىْءٍ
		(is) All-Powerful	things

إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ
تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا
لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

Part - 10

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.

وَهُم	ٱلدُّنْيَا	بِٱلْعُدْوَةِ	أَنتُم	إِذْ
and they	near	(were) on the side (of the valley)	you	(remember) when
مِنكُمْ	أَسْفَلَ	وَٱلرَّكْبُ	ٱلْقُصْوَىٰ	بِٱلْعُدْوَةِ
than you	(was on the ground) lower	and the caravan	farther	(were) on the side
لَٱخْتَلَفْتُمْ		وَلَوْ تَوَاعَدتُّمْ		
you would certainly have failed		and (even) if you had made a mutual appointment to meet		
لِّيَقْضِيَ ٱللَّهُ أَمْرًا		وَلَٰكِن		فِي ٱلْمِيعَٰدِ
that Allah might accomplish a matter		[and] but (you met)		in the appointment
مَنْ هَلَكَ		لِّيَهْلِكَ		كَانَ مَفْعُولًا
(those) who were to be destroyed		so that might be destroyed		that was (already) ordained
عَنۢ بَيِّنَةٍ	مَنْ حَيَّ	وَيَحْيَىٰ		عَنۢ بَيِّنَةٍ
with a clear evidence	(those) who were to live	and might live		with a clear evidence
عَلِيمٌ ﴿٤٢﴾	لَسَمِيعٌ	وَإِنَّ ٱللَّهَ		
All-Knower	(is) All-Hearer	and surely Allah		

إِذْ يُرِيكَهُمُ ٱللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ
فِي ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ
إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِيَ ٱللَّهُ أَمْرًا كَانَ
مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾

43. (And remember) when Allāh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of what is in the breasts. 44. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained (in His Knowledge), and to Allāh return all matters (for decision).

إِذْ	يُرِيكَهُمُ ٱللَّهُ	فِى مَنَامِكَ	قَلِيلًا ۖ
(remember) when	Allah showed them to you	in your dream	(as) few

وَلَوْ أَرَىٰكَهُمْ	كَثِيرًا	لَّفَشِلْتُمْ
and if He had shown them to you	(as) many	you would surely have been discouraged

وَلَتَنَٰزَعْتُمْ	فِى ٱلْأَمْرِ	وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ
and you would surely have disputed	in (making) a decision	[and] but Allah saved (you)

إِنَّهُۥ عَلِيمٌۢ	بِذَاتِ	ٱلصُّدُورِ ﴿٤٣﴾	وَإِذْ
certainly He (is) All-Knower	of what (is in)	the breasts	and (remember) when

يُرِيكُمُوهُمْ	إِذِ ٱلْتَقَيْتُمْ	فِىٓ أَعْيُنِكُمْ	قَلِيلًا
He showed them to you	when you met	in your eyes	(as) few

وَيُقَلِّلُكُمْ	فِىٓ أَعْيُنِهِمْ	لِيَقْضِىَ ٱللَّهُ أَمْرًا
and He made you appear as few	in their eyes	so that Allah might accomplish a matter

كَانَ مَفْعُولًا ۗ	وَإِلَى ٱللَّهِ	تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾
that was (already) ordained	and to Allah	return all matters (for decision)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ
ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

Part - 10

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allāh much (both with tongue and mind), so that you may be successful. 46. And obey Allāh and His Messenger (ﷺ), and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with those who are *As-Sābirūn* (the patient). 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is *Muhītūn* (encircling and thoroughly comprehending) all that they do.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓا۟	إِذَا لَقِيتُمْ	فِئَةً	فَٱثْبُتُوا۟
O (you)	who believe	when you meet	a force	then take a firm stand (against them)

وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا	لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾	وَأَطِيعُوا۟ ٱللَّهَ
and remember (the Name of) Allah much	so that you may be successful	and obey Allah

وَرَسُولَهُۥ	وَلَا تَنَٰزَعُوا۟	فَتَفْشَلُوا۟	وَتَذْهَبَ رِيحُكُمْ
and His Messenger	and dispute not	lest you lose courage	and your strength departs

وَٱصْبِرُوٓا۟	إِنَّ ٱللَّهَ	مَعَ	ٱلصَّٰبِرِينَ ﴿٤٦﴾	وَلَا تَكُونُوا۟
and be patient	surely Allah	(is) with	those who are patient	and be not

كَٱلَّذِينَ خَرَجُوا۟	مِن دِيَٰرِهِم	بَطَرًا	وَرِئَآءَ	ٱلنَّاسِ
like those who come out	of their homes	boastfully	and to be seen	(of) men

وَيَصُدُّونَ	عَن سَبِيلِ ٱللَّهِ	وَٱللَّهُ	بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾
and hinder (men)	from (the) path (of) Allah	and Allah	(is) All-Encompassing of what they do

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى
جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَٰٓءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ
أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ
وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

48. And (remember) when *Shaitān* (Satan) made their (evil) deeds seem fair to

them and said, ``No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your *Jār* [protector, helper, neighbour (for every help)].'' But when the two forces came in sight of each other, he ran away and said ``Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allāh for Allāh is Severe in punishment.'' 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: ``These people (Muslims) are deceived by their religion.'' But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.

وَإِذْ زَيَّنَ	لَهُمُ	ٱلشَّيْطَٰنُ	أَعْمَٰلَهُمْ	وَقَالَ
and (remember) when made seem fair	to them	Satan	their deeds	and said

لَا غَالِبَ	لَكُمُ	ٱلْيَوْمَ	مِنَ ٱلنَّاسِ	وَإِنِّى	جَارٌ
no (one can) overcome	[to] you	this day	of mankind	and verily I (am)	neighbour

لَّكُمْ	فَلَمَّا	تَرَٰٓءَتِ ٱلْفِئَتَانِ	نَكَصَ عَلَىٰ عَقِبَيْهِ
for you	but when	the two forces came in sight of each other	he ran away on his heels

وَقَالَ	إِنِّى	بَرِىٓءٌ	مِّنكُمْ	إِنِّىٓ أَرَىٰ	مَا لَا تَرَوْنَ
and said	verily I	have nothing to do	with you	verily I see	what you see not

إِنِّىٓ أَخَافُ ٱللَّهَ	وَٱللَّهُ	شَدِيدُ	ٱلْعِقَابِ ﴿٤٨﴾	إِذْ	يَقُولُ ٱلْمُنَٰفِقُونَ
verily I fear Allah	for Allah	(is) Severe	(in) punishment	when	said the hypocrites

وَٱلَّذِينَ	فِى قُلُوبِهِم	مَّرَضٌ	غَرَّ هَٰٓؤُلَآءِ
and those	in whose hearts	(was) a disease	these people are deceived

دِينُهُمْ	وَمَن يَتَوَكَّلْ	عَلَى ٱللَّهِ	فَإِنَّ ٱللَّهَ
(by) their religion	but whoever puts (his) trust	in Allah	then surely Allah

عَزِيزٌ	حَكِيمٌ ﴿٤٩﴾
(is) All-Mighty	All-Wise

وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟
عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾
كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ

Part - 10

إِنَّ ٱللَّهَ قَوِيٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." 51. "This is because of that which your hands have forwarded. And verily, Allāh is not unjust to His slaves." 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them - they rejected the *Ayāt* (proofs, verses, etc.) of Allāh, so Allāh punished them for their sins. Verily, Allāh is All-Strong, Severe in punishment.

ٱلْمَلَٰٓئِكَةُ	ٱلَّذِينَ كَفَرُوا۟	إِذْ يَتَوَفَّى	وَلَوْ تَرَىٰٓ
the angels	(of) those who disbelieve	when take away the souls	and if you (could) see
عَذَابَ	وَذُوقُوا۟	وَأَدْبَٰرَهُمْ	يَضْرِبُونَ وُجُوهَهُمْ
(the) punishment	(saying) [and] taste	and their backs	they smite their faces
وَأَنَّ ٱللَّهَ	قَدَّمَتْ أَيْدِيكُمْ	بِمَا	ذَٰلِكَ	ٱلْحَرِيقِ ﴿٥٠﴾
and verily Allah	your hands forwarded	(is because) of what	this	(of) the blazing Fire
فِرْعَوْنَ	ءَالِ	كَدَأْبِ	لِّلْعَبِيدِ ﴿٥١﴾	لَيْسَ بِظَلَّٰمٍ
(of) Pharaoh	(of the) people	similar (to the) behaviour	to His slaves	is not unjust
فَأَخَذَهُمُ ٱللَّهُ	كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ	مِن قَبْلِهِمْ	وَٱلَّذِينَ
so Allah punished them	they rejected (the) Signs (of) Allah	before them	and (of) those
ٱلْعِقَابِ ﴿٥٢﴾	شَدِيدُ	قَوِيٌّ	إِنَّ ٱللَّهَ	بِذُنُوبِهِمْ
(in) punishment	Severe	(is) All-Strong	verily Allah	for their sins

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾

53. That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allāh is All-Hearer, All-Knower. 54. Similar to the behaviour of the people of Fir'aun

Part - 10

(Pharaoh), and those before them. They denied the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zālimūn* (polytheists and wrongdoers).

أَنْعَمَهَا	نِّعْمَةً	لَمْ يَكُ مُغَيِّرًا	ذَٰلِكَ بِأَنَّ ٱللَّهَ
which He has bestowed	a grace	will never change	that (is so) because Allah

وَأَنَّ ٱللَّهَ	بِأَنفُسِهِمْ	مَا	حَتَّىٰ يُغَيِّرُوا۟	عَلَىٰ قَوْمٍ
and verily Allah	in their ownselves	what (is)	until they change	on a people

فِرْعَوْنَ	ءَالِ	كَدَأْبِ	عَلِيمٌ ﴿٥٣﴾	سَمِيعٌ
(of) Pharaoh	(of the) people	similar (to the) behaviour	All-Knower	(is) All-Hearer

فَأَهْلَكْنَٰهُم	رَبِّهِمْ	كَذَّبُوا۟ بِـَٔايَٰتِ	مِن قَبْلِهِمْ ۚ	وَٱلَّذِينَ
so We destroyed them	(of) their Lord	they denied (the) Signs	before them	and those

كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾	وَكُلٌّ	فِرْعَوْنَ ۚ	ءَالَ	وَأَغْرَقْنَآ	بِذُنُوبِهِمْ
were wrongdoers	and (they) all	(of) Pharaoh	(the) people	and We drowned	for their sins

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ
ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ
فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

55. Verily, the worst of moving (living) creatures before Allāh are those who disbelieve, - so they shall not believe. 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allāh. 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

ٱلَّذِينَ كَفَرُوا۟	عِندَ ٱللَّهِ	ٱلدَّوَآبِّ	إِنَّ شَرَّ
(are) those who disbelieve	near Allah	(of) the moving (living) creatures	verily (the) worst

عَٰهَدتَّ مِنْهُمْ	ٱلَّذِينَ	لَا يُؤْمِنُونَ ﴿٥٥﴾	فَهُمْ
with whom you made a covenant	(they are) those	shall not believe	so they

ثُمَّ يَنقُضُونَ عَهْدَهُمْ	فِي كُلِّ	مَرَّةٍ	وَهُمْ	لَا يَتَّقُونَ ﴿٥٦﴾
then they break their covenant	[in] every	time	and they	(do) not fear (Allah)

فَإِمَّا تَثْقَفَنَّهُمْ	فِي الْحَرْبِ	فَشَرِّدْ
so if you gain the mastery over them	in the war	then punish severly in order to disperse

بِهِمْ	مَّنْ	خَلْفَهُمْ	لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾
them	(those) who	(are) behind them	so that they may learn a lesson

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾ وَلَا
يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ
وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ
لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ
لَا تُظْلَمُونَ ﴿٦٠﴾

58. If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allāh likes not the treacherous. 59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment). 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allāh and your enemy, and others besides them, whom you may not know, (but) whom Allāh does know. And whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly.

وَإِمَّا تَخَافَنَّ	مِن قَوْمٍ	خِيَانَةً	فَانبِذْ
and if you fear	from any people	treachery	throw back (their covenant)

إِلَيْهِمْ	عَلَىٰ سَوَاءٍ	إِنَّ اللَّهَ	لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾
to them	on equal (terms)	certainly Allah	likes not the treacherous

وَلَا يَحْسَبَنَّ	الَّذِينَ كَفَرُوا	سَبَقُوا	إِنَّهُمْ
and let not think	those who disbelieve	(that) they can outstrip	verily they

Part - 10

لَا يُعْجِزُونَ ﴿٥٩﴾	وَأَعِدُّوا	لَهُم	مَّا
will never be able to save themselves	and make ready	against them	whatever

أَسْتَطَعْتُم مِّن قُوَّةٍ	وَمِن رِّبَاطِ الْخَيْلِ	تُرْهِبُونَ بِهِۦ
you can of power	and of steeds of war	to threaten [with them]

عَدُوَّ اللَّهِ	وَعَدُوَّكُمْ	وَءَاخَرِينَ	مِن دُونِهِمْ
(the) enemy (of) Allah	and your enemy	and others	besides them

لَا تَعْلَمُونَهُمُ	اللَّهُ يَعْلَمُهُمْ ۚ	وَمَا تُنفِقُوا	مِن شَىْءٍ
whom you know not	Allah knows them	and whatever you shall spend	from (any) thing

فِى سَبِيلِ اللَّهِ	يُوَفَّ إِلَيْكُمْ	وَأَنتُمْ	لَا تُظْلَمُونَ ﴿٦٠﴾
in (the) Way (of) Allah	shall be repaid to you	and you	shall not be treated unjustly

وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾ وَإِن يُرِيدُوٓا۟
أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ
قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ
بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾

61. But if they incline to peace, you (also) incline to it, and (put your) trust in Allāh. Verily, He is the All-Hearer, the All-Knower. 62. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. 63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise. 64. O Prophet (Muhammad ﷺ)! Allāh is Sufficient for you and for the believers who follow you.

وَإِن جَنَحُوا	لِلسَّلْمِ	فَٱجْنَحْ	لَهَا	وَتَوَكَّلْ
and if they incline	to peace	then you (also) incline	to it	and put (your) trust

عَلَى اللَّهِ ۚ	إِنَّهُۥ	هُوَ السَّمِيعُ	ٱلْعَلِيمُ ﴿٦١﴾	وَإِن يُرِيدُوٓا
in Allah	verily He	[He] (is) the All-Hearer	the All-Knower	and if they intend

ٱلَّذِى	هُوَ	فَإِنَّ حَسْبَكَ ٱللَّهُ	أَن يَخْدَعُوكَ
Who	He (it is)	then verily Allah (is) All-Sufficient for you	to deceive you

بَيْنَ	وَأَلَّفَ	وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾	بِنَصْرِهِۦ	أَيَّدَكَ
[between]	and He has united	and with the believers	with His Help	has supported you

مَآ أَلَّفْتَ	جَمِيعًا	فِى ٱلْأَرْضِ	لَوْ أَنفَقْتَ مَا	قُلُوبِهِمْ
you could not have united	all	(is) in the earth	if you had spent that	their hearts

وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ	قُلُوبِهِمْ	بَيْنَ
[and] but Allah has united [between] them	their hearts	[between]

حَسْبُكَ ٱللَّهُ	ٱلنَّبِىُّ	يَٰٓأَيُّهَا	حَكِيمٌ ﴿٦٣﴾	إِنَّهُۥ عَزِيزٌ
Allah (is) Sufficient for you	Prophet	O	All-Wise	certainly He (is) All-Mighty

مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾	ٱتَّبَعَكَ	وَمَنِ
from the believers	follows you	and (for) whoever

Part - 10

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟
مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ
لَّا يَفْقَهُونَ ﴿٦٥﴾ ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم
مِّا۟ئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ
مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾

65. O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are a people who do not understand. 66. Now Allāh has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allāh. And Allāh is with *As-Sābirūn* (the patient).

يَٰٓأَيُّهَا	ٱلنَّبِيُّ	حَرِّضِ ٱلْمُؤْمِنِينَ	عَلَى ٱلْقِتَالِۚ	إِن	يَكُن مِّنكُمْ
O	Prophet	urge the believers	to [the] fight	if	(there) are amongst you
عِشْرُونَ	صَٰبِرُونَ	يَغْلِبُوا۟ مِاْئَتَيْنِۚ		وَإِن	يَكُن مِّنكُم
twenty	steadfast	they will overcome two hundred		and if	(there) be of you
مِّاْئَةٌ	يَغْلِبُوٓا۟ أَلْفًا			مِّنَ ٱلَّذِينَ كَفَرُوا۟	
a hundred (steadfast)	they will overcome a thousand			of those who disbelieve	
ٱلْـَٰٔنَ	لَّا يَفْقَهُونَ ﴿٦٥﴾	قَوْمٌ	بِأَنَّهُمْ		
now	who (do) not understand	(are) a people	because they		
ضَعْفًاۚ	فِيكُمْ	أَنَّ	وَعَلِمَ	خَفَّفَ ٱللَّهُ عَنكُمْ	
weakness	(there is) in you	that	for He knows	Allah has lightened from you	
يَغْلِبُوا۟ مِاْئَتَيْنِۚ	صَابِرَةٌ	مِّاْئَةٌ	يَكُن مِّنكُم	فَإِن	
they shall overcome two hundred	steadfast	a hundred	(there) are of you	so if	
يَغْلِبُوٓا۟ أَلْفَيْنِ	أَلْفٌ	يَكُن مِّنكُمْ	وَإِن		
they shall overcome two thousand	a thousand	(there) are of you	and if		
ٱلصَّٰبِرِينَ ﴿٦٦﴾	مَعَ	وَٱللَّهُ	بِإِذْنِ ٱللَّهِۗ		
the steadfast	(is) with	and Allah	with (the) Leave (of) Allah		

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْـَٔاخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا وَٱتَّقُوا۟ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise. 68. Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took. 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allāh. Certainly,

Allāh is Oft-Forgiving, Most Merciful.

مَا كَانَ	لِنَبِيٍّ	أَن	يَكُونَ لَهُۥ	أَسْرَىٰ
it is not	for a Prophet	that	he should have [for him]	prisoners of war

حَتَّىٰ يُثْخِنَ	فِى ٱلْأَرْضِ	تُرِيدُونَ	عَرَضَ	ٱلدُّنْيَا
until he had made a great slaughter	in the land	you desire	(the) good	(of) this world

وَٱللَّهُ يُرِيدُ ٱلْآخِرَةَ ۗ	وَٱللَّهُ	عَزِيزٌ	حَكِيمٌ ﴿٦٧﴾	لَّوْلَا
but Allah desires the Hereafter	and Allah	(is) All-Mighty	All-Wise	were (it) not

كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ	لَمَسَّكُمْ	فِيمَآ أَخَذْتُمْ
an ordainment preceded from Allah	surely would have touched you	for what you took

عَذَابٌ	عَظِيمٌ ﴿٦٨﴾	فَكُلُوا۟	مِمَّا غَنِمْتُمْ	حَلَٰلًا
a torment	great	so eat (enjoy)	of what you have gotten of booty in war	lawful

طَيِّبًا ۚ	وَٱتَّقُوا۟ ٱللَّهَ ۚ	إِنَّ ٱللَّهَ	غَفُورٌ	رَّحِيمٌ ﴿٦٩﴾
(and) good	and be afraid of Allah	certainly Allah	(is) Oft-Forgiving	Most Merciful

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا
مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟
ٱللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

70. O Prophet (Muhammad ﷺ)! Say to the captives that are in your hands: ``If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful.'' 71. But if they intend to betray you (O Muhammad ﷺ), they indeed betrayed Allāh before. So, He gave (you) power over them. And Allāh is All-Knower, All-Wise.

يَٰٓأَيُّهَا	ٱلنَّبِىُّ	قُل لِّمَن	فِىٓ أَيْدِيكُم	مِّنَ ٱلْأَسْرَىٰٓ	إِن يَعْلَمِ ٱللَّهُ
O	Prophet	say to (those) who	(are) in your hands	from the captives	if Allah knows

فِى قُلُوبِكُمْ	خَيْرًا	يُؤْتِكُمْ	خَيْرًا	مِّمَّآ
in your hearts	any good	He will give you	(something) better	than what

Part - 10

أُخِذَ مِنكُم	وَيَغفِر	لَكُم ۖ	وَٱللَّهُ	غَفُورٌ
has been taken from you	and He will forgive	you	and Allah	(is) Oft-Forgiving
رَّحِيمٌ ﴿٧٠﴾	وَإِن يُرِيدُوا۟ خِيَانَتَكَ		فَقَدْ خَانُوا۟ ٱللَّهَ	
Most Merciful	but if they intend (to) betray you		so they indeed have betrayed Allah	
مِن قَبْلُ	فَأَمْكَنَ	مِنْهُمْ ۗ	وَٱللَّهُ	عَلِيمٌ	حَكِيمٌ ﴿٧١﴾
before	so He gave (you) power	over them	and Allah	(is) All-Knower	All-Wise

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟
وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ
حَتَّىٰ يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم
مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh as well as those who gave (them) asylum and help, – these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟	وَهَاجَرُوا۟	وَجَٰهَدُوا۟	بِأَمْوَٰلِهِمْ
verily those who believed	and emigrated	and strove hard (and fought)	with their property
وَأَنفُسِهِمْ	فِى سَبِيلِ ٱللَّهِ	وَٱلَّذِينَ ءَاوَوا۟	وَّنَصَرُوٓا۟
and their lives	in (the) Way (of) Allah	and those who gave (them) asylum	and helped
أُو۟لَٰٓئِكَ	بَعْضُهُمْ	أَوْلِيَآءُ	بَعْضٍ ۚ	وَٱلَّذِينَ ءَامَنُوا۟
those (all)	some of them	(are) allies	(to) others	and (as to) those who believed
وَلَمْ يُهَاجِرُوا۟	مَا	لَكُم	مِّن	وَلَٰيَتِهِم
but (did) not emigrate	(it is) not	upon you	[from]	(duty of) protection to them

Part - 10

فَعَلَيْكُمُ	فِي ٱلدِّينِ	وَإِنِ ٱسْتَنصَرُوكُمْ	حَتَّىٰ يُهَاجِرُوا۟	مِّن شَىْءٍ
then upon you	in religion	but if they seek your help	until they emigrate	(in) anything

وَبَيْنَهُم	بَيْنَكُمْ	عَلَىٰ قَوْمٍ	إِلَّا	ٱلنَّصْرُ
and between them	between you	against a people	except	(is to) help (them)

بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾	وَٱللَّهُ	مِّيثَٰقٌ
(is) All-Seer of what you do	and Allah	(is) a treaty (of mutual alliance)

وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ
كَبِيرٌ ﴿٧٣﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟
أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَٱلَّذِينَ ءَامَنُوا۟ مِنۢ بَعْدُ وَهَاجَرُوا۟
وَجَٰهَدُوا۟ مَعَكُمْ فَأُو۟لَٰٓئِكَ مِنكُمْ ۚ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِكُلِّ
شَىْءٍ عَلِيمٌۢ ﴿٧٥﴾

Part - 10

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalīfah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allāh's religion of Islāmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and great mischief and corruption (appearance of polytheism). 74. And those who believed, and emigrated and strove hard in the Cause of Allāh (*Al-Jihād*), as well as those who gave (them) asylum and aid - these are the believers in truth, for them is forgiveness and *Rizqun Karīm* (a generous provision, i.e. Paradise). 75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allāh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything.

بَعْضٍ	أَوْلِيَآءُ	بَعْضُهُمْ	وَٱلَّذِينَ كَفَرُوا۟
(to) others	(are) allies	some of them	and those who disbelieve

وَفَسَادٌ	فِى ٱلْأَرْضِ	تَكُن فِتْنَةٌ	إِلَّا تَفْعَلُوهُ
and a mischief	on the earth	(there) will be oppression	(and) if you (do) not do so

وَجَٰهَدُواْ	وَهَاجَرُواْ	وَٱلَّذِينَ ءَامَنُواْ	كَبِيرٌ ﴿٧٣﴾
and strove hard	and emigrated	and those who believed	great

أُوْلَٰٓئِكَ	وَّنَصَرُوٓاْ	وَٱلَّذِينَ ءَاوَواْ	فِي سَبِيلِ ٱللَّهِ
these (are)	and aid	and those who gave (them) asylum	in (the) Way (of) Allah

كَرِيمٌ ﴿٧٤﴾	وَرِزۡقٌ	مَّغۡفِرَةٌ	لَّهُمۡ	حَقًّاۚ	ٱلۡمُؤۡمِنُونَ	هُمُ
generous	and a provision	(is) forgiveness	for them	(in) truth	the believers	[they]

وَجَٰهَدُواْ مَعَكُمۡ	وَهَاجَرُواْ	مِنۢ بَعۡدُ	وَٱلَّذِينَ ءَامَنُواْ
and strove hard (along) with you	and emigrated	afterwards	and those who believed

بِبَعۡضٖ	أَوۡلَىٰ	بَعۡضُهُمۡ	ٱلۡأَرۡحَامِ	وَأُوْلُواْ	مِنكُمۡۚ	فَأُوْلَٰٓئِكَ
to others	(are) nearer	some of them	(by) blood	and kindred	of you	then they (are)

عَلِيمُۢ ﴿٧٥﴾	شَيۡءٍ	بِكُلِّ	إِنَّ ٱللَّهَ	فِي كِتَٰبِ ٱللَّهِۗ
(is) All-Knower	thing	of every	verily Allah	in (the) decree (ordained by) Allah

Part - 10

سُورَةُ التَّوۡبَةِ

بَرَآءَةٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلۡمُشۡرِكِينَ ﴿١﴾ فَسِيحُواْ فِي ٱلۡأَرۡضِ أَرۡبَعَةَ
أَشۡهُرٖ وَٱعۡلَمُوٓاْ أَنَّكُمۡ غَيۡرُ مُعۡجِزِي ٱللَّهِ وَأَنَّ ٱللَّهَ مُخۡزِي ٱلۡكَٰفِرِينَ ﴿٢﴾ وَأَذَٰنٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ
إِلَى ٱلنَّاسِ يَوۡمَ ٱلۡحَجِّ ٱلۡأَكۡبَرِ أَنَّ ٱللَّهَ بَرِيٓءٞ مِّنَ ٱلۡمُشۡرِكِينَ وَرَسُولُهُۥۚ فَإِن تُبۡتُمۡ فَهُوَ
خَيۡرٞ لَّكُمۡۖ وَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّكُمۡ غَيۡرُ مُعۡجِزِي ٱللَّهِۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُواْ
بِعَذَابٍ أَلِيمٍ ﴿٣﴾

Surah At-Taubah (The Repentance) 9

1. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* (polytheists, pagans, idolaters,

disbelievers in the Oneness of Allāh), with whom you made a treaty. 2. So travel freely (O *Mushrikūn)* for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers. 3. And a declaration from Allāh and His Messenger (ﷺ) to mankind on the greatest day (the 10th of Dhul-Hijjah – the 12th month of Islamic calendar) that Allāh is free from (all) obligations to the *Mushrikūn* and so is His Messenger (ﷺ). So if you (*Mushrikūn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allāh. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.

بَرَآءَةٌ مِّنَ ٱللَّهِ	وَرَسُولِهِۦٓ
freedom from (all) obligations from Allah	and His Messenger

إِلَى ٱلَّذِينَ عَٰهَدتُّم	مِّنَ ٱلْمُشْرِكِينَ ۝١	فَسِيحُوا۟
to those (with) whom you made a treaty	of the polytheists	so travel freely

فِى ٱلْأَرْضِ	أَرْبَعَةَ	أَشْهُرٍ	وَٱعْلَمُوٓا۟	أَنَّكُمْ	غَيْرُ
throughout the land	(for) four	months	but know	that you	(can) not

مُعْجِزِى ٱللَّهِ	وَأَنَّ ٱللَّهَ مُخْزِى
escape (from the punishment of) Allah	and that Allah (is) the one who will disgrace

ٱلْكَٰفِرِينَ ۝٢	وَأَذَٰنٌ	مِّنَ ٱللَّهِ	وَرَسُولِهِۦٓ	إِلَى ٱلنَّاسِ
the disbelievers	and a declaration	from Allah	and His Messenger	to mankind

يَوْمَ	ٱلْحَجِّ	ٱلْأَكْبَرِ	أَنَّ ٱللَّهَ بَرِىٓءٌ
(on the) day	(of) pilgrimage	the greatest	that Allah (is) free from (all) obligations

مِّنَ ٱلْمُشْرِكِينَ	وَرَسُولُهُۥٓ	فَإِن تُبْتُمْ
to the polytheists	and (so is) His Messenger	so if you (polytheists) repent

غَيْرُ	أَنَّكُمْ	فَٱعْلَمُوٓا۟	وَإِن تَوَلَّيْتُمْ	لَّكُمْ	خَيْرٌ	فَهُوَ
(can) not	that you	then know	but if you turn away	for you	(is) better	then it

أَلِيمٍ ۝٣	بِعَذَابٍ	ٱلَّذِينَ كَفَرُوا۟	وَبَشِّرِ	مُعْجِزِى ٱللَّهِ
painful	of a torment	(to) those who disbelieve	and give tidings	escape (from) Allah

Part - 10

إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا
فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٤﴾ فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ
فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ
مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٥﴾

4. Except those of the *Mushrikūn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allāh loves *Al-Muttaqūn* (the pious). 5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikūn* wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.

ثُمَّ	مِّنَ ٱلْمُشْرِكِينَ	إِلَّا ٱلَّذِينَ عَٰهَدتُّم
then (subsequently)	of the polytheists	except those (with) whom you have a treaty

أَحَدًا	عَلَيْكُمْ	وَلَمْ يُظَٰهِرُوا۟	شَيْـًٔا	لَمْ يَنقُصُوكُمْ
anyone	against you	nor they have supported	in aught	they have not failed you

إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٤﴾	إِلَىٰ مُدَّتِهِمْ ۚ	عَهْدَهُمْ	إِلَيْهِمْ	فَأَتِمُّوٓا۟
surely Allah loves the pious	to (the end of) their term	their treaty	to them	so fulfil

حَيْثُ	فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ	ٱلْحُرُمُ	ٱلْأَشْهُرُ	فَإِذَا ٱنسَلَخَ
wherever	then kill the polytheists	Sacred	the Months	then when have passed

لَهُمْ	وَٱقْعُدُوا۟	وَٱحْصُرُوهُمْ	وَخُذُوهُمْ	وَجَدتُّمُوهُمْ
for them	and lie in wait	and besiege them	and capture them	you find them

وَأَقَامُوا۟ ٱلصَّلَوٰةَ	فَإِن تَابُوا۟	مَرْصَدٍ ۚ	كُلَّ
and offer the prayers (perfectly)	but if they repent	ambush	(in) every

Part - 10

وَءَاتَوُا۟ ٱلزَّكَوٰةَ	فَخَلُّوا۟ سَبِيلَهُمْ ۚ	إِنَّ ٱللَّهَ	غَفُورٌ	رَّحِيمٌ ۝٥
and give Zakat	then leave their way (free)	verily Allah	(is) Oft-Forgiving	Most Merciful

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ
بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ۝٦ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ
رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟
لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ۝٧

6. And if anyone of the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection so that he may hear the Word of Allāh (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allāh and with His Messenger (ﷺ) for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near *Al-Masjid Al-Harām* (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves *Al-Muttaqūn* (the pious).

وَإِنْ أَحَدٌ	مِّنَ ٱلْمُشْرِكِينَ	ٱسْتَجَارَكَ	فَأَجِرْهُ	
and if anyone	of the polytheists	seeks your protection	then grant him protection	
حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ		ثُمَّ أَبْلِغْهُ	مَأْمَنَهُۥ ۚ	
until he may hear (the) Word (of) Allah		then escort him	(to) his place of safety	
ذَٰلِكَ	بِأَنَّهُمْ	قَوْمٌ	لَّا يَعْلَمُونَ ۝٦	كَيْفَ يَكُونُ
that	(is) because they	(are) a people	who know not	how can (there) be
لِلْمُشْرِكِينَ	عَهْدٌ	عِندَ ٱللَّهِ	وَعِندَ	رَسُولِهِۦٓ
for the polytheists	a covenant	with Allah	and with	His Messenger
إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ		عِندَ	ٱلْمَسْجِدِ	ٱلْحَرَامِ ۖ
except those (with) whom you made a covenant		near	[the] Mosque	the Sacred
فَمَا	ٱسْتَقَٰمُوا۟ لَكُمْ	فَٱسْتَقِيمُوا۟	لَهُمْ ۚ	إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ۝٧
so long as	they are true to you	then stand you true	to them	verily Allah loves the pious

Part - 10

كَيۡفَ وَإِن يَظۡهَرُواْ عَلَيۡكُمۡ لَا يَرۡقُبُواْ فِيكُمۡ إِلّٗا وَلَا ذِمَّةٗۚ يُرۡضُونَكُم بِأَفۡوَٰهِهِمۡ
وَتَأۡبَىٰ قُلُوبُهُمۡ وَأَكۡثَرُهُمۡ فَٰسِقُونَ ٨ ٱشۡتَرَوۡاْ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلٗا فَصَدُّواْ
عَن سَبِيلِهِۦٓۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ ٩ لَا يَرۡقُبُونَ فِي مُؤۡمِنٍ إِلّٗا وَلَا ذِمَّةٗۚ
وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُعۡتَدُونَ ١٠

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 9. They have purchased with the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

فِيكُمۡ	لَا يَرۡقُبُواْ	عَلَيۡكُمۡ	كَيۡفَ وَإِن يَظۡهَرُواْ
with you	they regard not the ties	you	and how (that) if they overpower

بِأَفۡوَٰهِهِمۡ	يُرۡضُونَكُم	وَلَا ذِمَّةٗۚ	إِلّٗا
with their mouths	they please you	nor (of) covenant	(either of) kinship

فَٰسِقُونَ ٨	وَأَكۡثَرُهُمۡ	وَتَأۡبَىٰ قُلُوبُهُمۡ
(are) disobedient	and most of them	but their hearts are averse (to you)

فَصَدُّواْ	قَلِيلٗا	ثَمَنٗا	ٱشۡتَرَوۡاْ بِـَٔايَٰتِ ٱللَّهِ
and they hindered (men)	little	a gain	they have purchased with (the) Verses (of) Allah

يَعۡمَلُونَ ٩	مَا كَانُواْ	إِنَّهُمۡ سَآءَ	عَن سَبِيلِهِۦٓۚ
do	that which they used to	evil indeed is	from His way

إِلّٗا	فِي مُؤۡمِنٍ	لَا يَرۡقُبُونَ
(either of) kinship	with (regard to) a believer	they respect not the ties

ٱلۡمُعۡتَدُونَ ١٠	هُمُ	وَأُوْلَٰٓئِكَ	وَلَا ذِمَّةٗۚ
(are) the transgressors	[they]	and those	nor (of) covenant

Part - 10

فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ ٱلْءَايَٰتِ
لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَٰتِلُوٓا۟
أَئِمَّةَ ٱلْكُفْرِ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾

11. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism], perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), then they are your brethren in religion. (In this way) We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know. 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) – for surely, their oaths are nothing to them – so that they may stop (evil actions).

فَإِن تَابُوا۟	وَأَقَامُوا۟ ٱلصَّلَوٰةَ	وَءَاتَوُا۟ ٱلزَّكَوٰةَ
but if they repent	and offer the prayers (perfectly)	and give Zakat
فَإِخْوَٰنُكُمْ	فِى ٱلدِّينِ ۗ	وَنُفَصِّلُ ٱلْءَايَٰتِ
then (they are) your brothers	in [the] religion	and We explain the Verses in detail
لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾	وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم	مِّنۢ بَعْدِ	عَهْدِهِمْ
for a people who know	but if they violate their oaths	after	their covenant
وَطَعَنُوا۟	فِى دِينِكُمْ	فَقَٰتِلُوٓا۟	أَئِمَّةَ
and attack with disapproval (and criticism)	[in] your religion	then fight (you)	(the) leaders
ٱلْكُفْرِ	إِنَّهُمْ	لَآ أَيْمَٰنَ	لَهُمْ	لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾
(of) the disbelief	surely [they]	their oaths (are) nothing	to them	so that they may stop

أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم
بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾
قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ
مُّؤْمِنِينَ ﴿١٤﴾

Part - 10

13. Will you not fight a people (pagans of Makkah) who have violated their oaths and intended to expel the Messenger (ﷺ) while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers. 14. Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

أَلَا تُقَٰتِلُونَ	قَوۡمًا	نَّكَثُوٓاْ أَيۡمَٰنَهُمۡ	وَهَمُّواْ	بِإِخۡرَاجِ
(will) you not fight	a people?	who have violated their oaths	and intended	to expel
ٱلرَّسُولِ	وَهُم	بَدَءُوكُمۡ أَوَّلَ	مَرَّةٍۚ	أَتَخۡشَوۡنَهُمۡۚ
the Messenger	while they	did attack you	first	time	(do) you fear them?
فَٱللَّهُ أَحَقُّ	أَن تَخۡشَوۡهُ	إِن كُنتُم مُّؤۡمِنِينَ ١٣
but Allah has more right	that you should fear Him	if you are believers
قَٰتِلُوهُمۡ	يُعَذِّبۡهُمُ ٱللَّهُ	بِأَيۡدِيكُمۡ	وَيُخۡزِهِمۡ
fight against them	(so that) Allah will punish them	by your hands	and disgrace them
وَيَنصُرۡكُمۡ	عَلَيۡهِمۡ	وَيَشۡفِ صُدُورَ	قَوۡمٖ	مُّؤۡمِنِينَ ١٤
and give you victory	over them	and heal (the) breasts	(of) a people	believing

وَيُذۡهِبۡ غَيۡظَ قُلُوبِهِمۡۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٥ أَمۡ حَسِبۡتُمۡ أَن تُتۡرَكُواْ وَلَمَّا يَعۡلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُواْ مِنكُمۡ وَلَمۡ يَتَّخِذُواْ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلۡمُؤۡمِنِينَ وَلِيجَةٗۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٦ مَا كَانَ لِلۡمُشۡرِكِينَ أَن يَعۡمُرُواْ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلۡكُفۡرِۚ أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ وَفِي ٱلنَّارِ هُمۡ خَٰلِدُونَ ١٧

15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise. 16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought and have not taken *Walījah* [(*Bitānah* – helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allāh and His Messenger (ﷺ), and the believers.

Allāh is Well-Acquainted with what you do. 17. It is not for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the mosques of Allāh (i.e. to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.

عَلَىٰ	وَيَتُوبُ ٱللَّهُ	قُلُوبِهِمْ ۗ	وَيُذْهِبْ غَيْظَ
[on]	and Allah accepts the repentance	(of) their hearts	and remove (the) anger

أَمْ حَسِبْتُمْ	حَكِيمٌ ﴿١٥﴾	عَلِيمٌ	وَٱللَّهُ	مَن يَشَآءُ ۗ
or (do) you think	All-Wise	(is) All-Knowing	and Allah	(of) whom He wills

وَلَمَّا يَعْلَمِ ٱللَّهُ	أَن تُتْرَكُوا۟
while Allah has not yet tested	that you shall be left (alone)

وَلَمْ يَتَّخِذُوا۟	مِنكُمْ	ٱلَّذِينَ جَٰهَدُوا۟
and have not taken	among you	those who have striven hard (and fought)

وَٱللَّهُ	وَلِيجَةً ۚ	وَلَا ٱلْمُؤْمِنِينَ	وَلَا رَسُولِهِۦ	مِن دُونِ ٱللَّهِ
and Allah	helpers	and not the believers	and not His Messenger	besides Allah

لِلْمُشْرِكِينَ	مَا كَانَ	خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾
for the polytheists	it is not	(is) Well-Acquainted with what you do

عَلَىٰٓ أَنفُسِهِم	شَٰهِدِينَ	أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ
against their ownselves	(while) they witness	that they maintain (the) mosques (of) Allah

خَٰلِدُونَ ﴿١٧﴾	هُمْ	وَفِى ٱلنَّارِ	حَبِطَتْ أَعْمَٰلُهُمْ	أُو۟لَٰٓئِكَ	بِٱلْكُفْرِ ۚ
(shall) abide forever	they	and in the Fire	their works are in vain	[those]	of disbelief

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ
وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ
وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ
عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾

Part - 10

18. The mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and fear none but Allāh. It is they who are on true guidance. 19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid Al-Harām* (at Makkah) as equal to the one who believes in Allāh and the Last Day, and strives hard and fights in the Cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers).

وَٱلۡيَوۡمِ	مَنۡ ءَامَنَ بِٱللَّهِ	إِنَّمَا يَعۡمُرُ مَسَٰجِدَ ٱللَّهِ
and the Day	(those) who believe in Allah	only shall maintain (the) mosques (of) Allah

وَلَمۡ يَخۡشَ	وَءَاتَى ٱلزَّكَوٰةَ	وَأَقَامَ ٱلصَّلَوٰةَ	ٱلۡأٓخِرِ
and fear none	and give Zakat	and offer the prayers (perfectly)	the Last

مِنَ ٱلۡمُهۡتَدِينَ ﴿١٨﴾	أَن يَكُونُواْ	فَعَسَىٰٓ أُوْلَٰٓئِكَ	إِلَّا ٱللَّهَ
of the people of true guidance	to be	then they are expected	but Allah

وَعِمَارَةَ	ٱلۡحَآجِّ	أَجَعَلۡتُمۡ سِقَايَةَ
and (the) maintenance	(to) the pilgrims	(do) you consider the providing of drinking water?

وَٱلۡيَوۡمِ	ءَامَنَ بِٱللَّهِ	كَمَنۡ	ٱلۡحَرَامِ	ٱلۡمَسۡجِدِ
and the Day	believe in Allah	as (those) who	Sacred	(of) the Mosque

لَا يَسۡتَوُۥنَ عِندَ ٱللَّهِۗ	فِي سَبِيلِ ٱللَّهِۚ	وَجَٰهَدَ	ٱلۡأٓخِرِ
they are not equal near Allah	in (the) Way (of) Allah	and strive hard (and fight)	the Last

ٱلظَّٰلِمِينَ ﴿١٩﴾	لَا يَهۡدِي ٱلۡقَوۡمَ	وَٱللَّهُ
(who are) wrongdoers	guides not those people	and Allah

ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ أَعۡظَمُ دَرَجَةً عِندَ ٱللَّهِۚ وَأُوْلَٰٓئِكَ
هُمُ ٱلۡفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمۡ رَبُّهُم بِرَحۡمَةٖ مِّنۡهُ وَرِضۡوَٰنٖ وَجَنَّٰتٖ لَّهُمۡ فِيهَا نَعِيمٞ مُّقِيمٞ ﴿٢١﴾
خَٰلِدِينَ فِيهَآ أَبَدًاۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ﴿٢٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ
ءَابَآءَكُمۡ وَإِخۡوَٰنَكُمۡ أَوۡلِيَآءَ إِنِ ٱسۡتَحَبُّواْ ٱلۡكُفۡرَ عَلَى ٱلۡإِيمَٰنِۚ وَمَن يَتَوَلَّهُم

Part - 10

مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

20. Those who believed (in the Oneness of Allāh – Islamic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allāh is a great reward. 23. O you who believe! Take not as *Auliyā'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zālimūn* (wrongdoers).

فِي سَبِيلِ اللَّهِ	وَجَٰهَدُوا۟	وَهَاجَرُوا۟	ءَامَنُوا۟ ٱلَّذِينَ
in (the) Way (of) Allah	and strove hard (and fought)	and emigrated	those who believed
وَأُولَٰئِكَ	عِندَ اللَّهِ	دَرَجَةً	أَعْظَمُ	وَأَنفُسِهِمْ	بِأَمْوَٰلِهِمْ
and those	with Allah	(in) degree	(are) far greater	and their lives	with their wealth
بِرَحْمَةٍ	رَّبُّهُم	يُبَشِّرُهُمْ	ٱلْفَآئِزُونَ ﴿٢٠﴾	هُمُ
of a mercy	their Lord	gives them glad tidings	(are) the successful	[they]
نَعِيمٌ	فِيهَا	لَّهُمْ	وَجَنَّٰتٍ	وَرِضْوَٰنٍ	مِّنْهُ
(are) delights	wherein	for them	and (of) Gardens	and pleasure	from Him
أَجْرٌ	عِندَهُۥٓ	إِنَّ اللَّهَ	أَبَدًا	فِيهَآ	خَٰلِدِينَ	مُّقِيمٌ ﴿٢١﴾
(is) a reward	with him	verily Allah	forever	therein	they (will) dwell	everlasting
وَإِخْوَٰنَكُمْ	ءَابَآءَكُمْ	لَا تَتَّخِذُوٓا۟	ءَامَنُوا۟ ٱلَّذِينَ	يَٰٓأَيُّهَا	عَظِيمٌ ﴿٢٢﴾
and your brothers	take not your fathers	who believe	O (you)	great
وَمَن	عَلَى الْإِيمَٰنِ	إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ	أَوْلِيَآءَ
and whoever	to Belief	if they prefer disbelief	(as) protectors
ٱلظَّٰلِمُونَ ﴿٢٣﴾	هُمُ	فَأُولَٰئِكَ	مِّنكُمْ	يَتَوَلَّهُم
(are) the wrongdoers	[they]	then those	of you	takes them (as protectors)

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا

وَتِجَٰرَةٞ تَخۡشَوۡنَ كَسَادَهَا وَمَسَٰكِنُ تَرۡضَوۡنَهَآ أَحَبَّ إِلَيۡكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٖ فِي سَبِيلِهِۦ فَتَرَبَّصُواْ حَتَّىٰ يَأۡتِيَ ٱللَّهُ بِأَمۡرِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٢٤

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger (ﷺ), and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).

قُلۡ	إِن كَانَ	ءَابَآؤُكُمۡ	وَأَبۡنَآؤُكُمۡ	وَإِخۡوَٰنُكُمۡ	وَأَزۡوَٰجُكُمۡ
say	if are	your fathers	and your sons	and your brothers	and your wives

وَعَشِيرَتُكُمۡ	وَأَمۡوَالٌ	ٱقۡتَرَفۡتُمُوهَا	وَتِجَٰرَةٞ
and your kindred	and (the) wealth	that you have gained	and (the) commerce

تَخۡشَوۡنَ كَسَادَهَا	وَمَسَٰكِنُ	تَرۡضَوۡنَهَآ	أَحَبَّ
(in) which you fear a decline	and (the) dwellings	(in) which you delight	dearer

إِلَيۡكُم	مِّنَ ٱللَّهِ	وَرَسُولِهِۦ	وَجِهَادٖ
to you	than Allah	and His Messenger	and striving hard (and fighting)

فِي سَبِيلِهِۦ	فَتَرَبَّصُواْ	حَتَّىٰ يَأۡتِيَ ٱللَّهُ	بِأَمۡرِهِۦۗ	وَٱللَّهُ
in His Way	then wait	until Allah brings about	His Decision	and Allah

لَا يَهۡدِي ٱلۡقَوۡمَ	ٱلۡفَٰسِقِينَ ٢٤
guides not the people	(who are) disobedient

لَقَدۡ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٖ وَيَوۡمَ حُنَيۡنٍ إِذۡ أَعۡجَبَتۡكُمۡ كَثۡرَتُكُمۡ فَلَمۡ تُغۡنِ عَنكُمۡ شَيۡـٔٗا وَضَاقَتۡ عَلَيۡكُمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ ثُمَّ وَلَّيۡتُم مُّدۡبِرِينَ ٢٥ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلۡمُؤۡمِنِينَ وَأَنزَلَ جُنُودٗا لَّمۡ تَرَوۡهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُواْۚ وَذَٰلِكَ جَزَآءُ ٱلۡكَٰفِرِينَ ٢٦

Part - 10

25. Truly, Allāh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. 26. Then Allāh did send down His *Sakīnah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

وَيَوْمَ	كَثِيرَةٍ	فِي مَوَاطِنَ	لَقَدْ نَصَرَكُمُ ٱللَّهُ
and (on the) day	many	on battlefields	truly Allah has given you victory

فَلَمْ	كَثْرَتُكُمْ	أَعْجَبَتْكُمْ	إِذْ	حُنَيْنٍ
but not	your great number	pleased you	when	(of) Hunain (battle)

بِمَا رَحُبَتْ	ٱلْأَرْضُ	عَلَيْكُمُ	وَضَاقَتْ	شَيْـًٔا	تُغْنِ عَنكُمْ
as it is vast	the earth	for you	and was straitened	anything	it availed you

عَلَىٰ رَسُولِهِۦ	سَكِينَتَهُۥ	ثُمَّ أَنزَلَ ٱللَّهُ	ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾
on His Messenger	His peace	then Allah did send down	then you turned back fleeing

وَعَذَّبَ	لَّمْ تَرَوْهَا	وَأَنزَلَ جُنُودًا	وَعَلَى ٱلْمُؤْمِنِينَ
and punished	which you saw not	and sent down forces (angels)	and on the believers

ٱلْكَٰفِرِينَ ﴿٢٦﴾	جَزَآءُ	وَذَٰلِكَ	ٱلَّذِينَ كَفَرُوا۟
(of) the disbelievers	(is the) recompense	and such	those who disbelieved

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allāh's Oneness and in His Messenger Muhammad ﷺ)! Verily, the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the

Part - 10

Message of Muhammad ﷺ) are *Najasun* (impure). So let them not come near *Al-Masjid Al-Harām* (at Makkah) after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His bounty. Surely, Allāh is All-Knowing, All-Wise.

وَٱللَّهُ	عَلَىٰ مَن يَشَآءُ ۚ	ذَٰلِكَ	مِنۢ بَعۡدِ	ثُمَّ يَتُوبُ ٱللَّهُ
and Allah	of whom He wills	that	after	then Allah will accept the repentance

إِنَّمَا ٱلۡمُشۡرِكُونَ	ءَامَنُواْ	يَٰٓأَيُّهَا	رَّحِيمٞ ﴿٢٧﴾	غَفُورٞ
verily the polytheists	who believe	O (you)	Most merciful	(is) Oft-Forgiving

بَعۡدَ	ٱلۡحَرَامَ	ٱلۡمَسۡجِدَ	فَلَا يَقۡرَبُواْ	نَجَسٞ
after	Sacred	the Mosque	so let them not come near	(are) impure

فَسَوۡفَ يُغۡنِيكُمُ ٱللَّهُ	وَإِنۡ خِفۡتُمۡ عَيۡلَةٗ	هَٰذَا ۚ	عَامِهِمۡ
then soon Allah will enrich you	and if you fear poverty	this	their year

حَكِيمٞ ﴿٢٨﴾	عَلِيمٌ	إِنَّ ٱللَّهَ	إِن شَآءَ ۚ	مِن فَضۡلِهِۦٓ
All-Wise	(is) All-Knowing	surely Allah	if He wills	out of His bounty

Part - 10

قَٰتِلُواْ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ
وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ عَن يَدٖ
وَهُمۡ صَٰغِرُونَ ﴿٢٩﴾ وَقَالَتِ ٱلۡيَهُودُ عُزَيۡرٌ ٱبۡنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلۡمَسِيحُ
ٱبۡنُ ٱللَّهِۖ ذَٰلِكَ قَوۡلُهُم بِأَفۡوَٰهِهِمۡۖ يُضَٰهِـُٔونَ قَوۡلَ ٱلَّذِينَ كَفَرُواْ مِن
قَبۡلُۚ قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ﴿٣٠﴾

29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allāh's Curse be

on them, how they are deluded away from the truth!

ٱلۡأَخِرِ	بِٱلۡيَوۡمِ	وَلَا	بِٱللَّهِ	ٱلَّذِينَ لَا يُؤۡمِنُونَ	قَٰتِلُوا۟
the Last	in the Day	nor	in Allah	those who believe not	fight against
وَلَا يَدِينُونَ	وَرَسُولُهُۥ	مَا حَرَّمَ ٱللَّهُ			وَلَا يُحَرِّمُونَ
nor acknowledge	and His Messenger	that which Allah has forbidden			nor forbid
مِنَ ٱلَّذِينَ	ٱلۡحَقِّ	دِينَ			
among (the people) those who	(of) truth (Islam)	(the) religion			
عَن يَدٍ	حَتَّىٰ يُعۡطُوا۟ ٱلۡجِزۡيَةَ	أُوتُوا۟ ٱلۡكِتَٰبَ			
willingly	until they pay the security tax	were given the Scripture (Jews and Christians)			
وَقَالَتِ ٱلۡيَهُودُ	صَٰغِرُونَ ﴿٢٩﴾	وَهُمۡ			
and the Jews said	subdued	and they (feel themselves)			
ٱلۡمَسِيحُ	وَقَالَتِ ٱلنَّصَٰرَى	ٱبۡنُ ٱللَّهِ	عُزَيۡرٌ		
Messiah	and the Christians said	(is the) son (of) Allah	Ezra		
بِأَفۡوَٰهِهِمۡ	قَوۡلُهُم	ذَٰلِكَ	ٱبۡنُ ٱللَّهِ		
with their mouths	(is) their saying	that	(is the) son (of) Allah		
مِن قَبۡلُ	ٱلَّذِينَ كَفَرُوا۟	يُضَٰهِـُٔونَ قَوۡلَ			
before	(of) those who disbelieved (disbelievers)	they imitate (the) saying			
أَنَّىٰ يُؤۡفَكُونَ ﴿٣٠﴾	قَٰتَلَهُمُ ٱللَّهُ				
how they are deluded away (from the truth)	may Allah destroy them				

ٱتَّخَذُوٓا۟ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابًا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعۡبُدُوٓا۟ إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَن يُطۡفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفۡوَٰهِهِمۡ وَيَأۡبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ ﴿٣٢﴾

31. They (Jews and Christians) took their rabbis and their monks to be their

Part - 10

lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injīl (Gospel)] to worship none but One *Ilāh* (God - Allāh), *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him). 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allāh's Light (with which Muhammad ﷺ has been sent - Islāmic Monotheism) with their mouths, but Allāh will not allow except that His Light should be perfected even though the *Kāfirūn* (disbelievers) hate (it).

أَرْبَابًا	وَرُهْبَـٰنَهُمْ	أَحْبَارَهُمْ ٱتَّخَذُوٓا				
(to be their) lords	and their monks	they (Jews & Christians) took their rabbis				
مَرْيَمَ	ٱبْنَ	وَٱلْمَسِيحَ			مِّن دُونِ ٱللَّهِ	
(of) Mary	son	and (they also took as their lord) Messiah			besides Allah	
لَآ إِلَـٰهَ	وَٰحِدًا	إِلَـٰهًا	لِيَعْبُدُوٓا	إِلَّا	وَمَآ أُمِرُوٓا	
(there is) no god	One	Ilah (God)	to worship	but	and they were not commanded	
عَمَّا يُشْرِكُونَ ﴿٣١﴾			سُبْحَـٰنَهُۥ		إِلَّا هُوَ	
from that (having the partners) they associate (with Him)			Glory be to Him		but He	
وَيَأْبَى ٱللَّهُ	بِأَفْوَٰهِهِمْ	أَن يُطْفِـُٔوا نُورَ ٱللَّهِ			يُرِيدُونَ	
but Allah refuses	with their mouths	to extinguish (the) Light (of) Allah			they want	
وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ ﴿٣٢﴾		أَن يُتِمَّ نُورَهُۥ			إِلَّآ	
even though the disbelievers hate (it)		that He perfects His Light			except	

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ
وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ
وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَـٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ
يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ

Part - 10

أَلِيمٍ ﴿٣٤﴾

33. It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh (i.e. Allāh's religion of Islamic Monotheism). And those who hoard up gold and silver [*Al-Kanz*: the money, the *Zakāt* (obligatory charity) of which has not been paid] and spend them not in the way of Allāh, announce to them a painful torment.

وَدِينِ	بِٱلۡهُدَىٰ	رَسُولَهُۥ	ٱلَّذِيٓ أَرۡسَلَ	هُوَ
and (the) religion	with guidance	His Messenger	Who has sent	(it is) He

كُلِّهِۦ	عَلَى ٱلدِّينِ	لِيُظۡهِرَهُۥ	ٱلۡحَقِّ
all	over religions	to make it superior	(of) truth (Islam)

إِنَّ كَثِيرًا	ٱلَّذِينَ ءَامَنُوٓاْ	يَٰٓأَيُّهَا	وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ﴿٣٣﴾
verily (there are) many	who believe	O (you)	even though the polytheists hate (it)

لَيَأۡكُلُونَ أَمۡوَٰلَ	وَٱلرُّهۡبَانِ	مِّنَ ٱلۡأَحۡبَارِ
who surely devour (the) wealth	and the (Christian) monks	of the (Jewish) rabbis

وَٱلَّذِينَ	عَن سَبِيلِ ٱللَّهِۗ	وَيَصُدُّونَ	بِٱلۡبَٰطِلِ	ٱلنَّاسِ
and those who	from (the) way (of) Allah	and hinder (them)	in falsehood	(of) mankind

فِي سَبِيلِ ٱللَّهِ	وَلَا يُنفِقُونَهَا	وَٱلۡفِضَّةَ	يَكۡنِزُونَ ٱلذَّهَبَ
in (the) way (of) Allah	and spend them not	and the silver	hoard up the gold

أَلِيمٍ ﴿٣٤﴾	بِعَذَابٍ	فَبَشِّرۡهُم
painful	a torment	[so] announce to them

يَوۡمَ يُحۡمَىٰ عَلَيۡهَا فِي نَارِ جَهَنَّمَ فَتُكۡوَىٰ بِهَا جِبَاهُهُمۡ وَجُنُوبُهُمۡ وَظُهُورُهُمۡۖ هَٰذَا
مَا كَنَزۡتُمۡ لِأَنفُسِكُمۡ فَذُوقُواْ مَا كُنتُمۡ تَكۡنِزُونَ ﴿٣٥﴾ إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ
ٱثۡنَا عَشَرَ شَهۡرًا فِي كِتَٰبِ ٱللَّهِ يَوۡمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ مِنۡهَآ أَرۡبَعَةٌ

Part - 10

حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ
كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾

35. On the Day when that [*Al-Kanz*: money, gold and silver, the *Zakāt* (obligatory charity) of which has not been paid] will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them:) ``This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.'' 36. Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) collectively as they fight against you collectively. But know that Allāh is with those who are *Al-Muttaqūn* (the pious).

فَتُكْوَىٰ	جَهَنَّمَ	فِى نَارِ	عَلَيْهَا	يَوْمَ يُحْمَىٰ
and will be branded	(of) Hell	in (the) Fire	[on it]	(on the) Day (when) it will be heated

مَا	هَٰذَا	وَظُهُورُهُمْ	وَجُنُوبُهُمْ	جِبَاهُهُمْ	بِهَا
(is) what	this	and their backs	and their flanks	their foreheads	with it

مَا كُنتُمْ	فَذُوقُوا۟	كَنَزْتُمْ لِأَنفُسِكُمْ
(of) what you used to	so (now) taste	you hoarded for yourselves

شَهْرًا	ٱثْنَا عَشَرَ	عِندَ ٱللَّهِ	ٱلشُّهُورِ	إِنَّ عِدَّةَ	تَكْنِزُونَ ﴿٣٥﴾
months	(is) twelve	with Allah	(of) months	verily (the) number	hoard

وَٱلْأَرْضَ	خَلَقَ ٱلسَّمَٰوَٰتِ	يَوْمَ	فِى كِتَٰبِ ٱللَّهِ
and the earth	He created the heavens	(on the) Day (when)	in (the) Book (of) Allah

فَلَا تَظْلِمُوا۟	ٱلْقَيِّمُ	ٱلدِّينُ	ذَٰلِكَ	حُرُمٌ	أَرْبَعَةٌ	مِنْهَآ
so wrong not	right	(is) the religion	that	(are) Sacred	four	of them

كَآفَّةً	وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ	أَنفُسَكُمْ	فِيهِنَّ
collectively	and fight against the polytheists	yourselves	therein

Part - 10

كَمَا يُقَٰتِلُونَكُمْ	كَآفَّةً ۚ	وَٱعْلَمُوٓا۟	أَنَّ ٱللَّهَ	مَعَ	ٱلْمُتَّقِينَ ﴿٣٦﴾
as they fight against you	collectively	but know	that Allah	(is) with	(those who are) pious

إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ ۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَٰلِهِمْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٣٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and they make lawful what Allāh has forbidden. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve. 38. O you who believe! What is the matter with you that when you are asked to march forth in the Cause of Allāh (i.e. *Jihād*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

Part - 10

إِنَّمَا ٱلنَّسِىٓءُ	زِيَادَةٌ	فِى ٱلْكُفْرِ	يُضَلُّ
indeed the postponing (of a Sacred Month)	(is) an addition	to disbelief	are led astray

بِهِ	ٱلَّذِينَ كَفَرُوا۟	يُحِلُّونَهُۥ	عَامًا	وَيُحَرِّمُونَهُۥ
thereby	those who disbelieve	(for) they make it lawful	one year	and forbid it

عَامًا	لِّيُوَاطِـُٔوا۟ عِدَّةَ	مَا حَرَّمَ ٱللَّهُ
another year	(in order) to adjust (the) number (of months)	which Allah has forbidden

فَيُحِلُّوا۟	مَا حَرَّمَ ٱللَّهُ ۚ	زُيِّنَ لَهُمْ
and make lawful	what (months) Allah has forbidden	is made fair-seeming to them

سُوٓءُ	أَعْمَٰلِهِمْ ۗ	وَٱللَّهُ	لَا يَهْدِى ٱلْقَوْمَ	ٱلْكَٰفِرِينَ ﴿٣٧﴾
(the) evil	(of) their deeds	and Allah	guides not the people	who disbelieve

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُواْ	مَا	لَكُمۡ	إِذَا
O (you)	who believe	what	(is the matter) with you	(that) when

قِيلَ لَكُمُ	ٱنفِرُواْ فِي سَبِيلِ ٱللَّهِ	ٱثَّاقَلۡتُمۡ إِلَى ٱلۡأَرۡضِۚ
you are asked	to march forth in (the) Way (of) Allah	you cling heavily to the earth

أَرَضِيتُم	بِٱلۡحَيَوٰةِ	ٱلدُّنۡيَا	مِنَ ٱلۡأٓخِرَةِۚ
(are) you pleased?	with the life	(of) this world	(rather) than the Hereafter

فَمَا مَتَٰعُ	ٱلۡحَيَوٰةِ	ٱلدُّنۡيَا	فِي ٱلۡأٓخِرَةِ	إِلَّا قَلِيلٌ ﴿٣٨﴾
but nothing (is the) enjoyment	(of) the life	(of) this world	in the Hereafter	but little

إِلَّا تَنفِرُواْ يُعَذِّبۡكُمۡ عَذَابًا أَلِيمًا وَيَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ وَلَا تَضُرُّوهُ
شَيۡـٔٗاۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ﴿٣٩﴾ إِلَّا تَنصُرُوهُ فَقَدۡ نَصَرَهُ ٱللَّهُ إِذۡ أَخۡرَجَهُ
ٱلَّذِينَ كَفَرُواْ ثَانِيَ ٱثۡنَيۡنِ إِذۡ هُمَا فِي ٱلۡغَارِ إِذۡ يَقُولُ لِصَٰحِبِهِۦ
لَا تَحۡزَنۡ إِنَّ ٱللَّهَ مَعَنَاۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيۡهِ وَأَيَّدَهُۥ بِجُنُودٖ
لَّمۡ تَرَوۡهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُواْ ٱلسُّفۡلَىٰۗ وَكَلِمَةُ ٱللَّهِ
هِيَ ٱلۡعُلۡيَاۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is Able to do all things. 40. If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ﷺ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ﷺ): ``Be not sad (or afraid), surely, Allāh is with us.'' Then Allāh sent down His *Sakīnah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.

إِلَّا تَنفِرُواْ	يُعَذِّبۡكُمۡ	عَذَابًا	أَلِيمًا
if you march not forth	He will punish you	(with) a torment	painful

وَيَسْتَبْدِلْ قَوْمًا	غَيْرَكُمْ	وَلَا تَضُرُّوهُ	شَيْـًٔا ۗ
and will replace (you by) a people	besides you	and you can not harm Him	at all

وَٱللَّهُ	عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٣٩﴾	إِلَّا تَنصُرُوهُ
and Allah	over all	things	(is) Able	if you help him (Muhammad) not

فَقَدْ نَصَرَهُ ٱللَّهُ	إِذْ	أَخْرَجَهُ	ٱلَّذِينَ كَفَرُوا۟	ثَانِىَ
for indeed Allah did help him	when	drove him out	those who disbelieve	the second

أَثْنَيْنِ	إِذْ	هُمَا	فِى ٱلْغَارِ	إِذْ	يَقُولُ لِصَٰحِبِهِۦ
(of) the two	when	they both	(were) in the cave	when	he said to his companion

لَا تَحْزَنْ	إِنَّ ٱللَّهَ مَعَنَا ۖ	فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ	عَلَيْهِ
be not sad	surely Allah (is) with us	then Allah sent down His peace	upon him

وَأَيَّدَهُۥ	بِجُنُودٍ	لَّمْ تَرَوْهَا	وَجَعَلَ	كَلِمَةَ
and strengthened him	with forces (angels)	which you saw not	and made	(the) word

ٱلَّذِينَ كَفَرُوا۟	ٱلسُّفْلَىٰ ۗ	وَكَلِمَةُ ٱللَّهِ	هِىَ
(of) those who disbelieve	the lowermost	and (the) Word (of) Allah	it

ٱلْعُلْيَا ۗ	وَٱللَّهُ	عَزِيزٌ	حَكِيمٌ ﴿٤٠﴾
(is) the uppermost	and Allah	(is) All-Mighty	All-Wise

Part - 10

ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ
لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ وَلَٰكِنۢ
بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ
أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾ عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ
لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but know. 42. Had it been a

near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allāh: ``If we only could, we would certainly have come forth with you.'' They destroy their ownselves, and Allāh knows that they are surely liars. 43. May Allāh forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihād*), until those who told the truth were seen by you in a clear light, and you had known the liars?

بِأَمْوَٰلِكُمْ	وَجَٰهِدُوا۟	وَثِقَالًا	ٱنفِرُوا۟ خِفَافًا
with your wealth	and strive hard	or heavy	march forth (whether you are) light

إِن كُنتُمْ	لَّكُمْ	خَيْرٌ	ذَٰلِكُمْ	فِى سَبِيلِ ٱللَّهِ	وَأَنفُسِكُمْ
if you (but)	for you	(is) better	this	in (the) Way (of) Allah	and your lives

قَاصِدًا	وَسَفَرًا	قَرِيبًا	لَّوْ كَانَ عَرَضًا	تَعْلَمُونَ ﴿٤٢﴾
easy	and a journey	near	if it had been a gain	know

ٱلشُّقَّةُ	بَعُدَتْ عَلَيْهِمُ	وَلَٰكِنۢ	لَّٱتَّبَعُوكَ
the distance	was long for them	[and] but	surely they would have followed you

لَخَرَجْنَا	لَوِ ٱسْتَطَعْنَا	بِٱللَّهِ	وَسَيَحْلِفُونَ
we would certainly have come forth	if we (only) could	by Allah	and they would swear

لَكَٰذِبُونَ ﴿٤٣﴾	إِنَّهُمْ	وَٱللَّهُ يَعْلَمُ	يُهْلِكُونَ أَنفُسَهُمْ	مَعَكُمْ
(are) surely liars	that they	and Allah knows	they destroy their ownselves	with you

يَتَبَيَّنَ لَكَ	حَتَّىٰ	لَهُمْ	لِمَ أَذِنتَ	عَفَا ٱللَّهُ عَنكَ
becomes clear to you	until	to them	why (did) you grant leave	may Allah forgive you

وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾	ٱلَّذِينَ صَدَقُوا۟
and you had known the liars?	those who told the truth

لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْـَٔاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ

Part - 10

لَأَعَدُّواْ لَهُۥ عُدَّةٗ وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ فَثَبَّطَهُمۡ وَقِيلَ ٱقۡعُدُواْ مَعَ ٱلۡقَٰعِدِينَ ﴿٤٦﴾

44. Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is All-Knower of *Al-Muttaqūn* (the pious). 45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihād*). So in their doubts they waver. 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

وَٱلۡيَوۡمِ	ٱلَّذِينَ يُؤۡمِنُونَ بِٱللَّهِ	لَا يَسۡتَـٔۡذِنُكَ
and the Day	those who believe in Allah	would not ask your leave (to be exempted)

وَأَنفُسِهِمۡۚ	يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ	أَن	ٱلۡأٓخِرِ
and their lives	they fight with their wealth	(from) that	the Last

إِنَّمَا يَسۡتَـٔۡذِنُكَ	عَلِيمُۢ بِٱلۡمُتَّقِينَ ﴿٤٤﴾	وَٱللَّهُ
only ask your leave	(is) All-Knower of (those who are) pious	and Allah

ٱلَّذِينَ لَا يُؤۡمِنُونَ	بِٱللَّهِ	وَٱلۡيَوۡمِ	ٱلۡأٓخِرِ	وَٱرۡتَابَتۡ قُلُوبُهُمۡ
those who believe not	in Allah	and the Day	the Last	and their hearts are in doubt

فَهُمۡ	فِي رَيۡبِهِمۡ يَتَرَدَّدُونَ ﴿٤٥﴾	وَلَوۡ أَرَادُواْ ٱلۡخُرُوجَ
so they	waver in their doubts	and if they had intended to march out

لَأَعَدُّواْ	لَهُۥ	عُدَّةٗ	وَلَٰكِن
certainly they would have prepared	for it	(some) preparation	[and] but

كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ	فَثَبَّطَهُمۡ
Allah was averse to their being sent forth	so He made them lag behind

وَقِيلَ	ٱقۡعُدُواْ مَعَ	ٱلۡقَٰعِدِينَ ﴿٤٦﴾
and it was said (to them)	sit (along) with	those who sit (at home)

لَوۡ خَرَجُواْ فِيكُم مَّا زَادُوكُمۡ إِلَّا خَبَالٗا وَلَأَوۡضَعُواْ خِلَٰلَكُمۡ يَبۡغُونَكُمُ ٱلۡفِتۡنَةَ

Part - 10

وَفِيكُمۡ سَمَّٰعُونَ لَهُمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ﴿٤٧﴾ لَقَدِ ٱبۡتَغَوُاْ ٱلۡفِتۡنَةَ مِن قَبۡلُ
وَقَلَّبُواْ لَكَ ٱلۡأُمُورَ حَتَّىٰ جَآءَ ٱلۡحَقُّ وَظَهَرَ أَمۡرُ ٱللَّهِ وَهُمۡ كَٰرِهُونَ ﴿٤٨﴾

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers). 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allāh (His religion, Islam) became manifest though they hated it.

لَوۡ خَرَجُواْ	فِيكُم	مَّا زَادُوكُمۡ	إِلَّا خَبَالٗا
if they marched out	with you	they would have added to you nothing	except disorder
وَلَأَوۡضَعُواْ خِلَٰلَكُمۡ		يَبۡغُونَكُمُ	ٱلۡفِتۡنَةَ
and they would have hurried about in your midst		(and) sowing among you	sedition
وَفِيكُمۡ	سَمَّٰعُونَ	لَهُمۡۗ	وَٱللَّهُ
and (there are some) among you	who would have listened	to them	and Allah
عَلِيمُۢ بِٱلظَّٰلِمِينَ ﴿٤٧﴾			لَقَدِ ٱبۡتَغَوُاْ ٱلۡفِتۡنَةَ
(is) All-Knower of (those who are) wrongdoers			verily they had plotted sedition
مِن قَبۡلُ	وَقَلَّبُواْ	لَكَ	ٱلۡأُمُورَ	حَتَّىٰ جَآءَ ٱلۡحَقُّ
before	and had upset	for you	the matters	until the truth (victory) came
وَظَهَرَ أَمۡرُ ٱللَّهِ		وَهُمۡ	كَٰرِهُونَ ﴿٤٨﴾
and (the) Decree (of) Allah became manifest		though they	hated (it)

وَمِنۡهُم مَّن يَقُولُ ٱئۡذَن لِّي وَلَا تَفۡتِنِّيٓۚ أَلَا فِي ٱلۡفِتۡنَةِ سَقَطُواْۗ وَإِنَّ جَهَنَّمَ
لَمُحِيطَةُۢ بِٱلۡكَٰفِرِينَ ﴿٤٩﴾ إِن تُصِبۡكَ حَسَنَةٞ تَسُؤۡهُمۡۖ وَإِن تُصِبۡكَ
مُصِيبَةٞ يَقُولُواْ قَدۡ أَخَذۡنَآ أَمۡرَنَا مِن قَبۡلُ وَيَتَوَلَّواْ وَّهُمۡ فَرِحُونَ ﴿٥٠﴾ قُل لَّن
يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوۡلَىٰنَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ﴿٥١﴾

Part - 10

49. And among them is he who says: ``Grant me leave (to be exempted from *Jihād*) and put me not into trial.'' Surely they have fallen into trial. And verily, Hell is surrounding the disbelievers. 50. If good befalls you (O Muhammad ﷺ), it grieves them, but if a calamity overtakes you, they say: ``We took our precaution beforehand'' and they turn away rejoicing. 51. Say: ``Nothing shall ever happen to us except what Allāh has ordained for us. He is our *Maulā* (Lord, Helper and Protector).'' And in Allāh let the believers put their trust.

وَمِنْهُم	مَّن يَقُولُ	ٱئْذَن لِّي	وَلَا تَفْتِنِّي ۚ	أَلَا
and among them	(is he) who says	grant me leave	and put me not into trial	surely

فِي ٱلْفِتْنَةِ سَقَطُوا ۗ	وَإِنَّ جَهَنَّمَ	لَمُحِيطَةٌ
they have fallen into [the] trial	and verily Hell	(is) [indeed] surrounding

بِٱلْكَٰفِرِينَ ﴿٤٩﴾	إِن تُصِبْكَ	حَسَنَةٌ	تَسُؤْهُمْ ۖ	وَإِن تُصِبْكَ
the disbelievers	if befalls you	good	it grieves them	but if overtakes you

مُصِيبَةٌ	يَقُولُوا	قَدْ أَخَذْنَآ أَمْرَنَا	مِن قَبْلُ	وَيَتَوَلَّوا
a calamity	they say	indeed we took our precaution	before	and they turn away

وَّهُمْ	فَرِحُونَ ﴿٥٠﴾	قُل	لَّن يُصِيبَنَآ	إِلَّا مَا كَتَبَ ٱللَّهُ
while they	(are) rejoicing	say	shall never happen to us	except what Allah has ordained

لَنَا	هُوَ	مَوْلَىٰنَا ۚ	وَعَلَى ٱللَّهِ	فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿٥١﴾
for us	He	(is) our Protector	and in Allah	[so] let the believers put (their) trust

قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ
بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ
أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَٰسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ
أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ
إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾

52. Say: ``Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await for you either that Allāh will afflict

Part - 10

you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allāh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fāsiqūn* (rebellious, disobedient to Allāh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger (Muhammad ﷺ), and that they came not to *As-Salāt* (the prayers) except in a lazy state, and that they offer not contributions but unwillingly.

قُلْ	هَلْ تَرَبَّصُونَ	بِنَآ	إِلَّآ إِحْدَى	ٱلْحُسْنَيَيْنِ	وَنَحْنُ
say	(do) you wait?	for us (anything)	except one	(of) the two best things	while we
نَتَرَبَّصُ بِكُمْ	أَن يُصِيبَكُمُ ٱللَّهُ	بِعَذَابٍ	مِّنْ عِندِهِۦٓ		
await for you	(either) that Allah will afflict you	with a punishment	from Himself		
أَوْ	بِأَيْدِينَا	فَتَرَبَّصُوٓاْ	إِنَّا	مَعَكُم	مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلْ
or	at our hands	so wait	indeed we (too)	with you	(are) waiting say
أَنفِقُواْ طَوْعًا	أَوْ كَرْهًا	لَّن يُتَقَبَّلَ	مِنكُمْ	إِنَّكُمْ	
spend willingly	or unwillingly	it will never be accepted	from you	verily you	
كُنتُمْ قَوْمًا	فَٰسِقِينَ ﴿٥٣﴾	وَمَا مَنَعَهُمْ	أَن		
were a people	disobedient	and nothing prevents them	(from) that		
تُقْبَلَ مِنْهُمْ	نَفَقَٰتُهُمْ	إِلَّآ	أَنَّهُمْ	كَفَرُواْ بِٱللَّهِ	
being accepted from them	their contributions	except	that they	disbelieved in Allah	
وَبِرَسُولِهِۦ	وَلَا يَأْتُونَ ٱلصَّلَوٰةَ	إِلَّا	وَهُمْ		
and in His Messenger	and (that) they come not to the prayer	except	while they		
كُسَالَىٰ	وَلَا يُنفِقُونَ	إِلَّا	وَهُمْ	كَٰرِهُونَ ﴿٥٤﴾	
(are) lazy	and (that) they offer not contributions	but	while they	(are) unwilling	

فَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ ﴿٥٥﴾ وَيَحۡلِفُونَ بِٱللَّهِ إِنَّهُمۡ لَمِنكُمۡ وَمَا هُم مِّنكُمۡ

Part - 10

وَلَٰكِنَّهُمۡ قَوۡمٌ يَفۡرَقُونَ ﴿٥٦﴾ لَوۡ يَجِدُونَ مَلۡجَـًٔا أَوۡ مَغَٰرَٰتٍ أَوۡ مُدَّخَلٗا لَّوَلَّوۡاْ إِلَيۡهِ وَهُمۡ يَجۡمَحُونَ ﴿٥٧﴾

55. So, let not their wealth nor their children amaze you (O Muhammad ﷺ); in reality Allāh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. 56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

فَلَا تُعۡجِبۡكَ	أَمۡوَٰلُهُمۡ	وَلَآ أَوۡلَٰدُهُمۡۚ	إِنَّمَا يُرِيدُ ٱللَّهُ	لِيُعَذِّبَهُم
so let not amaze you	their wealth	nor their children	only Allah intends	to punish them
بِهَا	فِي ٱلۡحَيَوٰةِ	ٱلدُّنۡيَا	وَتَزۡهَقَ أَنفُسُهُمۡ	
with these (things)	in the life	(of) this world	and (that) their souls shall depart (die)	
وَهُمۡ	كَٰفِرُونَ ﴿٥٥﴾	وَيَحۡلِفُونَ	بِٱللَّهِ	إِنَّهُمۡ	لَمِنكُمۡ
while they	(are) disbelievers	and they swear	by Allah	that they	(are) truly of you
وَمَا هُم	مِّنكُمۡ	وَلَٰكِنَّهُمۡ	قَوۡمٌ يَفۡرَقُونَ ﴿٥٦﴾	
while not they	(are) of you	[and] but they	(are) a people who are afraid	
لَوۡ يَجِدُونَ مَلۡجَـًٔا	أَوۡ مَغَٰرَٰتٍ	أَوۡ مُدَّخَلٗا		
if they should find a refuge	or caves	or a place of concealment		
لَّوَلَّوۡاْ	إِلَيۡهِ	وَهُمۡ يَجۡمَحُونَ ﴿٥٧﴾		
surely they would turn straightway	to it	and they rush (with a swift rush)		

وَمِنۡهُم مَّن يَلۡمِزُكَ فِي ٱلصَّدَقَٰتِ فَإِنۡ أُعۡطُواْ مِنۡهَا رَضُواْ وَإِن لَّمۡ يُعۡطَوۡاْ مِنۡهَآ إِذَا هُمۡ يَسۡخَطُونَ ﴿٥٨﴾ وَلَوۡ أَنَّهُمۡ رَضُواْ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُواْ حَسۡبُنَا ٱللَّهُ سَيُؤۡتِينَا ٱللَّهُ مِن فَضۡلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾

58. And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased,

Part - 10

but if they are not given thereof, behold! They are enraged! 59. Would that they were content with what Allāh and His Messenger (ﷺ) gave them and had said: ``Allāh is Sufficient for us. Allāh will give us of His bounty, and so will His Messenger (ﷺ) (from alms). We implore Allāh (to enrich us).''

وَمِنۡهُم	مَّن	يَلۡمِزُكَ	فِي ٱلصَّدَقَٰتِ
and of them	(are some) who	accuse you (O Muhammad)	in (the matter of) the alms

فَإِنۡ	أُعۡطُواْ مِنۡهَا	رَضُواْ	وَإِن	لَّمۡ يُعۡطَوۡاْ	مِنۡهَآ	إِذَا
then if	they are given from it	they are pleased	but if	they are not given	from it	then

هُمۡ يَسۡخَطُونَ ﴿٥٨﴾	وَلَوۡ	أَنَّهُمۡ رَضُواْ	مَآ	ءَاتَىٰهُمُ ٱللَّهُ
they are enraged	and if	[that] they were contented	(with) what	Allah gave them

وَرَسُولُهُۥٓ	وَقَالُواْ حَسۡبُنَا ٱللَّهُ	سَيُؤۡتِينَا ٱللَّهُ
and His Messenger	and had said Allah (is) Sufficient for us	Allah will give us

مِن فَضۡلِهِۦ	وَرَسُولُهُۥٓ	إِنَّآ	إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾
of His bounty	and (also) His Messenger	indeed we	implore Allah [to (enrich us)]

إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ﴿٦٠﴾ وَمِنۡهُمُ ٱلَّذِينَ يُؤۡذُونَ ٱلنَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٞۚ قُلۡ أُذُنُ خَيۡرٖ لَّكُمۡ يُؤۡمِنُ بِٱللَّهِ وَيُؤۡمِنُ لِلۡمُؤۡمِنِينَ وَرَحۡمَةٞ لِّلَّذِينَ ءَامَنُواْ مِنكُمۡۚ وَٱلَّذِينَ يُؤۡذُونَ رَسُولَ ٱللَّهِ لَهُمۡ عَذَابٌ أَلِيمٞ ﴿٦١﴾

60. *As-Sadaqāt* (here it means *Zakāt* – obligatory charity) are only for the *Fuqarā'* (needy), and *Al-Masākīn* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for *Mujāhidūn* – those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad ﷺ) and say: ``He is (lending his) ear (to every news).'' Say: ``He

Part - 10

listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger (Muhammad ﷺ), will have a painful torment.

إِنَّمَا ٱلصَّدَقَٰتُ	لِلْفُقَرَآءِ
only the alms, charities (Zakat)	(are) for the poor (who beg)

وَٱلْمَسَٰكِينِ	وَٱلْعَٰمِلِينَ	عَلَيْهَا
and the poor (who do not beg)	and those employed to collect	them (the funds)

وَٱلْمُؤَلَّفَةِ	قُلُوبُهُمْ
and (for) attracting those who have been inclined (towards Islam)	their hearts

وَفِى ٱلرِّقَابِ	وَٱلْغَٰرِمِينَ	وَفِى سَبِيلِ ٱللَّهِ
and to (free) the captives	and (for) those in debt	and in (the) Way (of) Allah

وَٱبْنِ ٱلسَّبِيلِ ۖ	فَرِيضَةً	مِّنَ ٱللَّهِ	وَٱللَّهُ	عَلِيمٌ
and (for) the wayfarer	a duty	(imposed) by Allah	and Allah	(is) All-Knower

حَكِيمٌ ﴿٦٠﴾	وَمِنْهُمُ	ٱلَّذِينَ	يُؤْذُونَ ٱلنَّبِىَّ	وَيَقُولُونَ هُوَ
All-Wise	and among them	(are) those who	hurt the Prophet	and say he (is)

أُذُنُ ۚ	قُلْ	أُذُنُ	خَيْرٍ	لَّكُمْ
(lending his) ear (to every news)	say	an ear (he listens to)	(what is) best	for you

يُؤْمِنُ بِٱللَّهِ	وَيُؤْمِنُ	لِلْمُؤْمِنِينَ	وَرَحْمَةٌ	لِّلَّذِينَ ءَامَنُوا۟
he believes in Allah	and has faith	in the believers	and (is) a mercy	to those who believe

مِنكُمْ ۚ	وَٱلَّذِينَ يُؤْذُونَ	رَسُولَ ٱللَّهِ	لَهُمْ	عَذَابٌ	أَلِيمٌ ﴿٦١﴾
of you	and those who hurt	(the) Messenger (of) Allah	for them	(is) a torment	painful

يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا۟
مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا
فِيهَا ۚ ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾

Part - 10

62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger (Muhammad ﷺ), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allāh and His Messenger (ﷺ), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a *Sūrah* (chapter of the Qur'ān) should be revealed about them, showing them what is in their hearts. Say: ``(Go ahead and) mock! But certainly Allāh will bring to light all that you fear.''

يَحْلِفُونَ بِٱللَّهِ	لَكُمْ	لِيُرْضُوكُمْ	وَٱللَّهُ	وَرَسُولُهُۥٓ
they swear by Allah	to you (Muslims)	(in order) to please you	but Allah	and His Messenger
أَحَقُّ	أَن يُرْضُوهُ		إِن كَانُوا۟ مُؤْمِنِينَ ﴿٦٢﴾	
has more right	that they should please Him		if they are believers	
أَلَمْ يَعْلَمُوٓا۟	أَنَّهُۥ	مَن	يُحَادِدِ ٱللَّهَ	
(did) they not know?	that [he]	whoever	opposes (and shows hostility to) Allah	
وَرَسُولَهُۥ	فَأَنَّ	لَهُۥ	نَارَ	جَهَنَّمَ	خَٰلِدًا
and His Messenger	[then] certainly	for him	(will be the) fire	(of) Hell	to abide
فِيهَا	ذَٰلِكَ	ٱلْخِزْىُ	ٱلْعَظِيمُ ﴿٦٣﴾	يَحْذَرُ ٱلْمُنَٰفِقُونَ	
therein	that	(is) the disgrace	extreme	the hypocrites fear	
أَن تُنَزَّلَ	عَلَيْهِمْ	سُورَةٌ	تُنَبِّئُهُم	بِمَا	
lest should be revealed	about them	a Surah (chapter of Quran)	showing them	of what	
فِى قُلُوبِهِمْ	قُلِ	ٱسْتَهْزِءُوٓا۟	إِنَّ ٱللَّهَ مُخْرِجٌ	مَّا تَحْذَرُونَ ﴿٦٤﴾	
(is) in their hearts	say	mock	(but) certainly Allah will bring to light	(all) that you fear	

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ
كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ
مِّنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ
بَعْضُهُم مِّنۢ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ

Part - 10

أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

65. If you ask them (about this), they declare: ``We were only talking idly and joking.'' Say: ``Was it at Allāh, and His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?'' 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimūn* (disbelievers, polytheists, sinners, criminals). 67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allāh's Cause) alms]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the *Fāsiqūn* (rebellious, disobedient to Allāh).

نَخُوضُ	إِنَّمَا كُنَّا	لَيَقُولُنَّ	وَلَئِن سَأَلْتَهُمْ
talking idly	only we were	surely they declare	and if you ask them (about this)

وَرَسُولِهِ	وَءَايَٰتِهِ	أَبِاللَّهِ	قُلْ	وَنَلْعَبُ ۚ
and His Messenger	and His Verses	(was it) at Allah?	say	and joking (playing)

قَدْ كَفَرْتُم	لَا تَعْتَذِرُوا	تَسْتَهْزِءُونَ ﴿٦٥﴾	كُنتُمْ
indeed you disbelieved	make no excuses	mocking	(that) you were

مِّنكُمْ	عَن طَآئِفَةٍ	إِن نَّعْفُ	إِيمَٰنِكُمْ ۚ	بَعْدَ
of you	[on] a party	if We pardon	your belief	after

كَانُوا مُجْرِمِينَ ﴿٦٦﴾	بِأَنَّهُمْ	نُعَذِّبْ طَآئِفَةً
were criminals (sinners)	because they	We will punish other party (amongst you)

يَأْمُرُونَ بِالْمُنكَرِ	مِّنۢ بَعْضٍ ۚ	بَعْضُهُم	وَالْمُنَٰفِقَٰتُ	الْمُنَٰفِقُونَ
they enjoin evil	(are) of others	some of them	and the women	the hypocrites men

نَسُوا اللَّهَ	وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ	عَنِ الْمَعْرُوفِ	وَيَنْهَوْنَ
they have forgotten Allah	and they close their hands	from good (Islam)	and forbid

الْفَاسِقُونَ ﴿٦٧﴾	هُمْ	إِنَّ الْمُنَٰفِقِينَ	فَنَسِيَهُمْ ۚ
(are) the disobedient	[they]	verily the hypocrites	so He has forgotten them

Part - 10

وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ هِىَ حَسْبُهُمْ ۚ
وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَٱلَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً
وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ
ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ
أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾

68. Allāh has promised the hypocrites – men and women – and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment. 69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allāh and His Messenger Muhammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

نَارَ	وَٱلْكُفَّارَ	وَٱلْمُنَٰفِقَٰتِ	وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ
(the) fire	and the disbelievers	and women	Allah has promised the hypocrites men

وَلَعَنَهُمُ ٱللَّهُ	حَسْبُهُمْ	هِىَ	فِيهَا	خَٰلِدِينَ	جَهَنَّمَ
and Allah has cursed them	(will) suffice them	it	therein	they (shall) abide	(of) Hell

كَانُوٓا۟ أَشَدَّ	مِن قَبْلِكُمْ	كَٱلَّذِينَ	مُّقِيمٌ ﴿٦٨﴾	عَذَابٌ	وَلَهُمْ
they were mightier	before you	like those	lasting	(is) a torment	and for them

فَٱسْتَمْتَعُوا۟	وَأَوْلَٰدًا	أَمْوَٰلًا	وَأَكْثَرَ	قُوَّةً	مِنكُمْ
so they had enjoyed	and children	(in) wealth	and more abundant	(in) power	than you

كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ	بِخَلَٰقِكُمْ	فَٱسْتَمْتَعْتُم	بِخَلَٰقِهِمْ
as enjoyed those	your portion (awhile)	so enjoy	their portion (awhile)

وَخُضْتُمْ	بِخَلَٰقِهِمْ	مِن قَبْلِكُمْ
and you indulged (in play and pastime)	their portion (awhile)	before you

Part - 10

حَبِطَتْ أَعْمَٰلُهُمْ	أُو۟لَٰٓئِكَ	كَٱلَّذِى خَاضُوا۟ ۚ
their deeds are in vain	those	as they indulged (in play and pastime)

ٱلْخَٰسِرُونَ ﴿٦٩﴾	هُمُ	وَأُو۟لَٰٓئِكَ	وَٱلْـَٔاخِرَةِ ۖ	فِى ٱلدُّنْيَا
(who are) the losers	they	and those (are)	and (in) the Hereafter	in this world

أَلَمْ يَأْتِهِمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَٰهِيمَ وَأَصْحَٰبِ
مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِ ۚ أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾ وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ
بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ
ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

Part - 10

70. Has not the story reached them of those before them? - The people of Nūh (Noah), 'Ād, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lūt (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are *Auliyā'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform *As-Salāt* (the prayers), and give the *Zakāt* (obligatory charity), and obey Allāh and His Messenger (ﷺ). Allāh will have His Mercy on them. Surely, Allāh is All-Mighty, All-Wise.

نُوحٍ	قَوْمِ	مِن قَبْلِهِمْ	ٱلَّذِينَ	نَبَؤُا۟	أَلَمْ يَأْتِهِمْ
(of) Noah	(the) people	before them	(of) those	(the) story	(has) not reached them?

وَأَصْحَٰبِ	إِبْرَٰهِيمَ	وَقَوْمِ	وَثَمُودَ	وَعَادٍ
and (the) dwellers	(of) Abraham	and (the) people	and Thamud	and Ad

رُسُلُهُم	أَتَتْهُمْ	وَٱلْمُؤْتَفِكَٰتِ	مَدْيَنَ
their Messengers	to them came	and the cities overthrown	(of) Midian

بِٱلۡبَيِّنَٰتِۖ	فَمَا كَانَ ٱللَّهُ	لِيَظۡلِمَهُمۡ	وَلَٰكِن كَانُوٓاْ
with clear proofs	so it was not Allah	that (Who) wronged them	[and] but they used to

أَنفُسَهُمۡ يَظۡلِمُونَ ٧٠	وَٱلۡمُؤۡمِنُونَ	وَٱلۡمُؤۡمِنَٰتُ	بَعۡضُهُمۡ
wrong themselves	and the believing men	and women	some of them

أَوۡلِيَآءُ	بَعۡضٖۚ	يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ	وَيَنۡهَوۡنَ	عَنِ ٱلۡمُنكَرِ
(are) protectors	(of) others	they enjoin good	and forbid	from evil

وَيُقِيمُونَ ٱلصَّلَوٰةَ	وَيُؤۡتُونَ ٱلزَّكَوٰةَ	وَيُطِيعُونَ ٱللَّهَ
and they offer (their) prayers (perfectly)	and give Zakat	and obey Allah

وَرَسُولَهُۥٓۚ	أُوْلَٰٓئِكَ	سَيَرۡحَمُهُمُ ٱللَّهُۗ	إِنَّ ٱللَّهَ
and His Messenger	those	Allah will have Mercy on them	surely Allah

عَزِيزٌ	حَكِيمٞ ٧١
(is) All-Mighty	All-Wise

وَعَدَ ٱللَّهُ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ وَرِضۡوَٰنٞ مِّنَ ٱللَّهِ أَكۡبَرُۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٧٢ يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ٧٣

72. Allāh has promised the believers – men and women, – Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of *'Adn* (Eden Paradise). But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success. 73. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.

تَجۡرِي مِن تَحۡتِهَا	جَنَّٰتٖ	وَٱلۡمُؤۡمِنَٰتِ	وَعَدَ ٱللَّهُ ٱلۡمُؤۡمِنِينَ
flow under which	Gardens	and women	Allah has promised the believing men

فِي جَنَّٰتِ	طَيِّبَةٗ	وَمَسَٰكِنَ	فِيهَا	خَٰلِدِينَ	ٱلۡأَنۡهَٰرُ
in Gardens	beautiful	and mansions	therein	to dwell forever	the rivers

Part - 10

أَكْبَرُ	مِّنَ ٱللَّهِ	وَرِضْوَٰنٌ	عَدْنٍ
(is) the greatest (bliss)	of Allah	and (the) Good Pleasure	(of) Adn (Eden Paradise)

جَٰهِدِ	ٱلنَّبِيُّ	يَٰٓأَيُّهَا	ٱلْعَظِيمُ ﴿٧٢﴾	ٱلْفَوْزُ	هُوَ	ذَٰلِكَ
strive hard against	Prophet	O	supreme	(is) the success	it	that

وَمَأْوَىٰهُمْ	عَلَيْهِمْ	وَٱغْلُظْ	وَٱلْمُنَٰفِقِينَ	ٱلْكُفَّارَ
and their abode	against them	and be harsh	and the hypocrites	the disbelievers

وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾	جَهَنَّمُ
and worst (indeed) is the destination	(is) Hell

يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا
لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ
وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن
وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

74. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger (ﷺ) had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walī* (supporter, protector) or a helper.

وَلَقَدْ قَالُوا۟ كَلِمَةَ	مَا قَالُوا۟	يَحْلِفُونَ بِٱللَّهِ
while certainly they said (the) word	(that) they said nothing	they swear by Allah

وَهَمُّوا۟	إِسْلَٰمِهِمْ	بَعْدَ	وَكَفَرُوا۟	ٱلْكُفْرِ
and they resolved	their (accepting) Islam	after	and they disbelieved	(of) disbelief

وَمَا نَقَمُوٓا۟	لَمْ يَنَالُوا۟ ۚ	بِمَا
and they could not find any cause (to do so)	they were unable to carry out	that which

Part - 10

مِن فَضۡلِهِۦ	وَرَسُولُهُۥ	أَنۡ أَغۡنَىٰهُمُ ٱللَّهُ	إِلَّآ
of His bounty	and His Messenger	that Allah had enriched them	except

يُعَذِّبۡهُمُ ٱللَّهُ	وَإِن يَتَوَلَّوۡاْ	لَّهُمۡ	يَكُ خَيۡرًا	فَإِن يَتُوبُواْ
Allah will punish them	but if they turn away	for them	it will be better	if then they repent

لَهُمۡ	وَمَا	وَٱلۡأٓخِرَةِۚ	فِي ٱلدُّنۡيَا	أَلِيمًا	عَذَابًا
for them	and (there is) none	and the Hereafter	in this world	painful	(with) a torment

وَلَا نَصِيرٖ ﴿٧٤﴾	مِن وَلِيّٖ	فِي ٱلۡأَرۡضِ
nor a helper	(as) a protector	on the earth

۞ وَمِنۡهُم مَّنۡ عَٰهَدَ ٱللَّهَ لَئِنۡ ءَاتَىٰنَا مِن فَضۡلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ فَلَمَّآ ءَاتَىٰهُم مِّن فَضۡلِهِۦ بَخِلُواْ بِهِۦ وَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ﴿٧٦﴾ فَأَعۡقَبَهُمۡ نِفَاقٗا فِي قُلُوبِهِمۡ إِلَىٰ يَوۡمِ يَلۡقَوۡنَهُۥ بِمَآ أَخۡلَفُواْ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُواْ يَكۡذِبُونَ ﴿٧٧﴾ أَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ سِرَّهُمۡ وَنَجۡوَىٰهُمۡ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلۡغُيُوبِ ﴿٧٨﴾

75. And of them are some who made a covenant with Allāh (saying): ``If He bestowed on us of His bounty, we will verily, give *Sadaqah* (*Zakāt* - obligatory charity and voluntary charity in Allāh's Cause) and will be certainly among those who are righteous.'' 76. Then when He gave them of His bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakāt* - obligatory charity or voluntary charity)], and turned away, averse. 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised to Him and because they used to tell lies. 78. Know they not that Allāh knows their secret ideas, and their *Najwā* (secret counsels), and that Allāh is the All-Knower of things unseen.

لَئِنۡ ءَاتَىٰنَا	مَّنۡ عَٰهَدَ ٱللَّهَ	وَمِنۡهُم
(saying) if He bestowed on us	(are some) who made a covenant with Allah	and of them

وَلَنَكُونَنَّ	لَنَصَّدَّقَنَّ	مِن فَضۡلِهِۦ
and will be certainly	We will verily give charity	of His bounty

مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾	فَلَمَّآ	ءَاتَىٰهُم	مِّن فَضۡلِهِۦ
among (those who are) righteous	then when	He gave them	of His bounty

بَخِلُواْ	بِهِۦ	وَتَوَلَّواْ	وَّهُم	مُّعۡرِضُونَ ﴿٧٦﴾
they became stingy	[with it]	and turned away	while they	(are) averse

فَأَعۡقَبَهُمۡ	نِفَاقٗا	فِي قُلُوبِهِمۡ	إِلَىٰ يَوۡمِ
so He punished them	(by putting) hypocrisy	into their hearts	till (the) Day (when)

يَلۡقَوۡنَهُۥ	بِمَآ	أَخۡلَفُواْ ٱللَّهَ	مَا
they shall meet Him	(because) of that	they broke (the covenant with) Allah	which

وَعَدُوهُ	وَبِمَا كَانُواْ	يَكۡذِبُونَ ﴿٧٧﴾
they had promised Him	and (because) of what they used to	tell lies

أَلَمۡ يَعۡلَمُوٓاْ	أَنَّ ٱللَّهَ يَعۡلَمُ سِرَّهُمۡ	وَنَجۡوَىٰهُمۡ
(do) they not know?	that Allah knows their secret (ideas)	and their secret talk

وَأَنَّ ٱللَّهَ	عَلَّٰمُ	ٱلۡغُيُوبِ ﴿٧٨﴾
and that Allah	(is the) All-Knower	(of) the unseen

ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ ٱلۡمُؤۡمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ
لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ فَيَسۡخَرُونَ مِنۡهُمۡ سَخِرَ ٱللَّهُ مِنۡهُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ﴿٧٩﴾ ٱسۡتَغۡفِرۡ لَهُمۡ
أَوۡ لَا تَسۡتَغۡفِرۡ لَهُمۡ إِن تَسۡتَغۡفِرۡ لَهُمۡ سَبۡعِينَ مَرَّةٗ فَلَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ ذَٰلِكَ بِأَنَّهُمۡ كَفَرُواْ
بِٱللَّهِ وَرَسُولِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ﴿٨٠﴾

79. Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily, and such who could not find to give charity (in Allāh's Cause) except what is available to them - so they mock at them (believers); Allāh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allāh will not forgive them because they have disbelieved in Allāh and His Messenger (Muhammad ﷺ). And Allāh guides not those people

Part - 10

who are *Fāsiqūn* (rebellious, disobedient to Allāh).

ٱلَّذِينَ	يَلۡمِزُونَ	ٱلۡمُطَّوِّعِينَ	مِنَ ٱلۡمُؤۡمِنِينَ	فِي ٱلصَّدَقَٰتِ
those who	defame such who give voluntarily		of the believers	in the charity
وَٱلَّذِينَ	لَا يَجِدُونَ		إِلَّا جُهۡدَهُمۡ	
and those who	could not find (to give charity)		except what is available to them	
فَيَسۡخَرُونَ	مِنۡهُمۡ	سَخِرَ ٱللَّهُ مِنۡهُمۡ		وَلَهُمۡ
so they mock	at them	Allah will throw back their mockery on them		and they (shall) have
عَذَابٌ	أَلِيمٌ ﴿٧٩﴾	ٱسۡتَغۡفِرۡ لَهُمۡ	أَوۡ	لَا تَسۡتَغۡفِرۡ
a torment	painful	(whether) you ask forgiveness for them	or	ask not forgiveness
لَهُمۡ	إِن	تَسۡتَغۡفِرۡ لَهُمۡ	سَبۡعِينَ	مَرَّةً	فَلَن
for them	if	you ask forgiveness for them	seventy	times	then never
يَغۡفِرَ ٱللَّهُ لَهُمۡ	ذَٰلِكَ	بِأَنَّهُمۡ		كَفَرُواْ بِٱللَّهِ
Allah will forgive them	that	(is) because they		have disbelieved in Allah
وَرَسُولِهِۦۚ	وَٱللَّهُ	لَا يَهۡدِي ٱلۡقَوۡمَ		ٱلۡفَٰسِقِينَ ﴿٨٠﴾
and His Messenger	and Allah	guides not those people		(who are) the disobedient

فَرِحَ ٱلۡمُخَلَّفُونَ بِمَقۡعَدِهِمۡ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَن يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ
فِي سَبِيلِ ٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِي ٱلۡحَرِّۗ قُلۡ نَارُ جَهَنَّمَ أَشَدُّ حَرّٗاۚ لَّوۡ كَانُواْ يَفۡقَهُونَ ﴿٨١﴾ فَلۡيَضۡحَكُواْ
قَلِيلٗا وَلۡيَبۡكُواْ كَثِيرٗا جَزَآءَۢ بِمَا كَانُواْ يَكۡسِبُونَ ﴿٨٢﴾

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh (ﷺ); they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: ``March not forth in the heat.'' Say: ``The fire of Hell is more intense in heat;'' if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَرِحَ ٱلۡمُخَلَّفُونَ	بِمَقۡعَدِهِمۡ	خِلَٰفَ	رَسُولِ ٱللَّهِ
those who stayed behind rejoiced	in their places	behind	(the) Messenger (of) Allah

وَكَرِهُوٓاْ	أَن يُجَٰهِدُواْ	بِأَمۡوَٰلِهِمۡ	وَأَنفُسِهِمۡ
and they hated	to strive hard (and fight)	with their wealth	and their lives

فِي سَبِيلِ ٱللَّهِ	وَقَالُواْ	لَا تَنفِرُواْ	فِي ٱلۡحَرِّۗ	قُلۡ نَارُ	جَهَنَّمَ
in (the) Way (of) Allah	and they said	march not forth	in the heat	say (the) fire	(of) Hell

أَشَدُّ	حَرّٗاۚ	لَّوۡ كَانُواْ	يَفۡقَهُونَ ﴿٨١﴾	فَلۡيَضۡحَكُواْ قَلِيلٗا
(is) more intense	(in) heat	if (only) they could	understand	so let them laugh a little

وَلۡيَبۡكُواْ كَثِيرٗا	جَزَآءَۢ	بِمَا كَانُواْ	يَكۡسِبُونَ ﴿٨٢﴾
and (they will) cry much	(as) a recompense	of what they used to	earn

فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٖ مِّنۡهُمۡ فَٱسۡتَـٔۡذَنُوكَ لِلۡخُرُوجِ فَقُل لَّن تَخۡرُجُواْ مَعِيَ أَبَدٗا وَلَن تُقَٰتِلُواْ مَعِيَ عَدُوًّاۖ إِنَّكُمۡ رَضِيتُم بِٱلۡقُعُودِ أَوَّلَ مَرَّةٖ فَٱقۡعُدُواْ مَعَ ٱلۡخَٰلِفِينَ ﴿٨٣﴾ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٖ مِّنۡهُم مَّاتَ أَبَدٗا وَلَا تَقُمۡ عَلَىٰ قَبۡرِهِۦٓۖ إِنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُواْ وَهُمۡ فَٰسِقُونَ ﴿٨٤﴾

Part - 10

83. If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: ``Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind.'' 84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger (ﷺ), and died while they were *Fāsiqūn* (rebellious, – disobedient to Allāh and His Messenger ﷺ).

فَإِن رَّجَعَكَ ٱللَّهُ	إِلَىٰ طَآئِفَةٖ	مِّنۡهُمۡ
then if Allah brings you back	to a party	of them (the hypocrites)

فَٱسۡتَـٔۡذَنُوكَ	لِلۡخُرُوجِ	فَقُل
and they ask your permission	to go out (to fight)	then say

لَّن تَخۡرُجُواْ مَعِيَ	أَبَدٗا	وَلَن تُقَٰتِلُواْ مَعِيَ	عَدُوًّاۖ	إِنَّكُمۡ
you shall never go out with me	[ever]	and never fight with me	an enemy	indeed you

رَضِيتُم بِٱلۡقُعُودِ	أَوَّلَ	مَرَّةٖ	فَٱقۡعُدُواْ
were pleased to sit (inactive)	(on the) first	occasion	then you sit (now)

عَلَىٰٓ أَحَدٍ	وَلَا تُصَلِّ	ٱلۡخَٰلِفِينَ ﴿٨٣﴾	مَعَ
for any	and (O Mohammad) pray not	those who lag behind	with

إِنَّهُمۡ كَفَرُواْ	عَلَىٰ قَبۡرِهِۦٓ	وَلَا تَقُمۡ	أَبَدٗا	مِّنۡهُم مَّاتَ
certainly they disbelieved	at his grave	nor stand	ever	of them (hypocrites) who dies

فَٰسِقُونَ ﴿٨٤﴾	وَهُمۡ	وَمَاتُواْ	وَرَسُولِهِۦ	بِٱللَّهِ
(were) disobedient	while they	and died	and His Messenger	in Allah

وَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَأَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِي ٱلدُّنۡيَا وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ ﴿٨٥﴾ وَإِذَآ أُنزِلَتۡ سُورَةٌ أَنۡ ءَامِنُواْ بِٱللَّهِ وَجَٰهِدُواْ مَعَ رَسُولِهِ ٱسۡتَـٔۡذَنَكَ أُوْلُواْ ٱلطَّوۡلِ مِنۡهُمۡ وَقَالُواْ ذَرۡنَا نَكُن مَّعَ ٱلۡقَٰعِدِينَ ﴿٨٦﴾

85. And let not their wealth or their children amaze you. Allāh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a *Sūrah* (chapter from the Qur'ān) is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger (ﷺ), the wealthy among them ask your leave to exempt them (from *Jihād*) and say, ``Leave us (behind), we would be with those who sit (at home).''

Part - 10

أَن يُعَذِّبَهُم	إِنَّمَا يُرِيدُ ٱللَّهُ	وَأَوۡلَٰدُهُمۡۚ	أَمۡوَٰلُهُمۡ	وَلَا تُعۡجِبۡكَ
to punish them	only Allah intends	or their children	their wealth	and let not amaze you

وَهُمۡ	وَتَزۡهَقَ أَنفُسُهُمۡ	فِي ٱلدُّنۡيَا	بِهَا
while they	and (that) their souls shall depart (die)	in this world	with these (things)

بِٱللَّهِ	أَنۡ ءَامِنُواْ	سُورَةٌ	وَإِذَآ أُنزِلَتۡ	كَٰفِرُونَ ﴿٨٥﴾
in Allah	(enjoining) that believe	a Surah	and when is revealed	(are) disbelievers

ٱسۡتَـٔۡذَنَكَ	رَسُولِهِ	مَعَ	وَجَٰهِدُواْ
ask your leave (to exempt them)	His Messenger	(along) with	and strive hard (and fight)

ذَرۡنَا	وَقَالُواْ	مِنۡهُمۡ	أُوْلُواْ ٱلطَّوۡلِ
leave us (behind)	and say	among them	men of wealth

نَكُن مَّعَ	ٱلْقَٰعِدِينَ ﴿٨٦﴾
we would be with	(those) who sit (at home)

رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَٰكِنِ
ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad ﷺ) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allāh's Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allāh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

Part - 10

رَضُوا۟	بِأَن يَكُونُوا۟	مَعَ	ٱلْخَوَالِفِ	وَطُبِعَ	عَلَىٰ
they are content	to be	with	those who sit behind	and are sealed up	[on]
قُلُوبِهِمْ	فَهُمْ	لَا يَفْقَهُونَ ﴿٨٧﴾	لَٰكِنِ ٱلرَّسُولُ	وَٱلَّذِينَ ءَامَنُوا۟	
their hearts	so they	understand not	but the Messenger	and those who believed	
مَعَهُۥ	جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ			وَأَنفُسِهِمْ ۚ	وَأُو۟لَٰٓئِكَ
with him	strove hard (and fought) with their wealth			and their lives	and those
لَهُمُ	ٱلْخَيْرَٰتُ ۖ	وَأُو۟لَٰٓئِكَ	هُمُ	ٱلْمُفْلِحُونَ ﴿٨٨﴾	
for whom	(are) the good things	and (it is) they	who	(will be) successful	
أَعَدَّ ٱللَّهُ لَهُمْ	جَنَّٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ		
Allah has prepared for them	Gardens	flowing under them	the rivers		
خَٰلِدِينَ	فِيهَا ۚ	ذَٰلِكَ	ٱلْفَوْزُ	ٱلْعَظِيمُ ﴿٨٩﴾	
to dwell forever	therein	that	(is) the success	supreme	

وَجَآءَ ٱلۡمُعَذِّرُونَ مِنَ ٱلۡأَعۡرَابِ لِيُؤۡذَنَ لَهُمۡ وَقَعَدَ ٱلَّذِينَ كَذَبُواْ ٱللَّهَ وَرَسُولَهُۥۚ سَيُصِيبُ
ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابٌ أَلِيمٞ ﴿٩٠﴾ لَّيۡسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلۡمَرۡضَىٰ وَلَا عَلَى
ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦۚ مَا عَلَى ٱلۡمُحۡسِنِينَ
مِن سَبِيلٖۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ﴿٩١﴾

90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger (ﷺ) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihād*)], if they are sincere and true (in duty) to Allāh and His Messenger. No ground (of complaint) can there be against the *Muhsinūn* (good-doers). And Allāh is Oft-Forgiving, Most Merciful.

لِيُؤۡذَنَ	مِنَ ٱلۡأَعۡرَابِ	وَجَآءَ ٱلۡمُعَذِّرُونَ
to ask (your) permission (to exempt)	from the bedouins	and came those who made excuses

وَرَسُولَهُۥۚ	ٱلَّذِينَ كَذَبُواْ ٱللَّهَ	وَقَعَدَ	لَهُمۡ
and His Messenger	those who had lied to Allah	and sat (at home)	for them

أَلِيمٞ ﴿٩٠﴾	عَذَابٌ	كَفَرُواْ مِنۡهُمۡ	سَيُصِيبُ ٱلَّذِينَ
painful	a torment	disbelieve of them	soon will seize those who

عَلَى ٱلَّذِينَ	وَلَا	عَلَى ٱلۡمَرۡضَىٰ	وَلَا	لَّيۡسَ عَلَى ٱلضُّعَفَآءِ
[on] those who	nor	[on] ill	nor	(there) is not on those who are weak

إِذَا نَصَحُواْ لِلَّهِ	حَرَجٌ	مَا يُنفِقُونَ	لَا يَجِدُونَ
if they are sincere (in duty) to Allah	(any) blame	what they spend	find not

مِن سَبِيلٖۚ	عَلَى ٱلۡمُحۡسِنِينَ	مَا	وَرَسُولِهِۦۚ
any ground (of complaint)	against the good-doers	(there is) not	and His Messenger

رَّحِيمٞ ﴿٩١﴾	غَفُورٞ	وَٱللَّهُ
Most Merciful	(is) Oft-Forgiving	and Allah

Part - 10

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟
وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى
ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: ``I can find no mounts for you,'' they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihad*). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

لِتَحْمِلَهُمْ	أَتَوْكَ	إِذَا مَآ	عَلَى ٱلَّذِينَ	وَلَا
that you provide them with mounts	came to you	[when]	on those who	nor (is there blame)
أَحْمِلُكُمْ	لَآ أَجِدُ مَآ		قُلْتَ	
bear you (mounts for you)	I can not find what		(and when) you said	
حَزَنًا	مِنَ ٱلدَّمْعِ	وَّأَعْيُنُهُمْ تَفِيضُ	عَلَيْهِ تَوَلَّوا۟	
(of) grief	with tears	while their eyes overflowing	[on it] they turned back	
إِنَّمَا ٱلسَّبِيلُ		مَا يُنفِقُونَ ﴿٩٢﴾	أَلَّا يَجِدُوا۟	
only the ground (of complaint)		anything to spend	that they could not find	
رَضُوا۟	أَغْنِيَآءُ	وَهُمْ	يَسْتَـْٔذِنُونَكَ	عَلَى ٱلَّذِينَ
they are content	(are) rich	yet they	ask exemption	(is) against those who
عَلَىٰ قُلُوبِهِمْ	وَطَبَعَ ٱللَّهُ	ٱلْخَوَالِفِ		بِأَن يَكُونُوا۟ مَعَ
up their hearts	and Allah has sealed	(the women) who sit behind		to be with
لَا يَعْلَمُونَ ﴿٩٣﴾	فَهُمْ			
know not	so they			

Part - 10