



﴿ ٢٨٦ ﴾ سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٨٧ رَكُوعُهَا ٤٠

Surah Al-Baqarah

In the name of Allah, the Most Gracious, the Most Merciful.

1. Alif Laam Meem

2. This is the Book, there is no doubt in it, a Guidance for the God-conscious.

3. Those who believe in the unseen, and establish the prayer, and spend out of what We have provided them.

4. And those who believe in what is revealed to you (O Muhammad SAW!), and what was revealed before you, and in the Hereafter they firmly believe.

5. Those are on Guidance from their Lord, and it is those who are the successful ones.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 the Most Merciful. the Most Gracious. (of Allah. In (the) name
 الْآمَّ ١ ذَلِكَ الْكِتَبُ لَا رَأَيْبَ لِفِيهِ
 in it, doubt no (is) the book That 1 Alif Laam Meem
 هُدًى لِّلْمُتَّقِينَ لَا الَّذِينَ يُؤْمِنُونَ
 believe Those who 2 for the God-conscious. a Guidance
 بِالْغَيْبِ وَيَقِنُونَ الصَّلَاةَ وَمِمَّا
 and out of what the prayer, and establish in the unseen,
 سَرَّاً قَبْلَهُمْ لَا وَالَّذِينَ
 And those who 3 they spend. We have provided them
 يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ
 was sent down and what to you (is) sent down in what believe
 مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُؤْمِنُونَ
 ٤ firmly believe. they and in the Hereafter before you
 أُولَئِكَ عَلَى هُدًى مِّنْ رَّبِّهِمْ
 their Lord, from Guidance (are) on Those
 وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
 ٥ (are) the successful ones. they and those -

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ عَآئِدُهُمْ أَمْ
 or whether you warn them to them (it) is same disbelieve[d], those who Indeed,
 لَمْ شُنِّرُهُمْ لَا يُؤْمِنُونَ ٦ حَتَّمَ اللَّهُ عَلَىٰ
 on Allah has set a seal 6 they believe. not you warn them, not
 قُلُّوْبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غَشَاوَةٌ وَلَهُمْ
 And for them (is) a veil. their vision and on their hearing, and on their hearts
 عَذَابٌ عَظِيمٌ ٧ وَمِنَ النَّاسِ مَنْ يَقُولُ
 say, (are some) who the people And of 7 great. (is) a punishment
 امَّنَا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ
 (are) believers (at all). they but not [the] Last, and in the Day in Allah "We believed
 يُخْرِجُونَ اللَّهَ وَالَّذِينَ امْنَوْا ٨ وَمَا يَخْدَعُونَ
 they deceive and not believe[d], and those who They seek to deceive Allah 8
 إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ٩ فِي قُلُّوْبِهِمْ
 their hearts In 9 they realize (it). and not themselves, except
 مَرَضٌ لَا فَرَادَهُمُ اللَّهُ مَرَضًا ١٠ وَلَهُمْ عَذَابٌ
 (is) a punishment and for them (in) disease; so Allah increased them (is) a disease,
 أَلِيمٌ لَا يَلَمُّوْهُمْ ١١ بِمَا كَانُوا يَكْذِبُونَ ١٠ وَإِذَا قِيلَ لَهُمْ
 to them, it is said And when 10 [they] lie. they used to because painful
 لَا تُفْسِدُوا فِي الْأَرْضِ ١٢ قَالُوا إِنَّا نَحْنُ مُصْرِخُونَ
 (are) reformers." we "Only they say, the earth," in spread corruption "(Do) not
 أَلَا إِنَّهُمْ أَنفَسُونَ ١٣ الْمُفْسِدُونَ
 (are) the ones who spread corruption, themselves indeed they Beware, 11
 وَلَكِنْ لَا يَشْعُرُونَ ١٢ وَإِذَا قِيلَ لَهُمْ امْنَوْا
 "Believe to them, it is said And when 12 they realize (it). not [and] but
 كَمَا أَمَنَ النَّاسُ ١٣ قَالُوا أَنُؤْمِنُ كَمَا أَمَنَ السَّفَهَاءُ
 the fools?" believed as "Should we believe they say, the people," believed as
 أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ ١٣ وَلَكِنْ لَا يَعْلَمُونَ
 13 they know. not [and] but (are) the fools themselves certainly they Beware,
 وَإِذَا لَقُوا الَّذِينَ امْنَوْا ١٤ قَالُوا أَمَّا
 But when "We believe [d]." they say, believe[d], those who they meet And when

6. Indeed, those who disbelieve, it is same to them whether you warn them or do not warn them, they will not believe.

7. Allah has set a seal on their hearts and on their hearing, and on their vision is a veil. And for them is a great punishment.

8. And among the people there are some who say, "We believe in Allah and in the Last Day," but they are not believers (at all).

9. They seek to deceive Allah and those who believe, but they do not deceive except themselves and they do not realize it.

10. In their hearts is a disease, so Allah has increased their disease, and for them is a painful punishment because they used to lie.

11. And when it is said to them, "Do not spread corruption on the earth," they say, "We are only reformers."

12. Indeed, they are the ones who spread corruption, but they do not realize it.

13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Indeed, they themselves are the fools, but they do not know.

14. And when they meet those who believe, they say, "We believe." But when

they are alone with their evil ones, they say, "Indeed, we are with you, we are only mocking."

15. Allah mocks at them, and prolongs them in their transgression (while) they wander blindly.

16. Those are the ones who have bought astraying (in exchange) for guidance. So their commerce did not profit them, nor were they guided.

17. Their example is like the example of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness, so they do not see.

18. Deaf, dumb, and blind - so they will not return (to the right path).

19. Or like a rainstorm from the sky in which is darkness, thunder, and lightning. They put their fingers in their ears to keep out the stunning thunderclaps in fear of death. And Allah encompasses the disbelievers.

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 Allah had willed, He would certainly have taken away their hearing and their sight. Indeed, Allah has power over everything.

21. O mankind! Worship your Lord, the One Who created you and those before you,

خَلَوْا إِلَى شَيْطَنِهِمْ قَالُوا إِنَّا مَعَكُمْ لَا إِنَّهَا نَحْنُ	we only (are) with you, "Indeed, we they say, their evil ones, with they are alone
مُسْتَهْزِئُونَ ١٤ أَللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمْلُدُهُمْ فِي	in and prolongs them at them, mocks Allah 14 (are) mockers."
طُغْيَانِهِمْ يَعْمَلُونَ ١٥ أُولَئِكَ الَّذِينَ اشْتَرَوْا	bought (are) the ones who Those 15 they wander blindly. their transgression,
الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبَحُتْ تِجَارَاتُهُمْ وَمَا كَانُوا	were they and not their commerce profited So not for [the] guidance. [the] astraying
مُهَتَّدِينَ ١٦ مَثَلُهُمْ كَشَّالُ الَّذِي اسْتَوْقَدَ	kindled (of) the one who (is) like (the) example Their example 16 guided-ones.
نَارًا فَلَمَّا أَضَاءَتْ مَاحْوَلَةَ ذَهَبَ اللَّهُ بِنُورِهِمْ	their light Allah took away his surroundings, it lighted then, when a fire,
وَتَرَكُهُمْ فِي ظُلْمَتِ لَّا يُبَصِّرُونَ ١٧ صُمُّ بَعْدُمْ عُمَىٰ	blind, dumb, Deaf, 17 (so) they (do) not see. darkness[es], in and left them
فَهُمْ لَا يَرْجِعُونَ ١٨ أَوْ كَصِيبٌ مِّنَ السَّمَاءِ فِيهِ	in it (are) the sky from like a rainstorm Or 18 [they] will not return. so they
ظُلْمَتُ وَرَعْدٌ وَّبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي أَذَانِهِمْ مِّنَ	from their ears in their fingers They put and lightning. and thunder, darkness[es],
الصَّوَاعِقَ حَذَرَ الْمَوْتٍ وَاللَّهُ مُحِيطٌ	(is) [the One Who] encompasses And Allah [the] death. (in) fear (of) the thunderclaps
بِالْكُفَّارِينَ ١٩ بَيْكَادُ الْبَرْقُ يَحْطُفُ أَبْصَارَهُمْ كَلَّا	Whenever their sight. snatches away the lightning Almost 19 the disbelievers.
أَصَاءَ لَهُمْ مَسْوِا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا	they stand (still). on them it darkens and when in it, they walk for them it flashes
لَزَهَبَ وَلَوْ شَاءَ اللَّهُ بِسَمْعِهِمْ وَأَبْصَارِهِمْ	and their sight. their hearing. He would certainly have taken away Allah had willed, And if
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٠ يَا يَاهَا النَّاسُ	O mankind! 20 All-Powerful. thing every (is) on Allah Indeed,
اعْبُدُوا سَابِكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ	before you, and those [who] created you the One Who your Lord, worship

لَعَلَّكُمْ	تَتَقْوَنَ	لَا	الَّذِي	جَعَلَ	لَكُمْ
for you	made	The One Who	21	become righteous.	so that you may
الْأَرْضَ	فَرَأَشَا	وَالسَّمَاءَ	بِنَاءً	وَأَنْزَلَ	مِنَ السَّمَاءِ
the sky	from	and sent down	a canopy,	and the sky	a resting place
مَاءً	فَأَخْرَجَ	بِهِ	مِنَ التَّهَارِ	سَرْزَقًا	لَكُمْ
for you.	(as) provision	the fruits	[of]	therewith	then brought forth water,
فَلَا	تَجْعَلُوا	لِلَّهِ	أَنْدَادًا	وَأَنْتُمْ	تَعْلَمُونَ
And if	22	[you] know.	while you	rivals	to Allah
كُنْتُمْ	فِي سَابِعِ	مِنَ	نَزَّلْنَا	عَلَى عَبْدِنَا	فَأُتُوا
then produce	Our slave,	to	We have revealed	about what	doubt
بِسُورَةٍ	مِنْ	مُثْلِهِ	وَادْعُوا	شُهَدَاءَكُمْ	مِنْ دُونِ اللَّهِ
Allah	other than	your witnesses	and call	like it	[of] a chapter
إِنْ كُنْتُمْ	صَدِيقِينَ	فَإِنْ	لَمْ	تَفْعَلُوا	وَلَنْ
will you do,	and never	you do,	not	But if	23
فَاتَّقُوا	النَّارَ	الَّتِي	وَقُودُهَا	النَّاسُ	وَالْحِجَارَةُ
prepared	and [the] stones,	(is) [the] men	[its] fuel	whose	the Fire
لِلْكُفَّارِ	وَبَشِّرِ	الَّذِينَ	أَمْنُوا	وَعَمِلُوا	رُزْقًا
and do	believe,	(to) those who	And give good news	24	for the disbelievers.
الصِّلْحَتِ	أَنَّ لَهُمْ	جَنَّتٍ	تَجْرِي	مِنْ	تَحْتَهَا
under them	[from]	flow	(will be) Gardens,	for them	that [the] righteous deeds,
الْأَنْهَرُ	كُلَّمَا	رُزْقُوا	مِنْهَا	مِنْ شَرِّهِ	سَرْزَقًا
(as) provision,	fruit	of	therefrom	they are provided	Every time
قَاتُوا	هُنَّا	الَّذِي	رُزْقَنَا	مِنْ قَبْلِ	لَا
before."	we were provided	the one which	"This (is)	they (will) say,	
وَأُتُوا	بِهِ	مُتَشَابِهًا	وَلَهُمْ	فِيهَا	أَرْوَاجٍ
spouses	therein	And for them	(things) in resemblance;	And they will be given	
مُظَاهَّةٌ	وَهُمْ	فِيهَا	خَلِدُونَ	إِنَّ اللَّهَ	وَلَا
Indeed, Allah	25	(will) abide forever.	therein	and they	purified,
لَا يَسْتَحِي	أَنْ يَصْرِبَ	مَثَلًا	مَمَّا	بِعُوضَةٍ	
(of) a mosquito	(like) even	an example	to set forth	(is) not ashamed	

so that you may become righteous.

22. (He Who has made the earth a resting place for you, and the sky a canopy, and sent down rain from the sky, and brought forth therewith fruits as provision for you. So do not set up rivals to Allah while you know (the truth).

23. And if you are in doubt about what We have revealed to Our slave (Muhammad SAW), then produce a chapter like it, and call your witnesses other than Allah, if you are truthful.

24. But if you do not do (it), and you will never be able to do (it), then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

25. And give good news (O Muhammad SAW!) to those who believe and do righteous deeds that for them will be Gardens under which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given things in resemblance; and they will have therein purified spouses, and they will abide therein forever.

26. Indeed, Allah is not ashamed to set forth an example even of a mosquito

or anything above it (bigger or smaller). Then as for those who believe, they know that it is the truth from their Lord. But those who disbelieve say, "What did Allah intend by such an example?" He lets go astray many by it and guides many by it. And He does not let go astray by it except the defiantly disobedient.

27. Those who break the Covenant of Allah after its ratification, and cut what Allah has ordered to be joined, and spread corruption on the earth. It is those who are the losers.

28. How can you disbelieve in Allah? When you were dead (lifeless), and He gave you life. Then He will cause you to die, then (again) He will bring you (back) to life, and then to Him you will be returned.

29. He is the One Who created for you all that is in the earth. Moreover, He turned to the heaven and fashioned them seven heavens. And He is the All-Knower of everything.

30. And when your Lord said to the angels, "Indeed, I am going to place a vicegerent on the earth." They said, "Will You place therein one who will spread corruption and shed blood, while we glorify You with Your praises

فَمَا	فَوْقَهَا	فَمَا	الَّذِينَ	أَمْتُوا	فَيَعْلَمُونَ	[thus] they will know	believed,	those who	Then as for	above it.	and (even) something
أَنَّهُ الْحَقُّ	مِنْ سَرِّهِمْ	وَأَمَّا	الَّذِينَ	كَفَرُوا	فَيَقُولُونَ	كَفَرُوا	disbelieved	those who	And as for	their Lord.	from (is) the truth that it
مَاذَا	أَرَادَ اللَّهُ	بِهَذَا	مَثَلًا	يُضْلِلُ	كَثِيرًا	وَيَهْدِي	بِهِ	يُضْلِلُ	كَثِيرًا	وَيَهْدِي	بِهِ
بِهِ	He lets go astray	example?	by this	(did) Allah intend	what	[thus] they will say	by it	He lets go astray	And not	many.	by it and He guides many
إِلَّا	الْفَسِيقِينَ	لَا	الَّذِينَ	يَنْقُضُونَ	عَهْدَ اللَّهِ	الْفَسِيقِينَ	break	Those who	26	the defiantly disobedient.	except
مَنْ	بَعْدِ مِبْشَاقَهُ	وَيَقْطَعُونَ	مَا	أَمْرَ اللَّهُ	بِهِ أَنْ يُوَصِّلَ	مِبْشَاقَهُ	to be joined	it	Allah has ordered	what	and [they] cut its ratification, after
وَيُفْسِدُونَ	فِي الْأَرْضِ	أُولَئِكَ	هُمُ	الْخُسُرُونَ	فَاحْيَا لَمْ	وَيُفْسِدُونَ	in the earth.	Those,	and [they] spread corruption	dead	While you were
أَكْيَفْ	تَكْفُرُونَ	بِاللَّهِ	وَنَتَمْ	أَمْوَاتًا	فَادْحِيَا لَمْ	فَادْحِيَا لَمْ	How	in Allah?	(can) you disbelieve	dead	(are) the losers.
فَمَا	خَلَقَ	لَكُمْ	مَا	إِلَيْهِ تُرْجَعُونَ	ثُمَّ	ثُمَّ	ثُمَّ	لَكُمْ	you will be returned.	to Him	they
فِي الْأَرْضِ	جَيِيعًا	ثُمَّ	أَسْتَوَى إِلَى السَّمَاءِ	فَسَوْهُنَّ	ثُمَّ	ثُمَّ	ثُمَّ	ثُمَّ	to	is in the earth,	(is) the One Who
سَبْعَ	سَوَاتٍ	وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ	وَرَادٌ	وَرَادٌ	وَرَادٌ	وَرَادٌ	وَرَادٌ	وَرَادٌ	Indeed, I (am)	Moreover	and fashioned them
قَالَ	رَبُّكَ لِلْمَلِكَةِ	إِنِّي	جَاعِلٌ	فِي الْأَرْضِ	خَلِيفَةً	خَلِيفَةً	خَلِيفَةً	خَلِيفَةً	to the angels,	all.	the heaven
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	أَتَجْعَلُ	أَتَجْعَلُ	أَتَجْعَلُ	أَتَجْعَلُ	your Lord	in	And when
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	فِيهَا	فِيهَا	فِيهَا	فِيهَا	said	going to place	(is) All-Knowing.
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	مَنْ	مَنْ	مَنْ	مَنْ	indeed, I (am)	"Indeed, I (am)"	thing
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	يُفْسِدُ	يُفْسِدُ	يُفْسِدُ	يُفْسِدُ	they said,	"Will You place	of every
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	فِيهَا	فِيهَا	فِيهَا	فِيهَا	a vicegerent,	in it	will spread corruption
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	فِيهَا	فِيهَا	فِيهَا	فِيهَا	one who	in it	(one) who
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	فِيهَا	فِيهَا	فِيهَا	فِيهَا	they said,	"Will You place	they said,
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	فِيهَا	فِيهَا	فِيهَا	فِيهَا	a vicegerent,	and will shed	with Your praises
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	فِيهَا	فِيهَا	فِيهَا	فِيهَا	and will shed	while we,	[the] blood[s],
وَيَسِّفُكُ	الرَّمَاءَ	وَنَحْنُ	نُسَبِّحُ	بِحَمْدِكَ	فِيهَا	فِيهَا	فِيهَا	فِيهَا	we glorify (You)	[we] glorify (You)	and

وَنَقْرِسْ	لَكَ	قَالَ	إِنِّي	أَعْلَمُ	مَا	لَا تَعْلَمُونَ	7
you (do) not know."	what	[I] know	"Indeed, I	He said,	[to] You."	and we sanctify	
وَعَلِمَ	أَدَمَ	الْأَسْمَاءَ	كُلَّهَا	شَمَ	عَرَضَهُمْ	٣٠	
He displayed them	Then	all of them.	the names -	Adam	And He taught	30	
عَلَى الْمَلِكَةِ	فَقَالَ	أَنْبِئُنِي	بِاسْمَاءِ	هَؤُلَاءِ	إِنْ		
if	(of) these,	of (the) names	"Inform Me	then He said,	the angels,	to	
كُنْتُمْ	صَدِيقِنَ	قَالُوا	سُبْحَنَكَ	لَا عِلْمَ	لَنَا	٣١	
(is) for us	No knowledge	"Glory be to You!"	They said,	31	truthful."	you are	
إِلَّا	مَا	عَلَّمْتَنَا	إِنَّكَ	أَنْتَ	الْعَلِيمُ		
(are) the All-Knowing,	You	Indeed You!	You have taught us.	what	except		
الْحَكِيمُ	قَالَ	يَا أَدَمَ	أَنْبِئْهُمْ	بِاسْمَائِهِمْ	فَلَمَّا	٣٢	
And when	of their names."	Inform them	"O Adam!"	He said,	32	the All-Wise.	
أَنْبَاهُمْ	بِاسْمَائِهِمْ	وَلَا	قَالَ	أَلَمْ	أَقْلُمْكُمْ	إِنِّي	
Indeed, I	to you,	I say	"Did not	He said,	of their names,	he had informed them	
أَعْلَمُ	غَيْبَ	السَّمَاوَاتِ	وَالْأَرْضَ	وَأَعْلَمُ	مَا	تَبْدِيُونَ	٣٣
you reveal	what	and I know	and the earth,	(of) the heavens	(the) unseen	[I] know	
وَمَا	كُنْتُمْ	تَكْتُبُونَ	وَإِذْ	قُنْدَأْ	لِلْمَلِكَةِ		
to the angels,	We said	And when	33	conceal."	you [were]	and what	
أَسْجُدُوا	لِأَدَمَ	فَسَجَدُوا	إِلَّا	إِبْلِيسُ	أَبِي		
He refused	Iblees.	except	[so]	they prostrated	to Adam,"	"Prostrate	
وَقُنْدَأْ	وَكَانَ	مِنَ الْكُفَّارِ	وَكَانَ	مِنَ الْمُنْكَرِ	وَقُنْدَأْ	٣٤	
And We said,	34	the disbelievers.	of	and became	and was arrogant		
يَا أَدَمُ	اسْكُنْ	أَنْتَ	وَزَوْجُكَ	الْجَنَّةَ	وَكَلَّا	مِنْهَا	
from it	and [you both] eat	(in) Paradise,	and your spouse	you	Dwell	"O Adam!"	
رَغْدَأْ	حَيْثُ	شَتَّى	شَتَّى	هُنْدَأْ	وَلَا تَقْرَبَا		
this	But do not [you two] approach	you [both] wish.	(from) wherever	freely			
الشَّجَرَةَ	فَتَكُونُا	مِنَ الظَّالِمِينَ	فَازَّهُمَا			٣٥	
Then made [both of] them slip	35	the wrongdoers."	of	lest you [both] be	[the] tree,		
مِمَّا	فَأَخْرَجَهُمَا	عَنْهَا	الشَّيْطَنُ				
from what	and he got [both of] them out	from it,		the Shaitaan			

and sanctify You?" He said, "Indeed, I know that which you do not know."

31. And He taught Adam all the names. Then He displayed them to the angels and said, "Inform Me the names of these, if you are truthful."

32. They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who are the All-Knowing, 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 unseen of the heavens and the earth? And I know what you reveal and what you conceal."

34. And when We said to the angels, "Prostrate to Adam," they prostrated, except Iblees. He refused and was arrogant and became of the disbelievers.

35. And We said, "O Adam! Dwell you and your wife in Paradise, and eat freely from wherever you wish, but do not approach this tree, lest you be among the wrongdoers."

36. Then Shaitaan made them slip out of it and got them out from that

in which they were. And We said, "Go down, as enemies to one another; and on the earth will be your dwelling place and a provision for a period."

37. Then Adam received (some) words from his Lord, and He turned towards him (in mercy). Indeed, it is He Who is Oft-returning (to mercy), the Most Merciful.

38. We said, "Go down from it, all of you. And when there comes to you Guidance from Me, then whoever follows My Guidance, they will have no fear, nor will they grieve.

39. And those who disbelieve and deny Our Signs, they are the companions of the Fire; they will abide in it forever."

40. O Children of Israel! Remember My favor which I bestowed upon you, and fulfill My Covenant (upon you), I will fulfill your covenant (from Me), and fear Me and Me alone.

41. And believe in what I have sent down confirming that which is (already) with you, and be not the first to disbelieve in it. And do not exchange My Signs for a small price, and fear Me and Me Alone.

42. And do not mix the truth with falsehood or conceal the truth while you know (it).

43. And establish the prayer and give *zakah* and bow down with those who bow down.

44. Do you order

كَانَ فِيهِ وَقْلَنَا	أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ	وَقُلْنَا أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ	وَقُلْنَا فِيهِ وَقْلَنَا
to others	some of you	"Go down (all of you),	And We said, in [it]. they [both] were
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقِرٌ وَّمَتَاعٌ إِلَيْ	وَلَكُمْ فِي الْأَرْضِ مُسْتَقِرٌ وَّمَتَاعٌ إِلَيْ	وَلَكُمْ فِي الْأَرْضِ مُسْتَقِرٌ وَّمَتَاعٌ إِلَيْ	عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقِرٌ وَّمَتَاعٌ إِلَيْ
for	and a provision	(is) a dwelling place	the earth in and for you (as) enemy;
حَيْنَ ٣٦ فَتَّلَقَّ أَدْمُ مِنْ رَبِّهِ كَمِتٍ فَتَابَ	حَيْنَ ٣٦ فَتَّلَقَّ أَدْمُ مِنْ رَبِّهِ كَمِتٍ فَتَابَ	حَيْنَ ٣٦ فَتَّلَقَّ أَدْمُ مِنْ رَبِّهِ كَمِتٍ فَتَابَ	حَيْنَ ٣٦ فَتَّلَقَّ أَدْمُ مِنْ رَبِّهِ كَمِتٍ فَتَابَ
So (his Lord) turned	words,	his Lord from	Then Adam received 36 a period."
٣٧ عَلَيْهِ الرَّحِيمُ التَّوَابُ إِنَّهُ هُوَ عَلَيْهِ			
37 the Most Merciful.	(is) the Oft-returning (to mercy),	He	Indeed He! towards him.
قُلْنَا أَهْبِطُوا مِنْهَا جَبِيعًا فَإِمَّا يَاتِيَنَّكُمْ مِّنْ هُنَّ	قُلْنَا أَهْبِطُوا مِنْهَا جَبِيعًا فَإِمَّا يَاتِيَنَّكُمْ مِّنْ هُنَّ	قُلْنَا أَهْبِطُوا مِنْهَا جَبِيعًا فَإِمَّا يَاتِيَنَّكُمْ مِّنْ هُنَّ	قُلْنَا أَهْبِطُوا مِنْهَا جَبِيعًا فَإِمَّا يَاتِيَنَّكُمْ مِّنْ هُنَّ
Guidance, from Me	comes to you and when, all (of you), from it	"Go down	We said,
فَمَنْ تَبَعَ هُنَّا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ	فَمَنْ تَبَعَ هُنَّا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ	فَمَنْ تَبَعَ هُنَّا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ	فَمَنْ تَبَعَ هُنَّا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
they and not (will be) on them	fear [then] no	My Guidance, follows	then whoever
يَحْرُنُونَ ٣٨ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِاِيَّنَا أُولَئِكَ			
those Our Signs, and deny	who disbelieve[d]	And those	38 will grieve.
أَصْحَابُ التَّارِيخُ هُمْ فِيهَا خَلِدُونَ ٣٩ يَبْيَنِيَ			
O Children 39 (will) abide forever."	in it they (of) the Fire;	(are the) companions	
إِسْرَائِيلَ اذْكُرُوا نَعْمَتَ الرَّبِّيَّ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِيَ	إِسْرَائِيلَ اذْكُرُوا نَعْمَتَ الرَّبِّيَّ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِيَ	إِسْرَائِيلَ اذْكُرُوا نَعْمَتَ الرَّبِّيَّ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِيَ	إِسْرَائِيلَ اذْكُرُوا نَعْمَتَ الرَّبِّيَّ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِيَ
My Covenant and fulfill, upon you	I bestowed which	My Favor Remember (of) Israel!	
أُوفُ بِعَهْدِكُمْ وَإِيَّاَيَ فَأَرْهَبُونَ ٤٠ وَأَمْنُوا بِهَا			
in what And believe	40 fear [Me].	and Me Alone your covenant	I will fulfill
أَنْزَلْتُ مُصَدِّقًا لَّهَا مَعْكُمْ وَلَا تَكُونُوا أَوَّلَ			
(the) first be and (do) not (is) with you, that which confirming	I have sent down		
كَافِرُهُ بِهِ وَلَا تَشْتَرُوا بِالْيَتِيمِ شَيْئًا قَلِيلًا وَإِيَّاَيَ	كَافِرُهُ بِهِ وَلَا تَشْتَرُوا بِالْيَتِيمِ شَيْئًا قَلِيلًا وَإِيَّاَيَ	كَافِرُهُ بِهِ وَلَا تَشْتَرُوا بِالْيَتِيمِ شَيْئًا قَلِيلًا وَإِيَّاَيَ	كَافِرُهُ بِهِ وَلَا تَشْتَرُوا بِالْيَتِيمِ شَيْئًا قَلِيلًا وَإِيَّاَيَ
and Me Alone small, a price	My Signs (for) exchange	And (do) not of it.	disbeliever
فَاتَّقُونَ ٤١ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْسِبُونَ			
and conceal with [the] falsehood	the Truth mix	And (do) not	fear [Me].
الْحَقُّ وَأَنْتُمْ تَعْلَمُونَ ٤٢ وَأَقِيمُوا الصَّلَاةَ وَاتُّوَا			
and give the prayer	And establish	42 [you] know.	while you the Truth
الرَّكْعَيْنَ ٤٣ أَتَّا مُرُونَ وَإِسْكَعُونَ مَعَ			
Do you order	43 those who bow down.	with and bow down	zakah

النَّاسُ	بِالْبَرِّ	وَتَسْوَنَ	أَنْفَسْكُمْ	وَأَنْتُمْ	تَتَلُوْنَ	
[you] recite	while you	yourselves,	and you forget	[the] righteousness	[the] people	
الْكِتَبُ	أَفَلَا	تَعْقِلُونَ	وَاسْتَعِيْدُوا	بِالصَّبْرِ		٤٤
through patience	And seek help	44	you use reason?	Then, will not	the Book?	
وَالصَّلَاةُ	وَإِنَّهَا	لَكَبِيرَةٌ	إِلَّا عَلَى الْخَشِعِينَ	لَا		٤٥
45	the humble ones,	on	except	(is) surely difficult	and indeed, it	and the prayer;
الَّذِينَ	يَطْلُوْنَ	أَنَّهُمْ	مُلْقُوْرَا	رَأَيْهِمْ	وَأَنَّهُمْ	إِلَيْهِ لَرْجُوْنَ
will return.	to Him	and that they	their Lord	will meet	that they	believe Those who
عَيْنِي	إِسْرَائِيلَ	اذْكُرُوْرَا	نَعْمَتِي	الَّتِي	أَنْعَمْتُ	عَلَيْكُمْ
upon you	I bestowed	which	My Favor	Remember	(of) Israel!	O Children 46
وَأَنِّي	فَضَلْتُمْ	عَلَى الْعَلَمِيْنَ	وَاتَّقُوْرَا	يَوْمًا	لَا	
(will) not	a day,	And fear	47	the worlds.	over	[I] preferred you and that I
تَجْزِيْنِي	نَفْسٌ	عَنْ نَفْسِ	شَيْغًا	وَلَا	يُقْبَلُ	مِنْهَا
from it	will be accepted	and not	anything,	(another) soul	any soul	avail
شَفَاعَةٌ	وَلَا	يُؤْخَذُ	مِنْهَا	عَدْلٌ	وَلَا	هُمْ
they	and not	a compensation,	from it	will be taken	and not	any intercession,
يُنْصُرُونَ	وَإِذْ	رَجَيْنِكُمْ	مِنْ	أَلِ فِرْعَوْنَ		٤٨
(the) people of Firaun	from	We saved you	And when	48	will be helped.	
سُوءَ	الْعَذَابِ	يَدْبِحُونَ	أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ		
and letting live	your sons	slaughtering	torment,	horrible	(who were) afflicting you (with)	
نِسَاءَكُمْ	وَفِي	ذَلِكُمْ	بَلَاءٌ	مِنْ	رَأْيِهِمْ	عَظِيمٌ
49	great.	your Lord	from	(was) a trial	that	And in your women.
وَإِذْ	فَرَقْنَا	بِكُمْ	الْبَحْرَ	فَانْجَيْنِكُمْ		
and We drowned	then We saved you,	the sea,	for you	We parted	And when	
وَأَغْرَقْنَا						
أَلِ فِرْعَوْنَ	وَأَنْتُمْ	تَنْظُرُونَ	وَإِذْ	وَإِذْ		٥٠
We appointed	And when	50	(were) looking.	while you	(the) people of Firaun	
مُوسَى	أَرْبَعِينَ	لَيْلَةً	شَمَّ	اَتَّحَدْتُمُ	الْعَجْلَ	مِنْ بَعْدِهِ وَأَنْتُمْ
and you	after him	the calf	you took	Then	nights.	forty (for) Musa
ظَلَمُوْنَ	شَمَّ	عَنْكُمْ	مِنْ بَعْدِ	ذِلِكَ		٥١
that,	after	you	We forgave	Then	51	(were) wrongdoers.

people to be righteous and you forget (to practice it) yourselves, while you recite the Book? Then will you not use reason (intellect)?

45. And seek help through patience and prayer; and indeed, it is difficult except for the humble ones,

46. (They are those) who believe that they will meet their Lord and that they will return to **Him**.

٤٧ 47. O Children of Israel! Remember **My** Favor which I bestowed upon you, and that I preferred you over the worlds.

48. And fear a day when no soul will avail another in the least, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be helped.

49. And (recall) when We saved you from the people of Firaun, who were afflicting you with a horrible torment, slaughtering your sons and letting your women live. And in that was a great trial from your Lord.

50. And (recall) when We parted the sea for you and saved you and drowned the people of Firaun while you were looking on.

51. And (recall) when We made an appointment with Musa for forty nights. Then you took the calf (for worship) after him (i.e., his departure) and you were wrongdoers.

52. Then, even after that, We forgave you

so that you may be grateful.

53. And (recall) when We gave Musa the Book (Taurat) and the Criterion (of right and wrong) that perhaps you would be guided.

54. And (recall) when Musa said to his people, "O my people! Indeed you have wronged yourselves by taking the calf (for worship). So turn in repentance to your Creator and kill yourselves. That is best for you in the sight of your Creator." Then He accepted your repentance. Indeed, He is the Oft-returning (to mercy), the Most Merciful.

55. And when you said, "O Musa! We will never believe you until we see Allah manifestly," so the thunderbolt seized you while you were looking on.

56. Then We revived you after your death, so that you might be grateful.

57. And We shaded you with clouds and sent down to you *manna* and quails. Eat from the good things, which We have provided you. And they did not wrong Us, but they were doing wrong to themselves.

58. And when We said, "Enter this town and eat abundantly from wherever you wish, and enter the gate bowing humbly and say, 'Repentance,' We will forgive your sins for you. And We will increase

لَعَلَّكُمْ تَشْكُرُونَ ۝	وَإِذْ أَتَيْنَا مُوسَى الْكِتَبَ	۵۲	وَإِذْ تَهْتَدُونَ ۝	لَعَلَّكُمْ وَالْفُرْقَانَ	قَالَ	۵۳	مُوسَى لِقَوْمِهِ يَقُولُ إِنَّمَا	أَنفُسَكُمْ	فَاقْتُلُوا إِلَى بَارِيْكُمْ	فَتُبُوْتُمْ	عَلَيْكُمْ	الْعِجْلَ	فَتُبُوْتُمْ	إِلَهٌ هُوَ	الرَّحِيمُ	۵۴	أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ	عَنْدَ بَارِيْكُمْ	فَتَابَ	فَتَابَ	عَلَيْكُمْ	وَهُوَ	الْتَّوَابُ	۵۵	وَإِذْ قُلْتُمْ يَهُوْسِي لَنْ	نُؤْمِنَ لَكَ حَتَّىٰ نَرَى	۵۶	اللَّهُ جَهَرَةً فَأَخَذَنَّكُمُ الصُّعْقَةَ	وَأَنْتُمْ تَنْظُرُونَ	۵۷	ثُمَّ بَعْثَنَّكُمْ مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ	تَشْكُرُونَ	۵۸	الْمَنَّ	وَالسَّلَوَاتِ كُلُّوْا مِنْ	طَيِّبَاتِ	۵۹	وَظَلَّنَا عَلَيْكُمُ الْغَيَّامَ	وَأَنْزَلْنَا عَلَيْكُمُ	۶۰	رَازَقْنَمْ	وَمَا ظَلَّوْنَا وَلِكُنْ كَانُوا أَنفَسَهُمْ	۶۱	يَظْلِمُونَ ۝	وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرِيَّةَ فَكُلُّوْا	۶۲	مِنْهَا حَيْثُ شَئْتُمْ رَاغِدًا وَادْخُلُوا الْبَابَ سُجَّدًا	۶۳	وَسَنَزِيْدُ	نَغْفِرُ لَكُمْ خَطَائِيمْ	۶۴	وَقُوْلُوا حَطَّةً	۶۵												
the Book	Musa	We gave	And when	52	(be) grateful.	so that you may	said	And when	53	(would be) guided.	perhaps you	and the Criterion,	yourselves	[you] have wronged	Indeed, you	"O my people!"	to his people,	Musa	and kill	your Creator,	to	So turn in repentance	the calf.	by your taking	Then He turned	your Creator."	with	for you	(is) better	That	yourselves.																																		
54	the Most Merciful.	(is) the Oft-returning,	He	Indeed He!	towards you.	55	(were) looking.	while you	the thunderbolt	So seized you	manifestly."	Allah	we see	until	(will) we believe you	Never	"O Musa!"	you said,	And when	56	(be) grateful.	so that you may	your death,	after	We revived you	Then	to you	and We sent down	(with) [the] clouds	[over] you	And We shaded	57	that	(the) good things	from	"Eat	and [the] quails,	[the] manna	(to) themselves	they were	but	they wronged Us,	And not	We have provided you."	then eat	town,	this	"Enter	We said,	And when	57	doing wrong.	prostrating.	the gate	and enter	abundantly,	you wish[ed]	wherever	from [it]	And We will increase	your sins.	for you	We will forgive	"Repentance,	And say,

الْمُحْسِنِينَ	فَبَدَلَ	الَّذِينَ	ظَلَمُوا	قَوْلًا	⑤٨
(the) word	wronged	those who	But changed	58	the good-doers (in reward)."
غَيْرُ	الَّذِي	قِيلَ لَهُمْ	فَأَنْزَلْنَا	عَلَى الَّذِينَ	
those who	upon	so We sent down	to them;	was said	(that) which other (than)
ظَلَمُوا	رَاجِزًا	مِنَ السَّمَاءِ	بِهَا	كَانُوا يَفْسُقُونَ	
defiantly disobeying.	they were	because	the sky	from	a punishment wronged,
وَإِذَا	سَتَشْقَى مُوسَى	لِرَوْمَهِ	فَقُلْنَا أَضْرِبْ	٥٩	
"Strike	[so] We said,	for his people,	Musa asked (for) water	And when	59
بِعَصَابَ الْحَجَرِ	فَانْجَرَتْ	مِنْهُ أَشْتَأْعْشَرَةَ	عَيْنًا		
springs.	twelve	from it	Then gushed forth	the stone."	with your staff
قَدْ عَلِمَ	كُلُّ	أُنَاسٍ	مَسْرَبُهُمْ	كُوْلًا	وَأَشْرَبُوا
and drink	"Eat	their drinking place.	(the) people	all	Knew
مِنْ	رِزْقِ	اللَّهِ	وَلَا	تَعْثُوا	فِي الْأَرْضِ
the earth	in	act wickedly	and (do) not	Allah,	(the) provision (of) from
مُفْسِدِينَ	لَنْ	وَإِذْ	قُلْنَا	يَوْمَى	لَنْ
Never (will)	"O Musa!	you said,	And when	60	spreading corruption."
نُصِيرَ	عَلَى طَعَامٍ	وَاحِدٍ	فَادْعُ لَنَا	رَبَّكَ	يُخْرُجُ
to bring forth	(to) your Lord	for us	so pray	(of) one (kind),	food [on] we endure
لَنَا	مِمَّا	تُنْتَثُ الْأَرْضُ	مِنْ	بَقْلَهَا	وَقِثَّاهَا
[and] its cucumbers,	its herbs,	of	the earth,	grows	out of what for us
وَفُومَهَا	وَعَدَسَهَا	وَبَصِلَهَا	قَالَ	أَتَسْتَبِدُلُونَ	
"Would you exchange	He said,	and its onions.	[and] its lentils,	[and] its garlic,	
الَّذِي	هُوَ	أَدْنَى	بِالَّذِي	هُوَ	خَيْرٌ
(to) a city,	Go down	(is) better?	[it]	for that which	(is) inferior
فَإِنَّ	لَكُمْ	مَا	سَالْتُمْ	عَلَيْهِمْ	إِهْبِطُوا مِصْرًا
on them	And were struck	you have asked (for)."	(is) what	for you	so indeed
الَّذِلَّةُ	وَالْمَسْكَنَةُ	وَبَاعُو بَعْضِ	مِنْ	اللَّهِ	
Allah	of	and they drew on themselves wrath	and the misery	the humiliation	
ذَلِكَ	بِأَنَّهُمْ	كَانُوا	يَكْفُرُونَ	بِإِيمَانِهِ	اللَّهِ
(of) Allah	in (the) Signs	disbelieve	used to	because they	That (was)

the good-doers (in reward)."

59. But those who wronged changed the words from that which had been said to them for another; so We sent down upon the wrongdoers a punishment from the sky because they were defiantly disobeying.

60. And when Musa asked for water for his people, We said, "Strike the stone with your staff." Then twelve springs gushed forth from it. All the people (of the twelve tribes) knew their drinking place. "Eat and drink from the provision of Allah, and do not act wickedly on the earth spreading corruption."

61. And when you said, "O Musa! We can never endure one (kind of) food. So pray to your Lord to bring forth for us out of what the earth grows, its herbs, its cucumbers, its garlic, its lentils, and its onions." He said, "Would you exchange that which is better for that which is inferior? Go down to (any) city and indeed you will have what you have asked for." And humiliation and misery were struck upon them and they drew on themselves the wrath of Allah. That was because they used to disbelieve in the Signs of Allah

and kill the Prophets without any right. That was because they disobeyed and they were transgressing.

62. Indeed, those who believed, and those who became Jews, and the Christians, and the Sabians - who believed in Allah and the Last Day and did righteous deeds, will have their reward with their Lord; they will have no fear, nor will they grieve.

63. And when We took your covenant, and We raised above you the mount (saying), "Hold firmly that which We have given you, and remember what is in it, perhaps you would become righteous."

64. Then even after that you turned away. Had it not been for the Grace and Mercy of Allah upon you, surely you would have been among the losers.

65. And indeed, you knew those amongst you who transgressed in the matter of the Sabbath. So We said to them, "Be apes, despised."

66. And We made it a deterrent punishment for those who were present and those who succeeded them and an admonition for those who fear Allah.

67. And when Musa said to his people, "Indeed, Allah commands you to slaughter a cow," they said, "Do you take us in ridicule?" He said,

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحُقْطِ ذَلِكَ بِمَا	(was) because	That	[the] right.	without (any)	the Prophets	and kill
عَصُوا وَكَانُوا يَعْتَدُونَ ۝ إِنَّ الَّذِينَ أَمْسَا	believed	those who	Indeed,	61	transgressing.	and they were
وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ أَمْنَ	believed	who	and the Sabians -		became Jews	and those who
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمَلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ	(is) their reward	so for them	righteous deeds,	and did	[the] Last	and the Day in Allah
عَدَّ سَاكِنَهُمْ ۝ وَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرَجُونَ ۝	62	will grieve.	they	and not	on them	fear and no
وَرَادٌ أَحَدُنَا مِبْنَاقُكُمْ وَرَفَعْنَا فَوْقَكُمُ الظُّورَ ۝ خَدُوا	"Hold	the mount,	over you	and We raised	your covenant	We took
مَا أَتَيْنَكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعْنَكُمْ	perhaps you	(is) in it,	what	and remember	with strength,	We have given you
تَشَقُّونَ ۝ شَمْ مِنْ بَعْدِ تَوَلِّتُمْ ۝ ۶۳	after	you turned away	Then	63	(would become) righteous."	what
ذَلِكَ فَلَوْلَا عَلَيْكُمْ فَصْلُ اللَّهِ وَرَحْمَتُهُ	and His Mercy,	upon you	(for the) Grace of Allah		So if not	that.
لَكُنْتُمْ مِنَ الْخَسِيرِينَ ۝ وَلَقَدْ عَلِمْتُمْ	you knew	And indeed,	64	the losers.	of	surely you would have been
الَّذِينَ اعْتَدُوا مِنْكُمْ فَقُلْنَا لَهُمْ فِي السَّبْتِ	to them,	So We said	in the (matter of) Sabbath.	among you	transgressed	those who
كُوْنُوا قِرَدَةً حُسِينَ ۝ فَجَعَلْنَاهَا نَكَالًا لَهَا	for those	a deterrent punishment	So We made it	65	despised."	apes, "Be
بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا لِلْمُتَقَبِّلِينَ	for those who fear (Allah).	and an admonition	and those after them		(in) front of them	
وَرَادٌ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ	commands you	"Indeed, Allah	to his people,	Musa said	And when	66
أَنْ تَذْبَحُوا بَقَرَاتٍ ۝ قَالُوا أَتَتَخْذِنَا هُزُوا ۝ قَالَ	He said,	(in) ridicule."	"Do you take us	They said,	a cow."	you slaughter

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَهِلِيِّينَ									
قالُوا ٦٧									
They said,	67	the ignorant."	among	I be	that	in Allah	"I seek refuge		
ادْعُ لَنَا رَبَّكَ يُبَيِّنُ لَنَا مَا هِيَ قَالَ إِنَّهُ									
"Indeed, He	He said,	it (is)."	what	to us	to make clear	(to) your Lord	for us	"Pray	
يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بَكَرٌ عَوَانٌ بَيْنَ									
between	middle aged	young,	and not	old	not	(is) a cow	"[Indeed] it	says,	
ذَلِكَ فَاعْلُمُوا مَا تُؤْمِرُونَ									
قالُوا ادْعُ لَنَا ٦٨									
for us	"Pray	They said,	68	you are commanded."	what	so do	that,"		
رَبَّكَ يُبَيِّنُ لَنَا مَا لَوْنَهَا									
قالَ إِنَّهُ يَقُولُ									
says,	"Indeed, He	He said,	(is) its color."	what	to us	to make clear	(to) your Lord		
إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعَ لَوْنَهَا									
تَسْرُ شَرْ									
pleasing	(in) its color,	bright	yellow,	a cow	"[Indeed] it is				
النَّظَرِيْنَ									
رَبَّكَ قَالُوا ادْعُ لَنَا ٦٩									
(to) your Lord	for us	"Pray	They said,	69	(to) those who see (it)."				
يُبَيِّنُ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَّهَ عَلَيْنَا									
to us.	look alike	[the] cows	Indeed,	it (is).	what	to us	to make clear		
وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُوْنَ									
٧٠	(will) surely be those who are guided."	wills Allah,	if	And indeed we,					
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذُلْوٌ تُشَيِّرُ إِلَرَضَ									
the earth,	to plough	trained	not	(is) a cow	"[Indeed] it	says,	"Indeed, He	He said,	
وَلَا تَسْقِ الْحَرْثَ مُسَلَّمَةٌ لَا شَيْةَ فِيهَا									
قَالُوا إِنَّ									
Now	They said,	in it."	blemish	no	sound,	the field;	water	and not	
جُنْتَ بِالْحَقِّ									
وَمَا كَادُوا									
فَذَبَّوْهَا									
they were near	and not	So they slaughtered it,	with the truth."	you have come					
يَفْعَلُونَ									
٧١	وَإِذْ قَتَلْتُمْ نَفَسًا فَإِذَا عَنْتُمْ								
concerning it,	then you disputed	a man,	you killed	And when	71	(to) doing (it).			
مُحْرِجٌ									
وَاللَّهُ مَا كُنْتُمْ تَكْتُبُونَ									
٧٢	concealing.	you were	what	(is) the One Who brought forth	but Allah				
فَقُلْنَا أَصْرِبُوهُ بِعَضْهَا									
كَذِلَكَ يُبْعِضُهَا									
the dead,	Allah revives	Like this	with a part of it."	"Strike him	So We said,				

"I seek refuge in Allah from being among the ignorant."

68. They said, "Pray to your Lord to make clear to us what it is." He (Musa) said, "He says, 'It is a cow neither old nor young, but of middle age,' so do what you are commanded."

69. They said, "Pray to your Lord to make clear to us its color." He (Musa) said, "He says, 'It is a yellow cow, bright in color, pleasing to those who see it.'"

70. They said, "Pray to your Lord to make clear to us what it is. Indeed, all cows look alike to us. And indeed, if Allah wills, we will surely be guided."

71. He (Musa) said, "He says, it is a cow neither trained to plough the earth nor water the field; sound, with no blemish on it." They said, "Now you have come with the truth." So they slaughtered it, though they were near to not doing it.

72. And (recall) when you killed a man and disputed concerning it, but Allah brought forth that which you were concealing.

73. So We said, "Strike him with a part of it." Thus Allah revives the dead,

and shows you His Signs, perhaps you may use your intellect.

74. Then (even after that) your hearts hardened like stones or even worse in hardness. And indeed, there are stones from which rivers gush forth, and indeed, there are some of them (i.e., the stones) which split asunder and water flows from them, and indeed, there are some of them (i.e., the stones) which fall down because of fear of Allah. And Allah is not unaware of what you do.

75. Do you hope (O believers!) that they would believe you while indeed a party of them used to hear the words of Allah and then distort it after they had understood it, knowingly?

76. And when they meet those who believe, they say, "We have believed." But when they are alone with one another, they say, "Do you tell them what Allah has revealed to you so that they (might) use it in argument against you before your Lord? Then do you not understand?"

77. Do they not know that Allah knows what they conceal and what they declare?

78. And among them are unlettered (i.e., illiterate) people

٧٣	لَعَلَّكُمْ تَعْقِلُونَ	أَيْتَهُمْ وَيُرِيكُمْ
use your intellect.	perhaps you may	His Signs,
or (became) like [the] stones	so they	after your hearts
certainly (there are some) which	the stones	Then hardened
certainly (there are some) which	from them	stronger
from them	and indeed,	so comes out
And Allah (is) not	fear	split,
they will believe	that	74
(who used to) hear	Do you hope	you do.
they understood it,	after	of what
believe[d],	they meet	unaware
some of them	meet in private	75
to you	Allah has revealed	know?
Then do (you) not	what	while they
what	Allah	76
(are) unlettered ones,	that	understand?"
And among them	they know	77
they declare?	Do not	they conceal

لَا يَعْلَمُونَ	الْكِتَبَ	إِلَّا	أَمَانِيَّ	وَإِنْ هُمْ	هُمْ
they	and not	wishful thinking	except	the book	(who) do not know
يَكْتُبُونَ	لِذِينَ	فَوَيْلٌ	لِذِينَ	يَظْهُونَ	إِلَّا
write	to those who	So woe	78	guess.	(do anything) except
ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ	بِأَيْدِيهِمْ	ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ	لِيَشْتَرُوا بِهِ شَيْئًا	قَلِيلًا	فَوَيْلٌ لَهُمْ مِمَّا كَتَبُوا
(is) from Allah,"	"This	they say,	then,	with their (own) hands	the book
لَيَشْتَرُوا بِهِ شَيْئًا	قَلِيلًا	فَوَيْلٌ لَهُمْ مِمَّا كَتَبُوا	لَيَشْتَرُوا بِهِ شَيْئًا	قَلِيلًا	فَوَيْلٌ لَهُمْ مِمَّا كَتَبُوا
have written	for what	to them	So woe	little.	(for) a price with it to barter
وَقَالُوا	يَكْسِبُونَ	مِمَّا	فَوَيْلٌ لَهُمْ	مِمَّا	أَيْدِيهِمْ وَفَوَيْلٌ لَهُمْ
And they say,	79	they earn.	for what	to them	and woe
لَكُنْ تَمَسَّا النَّارُ إِلَّا آيَامًا مَعْدُودَةً قُلْ	لَكُنْ تَمَسَّا النَّارُ إِلَّا آيَامًا مَعْدُودَةً قُلْ	Say,	numbered."	(for) days	except the Fire will touch us "Never
أَتَتَخْدِثُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ	أَتَتَخْدِثُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ	will Allah break	so never	a covenant,	Allah from "Have you taken
عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ	عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ	80	you (do) not know?"	what	Allah against (do) you say Or His Covenant?
بَلْ مَنْ كَسَبَ سَيِّئَةً وَاحَاطَتْ بِهِ خَطِئُهُ فَأُولَئِكَ	بَلْ مَنْ كَسَبَ سَيِّئَةً وَاحَاطَتْ بِهِ خَطِئُهُ فَأُولَئِكَ	[so] those	his sins -	and surrounded him	evil earned whoever Yes,
أَصْحَابُ النَّارِ هُمْ فِيهَا خَلِدُونَ	أَصْحَابُ النَّارِ هُمْ فِيهَا خَلِدُونَ	81	(will) abide forever.	in it	they (of) the Fire; (are the) companions
وَالَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّلِحَاتِ أُولَئِكَ أَصْحَابُ	وَالَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّلِحَاتِ أُولَئِكَ أَصْحَابُ	(are the) companions	those	righteous deeds,	and did believed And those who
الْجَنَّةِ هُمْ فِيهَا خَلِدُونَ وَإِذَا أَخْدَنَا	الْجَنَّةِ هُمْ فِيهَا خَلِدُونَ وَإِذَا أَخْدَنَا	We took	And when	82 (will) abide forever.	in it they (of) Paradise;
مِيَثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ	مِيَثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ	Allah, except	"You will not worship	(of) Israel,	(from the) Children (the) covenant
وَبِالْأَلَّادِينِ إِحْسَانًا وَدِنِي الْقُرْبَى وَإِلَيْشِى	وَبِالْأَلَّادِينِ إِحْسَانًا وَدِنِي الْقُرْبَى وَإِلَيْشِى	and [the] orphans	and (with) relatives	(be) good	and with [the] parents
وَالْمُسْكِنِينَ وَقُولُوا لِلنَّاسِ حَسَنًا وَأَقِيمُوا الصَّلَاةَ	وَالْمُسْكِنِينَ وَقُولُوا لِلنَّاسِ حَسَنًا وَأَقِيمُوا الصَّلَاةَ	the prayer	and establish	good,	to [the] people and speak and the needy,

who do not know the Book except (see therein their own) wishful thinking, and they do nothing but guess.

79. So woe to those who write the book with their own hands, then say, "This is from Allah," to exchange it for a little price. So woe to them for what their hands have written and woe to them for what they earn.

80. And they say, "Never will the Fire touch us except for a few days." Say, "Have you taken a covenant from Allah, so that Allah will never break His Covenant? Or do you say against Allah that which you do not know?"

81. Yes, (on the contrary) whoever earns evil and his sins have surrounded him - those are the companions of the Fire; they will abide in it forever.

82. And those who believe and do righteous deeds, those are the companions of Paradise; they will abide in it forever.

83. And (recall) when We took the covenant from the Children of Israel (saying), "Do not worship except Allah, and be good to parents, relatives, orphans and the needy, and speak good to people and establish the prayer

and give the *zakah*.” Then you turned away, except a few of you, and you were refusing.

84. And when We took your covenant, “Do not shed your (i.e., each other’s) blood or evict yourselves (one another) from your homes.” Then you ratified while you were witnessing.

85. Then you are those (same ones) who kill one another and evict a party of you from their homes, support one another against them in sin and transgression. And if they come to you as captives, you ransom them; while their eviction (itself) was forbidden to you. So do you believe in part of the Book and disbelieve in (another) part? Then what should be the recompense for those who do so among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the most severe punishment? And Allah is not unaware of what you do.

86. Those are the ones who have bought the life of this world (in exchange) for the Hereafter; so the punishment will not be lightened for them, nor will they be helped.

87. And indeed We gave Musa the Book and We followed him up with (a succession of)

وَأَتُوا الرَّكْوَةَ	شَمَّ	تَوَلَّتُمْ	إِلَّا قَلِيلًا	مِنْكُمْ	وَأَنْتُمْ مُعْرِضُونَ	وَإِذْ أَخْذَنَا مِيشَاقَمْ	لَا تَسْفِكُونَ دَمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفَسَكُمْ مِنْ دِيَارِكُمْ	شَمَّ أَقْرَأْتُمْ وَأَنْتُمْ تَشَهَّدُونَ	شَمَّ أَنْتُمْ هُوَلَاءَ	تَقْتُلُونَ أَنْفَسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ	تَظَهَّرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدُوانِ	وَإِنْ يَأْتُوكُمْ أُسْرَى تُفَدَّوْهُمْ وَهُوَ مُحَمَّرٌ عَلَيْكُمْ	إِخْرَاجُهُمْ وَطَرْقُهُمْ وَتَكْفُرُونَ	ذَلِكَ مِنْكُمْ إِلَّا خُزْنٌ فِي الْحَيَاةِ الدُّنْيَا	وَيَوْمَ جَزَاءُ فَمَا يَفْعَلُ	وَيَوْمَ أَشْرَقَتِ الْقِيَمَةُ إِلَى أَشَدِّ	يُرِدُونَ إِلَى يُرِدُونَ	فَلَا يَأْتُوكُمْ أَشْرَقَتِ الْجَيْوَةُ الدُّنْيَا بِالْآخِرَةِ	وَمَا لِلَّهِ بِغَافِلٍ عَمَّا تَعْمَلُونَ	الْعَذَابُ أُولَئِكَ وَمَا لِلَّهِ بِغَافِلٍ عَمَّا تَعْمَلُونَ	الَّذِينَ اشْتَرَوُ الْجَيْوَةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفِّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ	وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَبَ وَقَفَّيْنَا مِنْ بَعْدِهِ									
of you,	a few	except	you turned away,	Then	the zakah.”	and give	your covenant,	We took	And when	83	refusing.	and you (were)	your homes,”	from	yourselves	and (will) not evict	your blood	“You will not shed													
your covenant,	We took	And when	83	refusing.	and you (were)	your homes,”	from	yourselves	and (will) not evict	your blood	“You will not shed	your homes,”	from	of you	a party	and evict	yourselves	(who) kill													
And if	and [the] transgression.	in sin	against them	you support one another	to you	(was) forbidden	while it	you ransom them;	(as) captives,	they come to you	And if	and [the] transgression.	in sin	against them	you support one another	to you	(was) forbidden	while it	you ransom them;	(as) captives,	they come to you										
and disbelieve	the Book	in part (of)	So do you believe	their eviction.	does	(for the one) who	(should be the) recompense	Then what	in part?	(of) the world;	the life	in	disgrace	except	among you,	that	(the) most severe	to	they will be sent back	of [the] Resurrection	and (on the) Day										
Those	85	you do.	of what	unaware	And Allah (is) not	punishment?	so not	for the Hereafter;	(of) the world	the life	bought	(are) the ones who	Those	85	you do.	of what	unaware	And Allah (is) not	punishment?	so not	for the Hereafter;	(of) the world	the life	bought	(are) the ones who						
will be helped.	they	and not	the punishment	for them	will be lightened	will be helped.	they	and not	the punishment	for them	will be lightened	will be helped.	they	and We followed up	the Book	Musa	We gave	And indeed	will be helped.	they	and not	the punishment	for them	will be lightened	will be helped.	they	and We followed up	the Book	Musa	We gave	And indeed

بِالرُّسُلِ وَاتَّبَعَنَا عِيسَى ابْنُ مَرْيَمَ الْبَيْتُ					
[the] clear signs (of) Maryam, (the) son Isa, And We gave with [the] Messengers.					
جَاءَكُمْ	أَفَكُمْ	الْقُدْسُ	وَأَيَّدْنَاهُ بِرُوحٍ		
came to you	Is it (not) so (that) whenever	with the Holy Spirit.	and We supported him		
فَرَيْقًا	رَسُولٌ	بِمَا لَا تَهْوَى أَنفُسُكُمْ	أُسْتَكْبِرُونَ		
So a party	you acted arrogantly?	yourselves,	(do) not desire	with what	a Messenger
فَرَيْقًا	فُلُونَا	وَقَالُوا	تَقْتُلُونَ	وَكَذَّبُتُمْ	كَذَّبُتُمْ
"Our hearts	And they said,	87	you kill(ed).	and a party	you denied,
مَا	لَعْنَهُمُ اللَّهُ	بِكُفْرِهِمْ	فَقَلِيلًا	غُلْفٌ	بُلْ
(is) what	so little	for their disbelief;	Allah has cursed them	Nay,	(are) wrapped."
وَلَمَّا	جَاءَهُمْ	كَتَبْ	مِنْ عِنْدِ اللَّهِ	يُؤْمِنُونَ	وَلَمَّا
from Allah	a Book	came to them	And when	88	they believe.
مُصَدِّقٌ	لِمَا	مَعَهُمْ	وَكَانُوا	مُؤْمِنُونَ	مُصَدِّقٌ
(that), pray for victory	before	though they used to	what (was) with them,	confirming	
عَلَى الَّذِينَ	كَفَرُوا	فَلَمَّا	جَاءَهُمْ	مَا	عَرَفُوا
they recognized,	what	came to them	then when	disbelieved -	those who
كَفَرُوا	بِهِ	فَلَعْنَةُ اللَّهِ	عَلَى الْكُفَّارِ		
89	the disbelievers.	(is) on	(of) Allah	So (the) curse	in it.
بِسَمَّا	أَشْتَرَوْا	بِهِ	أَنفُسَهُمْ	أَنْ	يَكْفُرُوا
in what	they disbelieve	that	themselves,	(for) which they have sold	Evil (is) that
أَنْزَلَ اللَّهُ	بَعِيْا	أَنْ	يُنَزِّلَ اللَّهُ	مِنْ	فَضْلِهِ
whom	on	His Grace	of	Allah sends down	that
عَلَى	فَبَأْعَوْ	بَغَضَّ			
upon	So they have drawn (on themselves)	wrath	His servants.	from	He wills
غَضِّ	مِنْ	عِبَادَةٍ			
وَلِلْكُفَّارِ	وَلِلْكُفَّارِ	عَذَابٍ	مُهَمَّ	وَإِذَا	
And when	90	humiliating.	(is) a punishment	And for the disbelievers	wrath
قَبِيلٌ	لَهُمْ	أَمْنُوا	بِهَا	أَنْزَلَ اللَّهُ	قَالُوا
"We believe	they say,	Allah has revealed,"	in what	"Believe	to them,
بِهَا	أَنْزَلَ	اللَّهُ		نُؤْمِنْ	
while it	(is) besides it,	in what	And they disbelieve	to us."	was revealed

Messengers. And We gave Isa, the son of Maryam, clear signs and supported him with the Holy Spirit. Is it not so, that whenever there came to you a Messenger with what you yourselves did not desire, you acted arrogantly? So a party (of Messengers) you denied and another party you killed.

88. And they said, "Our hearts are wrapped." Nay, Allah has cursed them for their disbelief; so little is that which they believe.

89. And when there came to them a Book (Qur'an) from Allah confirming what was with them, though before that they used to pray for victory over disbelievers - then when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is on the disbelievers.

90. Evil is that for which they have sold themselves, that they disbelieved in what Allah has revealed, grudging that Allah sends down of His Grace upon whom He wills from among His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers is a humiliating punishment.

91. And when it is said to them, "Believe in what Allah has revealed," they say, "We believe (only) in what was revealed to us." And they disbelieve in what came after it, while it is

the truth confirming that which is with them. Say, "Then why did you kill the Prophets of Allah before, if you were believers?"

92. And indeed Moses came to you with clear signs, then you took the calf (in worship) after he left, and you were wrongdoers.

93. And when We took your covenant and We raised above you the mount, "Hold firmly what We gave you and listen," they said, "We heard and we disobeyed." And they were made to imbibe (the love of) the calf into their hearts because of their disbelief. Say, "Evil is that which your faith orders you, if you are believers."

94. Say, "If the home of the Hereafter with Allah is exclusively for you and not for others of mankind, then wish for death, if you are truthful."

95. And they will never wish for it, ever, because of what their hands have sent ahead (i.e., their deeds). And Allah knows the wrongdoers.

96. And you will surely find them the most greedy of mankind for life, and (even greedier) than those who associate partners with Allah. Each one of them loves

يَعْمَرُ الْفَ سَنَةً وَمَا هُوَ بِمُرْجِحٍ					
(will) remove him	it	But not	year(s).	(of) a thousand	he could be granted a life
مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِهَا					
of what	(is) All-See	And Allah	he should be granted life.	that	the punishment
يَعْمَلُونَ ٩٦ قُلْ مَنْ كَانَ عَدُوًّا لِّلْجَبَرِيلَ فَإِنَّهُ					
then indeed he	to Jibreel -	an enemy	is	"Whoever	Say, 96 they do.
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّهَا					
what	confirming	(of) Allah	by (the) permission	your heart	on brought it down
بَيْنَ يَدَيْكَ وَهُدًى وَبُشْرَى لِلْمُوْمِنِينَ ٩٧ مَنْ					
Whoever	97	for the believers."	and glad tiding(s)	and a guidance	(was) before it
كَانَ عَدُوًّا لِّلَّهِ وَمَلِكَتْهُ وَرَسُولُهُ وَجَبَرِيلَ					
and Jibreel,	and His Messengers,	and His Angels,	(to) Allah	an enemy	is
وَمِيكَلَ فَإِنَّ اللَّهَ عَدُوًّا لِّلْكُفَّارِينَ ٩٨ وَلَقَدْ					
And indeed	98	to the disbelievers.	(is) an enemy	Allah	then indeed and Meekael,
أَنْزَلَنَا إِلَيْكَ أَيْتَ بَيْتٍ وَمَا يَكْفُرُ بِهَا إِلَّا					
except	disbelieves in them	and not	clear,	Verses	to you We revealed
أَوْ كُلَّا عَهْدُوا عَهْدًا ٩٩ الْفَسِقُونَ					
a covenant,	they took	And is (it not that) whenever	99	the defiantly disobedient.	
نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُعْمِلُونَ ١٠٠					
100	believe.	(do) not	most of them	Nay, of them?	a party threw it away
وَلَهَا جَاءُهُمْ رَسُولٌ مِّنْ عَنِ اللَّهِ مُصَدِّقٌ لِّهَا ١٠١					
confirming what	from Allah	a Messenger	came to them	And when	
مَعْلُمٌ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ ١٠٢					
the Book	were given	those who	of	a party	threw away (was) with them,
كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانُوكُمْ لَا يَعْلَمُونَ ١٠٣					
101	know.	(do) not	as if they	their backs	behind Allah's Book
وَاتَّبَعُوا مَا تَشْتَوِي الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ ١٠٤					
(of) Sulaiman.	(the) kingdom	over	the devils	recite(d)	what And they followed
وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ ١٠٥					
they teach	disbelieved,	the devils	[and] but	Sulaiman	disbelieved And not

that he could be granted a life of a thousand years. But the grant of such life will not save him in the least from the punishment. And Allah is All-See of what they do.

97. Say, "Whoever is an enemy to Jibreel - for indeed he has brought it (i.e., Quran) down upon your heart (O Muhammad!) by the permission of Allah, confirming what came before it and a guidance and glad tidings for the believers."

98. Whoever is an enemy to Allah and His Angels, and His Messengers, and Jibreel and Meekael, then indeed Allah is an enemy to the disbelievers.

99. And indeed We revealed to you clear Verses, and none disbelieve in them except the defiantly disobedient.

100. Is it (not the case that) whenever they made a covenant, a party of them threw it away? Nay, most of them do not believe.

101. And when a Messenger of Allah came to them confirming that which was with them, a party of those who were given the Book threw away the Book of Allah behind their backs as if they did not know.

102. And they followed what the devils had recited over the kingdom of Sulaiman. It was not Sulaiman who disbelieved, but the devils disbelieved, teaching

people magic and that which was sent down to the two angels, Harut and Marut in Babylon. But neither of these two taught anyone unless they had said, "We are only a trial, so do not disbelieve (by practicing magic)." And (yet) they learnt from those two that by which they cause separation between a man and his wife. But they could not harm anyone with it except by Allah's permission. And they learn that which harms them and does not profit them. And indeed they knew that whoever purchased it (i.e., magic) would not have any share in the Hereafter. And surely evil is that for which they sold themselves, if they only knew.

103. And if they had believed (the truth) and feared Allah, then indeed the reward from Allah would have been better, if they only knew.

104. O you who believe! Do not say 'Raina,' but say 'Unzurna' and listen. And for the disbelievers is a painful punishment.

105. Neither those who disbelieve among the People of the Book, nor those who associate partners with Allah like (it at all) that any good should be sent down to you from your Lord. But Allah chooses for His Mercy

النَّاسُ السِّحْرَةُ وَمَا أُنْزِلَ عَلَى الْمَلَكِينَ بِبَأْلَ	in Babylon, the two angels to was sent down and what [the] magic the people
هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمُنَ مِنْ أَحَدٍ حَتَّى يَقُولَا	they [both] say, unless one any they both teach And not and Marut. Harut
إِنَّمَا نَحْنُ فَتَّةٌ فَلَا تَكُفِّرْ فَيَتَعَلَّمُونَ مِنْهُمَا	from those two But they learn disbelieve." so (do) not (are) a trial, we "Only
مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءَ وَزَوْجِهِ وَمَا	And not and his spouse. the man between with it [they] causes separation what
هُمْ بِضَارِبِينَ بِهِ مِنْ أَحَدٍ إِلَّا يَادِنُ	by permission except one any with it at all [be those who] harm they (could)
اللَّهُ وَيَعْلَمُونَ مَا يَصْرُهُمْ وَلَا يَنْعَلِمُ وَلَقَدْ	And indeed profits them. and not harms them what And they learn (of) Allah.
عَلِمُوا لِمَنِ اشْتَرَهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقِ	share. any the Hereafter in for him not buys it, that whoever they knew
وَلِئِنْ مَا شَرَوْا بِهِ أَنْفَسَهُمْ لَوْ كَانُوا	they were if themselves, with it they sold (is) what And surely evil
يَعْلَمُونَ ١٠٢ وَلَوْ أَنَّهُمْ أَمْتُوا وَاتَّقُوا	and feared (Allah), (had) believed [that] they And if 102 (to) know.
لَمْ شُوَّهَ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا	they were if (would have been) better, Allah from surely (the) reward
يَعْلَمُونَ ١٠٣ يَا أَيُّهَا الَّذِينَ أَمْتُوا لَا تَقُولُوا	say "(Do) not believe[d]! who O you 103 (to) know.
رَأَعْنَا وَقُولُوا انْظُرُنَا وَاسْعُوا وَلِلْكُفَّارِينَ عَذَابٌ	(is) a punishment And for the disbelievers and listen. 'Unzurna' and say 'Raina'
الْيَمِ ١٠٤ مَا يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَبِ	(the) People of the Book from disbelieve those who like (Do) not 104 painful.
وَلَا يُنْزَلَ أَنْ الْمُشْرِكِينَ	(there should) be sent down that those who associate partners (with Allah), and not
عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَأْلِمْ وَاللَّهُ يَحْصُ بِرَحْمَتِهِ	for His Mercy chooses And Allah your Lord. from good any to you

105	[the] Great.	(is the) Possessor of [the] Bounty	And Allah	He wills.	whom
وَاللَّهُ مَنْ يَشَاءُ طَوْبَ الْعَظِيمِ	وَالْفَضْلُ دُوْلَهُ	مَنْ يَشَاءُ طَوْبَ	وَاللَّهُ مَنْ يَشَاءُ طَوْبَ	وَاللَّهُ مَنْ يَشَاءُ طَوْبَ	وَاللَّهُ مَنْ يَشَاءُ طَوْبَ
مَا نَسْخَعْ مِنْ أَيْتَةٍ أَوْ نُنْسَخْ	نَاتِ بِخَيْرٍ	مَا نَسْخَعْ مِنْ أَيْتَةٍ أَوْ نُنْسَخْ	نَاتِ بِخَيْرٍ	مَا نَسْخَعْ مِنْ أَيْتَةٍ أَوْ نُنْسَخْ	نَاتِ بِخَيْرٍ
better	We bring	[We] cause it to be forgotten,	or	a sign (of)	What We abrogate
مِنْهَا أَوْ مِثْلِهَا	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ	مِنْهَا أَوْ مِثْلِهَا	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ	مِنْهَا أَوْ مِثْلِهَا	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
everything	over	Allah	that	you know	Do not similar (to) it.
قَدِيرٌ	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُدْلُكٌ	قَدِيرٌ	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُدْلُكٌ	قَدِيرٌ	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُدْلُكٌ
(is the) Kingdom	for Him	Allah	that,	you know	Do not
السَّمَاوَاتِ وَالْأَرْضَ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ	السَّمَاوَاتِ وَالْأَرْضَ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ	السَّمَاوَاتِ وَالْأَرْضَ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ	السَّمَاوَاتِ وَالْأَرْضَ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ	السَّمَاوَاتِ وَالْأَرْضَ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ	السَّمَاوَاتِ وَالْأَرْضَ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ
any	Allah	besides	(is) for you	And not	and the earth? (of) the heavens
وَلِيٌّ وَلَا نَصِيرٌ	أَمْ تُرِيدُونَ أَنْ تَسْكُنُوا	وَلِيٌّ وَلَا نَصِيرٌ	أَمْ تُرِيدُونَ أَنْ تَسْكُنُوا	وَلِيٌّ وَلَا نَصِيرٌ	أَمْ تُرِيدُونَ أَنْ تَسْكُنُوا
you ask	that	(do) you wish	Or	any helper.	and not protector
رَاسُوكُمْ كَمَا سُلِّمَ مُوسَى مِنْ قَبْلٍ وَمَنْ يَتَبَدَّلْ	رَاسُوكُمْ كَمَا سُلِّمَ مُوسَى مِنْ قَبْلٍ وَمَنْ يَتَبَدَّلْ	رَاسُوكُمْ كَمَا سُلِّمَ مُوسَى مِنْ قَبْلٍ وَمَنْ يَتَبَدَّلْ	رَاسُوكُمْ كَمَا سُلِّمَ مُوسَى مِنْ قَبْلٍ وَمَنْ يَتَبَدَّلْ	رَاسُوكُمْ كَمَا سُلِّمَ مُوسَى مِنْ قَبْلٍ وَمَنْ يَتَبَدَّلْ	رَاسُوكُمْ كَمَا سُلِّمَ مُوسَى مِنْ قَبْلٍ وَمَنْ يَتَبَدَّلْ
exchanges	And whoever	before?	Musa	was asked	as your Messenger
الْكُفَّارُ	بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ	الْكُفَّارُ	بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ	الْكُفَّارُ	بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ
(the) evenness	he went astray (from)	so certainly	with [the] faith,	[the] disbelief	
السَّيِّئِ	وَدَ كَثِيرٌ مِنْ أَهْلِ الْكِتَبِ لَوْ	السَّيِّئِ	وَدَ كَثِيرٌ مِنْ أَهْلِ الْكِتَبِ لَوْ	السَّيِّئِ	وَدَ كَثِيرٌ مِنْ أَهْلِ الْكِتَبِ لَوْ
if	(the) People of the Book	from	Wish[ed] many	108	(of) the way.
يَرْدُونَكُمْ	مِنْ بَعْدِ إِيمَانِكُمْ لَكُفَّارًا حَسَدًا	يَرْدُونَكُمْ	مِنْ بَعْدِ إِيمَانِكُمْ لَكُفَّارًا حَسَدًا	يَرْدُونَكُمْ	مِنْ بَعْدِ إِيمَانِكُمْ لَكُفَّارًا حَسَدًا
(out of) jealousy	(to) disbelievers,	your (having) faith	after	they could turn you back	
مِنْ عِنْدِ أَنفُسِهِمْ صَنْعٌ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ	مِنْ عِنْدِ أَنفُسِهِمْ صَنْعٌ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ	مِنْ عِنْدِ أَنفُسِهِمْ صَنْعٌ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ	مِنْ عِنْدِ أَنفُسِهِمْ صَنْعٌ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ	مِنْ عِنْدِ أَنفُسِهِمْ صَنْعٌ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ	مِنْ عِنْدِ أَنفُسِهِمْ صَنْعٌ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ
the truth.	to them,	became clear	[what]	(even) after	themselves,
فَاعْفُوا وَاصْفُحُوا حَقْ يَأْتِي اللَّهُ بِأَمْرِهِ					
on	Allah	Indeed,	His Command.	Allah brings	until and overlook
كُلُّ شَيْءٍ قَدِيرٌ وَأَقِيمُوا الصَّلَاةَ وَاتُّرَا					
and give	the prayer	And establish	109	(is) All-Powerful.	thing every
الرَّزْكَةَ وَمَا تُقْدِرُ مُوْا لِأَنفُسِكُمْ مِنْ خَيْرٍ					
good (deeds),	of	for yourselves	you send forth	And whatever	[the] zakah.
تَحْدُودٌ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	تَحْدُودٌ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	تَحْدُودٌ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	تَحْدُودٌ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	تَحْدُودٌ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	تَحْدُودٌ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
110	(is) All-Seer.	you do	of what	Indeed, Allah	with Allah. you will find it

whom He wills. And Allah is the Possessor of Great Bounty.

106. Whatever We abrogate of a sign or cause it to be forgotten, We bring a better one or similar to it. Do you not know that Allah has power over everything?

107. Do you not know that to Allah belongs the Kingdom of the heavens and the earth? And you do not have, besides Allah, any protector or any helper.

108. Or do you intend to ask your Messenger as Musa was asked before? And whoever exchanges faith for disbelief has certainly strayed from the right path.

109. Many of the People of the Book wish they could turn you back to disbelief after you have believed, out of jealousy from themselves, (even) after the truth has become clear to them. So forgive them and overlook until Allah brings His Command. Indeed, Allah has power over everything.

110. And establish prayer and give zakah. And whatever good you send forth for yourselves, you will find it with Allah. Indeed, Allah is All-Seer of what you do.

١١١.	And they say, "None will enter Paradise except one who is a Jew or a Christian." That is their wishful thinking. Say, "Bring your proof if you are truthful."	وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيهِمْ قُلْ هَاتُوا بُرْهَانَكُمْ
	or (a) Jew[s] is who except the Paradise will enter "Never" And they said, your proof "Bring Say, (is) their wishful thinking. That (a) Christian [s]."	or (a) Jew[s] is who except the Paradise will enter "Never" And they said, your proof "Bring Say, (is) their wishful thinking. That (a) Christian [s]."
١١٢.	Yes, whoever submits his face (i.e., himself) to Allah and is a good-doer, then his reward is with his Lord. And no fear will be on them, nor will they grieve.	إِنْ كُنْتُمْ صَدِيقِينَ ١١١ بَلِّقْ مِنْ أَسْلَمَ وَجْهَهُ إِلَيْهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرَةٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرَجُونَ
	submits whoever Yes, 111 [those who are] truthful." you are if his Lord. with (is) his reward so for him (is) a good-doer, and he to Allah his face	submits whoever Yes, 111 [those who are] truthful." you are if his Lord. with (is) his reward so for him (is) a good-doer, and he to Allah his face
١١٣.	The Jews say, "The Christians have nothing (true to stand) upon." And the Christians say, "The Jews have nothing (true to stand) upon," although they both recite the Book. Thus say those who do not know (the Book, making) similar statements. Allah will judge between them on the Day of Resurrection in (all those matters over) which they were differing (between themselves).	لَيَقُولُ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَى شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيَقُولُ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُوُنَ الْكِتَبَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيهَا كَانُوا فِيهِ يَخْتَلِفُونَ
	And said 112 (will) grieve. they and not (will be) on them fear And no the Christians, and said anything," (are) on the Christians "Not the Jews, Like that the Book. recite although they anything," (are) on the Jews "Not will judge [So] Allah their saying. similar know, (do) not those who said differing. [in it] they were in what (of) Resurrection (on the) Day between them	And said 112 (will) grieve. they and not (will be) on them fear And no the Christians, and said anything," (are) on the Christians "Not the Jews, Like that the Book. recite although they anything," (are) on the Jews "Not will judge [So] Allah their saying. similar know, (do) not those who said differing. [in it] they were in what (of) Resurrection (on the) Day between them
١١٤.	And who are more unjust than those who prevent the name of Allah from being mentioned in His masajid and strive for their destruction? (As for) those, it is not for them that they enter them (i.e., masajid) except in fear. For them, there is disgrace in this world and a great punishment in the Hereafter.	وَمَنْ أَظْلَمُ مِنْ مَنْ نَعَمَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَارِفِينَ لَهُمْ فِي الدُّنْيَا خُزْنَىٰ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ
	(of) Allah (the) masajid prevents than (one) who (is) more unjust And who 113 Those! their destruction? for and strives His name, in them be mentioned to in For them (like) those in fear. except they enter them that for them it is Not great. (is) a punishment the Hereafter in and for them (is) disgrace the world	(of) Allah (the) masajid prevents than (one) who (is) more unjust And who 113 Those! their destruction? for and strives His name, in them be mentioned to in For them (like) those in fear. except they enter them that for them it is Not great. (is) a punishment the Hereafter in and for them (is) disgrace the world
١١٥.	And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.	وَإِلَهُ الْمَشْرِقُ وَالْمَغْرِبُ فَإِنَّمَا تُوَلُوا فَشَمَّ [so] there you turn so wherever and the west, (is) the east And for Allah 114 وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلَيْهِ
	115 All-Knowing. (is) All-Encompassing, Allah Indeed, (of) Allah. (is the) face	115 All-Knowing. (is) All-Encompassing, Allah Indeed, (of) Allah. (is the) face

وَقَالُوا	اتَّخَذَ اللَّهُ	وَلَدًا	سُبْحَنَهُ	بَلْ	لَهُ	مَا
(is) what	for Him	Nay,	Glory be to Him!	a son."	Allah has taken	And they said,
فِي	السَّمَاوَاتِ	وَالْأَرْضِ	عَلَى	لَهُ	قُنْتُونَ	
116	(are) humbly obedient.	to Him	All	and the earth.	the heavens	(is) in
بَدِيعُ	السَّمَاوَاتِ	وَالْأَرْضِ	وَإِذَا	قَضَى	أَمْرًا	
a matter,	He decrees	And when	and the earth!	(of) the heavens	(The) Originator	
فَإِنَّمَا	يَقُولُ	لَهُ	كُنْ	فَيَكُونُ	وَقَالَ	الَّذِينَ لَا
(do) not	those who	And said	117	and it becomes.	"Be,"	to it
يَعْلَمُونَ	لَوْلَا	يُكَلِّسَا	اللَّهُ	أَوْ	تَأْتِيَنَا	آيَةً
said	Like that	a sign?"	comes to us	or	Allah speaks to us	"Why not
الَّذِينَ	مِنْ	قَبْلِهِمْ	مُّثُلَ	قَوْلِهِمْ	شَابَهَتْ	قُلُوبُهُمْ
Indeed,	their hearts.	Became alike	their saying.	similar	before them	those
إِنَّا	الْأَيْتِ	لِقُومٍ	يُوَقِّنُونَ	بَيْنَا		
Indeed We!	118	(who) firmly believe.	for people	the signs	We have made clear	
وَنَذِيرًا	بَشِيرًا	بِالْحَقِّ	أَرْسَلْنَا			
and (as) a warner.	(as) a bearer of good news	with the truth,			[We] have sent you	
وَلَا	تُسْأَلُ	عَنْ	أَصْحِبِ	الْجَحِيمِ	وَلَنْ	
And never	119	(of) the blazing Fire.	(the) companions	about	you will be asked	And not
تَرْضِي	عَنْكَ	الْيَهُودُ	وَلَا	النَّصَارَى	حَتَّىٰ	تَتَبَيَّنَ
you follow	until	the Christians	and [not]	the Jews	with you	will be pleased
مِنْهُمْ	قُلْ	إِنَّ	هُدَىٰ اللَّهُ	هُوَ	الْهُدَىٰ	وَلَيْنَ
And if	(is) the Guidance."	it	(the) Guidance of Allah,	"Indeed,	Say,	their religion.
اتَّبَعْتَ	أَهْوَاءَهُمْ	بَعْدَ الَّذِي	جَاءَكَ	مِنْ	الْعُلُمِ	مَا
not	the knowledge,	of	has come to you	what	after	their desires
لَكَ	مِنَ	الَّهِ	مِنْ	وَلِيٍّ	وَلَا	نَصِيرٍ
Those,	120	any helper.	and not	protector	any	Allah
اتَّبَعْتَهُمْ	الْكِتَبَ	يَتْلُونَهُ	حَقَّ	تَلَاوِتَهُ		
(of) its recitation.	(as it has the) right	recite it	the Book	We have given them		
أُولَئِكَ	يُؤْمِنُونَ	بِهِ	وَمَنْ	يَكْفُرُ	بِهِ	فَأُولَئِكَ هُمْ
they	then those,	in it,	disbelieves	And whoever	in it,	believe

116. And they say, "Allah has taken a son." Glory be to Him! Nay, to Him belongs whatever is in the heavens and the earth. All are humbly obedient to Him.

117. The Originator of the heavens and the earth! When He decrees a matter, He only says to it, "Be," and it becomes.

118. And those who do not know say, "Why does Allah not speak to us or a sign come to us?" Thus said those before them, (uttering) similar statements. Their hearts resemble each other. We have indeed made the signs clear for the people who firmly believe.

119. Indeed, We have sent you (O Muhammad SAW!) with the truth, as a bearer of good news and a warner. And you will not be asked about the companions of the blazing Fire.

120. And the Jews and the Christians will never be pleased with you until you follow their religion. Say, "Indeed, the Guidance of Allah is the (only) Guidance." And if you follow their desires after what has come to you of the knowledge, you will have neither any protector from Allah nor any helper.

121. Those to whom We have given the Book, recite it as it should be recited. They believe in it. And whoever disbelieves in it - it is those who

are the losers.

122. O Children of Israel! Remember My Favor which I bestowed upon you and I preferred you over the worlds.

123. And fear a Day when no soul will avail another in the least, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be helped.

124. And (remember) when his Lord tried Ibrahim with words (i.e., commandments) and he fulfilled them, He said, "Indeed I will make you a leader for mankind." He (Ibrahim) said, "And of my offspring?" He said, "My Covenant does not include the wrongdoers."

125. And (remember) When We made the House (Kabah) a place of (frequent) return (i.e., pilgrimage) for mankind and a place of security and said, "Take the standing place of Ibrahim as a place of prayer." And We made a covenant with Ibrahim and Ismail, (saying), "Purify My House for those who circumambulate it, and those who seclude themselves for devotion and prayer and those who bow down and prostrate."

126. And when Ibrahim said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day," He said,

١٤	الْخَسِرُونَ ١٢١	يَنِيَّ إِسْرَاعِيلَ اذْكُرُوا نَعْمَتِي	الَّتِي
	which	My Favor	Remember (of) Israel!
١٢٢	أَنْعَمْتُ عَلَيْكُمْ وَآتَيْتُكُمْ فَضْلَتُكُمْ عَلَى الْعَالَمِينَ	عَلَى الْعَالَمِينَ	الْعَالَمِينَ
١٢٢	the worlds.	over [I] preferred you	and that I upon you I bestowed
	and not anything	(another) soul a soul	will avail not a day And fear
	يُقْبِلُ مِنْهَا عَدْلٌ وَلَا شَفَاعَةٌ	شَفَاعَةٌ	وَلَا
	any intercession, will benefit it	and not any compensation, from it	will be accepted
	وَلَا هُمْ يُصْرُونَ ١٢٣	وَلَا بُتَّلَ إِبْرَاهِيمَ رَبِّهِ	وَلَا
	his Lord	Ibrahim tried	And when 123 will be helped. they and not
	بِحَلَلِتِ فَاتَّهْنَطْ قَالَ إِنِّي جَاعِلُكَ	جَاعِلُكَ	بِحَلَلِتِ
	(am) the One to make you	"Indeed I He said, and he fulfilled them, with words	
	لِلنَّاسِ إِمَامًا ١٢٤ قَالَ وَمِنْ ذُرَيْيِطْ قَالَ لَا	ذُرَيْيِطْ	لِلنَّاسِ
	"(Does) not He said, my offspring?"	"And from He said, a leader." for the mankind	
	يَنَّا عَهْدِي الظَّلِيمِينَ ١٢٥ وَإِذْ جَعَلْنَا الْبَيْتَ	الْبَيْتَ	يَنَّا عَهْدِي
	the House	We made	And when 124 (to) the wrongdoers." My Covenant
			reach
	مَشَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ	وَأَمْنًا	وَاتَّخِذُوا
	[from]	and (said), "Take	and (a place of) security for mankind a place of return
	مَقَامَ إِبْرَاهِيمَ مُصَلِّي وَعَهْدَنَا	مُصَلِّي	مَقَامَ
	And We made a covenant	(as) a place of prayer.	(of) Ibrahim, (the) standing place
	إِنِّي إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهَرَا	طَهَرَا	إِنِّي
	My House	"[You both] purify	[that], and Ismail Ibrahim with
	لِلَّاطَّافِينَ وَالْعَكِيفِينَ	وَالْعَكِيفِينَ	لِلَّاطَّافِينَ
	and those who seclude themselves for devotion and prayer	for those who circumambulate	
	وَالرُّكْعَةَ وَالسُّجُودَ ١٢٦ قَالَ إِبْرَاهِيمَ	السُّجُودَ	وَالرُّكْعَةَ
	Ibrahim, said	And when 125 and those who prostrate."	and those who bow down
	سَابِقٌ اجْعَلْ هَذَا بَلَدًا أَمْنًا وَأَرْزُقْ أَهْلَهُ مِنَ الشَّرَرِ	أَهْلَهُ	سَابِقٌ اجْعَلْ
	fruits, with its people and provide	secure a city this make	"My Lord
	مَنْ أَمْنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمَ الْآخِرَ قَالَ	بِاللَّهِ	مَنْ أَمْنَ
	He said, the Last," and the Day in Allah from them believed (to) whoever		

وَمَنْ	كَفَرَ	فَأُمِّيَّةٌ	قَلِيلًا شُمْ أَصْطَرَهُ	أَنَّ
I will force him	then	a little;	[then] I will grant him enjoyment	disbelieved,
إِلَى عَذَابٍ	الثَّابِرُ	وَبِئْسَ الْهَمْسِيرُ	وَإِذْ	١٢٦
And when	126	(is) the destination.	and evil	(of) the Fire,
يَرْفَعُ إِبْرَهُمُ	الْقَوَاعِدَ	مِنَ الْبُيُّتِ وَإِسْعِيلُ	رَبَّنَا	
(saying), "Our Lord!	and Ismail,	of the House	the foundations	Ibrahim (was) raising
تَقْبَلُ مِنَّا	إِنَّكَ	أَنْتَ السَّمِيعُ	الْعَلِيمُ	١٢٧
127	the All-Knowing.	the All-Hearing,	[You] (are)	Indeed You!
وَاجْعَلْنَا	مُسْلِمِينَ	لَكَ	وَمَنْ	ذَرَيْتَنَا
our offspring	And from	to You.	both submissive	[and] Make us
أُمَّةٌ	مُسْلِمَةٌ	لَكَ	وَأَرِنَا	مَنَاسِكَنَا
to us.	and turn	our ways of worship	And show us	to You.
وَتُبْ	عَلَيْنَا			
رَبَّنَا	إِنَّكَ	أَنْتَ	الْتَّوَابُ	الرَّحِيمُ
Our Lord!	128	the Most Merciful.	the Oft-returning,	[You] (are)
وَابْعَثْ	فِيهِمْ	رَسُولًا	مِنْهُمْ	يَتْلُو عَلَيْهِمْ أَيْتَكَ
Your Verses	to them	(who) will recite	from them	a Messenger
وَيَعْلَمُهُمْ	وَبِرَبِّكِيمْ			
Indeed You!	and purify them.	and the wisdom	the Book	and will teach them
أَنْتَ	الْعَزِيزُ	الْحَكِيمُ	عَنْ	يَرْغُبُ عَنْ
will turn away from	And who	129	the All-Wise."	the All-Mighty
فِلَلَّهُمَّ إِبْرَهُمَ	إِلَّا	مَنْ سَفَهَ نَفْسَهُ	وَلَقَرِ	أَصْطَفَيْنَاهُ
We chose him	And indeed	himself?	fooled	who except
فِي الدُّنْيَا	وَرَأَهُ	فِي الْآخِرَةِ	لَمِنْ	الصَّالِحِينَ
the righteous.	surely (will be) among	the Hereafter	in,	and indeed he,
وَأَسْلَمَ	قَالَ	لَهُ	رَبَّهُ	أَسْلَمَ
he said,	"Submit (yourself),"	his Lord	to him	said
أَسْلَمَ	إِذْ	قَالَ	لَهُ	عَلَيْهِ
[it]	And enjoined	131	(of) the worlds."	to (the) Lord
أَسْلَمْتُ	لِرَبِّ	الْعَلِيمِينَ	وَوَصَّى	بِهَا
has chosen	Indeed, Allah	"O my sons!"	and Yaqub,	(upon) his sons
إِبْرَهُمُ	بَنِيهِ	وَيَعْقُوبُ	يَبْنَىَ	إِنَّ اللَّهَ أَصْطَفَ

"And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and evil is the destination."

127. And when Ibrahim was raising the foundations of the House (i.e., Kabah) together with Ismail, (they prayed), "Our Lord! Accept (this service) from us. Indeed, You Alone are the All-Hearing, the All-Knowing.

128. Our Lord! Make us submissive (i.e., Muslim) to You and from our offspring a community submissive to You. And show us our ways of worship and turn to us (in Mercy). Indeed, You Alone are the Oft-returning, the Most Merciful.

129. Our Lord! Raise up in their midst a Messenger, who will recite to them Your Verses and teach them the Book and wisdom and purify them. Indeed, You Alone are the All-Mighty, the All-Wise.

130. And who will turn away from the religion of Ibrahim except the one who fools himself? And indeed We chose him (i.e., Ibrahim) in this world, and in the Hereafter he surely will be among the righteous.

131. When his Lord said to him, "Submit (yourself)," he said, "I have submitted myself to the Lord of the worlds."

132. And Ibrahim enjoined upon his sons and so did Yaqub (saying), "O my sons! Indeed, Allah has chosen

for you the (true) religion, so do not die except while you are submissive (to **Him**).”

133. Or were you witnesses when death came to Yaqub, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your forefathers, Ibrahim and Ismail and Ishaq - One God. And we are submissive to **Him**."

134. That was a community which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

135. And they said, "Be Jews or Christians, then you will be guided." Say, "Nay, (we follow) the religion of Ibrahim, the upright; and he was not of those who associated partners with Allah."

136. Say, "We have believed in Allah and what is revealed to us and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the descendants, and what was given to Musa and Isa and what was given to the Prophets from their Lord. We make no distinction between any of them. And to **Him** we are submissive (i.e., Muslims)."

137. So if they believe in
the like of what you
believe.

لَكُمُ الدِّينُ	فَلَا تُمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ	(are) submissive."	while you	except	so you should not die	the religion,	for you
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ لَا إِذْ	كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ لَا إِذْ	when	[the] death,	Yaqub	came to	when	witnesses
قَاتَ لِيَنِيَّهُ مَا تَعْبُدُونَ مِنْ بَعْدِيٍّ قَالُوا نَعْبُدُ	لِيَنِيَّهُ مَا تَعْبُدُونَ مِنْ بَعْدِيٍّ قَالُوا نَعْبُدُ	when	[the] death,	Yaqub	came to	when	witnesses
“We will worship	They said,	after me?”	will you worship	“What	to his sons,	he said	Or
إِلَهُكُمْ وَالَّهُ أَكْبَرُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ	إِلَهُكُمْ وَالَّهُ أَكْبَرُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ	and Ishaq -	and Ismail	Ibrahim	(of) your forefathers,	and (the) God	your God
إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ	إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ	(was) a community	This	133	(are) submissive.”	to Him	And we
قُدْخَلْتَ لَهَا مَا كَسَبْتُ وَلَكُمْ مَا كَسَبْتُمْ	قُدْخَلْتَ لَهَا مَا كَسَبْتُ وَلَكُمْ مَا كَسَبْتُمْ	you earned.	what	and for you	what it earned	for it	(which) has passed away,
وَلَا تُسْكُنُنَّ عَمَّا كَانُوا يَعْمَلُونَ وَقَالُوا	وَلَا تُسْكُنُنَّ عَمَّا كَانُوا يَعْمَلُونَ وَقَالُوا	And they said,	134	do.	they used to	about what	you will be asked
كُونُوا هُودًا أَوْ نَصَارَى قُلْ بُلْ تَهَنَّدُوا	كُونُوا هُودًا أَوْ نَصَارَى قُلْ بُلْ تَهَنَّدُوا	“Nay,	Say,	(then) you will be guided.”	Christians,	or	Jews
مَلَّةَ إِبْرَاهِيمَ حَنِيقًا وَمَا كَانَ مِنْ	مَلَّةَ إِبْرَاهِيمَ حَنِيقًا وَمَا كَانَ مِنْ	of	he was	and not	(the) upright;	(of) Ibrahim,	(the) religion
بِاللَّهِ قُولَّا أَمَّا قُولَّا أَمَّا	بِاللَّهِ قُولَّا أَمَّا قُولَّا أَمَّا	in Allah	“We have believed	Say,	135	those who associated partners (with Allah).”	
وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْنَا وَمَا	وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْنَا وَمَا	and Ismail	Ibrahim	to	was revealed	and what	to us (is) revealed
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى	وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى	and what	and what	and what	to us	(is) revealed	and what
وَعَيْسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ سَرِّهِمْ لَا	وَعَيْسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ سَرِّهِمْ لَا	(to) Musa	was given	and what	and the descendants,	and Yaqub	and Ishaq
نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ	نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ	Not	their Lord.	from	(to) the Prophets	was given	and what
فَإِنْ أَمْتُوا بِمِثْلِ مَا أَمْتُمْ	فَإِنْ أَمْتُوا بِمِثْلِ مَا أَمْتُمْ	(are) submissive.”	to Him	And we	of them.	any	between
بِهِ	بِهِ	to	to	of them.	any	between	we make distinction
in [it],	you have believed	(of) what	in (the) like	they believe [d]	So if	136	

فَقَرَأُوا هُنَّا هُمْ فِي وَرَأْنُ تَوَلَّوَا فَإِنَّهُمْ أَهْتَدَوْا وَإِنَّهُمْ أَنْهَى هُنَّا هُمْ فِي					
(are) in	they	then only	they turn away,	But if	they are (rightly) guided.
شِقَاقٍ شِقَاقٍ فَسَيَكُفِيْكُمْ اللَّهُ وَهُوَ السَّمِيعُ					
(is) the All-Hearing,	and He		So Allah will suffice you against them,		dissension.
الْعَلِيُّمُ ١٣٧ مِنْ أَحْسَنُ مَنْ اللَّهُ صِبْغَةُ اللَّهُ وَمَنْ أَحْسَنُ مَنْ					
than	(is) better	And who	(of) Allah!	(The) color (religion)	137 the All-Knowing.
اللَّهُ صِبْغَةُ وَنَحْنُ لَهُ عِبُودُونَ قُلْ ١٣٨					
Say,	138	(are) worshippers.	to Him	And we	Allah at coloring?
أَتَحَاجُونَا فِي اللَّهِ وَهُوَ رَبُّنَا					
(is) our Lord	while He	Allah	about	“Do you argue with us	
وَرَبُّكُمْ وَلَنَا أَعْمَالُكُمْ وَلَنَا أَعْمَالُنَا					
(are) your deeds	and for you	(are) our deeds	And for us	and your Lord?	
وَنَحْنُ لَهُ مُخْلِصُونَ ١٣٩ أَمْ تَقُولُونَ					
(do) you say	Or	139	(are) sincere.	to Him	and we
إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ					
and Yaqub	and Ishaq	and Ismail	Ibrahim		that
وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ					
Say,	Christians?”	or	Jews	were	and the descendants
عَانِتُمْ أَعْلَمُ أَعْلَمُ أَعْلَمُ وَمَنْ أَظْلَمُ					
(is) more unjust	And who	or (is) Allah?”	better knowing	“Are you	
مِنْ شَهَادَةَ عِنْدَهُ كَتَمَ شَهَادَةَ عِنْدَهُ مِنْ					
Allah?	from	(that) he has	a testimony	concealed	than (the one) who
وَمَا اللَّهُ بِعَالِمٌ عَمَّا تَعْمَلُونَ ١٤٠					
140	you do.	of what	unaware	(is) Allah	And not
تَلْكَ أُمَّةٌ كَسَبَتُمْ وَلَكُمْ مَا كَسَبْتُمْ قَدْ خَلَتْ لَهَا					
For it	(which) has passed away.		(was) a community		This
مَا كَسَبَتُمْ وَلَكُمْ مَا كَسَبْتُمْ					
And not	you have earned.	what	and for you	it earned	what
تَسْأَلُونَ عَمَّا يَعْمَلُونَ ١٤١					
141	do.	they used to	about what	you will be asked	

then indeed, they are rightly guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.

138. (Ours is) the color (religion) of Allah! And who is better than Allah at coloring (ordaining religion)? And we are His worshippers.

139. Say, “Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere (in intentions and deeds) to Him.

140. Or do you say that Ibrahim and Ismail and Ishaq and Yaqub and the descendants were Jews or Christians?” Say, “Are you better knowing or is Allah?” And who is more unjust than the one who conceals a testimony that he has from Allah? And Allah is not unaware of what you do.

141. That was a community, which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

142. The foolish among the people will say, "What has turned them from the direction of prayer which they used to (face)." Say, "To Allah belong the east and the west. He guides whom He wills to the straight path."

143. And thus We have made you a community of the middle way so that you will be witnesses over mankind and the Messenger will be a witness over you. And We appointed the direction of the prayer which you used to face in order to make evident he who follows the Messenger from he who turns back on his heels. And indeed, it was a great test except for those whom Allah guided. And Allah would not let go waste your faith. Indeed, Allah is Full of Kindness towards mankind, the Most Merciful.

144. Indeed, We see the turning of your face (O Muhammad SAWs!), towards the heaven. Surely We will turn you to a direction of prayer that pleases you. So turn your face towards the direction of Al-Masjid Al-Haraam (Kabah). And wherever you (believers) are, turn your faces towards its direction. And indeed, those who were given the Book, know well that it is the truth from their Lord. And Allah is not

سَيَقُولُ	السُّفَهَاءُ	مِنَ النَّاسِ	مَا	وَلَهُمْ	عَنْ
from (has) turned them	"What	the people,	from	the foolish ones	Will say
"For Allah	Say,	[on it]."	they were used to	which	their direction of prayer
a path	to	He wills	whom	He guides	and the west. (is) the east
مُسْتَقِيمٍ	وَالْمَغْرِبُ	يَهْدِي	مَنْ	يَشَاءُ	إِلَى صِرَاطٍ
(of the) middle way	a community	We made you	And thus	142	straight."
لَتَكُونُوا	شُهَدَاءَ	عَلَى النَّاسِ	وَيَكُونَ	الرَّسُولُ	
the Messenger	and will be	the mankind,	over	witnesses	so that you will be
عَلَيْكُمْ	شَهِيدًا	وَمَا	جَعَلْنَا	الْقِبْلَةَ	
which	the direction of prayer	We made	And not	a witness.	on you
كُنْتَ	عَلَيْهَا	إِلَّا	لَنْعَلَمْ	مَنْ	يَعْلَمْ
follows	(he) who	that We make evident	except	[on it]	you were used to
الرَّسُولَ	مِنْ	يَنْقِلِبُ	عَلَى عَقِبَيْهِ	وَإِنْ	كَانَتْ
it was	And indeed,	his heels.	on	turns back	from (he) who
لَكِبِيرَةٌ	إِلَّا	عَلَى الَّذِينَ	هَدَى اللَّهُ	وَمَا	كَانَ اللَّهُ
will Allah	And not	Allah guided.	those whom	for	except
لِيُضِيعَ	إِيمَانَكُمْ	إِنَّ اللَّهَ	لَرَعْوَفٌ	بِالنَّاسِ	
Full of Kindness,	(is) to [the] mankind	Indeed, Allah	your faith.	let go waste	
سَّارِحٌ	قَدْ	نَرَى	تَقْلُبَ	وَجْهَكَ	فِي
towards	(of) your face	(the) turning	We see	Indeed,	143
فَلَنُولَّيْكَ	قِبْلَةً	تُرْضَهَا			
you will be pleased with.	(to the) direction of prayer	So We will surely turn you	the heaven.		
فَوَلِّ	وَجْهَكَ	شَطَرَ	السُّجُودُ الْحَرَامُ	وَحِيتُّ مَا	
and wherever	(of) Al-Masjid Al-Haraam	towards the direction	your face	So turn	
كُنْتُمْ	فَوَلُوا	وَجْهَكُمْ	شَطَرَةً	وَإِنَّ الَّذِينَ	أُوتُوا
were given	those who	And indeed,	(in) its direction.	your faces	[so] turn
الْكِتَابَ	لَيَعْلَمُونَ	أَنَّهُ	الْحَقُّ	مِنْ رَبِّهِمْ	وَمَا
(is) Allah	And not	their Lord.	from	(is) the truth	that it
				surely know	the Book

بِعَافِلٍ عَمَّا يَعْمَلُونَ ١٤٤					
(to) those who	you come	And even if	144	they do.	of what
أُوتُوا الْكِتَبَ بِكُلِّ أَيْتَ مَا تَبِعُوا					
your direction of prayer,	they would follow	not	(the) signs,	with all	the Book were given
وَمَا بَعْضُهُمْ وَمَا بَعْضُهُمْ قَبْلَهُمْ أَنْتَ بِتَابِعٍ					
some of them	And not	(of) their direction of prayer.	a follower	(will) you (be)	and not
أَنْتَ بِتَابِعٍ بَعْضُ وَلَيْلَنِ اتَّبَعْتَ					
you followed	And if	(of each) other.	(of the) direction of prayer	(are) followers	
أَهُوَأَعْلَمُ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ					
indeed, you	the knowledge,	of	came to you	[what]	after
إِذَا لَيْلَنَ الظَّلَمِيْنَ ١٤٥					
(To) those whom	145	the wrongdoers.	(be) surely among	(would) then	
أَتَيْهُمُ الْكِتَبَ كَمَا يَعْرِفُونَ أَبْنَاءُهُمْ وَ					
their sons.	they recognize	like	they recognize it	the Book,	We gave [them]
وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُبُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ					
know.	while they	the Truth	surely they conceal	of them	a group And indeed,
الْحَقُّ مِنْ سَرِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِيْنَ ١٤٦					
the doubters.	among	be	so (do) not	your Lord,	(is) from The Truth 146
وَلِكُلِّ وِجْهٍ هُوَ مُوَلِّهَا فَاسْتَقِرُوا ١٤٧					
so race	turns towards it,	he	(is) a direction -	And for everyone	147
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِيْكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ					
Indeed, Allah	together.	Allah will bring you	you will be	Wherever	(to) the good.
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٤٨					
you start forth,	wherever	And from	148	All-Powerful.	thing every (is) on
فَوَلِ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ					
And indeed, it	(of) Al-Masjid Al-Haraam.	(in the) direction	your face	[so] turn	
لِلْحَقِّ مِنْ سَرِّكَ وَمَا اللَّهُ بِعَافِلٍ عَمَّا تَعْمَلُونَ					
you do.	of what	unaware	(is) Allah	And not	your Lord. from (is) surely the truth
وَمِنْ حَيْثُ خَرَجْتَ فَوَلِ وَجْهَكَ شَطْرَ ١٤٩					
(in the) direction	your face	[so] turn	you start forth	wherever	And from 149

unaware of what they do.

145. And even if you bring to those who were given the Book all the signs, they would not follow your direction of prayer, nor will you follow their direction of prayer. And nor would they be followers of each other's direction of prayer. And if you follow their desires after knowledge has come to you, then surely you will be among the wrongdoers.

146. Those to whom We gave the Book, recognize it like they recognize their sons. But indeed, a group of them knowingly conceal the Truth.

147. The Truth is from your Lord, so do not be among the doubters.

148. And for everyone is a direction towards which he turns, so race towards good. Wherever you will be, Allah will bring you together. Indeed, Allah has power over everything.

149. And from wherever you start forth (for prayers) turn your face in the direction of Al-Masjid Al-Haraam (Kahab). And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

150. And from wherever you start forth (for prayer) turn your face in the direction

of Al-Masjid Al-Haraam (Kabah). And wherever you are, turn your faces towards it, so that people will not have any argument against you except the wrongdoers among them, so do not fear them but fear Me, so that I may complete My favor upon you, perhaps you may be guided.

١٥١. Similarly We sent among you a Messenger from among you, who recites to you Our verses and purifies you and teaches you the Book and the wisdom, and teaches you what you were not knowing.

١٥٢. So remember Me, I will remember you. And be grateful to Me and do not be ungrateful to Me.

١٥٣. O you who believe! Seek help through patience and prayer. Indeed, Allah is with the patient ones.

١٥٤. And do not say about those who are slain in the way of Allah, "They are dead." Nay, they are alive, but you do not perceive.

١٥٥. And surely We will test you with something of fear, hunger, loss of wealth, lives and fruits; but give good news to the patient ones.

١٥٦. Who, when misfortune strikes them, they say, "Indeed, we belong to Allah and indeed to Him we

الْمَسْجِدُ الْحَرَامُ وَحِيتُ مَا كُنْتُمْ فَوَلُوا وِجْهَكُمْ your faces [so] turn you (all) are And wherever (of) Al-Masjid Al-Haraam.					
شَرْطَةٌ لَّا يَكُونَ لِلنَّاسِ حِجَّةٌ	يَكُونَ لِلنَّاسِ حِجَّةٌ	لَّا يَكُونَ لِلنَّاسِ حِجَّةٌ	لَّا يَكُونَ لِلنَّاسِ حِجَّةٌ	لَّا يَكُونَ لِلنَّاسِ حِجَّةٌ	لَّا يَكُونَ لِلنَّاسِ حِجَّةٌ
any argument	against you	for the people	will be	so that not	(in) its direction,
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْسُدُوهُمْ وَآخْشُوْنِي وَقَ	ظَلَمُوا مِنْهُمْ فَلَا تَحْسُدُوهُمْ وَآخْشُوْنِي وَقَ	ظَلَمُوا مِنْهُمْ فَلَا تَحْسُدُوهُمْ وَآخْشُوْنِي وَقَ	ظَلَمُوا مِنْهُمْ فَلَا تَحْسُدُوهُمْ وَآخْشُوْنِي وَقَ	ظَلَمُوا مِنْهُمْ فَلَا تَحْسُدُوهُمْ وَآخْشُوْنِي وَقَ	ظَلَمُوا مِنْهُمْ فَلَا تَحْسُدُوهُمْ وَآخْشُوْنِي وَقَ
but fear Me.	fear them,	so (do) not	among them;	wronged	those who except
وَلَاتَّمَ نَعِيْتُ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ١٥٠ (be) guided. [and] so that you may upon you My favor And that I complete					
كَمَا أَرْسَلْنَا فِيْكُمْ رَسُولًا مِنْكُمْ يَتَّلَوُ عَلَيْكُمْ	مِنْكُمْ يَتَّلَوُ عَلَيْكُمْ	مِنْكُمْ يَتَّلَوُ عَلَيْكُمْ	مِنْكُمْ يَتَّلَوُ عَلَيْكُمْ	مِنْكُمْ يَتَّلَوُ عَلَيْكُمْ	مِنْكُمْ يَتَّلَوُ عَلَيْكُمْ
to you (who) recites	from you	a Messenger	among you	We sent	As
أَيْتَنَا وَيُرِيْكُمْ وَيُعِلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ	وَيُرِيْكُمْ وَيُعِلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ	وَيُرِيْكُمْ وَيُعِلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ	وَيُرِيْكُمْ وَيُعِلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ	وَيُرِيْكُمْ وَيُعِلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ	وَيُرِيْكُمْ وَيُعِلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
and the wisdom	the Book	and teaches you	and purifies you	Our verses	
وَيُعِلِّمُكُمْ مَا لَمْ تَعْلَمُوا فَادْعُوْنِي فَادْعُوْنِي ١٥١ knowing. you were not what and teaches you					
أَذْكُرْكُمْ وَاسْكُرْوا لِي وَلَا تَكْفُرُونِ	وَاسْكُرْوا لِي وَلَا تَكْفُرُونِ	وَاسْكُرْوا لِي وَلَا تَكْفُرُونِ	وَاسْكُرْوا لِي وَلَا تَكْفُرُونِ	وَاسْكُرْوا لِي وَلَا تَكْفُرُونِ	وَاسْكُرْوا لِي وَلَا تَكْفُرُونِ
152 and (do) not be ungrateful to Me.	to Me	and be grateful	I will remember you		
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِيْبُوا بِالصَّابِرِ وَالصَّلَاةِ إِنَّ ١٥٢ Indeed, and the prayer. through patience Seek help believe[d]! who O you					
اللَّهَ مَعَ الصَّابِرِينَ	وَلَا تَقُولُوا لَمَنْ يُقْتَلُ				
are slain for (the ones) who	And (do) not say	153 the patient ones. (is) with Allah			
فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ	وَلَكِنْ	وَلَكِنْ	وَلَكِنْ	وَلَكِنْ	وَلَكِنْ
[and] but (they are) alive	Nay,	"(They are) dead."	(of) Allah	(the) way	in
لَا تَشْعُرُونَ مِنْ شَيْءٍ وَلَنَبْلُونَكُمْ ١٥٤ And surely We will test you					
of with something	And surely We will test you	154 you (do) not perceive.			
الْخَوْفُ وَالْجُوعُ وَنَقْصٌ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّهَرَاتِ ١٥٥ and [the] fruits, and [the] lives [the] wealth of and loss and [the] hunger [the] fear					
وَبَشِّرِ الصَّابِرِينَ إِذَا آتَاهُمْ	إِذَا آتَاهُمْ	إِذَا آتَاهُمْ	إِذَا آتَاهُمْ	إِذَا آتَاهُمْ	إِذَا آتَاهُمْ
strikes them when Those who,	155 (to) the patient ones.	but give good news			
إِلَيْهِ وَإِنَّا إِنَّا لِلَّهِ قَالُوا مُصِيبَةٌ ١٥٦ towards Him and indeed we "Indeed, we belong to Allah" they say, a misfortune,					

لَرَجُونَ	ۖ	أُولَئِكَ	عَلَيْهِمْ	صَلَوٌتٌ	مِنْ رَّبِّهِمْ وَرَحْمَةٌ	۱۵۶
and Mercy.	from their Lord	(are) blessings	on them	Those	156	will return."
وَأُولَئِكَ هُمُ	الْمُهَدُّدُونَ	ۖ	إِنَّ الصَّفَا وَالْمَرْوَةَ	۱۵۷	أَعْتَدَ	فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَّفَ
and the Marwah	the Safa	Indeed,	157	(are) the guided ones.	[they]	And those
مِنْ شَعَابِ	اللَّهُ	فَنَ	حَجَّ	بِهِمَا	أَعْتَدَ	فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَّفَ
or	(of) the House	performs Hajj	So whoever	(of) Allah.	(are) from (the) symbols	بِهِمَا
وَمَنْ	تَطَوَّعَ	خَيْرًا	فَإِنَّ اللَّهَ	شَاكِرٌ	فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَّفَ	أَعْتَدَ
(is) All-Appreciative,	then indeed, Allah	good,	voluntarily does	And whoever	بِهِمَا	فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَّفَ
عَلَيْهِمْ	ۖ	إِنَّ الَّذِينَ	يَكْتُمُونَ	مَا أَنْزَلْنَا	۱۵۸	عَلَيْهِمْ
of	We revealed	what	conceal	those who	Indeed,	عَلَيْهِمْ
وَالْهُدَى	مِنْ بَعْدِ	مَا يَبْيَأُ	وَالْهُدَى	فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَّفَ	۱۵۸	عَلَيْهِمْ
to the people	[what] We made clear	after	and the Guidance,	the clear proofs,		عَلَيْهِمْ
فِي الْكِتَابِ	أُولَئِكَ	يَكْتُمُونَ	اللَّهُ	وَيَكْتُمُونَ	۱۵۹	فِي الْكِتَابِ
the ones who curse.	and curse them	Allah curses them	those,	the Book -		فِي الْكِتَابِ
لَا	إِلَّا	الَّذِينَ	تَابُوا	وَأَصْلَحُوا	۱۵۹	لَا
وَبَيَّنُوا						وَبَيَّنُوا
and openly declar[ed].	and reform[ed]	who repent[ed]	those	Except	159	لَا
فَأُولَئِكَ	أَتُوبُ	عَلَيْهِمْ	وَدَانَا	الْتَّوَابُ	۱۶۰	فَأُولَئِكَ
the Acceptor of Repentance,	and I (am)	from them,	I will accept repentance	Then those,		أَتُوبُ
الرَّحِيمُ	ۖ	إِنَّ الَّذِينَ	كَفَرُوا	وَمَاتُوا	۱۶۰	الرَّحِيمُ
while they	and die[d]	disbelieve[d]	Indeed, those who	160	the Most Merciful.	إِنَّ الَّذِينَ
كُفَّارٌ	أُولَئِكَ	عَلَيْهِمْ	لَعْنَةٌ	اللَّهُ	۱۶۰	كُفَّارٌ
and the Angels,	(of) Allah,	(is the) curse	on them	those,		أُولَئِكَ
وَالْمَلِكَةُ	ۖ	لَا	خَلِدِينَ	فِيهَا	۱۶۱	لَا
Will not be lightened	in it.	(Will) abide forever	161	all together.	and the mankind,	خَلِدِينَ
وَالْعَذَابُ	ۖ	لَا	عَذَابٌ	يُنَظَّرُونَ	۱۶۱	وَالْعَذَابُ
And your God	162	will be reprieved.	they	and not	the punishment	وَالْعَذَابُ
عَنْهُمْ	ۖ				for them	عَنْهُمْ
الرَّحِيمُ	الرَّحِيمُ	الرَّحِيمُ	الرَّحِيمُ	الرَّحِيمُ	۱۶۲	الرَّحِيمُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	ۖ	لَا إِلَهَ إِلَّا هُوَ	الرَّحْمَنُ	الرَّحِيمُ	۱۶۲	الرَّحِيمُ
the Most Merciful.	the Most Gracious,	Him,	except	(there is) no god	(is) one God;	الرَّحِيمُ

will return."

157. Those are the ones on whom are blessings from their Lord and Mercy. And they are the guided ones.

158. Indeed, the *Safa* and the *Marwah* are symbols of Allah. So whoever performs *Hajj* or *Umrah*, there is no blame on him for walking between them. And whoever does good voluntarily, then indeed, Allah is All-Appreciative, All-Knowing

159. Indeed, those who conceal the clear proofs We revealed, and the Guidance, after We made it clear for the people in the Book - they are cursed by Allah and cursed by those who curse.

160. Except those who repent and reform themselves and openly declare, then from those, I will accept repentance, and I am the Acceptor of Repentance, the Most Merciful.

161. Indeed, those who disbelieve and die as disbelievers, upon them is the curse of Allah, the Angels and the mankind all together.

162. (They will) abide in it forever. The punishment will not be lightened for them, nor will they be reprieved.

163. And your God is one God; there is no god except **Him**, the Most Gracious, the Most Merciful.

١٦٤. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day, and the ships which sail in the sea with that which benefits people, and what Allah has sent down from the sky of rain, giving life thereby to the earth after its death, and dispersing therein of all kinds of moving creatures, and directing the winds and the clouds controlled between the sky and the earth, surely are signs for people who use their intellect.

١٦٥. And (yet) among mankind are some who take for worship others besides Allah as equals to **Him**. They love them as they should love Allah. But those who believe are stronger in their love for Allah. And if only those who wronged could see, when they will see the punishment, that all power belongs to Allah and Allah is severe in punishment.

١٦٦. When those who were followed disown those who followed them, and they will see the punishment and all their ties will be cut off.

١٦٧. And those who followed will say, "If only we had (one more chance) to return (to the world), we would disown them as they have disowned us." Thus Allah will show them their deeds as regrets for them. They will never come out of the Fire.

١٦٣	إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَخَلْقَ النَّهَارِ وَاللَّيْلِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَ فِيهَا مِنْ كُلِّ دَابَّةٍ وَّتَصْرِيفُ الرِّيحِ وَالسَّحَابِ الْمُسْخَرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيٍتٍ يَعْقِلُونَ
١٦٤	عَلَيْهِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ and alternation and the earth, (of) the heavens (the) creation in Indeed, ١٦٣
١٦٤	بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ the sea in sail which and the ships and the day, of the night
١٦٤	بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ giving life thereby [of] water, from the sky Allah (has) sent down and what [the] people,
١٦٤	الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَ فِيهَا مِنْ كُلِّ دَابَّةٍ وَّتَصْرِيفُ the earth after (to) the earth
١٦٤	الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَ فِيهَا مِنْ كُلِّ دَابَّةٍ وَّتَصْرِيفُ الرِّيحِ وَالسَّحَابِ الْمُسْخَرِ بَيْنَ السَّمَاءِ the sky between [the] controlled and the clouds (of) the winds and directing
١٦٤	وَّتَصْرِيفُ الرِّيحِ وَالسَّحَابِ الْمُسْخَرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيٍتٍ يَعْقِلُونَ
١٦٤	١٦٤ who use their intellect. for a people surely (are) Signs and the earth,
١٦٤	وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ They love them equals. Allah besides takes who the mankind And among
١٦٤	كُوْتُبُ اللَّهِ وَالَّذِينَ أَمْنَوْا أَشَدُ حَبَّةً لِلَّهِ for Allah. (in) love (are) stronger believe[d] And those who as (they should) love Allah.
١٦٤	وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ
١٦٤	الْقُوَّةَ يَلِهِ جَيْبًا وَأَنَّ اللَّهَ شَرِيدٌ الْعَذَابُ
١٦٤	١٦٤ (in) [the] punishment. (is) severe and [that] Allah all the power belongs to Allah
١٦٤	إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا followed [from] those who were followed those who will disown When
١٦٤	وَسَأَوْا الْعَذَابَ وَنَقْطَعُتْ بِهِمُ الْأُسْبَابُ
١٦٤	١٦٤ the relations. for them [and] will be cut off the punishment, and they will see
١٦٤	وَقَالَ الَّذِينَ اتَّبَعُوا لَوْا نَّا لَنَا كَرَّةً فَنَتَبَرَّأُ then we will disown a return, for us "Only if [that]" followed, those who And said
١٦٤	مِنْهُمْ كَمَا تَبَرَّعُوا مِنَّا كَذَلِكَ يُرِيُّهُمُ اللَّهُ أَعْمَالَهُمْ their deeds Allah will show them Thus [from] us." they disown as [from] them
١٦٤	حَسَرَتِ عَلَيْهِمْ وَمَا هُمْ بِخَرِيجِينَ مِنَ النَّارِ
١٦٤	١٦٧ the Fire. from will come out they And not for them. (as) regrets

يَا إِيَّاهَا النَّاسُ	كُلُوا مِمَّا	فِي الْأَرْضِ	حَلَالًا	طَيِّبًا	وَلَا
And (do) not	(and) good.	lawful (is) in the earth -	of what	Eat	O mankind!
تَتَبِّعُو	خُطُوتِ	الشَّيْطَنَ	إِنَّهُ	كُلُّمْ	عَدُوٌّ مُّبِينٌ
clear.	an enemy	(is) to you	Indeed, he	the Shaitaan.	(the) footsteps (of) follow
إِنَّهَا	يَا مَرْكُمْ	بِالسُّوءِ	وَالْفُحْشَاءِ	وَأَنْ	تَقُولُوا
you say	and that	and the shameful	to (do) the evil	he commands you	Only 168
عَلَى اللَّهِ	مَا	لَا تَعْلَمُونَ	وَإِذَا	قِيلَ لَهُمْ	اتَّبَعُوا
“Follow	to them,	it is said	And when	169	you know. not what Allah about
مَا	أَنْزَلَ اللَّهُ	قَالُوا	بُلْ	تَتَبِّعُ	مَا أَفْيَنَا عَلَيْهِ
[on it]	we found	what	we follow	“Nay	they said, Allah has revealed,” what
أَبَاعَنَا	أَوْلَوْ	كَانَ	أَبَاؤُهُمْ	لَا يَعْقِلُونَ	
(did) not understand	their forefathers	[were]	Even though	our forefathers (following)”.	
شَيْغًا	وَلَا يَهْدِي	دُونَ	وَمَمْثُلٌ	الَّذِينَ	⑯
(of) those who	And (the) example	170	and they were not guided?	anything	
كَفَرُوا	كَشَّل	الَّذِي	يَتَعَقَّبُ	بِمَا	لَا يُسَمِّعُ
(does) not hear	at what	shouts	(of) the one who	(is) like (the) example	disbelieve[d]
إِلَّا دُعَاءً	وَنَدَاءً	صُمًّ	بُمْ	عُمًّ	فَهُمْ لَا يَعْقِلُونَ
(do) not understand.	[so] they	(and) blind,	dumb,	deaf	and cries - calls except
يَا إِيَّاهَا	الَّذِينَ	أَمْسَوا	كُلُّوْ	مِنْ	طَبِيتَ مَا
what	from (the) good	Eat	believe[d]!	O you who	171
سَرَّأْقَنُكُمْ	وَأَشْكَرُوا	بِلِلَّهِ	إِنْ	كُنْتُمْ	إِيَّاهَا تَعْبُدُونَ
worship Him alone.	you	if	to Allah	and be grateful	We have provided you
إِنَّهَا	حَرَمَ	عَلَيْكُمْ	الْبَيْتَةَ	وَاللَّمَّ	⑯
and [the] blood,	the dead animals,	to you	He has forbidden	Only	172
وَلَحْمَ	الْخِنْزِيرِ	وَمَا	أَهِلَّ	بِهِ	لِغَيْرِ اللَّهِ
Allah.	to other than	[with it]	and what has been dedicated	(of) swine,	and flesh,
فَمِنْ	أَصْطَرَ	غَيْرَ	بَاغِ	وَلَا	
and not	(being) disobedient	without	(is) forced by necessity	So whoever	
عَادٍ	فَلَآ	إِنَّمَا	عَلَيْهِ	إِنَّ اللَّهَ	غَفُورٌ
Most Merciful.	(is) Oft-Forgiving.	Indeed, Allah	on him.	sin	then no transgressor,

168. O mankind! Eat from whatever is on the earth - lawful and good and do not follow the footsteps of Shaitaan. Indeed, he is your clear enemy.

169. He (Shaitaan) only commands you to do evil and shameful deeds and to say about Allah what you do not know.

170. And when it is said to them, “Follow what Allah has revealed,” they said, “Nay, we will follow what we found our forefathers following.” Even though their forefathers understood nothing, nor were they guided?

171. And the example of those who disbelieve is like the one (shepherd) who shouts at that which hears nothing but calls and cries - deaf, dumb, and blind, they do not understand.

172. O you who believe! Eat from the good things which We have provided you and be grateful to Allah if you worship Him alone.

173. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is compelled (by necessity), without (willful) disobedience nor transgressing (the limits) then there is no sin on him. Indeed, Allah is Oft-Forgiving, and Most Merciful.

174. Indeed, those who conceal what Allah has revealed of the Book, and purchase a small gain therewith, they eat nothing except Fire in their bellies. And Allah will not speak to them on the Day of Judgment, nor will He purify them, and they will have a painful punishment.

175. Those are the ones who buy astraying in place of Guidance and punishment in place of forgiveness. So what is their endurance on the Fire!

٢١٩
176. That is because Allah has sent down the Book in Truth. And indeed, those who differ over the Book are in extreme dissension.

٢٢٠
177. It is not righteousness that you turn your faces towards the east or the west but righteous is he who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives wealth in spite of love for it to the near relatives, the orphans, the needy, the wayfarer, and those who ask, and in freeing the slaves; and who establishes prayer and gives zakah and he who fulfills the covenant when he makes it; and he who is patient in suffering, hardship,

إِنَّ الَّذِينَ يَكْتُبُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَبِ	١٧٣
of the Book, what Allah (has) revealed conceal	Indeed, those who 173
وَيَشْتَرُونَ بِهِ شَمَّا قَلِيلًا أُولَئِكَ مَا يَأْكُونُ فِي بُطُونِهِمْ	
in their bellies not they eat Those, little. a gain there with and they purchase	
إِلَّا النَّارُ وَلَا يَكْلِمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ	
(of) [the] Judgment (on the) Day And Allah will not speak to them the Fire. except	
وَلَا يُرَكِّبُهُمْ أُولَئِكَ أَلَيْهِمْ عَذَابٌ وَلَهُمْ عَذَابٌ أَلِيمٌ	١٧٤
Those 174 painful. (is) a punishment and for them and He will not purify them,	
الَّذِينَ اشْتَرُوا الصَّلَةَ بِالْهُدَى وَالْعَذَابَ	
and [the] punishment for [the] Guidance, [the] astraying purchase[d] (are) they who	
فَمَا أَصْبَرُهُمْ عَلَى النَّارِ ذَلِكَ بِالْعِفْرَةِ	١٧٥
That 175 the Fire! on their endurance So what (is) for [the] forgiveness.	
إِنَّ اللَّهَ نَزَّلَ الْكِتَبَ بِالْحَقِّ وَإِنَّ الَّذِينَ	
those And indeed, with [the] Truth, the Book revealed Allah (is) because	
اَخْتَلَفُوا فِي الْكِتَبِ لَفِي شَقَاقٍ بَعِيْدٍ لَيْسَ	١٧٦
It is not 176 far. schism (are) surely in the Book in who differed	
الْبَرَّ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ	
and the west, the east towards your faces you turn that [the] righteousness	
وَلِكُنَّ الْبَرَّ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ	
[the] Last, and the Day in Allah believes (is he) who the righteous[ness] [and] but	
وَالْمَلِكَةُ وَالْكِتَبُ وَالنَّبِيُّنَ وَاتَّ الْمَالِ	
the wealth and gives and the Prophets, and the Book, and the Angels,	
عَلَى حُبِّهِ ذُوِّ الْقُرْبَى وَالْمَسِكِينَ وَالْيَتَامَى	
and the needy, and the orphans, (to) the near relatives, in spite of his love (for it)	
وَابْنَ السَّبِيلِ وَالسَّاَلِيْبِينَ وَفِي الْإِقَابِ	
freeing the necks (slaves) and in and those who ask, and the wayfarer,	
وَأَقَامَ الصَّلَاةَ وَاتَّ الزَّكُوْنَ وَالْمُؤْمِنُونَ بِعَهْدِهِمْ	
their covenant and those who fulfill the zakah, and give the prayer, and (who) establish	
إِذَا عَاهَدُوا وَالصَّابِرِينَ وَالصَّرَّاءَ فِي الْبَاسَاءِ	
and [the] hardship, in [the] suffering and those who are patient they make it; when	

وَحِينَ الْبَأْسُ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ						35
and those,	are true	(are) the ones who	Those	(of) [the] stress.	and (the) time	
يَا إِيَّاهَا الَّذِينَ آمَنُوا كُتِبَ	هُمُ الْمُتَّقُونَ	⑯				
Prescribed	believe[d]!	who	O you	177	(are) the righteous.	[they]
أَلْحُرُ	فِي الْقَتْلَى		عَلَيْكُمُ الْقِصاصُ			
the freeman	in (the matter of) the murdered,	(is) the legal retribution	for you			
بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثِي بِالْأُنْثِي						
for the female.	and the female	for the slave,	and the slave	for the freeman,		
فَسَنُ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ						
then follows up	anything,	from his brother	[for it]	is pardoned	But whoever	
بِالْمَعْرُوفِ وَأَدَاءِ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّنْ						
from	a concession	That (is)	with kindness.	to him	[and] payment	with suitable
سَرِّاً لَّكُمْ وَرَحْمَةً فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ						
then for him	that,	after	transgresses	Then whoever	and mercy.	your Lord
عَذَابٌ أَلِيمٌ وَلَكُمْ فِي الْقِصاصِ حَيَاةٌ	⑯					
(is) life,	in the legal retribution	And for you	178	painful.	(is) a punishment	
يَا وَلِيَ الْأَلْيَابِ لَعَلَّكُمْ تَشَقُّونَ	كُتِبَ	⑯				
Prescribed	179	(become) righteous.	So that you may	O men of understanding!		
عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا	بِطْ					
good	he leaves	if	[the] death,	any of you	approaches	when
وَالْوَالِدَيْنَ وَالْأَقْرَبَيْنَ بِالْمَعْرُوفِ حَقًا عَلَى						
الْوَصِيَّةِ لِلْوَالِدَيْنِ وَالْأَقْرَبَيْنِ						
on	a duty	with due fairness	and the near relatives	for the parents	(making) the will	
فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ	⑯					
he (has) heard [it],	after what	changes it	Then whoever	180	the righteous ones.	
فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَيِّعُ						
(is) All-Hearing,	Allah	Indeed,	alter it.	those who	(would be) on	its sin
عَلِيهِمْ فَمَنْ خَافَ مِنْ مُّؤْصِنْ جَنَّفًا أَوْ إِثْمًا	⑯					
sin,	or	(any) error	(the) testator	from	fears	But whoever
فَاصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ						
Allah	Indeed,	on him.	sin	then (there is) no	between them,	then reconciles

and periods of stress. Those are the ones who are true and it is those who are the righteous.

178. O you who believe! Legal retribution is prescribed for you in cases of murder, the freeman for the freeman, and the slave for the slave, and the female for the female. But whoever is pardoned in any way by his brother then a suitable payment should be made to him in fairness. This is a concession and mercy from your Lord. But whoever transgresses after that, will have a painful punishment.

179. And in legal retribution there is (saving of) life for you, O men of understanding! So that you may become righteous.

180. Prescribed for you when death approaches any of you, if he leaves good, that he should make a will for the parents and near relatives with due fairness - a duty on the righteous.

181. Then whoever changes it after he has heard it - the sin is only upon those who alter it. Indeed, Allah is All-Hearing, All-Knowing.

182. But if one fears from the testator any error or sin, and brings about a reconciliation between them, then there is no sin on him. Indeed, Allah

is Oft-Forgiving, Most^{٢٢}
Merciful.

183. O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may become righteous.

184. (Fasting is for) a limited number of days. So whoever among you is sick or on a journey, then an equal number of days (are to be made up) later. And upon those who can afford it - a ransom of feeding a poor. And whoever volunteers good then it is better for him. And if you fast, it is better for you, if you only knew.

185. Ramadhaan is the month in which the Quran was revealed as a Guidance for mankind and clear proofs of Guidance and the Criterion (of right and wrong). So whoever among you witnesses the month (of Ramadhaan) should fast in it; and whoever is sick or on a journey, then the prescribed number of days (should be made up) from other days. Allah intends for you ease and does not intend for you hardship, so that you complete the prescribed period and that you magnify Allah for having guided you, so that you may be grateful.

186. And when My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant

عَفُورٌ	رَّحِيمٌ	يَا إِيَّاهَا الَّذِينَ آمَنُوا كُتِبَ	١٨٢	All-Merciful. (is) Oft-Forgiving,
Is prescribed	believe[d]!	who	O you	
before you,	those	to	was prescribed	as [the] fasting for you
numbered.	(Fasting for) days	١٨٣	(become) righteous.	so that you may
فَمَنْ	كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ	فَعِدَّةٌ		
then a prescribed number	a journey,	on	or	sick among you is So whoever
مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مُسْكِنٌ	فِدْيَةٌ طَعَامٌ مُسْكِنٌ			
a poor.	(of) feeding	a ransom	can afford it,	those who And on other. days of
فَمَنْ تَطَعَّمَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا	فَمَنْ تَطَعَّمَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا			
fast	And to	for him.	(is) better	then it good volunteers And whoever
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ	خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ	١٨٤	شَهْرٌ رَمَضَانَ	
(of) Ramadhaan	Month		know.	you if for you, (is) better
الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ	الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ			
and clear proofs	for mankind	a Guidance	the Quran,	therein was revealed (is) that
مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهَدَ مِنْكُمُ الشَّهْرَ	مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهَدَ مِنْكُمُ الشَّهْرَ			
the month,	among you	witnesses	So whoever	and the Criterion. [the] Guidance of
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَلَيُصْبِهُ	وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَلَيُصْبِهُ			
a journey	on	or	sick	is and whoever then he should fast in it,
مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ فَعِدَّةٌ	مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ فَعِدَّةٌ			
Allah intends	other.	days	from	then prescribed number (should be made up)
بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا	بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا			
so that you complete	[the] hardship,	for you	intends	and not [the] ease for you
الْعِدَّةُ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَكُمْ	الْعِدَّةُ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَكُمْ			
He guided you	[what]	for	Allah	and that you magnify the prescribed period
وَإِذَا سَأَلَكَ عَبَادِي	وَإِذَا سَأَلَكَ عَبَادِي	١٨٥	تَشْكُرُونَ	
My servants	ask you	And when	(be) grateful.	so that you may
عَنِّي فَإِنِّي قَرِيبٌ أُحِبُّ دُعْوَةَ الدَّاعِ	عَنِّي فَإِنِّي قَرِيبٌ أُحِبُّ دُعْوَةَ الدَّاعِ			
(of the supplicant)	(to the) invocation	I respond	near.	then indeed I am about Me,

وَلَيَوْمَ مُنَوِّا بِي	فَلَيَسْتَجِيبُوا لِي	دَعَانِ لَا	إِذَا
and let them believe in Me,	So let them respond to Me	he calls Me.	when
لَعَلَّهُمْ يَرْشُدُونَ	أُحَلَّ لَكُمْ لَيْلَةً	يَرْشُدُونَ	أُحَلَّ لَكُمْ لَيْلَةً
(in the) nights	for you	Permitted	186 (be) led aright.
لِيَبَاسُ الرَّفَثِ إِلَى نِسَاءِكُمْ هُنَّ لِيَبَاسٌ لَّكُمْ وَأَنْتُمْ	لِيَبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ	لِيَبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ	لِيَبَاسُ الرَّفَثِ إِلَى نِسَاءِكُمْ هُنَّ لِيَبَاسٌ لَّكُمْ وَأَنْتُمْ
and you	for you	(are) garments	They
أَتَتُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ	فَتَبَرُّهُنَّ مَمْلُوكِينَ	أَتَتُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ	أَتَتُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ
yourselves,	deceive	used to	that you
فَتَبَرُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ	فَأَعْلَمُ عَنْكُمْ وَعَفَا عَنْكُمْ	فَتَبَرُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ	فَتَبَرُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ
have relations with them	So now	[on] you.	and He forgave
أَتَتُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ	فَأَعْلَمُ عَنْكُمْ وَعَفَا عَنْكُمْ	أَتَتُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ	أَتَتُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ
becomes distinct	until	and drink	And eat
لَكُمُ الْخِيطُ الْأَبْيَضُ مِنَ الْخِيطِ الْأَسْوَدِ مِنَ الْفَجْرِ شَمْسَمْ	لَكُمُ الْخِيطُ الْأَبْيَضُ مِنَ الْخِيطِ الْأَسْوَدِ مِنَ الْفَجْرِ شَمْسَمْ	لَكُمُ الْخِيطُ الْأَبْيَضُ مِنَ الْخِيطِ الْأَسْوَدِ مِنَ الْفَجْرِ شَمْسَمْ	لَكُمُ الْخِيطُ الْأَبْيَضُ مِنَ الْخِيطِ الْأَسْوَدِ مِنَ الْفَجْرِ شَمْسَمْ
Then	[the] dawn.	of	[the] black
عَكْفُونَ لَا فِي الْمَسَاجِدِ تَلْكَ حُدُودُ اللَّهِ فَلَا	عَكْفُونَ لَا فِي الْمَسَاجِدِ تَلْكَ حُدُودُ اللَّهِ فَلَا	عَكْفُونَ لَا فِي الْمَسَاجِدِ تَلْكَ حُدُودُ اللَّهِ فَلَا	عَكْفُونَ لَا فِي الْمَسَاجِدِ تَلْكَ حُدُودُ اللَّهِ فَلَا
so (do) not	(are the) limits (set by) Allah,	These	the masajid.
أَتَتُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ	كَذِلِكَ يُبَيِّنُ اللَّهُ أَيْتَهُ لِلنَّاسِ	أَتَتُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ	أَتَتُّهُنَّ مَمْلُوكِينَ مَمْلُوكِينَ
for [the] people	His verses	Allah makes clear	Thus
تَقْرَبُوهَا	كَذِلِكَ يُبَيِّنُ اللَّهُ أَيْتَهُ لِلنَّاسِ	تَقْرَبُوهَا	تَقْرَبُوهَا
so (do) not	(are the) limits (set by) Allah,	These	in
أَمْوَالَكُمْ	وَلَا تَأْكُلُوا	يَتَّقُونَ	لَعَلَّهُمْ
your properties	And (do) not eat	187 (become) righteous.	so that they may
بَيْكُمْ بِالْبَاطِلِ وَتَدْلُوا بِهَا إِلَى الْحُكَمِ	بَيْكُمْ بِالْبَاطِلِ وَتَدْلُوا بِهَا إِلَى الْحُكَمِ	بَيْكُمْ بِالْبَاطِلِ وَتَدْلُوا بِهَا إِلَى الْحُكَمِ	بَيْكُمْ بِالْبَاطِلِ وَتَدْلُوا بِهَا إِلَى الْحُكَمِ
the authorities	to	[with] it	and present
لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْأَلِثْمِ وَأَنْتُمْ	لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْأَلِثْمِ وَأَنْتُمْ	لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْأَلِثْمِ وَأَنْتُمْ	لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْأَلِثْمِ وَأَنْتُمْ
while you	sinfully	(of) the people	(the) wealth
عَلَيْهِمْ لَعْنَدُكُمْ	عَنِ الْأَهْلَةِ قُلْ هَيْ	عَلَيْهِمْ لَعْنَدُكُمْ	عَلَيْهِمْ لَعْنَدُكُمْ
“They	Say,	the new moons.	about
وَلَيْسَ	وَالْحَجَّ	يَسْأَلُونَكَ	عَنِ الْأَهْلَةِ قُلْ هَيْ
And it is not	and (for) the Hajj."	for the people,	(are) indicators of periods

when he calls Me. So let them respond to Me and believe in Me, so that they may be led aright.

187. It is permitted for you in the nights of fasting to have sexual relations with your wives. They are your garments and you are their garments. Allah knows that you used to deceive yourselves, so He turned towards you and He forgave you. So now you may have relations with your wives and seek what Allah has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of dawn. Then complete the fast till the night (i.e., sunset). And do not have relations with them when you are secluded in the masajid. These are the limits (set by) Allah, so do not approach them. Thus Allah makes clear His verses for the people, so that they may become righteous.

188. And do not consume your properties among yourselves wrongfully, nor render it before the authorities so that sinfully you may consume a portion of the wealth of the people, while you know.

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189. They ask you about the new moons. Say, “They are indicators of periods for people and for Hajj (pilgrimage).” And it is not

righteousness that you enter the houses from their back, but the righteous is one who fears Allah. And enter the houses from their doors. And fear Allah so that you may be successful.

190. And fight in the way of Allah those who fight against you, but do not transgress. Indeed, Allah does not like the transgressors.

191. And kill them wherever you find them and drive them out from wherever they drove you out, and oppression is worse than killing. And do not fight them near Al-Masjid Al-Haraam (Kabah) until they fight you there. But if they fight you, then kill them. Such is the reward of the disbelievers.

192. And if they cease, then indeed, Allah is Oft-Forgiving, Most Merciful.

193. And fight against them until there is no more oppression, and all worship is devoted to Allah alone. But if they cease, then let there be no hostility except against the oppressors.

194. The sacred month is for the sacred month, and for violations of sanctity there is legal retribution. Then whoever transgressed against you, then you transgress against him in the same manner as he transgressed against you.

بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلِكِنَّ	الْبِرُّ	بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلِكِنَّ	الْبِرُّ
[and] but their backs, from (to) the houses you come that [the] righteousness	مَنْ	أَتَقْرَبُوا إِلَيْهَا مَنْ	أَتَقْرَبُوا إِلَيْهَا
their doors. from (to) the houses And come fears (Allah). (is one) who [the] righteous	وَأَتَقْرَبُوا إِلَيْهِ لَعَلَّكُمْ تُفْلِحُونَ	وَأَتَقْرَبُوا إِلَيْهِ لَعَلَّكُمْ تُفْلِحُونَ	وَأَتَقْرَبُوا إِلَيْهِ لَعَلَّكُمْ تُفْلِحُونَ
(the) way in And fight 189 (be) successful. so that you may Allah And fear	إِنَّ اللَّهَ أَذِلَّ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا	إِنَّ اللَّهَ أَذِلَّ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا	إِنَّ اللَّهَ أَذِلَّ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا
Allah Indeed, and (do) not transgress. fight you those who (of) Allah	لَا يُحِبُّ الْمُعْتَدِلِينَ	لَا يُحِبُّ الْمُعْتَدِلِينَ	لَا يُحِبُّ الْمُعْتَدِلِينَ
wherever And kill them 190 the transgressors. (does) not like	وَأَقْتُلُوهُمْ حَيْثُ	وَأَقْتُلُوهُمْ حَيْثُ	وَأَقْتُلُوهُمْ حَيْثُ
they drove you out, wherever from and drive them out you find them,	ثُقِّفْتُوْهُمْ وَأَخْرِجُوهُمْ مِنْ	ثُقِّفْتُوْهُمْ وَأَخْرِجُوهُمْ مِنْ	ثُقِّفْتُوْهُمْ وَأَخْرِجُوهُمْ مِنْ
near fight them And (do) not [the] killing. than (is) worse and [the] oppression	أَشَدُّ مِنَ الْقَتْلِ	أَشَدُّ مِنَ الْقَتْلِ	أَشَدُّ مِنَ الْقَتْلِ
they fight you, Then if in it. they fight you until Al-Masjid Al-Haraam	وَالْفِتْنَةُ أَشَدُّ مِنْ الْقَتْلِ	وَالْفِتْنَةُ أَشَدُّ مِنْ الْقَتْلِ	وَالْفِتْنَةُ أَشَدُّ مِنْ الْقَتْلِ
they fight you, Then if in it. they fight you until Al-Masjid Al-Haraam	فَاقْتُلُوهُمْ حَتَّىٰ يُقْتَلُوكُمْ فَإِنْ قُتَلُوكُمْ	فَاقْتُلُوهُمْ حَتَّىٰ يُقْتَلُوكُمْ فَإِنْ قُتَلُوكُمْ	فَاقْتُلُوهُمْ حَتَّىٰ يُقْتَلُوكُمْ فَإِنْ قُتَلُوكُمْ
Then if 191 (of) the disbelievers. (is the) reward Such then kill them.	فَإِنَّ اللَّهَ سَرِحِيْمٌ	فَإِنَّ اللَّهَ سَرِحِيْمٌ	فَإِنَّ اللَّهَ سَرِحِيْمٌ
192 Most Merciful. (is) Oft-Forgiving, Allah then indeed, they cease,	أَنْتَهُوا وَيَكُونَ الَّذِينَ	أَنْتَهُوا وَيَكُونَ الَّذِينَ	أَنْتَهُوا وَيَكُونَ الَّذِينَ
the religion and becomes oppression, (there) is no until And fight (against) them	وَقْتُلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ	وَقْتُلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ	وَقْتُلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
against except hostility then (let there be) no they cease Then if for Allah	إِلَّا عَلَىٰ فَلَا عُدُوانَ إِلَّا عَلَىٰ	إِلَّا عَلَىٰ فَلَا عُدُوانَ إِلَّا عَلَىٰ	إِلَّا عَلَىٰ فَلَا عُدُوانَ إِلَّا عَلَىٰ
[the] sacred, (is) for the month [the] sacred The month 193 the oppressors.	الظَّلِيلِيْنَ الْحَرَامُ الْحَرَامُ بِالشَّهْرِ	الظَّلِيلِيْنَ الْحَرَامُ الْحَرَامُ بِالشَّهْرِ	الظَّلِيلِيْنَ الْحَرَامُ الْحَرَامُ بِالشَّهْرِ
upon you transgressed Then whoever (is) legal retribution. and for all the violations	وَالْحُرْمَةُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ	وَالْحُرْمَةُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ	وَالْحُرْمَةُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ
upon you. he transgressed (as) in (the) same manner on him then you transgress	فَاعْتَدُوا عَلَيْهِ مَا اعْتَدَى عَلَيْكُمْ	فَاعْتَدُوا عَلَيْهِ مَا اعْتَدَى عَلَيْكُمْ	فَاعْتَدُوا عَلَيْهِ مَا اعْتَدَى عَلَيْكُمْ

١٩٤	وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ	وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ
194	those who fear (Him). (is) with Allah that and know Allah And fear	[with your hands] throw (yourselves) and (do) not (of) Allah (the) way in And spend
١٩٥	وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ	إِلَى التَّهْمَكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ
195	the good-doers. loves Allah indeed, And do good; [the] destruction. into	you are held back And if for Allah. and the Umrah the Hajj And complete
	وَاتَّبِعُوا الْحَجَّ وَالْعُرْبَةَ إِلَيْهِ فَإِنْ أُحْرِمْتُمْ	وَاتَّبِعُوا الْحَجَّ وَالْعُرْبَةَ إِلَيْهِ فَإِنْ أُحْرِمْتُمْ
	And (do) not the sacrificial animal. of (can be) obtained with ease then (offer) whatever	فَمَا أُتَيْسَرَ مِنَ الْهَدْيِ وَلَا
	(to) its destination. the sacrificial animal reaches until your heads shave	تَحْلِقُوا رُءُوفَسْكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحْلَهُ
	فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ يَهُ آذَنِي مِنْ رَأْسِهِ	فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ يَهُ آذَنِي مِنْ رَأْسِهِ
	his head of an ailment he (has) or ill among you is Then whoever	فَعِدْيَةٌ مِنْ صَيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمْتَمْ
	you are secure Then when sacrifice. or charity or fasting of then a ransom	فَعِدْيَةٌ مِنْ صَيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمْتَمْ
	فَمَنْ تَشَاءُ بِالْعُرْبَةِ إِلَى الْحَجَّ فَمَا	فَمَنْ تَشَاءُ بِالْعُرْبَةِ إِلَى الْحَجَّ فَمَا
	then (offer) whatever (by) the Hajj followed of the Umrah took advantage then whoever	فَمَنْ تَشَاءُ بِالْعُرْبَةِ إِلَى الْحَجَّ فَمَنْ لَمْ يَجِدْ
	أُتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ	أُتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ
	find - (can)not But whoever the sacrificial animal. of (can be) obtained with ease	فَصَيَامُ شَلَّةٍ أَيَّامٍ فِي الْحَجَّ وَسَبْعَةٌ إِذَا رَاجَعْتُمْ تِلْكَ
	This you return. when and seven (days) the Hajj during days (of) three then a fast	فَصَيَامُ شَلَّةٍ أَيَّامٍ فِي الْحَجَّ وَسَبْعَةٌ إِذَا رَاجَعْتُمْ تِلْكَ
	عَشَرَةً كَامِلَةً ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرٍ	عَشَرَةً كَامِلَةً ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرٍ
	present his family is not (is) for (the one) whose, That in all. (is) ten (days)	الْمَسْجِدُ الْحَرَامُ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدٌ
	(is) severe Allah that and know And fear Allah (near) Al-Masjid Al-Haraam.	الْمَسْجِدُ الْحَرَامُ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدٌ
	الْعِقَابُ الْحَجَّ أَشْهُرٌ مَعْلُومٌ فَمَنْ	الْعِقَابُ الْحَجَّ أَشْهُرٌ مَعْلُومٌ فَمَنْ
	then whoever well known, (are) months (For) the Hajj (in) retribution.	فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقٌ وَلَا
	and no wickedness and no sexual relations then no the Hajj therein undertakes	فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقٌ وَلَا

And fear Allah and know that Allah is with those who fear Him.

195. And spend in the way of Allah and let not your own hands throw yourselves into destruction. And do good; indeed, Allah loves the good-doers.

196. And complete Hajj and Umrah for Allah, but if you are held back, then offer whatever you can obtain with ease of the sacrificial animal. And do not shave your head until the sacrificial animal reaches its destination. Then whoever among you is ill or has an ailment of the scalp he must offer a ransom of fasting or charity or sacrifice. Then when you feel secure, perform Umrah followed by Hajj and offer whatever can be obtained with ease of the sacrificial animal. And whoever cannot afford it should fast for three days during Hajj and seven days after returning, making ten (days) in all. This is for those whose family does not live near Al-Masjid Al-Haraam (i.e., Kabah). And fear Allah and know that Allah is severe in retribution.

197. For Hajj there are months well known, so whoever undertakes (to perform) Hajj (in that period), should not indulge in sexual relations, nor wickedness, nor

quarrelling during Hajj. And whatever good you do - Allah is aware of it. And take provision for Hajj, but indeed, the best provision is righteousness. And fear Me, O men of understanding!

198. There is no sin upon you for seeking bounty from your Lord. And when you depart from Mount Arafat, remember Allah at the Sacred Monument (Masharil-Haram). And remember Him as He has guided you, even though, before that, you were surely among those who went astray.

199. Then depart from wherever the people depart and ask forgiveness of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.

200. Then when you complete your acts of worship, remember Allah as you remember your forefathers or (rather) with greater remembrance. Of the people there are some who say, "Our Lord! Give us in this world." They will have no share in the Hereafter.

201. And there are some who say, "Our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire."

202. Those will have a share of what they have earned, and Allah is swift

جَدَالٌ فِي الْحَجَّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ											
Allah knows it.	good	of	you do	And whatever	the Hajj.	during	quarrelling				
وَتَرَوَدُوا فَإِنَّ خَيْرَ الرِّزَادِ التَّقْوَىٰ											
(is) righteousness.	provision	(the) best	(but) indeed,	And take provision,							
وَاتَّقُونَ يَا أَيُّولِي الْأَلْبَابِ لَيْسَ عَلَيْكُمْ											
on you	Not is	197	(of) understanding!	O men	And fear Me,						
جَنَّاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفْضَيْتُمْ											
you depart	And when	your Lord.	from	bounty	you seek	that	any sin				
مِنْ عَرَفٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَسْعَىٰ الْحَرَامِ											
[the] Sacred.	the Monument	near	Allah	then remember	(Mount) Arafat	from					
وَادْكُرُوهُ كَمَا هَذِلَكُمْ وَإِذْ كُنْتُمْ مِنْ											
[from]	you were	[and] though	He (has) guided you,	as	And remember Him						
قَبْلِهِ لَمِنْ الظَّالِمِينَ ثُمَّ أَفْيَضُوا مِنْ											
from	depart	Then	198	those who went astray.	surely among	before [it],					
حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ											
Allah	Indeed,	(of) Allah.	and ask forgiveness	the people	depart	wherever					
غَفُورٌ رَّحِيمٌ مَنَاسِكُكُمْ فَإِذَا قَضَيْتُمْ											
your acts of worship	you complete[d]	Then when	199	Most Merciful	(is) Oft-Forgiving,						
فَادْكُرُوا اللَّهَ كَذِكْرُكُمْ أَوْ أَشَدَّ											
(with) greater	or	your forefathers	as you remember	Allah	then remember						
ذِكْرًا فِينَ النَّاسِ مَنْ يَقُولُ رَبَّنَا اتَّنَا فِي											
in	Grant us	"Our Lord!"	say,	who	the people	And from	remembrance.				
الْدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ											
200	any share.	[of]	the Hereafter	in	for him	And not	the world."				
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا اتَّنَا فِي الدُّنْيَا حَسَنَةً وَّفِي											
and in	good	the world	in	Grant us	"Our Lord!"	say,	who	And from those			
الْآخِرَةِ حَسَنَةً وَقَنَا النَّاسِ عَذَابَ النَّارِ											
201	(of) the Fire."	(from the) punishment	and save us	good,	the Hereafter						
أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسْنَاءِ											
(is) swift	and Allah	they earned,	of what	(is) a share	for them	Those -					

الْحِسَابِ ⑥						
وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ	⑥	وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ	numbered.	days	during	Allah
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ	وَمَنْ	فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ	And remember	202	(in taking) account.	
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ اتَّقَىٰ وَاتَّقُوا اللَّهُ	وَمَنْ	تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ اتَّقَىٰ وَاتَّقُوا اللَّهُ	and whoever	upon him,	sin	then no
وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ⑦	وَمَنْ	وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ⑦	Allah	And fear	fears.	two days
وَمَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا	وَمَنْ	وَمَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا	for (the one) who	upon him	sin	then no
وَهُوَ	وَهُوَ	وَهُوَ	Allah	And of	203	delays
وَيُشَهِّدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ⑧	وَهُوَ	وَيُشَهِّدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ⑧	the people	And of	203	will be gathered.
أَلَّا تَرَىٰ سَعْيَ الْخَصَامِ ⑨	أَلَّا	أَلَّا تَرَىٰ سَعْيَ الْخَصَامِ ⑨	unto Him	that you	and know	
فِي الْأَرْضِ فَيُقْسِدُ فِيهَا وَيُقْلِكُ الْحَرَثَ وَالسُّلَطَ	فِي	فِي الْأَرْضِ فَيُقْسِدُ فِيهَا وَيُقْلِكُ الْحَرَثَ وَالسُّلَطَ	and progeny.	the crops	and destroys	[in it],
وَاللَّهُ لَا يُحِبُّ الْفَسَادَ ⑩	وَاللَّهُ	وَاللَّهُ لَا يُحِبُّ الْفَسَادَ ⑩	to him	it is said	And when	205
فَإِذَا قُتِلَ لَهُ ⑪	فَإِذَا	فَإِذَا قُتِلَ لَهُ ⑪	[the] corruption.	love	(does) not	And Allah
أَتَقْرَبُ اللَّهَ أَخْدُثُهُ الْعَرَّةَ ⑫	أَتَقْرَبُ	أَتَقْرَبُ اللَّهَ أَخْدُثُهُ الْعَرَّةَ ⑫	(is) Hell -	Then enough for him	to [the] sins.	
وَمَنْ النَّاسُ مَنْ ⑬	وَمَنْ	وَمَنْ النَّاسُ مَنْ ⑬	(is) Hell -	to [the] sins.	(his) pride	takes him
وَلَيْسَ الْهَمَادُ ⑭	وَلَيْسَ	وَلَيْسَ الْهَمَادُ ⑭	Allah,"	"Fear	Allah,"	
يَسِيرُ نَفْسُهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ	يَسِيرُ	يَسِيرُ نَفْسُهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ	(is) full of Kindness	And Allah	(of) Allah.	pleasure
بِالْعِبَادِ ⑮	بِالْعِبَادِ	بِالْعِبَادِ ⑮	Indeed, he	(of) the Shaitaan.	footsteps	follow
يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَمِ	يَا أَيُّهَا	يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَمِ	Islam	in	Enter	believe[d]!
وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَنِ ⑯	وَلَا	وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَنِ ⑯	who	O you	207	to His servants.
كَافَةً ⑰	كَافَةً	كَافَةً ⑰	Indeed, he	(of) the Shaitaan.	footsteps	follow
لَكُمْ عَدُوٌّ مُّبِينٌ ⑱	لَكُمْ	لَكُمْ عَدُوٌّ مُّبِينٌ ⑱	and (do) not			and (do) not
[what] after you slip Then if 208 open. an enemy (is) for you		[what] after you slip Then if 208 open. an enemy (is) for you	completely,			

in taking account.

203. And remember Allah during the numbered days. Then he who hurries in two days there is no sin upon him and whoever delays, there is no sin for the one who fears (Allah). And fear Allah and know that unto **Him** you will be gathered.

204. And of the people is he whose speech pleases you in worldly life, he calls Allah to witness as to what is in his heart, and he is the most quarrelsome of opponents.

205. And when he turns away, he strives to spread corruption in the earth and destroys the crops and progeny. And Allah does not love corruption.

206. And whenever it is said to him, "Fear Allah," his (false) pride drives him to sins. Then enough for him is Hell - surely an evil resting-place.

207. And of the people is he who sells his own self seeking the pleasure of Allah. And Allah is full of Kindness to **His** servants.

208. O you who believe! Enter in Islam completely, and do not follow the footsteps of Shaitaan. Indeed, he is your open enemy.

209. Then if you slip after

clear proofs have come to you, then know that Allah is All-Mighty, All-Wise.

210. Are they waiting for Allah to reveal **Himself** to them in the shadows of the clouds and the Angels, and the matter is decreed? And to Allah return all matters.

211. Ask the Children of Israel, how many clear Signs We have given them. And whoever changes the Favor of Allah after it has come to him - then indeed, Allah is severe in chastising.

212. Beautified is the life of this world for those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah provides whom **He** wills without measure.

213. Mankind was one single community, and Allah raised up Prophets as bearers of glad tidings and as warners, and sent down with them the Book in truth to decide between the people concerning that in which they differed. And only those who were given the Book differed in it - after clear proofs came to them - out of jealousy among themselves. And Allah, by **His** permission, guided those who believed to the truth concerning that over which

جَاءَتُكُمُ الْبُيْتُ	فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	All-Wise. (is) All-Mighty, Allah that then know (from) the clear proofs, came to you
هُلْ يُنْظَرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلْلٍ	ۚ	in (the) shadows Allah comes to them that [except] they waiting Are 209
مِنَ الْغَيَّابِ وَالْمَلِكَةُ وَقُضِيَ الْأَمْرُ وَرَأَى اللَّهُ	ۚ	Allah And to and the matter is decreed? and the Angels, [the] clouds, of
تُرْجَعُ الْأُمُورُ ۖ سَلَّ بَنَى إِسْرَائِيلَ كَمْ	ۚ	how many (of) Israel, (the) Children Ask (all) the matters. return
أَتَيْهِمْ مِنْ أَيْتَهُ بَيْنَهُ وَمَنْ يُبَدِّلُ نِعْمَةَ اللَّهِ	ۚ	(of) Allah Favor changes And whoever (the) clear Sign(s). of We gave them
مَنْ بَعْدَ مَا شَرِيعَ	ۖ فَإِنَّ اللَّهَ جَاءَتْهُ شَرِيعَةٌ	(is) severe Allah then indeed, it (has) come to him - [what] after
الْعِقَابُ ۖ رُبِّنَ لِلَّذِينَ كَفَرُوا بِالْحَيَاةِ	ۚ	(is) the life disbelieve[d] for those who Beautified in [the] chastising. 211
الَّذِيَا وَبَسُّخُرُونَ مِنَ الَّذِينَ أَمْتُوا وَالَّذِينَ اتَّقُوا	ۚ	fear (Allah), And those who believe[d]. those who [of] and they ridicule (of) the world,
فَوْقَهُمْ يَرْزُقُ مَنْ	ۖ يَوْمَ الْقِيَمَةِ	whom provides And Allah (of) Resurrection. (on the) Day (they will be) above them
يَسَّأُرْ بِعَيْرِ حَسَابٍ ۖ كَانَ النَّاسُ أُمَّةً وَاحِدَةً	ۚ	single, a community mankind Was measure. without He wills
فَبَعَثَ اللَّهُ الْنَّبِيِّنَ وَمُنْذِرِيْنَ مُبَشِّرِيْنَ	ۖ	and (as) warners, (as) bearers of glad tidings [the] Prophets then Allah raised up
وَأَنْزَلَ مَعَهُمُ الْكِتَبَ بِالْحَقِّ لِيَحُكِّمَ بَيْنَ النَّاسِ	ۖ	[the] people between to judge in [the] truth the Book with them and sent down
فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ	ۖ	those who except in it differ[ed] And (did) not [in it]. they differed in what
أُوتُوا مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبُيْتُ بَعِيْدًا	ۖ	(out of) jealousy the clear proofs, came to them [what] after were given it
بِهِمْ فَهَدَى اللَّهُ الَّذِينَ أَمْتُوا لَيْمًا	ۖ	regarding what believe[d] those who And Allah guided among themselves.

اُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ	وَاللَّهُ يَهْدِي مَنْ	يَأْذِنُهُ
whom guides And Allah with His permission.	the Truth of [in it]	they differed
يَسَّأَعُ إِلَى صِرَاطٍ مُسْتَقِيمٍ	أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا	۲۱۳
you will enter that (do) you think Or	213 a straight path.	to He wills
الْجَنَّةَ وَلَا يَأْتِكُمْ مَثْلُ الَّذِينَ خَلَوْا		
passed away those who like (came to) (has) come to you while not	Paradise	
مِنْ قَبْلِكُمْ مَمْشُوْطٌ مَسْهُومٌ الْبَاسَاعُ وَالضَّرَاءُ	وَزُلْزِلُوا	
and they were shaken and [the] hardship, [the] adversity	Touched them	before you?
حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَّ		
"When with him, believed and those who the Messenger said until		
نَصْرُ اللَّهِ أَكْبَرُ	إِنَّ نَصْرَ اللَّهِ قَرِيبٌ	۲۴
214 (is) near. (of) Allah help [Indeed] Unquestionably, (will) Allah's help (come)?"		
يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ	فُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ	
good, of you spend "Whatever Say, they (should) spend. what They ask you		
فَلِلَّهِ الْدِينُ وَالْيَتَامَى وَالْمَسَاكِينُ وَابْنُ السَّبِيلِ		
and the wayfarer, and the needy, and the orphans, and the relatives, (is) for parents,		
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ		۲۵
215 (is) All-Aware. of it Allah So indeed, good. of you do And whatever		
كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرُبَّكُمْ لَكُمْ وَعَسَى		
But perhaps to you. (is) hateful while it [the] fighting upon you Is prescribed		
أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحْبِبُوا		
you love [that] and perhaps for you; (is) good and it a thing you dislike [that]		
شَيْئًا وَهُوَ شَرٌ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ		
(do) not know. while you knows And Allah for you. (is) bad and it a thing		
يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٌ فِيهِ		۲۶
in it. (concerning) fighting [the] sacred - the month about They ask you 216		
قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَلَّى عَنْ سَبِيلٍ		
(the) way from but hindering (people) (is) a great (sin); therein "Fighting Say,		
اللَّهُ بِهِ وَكُفْرٌ وَالْمَسْجِدُ الْحَرَامُ		
and (preventing access to) Al-Masjid Al-Haraam, in Him and disbelief (of) Allah,		

they had differed. And Allah guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such (trial) has not (yet) come to you as came to those who passed away before you? They were afflicted with adversity and hardship and they were so shaken that even the Messenger and those who believed along with him said, "When will Allah's help come?" Unquestionably, Allah's help is near.

215. They ask you what they should spend. Say, "Whatever you spend of good is for parents, and the relatives, and the orphans, and the needy, and the wayfarer. And whatever good you do, indeed, Allah is All-Aware of it.

216. Fighting is prescribed upon you while it is disliked by you. But perhaps you dislike a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know.

217. They ask you about fighting in the sacred months. Say, "Fighting therein is a great sin; but hindering (people) from the way of Allah and disbelief in **Him** and (preventing access to) Al-Masjid Al-Haraam

and driving out its people from it is greater sin in the sight of Allah. And oppression is worse than killing." They will not cease to fight with you until they turn you away from your religion if they can. And whoever amongst you turns away from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter. Those are the companions of the Fire; they will abide in it forever.

218. Indeed, those who believed and emigrated and strove in the way of Allah - they hope for the Mercy of Allah. And Allah is Oft-Forgiving, Most Merciful.

219. They ask you about intoxicants and the games of chance. Say, "In both of them there is great sin and (some) benefits for people. But their sin is greater than their benefits." And they ask you about what they should spend. Say, "Whatever you can spare." Thus Allah makes clear the Verses to you, so that you may ponder,

220. Concerning this world and the Hereafter. They ask you concerning the orphans. Say, "Setting right their affairs for them is best. And if you associate with them, then they are your brothers.

وَأَخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ					
And [the] oppression	Allah.	near	(is) greater (sin)	from it,	its people and driving out
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَرَأُونَ يُقَاتِلُوكُمْ حَتَّىٰ	until	(to) fight with you	they will cease	And not	[the] killing." than (is) greater
يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ أُسْتَطَاعُواٰ وَمَنْ يَرُدِّكُمْ	turns away	And whoever	they are able.	if	your religion, from they turn you away
مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ	for those	(is) a disbeliever	while he	then dies	his religion, from among you
حَبَطْتُ أَعْمَالَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ	And those	and the Hereafter.	the world	in	their deeds became worthless
أَصْحَابُ النَّارِ هُمْ فِيهَا خَلِدُونَ إِنَّ	Indeed,	217	(will) abide forever.	in it	they (of) the Fire, (are) companions
الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ	(of) Allah -	(the) way	in	and strove	emigrated and those who believed those who
أُولَئِكَ يَرْجُونَ رَاحَةً اللَّهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ	Most Merciful.	(is) Oft-Forgiving,	And Allah	(of) Allah.	(for) Mercy they hope those,
يَسْأَلُوكُمْ عَنِ الْخُرُبِ وَالْمَيْسِرِ قُلْ	Say,	and [the] games of chance	[the] intoxicants	about	They ask you 218
فِيهِمَا إِشْ كَبِيرٌ وَمَنَافِعٌ لِّلناسِ	for [the] people.	and (some) benefits	great,	(is) a sin	"In both of them
وَبِسَلْوَاتِكَ أَكْبَرُ مِنْ نَفْعِهِمَا وَإِشْهَدُهُمَا	And they ask you	(the) benefit of (the) two.	than	(is) greater	But sin of both of them
مَاذَا يُفِقُّونَ هُنَّ كَذِلِكَ يُبَيِّنُ اللَّهُ لَكُمْ	to you	Allah makes clear	Thus	"The surplus."	Say, they (should) spend. what
الْآيَاتِ لَعَلَّكُمْ تَتَكَرَّرُونَ لَا فِي الدُّنْيَا	the world	Concerning	219	ponder,	so that you may [the] Verses
وَبِسَلْوَاتِكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَامٌ	"Setting right (their affairs)	Say,	the orphans.	about	They ask you and the Hereafter.
لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانَكُمْ	then they (are) your brothers.	you associate with them	And if	(is) best.	for them

وَاللَّهُ يَعْلَمُ الْمُفْسَدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ					
Allah (had) willed	And if	the amender.	from	the corrupter	knows And Allah
لَا عَنْتَكُمْ					
All-Wise."	(is) All-Mighty,	Allah	Indeed,	surely He (could have)	put you in difficulties.
وَلَا تَنْكِحُو الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنْنَ					
they believe.	until	[the] polytheistic women	[you] marry	And (do) not	220
وَلَآمَةٌ مُؤْمِنَةٌ حَيْرٌ مِنْ مُشْرِكَاتِهِنَّ وَلَا					
[and] even if	a polytheistic woman	than	(is) better	And a believing bondwoman	
أَعْجَبُكُمْ تُنْكِحُو الْمُشْرِكِينَ وَلَا					
(to) [the] polytheistic men	give in marriage (your women)	And (do) not	she pleases you.		
حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ حَيْرٌ مِنْ مُشْرِكِيٍّ وَلَا					
a polytheistic man	than	(is) better	and a believing bondman	they believe,	until
وَلَوْ أَعْجَبْتُمُ اُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو					
invites	and Allah	the Fire,	to	they invite	[Those] he pleases you. [and] even if
إِلَى الْجَنَّةِ وَالْعُفْرَةِ وَبِإِذْنِهِ وَبِيَمِينِهِ					
His Verses	And He makes clear	by His permission.	and [the] forgiveness	Paradise	to
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ وَبِيَسْلُوكِكُمْ عَنْ					
about	And they ask you	221	take heed.	so that they may	for the people
الْمَحِيضُ قُلْ هُوَ آذَىٰ فَاعْتَزُّوْنَاهُ النِّسَاءُ					
[the] women	so keep away (from)	(is) a hurt,	"It	Say,	[the] menstruation.
فِي الْمَحِيضِ لَا وَلَا تَقْرُبُوهُنَّ حَتَّىٰ					
until	approach them	And (do) not	(their) [the] menstruation.		during
يَطْهُرُنَّ فَإِذَا تَطَهَّرْنَ فَإِذَا قَاتُوهُنَّ مِنْ					
from	then come to them	they are purified,	Then when	they are cleansed	
حَيْثُ أَمْرَكُمُ اللَّهُ وَإِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ					
those who turn in repentance	loves	Allah	Indeed,	Allah has ordered you."	where
وَيُحِبُّ النِّسَاءَ حَرْثُكُمْ نِسَاءُكُمْ وَقَدِمُوا					
for you,	(are) a tilth	Your wives	222	those who purify themselves.	and loves
فَأَتُوا حَرْثَكُمْ أَفَ شَعْرِيْدَ وَقَدِمُوا لَا نَفْسُكُمْ					
for yourselves.	and send forth (good deeds)	you wish,	when	(to) your tilth	so come

And Allah knows the corrupter from the amender. And if Allah had willed He could have put you in difficulties. Indeed, Allah is All-Mighty, All-Wise."

221. And do not marry women who associate others with Allah until they believe. And a believing bondwoman is better than a woman who associates others with Allah, even if she pleases you. And do not give your women in marriage to men who associate others with Allah until they believe and a believing bondman is better than a man who associates others with Allah, even if he pleases you. They invite to the Fire, and Allah invites to Paradise and forgiveness by His permission. And He makes clear His Verses for people so that they may take heed.

222. And they ask you about menstruation. Say, "It is a hurt, so keep away from women during their menstruation. And do not approach them until they are cleansed. Then when they have purified themselves, approach them from where Allah has ordered you." Indeed, Allah loves those who turn in repentance and those who purify themselves.

223. Your wives are a tilth for you so come to your tilth when you wish, and sent forth (good deeds) for yourselves.

And be conscious of Allah and know that you will meet **Him**. And give glad tidings to the believers.

224. And do not make Allah's name an excuse in your oaths against doing good and being righteous and making peace between people. And Allah is All-Hearing, All-Knowing.

225. Allah will not take you to task for what is unintentional in your oaths but **He** takes you to task for what your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

226. For those who swear not to approach their wives is a waiting period of four months, but if they go back, then indeed, Allah is Oft-Forgiving, Most Merciful.

227. And if they resolve on divorce - then indeed, Allah is All-Hearing, All-Knowing.

228. And the divorced women shall wait concerning themselves for three (monthly) periods. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands are more entitled to take them back in that period, if they wish for reconciliation. And they (wives) have rights similar to those (of husbands) over them

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلْقُوْهُ وَبَشِّرُوا	And give glad tidings (will) meet Him . that you and know And be conscious (of) Allah
الْمُؤْمِنِيْنَ ٢٢٣ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً	an excuse Allah's (name) make And (do) not (to) the believers.
لَا يَبْاْنِكُمْ أَنْ تَبَرُّوا وَتَصْلِحُوا بَيْنَ	between and make peace and be righteous you do good, that in your oaths
النَّاسُ ٢٢٤ عَلِيْمٌ سَيِّعٌ وَاللَّهُ ٢٢٥	Not 224 All-Knowing. (is) All-Hearing, And Allah [the] people.
يُوَاْخِذُكُمُ اللَّهُ فِي أَبْيَانِكُمْ وَلَكِنْ بِاللَّغْوِ	[and] but your oaths, in for (what is) unintentional will Allah take you to task
يُوَاْخِذُكُمْ ٢٢٦ بِمَا كَسَبُتُ قُوْمِكُمْ وَلَهُ	And Allah your hearts. (have) earned for what He takes you to task
غَفُورٌ ٢٢٧ حَلِيْمٌ يُوَلُّونَ مِنْ لِلَّذِيْنَ	from swear (off) For those who 225 Most Forbearing. (is) Oft-Forgiving,
فَإِنَّ اللَّهَ ٢٢٨ تَرَبُّصُ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَإِنَّ اللَّهَ	Allah then indeed, they return - then if months, four (is a) waiting (of) their wives
غَفُورٌ ٢٢٩ رَّحِيْمٌ ٢٢٩ وَإِنْ عَزَّمُوا الْطَّلاقَ	(on) [the] divorce - they resolve And if 226 Most Merciful. (is) Oft-Forgiving,
فَإِنَّ اللَّهَ سَيِّعٌ عَلِيْمٌ ٢٣٠ وَالْمُطَلَّقَاتُ	And the women who are divorced 227 All-Knowing. (is) All-Hearing, Allah then indeed,
لَهُنَّ أَنْ يَكْتُنُ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ	lawful And (it is) not monthly periods. (for) three concerning themselves shall wait
لَهُنَّ أَنْ يُؤْمِنَ بِاللَّهِ وَالْبَوْرِدَ الْآخِرَ وَبِعُولَتِهِنَّ أَحَقُّ	they if their wombs, in Allah (has) created what they conceal that for them
وَرَدِهِنَ ٢٣١ فِي ذَلِكَ إِنْ آسَادُوا إِصْلَاحًا	(have) better right And their husbands [the] Last. and the Day in Allah believe
وَلَهُنَّ ٢٣٢ عَلَيْهِنَّ مِثْلُ الَّذِي	(for) reconciliation. they wish if that (period) in to take them back
وَلَهُنَّ ٢٣٣ وَلَهُنَّ ٢٣٣	(is) on them (of) that which (is the) like And for them (wives)

بِالْمَعْرُوفِ					وَلِلْمُنْكَرِ	عَلَيْهِنَّ	دَرَاجَةٌ
(is) a degree.					over them (wives)	and for the men	in a reasonable manner,
وَاللَّهُ عَزِيزٌ حَكِيمٌ	أَطْلَاقُ مَرَاثِنْ	فَامْسَاكٌ	٢٢٨				
Then to retain	(is) twice.	The divorce	228	All-Wise.	(is) All-Mighty,	And Allah	
بِمَعْرُوفٍ أَوْ تَسْرِيْحٍ بِإِحْسَانٍ وَلَا يَحْلِّ							٢٢٩
lawful	And (it is) not	with kindness.		to release (her)	or	in a reasonable manner	
لَكُمْ أَنْ تَأْخُذُوا مِمَّا شَدِيْغَا							
anything,	you have given them (wives)	whatever		you take (back)	that	for you	
أَلَا أَنْ يَخَافَا حُدُودَ اللَّهِ فَإِنْ							
But if	(the) limits of Allah.	they both (can) keep		that not	both fear	if	except
خَفْتُمْ أَلَا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ							
sin	then (there is) no	(the) limits of Allah		they both (can) keep	that not	you fear	
عَلَيْهِمَا فِيهَا أَفْتَرَثْ بِهِ تِلْكَ حُدُودَ اللَّهِ							
(are the) limits of Allah,	These	concerning it.		she ransoms	in what	on both of them	
فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ							
then those -	(the) limits of Allah	transgresses		And whoever	transgress them.	so (do) not	
فَلَا فَانْ طَلَقَهَا			٢٢٩				
then (she is) not	he divorces her,	Then if	229	(are) the wrongdoers.	they		
تَحْلُلُ لَهُ مِنْ بَعْدِ حَتْنِ تَنْكِحَ زَوْجًا غَيْرَهُ							
Then if	other than him.	a spouse		she marries	until	after (that)	for him lawful
طَلَقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ							
if	they return to each other	if		on them	sin	then no	he divorces her
أَنْ وَتِلْكَ حُدُودَ اللَّهِ يُقِيمَا							
And these	(the) limits of Allah.	they (will be able to) keep		that	they believe		
٢٣٠ يَعْلَمُونَ يَعْلَمُونَ لِتَوْرِمِ يُبَيِّنُهَا حُدُودُ اللَّهِ							
who know.	to a people	He makes them clear		(are the) limits of Allah.			
وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ							
their (waiting) term,	and they reach	the women		you divorce	And when		
فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِحُوهُنَّ بِمَعْرُوفٍ وَلَا							
And (do) not	in a fair manner.	release them	or	in a fair manner	then retain them		

in a reasonable manner, and men have a degree over them (wives). And Allah is All-Mighty, All-Wise.

229. Divorce is twice. Then retain (her) in a reasonable manner or release (her) with kindness. And it is not lawful for you to take back (from your wives) whatever you have given them, except if both fear that they will not be able to keep the limits of Allah. But if you fear that they both will not keep the limits of Allah, then there is no sin on them if she ransoms herself concerning it. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - then those are the wrongdoers.

230. Then if he divorces her (the third time) then she is not lawful for him until she marries a spouse other than him. Then if he divorces her, then there is no sin on them if they return to each other (for marriage), if they believe that they will be able to keep the limits of Allah. And these are the limits of Allah, which He makes clear to a people who know.

231. And when you divorce women and they reach their term, then either retain them in a fair manner or release them in a fair manner. And do not

retain them to hurt them so that you transgress. And whoever does that, then indeed, he wrongs himself. And do not take the Verses of Allah in jest, and remember the Favors of Allah upon you and that He revealed to you of the Book and the wisdom by which He instructs you. And fear Allah and know that Allah is All-Knower of everything.

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232. And when you divorce women and they reach their waiting term, then do not hinder them from (re)marrying their husbands if they agree between themselves in a fair manner. This is an admonition for whoever among you believes in Allah and the Last Day; this is more virtuous and purer for you. And Allah knows and you do not know.

تُهْسِكُوهُنَّ ضَرَارًا لِتَعْتَدُوا	وَمَنْ يَفْعُلْ ذَلِكَ فَقَدْ	then indeed, that, does And whoever so that you transgress. (to) hurt retain them
ظَلَمَ نَفْسَهُ	وَلَا شَتَّخُوا أَيْتَ اللَّهُ هُرْوَا	(in) jest, (of) Allah (the) Verses take And (do) not himself. he wronged
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ	أَكْتَبَ وَالْحِكْمَةَ يَعْظِمُ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا	of to you (is) revealed and what upon you (the) Favors of Allah and remember
أَنَّ اللَّهَ يُحِلُّ شَيْءًا طَلْقَمْ	وَرِدْ ٢٣١	and know And fear Allah with it. He instructs you and [the] wisdom; the Book
فَلَا تَعْصُوهُنَّ	فَإِذَا عَلَيْمُ	you divorce And when 231 All-Knower. thing of every Allah (is) that
أَنْ يَنْكِحُنَّ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بِيَهُمْ	السَّاءَ فَبَلَغْنَ	hinder them then (do) not their (waiting) term, and they reached [the] women
بِالْمَعْرُوفِ ذَلِكَ يُعَظِّمُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ	الْمُرْدُ	between themselves they agree when their husbands (from) marrying [that]
بِالْمَلِكِ وَالْيَوْمِ الْآخِرِ ذَلِكُمْ أَرْبَكَ لَكُمْ وَأَطْهَرُ	أَوْلَادُهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَسَادَ أَنْ يُتَّمِّمَ	believes among you [is] whoever with it is admonished That in a fair manner.
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ	وَعَلَى الْمَوْلُودِ لَهُ وَكَسُوتُهُنَّ	shall suckle And the mothers 232 (do) not know. and you knows And Allah
بِالْمَعْرُوفِ لَا تُكَفِّرْ نَفْسَ إِلَّا وُسْعَهَا لَا تُضَارَ	الرَّضَا	and their clothing (is) their provision (on) him the father And upon the suckling.
وَالْمَوْلُودُ لَهُ بِوَلِدَهُ وَلَا مَوْلُودُ لَهُ بِوَلِدَهُ	أَوْلَادُهُنَّ	made to suffer Not its capacity except any soul is burdened Not in a fair manner.
وَالْمَوْلُودُ لَهُ بِوَلِدَهُ وَلَا مَوْلُودُ لَهُ بِوَلِدَهُ	وَالْمَوْلُودُ لَهُ بِوَلِدَهُ	And on because of his child. (the) father and not because of her child (the) mother
الْوَارِثُ مِثْلُ ذَلِكَ فَإِنْ أَسَادَا فِصَالًا عَنْ	وَالْمَوْلُودُ لَهُ بِوَلِدَهُ	through weaning they both desire Then if that. (is a duty) like the heirs

٢٣٣						تَرَاضِي مِنْهُمَا وَتَشَاؤْرِي فَلَا جُنَاحَ عَلَيْهِمَا
on both of them.	blame	then no	and consultation,	of both of them	mutual consent	
blame	then (there is) no	your child	to ask another women to suckle	you want	And if	٢٣٤
And fear Allah	in a fair manner.	you give	what	you pay	when	on you,
٢٣٤						وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ وَالَّذِينَ
And those who	233	(is) All-Seer.	you do	of what	Allah	that and know
٢٣٥						يُتَوَقَّنَ مِنْكُمْ وَيَرَبُّنَ أَزْوَاجًا يَتَرَبَّصُنَ بِأَنفُسِهِنَّ
(the widows) should wait for themselves	wives,	and leave behind	among you	pass away		
their (specified) term,	they reach	Then when	and ten (days).	months	(for) four	
٢٣٦						فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ
concerning themselves	they do	for what	upon you	blame	then (there is) no	
٢٣٧						بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ حَيْرٌ وَلَا
And (there is) no	234	(is) All-Aware.	you do	of what	And Allah	in a fair manner.
٢٣٨						جُنَاحَ عَلَيْكُمْ فِيمَا عَرَضْتُمْ بِهِ مِنْ خَطْبَةِ النِّسَاءِ
[to] the women	marriage proposal	[with it] of	you hint	in what	upon you	blame
٢٣٩						أَوْ أَكْتَتُمْ فِي أَنفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذَكُرُونَ هُنَّ
will mention them,	that you	Allah knows	yourselves.	in	you conceal it	or
٢٤٠						وَلِكُنْ لَا تَوَاعِدُوهُنَّ سِرًا إِلَّا أَنْ تَقُولُوا قَوْلًا
a saying	you say	that	except	secretly	promise them (widows)	(do) not [and] but
٢٤١						مَعْرُوفًا وَلَا تَعِرُّمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ
reaches	until	the marriage knot	resolve (on)	And (do) not	honorable.	
٢٤٢						الْكِتَابِ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
(is) within	what	knows	Allah	that	And know	its end. the prescribed term
٢٤٣						أَنفُسِكُمْ فَاحْذَرُوهُ وَلَا تَعِرُّمُوا أَنَّ اللَّهَ غَفُورٌ
(is) Oft-Forgiving,	Allah	that	And know	so beware of Him.	yourselves	
٢٤٤						حَلِيلُمْ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ
you divorce	if	upon you	blame	(There is) no	235	Most Forbearing.

mutual consent and consultation, then there is no blame on both of them. And if you desire a wet-nurse for your child then there is no sin on you, when you pay what is due from you in a fair manner. And fear Allah and know that Allah is All-Seer of what you do.

234. And those of you who die and leave wives behind them, the widows should wait (as regards their remarriage) for four months and ten days. And when they complete their specified term, then there is no blame on you for what the widows do concerning themselves in a fair manner. And Allah is All-Aware of what you do.

235. And there is no blame on you if you hint concerning a marriage proposal to the women or conceal it in your hearts. Allah knows that you will mention them, but do not make a secret promise with them (widows) except that you speak an honorable saying. And do not resolve on the marriage knot until the prescribed term reaches its end. And know that Allah knows what is within your hearts, so beware of Him. And know that Allah is Oft-Forgiving, Most Forbearing.

236. There is no blame upon you if you divorce women

whom you have not touched nor specified for them an obligation (*Mahr*). And make provision for them - the wealthy according to his means and the poor according to his means - in a fair manner, a duty upon the good-doers.

237. And if you divorce them before you have touched them while already you have specified for them an obligation (dower), then give half of what you have specified, unless they (the women) forgo it or the one in whose hand is the marriage knot forgoes it. And if you forgo, it is nearer to righteousness. And do not forget the graciousness among you. Indeed, Allah is All-Seer of what you do.

238. Guard strictly the prayers, and (especially) the middle prayer, and stand up before Allah devoutly obedient.

239. And if you fear, then pray on foot or while riding. But when you are secure, then remember Allah, as He has taught that which you did not know.

240. And those who die among you and leave their wives behind, should make a will for their wives - provision for a year without

لَمْ تَسْوُهُنَّ	أَوْ	تَقْرِضُوْا	لَهُنَّ	مَا	النِّسَاءَ
for them	you specified	nor	you have not touched	whom	[the] women
عَلَى	الْمُوْسِعِ		وَمَتَعْوِهْنَ	فَرِيْضَةً	
upon	the wealthy		And make provision for them -		an obligation (dower).
مَتَاعًا	عَلَى	قَدْرِهِ	الْمُقْتَرِّ	قَدْرُهَا	
according to his means -	a provision		the poor	and upon	according to his means
بِالْمَعْرُوفِ	حَقًا	عَلَى	الْمُحْسِنِينَ	وَإِنْ	طَلَقُوهُنَّ
in a fair manner,	you divorce them	And if	236	the good-doers.	upon a duty
فَرَضْتُمْ	لَهُنَّ	وَقَدْ	تَسْوُهُنَّ	مِنْ قَبْلِ	أَنْ
you have specified	for them	while already	you (have) touched them	[that]	before
فَرِيْضَةً	أَلَّا	أَنْ	فَرَضْتُمْ	فَتُصْفِ	عَقْدَةً
an obligation (dower),	[that]	unless	you have specified,	(of) what	then (give) half
يَعْفُونَ	أَوْ	يَعْفُوا	الَّذِي	بِيَدِهِ	عَقْدَهُ
they (women) forgo (it)	(is) the knot	in whose hands	the one	forges	or
النِّكَاحُ	وَإِنْ	تَعْفُوا	أَقْرَبُ	لِلنِّكَاحِ	وَلَا
And that (of) the marriage.	And (do) not	to [the] righteousness.	(is) nearer	you forgo,	And that
تَسْوُا	الْفَضْلَ	بَيْنَكُمْ	إِنَّ	إِلَهَ	بِمَا
forget	you do	of what	Allah	Indeed,	among you.
بَصِيرٌ	حِفْظُوا	عَلَى الصَّوَاتِ	وَالصَّلَاةَ	الْوُسْطَى	
(is) All-Seer.	[the] middle,	and the prayer -	the prayers,	[on]	Guard strictly
فَإِنْ	خَفْتُمْ	فَإِنْ	قُلْتُمْ	بِلِلَّهِ	وَقُوْمُوا
you fear	And if	238	devoutly obedient.	for Allah	and stand up
فَرِحَالًا	أَوْ	رُكْبَانًا	فَإِذَا	أَمْتَمْ	فَادْكُرُوا
then (pray) on foot	Allah	then remember	you are secure	Then when	riding.
كَمَا	عَلَّمَكُمْ	مَا	لَمْ تَكُونُوا	تَعْلَمُونَ	
as	knowing.	you were not	what	He (has) taught you	
وَالَّذِينَ	يُتَوَقَّنَ	مِنْكُمْ	وَبَيْنَهُنَّ	أَرْوَاجًا	
And those who	(their) wives	and leave behind	among you	die	
وَصِيَّةً	لَا رُوْاجَهُمْ	مَتَاعًا	إِلَى الْحَوْلِ	غَيْرَ	
(should make) a will	without	the year	for	provision	for their wives,

إِخْرَاجٌ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا						what in upon you blame then no they leave But if driving (them) out.
فَعَلَنَ فِي أَنفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ أَعْلَمُ						(is) All-Mighty, And Allah honorably. [of] themselves concerning they do
حَكِيمٌ بِالْمُعْرُوفِ مَتَاعٌ وَلِلْمُطَّلَّقِتِ						in a fair manner - (is) a provision And for the divorced women, 240 All-Wise.
حَقًا عَلَى الْمُتَّقِينَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ						for you Allah makes clear Thus 241 the righteous. upon a duty
أَلَمْ تَرَ إِلَيْهِ لَعْلَمُكُمْ تَعْقِلُونَ						[to] Did you not see 242 use your intellect. so that you may His Verses
الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أَلْوَفُ حَذَرَ						(in) fear (were in) thousands and they their homes from went out those who
الْمَوْتٍ فَقَالَ لَهُمُ اللَّهُ مُوْتِيَا شَمَّ أَحْيَاهُمْ						He restored them to life. then "Die;" Allah, to them Then said (of) [the] death?
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ						[and] but [the] mankind for (is) surely Possessor of bounty Allah Indeed,
أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ وَقَاتَلُوا فِي						in And fight 243 (are) not grateful. (of) the people most
سَبِيلٌ اللَّهُ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلَيْهِمْ						244 All-Knowing. (is) All-Hearing, Allah that and know (of) Allah, (the) way
مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا						so (that) He multiplies it good, a loan (to) Allah - will lend (is) the one who Who
لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَعْصُمُ وَيَبْصُطُ						and grants abundance, withdraws And Allah manifolds for him -
وَاللَّهُ تُرْجَعُونَ إِلَيْهِ الْمِلَأُ مِنْ						of the chiefs [towards] Did you not see 245 you will be returned. and to Him
بَنَى إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ						of theirs, to a Prophet they said when Musa, after (of) Israel (the) Children
أَبْعَثْ لَنَا مَلِكًا نُقَاتِلُ فِي سَبِيلِ اللَّهِ قَالَ هَلْ						"Would He said, (of) Allah?" (the) way in we may fight a king, for us "Appoint

driving (them) out. But if they leave (on their own) then there is no blame upon you concerning what they do with themselves honorably. And Allah is All-Mighty, All-Wise.

241. And for divorced women is a provision - a duty upon the righteous.

242. Thus Allah makes clear His Verses for you, so that you may use your intellect.

243. Are you not aware of those who left their homes in thousands fearing death? Then Allah said to them, "Die;" then He restored them to life. Indeed, Allah is full of bounty to mankind, but most of them are ungrateful.

244. And fight in the way of Allah, and know that Allah is All-Hearing, All-Knowing.

245. Who is the one who will lend to Allah a goodly loan (of noble deeds), so that He multiplies it for him manifolds? And Allah withholds and grants abundance, and to Him you will be returned.

246. Are you not aware of the chiefs of the Children of Israel after Musa when they said to their Prophet, "Appoint for us a king so that we may fight in the way of Allah?" He (the Prophet) said, "Would

you perhaps refrain from fighting if it was prescribed upon you?" They said, "Why should we not fight in the way of Allah, verily we have been driven out from our homes and our children?" So when fighting was prescribed upon them they turned away except a few among them. And Allah is All-Knowing of the wrongdoers.

عَسَيْمُ	إِنْ	كُتِبَ	عَلَيْكُمُ	الْقِتَالُ	أَلَا	تُقَاتِلُوا
you fight?"	that not	[the] fighting,	upon you	prescribed	if	you perhaps -
قَالُوا	وَمَا	لَنَا	أَلَا	نُقَاتِلَ	فِي	سَبِيلِ اللَّهِ
while surely	(of) Allah	(the) way	in	we fight	that not	for us
وَقَدْ	فَلَمَّا	وَأَبْنَائِنَا	مِنْ	دِيَارِنَا	أُخْرِجْنَا	
Yet, when	and our children?"	our homes	from		we have been driven out	
إِلَّا		تَوَلَّوا		الْقِتَالُ	عَلَيْهِمُ	كُتِبَ
except		they turned away,		the fighting	upon them	was prescribed
قَلِيلًا	بِالظَّالِمِينَ	عَلِيهِمْ	مِنْهُمْ	وَاللَّهُ	وَاللَّهُ	
of the wrongdoers.	(is) All-Knowing		among them.	And Allah		a few
إِنْ	نَبِيُّهُمْ	لَهُمْ	وَقَالَ	لَهُمْ	لَهُمْ	إِنَّ
"Indeed,	their Prophet,	to them	And said			246
طَالُوتَ	لَكُمْ	بَعَثَ	قَدْ			
Talut	for you	raised	(has) surely			Allah
الْمُلْكُ	لَهُ	أَفَ	يَكُونُ	قَالُوا	مَلِكًا	
the kingship	for him	How can be		They said,	(as) a king."	
مِنْهُ	بِالْمُلْكِ	أَحَقُّ	وَنَحْنُ	عَلَيْنَا		
than him,	to kingship	(are) more entitled	while we		over us,	
الْمَالِ	مِنْ	سَعَةً		وَلَمْ	يُؤْتَ	
[the] wealth?"	of	abundance		and he has not been given		
عَلَيْكُمُ	أَصْطَفْتُمْ	اللَّهُ	إِنَّ	قَالَ		
over you	has chosen him	Allah	"Indeed,	He said,		
الْعِلْمُ	فِي	بَسْطَةً		وَزَادَهُ		
[the] knowledge	in	abundantly		and increased him		
مُلْكَهُ	يُؤْتِي	وَاللَّهُ		وَالْجُسْمُ		
His kingdom	gives	And Allah		and [the] physique.		
وَاسِعٌ		وَاللَّهُ	يَسِّعَ	مَنْ		
(is) All-Encompassing,		And Allah	He wills.	(to) whom		
نَبِيُّهُمْ	لَهُمْ	وَقَالَ				
their Prophet,	to them	And said				
			247		All-Knowing."	

247. And their Prophet said to them, "Indeed Allah has appointed for you Talut as king." They said, "How can he have kingship over us while we are more entitled to kingship than him, and he has not been given abundant wealth?" He (the Prophet) said, "Allah has chosen him over you and has increased him abundantly in knowledge and physique. And Allah gives **His** kingdom to whom **He** wills. And Allah is All-Encompassing, All-Knowing."

248. And their Prophet said to them,

أَنْ	مُلْكَةٌ	أَيَّةٌ	إِنْ
(is) that	(of) his kingship	a sign	"Indeed,
سَكِينَةٌ	فِيهِ	الْتَّابُوتُ	يَأْتِيَكُمْ
(is) tranquility	in it	the ark,	will come to you
تَرَكَ	مِمَّا	وَبَقِيَّةٌ	مِنْ
(was) left	of what	and a remnant	your Lord, from
وَالْهُرُونَ	وَآلُ	مُوسَىٰ	الْأُلَّ
will carry it	(of) Harun	and family	(by the) family
لَأَيْةٌ	ذَلِكَ	فِي	إِنْ
(is) surely a sign	that	in	Indeed,
مُؤْمِنِينَ	كُنْتُمْ	إِنْ	الْمَلَكُوتُ
٢٤٨	مُؤْمِنِينَ	إِنْ	لَكُمْ
248	believers."	you are	if
بِالْجُنُودِ	طَالُوتُ	فَصَلَ	فَلَمَّا
with the forces	Talut	set out	Then when
مُبْتَلِكُمْ	اللَّهُ	إِنْ	قَالَ
will test you	Allah	"Indeed,	he said,
فَلَيْسَ	مِنْهُ	فَمَنْ	بِنَهْرٍ
then he is not	from it	drinks	So whoever
فَإِنَّهُ	يَطْعَمُهُ	لَمْ	مِنْ
then indeed, he	taste it	(does) not	and whoever
عُرْفَةٌ	أَغْتَرَفَ	مِنْ	مِنِّي
(in the) hollow	takes	whoever	except
إِلَّا	إِلَّا	إِلَّا	(is) from me
مِنْهُ	فَسَرِيُوا	فَمَنْ	بِيَدِهِ
except	from it	Then they drank	(of) his hand."
جَاؤَهُ هُوَ	فَلَمَّا	مِنْهُمْ	قَلِيلًا
he crossed it	Then when	of them.	a few
قَالُوا	مَعَهُ	أَمْتَوْا	وَالَّذِينَ
they said,	with him,	believed	and those who
بِجَاهُوتَ	الْيَوْمَ	لَنَا	لَا
against Jalut	today	for us	strength
			"No

"Indeed, a sign of his kingship is that the ark will come to you in which is tranquility from your Lord and a remnant left by the family of Musa and the family of Harun carried by the Angels. Indeed, in that is a sign for you if you are believers."

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249. Then when Talut set out with the forces, he said, "Indeed, Allah will test you with a river. So whoever drinks from it is not of me. And whoever does not taste it is indeed of me, except the one who takes in the hollow of his hand." Then they drank from it except a few of them. Then when Talut crossed it (the river) with those who believed with him, they said, "We have no strength today against Jalut

and his troops.” But those who were certain that they would meet Allah said, “How often by Allah’s permission has a small company overcome a large company. And Allah is with those who are patient.”

250. And when they went forth to (face) Jalut and his troops, they said, “Our Lord! Pour patience on us and make firm our feet and help us against the disbelieving people.”

251. So they defeated them by the permission of Allah and Dawood killed Jalut, and Allah gave him the kingdom and the wisdom and taught him that which He willed. And if Allah had not repelled some of the people by some others, the earth would have been corrupted, but Allah is Full of bounty to the worlds.

252. These are the Verses of Allah We recite to you in truth. And indeed, you are surely of the Messengers.

يَعْلَمُونَ	الَّذِينَ	قَالَ	وَجْهُهُدَّةٌ
were certain	those who	Said	and his troops.”
مِنْ	كَمْ	اللَّهُ مُلْقُوا	أَنَّهُمْ
of	“How many	Allah, (would) meet	that they
بِإِذْنِ	فَعَةً كَثِيرَةً	غَلَبَتْ	فِئَةٌ قَلِيلَةٌ
by (the) permission	a large company	overcame	a small company
الصَّابِرِينَ	مَعَ	وَاللَّهُ	اللَّهُ
the patient ones.”	(is) with	And Allah	(of) Allah.
وَجْهُهُدَّةٌ	بَرَزُوا	وَلَمَّا	وَلَمَّا
and his troops	to (face) Jalut	they went forth	And when
صَبَرًا	عَلَيْنَا	أَفْرَغَ	قَالُوا
patience	on us	Pour	“Our Lord!”
وَأَنْصَرَنَا	أَقْدَامَنَا	أَقْدَامَنَا	وَثَبَّتْ
against	and help us	our feet,	and make firm
بِإِذْنِ	فَهَزَمُهُمْ	الْقَوْمُ الْكُفَّارِينَ	الْقَوْمُ الْكُفَّارِينَ
by (the) permission	So they defeated them	250	the disbelieving people.”
وَأَتَهُ اللَّهُ	جَالُوتَ	دَاؤُدَ	وَقَتَلَ
and Allah gave him	Jalut,	Dawood	and killed
مَمَّا	وَأَتَهُ اللَّهُ	وَأَتَهُ اللَّهُ	الْمُلْكَ
that which	and taught him	and the wisdom	the kingdom
بَعْضُهُمُ	النَّاسُ	دَفْعَ اللَّهِ	يَشَاءُ
some of them	[the] people -	(for) Allah’s repelling	And if not
اللَّهُ	وَلِكَنَّ	وَلَوْلَا	يَشَاءُ
Allah	[and] but	certainly the earth (would have been) corrupted,	with others,
تِلْكَ	لَقَسَدَتِ الْأَرْضُ	لَقَسَدَتِ الْأَرْضُ	بِعَضٌ
These	251	the worlds.	to
الْعَلَمِينَ	عَلَى	(is) Possessor of bounty	ذُو فَضْلٍ
بِالْحَقِّ	نَتْلُوْهَا	عَلَيْكَ	إِيَّكَ
in [the] truth.	to you	We recite them	(of) Allah,
الْمُرْسَلِينَ	لِمَنْ		(are the) Verses
252	the Messengers.	(are) surely of	وَإِنَّكَ

فَضَلَّنَا	عَلَىٰ	بَعْضُهُمْ	وَعَلَىٰ	بَعْضِهِمْ	تِلْكَ الرَّسُولُ
others.	over	some of them	We (have) preferred	These (are) the Messengers	
مِنْهُمْ	مِنْ	كَلَمَ اللَّهِ	وَرَافِعَةٍ	بَعْضُهُمْ	بَعْضُهُمْ
Among them	(were those with) whom	Allah spoke,	and He raised	some of them	
دَرَجَتٌ	وَاتَّيْنَا	عِيسَىٰ	ابْنَ	مَرْيَمَ	الْبَيْتَ
in degrees.	(of) Maryam,	son	Isa,	And We gave	the clear proofs
وَأَيَّدْنَاهُ	وَلَوْ	شَاءَ اللَّهُ	بِرُوحٍ	الْقُدْسٍ	وَلَوْ
and We supported him	with Spirit	[the] Holy.	And if	Allah (had) willed	Allah (had) willed
مَا اقْتَتَلَ	الَّذِينَ	مِنْ بَعْدِهِمْ	مِنْ بَعْدِهِمْ	مِنْ بَعْدِهِمْ	مَا اقْتَتَلَ
came to them	(came) after them,	those who	(would have) not fought each other	after	[what]
جَاءُهُمْ	الْبَيْتُ	وَلَكِنْ	اَخْتَلَفُوا	فِيهِمْ	مِنْ
came to them	the clear proofs.	but	they differed,	[And] but	(are some) who
أَمْنَ	وَمِنْهُمْ	مِنْ	كُفَّرَ	وَلَوْ	شَاءَ اللَّهُ
believed	and of them	denied.	denied.	And if	Allah (had) willed
مَا اقْتَتَلُوا	وَلَكِنْ	الَّهُ	يَقْعُلُ	مَا	بُرِيدُ
they (would have) not fought each other,	but	they	does	what	He intends.
عَلَيْهَا	الَّذِينَ	أَمْتَوْا	أَنْفَقُوا	مِمَّا	سَرَّأْتُكُمْ
O you	those who	spent	spent	of what	We (have) provided you,
وَلَا	يَأْتِي	يَوْمٌ	لَا	بَيْعٌ	عَلَىٰ
before	in it	a Day	bargaining	no	what
وَلَا	شَفَاعَةٌ	وَالْكُفَّارُ	هُمْ	الظَّالِمُونَ	أَلَّهُ
and no	intercession.	they	And the deniers -	(are) the wrongdoers.	Allah -
لَا	إِلَهٌ	إِلَّا	هُوَ	الْقَيْمُونُ	254
God	except	He	is	the Sustainer of all that exists.	(there is) no
لَا	أَلَّهُ	أَلَّهُ	أَلَّهُ	الْقَيْمُونُ	الْقَيْمُونُ
before	sleep.	not	sleep.	the Ever-Living,	the Sustainer of all that exists.
لَا	نَوْمٌ	وَلَا	نَوْمٌ	Him,	the Sustainer of all that exists.
overtakes Him	slumber	not	sleep.	except	the Sustainer of all that exists.
لَا	سَنَةٌ	وَلَا	سَنَةٌ	لَهُ	لَهُ
before	sleep.	not	sleep.	in	what(ever)
لَا	يَسْقُطُ	وَمَا	يَسْقُطُ	مَنْ	مَنْ
before	overtakes Him	can intercede	the one who	Who	Who
لَا	يَأْذِنُهُ	يَعْلَمُ	يَأْذِنُهُ	يَأْذِنُهُ	يَأْذِنُهُ
before them	what	He knows	before them	what	what
لَا	عِنْدَهُ	مَا	بَيْنَ	أَيْدِيهِمْ	أَيْدِيهِمْ
before	what	He knows	before them	by His permission?	and what

253. These Messengers! We preferred some over others. Among them were those with whom Allah spoke, and He raised some of them in degrees. And We gave Isa, son of Maryam, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those succeeding them would not have fought each other after clear proofs had come to them. But they differed, some of them believed and some denied. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

254. O you who believe! Spend out of what We have provided you, before a Day comes when there will be no bargaining, no friendship, and no intercession. And the deniers - they are the wrongdoers.

255. Allah - there is no God except Him, the Ever-Living, the Sustainer of all that exists. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and the earth. Who is the one who can intercede with Him except by His permission? He knows what lies before them and what

lies behind them. And they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth and the guarding of both of them does not tire Him. And He is the Most High, the Most Great.

256. There is no compulsion in religion. Surely, the right path has become distinct from the wrong. Then whoever disbelieves in false deities and believes in Allah, he has grasped a firm handhold, which will never break. And Allah is All-Hearing, All-Knowing.

257. Allah is the Protecting Guardian of those who believe. He brings them out of darkness into light. And those who disbelieve, their guardians are the evil ones, they bring them out of light into darkness. Those are the companions of the Fire and they will abide in it forever.

258. Are you not aware about the one who argued with Ibrahim about his Lord because Allah gave him the kingdom? When Ibrahim said, "My Lord is the One Who - grants life and causes death." He said, "I too give life and cause death." Ibrahim said, "Indeed, Allah brings up the sun

خَلْفَهُمْ	وَلَا	يُحِيطُونَ	بِشَيْءٍ	مِّنْ	عِلْمِهِ	إِلَّا
except	His Knowledge	of	anything	they encompass	And not	(is) behind them.
بِهَا	شَاءَ	وَسَعَ	كُرْسِيُّهُ	السَّمَاوَاتِ	وَالْأَرْضَ	وَلَا
And not	and the earth.	(to) the heavens	His Throne	Extends	He willed.	[of] what
الْعَظِيمُ	وَهُوَ	الْعَلِيُّ	حَفْظَهُمَا	يَعْدُهُ		
the Most Great.	(is) the Most High,	And He	(the) guarding of both of them.	tires Him		
لَا	أَكْرَاهَ	فِي الدِّينِ	قُدْ	تَبَيَّنَ		⑤
has become distinct	Surely	the religion.	in	compulsion	(There is) no	255
الرُّشْدُ	مِنْ	الْعُيْنِ	فَمَنْ	يَكْفُرُ	بِالْطَّاغُوتِ	
in false deities	disbelieves	Then whoever	the wrong.	from	the right (path)	
وَيُؤْمِنُ	بِاللَّهِ	فَقَدْ	أَسْتَمَّكَ	بِالْعُرْوَةِ	الْوُثْقَى	
[the] firm,	the handhold -	he grasped	then surely	in Allah,	and believes	
لَا	إِنْفَضَامَ	لَهَا	طَاطَ	وَاللَّهُ	سَيِّعَ	عَلَيْهِ
Allah	256	All-Knowing.	(is) All-Hearing,	And Allah	[for it].	(which will) not break
وَلِيُّ	الَّذِينَ	أَمْنُوا	لِيُخْرُجُهُمْ	مِنْ		
from	He brings them out	believe[d].	(of) those who	(is the) Protecting Guardian		
الظَّلَمُتِ	إِلَى	النُّورِ	وَالَّذِينَ	كَفَرُوا	أَوْلَئِكُمْ	
their guardians	disbelieve(d)	And those who	[the] light.	towards	[the] darkness	
الظَّلَمُتِ	إِلَى	النُّورِ	مِنْ	يُخْرِجُهُمْ	أُولَئِكُمْ	
[the] darkness.	towards	the light	from	they bring them out	(are) the evil ones,	
أُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَلِدُونَ	
will abide forever.	in it	they	(of) the Fire,	(are the) companions	Those	
أَلَمْ	تَرَ	إِلَى	الَّذِي	حَاجَ	إِبْرَاهِيمَ	فِي
concerning	(with) Ibrahim	argued	the one who	[towards]	you see	Did not
سَابِقَةَ	أَنْ	إِلَهُهُ	الْمُلْكُ	إِذْ	قَالَ إِبْرَاهِيمُ	سَابِقَ
"My Lord	Ibrahim said,	When	the kingdom?	Allah gave him	because	his Lord,
الَّذِي	يُحِي	وَيُمِيتُ	قَالَ	أَنَا	أُخْمِي	
give life	"I	He said,	and causes death."	grants life	(is) the One Who	
وَأَمِيتُ	قَالَ	إِبْرَاهِيمُ	فَإِنَّ	اللَّهَ	يَأْتِي	بِالشَّمْسِ
the sun	brings up	Allah	"[Then] indeed	Ibrahim,	Said	and cause death."

فَبِهِتَ						فَأْتِ	بِهَا	مِنَ الْمَغْرِبِ	مِنَ الْمُشْرِقِ	فَأْتِ
So became dumbfounded	the west."	from	it	so you bring	the east,	from				
the people	guide	(does) not	and Allah	disbelieved,	the one who					
a township,	by	passed	like the one who	Or	258	(who are) [the]	wrongdoers.	الظَّلِمِيْنَ	الَّذِي	كَفَرَ
(will) bring to life	"How	He said,	its roofs.	on	(had) overturned	and it		أَوْ	كَالَّذِي	مَرَّ عَلَىْ قَرِيْتَهُ
(for) a hundred	Then Allah caused him to die	its death?"	after	Allah	this (town)					مِائَةً
He said,	(have) you remained?"	"How long	He said,	He raised him.	then	year(s),				عَامِ
you (have) remained	"Nay,	He said,	(of) a day."	a part	or	(for) a day	"I remained	لَيْتُ	يَوْمًا	أَوْ بَعْضٍ يَوْمًا
(they did) not	and your drink,	your food	at	Then look	year(s).	one hundred		لَيْتُ	أَوْ بَعْضٍ	لَيْتُ
a sign	and We will make you	your donkey,	at	and look	change with time,					بَيْتَهُ وَجْ وَانْظُرْ إِلَىْ حِمَارَكَ وَلَنْجَعَلَكَ
We raise them,	how	the bones	at	And look	for the people.					لِلنَّاسِ وَانْظُرْ إِلَىْ الْعِظَامِ كَيْفَ نُشَرِّهَا
he said,	to him,	became clear	Then when	(with) flesh."	We cover them	then				ثُمَّ نَجْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ
And when	259	All-Powerful."	thing	every	(is) on	Allah	that	"I know	وَادْ	أَعْلَمُ أَنَّ اللَّهَ عَلَىْ كُلِّ شَيْءٍ قَدِيرٌ
(to) the dead."	You give life	how	show me	"My Lord	Ibrahim,	said				قَالَ إِبْرَهِيمُ سَأْبِ أَسْأَنُ كَيْفَ تُحْيِي الْمَوْتَىْ
my heart."	to satisfy	[and] but	"Yes	He said,	you believed?"	"Have not	He said,			قَالَ أَوْلَمْ تُؤْمِنْ قَالَ بَلِّي وَلَكِنْ لَيَضَمِّنَ قَدِيرٌ
then	towards you,	and incline them	the birds	of	four	"Then take	He said			قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَ إِلَيْكَ ثُمَّ

from the east, so you bring it up from the west." So the disbeliever became dumbfounded, and Allah does not guide the wrongdoing people.

259. Or like the one, who passed by a township, which had been overturned on its roofs. He said, "How will Allah bring this (town) to life after its death?" Then Allah caused him to die for one hundred years and then revived him. He asked, "How long have you remained?" He said, "I remained for a day or part of a day." He said, "Nay, you have remained for one hundred years. Look at your food and your drink, they have not rotted. And look at your donkey; and We will make you a sign for the people. And look at the bones, how We raise them and then We cover them with flesh." Then when it became clear to him, he said, "I know that Allah has power over everything."

260. And when Ibrahim said, "My Lord, show me how You give life to the dead." He said, "Have you not believed?" He replied, "Yes, but (let me see it) so that my heart may be satisfied." He said, "Then take four birds and incline them towards you (i.e., tame them), then (after slaughtering them)

put on each hill a portion of them, then call them, they will come (flying) to you in haste. And know that Allah is All-Mighty, All-Wise.

261. The example of those who spend their wealth in the way of Allah is like a grain (which) grows seven ears, in each ear are a hundred grains. And Allah gives manifold to whom He wills. And Allah is All-Encompassing, All-Knowing.

262. Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders of generosity or hurt - they will have their reward from their Lord and they will have no fear nor will they grieve.

263. A kind word and (seeking) forgiveness are better than a charity followed by hurting (the feelings of the needy). And Allah is All-Sufficient, All-Forbearing.

264. O you who believe! Do not make your charities worthless by reminders of your generosity and by hurting (the feelings of the needy), like the one who spends his wealth to be seen by people and does not believe in Allah and the Last Day. Then his example is like that of a smooth rock on which is dust, then heavy rain fell on it and left it

اعْهُنَّ	ثُمَّ	مِنْهُنَّ جُزُءًا	جَبَلٌ	كُلٌّ	عَلٰى	اجْعَلُ
call them,	then	a portion of them;	hill	each	on	put
حَكِيمٌ	عَزِيزٌ	سَعِيًّا	وَاعْلَمُ	أَنَّ اللَّهَ	يَأْتِيْكُمْ	
All-Wise.	(is) All-Mighty,	Allah	that	And know	(in) haste.	they will come to you
سَبِيلٌ	فِي	الَّذِينَ	يُفْعَلُونَ	أَمْوَالَهُمْ	مَثَلٌ	ع٢٦٠
(the) way	in	their wealth	spend	(of) those who	Example	260
اللَّهُ كَمَلَ حَبَّةً	أَنْبَتَ سَبْعَ سَنَابِلَ	فِي كُلٍّ	اللَّهُ كَمَلَ حَبَّةً	أَنْبَتَ سَبْعَ سَنَابِلَ	فِي كُلٍّ	
each	in	ears,	seven	which grows	a grain	(is) like
سُبْلَةٌ	مَائَةٌ	حَبَّةٌ	وَاللَّهُ	يُضِعِّفُ لِمَنْ	يَشَاءُ	وَاللَّهُ
And Allah	He wills.	to whom	gives manifold	And Allah	grain(s).	hundred
وَاللَّهُ	الَّذِينَ	يُفْعَلُونَ	أَمْوَالَهُمْ	فِي	عَلِيْمٌ	وَاسِعٌ
in	their wealth	spend	Those who	261	All-Knowing.	(is) All-Encompassing.
أَنْفَقُوا	مَا	يُتَبَعُونَ	لَا	اللَّهُ	ثُمَّ	سَبِيلٌ
they spend	what	they follow	not	then	(of) Allah	(the) way
وَلَا	أَذْيَ	لَهُمْ	أَجْرُهُمْ	عِنْدَ	كَاتِبِهِمْ	مَنًا
their Lord,	(is) with	their reward	for them	hurt -	and not	(with) reminders of generosity
وَلَا	خَوْفٌ	عَلَيْهِمْ	وَلَا	هُمْ	يَحْزُنُونَ	وَلَا
262	will grieve.	they	and not	on them	fear	and (there will be) no
قَوْلٌ	مَعْرُوفٌ	وَمَغْفِرَةٌ	وَلَا	خَوْفٌ	عَلَيْهِمْ	وَلَا
صَدَقَةٌ	خَيْرٌ	مِنْ	أَذْيَ	وَلَا	هُمْ	وَلَا
a charity	than	(are) better	and (seeking) forgiveness	kind	(of) Allah	A word
يَا إِيَّاهَا	حَلِيمٌ	رَبِّيْهَا	أَذْيَ	وَاللَّهُ	غَنِيٌّ	يَتَبَعَهَا
O you	263	All-Forbearing.	(is) All-Sufficient,	And Allah	(by) hurt.	followed [it]
الَّذِينَ	أَمْسَوْا	لَا	تُبَطِّلُوا	صَدَقَتِكُمْ	بِالْمَنِ	وَالَّذِيْ
with reminders (of it)	your charities	render in vain	(Do) not	believe[d]!	who	
الْمَاس	رِبَاعَةٌ	مَالَهُ	يُتْفِقُ	كَالَّذِي	كَمَلَ	وَالَّذِيْ
(by) the people,	(to) be seen	his wealth	spends	like the one who	or [the] hurt,	
كَمَلٌ	فَيَسْكُنُ	الْأُخْرِيْ	وَالْأُخْرِيْ	فَيَسْكُنُ	وَالْأُخْرِيْ	وَالَّذِيْ
(is) like	Then his example	[the] Last.	and the Day	in Allah	believe	and (does) not
فَتَرَكَهُ	فَأَصَابَهُ	وَأَبْلَى	عَلَيْهِ	ثُرَابٌ	صَفْوَانٌ	
then left it	heavy rain,	then fell on it	(is) dust,	upon it	(that of a) smooth rock	

كَسَبُوا	مِمَّا	شَيْءًا	عَلَى	يَقْدِرُونَ	لَا	صَدُّاً
they (have) earned.	of what	anything	on	they have control	Not	bare.
وَمَثُلٌ	الْكُفَّارُ	الْقَوْمُ	يَهْدِي	لَا	وَاللَّهُ	٢٦٤
And (the) example	264	[the] disbelieving.	the people	guide	(does) not	And Allah
الَّذِينَ	مَرْضَاتٍ	أَمْوَالُهُمْ	أَبْتَغَاهُمْ	يُفِقُّونَ	اللَّهُ	الَّذِينَ
(of) Allah,	(the) pleasure	seeking	their wealth	spend	(of) those who	
وَتَشْبِيَّتًا	أَصَابَاهَا	جَنَّةً	بِرْبُوَةً	مِنْ	كَشْلٍ	أَنْفُسِهِمْ
fell on it	on a height,	a garden	(is) like	their (inner) souls,	from	and certainty
وَأَبِلٌ	يُصِبُّهَا	ضَعْفَيْنِ	فَإِنْ	أُكَلَّا	فَاتَّ	لَمْ
fall (on) it	(does) not	Then if	double.	its harvest	so it yielded	heavy rain
وَأَبِلٌ	فَكَلَّ	وَاللَّهُ	بِهَا	تَعْمَلُونَ	بَصِيرٌ	٢٦٥
265	(is) All-See.	you do	of what	And Allah	then a drizzle.	heavy rain,
أَيَوْدٌ	تَخْيِيلٌ	مِنْ	جَنَّةً	لَهُ	أَنْ	تَكُونَ
أَيَوْدٌ	تَخْيِيلٌ	مِنْ	جَنَّةً	لَهُ	أَنْ	تَكُونَ
date-palms	of	a garden,	for him	it be	that	any of you
وَأَعْنَابٌ	فِي	رَوْبَرٌ	وَأَصَابَهَا	الْأَنْهَرُ	وَلَهُ	تَجْرِي
of	in it	for him	the rivers,	underneath it	[from]	and grapevines
كُلٌّ	الثَّرَاثُ	وَلَهُ	ذُرَيْدَةً	وَأَصَابَهَا	الْكَبِيرُ	فَأَصَابَهَا
children	and [for] his	[the] old age	and strikes him	(of) [the] fruits,	all (kinds)	
صَعْفَاعٌ	فَأَصَابَهَا	إِعْصَارٌ	فِيهِ	نَارٌ	فَاحْتَرَقَتْ	كَذِيلَكَ
Thus	then it is burnt.	(is) fire	in it	whirlwind,	then falls on it	(are) weak
يُبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ	تَسْتَكْرُونَ	عَلَيْكُمْ	يُبَيِّنُ اللَّهُ
266	ponder.	so that you may	(His) Signs	for you	Allah makes clear	
يَا أَيُّهَا	الَّذِينَ	أَمْوَالًا	أَنْفَقُوا	مِنْ	طَبِيلَتٍ	كَسَبْتُمْ
you have earned	that	(the) good things	from	Spend	believe[d]!	who
وَمَمَا	أَخْرَجْنَا	لَكُمْ	مِنَ الْأَرْضِ	وَلَا	تَبِعُوا	مَا
aim (at)	And (do) not	the earth.	from	for you	We brought forth	and whatever
الْحَيْثُ	مِنْهُ	تُسْقِفُونَ	وَلَسْتُمْ	بِاَخْذِيَّهِ	إِلَّا	أَنْ
[that]	except	take it	while you (would) not	you spend,	of it,	the bad
تُعْصِمُوا	فِيهِ	وَاعْلَمُوا	أَنَّ اللَّهَ	غَنِيٌّ	حَمِيدٌ	
Praiseworthy.	(is) Self-Sufficient,	Allah	that	and know	[in it],	(with) close(d) eyes

bare. They have no control on anything of what they have earned. And Allah does not guide the disbelieving people.

265. And the example of those who spend their wealth seeking the pleasure of Allah and with certainty of their inner souls, is like a garden on a height, falls on it heavy rain, so it yields double harvest. And (even) if it does not receive a heavy rain, then a drizzle (is sufficient). And Allah is All-See of what you do.

266. Would any of you like to have a garden of date-palms and grapevines, underneath which rivers flow, and therein he has all kinds of fruits, while he is stricken with old age and has weak children, then it is struck with whirlwind containing fire and hence it is burnt? Thus Allah makes (His) Signs clear to you so that you may ponder.

267. O you who believe! Spend from the good things, which you have earned and whatever We bought forth for you from the earth. And do not aim at that which is bad to spend from it, while you would not take it except with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.

268. Shaitaan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is All-Encompassing, All-Knowing.

269. He grants wisdom to whom He wills, and whoever is granted wisdom, then certainly he has been granted abundant good. And none remembers it except those of understanding.

270. And whatever you spend of your expenditures or whatever vows you make (to spend), then indeed Allah knows it. And for the wrongdoers there will be no helpers.

271. If you disclose your charity, it is good. But if you keep it secret and give it to the poor, then it is better for you. And He will remove your evil deeds. And Allah is All-Aware of what you do.

272. Not on you is their guidance, but Allah guides whom He wills. And whatever good you spend (on others) is for your own good, and do not spend except seeking the pleasure of Allah. And whatever good you spend - it will be repaid to you in full and you will not be wronged.

273. (Charity is) for the poor who are wrapped up in the way of Allah,

الشیطان يعذكم الفقر ویامرکم بالفحشاء						٢٦٨
to immorality,	and orders you	[the] poverty	promises you	The Shaitaan	267	
And Allah	and bounty.	from Him	forgiveness	promises you	while Allah	
وَاللهُ يعذكم مغفرة منه وفضلًا						٢٦٨
(to) whom	[the] wisdom	He grants	268	All-Knowing.	(is) All-Encompassing,	
he is granted	then certainly	[the] wisdom.	is granted	and whoever	He wills,	
خیراً كثیراً وما يذكر إلا أولوا الالباب						٢٦٩
269	those of understanding.	except	remembers	And none	abundant.	good
وَمَا أَنفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذْرَتُمْ مِنْ نَذْرٍ						
vow(s),	of	you vow	or	(your) expenditures	(out) of	you spend
فَإِنَّ اللَّهَ يَعْلَمُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ						٢٧٠
270	helpers.	any	for the wrongdoers	and not	knows it,	Allah then indeed,
إِنْ تُبُدُوا الصَّدَقَاتِ فَنِعْمًا هِيَ وَإِنْ تُخْفُوهَا وَنُبَيِّنُهَا						
and give it	you keep it secret	But if	it (is).	then good	the charities	you disclose If
الْفُقَارَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ						
[of]	from you	And He will remove	for you.	(is) better	then it	(to) the poor,
سَيِّاتِكُمْ وَاللهُ بِهَا تَعْلَمُونَ خَيْرٌ						٢٧١
271	(is) All-Aware.	you do	with what	And Allah	your evil deeds.	
لَيْسَ عَلَيْكَ هُدُّهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ						
whom	guides	Allah	[and] but	(is) their guidance	on you	Not
يَسِّعُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نَفْسٌ مُّمْلِكٌ لَهُ						
and not	then it is for yourself,	good	of	you spend	And whatever	He wills.
تُنْفِقُونَ إِلَّا أَبْتَغَأَ وَجْهَ اللَّهِ وَمَا تُنْفِقُوا مِنْ						
of	you spend	And whatever	(the) face of Allah.	seeking	except	you spend
خَيْرٍ يُوفَ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلِمُونَ						٢٧٢
272	be wronged.	(will) not	and you	to you	will be repaid in full	good,
لِلْفُقَارَاءِ الَّذِينَ أُحْصِرُوا فِي سَيِّلِ اللَّهِ لَا						
not	(of) Allah,	(the) way	in	are wrapped up	those who	For the poor,

يَحْسِبُهُمْ	فِي الْأَرْضِ	ضَرَبًا	يَسْتَطِعُونَ
Think (about) them,	the earth.	in	(to) move about
الْجَاهِلُ	أَغْنِيَاءَ	مِنْ	الْتَّعْفِيفِ
they are able			(their) restraint, (because) of (that they are) self-sufficient
تَعْرِفُهُمْ	لَا يَسْأَلُونَ	الْحَافِظُ	بِسَيِّهِمْ
you recognize them	They (do) not ask	by their mark.	the ignorant one,
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ	مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ		
(is) All-Knower.	of it	Allah	then indeed,
عَلَّمَ الَّذِينَ يُفَقِّنُونَ أَمْوَالَهُمْ بِأَيْلِيلٍ وَالنَّهَارِ سِرَّا	عَلَّمَ الَّذِينَ يُفَقِّنُونَ أَمْوَالَهُمْ بِأَيْلِيلٍ وَالنَّهَارِ سِرَّا		
secretly	and day	by night	their wealth
فَلَهُمْ أَجْرٌ مُّعْلَمٌ وَلَا خُوفٌ	فَلَهُمْ أَجْرٌ مُّعْلَمٌ وَلَا خُوفٌ		
fear	and no	their Lord,	with (is) their reward
عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ	عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ		
consume	Those who	273	will grieve.
الرِّبَا لَا يَقُومُ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَطَّهُ	الرِّبَا لَا يَقُومُ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَطَّهُ		
confounds him	the one who,	stands	like
الشَّيْطَنُ مِنَ الْمُسْكِنِ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّا الْبَيْعُ	الشَّيْطَنُ مِنَ الْمُسْكِنِ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّا الْبَيْعُ		
the trade	"Only	say,	(is) because they
فَإِنْتَ هُنَّ فَلَهُ مَا سَلَفَ وَأَهْلَهُمْ بَعْدَهُ	فَإِنْتَ هُنَّ فَلَهُ مَا سَلَفَ وَأَهْلَهُمْ بَعْدَهُ		
but (has) forbidden	[the] trade	While Allah has permitted	[the] usury."
وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ الْنَّارِ هُمْ فِيهَا	وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ الْنَّارِ هُمْ فِيهَا		
in it	they	(of) the Fire,	(are the) companions
خَلِدُونَ يَسْتَحْقُ اللَّهُ الرِّبَا وَيُرِي	خَلِدُونَ يَسْتَحْقُ اللَّهُ الرِّبَا وَيُرِي		
and (gives) increase	the usury	Allah destroys	will abide forever.
الصَّدَقَاتُ وَاللَّهُ أَتَيْهِمْ كُلَّ كَفَّارٍ لَا يُحِبُّ كُلَّ	الصَّدَقَاتُ وَاللَّهُ أَتَيْهِمْ كُلَّ كَفَّارٍ لَا يُحِبُّ كُلَّ		
274	sinner.	ungrateful	every
275	love	(does) not	And Allah (for) the charities.

they are unable to move about in the earth. An ignorant (person) would think that they are self-sufficient because of their restraint, but you can recognize them by their mark. They do not ask people with importunity. And whatever you spend of good, indeed Allah knows it.

٢٧٤

274. Those who spend their wealth by night and by day, secretly and openly, they will have their reward with their Lord. And they will have no fear nor will they grieve.

٢٧٥

275. Those who consume usury cannot stand (on the Day of Resurrection) except like the standing of a person whom Shaitaan has confounded by his touch. That is because they say, "Trade is only like usury." While Allah has permitted trade but has forbidden usury. Then whoever after receiving the admonition from His Lord refrains from it, then whatever has passed, his case is with Allah. And those who repeat - they are the companions of the Fire; they will abide in it forever.

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276. Allah destroys usury and gives increase for charities. And Allah does not love any ungrateful sinner.

277. Indeed, those who believe and do good deeds and establish the prayer and give the *zakah*, they will have their reward from their Lord, and they will have no fear nor will they grieve.

278. O you who believe! Fear Allah and give up (what) remains (due to you) of usury, if you are believers.

279. And if you do not, then be informed of a war from Allah and His Messenger. And if you repent, then for you is your capital (amount) - do no wrong and you will not be wronged.

280. If the (debtor) is in difficulty, then grant him time until ease. And if you remit it as charity, it is better for you, if you only knew.

281. And fear the Day when you will be brought back to Allah. Then every soul will be repaid in full what it earned, and they will not be wronged.

282. O you who believe! When you contract a debt with one another for a fixed term, then write it. And let a scribe write it down with justice between you. And the scribe should not refuse to write as Allah has taught him. So let him write and let the one who has the obligation (i.e., debtor) dictate. And let him fear

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ وَأَقَامُوا الصَّلَاةَ	the prayer and established good deeds and did believe[d] those who Indeed,
وَأَتُوا الزَّكَوَةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفٌ	fear and no their Lord, (is) with their reward for them - the zakah and gave
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا	believe[d]! who O you 277 will grieve. they and not on them
اتَّقُوا اللَّهَ وَذَرُوا مَا بَقَى مِنَ الرِّبَا إِنْ كُنْتُمْ	you are if [the] usury, of remained what and give up Allah Fear
مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِنْ لَمْ تَفْعَلُوا فَإِذَا دَنَوْا بِحَرْبٍ مِّنَ اللَّهِ	Allah from of a war then be informed you do, not And if 278 believers.
وَرَسُولِهِ حَوْلَهُ وَإِنْ يَبْتَمِمْ فَلَكُمْ رُءُوفُ مُؤْمِنَاتُكُمْ لَا	(do) not (is) your capital - then for you you repent And if and His Messenger.
تَظْلِمُونَ وَلَا قَاتِلُونَ ﴿٢٧٩﴾ وَإِنْ كَانَ كَانَ	is And if 279 you will be wronged. and not wrong
دُوْعُسَرَةٌ فَتَنِطَرَةٌ إِلَى مَيْسَرٍ وَإِنْ تَصْدِقُوا	you remit as charity And if ease. until then postponement the (debtor) in difficulty,
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا	a Day And fear 280 know. you If for you. (it is) better
تُرْجَعُونَ فِيهِ إِلَى اللَّهِ شَمَّ تُوْقَنُ كُلُّ نَفْسٍ	soul every (will be) repaid in full Then Allah. to [in it] you will be brought back
مَا كَسَبْتُ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ يَا أَيُّهَا الَّذِينَ	who O you 281 will not be wronged. and they it earned what
أَمْنُوا إِذَا بِدَائِنِ إِلَى آجِلٍ مَسَمًّا تَدَائِنُمْ	a fixed term for any debt you contract with one another When believe[d]!
فَاقْتُبُوكُمْ وَلَيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا	And not in justice. a scribe between you And let write then write it.
يَابَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلِمَ اللَّهُ	Allah (has) taught him. as he writes that a scribe (should) refuse
فَلَيَكْتُبَ وَلَيُبَلِّلَ الَّذِي عَلَيْهِ الْحَقُّ وَلَيَتَقَ	and let him fear (is) the right on whom the one and let dictate So let him write

الله رَبَّهُ	وَلَا يَبْخُسْ مِنْهُ شَيْعًا	فَإِنْ كَانَ الَّذِي
the one is	Then if anything.	from it diminish and (let him) not his Lord, Allah,
capable not or weak, or (of) limited understanding,	(is) the right, on him	عَلَيْهِ الْحُقْقُ
And call for evidence with justice.	his guardian then let dictate he (can) dictate, that	أَنْ يُبْلِلْ هُوَ فَلِيُمْلِلُ وَلِيَهُ بِالْعَدْلِ وَاسْتَشِهْدُوا
then one man two men there are not And if your men. among two witnesses	شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلُ	
[she] errs, (so) that (if) [the] witnesses, of you agree of whom and two women	وَأَمْرَاتِنِ مِنْ تَرْضُونَ مِنَ الشَّهَدَاءِ أَنْ تَضْلِلُ	
(should) refuse And not the other. one of the two then will remind one of the two,	إِحْدَاهُمَا فَتَذَكَّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ	
small you write it - that (be) weary And not they are called. when the witnesses	الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَدْعُوا أَنْ تَكْتُبُوهُ صَغِيرًا	
and more upright Allah, near (is) more just That its term. for large or	أَوْ كَبِيرًا إِلَى أَجْلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ	
be that except you (have) doubt, that not and nearer for evidence	لِلشَّهَادَةِ وَادْعُوا أَلَا تَرْتَابُوا إِلَّا أَنْ تَكُونَ	
that not any sin on you then not among you, you carry out present, a transaction	تِجَارَةً حَاضِرَةً تُدْرِي وَنَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَا	
And not you make commercial transaction. when And take witness you write it.	تَكْتُبُوهَا وَلَا تَبَايَعُوهُ إِذَا وَأَشْهَدُوا إِذَا	
then indeed it you do, and if (the) witness, and not (the) scribe (should) be harmed	يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ	
And Allah And Allah teaches you. Allah. and fear for you, (is) sinful conduct	فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيَعْلَمُكُمُ اللَّهُ وَاللَّهُ	
a journey on you are And if 282 (is) All-Knower. thing of every	بِكُلِّ شَيْءٍ عَلَيْهِمْ وَإِنْ كُنْتُمْ عَلَى سَفَرٍ	
one of you entrusts Then if in hand. then pledge a scribe, you find and not	وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً فَإِنْ أَمْنَ بَعْضَكُمْ	

Allah, his Lord; and do not diminish anything from it. And if the one on whom is the obligation is of limited understanding or weak or unable to dictate, then let his guardian dictate in justice. And call for evidence two witnesses from among your men. And if two men are not (available), then a man and two women from those whom you agree as witnesses - (so) if one of them errs then the other can remind her. And the witnesses should not refuse when they are called upon. And do not be weary of writing it - small or large - for its term. That is more just in the sight of Allah, and more upright for evidence and nearest in preventing doubt among you. However, if it is an immediate transaction which you conduct among yourselves, then there is no sin upon you if you do not write it. And take witness when you make a commercial transaction. And let neither scribe nor witness suffer harm, and if you do, then indeed it is sinful conduct on your part. And fear Allah. And Allah teaches you (herewith). And Allah is All-Knower of everything.

283. And if you are on a journey and you do not find a scribe, then take pledge in hand. And if one of you entrusts

another, then let the one who is entrusted discharge his trust, and let him fear Allah, his Lord. And do not conceal the evidence. And whoever conceals it - then indeed his heart is sinful. And Allah is All-Knower of what you do.

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284. To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you disclose what is in your minds or conceal it, Allah will call you to account for it. Then He will forgive whom He wills and punish whom He wills. And Allah on everything is All-Powerful.

285. The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His Angels and His Books and His Messengers, (saying) "We do not make distinction between any of His Messengers." And they said, "We hear and we obey. Grant us Your forgiveness, our Lord, and to You is the return."

286. Allah does not burden a soul beyond its capacity. For him what he earned (of good deeds) and against him what he earned (of evil deeds). "Our Lord! Do not take us to task if we forget or if we err. Our Lord! Do not lay upon us a burden like that which You laid on those who

بَعْضًا	فَلَيُؤَدِّ	الَّذِي	أُعْتِنَ	أَمَانَةَ	وَلَيُتَقِ
And let him fear	his trust.	is entrusted	the one who	then let discharge	(to) another
اللَّهُ رَبَّهُ	وَلَا	تَكْتُمُوا الشَّهَادَةَ	وَمَنْ	يَكْتُمُهَا	
conceals it,	And whoever	the evidence.	conceal	And (do) not	his Lord.
اللَّهُ					Allah,
فَإِنَّهُ	إِثْمٌ	قَلْبَهُ	وَاللَّهُ	بِمَا	تَعْمَلُونَ
(is) All-Knower.	you do	of what	And Allah	his heart.	(is) sinful - then indeed he
ع	لِلَّهِ	مَا	فِي	السَّمَاوَاتِ	وَمَا
(is) in	and whatever	the heavens	(is) in	whatever	To Allah (belongs)
ع	الْأَرْضِ	وَإِنْ	تُبَدِّوْا	مَا	فِي
you conceal it,	or	yourselves	(is) in	what	you disclose And if
ع	أَنْفُسُكُمْ	أَوْ	تُخْفِهُ	وَ	الْأَرْضُ
يُحَاسِبُكُمْ	فَيَعْفُرُ	لِمَنْ	بِهِ	اللَّهُ	فَيَعْفُرُ
He wills,	[to] whom	Then, He will forgive	Allah.	for it	will call you to account
وَيُعَذِّبُ	مَنْ	يَسْأَطُ	وَاللَّهُ	عَلَى	كُلِّ
(is) All-Powerful.	thing	every	on	And Allah	He wills.
ع	أَمَنَ	الرَّسُولُ	بِمَا	أُنْزَلَ	إِلَيْهِ
his Lord	from	to him	was revealed	in what	the Messenger
ع	مِنْ	رَبِّهِ			Believed
وَالْمُؤْمِنُونَ	كُلُّ	أَمَنَ	بِاللَّهِ	وَمَلِكَتْهُ	وَكُلُّهُ
and His Books,	and His Angels,	in Allah,	believed	All	and the believers.
وَرَسُولُهُ	لَا	نُفَرِّقُ	بَيْنَ	أَحَدٍ	مِنْ
His Messengers."	of	any	between	we make distinction	"Not and His Messengers.
وَقَالُوا	سَمِعْنَا	وَأَطَعْنَا	غُفرَانَكَ	رَبَّنَا	
our Lord,	(Grant) us Your forgiveness	and we obeyed.	"We heard	And they said,	
وَإِلَيْكَ	الْمُصِيرُ	لَا	يُكَلِّفُ	اللَّهُ	نَفْسًا
except	any soul	burden Allah	(Does) not	285	(is) the return."
وَسَعَاهُ	لَهَا	مَا	كَسَبَتْ	وَعَلَيْهَا	مَا
"Our Lord!	it earned.	what	and against it	it earned,	what for it
وَلَا	تُؤَاخِذْنَا	إِنْ	نَسِيْنَا	أَوْ	أَخْطَانَا
And (do) not	Our Lord!	we err.	or	we forget	if take us to task (Do) not
تَحْمِلُ	عَلَيْنَا	إِصْرًا	كَمَا	حَمَلْتَهُ	عَلَى الَّذِينَ
those who	on	(which) You laid [it]	like that	a burden	upon us
					lay

طَاقَةً	مَا	لَا	وَلَا	تَحْمِلُنَا	رَبَّنَا	مِنْ قَبْلِنَا
(the) strength	not	what	lay on us	[And] (do) not	Our Lord!	(were) before us.
لَنَا	وَأَغْفِرْ	عَنَّا	وَأَعْفُ	لَنَا	بِهِ	وَقْتَنَ
[for] us	and forgive	[from] us,	And pardon	[of it] (to bear).	we have	
فَأَنْصُرْنَا	مَوْلَنَا	أَنْتَ	وَأَرْحَمْنَا			وَقْتَنَ
so help us	our Protector,	You (are)			and have mercy on us.	
ع	الْكُفَّارِينَ	الْقَوْمُ	عَلَى			
٢٨٦	[the] disbelievers.	the people -			against	

٢٠٠	أياتها	٨٩	سُورَةُ الْعَمَرَنَ مَدِينَةٌ	الْمُرْكَوْعَاتِهَا
Surah Al-e-Imran				
	بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name	
اللَّهُمَّ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ				
the Ever-Living	Him, except	God (there is) no	Allah -	1 Alif Laam Meem
in [the] truth	the Book	to you	He revealed	2 the Sustainer of all that exists.
and the Injeel,	the Taurat	and He revealed	(was) before it,	that which confirming
الْمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرِثَةَ وَالْإِنْجِيلَ				
and the Criterion.	And (He) revealed	for the mankind.	(as) guidance	Before (this), 3
لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ لَهُمْ				
كَفَرُوا بِاِيَّتِ اللَّهِ عَذَابٌ				
(is) a punishment	for them	in (the) Verses of Allah,	disbelieve[d]	those who Verily,
شَدِيدٌ وَاللَّهُ عَزِيزٌ دُوَّاتِقَامٌ				
Allah -	Indeed	4 All-Able of retribution.	(is) All-Mighty,	And Allah
لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ	لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ	لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ	لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ	لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
5 the heaven.	in	and not	the earth	in anything from Him is hidden not
هُوَ الَّذِي يُصُوِّرُكُمْ فِي الْأَرْضِ كَيْفَ يَشَاءُ				
He wills.	how(ever)	the wombs	in	shapes you (is) the One Who He
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ				
He	6	the All-Wise.	the All-Mighty.	Him, except god (There is) no

were before us. Our Lord! And burden us not with that which we have no strength to bear. And pardon us, and forgive us, and have mercy on us. **You** are our protector, so help us against the disbelieving people.

In the name of Allah, the Most Gracious, the Most Merciful.

- 1. Alif Laam Meem.**
- 2. Allah - there is no God except **Him**, the Ever-Living, the Sustainer of all that exists.**
- 3. He revealed to you the Book in truth which confirms that which was before it and He revealed the Taurat and the Injeel,**
- 4. Before this, as guidance for mankind. And He revealed the Criterion. Verily, those who disbelieved in the Verses of Allah, for them is a severe punishment. And Allah is All-Mighty, All-Able of retribution.**
- 5. Indeed, nothing is hidden from Allah in the earth and in the heaven.**
- 6. He is the One Who shapes you in the wombs as He wills. There is no god except **Him**, the All-Mighty, the All-Wise.**