

البقرة AlBaqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

1. Alif. Lam. Mim.

الم

2. This is the Book about which there is no doubt, a guidance for those who fear (Allah).

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

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

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

4. And those who believe in that which has been revealed to you (Muhammad) and that which was revealed before you, and they are certain of the Hereafter.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

5. Those are on (true) guidance from their Lord.

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ

And those, they are the successful.

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾

6. Certainly, those who disbelieve, it is the same to them whether you (O Muhammad) warn them, or do not warn them, they will not believe.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ
ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا
يُؤْمِنُونَ ﴿٦﴾

7. Allah has set a seal upon their hearts, and upon their hearing, and on their eyes there is a covering. And for them is a great punishment.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ
وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَ لَهُمْ
عَذَابٌ عَظِيمٌ ﴿٧﴾

8. And among mankind there are some who say: "We believe in Allah and in the Last Day," while they are not believers.

وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ
وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

9. They deceive Allah and those who believe, and they do not deceive except themselves, and they do not perceive (it).

يُخَدِّعُونَ اللَّهَ وَ الَّذِينَ آمَنُوا وَ مَا
يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَ مَا
يَشْعُرُونَ ﴿٩﴾

10. In their hearts is a disease, then Allah

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ

increased their disease.
And for them is a painful
punishment because they
used to lie.

مَرَضًا وَ لَهُمْ عَذَابٌ أَلِيمٌ ^لبِمَا
كَانُوا يَكْذِبُونَ ﴿١١﴾

11. And when it is said to
them: “Do not cause
corruption on the earth,”
they say: “We are only
reformers.”

وَ إِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٢﴾

12. Beware, it is indeed
they who are the
corruptors, but they do not
perceive (it).

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا
يَشْعُرُونَ ﴿١٣﴾

13. And when it is said
to them: “Believe as the
people have believed,” they
say: “Should we believe as
the foolish have believed.”
Beware, it is they who are
the foolish, but they do not
know (it).

وَ إِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ
النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ
السُّفَهَاءُ ^طأَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
وَلَكِنْ لَا يَعْلَمُونَ ﴿١٤﴾

14. And when they meet
those who believe, they
say: “We believe,” and
when they are alone with
their evil ones, they say:

وَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ^ح
وَ إِذَا خَلَوْا إِلَىٰ شِيطَانِهِمْ قَالُوا إِنَّا

“Indeed we are with you,
we were only mocking.”

مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾

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

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدَّهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

16. It is those who
purchased error for
guidance, so their
transaction has brought
no profit, nor were they
guided.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَاةَ
بِالْهُدَىٰ ۖ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا
كَانُوا مُهْتَدِينَ ﴿١٦﴾

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

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا
فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ
بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَّا
يُبْصِرُونَ ﴿١٧﴾

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

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَّا
يَرْجِعُونَ ﴿١٨﴾

19. Or like a rainstorm
from the sky, wherein is

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ

darkness, and thunder, and lightning. They thrust their fingers in their ears against the thunderclaps, for fear of death. And Allah is encompassing the disbelievers.

وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي فِئِ
أَذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

20. The lightning almost snatches away their sight whenever it lights up (the way) for them, they walk therein. And when darkness comes upon them, they stand still. And if Allah willed, He could have taken away their hearing, and their sight. Certainly, Allah has power over all things.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا
أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ
عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ
بِسْمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ

21. O mankind, worship your Lord, who created you and those before you, so that you may become righteous.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ

22. He who made the earth a resting place for you, and the sky a canopy, and He sent

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا
وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ

down water (rain) from the sky, then brought forth thereby of the fruits as provision for you. So do not attribute equals to Allah, while you know (it).

السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ
أندَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

23. And if you are in doubt about that which We sent down (the Quran) to Our servant (Muhammad), then produce a surah the like thereof, and call your witnesses besides Allah if you are truthful.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ
عَبْدِنَا فَاتُّوا بِسُورَةٍ مِّن مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

24. So if you do not, and you can never do (it), then fear the Fire, that whose fuel is people and stones, prepared for the disbelievers.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

25. And give good tidings to those who believe and do righteous deeds, that for them are Gardens underneath which rivers flow. Whenever they are provided there from with a

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ

provision of fruit, they will say: "This is what we were provided with before," and they will be given this in resemblance. And for them will be therein pure companions. And they will abide therein forever.

ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رَزَقْنَا
 مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَابِهًا وَهُمْ
 فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا
 خَالِدُونَ ﴿٢٥﴾

26. Certainly, Allah disdains not to describe the example of that of a mosquito, or of that even more insignificant than this. So as for those who believe, they know that this is the truth from their Lord. And as for those who disbelieve, they say: "What did Allah intend by this as an example." He misleads many thereby, and He guides many thereby. And He misleads not thereby except those who are disobedient.

إِنَّ اللَّهَ لَا يَسْتَحْيِ أَنْ يَضْرِبَ
 مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا
 الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ
 مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا
 فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا
 يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ
 كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا
 الْفَاسِقِينَ ﴿٢٦﴾

27. Those who break the covenant of Allah after

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ

ratifying it, and sever that which Allah has ordered to be joined, and they cause corruption on the earth. It is those who are the losers.

مِيثَاقِهِ^ص وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ^ط
أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ
أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

28. How can you disbelieve in Allah when you were dead, and He gave you life. Then He will give you death, then (again) He will bring you to life, then to Him you will be returned.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ كُنْتُمْ
أَمْوَاتًا فَأَحْيَاكُمْ^ج ثُمَّ يُمِيتُكُمْ ثُمَّ
يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

29. He it is who created for you all that is on the earth. Then turned He to the heaven, and made them seven heavens. And He is the All knower of every thing.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ
جَمِيعًا^ق ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ^ط وَ هُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ^ع ﴿٢٩﴾

30. And when your Lord said to the angels: “Indeed, I will make a vicegerent upon the earth.” They said: “Will you place upon it one who will cause corruption therein, and will shed blood,

وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ
فِي الْأَرْضِ خَلِيفَةً^ط قَالُوا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ^ج

while we glorify Your praise and sanctify You.” He said: “Surely, I know that which you do not know.”

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ
قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٢٠﴾

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

وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢١﴾

32. They said: “Glory be to You, we have no knowledge except that which You have taught us. Indeed, it is You, All Knower, the All Wise.”

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٢٢﴾

33. He said: “O Adam, inform them of their names.” Then when he had informed them of their names, He said: “Did I not say to you that I know the unseen of the heavens and the earth. And I know that which you reveal and that which you have concealed.”

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٢٣﴾

34. And when We said to the angels: “Prostrate before Adam,” so they prostrated, except Iblis. He refused, and was arrogant, and he became of the disbelievers.

وَ إِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ
فَسَجَدُوْا اِلَّا اِبْلِیْسَ ۗ اَبٰی وَ اسْتَكْبَرَ
وَ كَانَ مِنَ الْكٰفِرِيْنَ ﴿۳۴﴾

35. And We said: “O Adam, dwell, you and your wife in the Garden, and eat there from in abundance, from wherever you will. And do not go near this tree, lest you become among the wrongdoers.”

وَ قُلْنَا يٰۤاٰدَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ
الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ
شِئْتُمَا ۗ وَ لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ
فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿۳۵﴾

36. Then Satan made them slip from there, and caused them to be expelled from the state in which they had been. And We said: “Go down, one of you to the other as enemy. And there shall be for you on earth a dwelling place and provision for a time.”

فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا
مِمَّا كَانَا فِيْهِ ۗ وَ قُلْنَا اهْبِطُوْا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۗ وَ لَكُمْ فِي
الْاَرْضِ مُسْتَقَرٌّ ۗ وَ مَتَاعٌ ۗ اِلَى
حِيْنَ ﴿۳۶﴾

37. Then Adam received from his Lord words, and

فَتَلَقٰۤى اٰدَمَ مِنْ رَّبِّهِ كَلِمٰتٍ فَتَابَ

He accepted his repentance. Indeed, He is the One who forgives, Most Merciful.

عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ط
٣٧

38. We said: "Go down from here, all of you. Then whenever there comes to you a guidance from Me, and whoever follows My guidance, then there shall be no fear upon them, nor shall they grieve."

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَمَا يَأْتِيَكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
٣٨

39. "And those who disbelieve, and deny Our revelations, those are the companions of the Fire. They will abide therein forever."

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ع
٣٩

40 O Children of Israel, remember My favor which I bestowed upon you, and fulfill My covenant (with you), I shall fulfill (My obligations to) your covenant. And fear Me.

يَبْنَئِ إِسْرَءِيلَ أَذْكَرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ج
٤٠

41. And believe in that which I have sent down, confirming that which is with you, and do not be

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ح

the first to disbelieve in it, and do not trade my verses for a small price, and fear Me.

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا
وَآيَاتِي فَاتَّقُونِ ﴿٤١﴾

42. And do not cover the truth with falsehood, nor conceal the truth while you know (it).

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَانْتُمْ تَعْلَمُونَ ﴿٤٢﴾

43. And establish the prayer, and give the poor due, and bow with those who bow down (in worship).

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. Do you enjoin the righteousness upon mankind and you forget yourselves, while you recite the Scripture. Will you then not understand.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ
أَنْفُسَكُمْ وَانْتُمْ تَتْلُونَ الْكِتَابَ
أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

45. And seek help through patience and prayer. And truly, it is hard except for those who humbly submit (to Allah).

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا
لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

46. Those who are certain that they will meet their Lord, and that to Him they will return.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ
وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

47. O Children of Israel, remember My favor which I bestowed upon you, and that I preferred you over the worlds (people).

يَبْنِي إِسْرَائِيلَ إِذْ كُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَ أَنِّي فَضَّلْتُكُمْ
عَلَى الْعَالَمِينَ ﴿٤٧﴾

48. And fear a Day (when) a soul will not avail to (another) soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be helped.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ
نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ
يُنصَرُونَ ﴿٤٨﴾

49. And when We saved you from Pharaoh's people, who were afflicting you with dreadful torment, slaughtering your sons, and keeping your women alive. And in that was a great trial from your Lord.

وَ إِذْ نَجَّيْنَاكُمْ مِنَ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَ فِي
ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

50. And when We parted the sea for you, then We saved you and drowned the people of Pharaoh while you were looking on.

وَ إِذْ فَارَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ
وَ أَغْرَقْنَا آلَ فِرْعَوْنَ وَ أَنْتُمْ
تَنْظُرُونَ ﴿٥٠﴾

51. And when We did appoint for Moses forty nights. Then you took the calf in his absence, and you were wrong doers.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

52. Then We forgave you, even after that, so that you might be grateful.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

53. And when We gave Moses the Scripture, and the criterion that you might be guided.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

54. And when Moses said to his people: "O my people, indeed, you have wronged yourselves by your taking the calf (for worship), so turn in repentance to your Creator, and kill (the guilty among) yourselves. That will be better for you with your Creator." Then He accepted your repentance. Certainly, He accepts repentance, the Most Merciful.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْهِمْ إِنَّهُ هُوَ الرَّحِيمُ ﴿٥٤﴾

55. And when you said: “O Moses, we will never believe you until we see Allah plainly.” So the thunderbolt seized you while you were looking on.

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ
حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ
الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

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

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

57. And We caused the clouds to overshadow you, and We sent down on you the manna and the quails, (saying): “Eat of the good things with which We have provided you.” And they wronged Us not, but they did wrong to themselves.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا
عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى ط كَلُوا مِنْ
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿٥٧﴾

58. And when We said: “Enter into this township, then eat therein wherever you will to your heart’s content, and enter the gate in prostration, and say: ‘Forgive us,’ We will forgive you your sins, and

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقولُوا
ط حِطَّةً نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَ

We will increase for those who do good.”

سَنزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

59. Then those who did wrong changed (the words) to a saying other than that which had been said to them, so We sent down upon those who wronged a plague from the heaven because they were disobeying.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

60. And when Moses asked for water for his people, so We said: “Strike with your stick the rock.” Then there gushed forth from it twelve springs. Each (tribe of) people knew their drinking place. Eat and drink from the provision of Allah, and do not make mischief in the earth, spreading corruption.

وَ إِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَ اشْرَبُوا مِن رِّزْقِ اللَّهِ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

61. And when you said: “O Moses, we can never endure upon one (kind of) food. So call upon your Lord for us, that He bring forth for us of that which the earth

وَ إِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ

grows, of its herbs, and its cucumbers, and its corn, and its lentils, and its onions.” He said: “Would you exchange that which is lower for that which is better. Go down to a settled country, then indeed, you will have that which you have asked for.” And humiliation was covered on them, and misery, and they drew on themselves the wrath from Allah. That was because they used to disbelieve in the signs of Allah, and killed the prophets without right. That was because they disobeyed and used to transgress the bounds (of Allah).

62. Certainly, those who believe (in the Quran), and those who are Jews, and Christians, and Sabaeans, whoever believed in Allah and the Last Day and did righteous deeds, shall then

بَقْلَهَا وَ قَتَابِهَا وَ فُومِهَا وَ عَدَسِهَا وَ
 بَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ
 أَدْنَى بِالَّذِي هُوَ خَيْرٌ إِهْبِطُوا
 مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ
 وَ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ
 وَالْمَسْكَنَةُ وَ بَاءُوا بِغَضَبٍ مِّنَ
 اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
 بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ
 الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا
 يَعْتَدُونَ

إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هَادُوا
 وَ النَّصْرَى وَ الصَّبِيَّاتِ مَن آمَنَ
 بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ عَمِلُوا
 صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

have their reward with their Lord, and there shall be no fear upon them, nor shall they grieve.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٢﴾

63. And when We took your covenant and We raised above you the Mount, (saying): “Hold that which We have given to you firmly, and remember that which is therein, so that you may become righteous.”

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ رَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَ اذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٣﴾

64. Then you turned away after that. So if it had not been for the grace of Allah upon you and His mercy, you would have been among the losers.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

65. And indeed, you knew those who transgressed in the Sabbath amongst you. So We said to them: “Be you apes, despised.”

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٢٥﴾

66. Then We made this an example for those who were present, and those who succeeded them, and

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَ مَا خَلْفَهَا وَ مَوْعِظَةً

an admonition for the righteous.

لِّلْمُتَّقِينَ ﴿٦٦﴾

67. And when Moses said to his people: “Indeed, Allah commands you that you slaughter a cow. They said: “Do you take us in ridicule.” He said: “I seek refuge in Allah, that I should be among the ignorant.”

وَ إِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

68. They said: “Call upon your Lord for us that He may make clear to us what (cow) it is.” He (Moses) said: “Verily, He (Allah) says, it is a cow neither old nor virgin, (but) median between that. So do what you are commanded.”

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِصٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ ﴿٦٨﴾

69. They said: “Call upon your Lord for us that He may make clear to us what its color is.” He (Moses) said: “Verily, He (Allah) says, it is a yellow cow, bright in its color, pleasing to the beholders.”

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِرِينَ ﴿٦٩﴾

70. They said: “Call upon your Lord for us that He may make clear to us what (cow) it is. In fact, cows are much alike to us. And surely, if Allah wills, we will be guided.”

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

71. He (Moses) said: “Verily, He (Allah) says, it is a cow, neither yoked to plow the land, nor to irrigate the crops. Whole, without blemish on it.”

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْإِن جِئْتَ بِالْحَقِّ فَذَبْحُوهَا وَ مَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

72. And when you killed a man, then disputed over it. And Allah was (bound) to bring forth that which you were hiding.

وَ إِذْ قَتَلْتُمْ نَفْسًا فَادَّعَرْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

73. So We said: “Strike him (the slain man) with a part of it (the cow).” Thus Allah brings to life the dead, and He shows you

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَ يُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ

His signs so that you may understand.

تَعْقِلُونَ ﴿٧٣﴾

74. Then after that your hearts became hardened, so they being like rocks, or even worse in hardness. And indeed, of the rocks are that, out of which rivers gush forth. And indeed, of them (rocks) are that, which split open so the water comes out from them. And indeed, of them (rocks) are that, which fall down for fear of Allah. And Allah is not unaware of what you do.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا

تَعْمَلُونَ ﴿٧٤﴾

75. Do you have any hope that they would believe in you, and indeed there was a faction among them who used to listen to the word of Allah (Torah), then they used to change it, even after what they had understood it, while they were knowing.

اَفْتَطْمَعُونَ اَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَةَ اللَّهِ ثُمَّ يُحَرِّفُونَهَا مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ

يَعْلَمُونَ ﴿٧٥﴾

76. And when they (Jews) meet with those who believe,

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

they say: "We believed."
And when they are alone,
with one another, they say:
"Do you tell them of what
Allah has disclosed to you,
that they (Muslims) may
argue with you about it
before your Lord. Have you
then no understanding."

وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا
أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
لِيَخَاجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا
تَعْقِلُونَ ﴿٧٦﴾

77. Do they not know that
Allah knows that which
they conceal, and that
which they proclaim.

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُسرُونَ وَ مَا يُعْلِنُونَ ﴿٧٧﴾

78. And among them are
illiterates, who do not
know the Scripture, except
wishful thinking. And they
do nothing but conjecture.

وَ مِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ
إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

79. Then woe be to
those who write the
Scripture with their own
hands, then they say,
"This is from Allah,"
that they may sell it for
a small price. Then woe
be to them for that which
their hands have written,

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ
بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ
عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ

and woe be to them for that which they earn.

وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧١﴾

80. And they say: “Never will the Fire touch us, except for a certain number of days. Say (O Muhammad): “Have you taken a covenant with Allah, so that Allah will not break His covenant. Or do you say about Allah that which you do not know.”

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۗ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

81. Nay, but whoever has earned evil, and his sin has surrounded him. Then such are the companions of the Fire. They will abide therein forever.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

82. And those who believe and do righteous deeds, such are the companions of the Garden. They will abide therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

83. And when We took a covenant from the Children of Israel, (saying): “Do not worship (any) except Allah,

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ

and be good to parents, and the kindred, and the orphans, and the needy, and speak good to mankind, and establish prayer, and give the poor due. Then you turned away, except a few among you, while you are backsliders.”

إِحْسَانًا وَ ذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ
وَالْمَسْكِينِ وَ قُولُوا لِلنَّاسِ حُسْنًا
وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ
مُعْرِضُونَ ﴿٨٣﴾

84. And when We took your covenant, (saying): “Do not shed your blood, nor expel yourselves (each other) from your homes.” Then you acknowledged, and you are a witness (to it).

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ
مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ
تَشْهَدُونَ ﴿٨٤﴾

85. Then, you are those who kill yourselves (each other), and expel a faction of you (your people) from their homes, supporting (one another) against them by sin and transgression. And if they come to you as captives, you would ransom them, although it was forbidden to you their

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ
وَ تُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّنْ
دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ
وَ الْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسْرَىٰ
تُفْدُوهُمْ وَ هُوَ مُحْرَمٌ عَلَيْكُمْ

expulsion. Then do you believe in part of the Scripture, and disbelieve you in part. Then what is the recompense of those who do so among you, except disgrace in the life of the world, and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

إِخْرَاجَهُمْ أَفْتَوْا مِنْ بَعْضِ الْكِتَابِ
وَتَكْفُرُونَ بِبَعْضِ مَا جَزَاءُ مَنْ
يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي
الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ
إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا تَعْمَلُونَ

86. Such are those who have bought the life of the world (in exchange) for the Hereafter. So the punishment will not be lightened from them, nor will they be helped.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنصَرُونَ

87. And certainly, We gave Moses the Scripture, and followed up with a succession of messengers after him. And We gave Jesus, son of Mary, clear signs, and We supported him with the Holy spirit. Is

وَ لَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ
وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ
بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ

it that, whenever there came to you a messenger with that which you yourselves did not desire, you were arrogant. Then a group you disbelieved, and (another) group you killed.

رَسُولٌ بِمَا لَا تُهْوَىٰ أَنْفُسُكُمْ
اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ^ج وَفَرِيقًا
تَقْتُلُونَ ﴿٨٧﴾

88. And they say: “Our hearts are covered over.” Nay, but Allah has cursed them for their disbelief. So little is that which they believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ^ط بَلْ لَعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا
يُؤْمِنُونَ ﴿٨٨﴾

89. And when there came to them a Book (the Quran) from Allah, confirming that which is with them, though before that they used to ask for a victory over those who disbelieved. Then when there came to them that which they recognized (to be the truth), they disbelieved in it. So the curse of Allah is upon the disbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ^ل وَكَانُوا مِنْ
قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ
كَفَرُوا^ط فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا
كَفَرُوا بِهِ^ن فَلَعْنَةُ اللَّهِ عَلَى
الْكَافِرِينَ ﴿٨٩﴾

90. How evil is that for which they have sold their

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ

own selves, that they would disbelieve in that which Allah has revealed (the Quran), grudging that Allah would send down of His favor upon whom He wills from among His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers there is a humiliating punishment.

يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ
يُنزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ
يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوهُ بِغَضَبٍ
عَلَى غَضَبٍ وَ لِلْكَافِرِينَ عَذَابٌ
مُهِينٌ

91. And when it is said to them: “Believe in that which Allah has revealed,” they say: “We believe in that which was revealed to us.” And they disbelieve in that which came after it, though it is the truth confirming that which is with them. Say (O Muhammad): “Then why did you kill the prophets of Allah before, if you are believers.”

وَ إِذَا قِيلَ لَهُمْ آمِنُوا بِمَا
أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا
أَنْزَلَ عَلَيْنَا وَ يَكْفُرُونَ بِمَا
وَرَاءَهُ وَ هُوَ الْحَقُّ مُصَدِّقًا لِمَا
مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ
اللَّهِ مِنْ قَبْلِ أَنْ كُنْتُمْ
مُؤْمِنِينَ

92. And certainly, Moses came to you with clear

وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ

signs, then you took the calf (for worship) after he was away, and you were wrongdoers.

اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿١٢﴾

93. And when We took your covenant, and We raised the Mount above you, (saying): “Hold to that which We have given you firmly, and hear (Our Word).” They said: “We hear and we disobey.” And was made to absorb in their hearts (the worship of) the calf because of their disbelief. Say: “Evil is that which your faith enjoins on you, if you are believers.”

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ رَفَعْنَا فَوْقَكُمْ الطُّورَ^ط خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ^ط وَ اسْمَعُوا^ط قَالُوا سَمِعْنَا وَعَصَيْنَا^ت وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ^ط بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

94. Say: “If the home of the Hereafter with Allah is exclusively for you, instead of (other) people, then wish for death, if you are truthful.”

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾

95. And never will they wish for it, ever, because of that

وَ لَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ

which their own hands have sent forth. And Allah is All Aware of the wrongdoers.

أَيْدِيهِمْ وَ اللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿١٥﴾

96. And you will surely find them the most greedy of mankind for life, and (even) more than those who associate partners (to Allah). Everyone of them wishes if he could be given life of a thousand years. But it would not remove him in the least from the punishment, even (grant) of a life. And Allah is All Seer of what they do.

و لَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوَاتِهِمْ وَ مِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَ مَا هُوَ بِمُزَحَّزِحٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَ اللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾

97. Say: “Whoever is an enemy to Gabriel, for indeed he brought it (Quran) down to your heart by Allah’s permission, confirming that which was (revealed) before it, and a guidance and glad tidings for the believers.”

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَ هُدًى وَ بُشْرَى لِلْمُؤْمِنِينَ ﴿١٧﴾

98. “Whoever is an enemy to Allah, and His angels,

مَنْ كَانَ عَدُوًّا لِلَّهِ وَ مَلَائِكَتِهِ وَ

and His messengers, and Gabriel, and Michael, then indeed, Allah is an enemy to the disbelievers.”

رُسُلِهِ وَ جِبْرِيلَ وَ مِيكَالَ فَإِنَّ
اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٦٨﴾

99. And indeed We have sent down to you manifest verses, and none disbelieve in them except those who are disobedient.

وَ لَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا
يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٦٩﴾

100. Is it (not true) that every time they took a covenant, a party of them threw it away. But most of them do not believe.

أَوْ كَلَّمَا عَاهَدُوا عَاهِدًا نَبَذَهُ فَرِيقٌ
مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٧٠﴾

101. And when there came to them a messenger from Allah, confirming that which was with them, a party of those who had been given the Scripture, threw the Scripture of Allah behind their backs as if they did not know.

وَمَا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ
الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ
وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا
يَعْلَمُونَ ﴿٧١﴾

102. And they follow that which the devils had recited during the kingdom of Solomon. And Solomon did

وَ اتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَى
مُلْكِ سُلَيْمَانَ وَ مَا كَفَرَ سُلَيْمَانُ

not disbelieve, but the devils disbelieved, teaching people magic, and that which was sent down to the two angels in Babylon, Harut and Marut. And they (the two angels) did not teach (it) to anyone, till they had said: "We are only a trial, so do not disbelieve (in the guidance of Allah)." Then from these two (angles) they learned that by which they could cause separation between man and his wife. And they could not harm through it any one, except by Allah's permission. And they learned that which harmed them, and did not benefit them. And surely they knew that whoever purchased it (magic), will not have in the Hereafter any share. And surely evil is that for which they have sold themselves, if they only knew.

وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يُعَلِّمُونَ
النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى
الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ
وَمَارُوتَ وَمَا يُعَلِّمَنِ مِنْ أَحَدٍ
حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا
تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا
يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ
وَمَا هُمْ بِضَآئِرِينَ بِهِ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ اللَّهِ وَ يَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ وَ لَقَدْ
عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
الْآخِرَةِ مِنْ خَلْقٍ وَ لَبِئْسَ مَا
شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا
يَعْلَمُونَ

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

وَلَوْ أَنَّهُمْ آمَنُوا وَ اتَّقَوْا لَمَثُوبَةٌ مِّنْ
عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ١٠٣

104. O those who believe, do not say (to the Prophet): ‘Raina (word of insult but sounding as ‘listen to us’),’ but say ‘Look upon us,’ and listen. And for the disbelievers there is a painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا
رَاعِنَا وَ قُولُوا انظُرْنَا
وَ اسْمَعُوا ۗ لِلْكَافِرِينَ عَذَابٌ
أَلِيمٌ ١٠٤

105. Neither wish those who disbelieve among the people of the Scripture, nor those who associate others (with Allah), that there should be sent down to you any good from your Lord. And Allah selects for His mercy whom He wills. And Allah is the owner of great bounty.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ
عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ
وَ اللَّهُ يَخْتَصُ بِرَحْمَتِهِ مَنْ يَشَاءُ
وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ١٠٥

106. We do not abrogate any verse, or cause it to be forgotten, We bring better than it, or similar to it. Do

مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ
بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ

you not know that Allah has power over all things.

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦﴾

107. Do you not know that it is Allah to whom belongs the dominion of the heavens and the earth. And you do not have, other than Allah, any protector, nor helper.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ
دُونِ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٧﴾

108. Or do you intend that you ask your messenger (Muhammad) as Moses was asked before. And whoever exchanges faith for disbelief, then indeed, he has strayed from a right way.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ
كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ
يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ﴿١٨﴾

109. Many of the people of the Scripture wish if they could turn you back as disbelievers after your belief. Out of envy from their own selves, after what has become manifest to them of the truth. So forgive and overlook, until Allah brings His command. Indeed, Allah has power over all things.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ
يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ
مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا
وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

110. And establish prayer, and give the poor due. And whatever you send forth before (you) for yourselves of good, you will find it with Allah. Indeed, Allah is All Seer of what you do.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

111. And they say: “None shall enter paradise except he be a Jew or a Christian.” That is their own wishful thinking. Say: “Bring your proof if you are truthful.”

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

112. Nay, but whoever submits his face (self) to Allah, and he is a doer of good, then for him is his reward with his Lord. And no fear shall be upon them, nor shall they grieve.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

113. And the Jews say: “The Christians are not upon any thing (true faith).” And the Christians say: “The Jews are not upon any thing (true

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِيُّ عَلَى شَيْءٍ ۖ وَقَالَتِ النَّصْرِيُّ لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ ۖ وَهُمْ يَتْلُونَ

faith).” And they (both) read the Scripture. Thus speak those (pagans) who do not know, same as their words. So Allah will judge between them on the Day of Resurrection about that in which they used to differ.

الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

114. And who is more unjust than the one who forbids, in the places of worship of Allah, that His name should be mentioned therein, and strives for their ruin. Those, it was not for them that they should enter them (places of worship) except in fear. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَعَذَابٌ عَظِيمٌ ﴿١١٤﴾

115. And to Allah belong the east and the west. So wherever you turn, there is the Face of Allah. Indeed, Allah is All Encompassing, All Knowing.

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

116. And they say: “Allah has taken unto Himself a son.” Be He glorified. But to Him belongs whatever is in the heavens and the earth. All surrender with obedience to Him.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ بَلْ
لَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ كُلٌّ
لَّهُ قٰنِتُوْنَ ﴿١١٦﴾

117. The Originator of the heavens and the earth. And when He decrees a matter, He only says to it: “Be.” And it is.

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ وَاِذَا
قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ
فَيَكُوْنُ ﴿١١٧﴾

118. And those who have no knowledge say: “Why does not Allah speak to us, or (why not) comes to us some sign.” So said those before them, similar to their words. Their hearts are alike. We have indeed made clear the signs for the people who believe with certainty.

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا
يُكَلِّمُنَا اللهُ اَوْ تَاْتِيْنَا اٰيَةٌ كَذٰلِكَ
قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ
تَشٰبَهَتْ قُلُوْبُهُمْ قَدْ بَيَّنَّا الْاٰيٰتِ
لِقَوْمٍ يُوقِنُوْنَ ﴿١١٨﴾

119. Certainly, We have sent you (O Muhammad) with the truth, as a bringer of good tidings, and a

اِنَّا اَرْسَلْنَاكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا
وَلَا تُسْئَلُ عَنْ اَصْحٰبِ

warner. And you will **not** be asked **about** the companions of Hell fire.

الْجَحِيمِ ﴿١١٩﴾

120. And the Jews will never be pleased with you, nor the Christians, until you follow their religion. Say: “Indeed, the guidance of Allah, it is the **(only)** guidance.” And if you were to follow their desires after what has come to you of the knowledge, **(then)** you would not have against Allah any protector, nor a helper.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

121. Those to whom We have given the Book, they recite it with its true recital. Those **(are the ones who)** believe in it. And whoever disbelieves in it, then such are those who are the losers.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

122. O Children of Israel, remember My favor which I bestowed upon you, and that I preferred you over the worlds **(people).**

يَبْنَئِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

123. And fear a Day (of Judgment) when no soul will avail (another) soul at all, nor will compensation be accepted from it, nor will intercession benefit it, nor will they be helped.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And when Abraham was tried by his Lord with certain words (commands), so he fulfilled them. He (Allah) said: “Surely, I have appointed you a leader for mankind.” He said: “And of my descendants.” He (Allah) said: “My covenant does not reach the wrongdoers.”

وَ إِذِ ابْتَلَىٰ اِبْرٰهٖمَ رَبُّهُ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ۗ قَالَ اِنِّىْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ۗ قَالَ وَ مِنْ ذُرِّيَّتِىْ ۗ قَالَ لَا يَتَّٰلُ عَهْدِىَ الظَّالِمِيْنَ ﴿١٢٤﴾

125. And when We made the House (Kaaba) a place of return for mankind, and a safety. (Saying): “And take, from the place where Abraham stood, as a place of prayer.” And We commanded to Abraham and Ishmael that: “Purify My house for those who go

وَ اِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاٰمَنًا ۗ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّٰى ۗ وَعٰهَدْنَا اِلٰى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِىْ لِلطَّآئِفِيْنَ وَ الْعٰكِفِيْنَ وَ الرَّكْعِ

around, and those who stay therein and those who bow down (and) prostrate.”

126. And when Abraham said: “My Lord, make this a secure city, and provide its people with fruits, those among them who believe in Allah and the Last Day.” He (Allah) said: “And whoever disbelieves, so I shall give him enjoyment for a little while, then I shall force him to the punishment of the Fire. And (it is) an evil destination.”

127. And when Abraham was raising the foundations of the House, and Ishmael. (Saying): “Our Lord, accept (this) from us. Indeed, You are the All Hearer, the All Knower.”

128. “Our Lord, and make us submissive to You, and from our offspring, a nation submissive to You. And

السُّجُودِ ١٢٥

وَ إِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا
بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهُ مِنَ الثَّمَرٰتِ
مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَّالْيَوْمِ الْاٰخِرِ
قَالَ وَّ مَنْ كَفَرَ فَاَمَّتْعُهُ قَلِيْلًا ثُمَّ
اَضْطَرُّهُ اِلَى عَذَابِ النَّارِ وَّ بِئْسَ
الْمَصِيْرُ

وَ إِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ
الْبَيْتِ وَّ اِسْمٰعِيْلُ رَبَّنَا تَقَبَّلْ مِنَّا
اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ

رَبَّنَا وَّ اجْعَلْنَا مُسْلِمِيْنَ لَكَ وَّ مِنْ
ذُرِّيَّتِنَا اُمَّةً مُّسْلِمَةً لَّكَ وَّ اٰرِنَا

show us our rituals, and accept our repentance. Indeed, You are the one who accepts repentance, the Most Merciful.”

مَنَّا سَكْنَا وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

129. “Our Lord, and raise in them a messenger from among them, who shall recite to them Your verses, and shall teach them the Book and wisdom and purify them. Indeed, You are the All Mighty, the All Wise.”

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ
يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَ يُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

130. And who would be averse to the religion of Abraham, except him who befools himself. And We had indeed chosen him in the world. And indeed, in the Hereafter, he will be among the righteous.

وَمَنْ يَّرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا
مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي
الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ ﴿١٣٠﴾

131. When his Lord said to him: “Submit.” He said: “I have submitted myself to the Lord of the Worlds.”

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ
لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

132. And Abraham enjoined the same (submission to Allah) upon his sons, and Jacob, (saying): “O my sons, indeed, Allah has chosen for you this religion, so do not die except while you have submitted.”

و وَصَّىٰ بِهَا إِبْرَاهِيمُ بَيْنِيهِ وَ
يَعْقُوبَ^ط يَبْنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ
لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ^ط

133. Or were you present when death approached Jacob, when he said to his sons: “What will you worship after me.” They said: “We shall worship your God, and the God of your fathers, Abraham, and Ishmael, and Isaac, One God, and to Him we have submitted.”

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ
الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن
بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ
إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ إِلَهًا
وَاحِدًا^ط وَنَحْنُ لَهُ مُسْلِمُونَ^ط

134. That was a nation which has passed away. For them is that which they earned, and for you is what you earn. And you will not be asked of what they used to do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ
عَمَّا كَانُوا يَعْمَلُونَ^ج

135. And they say: “Be Jews or Christians, you will be guided.” Say: “Nay, (we follow) the religion of Abraham, the firm in faith, and he was not of those who associate partners.”

وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَى تَهْتَدُوا ط
قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ
مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

136. Say (O Muslims): “We believe in Allah and that which has been sent down to us, and that which was sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which was given to Moses and Jesus, and that which was given to the prophets from their Lord. We make no distinction between any one of them, and to Him we have submitted.”

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا
وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ
وَإِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مَا
أُوتِيَ مُوسَىٰ وَ عِيسَىٰ وَ مَا أُوتِيَ
النَّبِيِّونَ مِنْ رَبِّهِمْ لَا نَفَرِقُ بَيْنَ
أَحَدٍ مِّنْهُمْ وَ نَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٦﴾

137. So if they believe in the same that which you believe in, then indeed they are (rightly) guided. And if they turn away, then they are only in schism. So Allah

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ
اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي
شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ

will be sufficient for you against them. And He is the All Hearer, the All Knower.

ط
السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

138. (Take) color (religion) of Allah, and whose color (religion) can be better than Allah's. And we are His worshippers.

ج
صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبَادُونَ ﴿١٣٨﴾

139. Say (O Muhammad): "Do you argue with us about Allah, and He is our Lord and your Lord. And for us are our deeds, and for you are your deeds. And we are sincere to Him."

ج
قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَنَا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

140. Or do you say that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians. Say: "Do you know more, or (does) Allah. And who is more unjust than one who conceals a testimony which he has from Allah. And Allah is not unaware of what you do."

ط
أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَ الْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَ مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

141. That was a nation which has passed away. For them is that which they earned, and for you is that which you earn. And you will not be asked of what they used to do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَ
لَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ
عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

142. The foolish among the people will say: “What has turned them away from their qiblah which they used to face.” Say: “To Allah belong the east and the west. He guides whom He wills to a straight path.”

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا
وَلَّهُمْ عَنِ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا
قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

143. And thus We have made you a middle nation, that you may be witnesses against mankind, and the messenger may be a witness against you. And We did not make the qiblah which you used to face, except that We might know him who follows the messenger, from him who would turn back on his heels. And indeed, it

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا
لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا
الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ
مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى
عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى

is difficult except for those whom Allah has guided. And Allah would never cause your faith to be wasted. Indeed, Allah, towards people, is Kind, Most Merciful.

الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿٤٣﴾

144. We have certainly seen the turning of your face (O Muhammad) toward heaven. So We shall surely turn you to a qiblah that you will be pleased with. So turn your face toward Al Masjid al Haram, and wherever you (O Muslims) may be, so turn your faces toward it. And indeed, those who have been given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٤٤﴾

145. And even if you were to bring to those who have been given the Scripture every sign, they would not

وَ لَئِنْ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا

follow your qiblah. Nor would you be a follower of their qiblah. Nor are some of them followers of the qiblah of others. And if you were to follow their desires after that which has come to you of the knowledge, indeed, you would then be among the wrongdoers.

أَنْتَ بِتَابِعِ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ
بِتَابِعِ قِبْلَةَ بَعْضٍ وَ لَئِنْ أَتَّبَعْتَ
أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ
مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ
الظَّالِمِينَ ﴿١٤٥﴾

146. Those to whom We have given the Scripture recognize this as they recognize their sons. And indeed, a party of them conceal the truth and they know (it).

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ
كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا
مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَ هُمْ
يَعْلَمُونَ ﴿١٤٦﴾

147. (This is) the truth from your Lord, so do not be of those who doubt.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ
الْمُتَرَدِّينَ ﴿١٤٧﴾

148. And to each there is a direction, he turns to it, so hasten towards what is good. Wherever you may be, Allah will bring you all together. Indeed,

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّئُهَا فَاسْتَبِقُوا
الْخَيْرَاتِ آيِنَ مَا تَكُونُوا يَأْتِ
بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ

Allah has power over all things.

شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

149. And from wherever you go out (for prayer, O Muhammad) turn your face toward Al Masjid al Haram. And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ
مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿١٤٩﴾

150. And from wherever you go out (for prayer, O Muhammad) turn your face toward AlMasjid al Haram. And wherever you may be (O Muslims), turn your faces toward it, so that people may not have an argument against you, except for those who do wrong among them. So do not fear them, and fear Me. And that I may complete My favor upon you, and that you may be guided.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
لَعَلَّ النَّاسَ عَلَيْكُمْ حُجَّةٌ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا
تَخْشَوْهُمْ وَاخْشَوْنِي وَإِلَيمَّ
نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٠﴾

151. Just as We have sent among you a messenger from yourselves, reciting to you Our verses, and purifying you, and teaching you the Book and wisdom, and teaching you that which you did not know.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَ يُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَ الْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا
تَعْلَمُونَ ط

152. So remember Me, I will remember you. And give thanks to Me, and do not be ungrateful.

فَاذْكُرُونِي أَذْكُرْكُمْ وَ اشْكُرُوا لِي
وَلَا تَكْفُرُونِ ع

153. O those who believe, seek help through patience and prayer. Indeed, Allah is with those who are patient.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَ الصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ط

154. And do not say of those who are killed in the way of Allah: "They are dead." Nay, they are living, but you do not perceive.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ
اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا
تَشْعُرُونَ ط

155. And certainly We shall test you with something of fear, and hunger, and loss of wealth,

وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ
وَ الْجُوعِ وَ نَقْصٍ مِّنَ الْأَمْوَالِ

and lives, and fruits. And give glad tidings to those who are patient.

وَالْأَنْفُسِ وَالشَّمَرَاتِ وَبَشْرِ
الصَّابِرِينَ ﴿١٥٥﴾

156. Those who, when a calamity befalls them, say: “Indeed, we belong to Allah, and indeed to Him we will return.”

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

157. Those are, upon whom are blessings from their Lord, and mercy. And it is those who are rightly guided.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ
وَرَحْمَةٌ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ ﴿١٥٧﴾

158. Indeed, As Safa and Al Marwah are among the symbols of Allah. So whoever is on pilgrimage to the House (of Allah) or umrah, it is then no sin for him that he goes between them, And whoever does good voluntarily, then indeed, Allah is Appreciative, All Knower.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا
جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ
تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ
عَلِيمٌ ﴿١٥٨﴾

159. Indeed, those who conceal what We have

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنْ

sent down of clear proofs and the guidance, after what We had made it clear for the people in the Scripture. They are those cursed by Allah and cursed by those who curse.

الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ ﴿١٥٦﴾

160. Except those who repent and correct themselves, and make manifest (the truth). Then those, I will accept their repentance. And I am the One who accepts repentance, the Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا
فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ
الرَّحِيمُ ﴿١٦٠﴾

161. Certainly, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allah, and of angels, and of mankind, all together.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا
أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

162. Abiding forever therein. The punishment will not be lightened from them, nor will they be reprieved.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾

163. And your God is one God. There is no deity except Him, the Most

وَالْهُكْمُ لِلَّهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ

Beneficent, the Most Merciful.

الرَّحْمَنُ الرَّحِيمُ ١٦٣

164. Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the ships which sail through the sea with that which benefits mankind, and that which Allah sends down of rain from the sky, giving life thereby to the earth after its death, and dispersing therein every (kind of) of moving creatures, and (in) the changing of the winds, and the clouds held between the sky and the earth are sure signs (of Allah's Sovereignty) for people of understanding.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْقُلُوبِ
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ
السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِنْ كُلِّ دَابَّةٍ ۖ وَتَصْرِيفِ
الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ
السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ ١٦٤

165. And among mankind are those who take other than Allah as equals (to Him). They love them as they (should) love Allah.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ
اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ ١٦٥

And those who believe are stronger in love for Allah. And if only they, who have wronged could see, when they will see the punishment, that all power belongs to Allah, and that Allah is severe in punishment.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ
يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا
وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

166. When those who have been followed would disassociate themselves from those who followed (them). And they would see the punishment. And all the ties (of relationship) would be cut off from them.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ
اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ
بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

167. And those who followed will say: "If indeed another return (to worldly life) was (possible) for us, we would disassociate from them as they have disassociated from us." Thus will Allah show them their deeds as regrets for them. And they will never get out from the Fire.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً
فَنَتَّبِعُ آبَاءَ مَنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ
يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ
عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ
النَّارِ ﴿١٦٧﴾

168. O mankind, eat of that which is lawful (and) good on the earth, and do not follow the footsteps of the devil. Indeed, he is an open enemy to you.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا ط
طَيِّبًا ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ط
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

169. He only commands you to evil and indecency, and that you should say against Allah that which you do not know.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوْءِ وَالْفَحْشَاءِ
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ﴿١٦٩﴾

170. And when it is said to them: "Follow that which Allah has sent down," they say: "Nay, we will follow that upon which we found our fathers." Even though their fathers were (such as who) did not understand any thing, nor were they guided.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ ط
قَالُوا بَلْ نَتَّبِعُ مَا آفَيْنَا عَلَيْهِ آبَاءَنَا ط
أُولَئِكَ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا
وَلَا يَهْتَدُونَ ﴿١٧٠﴾

171. And the example of those who disbelieve, is as the example of him who shouts to that (flock of sheep) which hears nothing except a call and a cry.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي
يُنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً
وَنِدَاءً ط صُمُّكُمْ عُمِّي فَهُمْ لَا

(They are) deaf, dumb, blind,
so they do not understand.

يَعْقِلُونَ ﴿١٧١﴾

172. O those who believe,
eat of the good things
which We have provided
you, and be grateful to
Allah if it is (indeed) Him
you worship.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنَّ كُنتُمْ

إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

173. He has forbidden to
you only carrion, and
blood, and flesh of swine,
and that which has been
immolated to other than
Allah. So whoever is forced
by necessity, without
willful disobedience, nor
transgressing, then it is no
sin for him. Truly,
Allah is Oft Forgiving,
Most Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ

لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ بَآغٍ وَلَا
عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ

رَحِيمٌ ﴿١٧٣﴾

174. Certainly, those who
conceal what Allah has sent
down of the Book, and
purchase therewith a small
gain, those, they eat into
their bellies nothing but
fire. And Allah will not

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ
الْكِتَابِ وَيَشْتَرُونَ بِهِ شِمْنًا قَلِيلًا

أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

Speak to them on the Day of Resurrection, nor will He purify them. And for them will be a painful punishment.

وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ^ط وَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

175. Those are the ones who purchased error for the guidance, and punishment for the forgiveness. So how patient are they (in the pursuit) to the Fire.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَاةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ^ج فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

176. That is because Allah has sent down the Book (the Quran) with the truth. And indeed, those who disputed over the Book are far away in dissension.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ^ع ﴿١٧٦﴾

177. Righteousness is not that you turn your faces toward the east and the west. But righteousness (is in him) who believes in Allah, and the Last Day, and the angels, and the Book, and the prophets. And gives wealth out of love for Him, to the relatives, and the orphans,

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ^ج وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

and the needy, and the wayfarer, and to those who ask, and to set slaves free. And establishes prayer, and gives the poor due. And those who fulfill their promise when they make a promise. And (those who) are patient in tribulation and adversity, and at the time of battle. Those are the ones who are the truthful. And it is those who are the righteous.

وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَالْمُؤْفُونَ بَعْدِهِمْ إِذَا
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ

178. O those who believe, prescribed for you is legal retribution in (the matter of) those murdered. The free for the free, and the slave for the slave, and the female for the female. So he who is forgiven by his brother something, then there is a following up with fairness, and payment toward him in kindness. This is an alleviation from

يَأْيَهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ
عُفِيَ لَهُ مِنْ آخِيهِ شَيْءٌ فَاتَّبِعْهُ
بِالْمَعْرُوفِ وَأَدِّءْ إِلَيْهِ بِإِحْسَانٍ
ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ

your Lord and mercy. So whoever transgresses after that, then for him is a painful punishment.

فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

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

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَاۤؤَيُّهَا
الۡاَبۡبَابُ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٧٩﴾

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and near relatives according to what is reasonable. (This is) a duty upon the righteous.

كُتِبَ عَلَيْكُمُ اِذَا حَضَرَ اَحَدَكُمُ
الْمَوْتُ اِنْ تَرَكَ خَيْرًا طَّ^ط الْوَصِيَّةُ
لِلۡوَالِدِيْنَ وَاَلۡاَقْرَبِيْنَ بِالْمَعْرُوْفِ
حَقًّا عَلٰى الْمُتَّقِيْنَ ﴿١٨٠﴾

181. Then whoever changes it (the bequest) after what he has heard it, then its sin is only upon those who changed it. Indeed, Allah is All Hearer, All Knower.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَاٰثِمًا
اِثْمُهُ عَلٰى الَّذِيْنَ يُبَدِّلُوْنَہٗ اِنَّ اللّٰهَ
سَمِيْعٌ عَلِيْمٌ ﴿١٨١﴾

182. But he who fears from a testator some unjust or sinful clause, then makes peace between them (the

فَمَنْ خَافَ مِنْ مِّوَصِيٍّ جَنَفًا اَوْ
اِثْمًا فَاَصْلَحَ بَيْنَهُمْ فَلَا اِثْمَ

parties), then there is no sin upon him. Certainly, Allah is Oft Forgiving, Most Merciful.

عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

183. O those who believe, fasting is prescribed for you, as it was prescribed for those before you, that you may become righteous.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

184. (Fasting) a certain number of days. So whoever among you is sick, or on a journey, then an equal number of other days (should be made up). And for those who can afford it there is a ransom, the feeding of a needy person. Then whoever does good of his own accord, so it is better for him. And that you fast, it is better for you if only you knew.

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

185. The month of Ramadan is that in which the Quran

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ

was revealed, a guidance for mankind, and clear proofs of guidance, and the criterion. So whoever of you witnesses (this) month, then he must fast (in) it. And whoever is sick or on a journey, then an equal number of other days (should be made up). Allah intends for you ease, and He does not intend hardship for you, and (He wants) that you should complete the count, and that you should glorify Allah for having guided you, and that you may be grateful (to Him).

الْقُرْآنُ هُدًى لِّلنَّاسِ وَ بَيِّنَاتٍ مِّنَ
الهُدَىٰ وَ الْفُرْقَانِ فَمَنْ شَهِدَ
مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ وَ مَنْ كَانَ
مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ
أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمْ
الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ
وَ لِتُكْمِلُوا الْعِدَّةَ وَ لِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَاكُمْ وَ لَعَلَّكُمْ
تَشْكُرُونَ

186. And when My servants ask you about Me, then indeed I am near. I respond to the invocations of the suppliant when he calls upon Me. So let them respond to Me, and let them believe in Me, that they may be guided.

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي
قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ

187. It has been made lawful for you in the night of the fasting to go in unto your wives. They are as a garment for you, and you are as a garment for them. Allah knows that you were deceiving yourselves, so He has turned to you and forgave you. So now have intimate relations with them, and seek that which Allah has decreed for you. And eat and drink until, it becomes distinct to you the white thread from the black thread of the dawn. Then complete the fast till the nightfall. And do not have intimate relations with them (your wives) while you are in Itikaf (confining yourselves) in the mosques. These are the limits by Allah, so approach them not. Thus does Allah make clear His verses to mankind that they may become righteous.

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

188. And do not devour your property among each other unjustly, and (do not) offer it (as bribery) to the rulers, that you may devour a portion of the property of the people in sin, and you know (it).

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ^ع

189. They ask you, (O Muhammad) about the new moons. Say: "These are signs for marking times for mankind, and the pilgrimage." And it is not righteousness that you go to the houses from their backs, but the righteousness is (in) him who fears (Allah). And go to houses from their doors, and fear Allah, that you may be successful.

يَسْأَلُونَكَ عَنِ الْآهَةِ^ط قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ^ط وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى^ج وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا^ص وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ^ح

190. And fight in the way of Allah those who fight you, and do not transgress the limits. Indeed, Allah does not love the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا^ط إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ^ح

191. And kill them wherever you overtake them, and expel them from wherever they have expelled you, and persecution is worse than killing. And do not fight them at Al Masjid al Haram, until they fight you there. Then if they fight you, then kill them. Such is the recompense of the disbelievers.

وَ اقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ
 وَاخْرِجُوهُمْ مِّنْ حَيْثُ اَخْرَجُوكُمْ
 وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ وَلَا تَقْتُلُوهُمْ
 عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ
 فِيهِ فَاِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ
 جَزَاءُ الْكٰفِرِيْنَ

192. But if they desist, then indeed, Allah is Oft Forgiving, Most Merciful.

فَاِنْ اَنْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ
 رَّحِيْمٌ

193. And fight them until there is no persecution, and the religion is for Allah. Then if they desist, then (let there be) no hostility except against the wrongdoers.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُوْنَ فِتْنَةٌ
 وَيَكُوْنَ الدِّيْنُ لِلّٰهِ فَاِنْ اَنْتَهَوْا فَلَا
 عُدُوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ

194. (Fighting in) the sacred month is for (the aggression committed in) the sacred month. And for (all) violations there is legal

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
 وَالْحُرْمَتِ قِصَاصٌ فَمَنْ

retribution. So whoever has transgressed against you, then you transgress against him in the same way that he has transgressed against you. And fear Allah, and know that Allah is with those who are righteous.

اعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ
بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَ اتَّقُوا
اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿١٦٤﴾

195. And spend in the cause of Allah, and do not throw (your selves) by your own hands into destruction. And do good. Indeed, Allah loves those who do good.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَ لَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَ أَحْسِنُوا
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٦٥﴾

196. And complete the pilgrimage and the umrah for Allah. Then if you are prevented, then (offer) what can be obtained with ease, of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. So whoever among you is sick or has an ailment of the head, then (he must pay) a ransom of

وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ فَإِنْ
أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ
وَ لَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ
الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ
مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ
مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا

fasting, or charity, or sacrifice. Then when you are in safety, then whoever performs umrah with the pilgrimage, (must offer) what can be obtained with ease, of the sacrificial animals. So whoever cannot find (it), then fasting of three days while on the pilgrimage, and of seven when you have returned. That is, ten in total. That is for him whose family is not present at Al Masjid al Haram. And fear Allah, and know that Allah is severe in punishment.

197. The pilgrimage is (in) the well known months, so whoever has made obligatory (on himself) the pilgrimage in these (months), then there is no sexual relations, nor disobedience, nor disputing during the pilgrimage. And whatever you do of good,

أَمِنْتُمْ^{دقفة} فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ^ع

الْحَجِّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ

Allah knows it. And take provision with you, but indeed, best provision is righteousness. And fear Me, O people of understanding.

التَّقْوَىٰ وَ اتَّقُونَ يَا أُولِي
الْأَلْبَابِ

198. It is no sin upon you that you seek the bounty of your Lord (by trading during pilgrimage). Then, when you depart from Arafat, so remember Allah at Al Mashar al Haram. And remember Him as He has guided you. And though you were, before that, among those who were astray.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا
فَضْلًا مِّنَ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ
عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ
الْحَرَامِ وَ اذْكُرُوهُ كَمَا هَدَاكُمْ
وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمَنِ
الضَّالِّينَ

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

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ

200. Then when you have completed your (pilgrimage) rites, then remember Allah as you remember your

فَإِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَأَذْكُرُوا
اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ

forefathers, or with greater remembrance. Then of mankind is he who says: "Our Lord, give us in this world," and he will not have any portion in the Hereafter.

ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا
آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن
خَلَاقٍ ﴿٢٠﴾

201. And of them is he who says: "Our Lord, give us in this world (what is) good, and in the Hereafter (what is) good, and save us from the punishment of the Fire."

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾

202. Those, for them is a portion of what they have earned. And Allah is swift at reckoning.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٢٢﴾

203. And remember Allah during the appointed days. Then whoever hastens in two days, then there is no sin upon him, and whoever delays, then there is no sin upon him, for him who fears (Allah). And fear Allah, and know that to Him you will be gathered.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ
فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ
عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ
اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ
إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾

204. And of the people is he whose speech pleases you (O Muhammad) in worldly life, and he calls Allah to witness as to what is in his heart. And he is the fiercest of opponents.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

205. And when he turns away (from you), he strives in the land to cause corruption therein, and to destroy the crops and the cattle. And Allah does not love corruption.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

206. And when it is said to him: "Fear Allah," arrogance takes him to sin, so sufficient for him is Hell. And indeed, it is an evil resting place.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ جَهَنَّمُ وَ لِبُئْسَ الْمِهَادِ ﴿٢٠٦﴾

207. And of mankind is he who would sell himself, seeking the pleasure of Allah. And Allah is Kind to (His) slaves.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

208. O those who believe, enter into Islam completely, and do not follow the footsteps of Satan. Certainly, he is an open enemy to you.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ
كَافَّةً ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

209. Then if you slide back after what has come to you as the clear proofs, then know that Allah is All Mighty, All Wise.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٠٩﴾

210. Do they await but that Allah should come to them in the shadows of the clouds, and the angels, and the matter would be judged. And to Allah all matters are returned (for judgment).

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ
فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ
وَقُضِيَ الْأَمْرُ ۖ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿٢١٠﴾

211. Ask the Children of Israel how many of clear signs We have given them. And whoever changes the favor of Allah after what has come to him, then surely Allah is severe in

سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ
آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ
بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ

punishment.

العِقَابِ ﴿٢١١﴾

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

زِينٍ لِلَّذِينَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا
وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا
وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ
وَاللّٰهُ يَرْزُقُ مَنْ يَّشَاءُ بِغَيْرِ

حِسَابٍ ﴿٢١٢﴾

213. Mankind were one community, then Allah sent (to them) prophets as bearers of glad tidings, and as warners, and sent down with them the Scripture with the truth, that it might judge between mankind in that wherein they differed. And none differed over it (the Scripture), except those who were given it, after what had come to them as clear proofs, out of animosity among themselves. Then

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً فَبَعَثَ
اللّٰهُ النَّبِيِّنَّ مُبَشِّرِيْنَ وَّ مُنذِرِيْنَ
وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ
لِيَحْكُمَ بَيْنَ النَّاسِ فِىْمَا اِخْتَلَفُوْا
فِىْهِ وَاِىَّ مَا اِخْتَلَفَ فِىْهِ اِلَّا الَّذِيْنَ
اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنٰتُ
بَغْيًا بَيْنَهُمْ فَهَدٰى اللّٰهُ الَّذِيْنَ اٰمَنُوْا

Allah guided those who believed concerning that in which they had differed, to the truth, by His permission. And Allah guides whom He wills to a straight path.

لَمَّا اِخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِاِذْنِهِ ط
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٢١٣﴾

214. Or do you think that you will enter Paradise, while such (trial) has not come to you as the like of (that which came to) those who passed away before you. They were afflicted with poverty and adversity, and they were shaken until the messenger and those who believed with him said: "When will be the help of Allah." Yes certainly, Allah's help is near.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَ
لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا
مِنْ قَبْلِكُمْ ط مَسَّتْهُمُ الْبُاسَاءُ
وَالضَّرَاءُ وَ زُلْزِلُوا حَتَّى يَقُولَ
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى
نَصْرُ اللَّهِ ط الْآ إِنَّ نَصْرَ اللَّهِ
قَرِيبٌ ﴿٢١٤﴾

215. They ask you (O Muhammad), what should they spend. Say: "Whatever you spend of good (must be) for parents, and near kindred, and orphans, and

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ط قُلْ مَا
أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ وَ الْيَتَامَى وَ الْمَسْكِينِ

the needy, and the wayfarer. And whatever you do of good, then indeed, Allah is Aware of it.”

وَابْنِ السَّبِيلِ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

216. Fighting has been ordained upon you, though it is hateful to you. But may be that you hate a thing and it is good for you. And it may be that you love a thing and it is bad for you. And Allah knows, but you do not know.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ
لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ
خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ﴿٢١٦﴾

217. They ask you about the sacred month (and) fighting therein. Say: “Fighting therein is a great (sin). But averting (people) from the way of Allah, and disbelief in Him, and (preventing access to) AlMasjid alHaram, and expulsion of its people there from, is greater (evil) in the sight of Allah. And persecution is greater than

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ
قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ
وَاصْدُ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ
مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ

killing.” And they will not cease from fighting against you until they turn you back from your religion, if they can. And whoever of you reverts from his religion, and dies while he is a disbeliever, then those, their deeds have become worthless in this world and the Hereafter. And those are the companions of the Fire. They will abide therein forever.

يُقَاتِلُونَكُمْ حَتَّى يَرْدُّوكُمْ عَنْ
 دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ
 يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ
 وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ
 فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ
 أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ

218. Certainly, those who have believed, and those who have emigrated and have fought in the way of Allah, those have hope of Allah’s mercy. And Allah is Oft Forgiving, Most Merciful.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا
 وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ
 يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ
 رَحِيمٌ

219. They ask you (O Muhammad) about wine and gambling. Say: “In them is great sin, and

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ
 قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ

(some) benefit for people. And the sin of them is greater than their benefit.” And they ask you what they should spend. Say: “That which is beyond your needs.” Thus Allah makes clear to you (His) verses that you might give thought.

لِلنَّاسِ ۗ وَ إِثْمُهُمَا أَكْبَرُ مِنْ
تَفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا
يُنْفِقُونَ ۗ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ ﴿٢١﴾

220. In the world and the Hereafter. And they ask you about the orphans. Say: “Improvement for them is best. And if you mix your affairs with theirs, then (they are) your brothers. And Allah knows him who corrupts from him who improves (it). And if Allah had willed, He could have put you into difficulties. Indeed, Allah is All Mighty, All Wise.”

فِي الدُّنْيَا ۗ وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ
عَنِ الْيَتَامَىٰ ۗ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ
وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۗ وَاللَّهُ
يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ
اللَّهُ لَأَعْنَتَكُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٢﴾

221. And do not marry polytheistic women until they believe. And a believing slave woman is

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُوْمِنَنَّ
وَلَا مَآءَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ

better than a woman who associates (with Allah), even though she pleases you. And do not marry polytheistic men until they believe. And a believing slave man is better than a man who associates (with Allah), even though he pleases you. They invite to the Fire, and Allah invites to the Garden and forgiveness by His permission. And He makes clear His verses to the people that they may remember.

222. And they ask you about menstruation. Say: 'It is a hurt, so keep away from women during menstruation, and do not approach them until they are cleansed. So when they have purified themselves, then go to them from where Allah has ordained upon you. Indeed, Allah loves those who turn to Him in repentance and He loves

وَلَوْ أَعْجَبَتْكُمْ^ن وَ لَا تُنكِحُوا
 الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا^ط وَ لَعَبْدٌ
 مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ^ط وَ لَوْ
 أَعْجَبَكُمْ^ج أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ^ط
 وَ اللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَ الْمَغْفِرَةِ^ج
 بِإِذْنِهِ وَ يُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
 يَتَذَكَّرُونَ^ع

وَ يَسْأَلُونَكَ عَنِ الْمَحِيضِ^ل قُلْ
 هُوَ آذٌ فَاعْتَزِلُوا^ل النِّسَاءَ فِي
 الْمَحِيضِ^ل وَلَا تَقْرَبُوهُنَّ حَتَّىٰ
 يَطْهُرْنَ^ج فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ
 مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ^ط إِنَّ اللَّهَ
 يُحِبُّ^ل التَّوَّابِينَ وَ يُحِبُّ^ل

those who purify themselves.”

الْمُتَطَهِّرِينَ ﴿٢٢٣﴾

223. Your women are a cultivation for you, so go to your place of cultivation however you will, and send (good) before you for yourselves, and fear Allah, and know that you will meet Him. And give glad tidings to the believers.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ^ص فَاتُّوْا
حَرْثَكُمْ اَنْى شِئْتُمْ ^ن وَ قَدِّمُوْا
لِاَنْفُسِكُمْ ^ط وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْا
اَنَّكُمْ مُّلقُوْهُ ^ط وَ بَشِّرِ الْمُؤْمِنِيْنَ ﴿٢٢٣﴾

224. And do not make Allah (His name) an excuse in your oaths, against your being righteous, and acting piously, and making peace among mankind. And Allah is All Hearer, All Knower.

وَ لَا تَجْعَلُوْا اللّٰهَ عُرْضَةً لِاِيْمَانِكُمْ
اَنْ تَبْرُوْا وَ تَتَّقُوْا وَ تُصْلِحُوْا بَيْنَ
النّٰسِ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٤﴾

225. Allah will not call you to account for that which is unintentional in your oaths. But He will call you to account for that which your hearts have earned. And Allah is Oft Forgiving, Most Forbearing.

لَّا يُؤَاخِذُكُمْ اللّٰهُ بِاللّٰغُوْ فِيْ
اِيْمَانِكُمْ وَلٰكِنْ يُؤَاخِذُكُمْ بِمَا
كَسَبَتْ قُلُوْبُكُمْ وَ اللّٰهُ غَفُوْرٌ
حَلِيْمٌ ﴿٢٢٥﴾

226. For those who take an oath to keep away from their wives, the waiting is four months. Then, if they return, then indeed, Allah is Oft Forgiving, Most Merciful.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ
تَرْبُصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

227. And if they decide upon divorce, then indeed, Allah is All Hearer, All Knower.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

228. And divorced women shall wait, for themselves (from getting remarried) for three menstrual periods. And it is not lawful for them that they should conceal that which Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have more right to take them back in that (period), if they desire a reconciliation. And they (women) have (rights) similar to those over them

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
ثَلَاثَةَ قُرُوءٍ^ط وَلَا يَحِلُّ لَهُنَّ أَنْ
يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ^ط وَبُعُولَتُهُنَّ أَحَقُّ
بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا
إِصْلَاحًا^ط وَهُنَّ مِثْلُ الَّذِي
عَلَيْهِنَّ بِالْمَعْرُوفِ^ص وَاللِّرِّجَالِ

according to what is equitable, and men have a degree above them. And Allah is All Mighty, All Wise.

عَلَيْهِنَّ دَرَجَةٌ ^ط وَ اللَّهُ عَزِيزٌ
حَكِيمٌ ^ع

229. Divorce is twice, then (a woman) must be kept on reasonable terms, or be separated in kindness. And it is not lawful for you that you take anything back from that which you have given them (women), except that both fear that they may not keep the limits (ordained by) Allah. Then if you fear that they may not keep the limits of Allah, then it is no sin for either of them in that by which she ransoms herself. These are the limits by Allah, so do not transgress them. And whoever transgresses the limits of Allah, then it is those who are the wrongdoers.

الطَّلَاقُ مَرَّتَيْنِ ^ص فَاِمْسَاكٌ
بِمَعْرُوفٍ ^ط اَوْ تَسْرِيحٌ
بِاحْسَانٍ وَلَا يَجِلُّ لَكُمْ اَنْ
تَاْخُذُوْا مِمَّا اْتَيْتُمُوْهِنَّ شَيْئًا اِلَّا
اَنْ يَخَافَا اَلَّا يُقِيْمَا حُدُوْدَ
اللّٰهِ ^ط فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ
اللّٰهِ ^ل فَلَاجُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ
بِهٖ ^ط تِلْكَ حُدُوْدُ اللّٰهِ ^ج فَلَا تَعْتَدُوْهَا
وَمَنْ يَتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ
هُمُ الظّٰلِمُوْنَ

230. So if he has divorced her (for the third time), then she is not lawful to him afterward, until she marries a husband other than him. Then if he (the other husband) divorces her, then it is no sin upon them both (woman and the former husband) that they reunite together, if they think that they may keep the limits of Allah. And these are the limits (ordained by) Allah, which He makes clear for the people who have knowledge.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْ
بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ
اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا
لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

231. And when you have divorced women, and they have reached their term, then keep them on reasonable terms, or separate them on reasonable terms. And do not keep them (intending) to harm, that you transgress (the limits). And whoever does that, then

وَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ
أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
سَرِّحُوهُنَّ بِمَعْرُوفٍ ^ص وَلَا
تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ
يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا

he has indeed wronged himself. And do not take the verses of Allah in jest, and remember the favor of Allah upon you, and that which He has sent down to you of the Book (the Quran) and wisdom, by which He instructs you. And fear Allah and know that Allah has knowledge of all things.

تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوءًا وَ اذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ وَ مَا أَنْزَلَ
عَلَيْكُمْ مِنَ الْكِتَابِ وَ الْحِكْمَةَ
يُعِظُكُمْ بِهَا وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

232. And when you have divorced women, and they have reached their term, then do not prevent them that they marry their husbands (former or new), when they agree among themselves on reasonable terms. This is instructed to him, who among you believes in Allah and the Last Day. That is more virtuous for you, and purer. And Allah knows, and you do not know.

وَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ
فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ
أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ
مِنْكُمْ يَوْمَئِذٍ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ
ذَلِكَ أَرْحَمُ لَكُمْ وَ أَطْهَرُ وَ اللَّهُ
يَعْلَمُ وَ أَنْتُمْ لَا تَعْلَمُونَ

233. And (divorced) mothers shall nurse (breastfeed) their

وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ

children two complete years, for whoever intends to complete the nursing. And upon him whose is the child is their (mothers') provision and their clothing on a reasonable basis. No soul should be burdened beyond its capacity. A mother should not be harmed because of her child, nor should he (be harmed) whose child it is because of his child. And on (father's) heir is (the duty) like that (of the father). And if they desire weaning through mutual consent of them both, and consultation, then it is no sin for them. And if you intend to have your children nursed (by other women), then it is no sin for you, provided you pay what is due from you on reasonable basis. And fear Allah, and know that Allah is Seer of what you do.

حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ
يُتِمَّ الرَّضَاعَةَ وَ عَلَى الْمَوْلُودِ لَهُ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا
تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَاعَرُ
وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ
بِوَلَدِهِ وَ عَلَى الْوَارِثِ مِثْلُ ذَلِكَ
فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ
مِنْهُمَا وَ تَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا
وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا
أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا
سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ
وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ
تَعْمَلُونَ بَصِيرًا

234. And those who die among you and leave behind wives, they (the wives) shall wait, keeping themselves (from remarrying), four months and ten (days). Then when they have reached their term, then there is no sin for you in that which they may do with themselves in honorable manner. And Allah is Well Acquainted of what you do.

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَ يَذُرُونَ
 أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ
 أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ
 فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي
 أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا
 تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

235. And there is no sin for you in that to which you make indirect proposal of marriage to the women (during their waiting term), or keep it concealed within yourselves. Allah knows that you will be thinking of them. But do not promise them secretly, except that you speak honorable words. And do not resolve on the tie of marriage, until the prescribed term is reached. And know that Allah knows

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ
 مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي
 أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ
 سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاوِدُوهُنَّ
 سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا وَلَا
 تَعْرِضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ
 الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ

what is within yourselves, so fear Him. And know that Allah is Oft Forgiving, Most Forbearing.

مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ^ط وَاَعْلَمُوا
أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ^ع

236. (It is) no sin for you if you divorce women while you have not touched them, or appointed for them an obligatory bridal gift. But provide them (a compensation). The wealthy according to his means, and the poor according to his means, a provision that is reasonable. A duty upon those who do good.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ
النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ
تَفْرِضُوا لَهُنَّ فَرِيضَةً^ط وَ مَتَّعُوهُنَّ^ج
عَلَى الْمَوْسِعِ قَدَرَهُ^ج وَعَلَى الْمُقْتِرِ
قَدَرَهُ مَتَاعًا^ج بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُحْسِنِينَ

237. And if you divorce them before that you touched them, while you have already appointed for them an obligatory bridal gift, then (give) half of that which you appointed, unless that they (women) forego the right, or foregoes it he in whose hand is the marriage contract. And to

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ
يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ
وَإِنْ تَعَفُوا أَقْرَبَ لِلتَّقْوَى وَلَا

forego is nearer to righteousness. And do not forget kindness among yourselves. Indeed, Allah is All Seer of what you do.

تَنسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

238. Guard upon (obligatory) prayers, and the middle prayer, and stand in front of Allah devoutly obedient.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

239. And if you fear (the enemy), then (pray) on foot or riding. Then when you are in safety, then remember Allah, as He has taught you that which you did not know.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

240. And those who die among you, and leave behind wives. For their wives is a bequest, a provision for one year without turning (them) out (of their homes). But if they go out (of their own accord), then there is no sin for you in that which they do with themselves in honorable manner. And Allah is All Mighty, All Wise.

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا ۖ وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

241. And for divorced women is a provision that is reasonable, a duty upon those who are righteous.

وَلِلْمُطَلَّقاتِ مَتاعٌ بِالْمَعْرُوفِ حَقًّا
عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

242. Thus does Allah make clear to you His verses that you may understand.

كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

243. Did you not see (reflect) at those who went out from their homes, and they were in thousands, fearing death. So Allah said to them: "Die." Then He raised them back to life. Indeed, Allah is full of bounty to mankind, but most of mankind do not give thanks.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ
فَقَالَ لَهُمْ اللهُ مُوتُوا ثُمَّ أَحْيَاهُمْ
ط إِنَّ اللهُ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

244. And fight in the cause of Allah, and know that Allah is All Hearer, All Knower.

وَقَاتِلُوا فِي سَبِيلِ اللهِ وَعَلِمُوا أَنَّ
اللهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

245. Who is he that would loan to Allah a goodly loan, so that He may multiply it for him many

مَنْ ذَا الَّذِي يُقرِضُ اللهُ قَرْضًا
ط حَسَنًا فَيُضِعُّهُ لَهُ أَضْعَافًا كَثِيرَةً

times. And it is Allah who restricts and grants abundance. And unto Him you will be returned.

وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

246. Did you not see (reflect) at the leaders of the Children of Israel after Moses, when they said to a prophet of theirs: “Appoint for us a king, we will fight in the cause of Allah.” He said: “Would it perhaps be, if fighting was prescribed for you, that you would not fight.” They said: “And what is it with us that we should not fight in the cause of Allah, and indeed we have been driven out from our homes and our children.” But when fighting was prescribed for them, they turned away, except a few of them. And Allah is aware of the wrongdoers.

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ هُمْ أَرْبَعَةٌ لَنَا مَلِكًا تُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَ قَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاؤُنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

247. And their prophet said to them: “Certainly, Allah

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ

has appointed for you Saul as a king.” They said: “How can he have kingship over us and we are more deserving of the kingship than he is, and he has not been given any abundance in wealth.” He said: “Indeed, Allah has chosen him over you, and has increased him abundantly in knowledge and stature. And Allah bestows His Sovereignty on whom He wills. And Allah is All Encompassing, All Knower.”

248. And their prophet said to them: “Certainly, the sign of his kingship is that there shall come to you the ark in which is reassurance from your Lord, and a remnant of that left behind by the family of Moses, and the family of Aaron, the angels carrying it. Indeed, in that shall be a sign for you if you are believers.”

لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ
الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ
وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ
وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ



وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنَ
رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى
وَأَلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي
ذَلِكَ لَآيَةً لِّكُمُ إِن كُنْتُمْ
مُّؤْمِنِينَ



249. Then when Saul went out with the soldiers, he said: “Indeed, Allah will be testing you with a river. So whoever drinks from it, is then not of me. And whoever does not taste it, he is indeed of me, except him who takes (from it) in the hollow of his hand.” Then they drank from it, except a few of them. Then when he had crossed it (the river), he and those who believed with him, they said: “There is no power for us this day against Goliath and his soldiers.” Those who knew that they would meet Allah said: “How many a small company has overcome a large company by Allah’s permission. And Allah is with those who are patient.”

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ
 إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ
 شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ
 يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ
 غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا
 قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ
 وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ
 لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ
 الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلقُوا اللَّهَ
 كَمَ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ
 كَثِيرَةٌ بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ
 الصَّابِرِينَ

250. And when they went against Goliath and

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا

his soldiers, they said: “Our Lord, Bestow on us endurance, and make firm our foothold, and give us victory against the disbelieving people.”

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ ثَبِّتْ
أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ط

251. So they defeated them by Allah’s permission, and David killed Goliath, and Allah gave him the kingship and wisdom, and taught him of that which He willed. And if Allah had not repelled people, some of them by others, the earth would have been corrupted. But Allah is full of bounty to the worlds.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
وَ عَلَّمَهُ مَا يَشَاءُ ط وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ
الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى
الْعَالَمِينَ ط

252. These are the verses of Allah which We recite to you (O Muhammad) with truth. And indeed, you are from among the messengers.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ
بِالْحَقِّ وَ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ط

253. Those messengers, We raised in ranks some of them above the others. Among them were some to whom

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ
عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ

Allah spoke, and He raised some of them in degrees. And We gave Jesus, son of Mary, clear proofs, and We supported him with the holy Spirit. And if Allah had so willed, those who succeeded them would not have fought (each other) after that the clear proofs had come to them. But they differed, then among them were some who believed, and among them were some who disbelieved. And if Allah had willed, they would not have fought. But Allah does what He intends.

وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

254. O those who believe, spend of that which We have provided for you before that a day comes in which there will be no bargaining, nor friendship, nor intercession. And the disbelievers, they are the wrong doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

255. Allah, there is no god except Him. The Ever Living, the Self Existent. Neither slumber overtakes Him, nor sleep. To Him belongs whatever is in the heavens, and whatever is on the earth. Who is it that can intercede with Him except by His permission. He knows that which is in front of them, and that which is behind them. And they do not encompass anything of His knowledge except for what He wills. His throne extends over the heavens and the earth. And He feels no fatigue in guarding them. And He is the Most High, the Supreme.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ



256. There shall be no compulsion in the religion. The right path has indeed become distinct from the wrong. So whoever disbelieves in false deities, and believes in Allah, then

لَا إِكْرَاهَ فِي الدِّينِ لَقَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ

certainly he has grasped the most trustworthy handhold with no break in it. And Allah is All Hearer, All Knower.

بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

257. Allah is the protector of those who believe. He brings them out from darkness into light. And those who disbelieve, their supporters are false deities. They take them out of light into darkness. Such are the companions of the Fire. They will abide therein forever.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أُولِيَاءُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

258. Have you not seen (come to know) of him who had argued with Abraham about his Lord, because Allah had given him kingship. When Abraham said: “My Lord is the one who gives life and causes death,” he said: “I give life and cause death.” Abraham said: “Indeed, Allah brings up the sun from the east, so bring it up

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ

from the west. Thus was confounded he who disbelieved. And Allah does not guide the wrongdoing people.

259. Or as the one who passed by a township, and that had fallen down upon its roofs. He said: "How shall Allah bring it to life after its death." So Allah caused him to die for a hundred years, then He raised him back to life. He (Allah) said: "How long did you remain (dead)." He (the man) said: "I have remained a day or part of a day." He (Allah) said: "Nay, you have remained (dead) for a hundred years. So look at your food and your drink, they have not become spoiled. And look at your donkey, and that We may make you a sign to mankind, and look at the bones, how We bring them

فَبُهِتَ الَّذِي كَفَرَ وَ اللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ
خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى
أُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ
اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ
لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ
يَوْمٍ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ
فَانظُرْ إِلَى طَعَامِكَ وَ شَرَابِكَ لَمْ
يَتَسَنَّهْ وَ انظُرْ إِلَى حِمَارِكَ
وَ لِنَجْعَلَ آيَةً لِلنَّاسِ وَ انظُرْ
إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ
نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ

together, then clothe them with the flesh.” Then when it became clear to him, he said: “I know that Allah has power over all things.”

قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

260. And when Abraham said: “My Lord, show me how You give life to the dead. He (Allah) said: “Do you not believe.” He said: “Yes, but (I ask) that my heart may be satisfied.” He (Allah) said: “Then take four of the birds, and tame them with yourself, (cut them into pieces) then place on each hill a portion of them, then call them, they will come to you in haste, and know that Allah is All Mighty, All Wise.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ
تُحْيِي الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنُ قَالَ
بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ
فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ
إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ
مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ

261. The example of those who spend their wealth in the way of Allah is as the example of a grain (of corn), it grows seven ears, in each ear is a hundred

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ
سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ

grains. And Allah increases manifold for whom He wills. And Allah is All Encompassing, All Knower.

وَاللَّهُ يُضِعُّ لِمَنْ يُشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. Those who spend their wealth in the cause of Allah, then do not follow what they have spent with reminders of generosity, nor (with) abuse. For them their reward is with their Lord. And there shall be no fear upon them, nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا
وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٦٢﴾

263. A kind word and forgiveness are better than charity followed by hurt. And Allah is Self Sufficient, Forbearing.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ
صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ
حَلِيمٌ ﴿٢٦٣﴾

264. O those who believe, Do not render in vain your charities by reminders of your generosity and hurting, as him who spends his wealth to be seen by the people, and does not

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا
صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي
يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ

believe in Allah and the Last Day. So his example is as the example of a smooth rock upon which is dust, then a heavy rain falls upon it, which leaves it bare. They are not able upon anything of what they have earned. And Allah does not guide the disbelieving people.

بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ
إِذَا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٦٤﴾

265. And the example of those who spend their wealth seeking the pleasure of Allah, and to strengthen their own selves, is as the example of a garden on a high ground. A heavy rain falls upon it, so it brings forth its fruit twice as much. And if the heavy rain does not fall upon it, then a drizzle (is sufficient). And Allah is All Seer of what you do.

وَ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ تَثْبِيْتًا مِّنْ
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ
أَصَابَهَا وَابِلٌ فَاتَتْ أَكْطَافَهَا ضِعْفَيْنِ
فَإِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

266. Would any of you like that there is for him a

أَيُّدٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ

garden of palm trees and grapevines, rivers flowing underneath it, all kinds of fruits for him in it, and he is afflicted by old age, and he has weak offspring, then it is struck by a whirlwind with fire in it, so that it is burnt. Thus does Allah make clear (His) verses for you, that you may give thought.

مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
 وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضَعْفَاءٌ
 فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
 لَعَلَّكُمْ تَتَفَكَّرُونَ

267. O those who believe, spend from the good things which you have earned, and from that which We bring forth for you from the earth, and do not seek the bad to spend from it (in charity), and you would not take it (for yourselves), except that you will disdain about it. And know that Allah is Free of all wants, Worthy of all Praise.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ
 طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
 لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا
 الْخَبِيثَ مِنْهُ تُنْفِقُونَ ۚ لَسْتُمْ
 بِأَخِدِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ
 وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

268. Satan threatens you with poverty and orders

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ

you of lewdness. And Allah promises you forgiveness from Himself and bounty. And Allah is All Encompassing, All Knower.

بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً
مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

269. He gives wisdom to whom He wills. And whoever has been given wisdom, then certainly he has been given abundant good. And none remember except men of understanding.

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَاءُ وَمَنْ يُؤْتِ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا
يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

270. And whatever you spend of any spending, or make you a vow of vows, then indeed Allah knows it. And for the wrong doers there are not any helpers.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ
نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ
مِنْ أَنْصَارٍ

271. If you disclose (your) almsgiving, it is good, and if you conceal it, and give it to the poor, then that is better for you. And He will remove from you some of your misdeeds. And Allah is well Informed of what you do.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ
تُخْفَوْهَا وَتُؤْتَوْهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ
لَّكُمْ وَ يُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

272. Not (a responsibility) upon you (O Muhammad) to guide them, but Allah guides whom He wills. And whatever you spend of good, it is for yourselves. And you do not spend except seeking the pleasure of Allah. And whatever you spend of good, it will be repaid to you in full, and you will not be wronged.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ
خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا
ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ
خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا
تُظْلَمُونَ

273. (Charity is) for the poor, those who have been restricted for the cause of Allah, they are not able to travel in the land (to earn their livelihood). The ignorant person would think of them wealthy because of their restraint. You shall know them by their mark (condition). They do not ask people with importunity. And whatever you spend of good, then indeed Allah knows of it.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي
سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا
فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ
أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ
بِسِيمَتِهِمْ لَا يَسْأَلُونَ النَّاسَ
إِحْشَاءًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَرَأَى
اللَّهُ بِهِ عَلِيمًا

274. Those who spend their wealth by night, and day, secretly, and publicly, so for them, their reward is with their Lord. And there shall be no fear upon them, nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

275. Those who devour usury will not stand (on the Day of Resurrection) except like the standing of him who is lead into insanity by Satan through (his) touch. That is because they say: "Trade is only like usury." Whereas Allah has permitted trade and forbidden usury. So to whom comes an admonition from his Lord, and he refrains (from usury), then he may keep (the profits of) that which is past. And his affair is with Allah. And whoever returns (to usury), then such are the companions of the Fire. They will abide therein forever.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ
إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ
الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا
وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّنْ رَبِّهِ
فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى
اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

276. Allah destroys usury and gives increase for charities. And Allah does not like all disbelievers, sinners.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

277. Indeed, those who believe, and do righteous deeds, and establish prayer, and give the poor due. For them, their reward is with their Lord. And there shall be no fear upon them, nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يُحْزَنُونَ ﴿٢٧٧﴾

278. O those who believe, fear Allah, and give up what remains (due to you) from usury, if you are believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا
مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ
مُؤْمِنِينَ ﴿٢٧٨﴾

279. So if you do not do (it), then be informed of war (against you) from Allah and His messenger. And if you repent, then you may have your principal. Do no wrong, and you shall not be wronged.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ
اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ
رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا
تُظْلَمُونَ ﴿٢٧٩﴾

280. And if (the debtor) is in hardship, then (let there be) postponement until (the time of) ease. And that you remit (the debt) as charity, it is better for you, if you did know.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

281. And fear a day in which you will be returned to Allah. Then every soul will be paid in full that which it has earned, and they will not be wronged.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

282. O those who believe, when you contract a transaction of debt for a fixed term, then write it down. And let a scribe write (it) down between you in justice. And let not the scribe refuse to write, as Allah has taught him, so let him write.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ

And let him dictate who has the liability on him (the debtor). And let him fear Allah, his Lord, and not

وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا

add or leave anything out of it. Then if he is, who has the liability on him, (the debtor) mentally deficient, or weak, or is not able to dictate it, then let his guardian dictate in justice.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ
ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ
فَلْيُمِلْ وَلِيُّهُ بِالْعَدْلِ

And bring to witness two witnesses from among your men, then if there are not two men (available), then a man and two women, from those you agree for witnesses, so that if one of them (women) errs, then the other one of them can remind her.

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ
فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ
وَأَمْرَاتْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ
أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ
إِحْدَاهُمَا الْآخَرَى

And let the witnesses not refuse whenever they are called (for evidence). And do not be weary to write (your contract) for its fixed term, (be it) small or large.

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا
تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ
كَبِيرًا إِلَىٰ أَجَلِهِ

This is more just in the sight of Allah, and stronger as evidence, and nearer to that you prevent doubts among yourselves.

ذَلِكَ أَقْسَطُ عِنْدَ اللَّهِ وَ أَقْوَمُ
لِلشَّهَادَةِ وَ أَذْنَىٰ أَلَّا تَرْتَابُوا

Except that it be on the spot trade which you carry out among yourselves, then there is no sin upon you if you do not write it. And take witnesses whenever you make a commercial contract.

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ إِلَّا تَكْتُبُوهَا ^ط وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ

And let no scribe be harmed, nor any witness. And if you do (such harm), then indeed, it would be wickedness in you. And fear Allah. And it is Allah who teaches you. And Allah is well acquainted with all things.

وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ^ط وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ^ط وَاتَّقُوا اللَّهَ ^ط وَيَعْلَمُكُمْ اللَّهُ ^ط وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ 

283. And if you are on a journey and cannot find a scribe, then (transact) on a pledge with possession. So if one of you entrusts another, then let him, who is entrusted, deliver his trust and let him fear Allah, his Lord. And do not conceal the testimony.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً ^ط فَإِنْ آمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ ^ط الَّذِي أُؤْتِمِنَ أَمَانَتَهُ ^ط وَلْيَتَّقِ اللَّهَ رَبَّهُ ^ط وَلَا تَكْتُمُوا الشَّهَادَةَ ^ط وَمَنْ يَكْتُمْهَا

And he who conceals it, then indeed, his heart is sinful. And Allah is All Knower of what you do.

فَإِنَّهُ أَثِمٌ قَلْبُهُ وَ اللَّهُ بِمَا تَعْمَلُونَ
عَلِيمٌ ٢٨٣

284. To Allah belongs whatever is in the heavens, and whatever is on the earth. And whether you make known what is within yourselves, or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills, and He will punish whom He wills. And Allah has power over all things.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٢٨٤

285 The Messenger has believed in that which has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, and His angels, and His Books, and His messengers. (Saying): “We make no distinction between any of His messengers,” and they say: “We hear, and

أَمَنَ الرَّسُوْلُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ

we obey.” (We seek) Your forgiveness, our Lord. And to You is the return.”

286. Allah does not burden a person beyond his capacity. For him (is reward of) what (good) he earned, and upon him (is punishment of) what (evil) he has earned. Our Lord, take us not to punish if we forget, or fall into error. Our Lord, and lay not upon us a burden as that You laid upon those 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 upon us. You are our protector, so give us victory over the disbelieving people.

لا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا ط
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ط
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا رَبَّنَا ج وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ
قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
بِهِ وَاعْفُ عَنَّا وَقِفْهُ لَنَا وَقِفْهُ
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ع

