



AlMaida الْمَائِدَة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Quran], hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.</p>	<p>1. Believers! Honor your bonds! All grazing beasts of the flock are permitted to you except those which are recited to you hereinafter, but you are not allowed to hunt in the state of Ihram (a state of pilgrim sanctity). Indeed Allah decrees as He wills.</p>	<p>1. O you who believe! Fulfill all obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named. But animals of the chase are forbidden while you are in the sacred precincts or in pilgrim garb, for God commands according to His will and plan.</p>	<p>1. O you who believe! Fulfill your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when you are on the pilgrimage. Lo! Allah ordains that which pleases Him.</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾</p>
<p>2. O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking His bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah</p>	<p>2. Believers! Neither desecrate the symbols of (devotion to) Allah, nor the holy month, nor the animals of offering, nor the animals wearing collars indicating they are for sacrifice, nor ill-treat those who have set out for the Holy House seeking from their Lord His bounty and good pleasure. But once you are free from pilgrimage obligations, you are free to hunt. Do not let your wrath against the people who have barred you from the Holy Mosque move you to commit undue transgressions. Rather help one another in acts of righteousness and piety, and do not help one another in sin and transgression.</p>	<p>2. O you who believe! Violate not the sanctity of the symbols of God, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when you are clear of the sacred precincts and of pilgrim garb, you may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help you one another in righteousness and piety, but help you not one another in sin</p>	<p>2. O you who believe! Profane not Allah's monuments, nor the Sacred Month, nor the offerings, nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when you have left the sacred territory, then go hunting (if you will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help you one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أُمُومِ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ</p>

is severe in penalty.

Fear Allah. Surely Allah is severe in retribution.

and rancor. Fear God, for God is strict in punishment.

الْعُقَابِ

3. Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.

3. Forbidden to you are carrion, blood, the flesh of swine, the animal slaughtered in any name other than Allah's, the animal which has either been strangled, killed by blows, has died of a fall, by goring or that devoured by a beast of prey - unless it be that which you yourselves might have slaughtered while it was still alive, and that which was slaughtered at the altars. You are also forbidden to seek knowledge of your fate by divining arrows. All these are sinful acts. This day the unbelievers have fully despaired of your religion. Do not fear them; but fear Me. This day I have perfected for you your religion, and have bestowed upon you My bounty in full measure, and have been pleased to assign for you Islam as your religion. As for he who is driven by hunger, without being willfully inclined to sin, surely Allah is All Forgiving, All Compassionate.

3. Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than God; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, God is indeed Oft Forgiving, Most Merciful.

3. Forbidden unto you (for food) are carrion and blood and swine flesh, and that which has been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, saving that which you make lawful (by the death stroke), and that which has been immolated unto idols. And (forbidden is it) that you swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favor unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ
وَالْحُمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ
اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ وَالطَّيْحَةُ وَمَا أَكَلَ
السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذَبَحَ
عَلَى النَّصْبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَامِ ذِكْرُكُمْ فَسُقِ الْيَوْمَ
يَسَّ الَّذِينَ كَفَرُوا مِنْ
دِينِكُمْ فَلَا تَخْشَوْهُمْ
وَاحْشَوْنَ الْيَوْمَ أَكْمَلْتُ
لَكُمْ دِينَكُمْ وَأَتَمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ
الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي
حَمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِإِثْمٍ
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

4. They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account.

4. They ask you what has been made lawful to them. Say: 'All clean things have been made lawful to you, and such hunting animals as you teach, training them to hunt, teaching them the knowledge Allah has given you - you may eat what they catch for you - but invoke the name of Allah on it. Have fear of Allah (in violating His Law). Allah is swift in

4. They ask you what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what you have taught your trained hunting animals (to catch) in the manner directed to you by God: eat what they catch for you, but pronounce the name of God over it: and fear God; for God is swift in taking account.

4. They ask you (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which you have trained as hounds are trained, you teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo!

يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ
أَحَلَّ لَكُمْ الطَّيِّبَاتِ وَمَا
عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ
تَعَلَّمُوهُنَّ بِمَا عَلَّمَكُمْ اللَّهُ
فَكُلُوا بِمَا أَمْسَكْنَ عَلَيْكُمْ
وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ

His reckoning.'

5. This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith – his work has become worthless, and he, in the Hereafter, will be among the losers.

6. O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of ritual impurity, purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

5. This day all good things have been made lawful to you. The food of the People of the Book is permitted to you, and your food is permitted to them. And permitted to you are chaste women, be they either from among the believers or from among those who have received the Book before you, provided you become their protectors in wedlock after paying them their bridal-due, rather than go around committing fornication and taking them as secret-companions. The work of he who refuses to follow the way of faith will go waste, and he will be among the utter losers in the Hereafter.

6. Believers! When you stand up for Prayer, wash your faces and your hands up to the elbows, and wipe your heads, and wash your feet up to the ankles. And if you are in the state of ritual impurity, purify yourselves (by taking a bath). But if you are either ill, traveling, have satisfied a want of nature or have had contact with women and find no water then have recourse to clean earth and wipe your faces and your hands therewith. Allah does not want to lay any hardship upon you; rather He wants to purify you and complete His favors upon you so that you may give thanks.

5. This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, when you give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

6. O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows, rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body. But if you are ill, or on a journey, or one of you comes from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. God does not wish to place you in a difficulty, but to make you clean, and to complete his favor to you, that you may be grateful.

Allah is swift to take account.

5. This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when you give them their marriage portions and live with them in honor, not in fornication, nor taking them as secret concubines. Whoso denies the faith, his work is vain and he will be among the losers in the Hereafter.

6. O you who believe! When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if you are unclean, purify yourselves. And if you are sick or on a journey, or one of you comes from the closet, or you have had contact with women, and you find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that you may give thanks.

 الْحِسَابِ

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ
وَأَطْعَامُ الَّذِينَ أُوتُوا الْكِتَابَ
حِلٌّ لَكُمْ وَأَطْعَامُكُمْ حِلٌّ
لَهُمْ وَالْمُحْصَنَاتُ مِنَ
الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ
مُسْلِفِينَ وَلَا تُتَّخَذُوا
أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ
فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ
إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى
الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ
كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ
كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ
وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ

لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَ
لِيُؤْتِيَكُمْ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٦١﴾

7. And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts.

7. Remember Allah's favor upon you and His covenant, which He made with you when you said: 'We have heard and we obey.' So do fear Allah. Allah has full knowledge even of that which is hidden in the breasts of people.

7. And call in remembrance the favor of God unto you, and His covenant, which He ratified with you, when you said: "We hear and we obey": And fear God, for God knows well the secrets of your hearts.

7. Remember Allah's grace upon you and His covenant by which He bound you when you said: We hear and we obey; And keep your duty to Allah. Lo! He knows what is in the breasts (of men).

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ
قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٦٢﴾

8. O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

8. Believers! Be upright bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing. And fear Allah. Surely Allah is well aware of what you do.

8. O you who believe! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well acquainted with all that you do.

8. O you who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا
قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ
أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٦٣﴾

9. Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.

9. Allah has promised those who believe and do righteous deeds forgiveness from sins and a great reward.

9. To those who believe and do deeds of righteousness has God promised forgiveness and a great reward.

9. Allah has promised those who believe and do good works: Theirs will be forgiveness and immense reward.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
عَظِيمٌ ﴿٦٤﴾

10. But those who disbelieve and deny Our signs – those are the companions of Hellfire.

10. As for those who disbelieve and give the lie to Our signs, they are destined for the blazing Flame.

10. Those who reject faith and deny our signs will be companions of Hell-fire.

10. And they who disbelieve and deny Our revelations, such are rightful owners of Hell.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٦٥﴾

11. O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah. And upon

11. Believers! Remember Allah's favor upon you. When a certain people decided to stretch their hands against you, He restrained their hands from you. Do fear Allah. Men of faith should put their

11. O you who believe! Call in remembrance the favor of God unto you when certain men formed the design to stretch out their hands against you, but (God) held back their hands from you: so fear God. And on God let

11. O you who believe! Remember Allah's favor unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ
أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ
فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا
اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

Allah let the believers rely.

trust in Allah alone.

believers put (all) their trust.

believers put their trust.

الْمُؤْمِنُونَ ﴿١١﴾

12. And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way."

12. Surely Allah took a covenant with the Children of Israel, and We raised up from them twelve of their leaders, and Allah said: 'Behold, I am with you; if you establish Prayer and pay Zakah and believe in My Prophets and help them, and lend Allah a good loan, I will certainly efface from you your evil deeds, and will surely cause you to enter the Gardens beneath which rivers flow. Whosoever of you disbelieves thereafter has indeed gone astray from the right way.

12. God did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And God said: "I am with you: if you (but) establish regular prayers, practice regular charity, believe in my apostles, honor and assist them, and loan to God a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resists faith, he has truly wandered from the path or rectitude."

12. Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If you establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into gardens underneath which rivers flow. Whoso among you disbelieves after this will go astray from a plain road.

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

13. So for their breaking of the covenant, We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.

13. Then, for their breach of the covenant We cast them away from Our mercy and caused their hearts to harden. They pervert the words from their context and thus distort their meaning, and have forgotten a good portion of the teaching they were imparted, and regarding all except a few of them you continue to learn that they committed acts of treachery. Pardon them, then, and overlook their deeds. Surely Allah loves those who do good deeds.

13. But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor will you cease to find them, barring a few, ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for God loves those who are kind.

13. And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. You will not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loves the kindly.

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

14. And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day

14. We also took a covenant from those who said: 'We are Christians'; but they forgot a good portion of the teaching they had been imparted with. Wherefore We aroused enmity and spite between them

14. From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent to them: so we estranged them, with enmity and hatred between the

14. And with those who say: "Lo! We are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefore We have stirred up enmity and hatred among them

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ

of Resurrection. And Allah is going to inform them about what they used to do.

till the Day of Resurrection, and ultimately Allah will tell them what they had contrived.

one and the other, to the day of judgment. And soon will God show them what it is they have done.

till the Day of Resurrection, when Allah will inform them of their handiwork.

الْقِيمَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ
بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

15. O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.

15. People of the Book! Now Our Messenger has come to you: he makes clear to you a good many things of the Book which you were wont to conceal, and also passes over many things. There has now come to you a light from Allah, and a clear Book.

15. O people of the Book! There has come to you our Apostle, revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary): There has come to you from God a (new) light and a perspicuous Book.

15. O People of the Scripture! Now has Our messenger come unto you, expounding unto you much of that which you used to hide in the Scripture, and forgiving much. Now has come unto you light from Allah and plain Scripture.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا يَبَيِّنُ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ
مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿١٥﴾

16. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknes into the light, by His permission, and guides them to a straight path.

16. Through which Allah shows to all who seek to please Him the paths leading to safety. He brings them out, by His leave, from darkness to light and directs them on to the straight way.

16. Wherewith God guides all who seek His good pleasure to ways of peace and safety, and leads them out of darkness, by His will, unto the light, guides them to a path that is straight.

16. Whereby Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness unto light by His decree, and guides them unto a straight path.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِي لَهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

17. They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent.

17. Indeed those who said: 'Christ, the son of Mary, he is indeed God', disbelieved. Say (O Muhammad!): 'Who could have overruled Allah, had He so willed to destroy Christ, the son of Mary, and his mother, and all those who are on earth?' For to Allah belongs the dominion of the heavens and the earth and all that is between them; He creates what He wills. Allah is All-Powerful.

17. In blasphemy indeed are those that say that God is Christ the son of Mary. Say: "Who then has the least power against God, if His will were to destroy Christ, the son of Mary, his mother, and all, every one that is on the earth? For to God belongs the dominion of the heavens and the earth, and all that is between. He creates what He pleases. For God has power over all things."

17. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah, son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things.

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

18. But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has

18. The Jews and the Christians say: 'We are Allah's children and His beloved ones.' Ask them: 'Why, then, does He chastise you for your sins?' You are the same as other men He has created. He

18. (Both) the Jews and the Christians say: "We are sons of God, and his beloved." Say: "Why then does He punish you for your sins? Nay, you are but men, of the men he has created: He

18. The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then does He chastise you for your sins? Nay, you are but mortals of His creating. He forgives whom He will, and

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ
أَبْنَاؤُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ
يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ
بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِر لِمَنْ يَشَاءُ

created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.

forgives whom He wills and chastises whom He wills. And to Allah belongs the dominion of the heavens and the earth, and all that is between them. To Him is the eventual return.

forgives whom He pleases, and He punishes whom He pleases; and to God belongs the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)."

chastises whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.

وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ

19. O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allah is over all things competent.

19. People of the Book! After a long interlude during which no Messengers have appeared, there has come to you Our Messenger to elucidate the teaching of the true faith lest you say: 'No bearer of glad tidings and no warner has come to us.' For now there indeed has come to you a bearer of glad tidings and a warner, Allah is All Powerful.

19. O People of the Book! Now has come unto you, making (things) clear unto you, Our Apostle, after the break in (the series of) our apostles, lest you should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now has come unto you a bringer of glad tidings and a warner (from evil). And God has power over all things.

19. O People of the Scripture! Now has Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers, lest you should say: There came not unto us a messenger of cheer nor any warner. Now has a messenger of cheer and a warner come unto you. Allah is Able to do all things.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا يَبَيِّنُ لَكُمْ عَلَى فِتْرَةٍ
مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا
جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ
فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

20. And [mention, O Muhammad], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given to anyone among the worlds.

20. Remember when Moses said to his people: 'My people, remember Allah's favor upon you when He raised Prophets amongst you and appointed you rulers, and granted to you what He had not granted to anyone else in the world.

20. Remember Moses said to his people: "O my people! Call in remembrance the favor of God unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.

20. And (remember) when Moses said unto his people: O my people! Remember Allah's favor unto you, how He placed among you prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ
يَقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ
أَنْبِيَاءَ وَجَعَلَكُمْ
مُلُوكًا وَأَتَاكُمْ مَا لَمْ
يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

21. O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers."

21. My people! Enter the holy land which Allah has ordained for you; and do not turn back for then you will turn about losers.

21. "O my people! Enter the holy land which God has assigned unto you, and turn not back ignominiously, for then will you be overthrown, to your own ruin."

21. O my people! Go into the holy land which Allah has ordained for you. Turn not in flight, for surely you turn back as losers.

يَقَوْمِ ادْخُلُوا الْأَرْضَ
الْمُقَدَّسَةَ الَّتِي كَتَبَ
اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا
عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا
أَخْسَرِينَ

22. They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter."

22. They answered: 'Moses, therein live a ferocious people: we will not enter unless they depart from it; but if they do depart from it then we will surely enter it.'

22. They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: if (once) they leave, then shall we enter."

22. They said: O Moses! Lo! a giant people (dwell) therein and lo! we go not in till they go forth from thence. When they go forth from thence, then we will enter (not till then).

قَالُوا يَا مُوسَى إِنَّ فِيهَا
قَوْمًا جَبَّارِينَ وَإِنَّا لَنَ
نَدْخُلُهَا حَتَّى يَخْرُجُوا
مِنْهَا فَإِنَّا نَدْخُلُونَهَا

23. Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers."

23. Two from among these who were frightened but upon whom Allah had bestowed His favor said: 'Enter upon them through the gate - for if you do enter - you will be the victors. And put your trust in Allah if indeed you are men of faith.'

23. (But) among (their) God-fearing men were two on whom God had bestowed His grace: They said: "Assault them at the (proper) gate: when once you are in, victory will be yours; But on God put your trust if you have faith."

23. Then out spoke two of those who feared (their Lord), men unto whom Allah had been gracious: Enter in upon them by the gate, for if you enter by it, lo! You will be victorious. So put your trust (in Allah) if you are indeed believers.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ
أَنعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا
عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ
فَأنتُمْ غَالِبُونَ وَعَلَى اللَّهِ
فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

١٣

24. They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."

24. Nevertheless they said: 'O Moses! Never shall we enter it as long as they are there. Go forth, then, you and your Lord, and fight, both of you. As for us, we will sit here.'

24. They said: "O Moses! While they remain there, never shall we be able to enter, to the end of time. Go you, and your Lord, and fight you two, while we sit here (and watch)."

24. They said: O Moses! We will never enter (the land) while they are in it. So go you and your Lord and fight! We will sit here.

قَالُوا يَا مُوسَى إِنَّا لَنْ نَدْخُلَهَا
أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ
أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا
قَاعِدُونَ

١٤

25. [Moses] said, "My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people."

25. Thereupon Moses said: 'My Lord! I have control over none but my own self and my brother; so distinguish between us and the transgressing people.'

25. He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!"

25. He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong doing folk.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي
وَإِخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
الْفَاسِقِينَ

١٥

26. [Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."

26. Allah said: 'This land will now be forbidden to them for forty years and they will remain wandering about on the earth. Do not grieve over the condition of these transgressing people.'

26. God said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow you not over these rebellious people."

26. (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ
أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي
الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ

١٦

27. And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]."

27. Narrate to them in all truth the story of the two sons of Adam. When they made an offering and it was accepted from one of them and was not accepted from the other, the latter said: 'I will surely kill you.' Thereupon the former said: 'Allah accepts offerings only from the God-fearing.'

27. Recite to them the truth of the story of the two sons of Adam. Behold! They each presented a sacrifice (to God): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay you." "Surely," said the former, "God does accept of the sacrifice of those who are righteous."

27. But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill you. (The other) answered: Allah accepts only from those who ward off (evil).

وَأْتَلْ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ
بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ
مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ
الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا
يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

١٧

28. If you should raise your hand

28. Even if you stretch forth your

28. "If you do stretch your hand against

28. Even if you stretch out your hand

لِنُ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي

against me to kill me – I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.

hand against me to kill, I will not stretch forth my hand to kill you. Surely, I fear Allah, the Lord of the entire universe.

me, to slay me, it is not for me to stretch my hand against you to slay you: for I do fear God, the Cherisher of the worlds.

against me to kill me, I shall not stretch out my hand against you to kill you, lo! I fear Allah, the Lord of the worlds.

مَا أَنَا بِبَاسِطٍ يَدَيَّ إِلَيْكَ
لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴿٢٨﴾

29. Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."

29. I would desire that you be laden with my sin and with your sin, and thus become among the inmates of the Fire. That indeed is the right recompense of the wrong-doers.'

29. "For me, I intend to let you draw on yourself my sin as well as thine, for you wilt be among the companions of the fire, and that is the reward of those who do wrong."

29. Lo! I would rather you should bear the punishment of the sin against me and your own sin and become one of the owners of the fire. That is the reward of evil doers.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَ
إِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ
النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

30. And his soul permitted to him the murder of his brother, so he killed him and became among the losers.

30. At last his evil soul drove him to the murder of his brother, and he killed him, whereby he himself became one of the losers.

30. The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones.

30. But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ
فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ ﴿٣٠﴾

31. Then Allah sent a crow scratching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.

31. Thereupon Allah sent forth a raven, who began to scratch the earth to show him how he might cover the corpse of his brother. So seeing he cried: 'Woe unto me! Was I unable even to be like this raven and find a way to cover the corpse of my brother? Then he became full of remorse at his doing.

31. Then God sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets.

31. Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي
الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوارِي
سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَى
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا
الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي
فَأَصْبَحَ مِنَ التَّوَّابِينَ ﴿٣١﴾

32. Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.

32. Therefore We ordained for the Children of Israel that he who slays a soul unless it be (in punishment) for murder or for spreading mischief on earth, shall be as if he had slain all mankind; and he who saves a life shall be as if he had given life to all mankind. And indeed again and again did Our Messengers come to them with clear directives; yet many of them continued to commit excesses on earth.

32. On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our apostles with clear signs, yet, even after that, many of them continued to commit excesses in the land.

32. For that cause We decreed for the Children of Israel that whosoever killed a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saved the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! Many of them became prodigals in the earth.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي
إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ
أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا وَلَقَدْ جَاءَهُمْ رُسُلُنَا
بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ
بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

33. Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified, or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment.

33. Those who wage war against Allah and His Messenger, and go about the earth spreading mischief, indeed their recompense is that they either be put to death, or be crucified, or have their hands and feet cut off from the opposite sides or be banished from the land. Such shall be their degradation in this world; and a mighty chastisement lies in store for them in the world to come.

33. The punishment of those who wage war against God and His Apostle, and strive with might and men for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.

33. The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ
وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ
تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ
خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ
ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَ
لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ



34. Except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.

34. Except for those who repent before you have overpowered them. Know well that Allah is All Forgiving, All Compassionate.

34. Except for those who repent before they fall into your power: in that case, know that God is Oft Forgiving, Most Merciful.

34. Save those who repent before you overpower them. For know that Allah is Forgiving, Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ
تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ
اللَّهَ غَفُورٌ رَحِيمٌ



35. O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.

35. Believers! Fear Allah and seek the means to come near to Him, and strive hard in His way; maybe you will attain true success.

35. O you who believe! Do your duty to God, seek the means of approach unto Him, and strive with might in his cause: that you may prosper.

35. O you who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that you may succeed.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا
فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ



36. Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.

36. For those who disbelieved - even if they had all that is in the earth, and the like of it with it, and offered it all as ransom from chastisement on the Day of Resurrection, it will not be accepted of them - a painful chastisement lies in store for them.

36. As to those who reject Faith, if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them, theirs would be a grievous penalty.

36. As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.

إِنَّ الَّذِينَ كَفَرُوا وَلَوْ أَنَّ لَهُمْ مَا
فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ
الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَهُمْ
عَذَابٌ أَلِيمٌ



37. They will wish to get out of the Fire, but never are they to emerge there from, and for them is an enduring punishment.

37. They will wish to come out of the Fire, but they will not. Theirs will be a long-lasting chastisement.

37. Their wish will be to get out of the Fire, but never will they get out there from: their penalty will be one that endures.

37. They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ
وَمَا لَهُمْ بِخُرُوجِهَا مِنْهَا وَهُمْ
عَذَابٌ مُّقِيمٌ



38. [As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent

38. As for the thief - male or female - cut off the hands of both. This is a recompense for what they have done, and an exemplary

38. As to the thief, male or female, cut off his or her hands: a punishment by way of example, from God, for their crime: and God is Exalted in

38. As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا
نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ

[punishment] from Allah. And Allah is Exalted in Might and Wise.

punishment from Allah. Allah is All Mighty, All Wise.

power.

Allah. Allah is Mighty, Wise.

حَكِيمٌ

39. But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.

39. But he who repents after he has committed wrong, and makes amends, Allah will graciously turn to him. Truly Allah is All Forgiving, All Compassionate.

39. But if the thief repents after his crime, and amends his conduct, God turns to him in forgiveness; for God is Oft Forgiving, Most Merciful.

39. But whoso repents after his wrongdoing and amends, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ
وَاصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

40. Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent.

40. Do you not know that to Allah belongs the dominion of the heavens and the earth? He chastises whom He wills and forgives whom He wills. Allah is All-Powerful.

40. Know you not that to God (alone) belongs the dominion of the heavens and the earth? He punishes whom He pleases, and He forgives whom He pleases: and God has power over all things.

40. Know you not that unto Allah belongs the Sovereignty of the heavens and the earth? He punishes whom He will, and forgives whom He will. Allah is Able to do all things.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ
مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

41. O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah – never will you possess [power to do] for him a thing against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

41. O Messenger! Do not be grieved on account of those who vie with one another in disbelieving: even though they be those who say with their mouths: 'We believe' even though their hearts have no faith; or they be Jews who have their ears eagerly turned to falsehood and spy for other people who did not chance to come to you, who pervert the words of Allah, taking them out of their proper context in order to distort their meaning. They say to people: 'If such and such teaching is given to you, accept it; if you are not given that, then beware! You can be of no avail to him whom Allah wills to fall into error. Those are the ones whose hearts Allah does not want to purify. For them there is degradation in this world and a mighty chastisement in the next.

41. O Apostle! Let not those grieve you, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews, men who will listen to any lie, will listen even to others who have never so much as come to you. They change the words from their (right) times and places: they say, "If you are given this, take it, but if not, beware!" If any one's trial is intended by God, you have no authority in the least for him against God. For such, it is not God's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.

41. O Messenger! Let not them grieve you who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto you, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah dooms unto sin, you (by your efforts) will avail him naught against Allah. Those are they for whom the will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom.

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ
الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ
مِنَ الَّذِينَ قَالُوا آمَنَّا
بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنُ قُلُوبُهُمْ
وَمِنَ الَّذِينَ هَادُوا سَمْعُونَ
لِلْكَذِبِ سَمْعُونَ لِقَوْمٍ آخَرِينَ
لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ
بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ
أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ
تُؤْتُوهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ
فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ
شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ
اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ هُمْ فِي
الدُّنْيَا حِزْبٍ ۗ وَهُمْ فِي الْآخِرَةِ
عَذَابٌ عَظِيمٌ

42. [They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.

42. They are listeners of falsehood and greedy devourers of unlawful earnings. If they come to you, may either judge between them or turn away from them. And were you to turn away from them, they shall not be able to harm you; and were you to judge between them, judge with justice. Surely Allah loves the just.

42. (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to you, either judge between them, or decline to interfere. If you decline, they cannot hurt you in the least. If you judge, judge in equity between them. For, God loves those who judge in equity.

42. Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto you (Muhammad) judge between them or disclaim jurisdiction. If you disclaim jurisdiction, then they cannot harm you at all. But if you judge, judge between them with equity. Lo! Allah loves the equitable.

سَمْعُونَ لِلْكَذِبِ أَكْلُونَ
لِللَّسْخِ فَإِنْ جَاءُوكَ
فَأَحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ
عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ
يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ
فَأَحْكُمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

43. But how is it that they come to you for judgment while they have the Torah, in which is the judgment of Allah? Then they turn away, [even] after that; but those are not [in fact] believers.

43. Yet how will they appoint you a judge when they have the Torah with them, wherein there is Allah's judgment - and still they turn away from it? The fact is, they are not believers.

43. But why do they come to you for decision, when they have (their own) law before them? Therein is the command of God; yet even after that, they would turn away. For, they are not (really) People of Faith.

43. How come they unto you for judgment when they have the Torah, wherein Allah has delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers.

وَكَيفَ يُحْكِمُونَكَ وَعِنْدَهُمُ
التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ
يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا
أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

44. Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.

44. Surely We revealed the Torah, wherein there is guidance and light. Thereby did Prophets - who had submitted themselves (to Allah) - judge for the Judaized folk; and so did the scholars and jurists. They judged by the Book of Allah for they had been entrusted to keep it, and bear witness to it. So (O Jews!) do not fear men but fear Me, and do not barter away My signs for a trivial gain. Those who do not judge by what Allah has revealed are indeed the unbelievers.

44. It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to God's will, by the rabbis and the doctors of law: for to them was entrusted the protection of God's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what God has revealed, they are (no better than) unbelievers.

44. Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And sell not My revelations for a little gain. Whoso judges not by that which Allah has revealed: such are disbelievers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى
وَنُورٌ يَحْكُمُ بِهَا الرَّبِّبِيُّونَ
الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا وَ
الرَّبِّبِيُّونَ وَالْأَحْبَابُ بِمَا
اسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ
وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا
النَّاسَ وَاحْشَوْنِي وَلَا تَشْتَرُوا
بِآيَاتِي شَيْئًا قَلِيلًا وَمَنْ لَمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الْكَافِرُونَ ﴿٤٤﴾

45. And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But

45. And therein We had ordained for them: 'A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for all wounds, like for like. But whosoever

45. We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of

45. And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ
بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ
وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ

whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed – then it is those who are the wrong doers.

forgoes it by way of charity, it will be for him an expiation. Those who do not judge by what Allah has revealed are indeed the wrong doers.

atonement for himself. And if any fail to judge by (the light of) what God has revealed, they are (No better than) wrong doers.

But whoso forgoes it (in the way of charity) it shall be expiation for him. Whoso judges not by that which Allah has revealed: such are wrong doers.

وَالْجُرُوحَ قِصَاصٌ فَمَنْ
تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ
لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

46. And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

46. And We sent Jesus, the son of Mary, after those Prophets, confirming the truth of whatever there still remained of the Torah. And We gave him the Gospel, wherein is guidance and light, and which confirms the truth of whatever there still remained of the Torah, and a guidance and admonition for the God-fearing.

46. And in their footsteps, We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the law that had come before him: a guidance and an admonition to those who fear God.

46. And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil).

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى
ابْنَ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَأَتَيْنَهُ
الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ ۚ
مُّصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
التَّوْرَةِ ۗ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿٤٦﴾

47. And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed – then it is those who are the defiantly disobedient.

47. Let the followers of the Gospel judge by what Allah has revealed therein, and those who do not judge by what Allah has revealed are the transgressors.

47. Let the people of the Gospel judge by what God has revealed therein. If any do fail to judge by (the light of) what God has revealed, they are (no better than) those who rebel.

47. Let the People of the Gospel judge by that which Allah has revealed therein. Whoso judges not by that which Allah has revealed: such are evil-livers.

وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا
أَنزَلَ اللَّهُ فِيهِ وَمَنْ لَّمْ يَحْكَمْ
بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٤٧﴾

48. And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To

48. Then We revealed the Book to you (O Muhammad!) with truth, confirming whatever of the Book was revealed before, and protecting and guarding over it. Judge, then, in the affairs of men in accordance with the Law that Allah has revealed, and do not follow their desires in disregard of the truth which has come to you. For each of you We have appointed a Law and a way of life. And had Allah so willed, He would surely have made you one single community; instead, in order to test you by what He gave you. Vie, then,

48. To you We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what God has revealed, and follow not their vain desires, diverging from the truth that has come to you. To each among you have we prescribed a law and an open way. If God had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtues. The goal of you all is to God; it is He that will show you

48. And unto you have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah has revealed, and follow not their desires away from the truth which has come unto you. For each, We have appointed a divine law and a traced out way. Had Allah willed He could have made you one community. But that He may try you by that which He has given you (He has made you as you are). So vie one with another in good

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا
جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ
شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ
فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ

Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

one with another in good works. Unto Allah is the return of all of you; and He will then make you understand the truth concerning the matters on which you disagreed.

the truth of the matters in which you dispute.

works. Unto Allah you will all return, and He will then inform you of that wherein you differ.

مَرْجِعَكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

49. And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away, then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

49. Therefore, judge between them (O Muhammad!) by what Allah has revealed and do not follow their desires, and beware lest they tempt you away from anything of what Allah has revealed to you. And if they turn away, then know well that Allah has indeed decided to afflict them for some of their sins. For surely many of them are transgressors.

49. And this (He commands): Judge you between them by what God has revealed, and follow not their vain desires, but beware of them lest they beguile you from any of that (teaching) which God has sent down to you. And if they turn away, be assured that for some of their crime, it is God's purpose to punish them. And truly most men are rebellious.

49. So judge between them by that which Allah has revealed, and follow not their desires, but beware of them lest they seduce you from some part of that which Allah has revealed unto you. And if they turn away, then know that Allah's will is to smite them for some sin of theirs. Lo! Many of mankind are evil-livers.

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

50. Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith].

50. Do they desire judgment according to the law of ignorance? But for those who have certainty of belief whose judgment can be better than Allah's?

50. Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than God?

50. Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief).

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

51. O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.

51. Believers! Do not take the Jews and the Christians for your allies. They are the allies of each other. And among you he who takes them for allies, shall be regarded as one of them. Allah does not guide the wrong doers.

51. O you who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily God guides not a people unjust.

51. O you who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who takes them for friends is (one) of them. Lo! Allah guides not wrongdoing folk.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

52. So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a

52. Indeed you see those afflicted with the disease of hypocrisy race towards them, saying: "We fear lest some misfortune overtakes us. And it may happen that Allah will either bring you a decisive

52. Those in whose hearts is a disease you see how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! Perhaps God will give

52. And you see those in whose heart is a disease, race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto you) the victory or a commandment

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ

decision from Him, and they will become, over what they have been concealing within themselves, regretful.

victor you bring about something else from Himself? And then they will feel remorseful at their hypocrisy which they have kept concealed in their breasts.

(you) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harbored in their hearts.

from His presence. Then will they repent them of their secret thoughts.

بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ
فَيُصِيبُحُوا عَلَىٰ مَا أَسْرَوْا فِي
أَنْفُسِهِمْ نُدِيمِينَ ﴿٥٣﴾

53. And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.

53. While those who believe will exclaim: 'Are these the self-same people who solemnly swore by Allah that they were with you?' All their acts have gone to waste and now they are the losers.

53. And those who believe will say: "Are these the men who swore their strongest oaths by God that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.

53. Then will the believers say (unto the people of the Scripture): are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ
الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ
أَيْمَانِهِمْ أَنَّهُمْ لَمَعَكُمْ حَبِطَتْ
أَعْمَالُهُمْ فَاصْبَحُوا خَسِرِينَ ﴿٥٣﴾

54. O you who have believed, whoever of you should revert from his religion, Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all Encompassing and Knowing.

54. Believers! If any of you should ever turn away from your faith, remember that Allah will raise up a people whom He loves, and who love Him; a people humble towards the believers, and firm towards the unbelievers; who will strive hard in the way of Allah and will not fear the reproach of the reproacher. This is the favor of Allah, which He grants to whom He wills. Allah is vast in resources, All-Knowing.

54. O you who believe! if any from among you turn back from his Faith, soon will God produce a people whom He will love as they will love Him, humble with the believers, mighty against the rejecters, fighting in the way of God, and never afraid of the reproaches of such as find fault. That is the grace of God, which He will bestow on whom He pleases. And God encompasses all, and He knows all things.

54. O you who believe! Whoso of you becomes a renegade from his religion, (know that in his stead) Allah will bring a people whom He loves and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He gives unto whom He will. Allah is All-Embracing, All-Knowing.

يَأْتِيهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ
مِنْكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي
اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ
عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى
الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

55. Your ally is none but Allah and [therefore] His Messenger and those who have believed, those who establish prayer and give zakah, and they bow [in worship].

55. Only Allah, His Messenger, and those who believe and who establish Prayer, pay Zakah, and bow (before Allah) are your allies.

55. Your (real) friends are (no less than) God, His Apostle, and the (fellowship of) believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship).

55. Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer).

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ
وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
رَاكِعُونَ ﴿٥٥﴾

56. And whoever is an ally of Allah and His Messenger and those who have believed – indeed, the party of Allah – they will be the predominant.

56. All those who take Allah and His Messenger and those who believe as their allies should remember that the party of Allah will be triumphant.

56. As to those who turn (for friendship) to God, His Apostle, and the (fellowship of) believers, it is the fellowship of God that must certainly triumph.

56. And whoso takes Allah and His messenger and those who believe for guardian (will know that), lo! The party of Allah, they are the victorious.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ
وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ
هُمُ الْغَالِبُونَ ﴿٥٦﴾

57. O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers.

57. Believers! Do not take for your allies those who make a mockery and sport of your faith, be they those given the Book before you or other unbelievers. Fear Allah if you indeed believe.

57. O you who believe! Take not for friends and protectors those who take your religion for a mockery or sport, whether among those who received the Scripture before you, or among those who reject Faith; but fear you God, if you have faith (indeed).

57. O You who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if you are true believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا
وَلَعِبًا مِّنَ الَّذِينَ أُوْتُوا الْكِتَابَ
مِن قَبْلِكُمْ وَالْكَفَّاءِ أَوْلِيَاءَ
وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُّؤْمِنِينَ

٥٧

58. And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.

58. And when you call for Prayer, they take it for a mockery and sport. That is because they are a people who do not understand.

58. When you proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.

58. And when you call to prayer they take it for a jest and sport. That is because they are a folk who understand not.

وَ إِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ
اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكِ
بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

٥٨

59. Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?"

59. Say to them: 'People of the Book! Do you hate us for anything else except that we believe in Allah, and in the teaching, which has been revealed to us and in the teaching, which was revealed before? Indeed most of you are transgressors.'

59. Say: "O people of the Book! Do you disapprove of us for no other reason than that we believe in God, and the revelation that has come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"

59. Say: O People of the Scripture! Do you blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers.

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ
تَنقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ
وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن
قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَسِقُونَ

٥٩

60. Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of taghut. Those are worse in position and further astray from the sound way."

60. Then say to them: 'Shall I tell you about those whose retribution with Allah is even worse? They are the ones whom Allah has cursed, and who incurred His wrath and some of whom were changed into apes and swine, and who served the false deities. Such have an even worse rank and have strayed farther away from the right path.'

60. Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? Those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil, these are (many times) worse in rank, and far more astray from the even path!"

60. Shall I tell you of a worse (case) than theirs for retribution with Allah? (Worse is the case of him) whom Allah has cursed, him on whom His wrath has fallen and of whose sort Allah has turned some to apes and swine, and who served idols. Such are in worse plight and further astray from the plain road.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّن
ذَلِكَ مُتَوَبِّعَةً عِنْدَ اللَّهِ مَنِ
لَعَنَهُ
اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ
مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ
الطَّاغُوتِ أُولَئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَنِ سَبِيلِ

٦٠

61. And when they come to you, they say, "We believe." But they have entered with disbelief [in their hearts], and they have certainly left with it. And Allah is most knowing of what they were concealing.

61. Whenever they come to you they say: 'We believe,' whereas, in fact, they come in disbelief, and go away disbelieving, and Allah knows all that they hide.

61. When they come to you, they say: "We believe": but in fact they enter with a mind against Faith, and they go out with the same but God knows fully all that they hide.

61. When they come unto you (Muslims), they say: We believe; but they came in unbelief and they went out in the same; and Allah knows best what they were hiding.

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ
دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ
خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا
كَانُوا يَكْتُمُونَ

٦١

62. And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing.

62. You will see many of them hastening towards sin and transgression and devouring unlawful earnings. Indeed what they do is evil.

62. Many of them dot you see, racing each other in sin and rancor, and their eating of things forbidden. Evil indeed are the things that they do.

62. And you see many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ
فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمْ
السُّحْتِ لَيْسَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢﴾

63. Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.

63. Why is it that their scholars and jurists do not forbid them from sinful utterances and devouring unlawful earnings? Indeed they have been contriving evil.

63. Why do not the rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.

63. Why do not the rabbis and the priests forbid their evil speaking and their devouring of illicit gain? Verily evil is their handiwork.

لَوْلَا يَنْهَاهُمْ الرَّبِّيُّونَ
وَالْأَحْبَابُ عَنْ قَوْلِهِمُ الْإِثْمَ
وَأَكْلِهِمُ السُّحْتِ لَيْسَ مَا
كَانُوا يَصْنَعُونَ ﴿١٣﴾

64. And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.

64. The Jews say: "The Hand of Allah is fettered. It is their own hands, which are fettered, and they stand cursed for the evil they have uttered. No! His hands are outspread; He spends as He wills. Surely the message that has been revealed to you from your Lord has increased many of them in their insurgence and unbelief, and so We have cast enmity and spite among them until the Day of Resurrection. And as often as they kindle the fire of war, Allah extinguishes it; and they go about trying to spread mischief on earth, whereas Allah does not love those who spread mischief.

64. The Jews say: "God's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He gives and spends (of His bounty) as He pleases. But the revelation that comes to you from God increases in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, God does extinguish it; but they (ever) strive to do mischief on earth. And God loves not those who do mischief.

64. The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestows as He will. That which has been revealed unto you from your Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguishes it. Their effort is for corruption in the land, and Allah loves not corrupters.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ
عُلَّتْ أَيْدِيهِمْ وَلَعْنُوا بِمَا قَالُوا
بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ
كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا
مِنْهُمْ مَا أَنْزَلْنَا إِلَيْكَ مِنَ رَبِّكَ
طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمْ
الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا
لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ
فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿١٤﴾

65. And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.

65. Had the People of the Book only believed and been God-fearing, We should surely have effaced from them their evil deeds, and caused them to enter Gardens of Bliss.

65. If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to gardens of bliss.

65. If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into Gardens of Delight.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا
وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿١٥﴾

66. And if only they upheld [the law

66. Had the People of the Book observed

66. If only they had stood fast by the Law,

66. If they had observed the Torah

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ

of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them – evil is that which they do.

the Torah and the Gospel, and all that had been revealed to them from their Lord, sustenance would have been showered over them from above and risen from beneath their feet. Some among them certainly keep to the right path; but many of them do things which are evil.

the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil.

and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.

وَالْأَنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَا كَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿١٦﴾

67. O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

67. O Messenger! Deliver what has been revealed to you from your Lord, for if you fail to do that, you have not fulfilled the task of His messengership. Allah will certainly protect you from the evil of men. Surely Allah will not guide the unbelievers (to succeed against you).

67. O Apostle! Proclaim the (message) which has been sent to you from thy Lord. If you did not, you would not have fulfilled and proclaimed His mission. And God will defend you from men (who mean mischief). For God guides not those who reject Faith.

67. O Messenger! Make known that which has been revealed unto you from your Lord, for if you do it not, you wilt not have conveyed His message. Allah will protect you from mankind. Lo! Allah guides not the disbelieving folk.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾

68. Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.

68. Say to them: 'People of the Book! You have no solid ground to stand on unless you establish the Torah and the Gospel and all that had been revealed to you from your Lord. Indeed the message revealed to you from your Lord will aggravate insurgence and unbelief in many of them. So do not grieve for those who disbelieve.

68. Say: "O People of the Book! You have no ground to stand upon unless you stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that comes to you from your Lord, that increases in most of them their obstinate rebellion and blasphemy. But sorrow you not over (these) people without Faith.

68. Say O People of the Scripture! You have naught (of guidance) till you observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto you (Muhammad) from your Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْأَنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٨﴾

69. Indeed, those who have believed and those who were Jews or Sabians or Christians – those [among them] who believed in Allah and the Last Day and did righteousness – no fear will there be concerning them, nor will they grieve.

69. Indeed, those who believed and those who are Jews and Sabians and Christians, whoever believed in Allah and the Last Day and did good deeds, neither fear shall fall upon them, nor shall they have any reason to grieve.

69. Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians, any who believe in God and the Last Day, and work righteousness, on them shall be no fear, nor shall they grieve.

69. Lo! Those who believe, and those who are Jews, and Sabaeans, and Christians - Whosoever believes in Allah and the Last Day and does right - there shall no fear come upon them neither shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٩﴾

70. We had already taken the covenant of the Children of

70. And We took a covenant from the Children of Israel

70. We took the covenant of the Children of Israel

70. We made a covenant of old with the Children of Israel

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي

Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.

and sent to them many Messengers. But whenever any Messenger brought to them something that did not suit their desires, they gave the lie to some of them and killed the others,

and sent them apostles, every time, there came to them an apostle with what they themselves desired not some (of these) they called impostors, and some they (go so far as to) slay.

and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.

إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ
رُسُلًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا
لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧١﴾

71. And they thought there would be no punishment, so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do.

71. Thinking that no harm would come, thus they became blind and deaf (to the truth). Thereafter Allah turned towards them in gracious forgiveness; but many of them became even more blind and deaf. Allah sees all that they do.

71. They thought there would be no trial (or punishment); so they became blind and deaf; yet God (in mercy) turned to them; yet again many of them became blind and deaf. But God sees well all that they do.

71. They thought no harm would come of it, so they were willfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them willfully blind and deaf. Allah is Seer of what they do.

وَحَسِبُوا أَنَّ الْآتِكَونَ فِتْنَةٌ فَعَمُوا
وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ
ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧٢﴾

72. They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

72. And surely they disbelieved when they said: 'Christ, the son of Mary, is indeed God'; whereas Christ had said: 'Children of Israel! Serve Allah, Who is your Lord and my Lord.' Allah has forbidden Paradise to those who associate anything with Him in His divinity and their refuge shall be the Fire. No one will be able to help such wrong doers.

72. They do blaspheme who say: "God is Christ the son of Mary." But said Christ: "O Children of Israel! Worship God, my Lord and your Lord." Whoever joins other gods with God. God will forbid him the Garden, and the Fire will be his abode. There will for the wrong doers be no one to help.

72. They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! Whoso ascribes partners unto Allah, for him Allah has forbidden paradise. His abode is the Fire. For evil doers there will be no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ
الْمَسِيحُ يَبْنِي إِسْرَائِيلَ
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ
مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ
اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٣﴾

73. They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

73. Those who said: 'Allah is one of the Three', certainly they disbelieved, for there is no god save the One God. And if they do not give up this claim, all who have disbelieved among them shall be subjected to painful chastisement.

73. They do blaspheme who say: God is one of three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

73. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
ثَلَاثٌ ثَلَاثَةٌ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ
وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا
يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾

74. So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.

74. Will they not, then, turn to Allah in repentance, and ask for His forgiveness? Allah is All Forgiving, All Compassionate.

74. Why turn they not to God, and seek His forgiveness? For God is Oft Forgiving, Most Merciful.

74. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ
وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٧٥﴾

75. The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.

75. The Messiah, son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We make Our signs clear to them; and see where they are turning away.

75. Christ the son of Mary was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how God does make His signs clear to them; yet see in what ways they are deluded away from the truth.

75. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَنِ الطَّعَامَ أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

76. Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?"

76. Say: 'Do you serve, beside Allah, that which has no power either to harm or benefit you, whereas Allah alone is All-Hearing, All-Knowing?'

76. Say: "Will you worship, besides God, something which has no power either to harm or benefit you? But God, He it is that hears and knows all things."

76. Say: Serve you in place of Allah that which possesses for you neither hurt nor use? Allah it is who is the Hearer, the Knower.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

77. Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

77. Say: 'People of the Book! Do not go beyond bounds in your religion at the cost of truth, and do not follow the caprices of the people who fell into error before, and caused others to go astray, and strayed far away from the right path.'

77. Say: "O people of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayed (themselves) from the even way."

77. Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرِ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

78. Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.

78. Those of the Children of Israel, who took to unbelief have been cursed by the tongue of David and Jesus, son of Mary, for they rebelled and exceeded the bounds of right.

78. Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus, the son of Mary: because they disobeyed and persisted in excesses.

78. Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

79. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.

79. They did not forbid each other from committing the abominable deeds they committed. Indeed what they did was evil.

79. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.

79. They restrained not one another from the wickedness they did. Verily evil was that they used to do.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

80. You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves

80. And now you can see many of them taking the unbelievers (instead of the believers) for their allies. Indeed they have prepared evil

80. You see many of them turning in friendship to the unbelievers. Evil indeed are (the works) which their souls have sent

80. You see many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them:

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ

in that Allah has become angry with them, and in the punishment they will abide eternally.

81. And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.

82. You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.

83. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.

84. And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."

85. So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers

for themselves. Allah is angry with them, and they shall abide in chastisement.

81. For had they truly believed in Allah and the Messenger and what was sent down to him, they would not have taken unbelievers for their allies. But many of them have rebelled against Allah altogether.

82. Of all men you will find the Jews and those who associate others with Allah in His divinity to be the most hostile to those who believe; and you will surely find that of all people they who say: 'We are Christians', are closest to feeling affection for those who believe. This is because there are worshipful priests and monks among them, and because they are not arrogant.

83. And when they hear what has been revealed to the Messenger you see that their eyes overflow with tears because of the truth that they recognize and they say: 'Our Lord! We do believe; write us down, therefore, with those who bear witness.

84. And why should we not believe in Allah and the truth which has come down to us when we do fervently desire that our Lord include us among the righteous?'

85. So Allah rewarded them for these words with Gardens beneath which rivers flow so

forward before them (with the result), that God's wrath is on them, and in torment will they abide.

81. If only they had believed in God, in the Apostle, and in what has been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong doers.

82. Strongest among men in enmity to the believers will you find the Jews and pagans; and nearest among them in love to the believers will you find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.

83. And when they listen to the revelation received by the Apostle, you will see their eyes overflowing with tears, for they recognize the truth: they pray: "Our Lord! We believe; write us down among the witnesses.

84. "What cause can we have not to believe in God and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"

85. And for this their prayer has God rewarded them with gardens, with rivers flowing underneath,

that Allah's wrath will be with them and in the doom they will abide.

81. If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct.

82. You will find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And you will find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.

83. When they listen to that which has been revealed unto the messengers, you see their eyes overflow with tears because of their recognition of the truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.

84. How should we not believe in Allah and that which has come unto us of the truth. And (how should we not) hope that our Lord will bring us in along with righteous folk.

85. Allah has rewarded them for that their saying - Gardens underneath which rivers flow,

سَخَطَ اللَّهُ عَلَيْهِمْ فِي الْعَذَابِ
هُمْ خَالِدُونَ ﴿٨١﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ
وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ
أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ
فَسِفُونَ ﴿٨١﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً
لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ
أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ
مَّوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا
إِنَّا نَصْرِي ذَلِكَ بِأَن مِّنْهُمْ
قِسِيسِينَ وَرُهَبَانًا وَأَنَّهُمْ لَا
يَسْتَكْبِرُونَ ﴿٨٢﴾

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى
الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ
مِنَ الدَّمْعِ بِمَا عَرَفُوا مِنَ الْحَقِّ
يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ
الشَّاهِدِينَ ﴿٨٣﴾

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا
مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا
رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

فَأَنَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

flow, wherein they abide eternally. And that is the reward of doers of good.

that they would abide there forever. Such is the reward of the people who do good.

their eternal home. Such is the recompense of those who do good.

wherein they will abide forever. That is the reward of the good.

فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ

٨٥

86. But those who disbelieved and denied Our signs, they are the companions of Hellfire.

86. Those who disbelieved and gave the lie to Our signs are rightfully the inmates of the blazing flame.

86. But those who reject faith and belie our signs, they shall be companions of Hellfire.

86. But those who disbelieve and deny Our revelations, they are owners of Hellfire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

٨٦

87. O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.

87. Believers! Do not hold as unlawful the good things which Allah has made lawful to you, and do not exceed the bounds of right. Allah does not love those who transgress the bounds of right.

87. O you who believe! Make not unlawful the good things which God has made lawful for you, and commit no excess: for God loves not those who commit excess.

87. O you who believe! Forbid not the good things which Allah has made lawful for you, and transgress not, Lo! Allah loves not transgressors.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا
طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا
تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ

٨٧

88. And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.

88. And partake of the lawful, good things, which Allah has provided you as sustenance, and refrain from disobeying Allah in Whom you believe.

88. Eat of the things which God has provided for you, lawful and good; but fear God, in Whom you believe.

88. Eat of that which Allah has bestowed on you as food lawful and good, and keep your duty to Allah in Whom you are believers.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا
طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ
بِهِ مُؤْمِنُونَ

٨٨

89. Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] – then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.

89. Allah does not take you to task for the oaths you utter vainly, but He will certainly take you to task for the oaths you have sworn in earnest. The expiation is either, to feed ten needy persons with more or less the same food as you are wont to give to your families, or to clothe them, or to set free from bondage the neck of one man; and he who does not find the means shall fast for three days. This shall be the expiation for your oaths whenever you have sworn. But do keep your oaths. Thus does Allah make clear to you His signs; maybe you will be grateful.

89. God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths you have sworn. But keep to your oaths. Thus does God make clear to you His signs, that you may be grateful.

89. Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which you swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith you feed your own folk, or the clothing of them, or the liberation of a slave, and for him who finds not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when you have sworn; and keep your oaths. Thus Allah expounds unto you His revelations in order that you may give thanks.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي
أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ
بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ
إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ
أَوْسَطِ مَا تُطْعَمُونَ أَوْ هَلِيكُمُ أَوْ
كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ
لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ
كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ
وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَشْكُرُونَ

٨٩

90. O you who have believed, indeed, intoxicants,

90. Believers! Intoxicants, games of chance, idolatrous

90. O you who believe! Intoxicants and gambling,

90. O you who believe! Strong drink and games of chance

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ

gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

sacrifices at altars, and divining arrows are all abominations, the handiwork of Satan. So turn wholly away from it that you may attain to true success.

(dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that you may prosper.

and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that you may succeed.

وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ



91. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

91. By intoxicants and games of chance Satan only desires to create enmity and hatred between you, and to turn you away from the remembrance of Allah and from Prayer. Will you, then, desist?

91. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from prayer: will you not then abstain?

91. Satan seeks only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will you then abstain.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ
بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي
الْحُمْرِ وَالْمَيْسِرِ وَيُصَدِّكُمْ
عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ
فَهَلْ أَنْتُمْ مُنْتَهُونَ



92. And obey Allah and obey the Messenger and beware. And if you turn away – then know that upon Our Messenger is only [the responsibility for] clear notification.

92. Obey Allah and obey the Messenger, and beware. But if you turn away, then know well that Our Messenger had merely to deliver the message clearly.

92. Obey God, and obey the Apostle, and beware (of evil): if you do turn back, know you that it is Our Apostle's duty to proclaim (the message) in the clearest manner.

92. Obey Allah and obey the messenger, and beware! But if you turn away, then know that the duty of Our messenger is only plain conveyance (of the message).

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ
وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ
فَاعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ
الْمُبِينُ



93. There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.

93. There will be no blame on those who believe and do righteous deeds for whatever they might have partaken as they refrain from things prohibited, and persist in their belief and do righteous deeds, and continue to refrain from whatever is forbidden and submit to divine commandments, and persevere in doing good, fearing Allah. Allah loves those who do good.

93. On those who believe and do deeds of righteousness, there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For God loves those who do good.

93. There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and believe, and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loves the good.

لَيْسَ عَلَى الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا
طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا
وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا
وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ



94. O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after

94. Believers! Allah will surely try you with a game, which will be within the range of your hands and lances so that He might mark out those who fear Him unseen. Then whosoever transgresses after that, a painful chastisement awaits

94. O you who believe! God does but make a trial of you in the matter of game which you take with your hands and your spears, that He may test who fears Him unseen. Any who transgress thereafter, will have a grievous penalty.

94. O you who believe! Allah will surely try you somewhat (in the matter) of the game which you take with your hands and your spears, that Allah may know him who fears Him in secret. Whoso transgresses after this, for him

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمْ
اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ
أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ
اللَّهُ مَنْ يَخَافُ بِالْغَيْبِ فَمَنْ
اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ

that – for him is a painful punishment.

him.

there is a painful doom.



95. O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally – the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Kabah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.

95. Believers! Do not kill game while you are in the state of pilgrim sanctity. Whoever of you kills it willfully, there shall be a recompense, the like of what he has killed in cattle - as shall be judged by two men of equity among you - to be brought to the Ka'bah as an offering, or as an expiation the feeding of the needy, or its equivalent in fasting in order that he may taste the grievousness of his deed. Allah has pardoned whatever has passed; but Allah will exact a penalty from him who repeats it. Allah is All Mighty. He is fully capable of exacting penalties.

95. O you who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you does so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. God forgives what is past: for repetition God will exact from him the penalty. For, God is Exalted, and Lord of Retribution.

95. O you who believe! Kill no wild game while you are on the pilgrimage. Whoso of you kills it of set purpose, he shall pay its forfeit in the equivalent of that which he has killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgives whatever may have happened in the past, but whoso relapses, Allah will take retribution from him. Allah is Mighty, Able to requite.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا
الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ
مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا
قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا
عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ
أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ
عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ
أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ
عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ
عَزِيزٌ ذُو انْتِقَامٍ

96. Lawful to you is game from the sea and its food as provision for you and the travelers, but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered.

96. The game of the water and eating thereof are permitted to you as a provision for you, and for those on a journey; but to hunt on land while you are in the state of pilgrim sanctity is forbidden for you. Beware, then, of disobeying Allah to whom you shall all be mustered.

96. Lawful to you is the pursuit of water-game and its use for food, for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game; as long as you are in the sacred precincts or in pilgrim garb. And fear God, to whom you shall be gathered back.

96. To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as you are on the pilgrimage. Be mindful of your duty to Allah, unto whom you will be gathered.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ
وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ
وَحُرْمَةٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا
دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي
إِلَيْهِ تُحْشَرُونَ

97. Allah has made the Kabah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.

97. Allah has appointed the Ka'bah, the Sacred House, as a means of support for men, and holy month, and the animals of sacrificial offering and their distinguishing collars. This is so that you may know that Allah is aware of all that is in the heavens and all that is in the earth; and that Allah is Knowing of all things.

97. God made the Ka'ba, the Sacred House, an asylum of security for men, as also the sacred months, the animals for offerings, and the garlands that mark them: That you may know that God has knowledge of what is in the heavens and on earth and that God is well acquainted with all things.

97. Allah has appointed the Ka'bah, the Sacred House, a standard for mankind, and the sacred month and the offerings and the garlands. That is so that you may know that Allah knows whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ
الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ
الْحَرَامَ وَالْهُدْيَ وَالْقَلَائِدَ
ذَلِكَ لَعَلَّكُمْ تَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

98. Know that Allah is severe in penalty and that Allah is Forgiving and Merciful.

98. Know well that Allah is severe in retribution, and that Allah is also All Forgiving, All Compassionate.

98. Know you that God is strict in punishment and that God is Oft Forgiving, Most Merciful.

98. Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.

إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ
وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

99. Not upon the Messenger is [responsibility] except notification. And Allah knows whatever you reveal and whatever you conceal.

99. The Messenger is bound only to deliver the message, where after Allah knows well all that you disclose and all that you conceal.

99. The Apostle's duty is but to proclaim (the message). But God knows all that you reveal and you conceal.

99. The duty of the messenger is only to convey (the message). Allah knows what you proclaim and what you hide.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

100. Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful.

100. (O Messenger) Say to them: "The bad things and the good things are not equal, even though the abundance of the bad things might please you. Beware of disobeying Allah; O you of understanding, then maybe you will attain true success."

100. Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle you; so fear God, O you that understand; that (so) you may prosper."

100. Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that you may succeed.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

101. O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Quran is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing.

101. Believers! Do not ask of the things which, if made manifest to you, would vex you; for, if you should ask about them while the Qur'an is being revealed, they will be made manifest to you. Allah has pardoned whatever happened in the past. He is All-Forgiving, All-Forbearing.

101. O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if you ask about things when the Qur'an is being revealed, they will be made plain to you, God will forgive those: for God is Oft-forgiving, Most Forbearing.

101. O you who believe! Ask not of things which, if they were made known unto you, would trouble you; but if you ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardoned this, for Allah is Forgiving, Clement.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَ لَكُمْ تَسْأَلُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلِ الْقُرْآنُ يُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ

102. A people asked such [questions] before you; then they became thereby disbelievers.

102. Indeed some people before you had asked such questions and in consequence fell into unbelief.

102. Some people before you did ask such questions, and on that account lost their faith.

102. A folk before you asked (for such disclosures) and then disbelieved therein.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

103. Allah has not appointed [such innovations as] bahirah or saibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason.

103. Allah has neither appointed (cattle devoted to idols such as) Bahirah, Sa'ibah, Wasilah nor Ham; but those who disbelieve forge lies against Allah and of them most have no understanding (and therefore succumb to such superstitions).

103. It was not God who instituted a slit-ear she camel, or a she camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against God; but most of them lack wisdom.

103. Allah has not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense.

مَا جَعَلَ اللَّهُ مِنْ بُحَيْرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

104. And when it is said to them, "Come

104. When they are asked: "Come to what

104. When it is said to them: "Come to

104. And when it is said unto them:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا

104. And when it is said to them, "Come

104. When they are asked: "Come to what

104. When it is said to them: "Come to

104. And when it is said unto them:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا

to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

Allah has revealed, and come to the Messenger', they reply: 'The way of our forefathers suffices us.' even though their forefathers might have known nothing, and might have been on the wrong way?

what God has revealed; come to the Apostle": They say: "Enough for us are the ways we found our fathers following." what! Even though their fathers were void of knowledge and guidance?

Come unto that which Allah has revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance.

أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا
أُولَئِكَ كَانُوا لَآ يَعْلمُونَ
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٤﴾

105. O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do.

105. Believers! Take heed of your own selves. If you are rightly guided, the error of he who strays will not harm you. To Allah will all of you return; then He will let all of you know what you did.

105. O you who believe! Guard your own souls: If you follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to God: it is He that will show you the truth of all that you do.

105. O you who believe! You have charge of your own souls. He who errs cannot injure you if you are rightly guided. Unto Allah you will all return; and then He will inform you of what you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ
أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَن
ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

106. O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest – [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying], "We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful."

106. Believers! When death approaches you, let two men of equity among you act as witnesses when you make your bequest; or let two of those from others than yourselves act as witnesses if you are on a journey when the affliction of death befalls you. Then if any doubt occurs you shall detain both of them (in the mosque) after the Prayer, and they shall swear by Allah: 'We shall neither sell our testimony in return for any gain even though it concerns any near of kin, nor shall we conceal our testimony which we owe to Allah, for then we should become among sinners.'

106. O you who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if you are journeying through the earth, and the chance of death befalls you (thus). If you doubt (their truth), detain them both after prayer, and let them both swear by God: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before God: if we do, then behold! The sin be upon us!"

106. O you who believe! Let there be witnesses between you when death draws nigh unto one of you, at the time of bequest, - two witnesses, just men from among you, or two others from another tribe, in case you are campaigning in the land and the calamity of death befall you. You shall empanel them both after the prayer, and, if you doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman, nor will we hide the testimony of Allah, for then indeed we should be of the sinful.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ
بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ
الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنِ ذَوَا
عَدْلٍ مِّنكُمْ أَوْ إِخْرَانٍ مِّن
غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي
الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ
الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ
الصَّلَاةِ فَيُقْسِمَنِ بِاللَّهِ إِنْ
ارْتَبْتُمْ لَا نَشْتَرِي بِهِ شَمْنًا وَلَا
كَانَ ذَا قُرْبَى وَلَا نَكْتُمُ شَهَادَةَ
اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٦﴾

107. But if it is found that those two were guilty of perjury, let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, "Our

107. Then if it is discovered later that the two are guilty of such sin, then two others shall stand in their place from among those against whom the two had sinfully deposed, and swear by Allah: 'Our

107. But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places, nearest in kin from among those who claim a lawful right: let them swear by God: "We

107. But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا
إِثْمًا فَإِخْرَانٍ يَقُومُ مَقَامَهُمَا
مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ
الْأَوَّلِينَ فَيُقْسِمَنِ بِاللَّهِ

testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

testimony is truer than the testimony of the other two, and we have not transgressed in our statement; for then indeed we would become wrong-doers.'

affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! The wrong be upon us!"

testimony is truer than their testimony and we have not transgressed (the bounds of duty), for them indeed we should be of the evil-doers.

لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَ
مَا اعْتَدَيْنَا^{١٧} إِنَّا إِذَا لَمِنَ
الظَّالِمِينَ

108. That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen; and Allah does not guide the defiantly disobedient people.

108. Thus it is more likely that they will either bear the right testimony or else they will at least fear that their oaths may be rebutted by other oaths. Have fear of Allah and pay heed. Allah does not direct the disobedient to the right way.

108. That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear God, and listen (to His counsel): for God guides not a rebellious people.

108. Thus it is more likely that they will bear true witness or fear that after their oaths, the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guides not the froward folk.

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ
عَلَىٰ وَجْههَا أَوْ يَخَافُوا أَنْ تُرَدَّ
أَيْمَانُ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ
وَاسْمِعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ

109. [Be warned of] the Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen"

109. The Day when Allah will gather together the Messengers and say: 'What answer were you given?' They will reply: 'We have no real knowledge of it. You alone fully know all that lies beyond the reach of human perception.'

109. One day will God gather the apostles together, and ask: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge: it is You who knows in full all that is hidden."

109. In the day when Allah will gather together the messengers, and will say: What was your response (from mankind)? They will say: We have no knowledge. Lo! You, only You are the Knower of things hidden.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ
مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

110. [The Day] when Allah will say, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the pure spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and

110. Imagine, then, when Allah will say: 'Jesus, son of Mary, recall My favor upon you and your mother, and when I strengthened you with the spirit of holiness so that you talked to men in the cradle and also when you became of age; and when I taught you the Book and Wisdom, and the Torah and the Gospel; and when, by My leave, you fashioned from clay, the likeness of a bird and you breathed into it, and by My leave it became a bird; you healed, by My leave, the blind from birth and the leprous; and when, by My leave, you caused the dead to come to life. And

110. Then will God say: "O Jesus, son of Mary! Recount My favor to you and to your mother. Behold! I strengthened you with the holy spirit, so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel and behold! You make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it and it becomes a bird by My leave, and you heal those born blind, and the lepers, by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) you

110. When Allah will say: O Jesus, son of Mary! Remember My favor unto you and unto your mother; how I strengthened you with the holy spirit, so that you spoke unto mankind in the cradle as in maturity; and how I taught you the Scripture and Wisdom and the Torah and the Gospel; and how you did shape of clay as it were the likeness of a bird by My permission, and did blow upon it and it was a bird by My permission, and you did heal him who was born blind and the leper by My permission; and how you did raise the dead by My permission; and how

إِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنَ مَرْيَمَ
ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ
وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ
الْقُدُسِ^{١٨} تُكَلِّمُ النَّاسَ فِي
الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
كَهَيْبَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ
فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَ
تُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ
بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ
كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ

when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

recall when I restrained the Israelites from you, when you came to them with clear proofs whereupon those of them who disbelieved said: "This is nothing but clear magic."

when you did show them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'

I restrained the Children of Israel from (harming) you when you came unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic.

جَنَّتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

111. And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, We have believed, so bear witness that indeed we are Muslims [in submission to Allah].

111. And recall when I revealed to the disciples to believe in Me and in My Messenger, they said: "We do believe, and we bear witness that we indeed are the ones who submit to Allah"

111. "And behold! I inspired the disciples to have faith in Me and My Apostle: they said, 'We have faith, and do you bear witness that we bow to God as Muslims'".

111. And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto You) "We are Muslims".

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

112. [And remember] when the disciples said, "O Jesus, son of Mary, can your Lord send down to us a table [spread with food] from the heaven? [Jesus] said," Fear Allah, if you should be believers."

112. Also recall when the disciples asked when the disciples said: 'Has your Lord the power to send down to us a spread from the heaven?' Thereupon Jesus said: 'Fear Allah if you do indeed have faith.'

112. Behold! The disciples, said: "O Jesus, son of Mary! Can your Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear God, if you have faith."

112. When the disciples said: O Jesus, son of Mary! Is you Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if you are true believers.

إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

113. They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."

113. They said: 'We desire to partake of it that our hearts be satisfied and we know that you did speak the truth to us, and that we are its witnesses.'

113. They said: "We only wish to eat thereof and satisfy our hearts, and to know that you have indeed told us the truth; and that we ourselves may be witnesses to the miracle."

113. (They said) We wish to eat thereof, that we may satisfy our hearts and know that you have spoken truth to us, and that thereof we may be witnesses.

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشُّهَدَائِينَ ﴿١١٣﴾

114. Said Jesus, son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

114. Jesus, son of Mary, then prayed: 'O Allah, our Lord, send down to us a spread from the heavens that shall be a festival for the first of us and for the last of us, and a sign from You. And provide us with sustenance, for You are the best Provider of sustenance.'

114. Said Jesus, son of Mary: "O God our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us a solemn festival and a sign from you; and provide for our sustenance, for you are the best Sustainer (of our needs)."

114. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from You. Give us sustenance, for You are the best of Sustainers.

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

115. Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you, then

115. Allah said: 'I shall indeed send it down to you; then, I shall afflict whoever among you who disbelieves with a

115. God said: "I will send it down unto you: But if any of you after that resists faith, I will punish him with a penalty

115. Allah said: Lo! I send it down for you. And whoso disbelieves of you afterward, him surely will I punish with a punishment

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي

indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

chastisement wherewith I will afflict none in the worlds.'

such as I have not inflicted on any one among all the peoples."

wherewith I have not punished any of (My) creatures.

أَعَذَّبَهُ عَذَابًا لَّا أَعَذَّبُهُ أَحَدًا
مِّنَ الْعَالَمِينَ ﴿١١٥﴾

116. And [beware the Day] when Allah will say, "O Jesus, son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

116. And imagine when thereafter Allah will say: 'Jesus, son of Mary, did you say to people: "Take me and my mother for gods beside Allah?" And he will answer: "Glory to You! It was not for me to say what I had no right to. Had I said so, You would surely have known it. You know all what is within my mind whereas I do not know what is within Yours. You, indeed You, know fully all that is beyond the reach of human perception.

116. And behold! God will say: "O Jesus, son of Mary! Did you say unto men, worship me and my mother as gods in derogation of God?" He will say: "Glory to You! Never could I say what I had no right (to say). Had I said such a thing, You would indeed have known it. You know what is in my heart, Whereas I know not what is in Yours. For You know in full all that is hidden.

116. And when Allah will say: O Jesus, son of Mary! Did you say unto mankind: Take me and my mother for two gods beside Allah? He will say: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then You knew it. You know what is in my mind, and I know not what is in Your mind. Lo! You, only You, are the Knower of things hidden.

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ
ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
وَأُمَّيَّ إِلَهَيْنِ مِن دُونِ اللَّهِ قَالَ
سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ
مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلُّهُ
فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ
أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٦﴾

117. I said not to them except what You commanded me – to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

117. I said to them nothing except what You commanded me, that is: 'Serve Allah, my Lord and your Lord.' I watched over them as long as I remained among them; and when You did recall me, then You Yourself became the Watcher over them. Indeed, You are Witness over everything.

117. "Never said I to them aught except what You did command me to say, to wit, 'worship God, my Lord and your Lord'; And I was a witness over them while I dwelt amongst them; when You did take me up, You were the Watcher over them, and You are a witness to all things.

117. I spoke unto them only that which You commanded me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when You took me, You were the Watcher over them. You are Witness over all things.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ
أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ
وَكَُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ
فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ
أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

118. If You should punish them, indeed they are Your servants; but if You forgive them, indeed it is You who is the Exalted in Might, the Wise.

118. If You chastise them, they are Your servants; and if You forgive them, You are the All-Mighty, the All-Wise."

118. "If You do punish them, they are Your servants: If You do forgive them, You are the Exalted in power, the Wise."

118. If You punish them, lo! They are Your slaves, and if You forgive them (lo! they are Your slaves). Lo! You, only You, are the Mighty, the Wise.

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ
وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

119. Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens beneath [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah

119. Thereupon Allah will say: 'This day truthfulness shall profit the truthful. For them are Gardens beneath which rivers flow. There they will abide forever. Allah is well pleased with them, and they well pleased

119. God will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath, their eternal Home: God well pleased with them, and they with God: That is the

119. Allah will say: This is a day in which their truthfulness profits the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ
الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ

being pleased with them, and they with Him. That is the great attainment.

with Allah. That indeed is the mighty triumph.'

great salvation, (the fulfillment of all desires).

Him. That is the great triumph.

وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ

الْعَظِيمُ ﴿١٢٠﴾

120. To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.

120. To Allah belongs the dominion of the heavens and the earth and all that is in them and He has full power over everything.

120. To God does belong the dominion of the heavens and the earth, and all that is therein, and it is He who has power over all things.

120. Unto Allah belongs the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things.

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿١٢٠﴾

