

البقرة AlBaqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Alif, Lam, Meem.	1. Alif. Lam. Mim.	1. A.L.M.	1. Alif. Lam. Mim.	الْم
2. This is the Book about which there is no doubt, a guidance for those conscious of Allah.	2. This is the Book of Allah: there is no doubt about it. It is guidance to God fearing people.	2. This is the Book, in it is guidance sure, without doubt, to those who fear God.	2. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).	ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ
3. Who believe in the unseen, establish prayer, and spend out of what We have provided for them.	3. Who believe in the unseen, establish the Salats and expend (in Our way) out of what We have bestowed on them.	3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them.	3. Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them.	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ
4. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].	4. Who believe in the Book We have sent down to you (i.e. the Qur'an) and in the Books sent down before you, and firmly believe in the Hereafter.	4. And who believe in the Revelation sent to you, and sent before your time, and (in their hearts) have the assurance of the Hereafter.	4. And who believe in that which is revealed unto you (Muhammad) and that which was revealed before you, and are certain of the Hereafter.	وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ
5. Those are upon [right] guidance from their Lord, and it is those who are the successful.	5. Such people are on the right way from their Lord and such are truly successful.	5. They are on (true) guidance, from their Lord, and it is these who will prosper.	5. These depend on guidance from their Lord. These are the successful.	أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
6. Indeed, those who disbelieve – it is all the same for them whether you warn them or do not warn them – they will not believe.	6. As for those who have rejected, it is all the same to them whether you warn them or do not warn them: they are not going to believe.	6. As to those who reject Faith, it is the same to them whether you warn them or do not warn them, they will not believe.	6. As for the disbelievers, whether you warn them or you warn them not, it is all one for them, they believe not.	إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
7. Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.	7. Allah has sealed up their hearts and ears and a covering has fallen over their eyes, and they have incurred the severest punishment.	7. God has set a seal on their hearts and on their hearing, and on their eyes is a veil, and a great is the penalty they (incur).	7. Allah has sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

8. And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.

8. Then there are some who say, "We believe in Allah and the Last Day", whereas they do not believe at all.

8. Of the people there are some who say: "We believe in God and the Last Day;" but they do not (really) believe.

8. And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا
بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ
بِمُؤْمِنِينَ ﴿٧﴾

9. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.

9. They thus try to deceive Allah and the Believers, but they succeed in deceiving none except themselves and they realize it not.

9. Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize (it) not.

9. They think to beguile Allah and those who believe, and they beguile none save themselves, but they perceive not.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا
وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا
يَشْعُرُونَ ﴿٨﴾

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

10. In their hearts is a disease, which Allah has increased all the more and a painful doom is in store for them for the lie they utter.

10. In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).

10. In their hearts is a disease, and Allah increases their disease. A painful doom is theirs because they lie.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ
اللَّهُ مَرَضًا وَهُمْ عَادَابُ اللَّهِ
بِمَا كَانُوا يَكْفُرُونَ ﴿٩﴾

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

11. Whenever it is said to them, "Spread not disorder on the earth" their reply is. We only seek to put things aright.

11. When it is said to them: "Make not mischief on the earth," they say: "Why, we only want to make peace!"

11. And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي
الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ
مُصْلِحُونَ ﴿١٠﴾

12. Unquestionably, it is they who are the corrupters, but they perceive [it] not.

12. Beware! They do spread disorder but they realize it not.

12. Of a surety, they are the ones who make mischief, but they realize (it) not.

12. Are not they indeed the mischief-makers? But they perceive not.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ
وَلَكِن لَّا يَشْعُرُونَ ﴿١١﴾

13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

13. And when it is said to them, "Believe sincerely as the other people have believed", they reply, "Should we believe as fools have believed? Beware! They themselves are the fools, but they know it not.

13. When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.

13. And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? Are not they indeed the foolish? But they know not.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ
النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ
السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ
السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٢﴾

14. And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

14. When they meet those who believe, they say, "We, too, are believers", but when they privately meet their evil geniuses, they say, "Indeed we are with you: we are only mocking at these people".

14. When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting."

14. And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! We are with you; verily we did but mock.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا
آمَنَّا ۗ وَإِذَا خَلَوْا إِلَىٰ شَٰئِطِينِهِمْ
قَالُوا إِنَّا مَعَكُمْ ۗ إِنَّمَا نَحْنُ
مُسْتَهْزِءُونَ ﴿١٣﴾

15. [But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.

15. Allah is mocking at them. He gives them rope enough, and they wander on and on blindly in their mischief and rebellion.

15. God will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro).

15. Allah (Himself) does mock them, leaving them to wander blindly on in their contumacy.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

16. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

16. These are the people who have bartered away Guidance for error but this is a profitless bargain that they have made, and they are not at all on the right way.

16. These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,

16. These are they who purchase error at the price of guidance, so their commerce does not prosper, neither are they guided.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهٗ
بِالْهُدَىٰ ۖ فَمَا رَٰبِحَتْ تِجَارَتُهُمْ
وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

17. Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.

17. Their condition may be described in a parable: a man kindled a fire and when it illuminated all around him, Allah took away the light from their eyes and left them in utter darkness, where they could not see anything.

17. Their similitude is that of a man who kindled a fire; when it lighted all around him, God took away their light and left them in utter darkness. So they could not see.

17. Their likeness is as the likeness of one who kindles fire, and when it sheds its light around him, Allah takes away their light and leaves them in darkness, where they cannot see.

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

18. Deaf, dumb and blind – so they will not return [to the right path].

18. They are deaf; they are dumb; they are blind so they will not return (to the right way).

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

18. Deaf, dumb and blind; and they return not.

صُمٌّ بُكْمٌ عُمْىٰ فَهُمْ لَا
يَرْجِعُونَ ﴿١٨﴾

19. Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers.

19. Or heavy rain is falling from the sky, accompanied by pitch darkness, thunder and lightning. When they hear the thunderclap, they thrust their fingers into their ears for fear of death, but Allah is encircling the disbelievers on all sides.

19. Or that of a rain laden cloud from the sky: In it are zones of darkness and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder clap, the while they are in terror of death. But God is ever round the rejecters of Faith!

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasses the disbelievers.

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيهِ
ظُلْمَةٌ وَّرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ
أَصَابِعَهُمْ فِيٓ أَذَانِهِمْ مِّنَ
الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ
مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

20. The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent.

20. The lightning, as if it were going to snatch away their eyesight from them. When they see light, they move on a little further and when it becomes dark for them, they stand still. Had Allah so willed, He could have deprived them totally of their hearing and their sight. Most surely Allah has power over everything.

20. The lightning all but snatches away their sight; every time the light (helps) them, they walk therein, and when the darkness grows on them, they stand still. And if God willed, He could take away their faculty of hearing and seeing; for God has power over all things.

20. The lightning almost snatches away their sight from them. As often as it flashes forth for them they walk therein, and when it darkens against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ
كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ
وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ
شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٢٠﴾

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

21. O Mankind, submit to your Lord, Who created you and those who were before you; in this way only you may expect to save yourselves.

21. O you people! Adore your Guardian Lord, who created you and those who came before you, that you may have the chance to learn righteousness.

21. O mankind! Worship your Lord, Who has created you and those before you, so that you may ward off (evil).

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ
الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

22. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].

22. It is He who has made the earth a bed for you and the sky a canopy; and it is He who sends down rain from above for the growth of every kind of food products for your sustenance. So, when you know this, you should not set up equals to rank with Allah.

22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto God when you know (the truth).

22. Who has appointed the earth a resting-place for you, and the sky a canopy; and causes water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when you know (better).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا
تَجْعَلُوا لِلَّهِ أَنْدَادًا ۖ وَ أَنْتُمْ
تَعْلَمُونَ ﴿٢٢﴾

23. And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.

23. And if you be in doubt whether the Book We have sent down to Our servant is from Us or not, then produce, at least, one Surah like this. You may call all your associates to assist you and avail yourselves of the help of anyone other than Allah. If you are genuine in your doubt, do this.

23. And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a surah like thereunto; and call your witnesses or helpers (If there are any) besides God, if your (doubts) are true.

23. And if you are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if you are truthful.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا
عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ
مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

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

24. But if you do not do this, and you can never do this, then fear the Fire which has been prepared for the disbelievers and which shall have men and stones for fuel.

24. But if you cannot and of a surety you cannot then fear the Fire whose fuel is men and stones, which is prepared for those who reject faith.

24. And if you do it not - and you can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.

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

25. And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit there from, they will say, "This is what we were provided with before." And it is given to them in

25. And give good news (O Muhammad), to those who believe in this Book and do good deeds (in accordance with its teachings). For them there will be gardens underneath which canals flow. Their fruits will so resemble the fruits on the Earth that every time they will be provided with fruits, they will say, "Such fruits

25. But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits there from, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein

25. And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا
مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا
الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِهِ
مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ

likeness. And they will have therein purified spouses, and they will abide therein eternally.

were provided to us before on the Earth." And there will be pure spouses for them and therein they will live forever.

companions, pure (and holy); and they abide therein (forever).

companions; there forever they abide.

مُطَهَّرَةً ۗ وَهُمْ فِيهَا خَالِدُونَ

٢٥

26. Indeed, Allah is not timid to present an example – that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient.

26. Well, Allah is not ashamed to cite the similitude of a gnat or of something even more insignificant than this. As for those who believe, they come to know from the same similitude that it is the Revelation from their Lord; but those who disbelieve, say, "What does Allah mean by such similitudes?" Allah leads astray many and guides many to the right way by the same thing. And He leads astray only those who disobey Allah.

26. God disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject faith say: "What means God by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path),

26. Lo! Allah disdains not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What does Allah wish (to teach) by such a similitude? He misleads many thereby, and He guides many thereby; and He misleads thereby only miscreants.

إِنَّ اللَّهَ لَا يَسْتَحْجِبُ أَنْ يُضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنََّّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَا ذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

27. Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

27. Who break Allah's covenant after ratifying it who cut asunder what Allah has ordered to be joined, and who produce chaos on the Earth. These are the people who are indeed the losers.

27. Those who break God's covenant after it is ratified, and who sunder what God has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.

27. Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth. Those are they who are the losers.

الَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

28. How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

28. How is it that you adopt the attitude of disbelief towards Allah when the fact is that you were lifeless and He gave you life, and He will take away life from you and will again restore you to life: then you shall ultimately return to Him.

28. How can you reject the faith in God? Seeing that you were without life, and He gave you life; then will He cause you to die, and will again bring you to life, and again to Him will you return.

28. How disbelieve you in Allah when you were dead and He gave life to you! Then He will give you death, then life again, and then unto Him you will return.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

29. It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

29. He it is who created for you all that there is on the Earth; He then turned to the sky and ordered it into seven heavens. And He has full knowledge of everything.

29. It is He who has created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He has perfect knowledge.

29. He it is who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

30. And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

30. Just recall the time when your Lord said to the angels, "I am going to appoint a vicegerent on the Earth." They humbly enquired, "Are you going to appoint such a one as will cause disorder and shed blood on the Earth? We are already engaged in hymning Your praise, and hallowing Your name". Allah replied, "I know what you do not know."

30. Behold, your Lord said to the angels: "I will create a vicegerent on earth." They said: "Will You place therein one who will make mischief therein and shed blood? Whilst we do celebrate your praises and glorify your holy (name)?" He said: "I know what you know not."

30. And when your Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Will you place therein one who will do harm therein and will shed blood, while we, we hymn your praise and sanctify you? He said: Surely I know that which you know not.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَتَجْعَلُ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

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

31. After this he taught Adam the names of all things. Then He set these before the angels and asked, "Tell Me the names of these things, if you are right".

31. And He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell me the nature of these if you are right."

31. And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if you are truthful.

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰئِكَةِ فَقَالَ اَنْبِئُوْنِىْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۳۱﴾

32. They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

32. They replied, "Glory be to You. You alone are free from defect. We possess only that much knowledge which You have given us. Indeed You alone are All-Knowing and All-Wise."

32. They said: "Glory to You, of knowledge We have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom."

32. They said: Be glorified! We have no knowledge save that which You have taught us. Lo! You, only You, are the Knower, the Wise.

قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَاۤ اِلَّا مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿۳۲﴾

33. He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

33. Then Allah said to Adam, "Tell them the names of these things." When Adam told them the names of all those things, Allah declared, "Did I not tell you that I know those truths about the Earth and the Heavens which are hidden from you? I know what you disclose and what you hide."

33. He said: "O Adam! Tell them their natures." When he had told them, God said: "Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?"

33. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which you disclose and which you hide.

قَالَ يٰۤاٰدَمُ اَنْبِئْهُمْ بِاَسْمَآئِهِمْ فَلَمَّآ اَنْبَاَهُمْ بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْۤ اَعْلَمُ غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿۳۳﴾

34. And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

34. Then We commanded the angels, "Bow yourselves to Adam." All bowed but Iblis refused to do so; he waxed proud and joined the defiers.

34. And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

34. And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.

وَإِذْ قُلْنَا لِلْمَلٰئِكَةِ اسْجُدُوْۤا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِیْسَۗ اَبٰی وَاَسْتَكْبَرَ ۗ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿۳۴﴾

35. And We said, "O Adam, dwell, you and your wife, in Paradise and eat there from in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

35. Then We said, "O Adam, you and your wife, both dwell in the Garden and eat to their hearts' content where from you will, but do not go near this tree; otherwise you shall become transgressors."

35. We said: "O Adam! Dwell you and your wife in the Garden; and eat of the bountiful things therein as (where and when) you will; but approach not this tree, or you run into harm and transgression."

35. And We said: O Adam! Dwell you and your wife in the Garden, and eat you freely (of the fruits) thereof where you will; but come not nigh this tree lest you become wrong doers.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ
وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا
تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا
مِنَ الظَّالِمِينَ ﴿٣٥﴾

36. But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

36. After a time Satan tempted them with that tree to disobey. Our command and brought them out of the state they were in, and We decreed, "Now, go down all of you from here; you are enemies of one another. Henceforth you shall dwell and provide for yourselves on the Earth for a specified period."

36. Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get you down, all (you people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."

36. But Satan caused them to deflect there from and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا
فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ
وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

37. Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

37. At that time Adam learnt appropriate words from his Lord and repented, and his Lord accepted his repentance, for He is very Relenting and very Merciful.

37. Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

37. Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ
فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿٣٧﴾

38. We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.

38. We said, "Now go down, all of you from here. Henceforth there shall come to you guidance from Me now and again: whoever will follow it shall have neither fear nor sorrow.

38. We said: "Get you down all from here; and if, as is sure, there comes to you guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

38. We said: Go down, all of you, from hence; but verily there comes unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا
يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ
هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿٣٨﴾

39. And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally."

39. And whoever will refuse to accept it and defy Our revelations, they shall be doomed to the Fire wherein they shall remain forever.

39. "But those who reject faith and belie Our signs, they shall be companions of the Fire; they shall abide therein."

39. But they who disbelieve, and deny Our revelations, such are rightful peoples of the Fire. They will abide therein.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

40. O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me],

40. O children of Israel! Just recall to mind My favor wherewith I blessed you, fulfill your covenant with Me and I shall fulfill My covenant with you,

40. O Children of Israel! Call to mind the (special) favor which I bestowed upon you, and fulfill your covenant with Me as I fulfill My covenant with you,

40. O Children of Israel! Remember My favor wherewith I favored you, and fulfill your (part of the) covenant, I shall fulfill My (part of the) covenant, and

يٰۤاَيُّهَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا
بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَإِيَّايَ

and be afraid of [only] Me.

and fear Me alone.

and fear none but Me.

fear Me.

فَاتَرَهَبُونَ ﴿٤١﴾

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

41. And believe in the Book I have now sent down; as it confirms the Scriptures you already possess, be not the first to reject it; barter not away My revelations for paltry worldly gain, and guard yourselves against My wrath.

41. And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My signs for a small price; and fear Me, and Me alone.

41. And believe in that which I reveal, confirming that which you possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.

وَأْمُرُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۗ وَإِيَّاي فَاتَّقُونَ ﴿٤١﴾

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

42. Confound not the truth with falsehood, nor conceal it knowingly.

42. And cover not truth with falsehood, nor conceal the truth when you know (what it is).

42. Confound not truth with falsehood, nor knowingly conceal the truth.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

43. And establish prayer and give zakah and bow with those who bow [in worship and obedience].

43. Establish the Salat, pay the Zakat and bow down before Me along with those who bow down.

43. And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).

43. Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?

44. How is it that you enjoin others to follow the right Way, but forget it yourselves, though you read the Scriptures? Have you no sense at all?

44. Do you enjoin right conduct on the people, and forget (to practice it) yourselves, and yet you study the Scripture? Will you not understand?

44. Enjoin you righteousness upon mankind while you yourselves forget (to practice it)? And you are readers of the Scripture! Have you then no sense.

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

45. And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah].

45. Seek help with the Salat and fortitude: no doubt, Salat is a hard task but not for those obedient servants,

45. Nay, seek (God's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,

45. Seek help in patience and prayer; and truly it is hard save for the humble-minded.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

46. Who are certain that they will meet their Lord and that they will return to Him.

46. Who realize that ultimately they shall meet their Lord and shall return to Him.

46. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

46. Who know that they will have to meet their Lord, and that unto Him they are returning.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَإِنَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٤٦﴾

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

47. O Children of Israel! Just recall to mind My favor that bestowed upon you, and remember that I exalted you above all the peoples of the world.

47. Children of Israel! Call to mind the (special) favor which I bestowed upon you, and that I preferred you to all other (for My Message).

47. O Children of Israel! Remember My favor wherewith I favored you and how I preferred you to (all) creatures.

يٰٓبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

48. And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

48. And guard yourselves against the Day when no one shall avail anyone anything; nor shall intercession be accepted from anyone; nor shall anyone be acquitted for any (amount of) ransom; nor shall the guilty ones be helped from any quarter.

48. Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from it, nor shall anyone be helped (from outside).

48. And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.

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

49. And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

49. Recall the time when We delivered you from the slavery of Pharaoh's people. They had inflicted a dreadful torment on you: they killed your sons and let your daughters live. And in this there was a hard trial for you from your Lord.

49. And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.

49. And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord.

وَإِذْ نَجَّيْنَاكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

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

50. Remember the time when We parted the sea to make way for you and let you pass safely through it and then drowned Pharaoh's people before your very eyes.

50. And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

50. And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

51. And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers.

51. Call to mind that when We invited Moses for a fixed term of forty nights and days, you took to calf worship in his absence. Though you had committed a wicked transgression,

51. And remember We appointed forty nights for Moses, and in his absence you took the calf (for worship), and you did grievous wrong.

51. And when We did appoint for Moses forty nights (of solitude), and then you chose the calf, when he had gone from you, and you were wrongdoers.

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

52. Then We forgave you after that so perhaps you would be grateful.

52. Yet We pardoned you even after that so that you might become grateful.

52. Even then We did forgive you; there was a chance for you to be grateful.

52. Then, even after that, We pardoned you in order that you might give thanks.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

53. And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided.

53. Remember that We gave Moses the Book and the criterion of right and wrong so that you might be guided aright.

53. And remember We gave Moses the Scripture and the criterion (between right and wrong): There was a chance for you to be guided aright.

53. And when We gave unto Moses the Scripture and the criterion (of right and wrong), that you might be led aright.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

54. And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your

54. Remember that when Moses said to his people, "O my people, you have wronged yourselves grievously by taking

54. And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your

54. And when Moses said unto his people: O my people! You have wronged yourselves by your choosing of the calf

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أَرَأَيْتُمْ لَكُمْ أَنْفُسَكُمْ

taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.

the calf for worship. Therefore, turn to your Creator in repentance and slay the guilty ones among you. This is best for you in the sight of your Creator." At that time your Creator accepted your repentance because He is Relenting and Merciful.

worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft Returning, Most Merciful.

(for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.

بَاتَّخَذِ كُمْ الْعِجْلَ فَنُؤِبُوا إِلَى
بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ
ذَلِكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ
فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿٥٤﴾

55. And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on.

55. Remember when you said, "O Moses, we are not going to believe you until we see with our own eyes Allah (talking to you)". At that very time a thunderbolt struck you while you were looking on and you fell lifeless.

55. And remember you said: "O Moses! We shall never believe in you until we see God manifestly," but you were dazed with thunder and lightning even as you looked on.

55. And when you said: O Moses! We will not believe in you till we see Allah plainly; and even while you gazed the lightning seized you.

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

56. Then We revived you after your death that perhaps you would be grateful.

56. Then We raised you to life so that you might become grateful for this favor.

56. Then We raised you up after your death: You had the chance to be grateful.

56. Then We revived you after your extinction, that you might give thanks.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

57. And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves.

57. (Remember that) We caused the cloud to overshadow you and provided you with manna and salva for your food, saying, "Eat of the clean and pure things We have bestowed upon you" however, they did not harm Us but harmed only themselves.

57. And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (But they rebelled); to us they did no harm, but they harmed their own souls.

57. And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves.

وَوَضَّلْنَا عَلَيْكُمْ الغَمَامَ
وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى
كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

58. And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

58. Then call to mind the time when We said, "Go into the town before you and eat to your hearts content therein, wherefrom you will, but enter the gate bowing down with humility, repeating 'hittatun'; We will forgive your sins and increase the reward of the righteous".

58. And remember We said: "Enter this town, and eat of the plenty therein as you wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."

58. And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

59. But those who wronged changed [those words] to a statement other than that which had been

59. But the transgressors perverted the words said to them entirely into a different thing.

59. But the transgressors changed the word from that which had been given them; so

59. But those who did wrong changed the word which had been told them for another saying, and We sent

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى

said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.

So We sent down upon the transgressors a severe torment from the sky: that was the punishment for the disobedience they were showing.

We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.

down upon the evil doers wrath from heaven for their evil-doing.

الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

٥١

60. And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption."

60. Remember that when Moses prayed for water for his people, We answered, "Strike the rock with your staff": whereupon twelve springs gushed forth from it; the people of every clan came to know their drinking place. (Then they were enjoined:) "Eat and drink of what Allah has provided and do not spread disorder on the earth."

60. And remember Moses prayed for water for his people; We said: "Strike the rock with your staff." Then gushed forth there from twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by God, and do no evil nor mischief on the (face of the) earth.

60. And when Moses asked for water for his people, We said: Smite with your staff the rock. And there gushed out there from twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah has provided, and do not act corruptly, making mischief in the earth.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

٥٢

61. And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

61. Remember: You grumbled: "O Moses, we cannot endure one and the same sort of food. Pray your Lord to bring for us the products of the earth green herbs, vegetables, corn, garlic, onions, pulses and the like." Moses replied: "What! Would you exchange that which is meaner for that which is nobler? Well, go and live in a town and you will get there what you demand." By and by, they became so degraded that disgrace and humiliation, misery and wretchedness were stamped upon them and they incurred Allah's wrath. That was because they began to reject the Revelations of Allah and kill His Messengers without any just cause; that was the consequence of their disobedience and their persistent transgression against the Law.

61. And remember you said: "O Moses! We cannot endure one kind of food (always); so beseech your Lord for us to produce for us of what the earth grows, its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will you exchange the better for the worse? Go you down to any town, and you shall find what you want!" They were covered with humiliation and misery; they drew on themselves the wrath of God. This because they went on rejecting the signs of God and slaying His Messengers without just cause. This because they rebelled and went on transgressing.

61. And when you said: O Moses! We are weary of one kind of food; so call upon your Lord for us that He bring forth for us of that which the earth grows - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would you exchange that which is higher for that which is lower? Go down to settled country, thus you shall get that which you demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ إِمَّا يَحِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَصُرِبْتُمْ عَلَيْهِمُ الدَّلِيلَ وَالْمُسْكَنَةَ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

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62. Indeed, those who believed and those who were Jews or Christians or Sabaeans [before Prophet Muhammad] – those [among them] who believed in Allah and the Last Day and did righteousness – will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

62. Rest assured that whosoever from among the Muslims or the Jews or the Christians or the Sabaeans believes in Allah and the Last Day, and performs good deeds, he will have his reward with his Lord and he will have no cause for fear and grief.

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

62. Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believes in Allah and the Last Day and does right - surely their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا
وَالنَّصْرَى وَالصَّبِيْنَ مَنْ
آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

63. And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."

63. Call to mind the time when We raised above you the Tur and made a covenant with you, saying, "Hold fast to the Book which We are giving you and bear in mind the commands and precepts contained therein. It is expected that this will lead you on to the paths of virtue and piety."

63. And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance you may fear God."

63. And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that you may ward off (evil).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ
وَرَفَعْنَا فَوْقَكُمْ
الطُّورَ خُذُوا مَا
آتَيْنَاكُمْ بِقُوَّةٍ
وَإِذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ

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

64. But even after that you forsook the covenant: Allah did not withhold His grace and mercy from you; otherwise you would have been utterly ruined long before this.

64. But you turned back thereafter: Had it not been for the Grace and Mercy of God to you, you had surely been among the lost.

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

ثُمَّ تَوَلَّيْتُمْ مِنْ
بَعْدِ ذَلِكَ فَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَكُنْتُمْ مِنَ
الْخَاسِرِينَ

65. And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised."

65. And you know well the story of those among you who broke Sabbath. We said to them, "Be apes despised and hated by all."

65. And well you knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be you apes, despised and rejected."

65. And you know of those of you who broke the Sabbath, how We said unto them: Be you apes, despised and hated.

وَلَقَدْ عَلَّمْتُمُ
الَّذِينَ اعْتَدَوْا مِنْكُمْ
فِي السَّبْتِ فَقُلْنَا
لَهُمْ كُونُوا قِرَدَةً
خَاسِئِينَ

66. And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah.

66. Thus We made their end a warning to the people of their time and succeeding generations, and an admonition for God-fearing people.

66. So We made it an example to their own time and to their posterity, and a lesson to those who fear God.

66. And We made it an example to their own and to succeeding generations, and an admonition to the God-fearing.

فَجَعَلْنَاهَا نَكَالًا
لِمَا بَيْنَ يَدَيْهَا
وَمَا خَلْفَهَا وَمَوْعِظَةً
لِّلْمُتَّقِينَ

67. And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek

67. Then call to mind the other event: when Moses said to his people, "Allah commands you to sacrifice a cow," they replied, "Do you mean to have a jest

67. And remember Moses said to his people: "God commands that you sacrifice a heifer." They said: "Make you a laughing-stock of us?" He said:

67. And when Moses said unto his people: Lo! Allah commands you that you sacrifice a cow, they said: Do you make game of us? He answered: Allah forbid that I

وَإِذْ قَالَ مُوسَى
لِقَوْمِهِ إِنَّ اللَّهَ
يَأْمُرُكُمْ أَنْ تَذْبَحُوا
بَقْرَةً قَالُوا أَتَتَّخِذُنَا
هُزُوًا قَالَ أَعُوذُ

refuge in Allah from being among the ignorant."

with us?" He answered, "I crave Allah's protection from behaving like ignorant people."

"God save me from being an ignorant (fool)!"

should be among the foolish.

بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

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68. They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

68. Then they said, "Please make a request to your Lord to give us some details of the cow." Moses answered, "Allah says that the cow should neither be old nor immature but of middle age. Do, therefore, as you are bidden."

68. They said: "Beseech on our behalf your Lord to make plain to us what (heifer) it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what you are commanded!"

68. They said: Pray for us unto your Lord that He make clear to us what (cow) she is. (Moses) answered, lo! He says, verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which you are commanded.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانُ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ

١٨

69. They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color – pleasing to the observers.'"

69. But they further asked, "Please request your Lord to make it clear to us of what color she should be." Moses answered, "He says that she should be of yellow color, so deep and bright as to delight beholders."

69. They said: "Beseech on our behalf your Lord to make plain to us her color." He said: "He says: A fawn-colored heifer, pure and rich in tone, the admiration of beholders!"

69. They said: Pray for us unto your Lord that He make clear to us of what color she is. (Moses) answered: Lo! He says: Verily she is a yellow cow. Bright is her color, gladdening beholders.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْع لَوْنُهَا تَسُرُّ النَّظِيرِينَ

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

70. Again they said, "Pray your Lord to specify for us the kind of cow that is required; for cows (of this type) look alike to us. We shall then find her, if God so wills."

70. They said: "Beseech on our behalf your Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if God wills."

70. They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! Cows are much alike to us; and Lo! If Allah wills, we may be led aright.

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

٢٠

71. He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.'" They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.

71. Moses answered, "Allah says that she should be a cow which has not been yoked nor has plowed the land nor watered the fields; which is sound and whole, without blemish." Then they cried out, now you have given an accurate description. Then they sacrificed her but they did not appear to be doing this willingly.

71. He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now have you brought the truth." Then they offered her in sacrifice, but not with good will.

71. (Moses) answered: Lo! He says: Verily she is a cow unyoked; she plows not the soil nor waters the tilth; whole and without mark. They said: Now you brought the truth. So they sacrificed her, though almost they did not.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا آلَنْ جِئْت بِالْحَقِّ فذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ

٢١

72. And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing.

72. And you slew a man and began to dispute about the murder and accused one another of it, but Allah had decreed that what you were trying to hide should be disclosed.

72. Remember you slew a man and fell into a dispute among yourselves as to the crime: But God was to bring forth what you did hide.

72. And (remember) when you slew a man and disagreed concerning it and Allah brought forth that which you were hiding.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مِمَّا كُنْتُمْ تَكْتُمُونَ

٢٢

73. So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.

73. So We commanded, "Strike the corpse of the murdered man with a part of the sacrificed cow. See how Allah brings the dead to life and shows you His signs, so that you may understand."

73. So We said: "Strike the (body) with a piece of the (heifer)." Thus God brings the dead to life and shows you His signs: Perchance you may understand.

73. And We said: Smite him with some of it. Thus Allah brings the dead to life and shows you His portents so that you may understand.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُعِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

74. Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.

74. But even after seeing these signs your hearts hardened and became as hard as rocks; nay, even harder than rocks. For there are some rocks out of which springs gush forth, and others which split open and water issues out of them, then there are some which tumble down for fear of Allah. And Allah is not unaware of what you are doing.

74. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of God. And God is not unmindful of what you do.

74. Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water flows from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what you do.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

75. Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?

75. O Muslims, do you then expect that these people will accept your invitation and become believers? Whereas there have always been among them some who have been hearing the word of God, understanding it well and then perverting and tampering with it knowingly.

75. Can you (o you men of faith) entertain the hope that they will believe in you? Seeing that a party of them heard the word of God, and perverted it knowingly after they understood it.

75. Have you any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَةَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

76. And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

76. When they meet those who believe in Muhammad, they say, "We also believe in him." But when they meet one another in private, they say, "Have you got no sense that you disclose to them those things which Allah has revealed to you so that they might bring them as a proof against you before your Lord?"

76. Behold! When they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what God has revealed to you, that they may engage you in argument about it before your Lord?" Do you not understand (their aim)?

76. And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate you to them of that which Allah has disclosed to you that they may contend with you before your Lord concerning it? Have you then no sense.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

77. But do they not know that Allah knows what they conceal and what

77. Do they really not know that Allah is fully aware of what they hide and what

77. Know they not that God knows what they conceal and what they reveal?

77. Are they then unaware that Allah knows that which they keep hidden and

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا

they declare?

they disclose?

that which they
proclaim.

يُسِرُّونَ وَمَا يَعْلَمُونَ ﴿٧٧﴾

78. And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming.

78. Then there are among them some unlettered people who have no knowledge of the Book but depend upon empty hopes and are guided by mere conjecture and guess work.

78. And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.

78. Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ
الْكِتَابَ إِلَّا أَمْبِيٍّ وَإِنَّهُمْ
يَظُنُّونَ ﴿٧٨﴾

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

79. So woe to their learned people, who write the law with their own hands and then say to the people, "This is from Allah," so that they might gain some paltry worldly end. (They do not see that) this writing of their hands will bring woe to them and what they gain thereby will lead to their ruin.

79. Then woe to those who write the Book with their own hands, and then say: "This is from God," to traffic with it for miserable price! Woe to them for what their hands do write, and for the gain they make thereby.

79. Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ
الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هَذَا مِنْ
عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ
ثَمَنًا قَلِيلًا فَوَيْلٌ
لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ
لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

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

80. They also say, "The fire of Hell is not going to touch us, and even if it does at all, it will be only for a few days". Say, "Have you obtained a promise from Allah which He would not break? Or, do you attribute to Allah things you do not know?"

80. And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have you taken a promise from God, for He never breaks His promise? Or is it that you say of God what you do not know?"

80. And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have you received a covenant from Allah - truly Allah will not break His covenant - or tell you concerning Allah that which you know not.

وَقَالُوا لَنْ نَمَسَّ
النَّارَ إِلَّا أَيَّامًا
مَعْدُودَةً قُلْ
أَتَّخَذْتُمْ عِنْدَ اللَّهِ
عَهْدًا فَلَنْ يُخْلِفَ
اللَّهُ عَهْدَهُ أَمْ
تَقُولُونَ عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ ﴿٨٠﴾

81. Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.

81. Whoever earns evil and becomes engrossed in sin shall be doomed to Hell and abide therein forever.

81. Nay, those who seek gain in evil, and are girt round by their sins, they are companions of the Fire: Therein shall they abide (forever).

81. Nay, but whosoever has done evil and his sin surrounds him; such are rightful owners of the Fire; they will abide therein.

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

82. But they who believe and do righteous deeds, those are the companions of Paradise; they will abide therein eternally.

82. Only those people who believe and do good deeds will be the dwellers of the Garden and live there forever.

82. But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (forever).

82. And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.

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

83. And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except

83. Remember that We made a solemn covenant with the children of Israel to this effect: worship none save Allah: be good to your parents,

83. And remember We took a covenant from the Children of Israel (to this effect): Worship none but God; treat with kindness your

83. And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to

وَإِذْ أَخَذْنَا
مِيثَاقَ بَنِي إِسْرَائِيلَ
لَا تَعْبُدُونَ إِلَّا اللَّهَ
وَبِالْوَالِدَيْنِ إِحْسَانًا
وَوِى

Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

to your relatives, to the orphans and to the helpless; speak aright with the people: establish the Salat and pay the Zakat. But with the exception of a few, you all slid back from it and are paying no heed to it even now.

parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did you turn back, except a few among you, and you backslide (even now).

parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, you slid back, save a few of you, being averse.

الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَقُولُوا لِلنَّاسِ حُسْنًا ۗ وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ ثُمَّ
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

84. And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.

84. Remember also that We made another solemn covenant with you: you shall not shed blood among yourselves nor expel one another from your homes. And you confirmed it and you are a witness to it.

84. And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this you solemnly ratified, and to this you can bear witness.

84. And when We made with you a covenant (saying): Shed not the blood of your people, nor turn (a party of) your people out of your dwellings. Then you ratified (Our covenant) and you were witnesses (thereto).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا
تَسْفِكُونَ دِمَاءَكُمْ وَلَا
تُخْرِجُونَ أَنْفُسَكُمْ مِّنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾

85. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

85. But in spite of this, you are killing your brethren and driving them out from their homes and making unjust and aggressive alliances against one another. And when they come to you as captives, you trade on their ransoms whereas their expulsion itself was unlawful for you. Do you then believe in one part of the Scriptures and disbelieve in the other? What other punishment do such people from among you deserve except an ignominious life in this world and the most grievous doom on the Day of Resurrection? Allah is not unaware of what you are doing.

85. After this it is you, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and rancor; and if they come to you as captives, you ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For God is not unmindful of what you do.

85. Yet you it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? And if they came to you as captives you would ransom them, whereas their expulsion was itself unlawful for you - Believe you in part of the Scripture and disbelieve you in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what you do.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ
أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
مِّنْكُمْ مِّنْ دِيَارِهِمْ تُظَاهِرُونَ
عَلَيْهِمْ بِالْأَثْمِ وَالْعُدْوَانِ وَإِنْ
يَأْتَوْكُمْ أُسْرَىٰ تَقْدُوهُمْ وَهُمْ
وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ
أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ
وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ
مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا
خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ
الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا تَعْمَلُونَ ﴿٨٥﴾

86. Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for

86. These are the people who have preferred the worldly life to the life in the Hereafter. Therefore their torment shall not be lightened nor shall help be given to

86. These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.

86. Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا يُخَفَّفُ
عَنَّهُمُ الْعَذَابُ وَلَا هُمْ

them, nor will they be aided.

them (from any quarter).

87. And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.

87. And We gave Moses the Book and sent after him a train of Messengers in succession. Then We sent Jesus, son of Mary, with clear signs and supported him with the Holy Spirit. Then how is it that whenever a Messenger came to you with that which did not suit your lusts, you grew rebellious against him, and repudiated some and slew others.

87. We gave Moses the Book and followed him up with a succession of apostles; We gave Jesus the son of Mary Clear (signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an apostle with what you yourselves desire not, you are puffed up with pride? Some you called impostors, and others you slay!

87. And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there comes unto you a messenger (from Allah) with that which you yourselves desire not, you grow arrogant and some you disbelieve and some you slay.

يُصْرُونَ ﴿٨٦﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ
وَتَقَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ
وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَإِذْ نَفُخُ فِي الرُّوحِ الْقُدُسِ
أَنكَلِمًا جَاءَكُمْ رَسُولٌ بِمَا لَا
تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ
فَفَرِقْنَا كَذَّبْتُمْ ۖ وَفَرِقْنَا
تَقْتُلُونَ ﴿٨٧﴾

88. And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them for their disbelief, so little is it that they believe.

88. They say, "Our hearts are secure." Nay, the fact is that Allah has cursed them for their disbelief; so they are little disposed to believe.

88. They say, "Our hearts are the wrappings (which preserve God's Word: we need no more)." Nay, God's curse is on them for their blasphemy. Little is it they believe.

88. And they say: Our hearts are hardened. Nay, but Allah has cursed them for their unbelief. Little is that which they believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ بَل لَعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا
يُؤْمِنُونَ ﴿٨٨﴾

89. And when there came to them a Book from Allah confirming that which was with them – although before they used to pray for victory against those who disbelieved – but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.

89. And how are they behaving now towards a Book which has come to them from Allah? In spite of the fact that it confirms the Scriptures which they already possessed. And, in spite of the fact that, before it came, they used to pray for a signal victory over the disbelievers, they rejected it when it came, although they recognized it. May Allah's curse be upon such disbelievers!

89. And when there comes to them a Book from God, confirming what is with them, although from of old they had prayed for victory against those without Faith, when there comes to them that which they (should) have recognized, they refuse to believe in it but the curse of God is on those without Faith.

89. And when there comes unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there comes unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers.

وَمَا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ
اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا
مِن قَبْلٍ يَسْتَفْتِحُونَ عَلَى
الَّذِينَ كَفَرُوا ۖ فَلَمَّا جَاءَهُمْ
مَا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ
عَلَى الْكٰفِرِينَ ﴿٨٩﴾

90. How wretched is that for which they sold themselves, that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants.

90. What a mean thing it is with which they delude their minds. They reject the Guidance which Allah has sent down merely because of their grudge why Allah has in His bounty sent it to whom He chose from

90. Miserable is the price for which they have sold their souls, in that they deny (the revelation) which God has sent down, in insolent envy that God of His grace should send it to any of His servants He pleases: Thus have

90. Evil is that for which they sell their souls: that they should disbelieve in that which Allah has revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ
أَن يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ
بَغْيًا ۖ أَن يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا

So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.

amongst His servants. They have thus incurred wrath after wrath, and for such disbelievers there is a disgraceful doom.

they drawn on themselves wrath upon wrath. And humiliating is the punishment of those who reject Faith.

anger upon anger. For disbelievers is a shameful doom.

بِغَضَبٍ عَلَى غَضَبٍ
وَالْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٦١﴾

91. And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allah before, if you are [indeed] believers?"

91. When it is said to them, "Believe in that which Allah has sent down," they say, "We believe only in that which has been sent to us", and reject everything else, though it is the truth and confirms what is with them. Well, ask them, "If you sincerely believed in what was sent down to you, why did you kill the Messengers of Allah (who were sent to you from amongst yourselves)?"

91. When it is said to them, "Believe in what God has sent down," they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be truth confirming what is with them. Say: "Why then have you slain the prophets of God in times gone by, if you did indeed believe?"

91. And when it is said unto them: Believe in that which Allah has revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which comes after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew you the prophets of Allah aforetime, if you are (indeed) believers.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ
اللَّهُ قَالُوا نؤمنُ بِمَا أَنْزَلَ عَلَيْنَا
وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ
الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ
فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ
قَبْلُ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٦١﴾

92. And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers.

92. (More than that) Moses came to you with clear Signs, yet no sooner was he away from you than you transgressed and took the calf for worship.

92. There came to you Moses with clear (Signs); yet you worshipped the calf (even) after that, and you did behave wrongfully.

92. And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, you chose the calf (for worship) and you were wrong doers.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ
ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ
وَأَنْتُمْ ظَالِمُونَ ﴿٦٢﴾

93. And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers."

93. Recall also to mind the covenant We made with you while We raised the Tur over you: 'Follow strictly the precepts We are giving you and give ear to Our Commandments.' Your forefathers replied, "We have heard but we will not obey." They were so prone to unbelief that they cherished the calf in their hearts. Tell them (O Muhammad). "If indeed you are believers, yours is a strange Faith that enjoins you to do such evil things."

93. And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)": They said: "We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if you have any faith!"

93. And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoins on you, if you are believers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمْ الطُّورَ خُذُوا مَا
آتَيْنَاكُمْ بِقُوَّةٍ وَّاسْمِعُوا قَالُوا
سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي
قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ
بئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ
إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٦٣﴾

94. Say, [O Muhammad], "If the home of the Hereafter with Allah is for you alone and

94. Say to them, "If the abode of the Hereafter with Allah is exclusively reserved for you and not for

94. Say: "If the last Home, with God, be for you specially, and not for anyone else, then seek you for

94. Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ
الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ

not the [other] people, then wish for death, if you should be truthful.

the rest of mankind, then you should long for death, if you are sincere in your claim."

death, if you are sincere."

and not for others of mankind (as you pretend), then long for death if you are truthful.

دُونَ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾

95. But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

95. Believe it that they will never wish for it, for what they have sent before them for the Hereafter. And Allah knows well the mentality of the transgressors.

95. But they will never seek for death, on account of the (sins) which their hands have sent on before them. And God is well acquainted with the wrong doers.

95. But they will never long for it, because of that which their own hands have sent before them. Allah is aware of evil doers.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾

96. And you will surely find them the most greedy of people for life – [even] more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do.

96. You will find that, of all mankind, they are the greediest for life, nay, they are even greedier than the mushriks. Each one of them longs to have a life Of a thousand years, but a long life can, by no means, remove them away from the scourge, for Allah is watching whatever they are doing.

96. You will indeed find them, of all people, most greedy of life, even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For God sees well all that they do.

96. And you will find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would by no means remove him from the doom. Allah is Seer of what they do.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَ مِنْ الَّذِينَ أَشْرَكُوا أَوْ يَوْمَ أَحَدَهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمَزْحُورٍ مِنْ الْعَذَابِ إِنْ يُعَمَّرُ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾

97. Say, "Whoever is an enemy to Gabriel – it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers."

97. Say to them, "Whoever is enemy to Gabriel, should understand that he has, by Allah's command, revealed to your heart the Qur'an which confirms what was revealed before it, and brings guidance and glad tidings to the believers."

97. Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to your heart by God's will, a confirmation of what went before, and guidance and glad tidings for those who believe.

97. Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who has revealed (this Scripture) to your heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿١٧﴾

98. Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael – then indeed, Allah is an enemy to the disbelievers.

98. Whoever is an enemy to Allah, His Angels, His Messengers, Gabriel and Michael, Allah is enemy to such disbelievers."

98. Whoever is an enemy to God and His angels and His apostles, to Gabriel and Michael, Lo! God is an enemy to those who reject Faith.

98. Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٨﴾

99. And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.

99. We have sent down to you Revelations that clearly expound the Truth, and none but the disobedient reject them.

99. We have sent down to you Manifest signs (ayaat); and none reject them but those who are perverse.

99. Verily We have revealed unto you clear tokens, and only miscreants will disbelieve in them.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٩﴾

100. Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe.

100. Has it not always been so that every time they made a covenant, some of them set it aside? Nay, most of them never believe in it sincerely.

100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay, Most of them are faithless.

100. Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.

أَوَلَمْآ عَاهِدُوا عَهْدًا نَّبَذَهُ
فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا
يُؤْمِنُونَ ﴿١٠٠﴾

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

101. And whenever a Messenger came to them from Allah, confirming that Scripture which they already possessed, some from among the people of the Book threw the Book of Allah behind their backs as though they knew nothing about it.

101. And when there came to them an apostle from God, confirming what was with them, a party of the people of the Book threw away the Book of God behind their backs, as if (it had been something) they did not know!

101. And when there comes unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not.

وَمَا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ
اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ
فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ
ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they

102. They began to follow that to which the devils falsely attributed the kingdom of Solomon. In fact, Solomon was never involved in any practice of disbelief, but the Satans, who taught magic to the people were themselves guilty of disbelief. They were after that thing which was sent to Harut and Marut, the two angels at Babylon. Whenever these two angels taught black art to anyone, they would always give a clear warning before hand, saying, "We are merely a trial for you; so you should not commit blasphemy. But in spite of this warning, those people used to learn from the angels the art which caused division between husband and wife. Although it was obvious that they could not do any harm to anyone by means of this magic without Allah's permission, yet they learnt that art which could not be profitable even for

102. They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by God's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!

102. And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harms them and profits them not. And surely they do know that he who traffics therein will have no (happy) portion in the Hereafter. And surely evil is the price for which they sell their souls, if they but knew.

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى
مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ
سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ
كَفَرُوا يَعْلَمُونَ النَّاسَ
السِّحْرَ وَمَا أُنزِلَ عَلَى
الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ
وَمَارُوتَ وَمَا يَعْلَمَنِ مِنْ أَحَدٍ
حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا
تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا
يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ
وَمَا هُمْ بِضَآئِرِينَ بِهِ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا
يُضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ
عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا
شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا
يَعْلَمُونَ ﴿١٠٢﴾

only knew.

them but was actually harmful. Moreover, they knew it full well that anyone, who purchased that art, would have no share in the Hereafter. What a vile commodity it was for which they sold off their souls, if they had but known it!

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

103. Had they believed in Allah and practiced piety, they would have received a far better reward from Allah, if they had but known it.

103. If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!

103. And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ
مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا
يَعْلَمُونَ ﴿١٠٣﴾

104. O you who have believed, say not [to Allah's Messenger], "Raina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment.

104. O Believers, do not say, "Ra 'ina" but say, "Unzurna " and listen a to what is said; for the disbelievers deserve a painful punishment.

104. O ye of Faith! Say not (to the Apostle) words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment.

104. O you who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be you listeners. For disbelievers is a painful doom.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا
رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا
وَاللَّكَفْرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Neither those who disbelieve from the people of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

105. The people who have rejected the message of truth, be they the people of the Book or the mushriks, would never like that any good be sent down to you from your Lord, but Allah chooses for His mercy whom He wills, and Allah is Most Bountiful.

105. It is never the wish of those without Faith among the people of the Book nor of the pagans, that anything good should come down to you from your Lord. But God will choose for His special mercy whom He will - for God is Lord of grace abounding.

105. Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooses for His mercy whom He will, and Allah is of Infinite Bounty.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ
يُنزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ
رَّبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿١٠٥﴾

106. We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?

106. We bring a better verse or at least the like of it for whatever We bring forth [one] better than it or similar to it. Do you not know that Allah has full power over everything?

106. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Know you not that God has power over all things?

106. Nothing of our revelation (even a single verse) do we abrogate or cause to be forgotten, but we bring (in place) one better or the like thereof. Know you not that Allah is Able to do all things.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا
نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ
تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٠٦﴾

107. Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?

107. Do you not know that the sovereignty of the heavens and the earth belongs to Allah alone and that you have neither any protector nor helper beside Him?

107. Know you not that to God belongs the dominion of the heavens and the earth? And besides Him you have neither patron nor helper.

107. Know you not that it is Allah unto whom belongs the sovereignty of the heavens and the earth; and you have not, beside Allah, any guardian or helper.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ
مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ ﴿١٠٧﴾

108. Or do you intend to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

108. Would you then ask your Prophet such questions as were asked of Moses in former times? In fact, anyone, who changes the way of belief for that of disbelief, has surely swerved from the right way.

108. Would you question your Apostle as Moses was questioned of old? But whoever changes from faith to unbelief, has strayed without doubt from the even way.

108. Or would you question your messenger as Moses was questioned aforetime? He who chooses disbelief instead of faith, verily he has gone astray from a plain road.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا
رَسُولَكُمْ كَمَا سَأَلَ
مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ
الْكَفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ
سَوَاءً

السَّبِيلِ ﴿١٨﴾

109. Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.

109. Many of the people of the Book desire to turn you anyhow back to unbelief. They wish this out of the envy of their hearts though the truth has become quite clear to them. Yet, you should show forbearance and forgiveness to them till Allah Himself enforces His judgment. Allah has full power over everything.

109. Quite a number of the people of the Book wish they could turn you (people) back to infidelity after you have believed, from selfish envy, after the truth has become manifest unto them: But forgive and overlook, till God accomplish His purpose; for God has power over all things.

109. Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth has become manifest unto them. Forgive and be indulgent (toward them) until Allah gives command. Lo! Allah is Able to do all things.

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

﴿١٩﴾

110. And establish prayer and give zakah, and whatever good you put forward for yourselves, you will find it with Allah. Indeed, Allah of what you do, is Seeing.

110. Establish the Salat and pay the Zakat. You will find with Allah whatever good you send forward for your future; Allah is watching everything you do.

110. And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with God: for God sees Well all that ye do.

110. Establish worship, and pay the poor-due; and whatever of good you send before (you) for your souls, you will find it with Allah. Lo! Allah is Seer of what you do.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَمَا تَقَدَّمُوا
لِأَنْفُسِكُمْ مِّنْ خَيْرٍ
تَجِدُوهُ عِنْدَ اللَّهِ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ

﴿٢٠﴾

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking, Say, "Produce your proof, if you should be truthful."

111. They say, "None shall enter Paradise unless he be a Jew or according to the Christians) a Christian." These are their wishful fancies. Say to them, "Bring your proof, if you are right in your claim."

111. And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if you are truthful."

111. And they say: None enters paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what you state) if you are truthful.

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

﴿٢١﴾

112. Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

112. Whoever surrenders himself to Allah in obedience and follows the right way, shall get his reward from his Lord: there shall be neither fear nor grief for such people.

112. Nay, whoever submits His whole self to God and is a doer of good, He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

112. Nay, but whosoever surrenders his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.

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

﴿٢٢﴾

113. The Jews say "The Christians have nothing [true]

113. The Jews say that the Christians have nothing (of the

113. The Jews say: "The Christians have naught (to stand

113. And the Jews say the Christians follow nothing (true), and

وَقَالَتِ الْيَهُودُ لَيْسَتْ

to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus the polytheists speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

truth) and the Christians say that the Jews have nothing of it, though both read the Scripture. And those who have no knowledge of the Scripture also make similar claims. Allah will surely give His judgment on the Day of Resurrection in all the matters in which they differ.

upon; and the Christians say: "The Jews have naught (to stand) upon." Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not; but God will judge between them in their quarrel on the Day of Judgment.

the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.

التَّصْرَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ
التَّصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ
شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١١٣﴾

114. And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

114. And who could be a greater wrongdoer than the one who forbids the mention of Allah's name in places of worship and strives for their ruin? Such people do not deserve to enter the places of worship, and, if they enter at all, they should do so in fear; for there is ignominy for them in this world and an awful punishment in the Hereafter.

114. And who is more unjust than he who forbids that in places for the worship of God, God's name should be celebrated? Whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

114. And who does greater wrong than he who forbids the approach to the sanctuaries of Allah lest His name should be mentioned therein, and strives for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ
اللَّهِ أَنْ يُدْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ
فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ
أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ
فِي الدُّنْيَا خِزْيٌ وَهُمْ فِي
الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

115. And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.

115. The East and the West, all belong to Allah: you will face Allah in which so ever direction you turn your face: Allah is All-Embracing and All-Knowing.

115. To God belong the east and the west: Whithersoever you turn, there is the presence of God. For God is all Pervading, all Knowing.

115. Unto Allah belong the East and the West, and whithersoever you turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا
تَوَلَّوْا فَوَجْهُ اللَّهِ إِنَّ اللَّهَ
وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

116. They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him.

116. They say "Allah has adopted a son." Allah is above such things. As a matter of fact, whatever is in the heavens and on the earth belongs to Him and all are obedient to Him.

116. They say: "God has begotten a son": Glory be to Him. Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

116. And they say: Allah has taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحٰنَهُ
بَلْ لَّهُ مَا فِي السَّمٰوٰتِ
وَالْاَرْضِ كُلُّ لَّهُ قٰنِیْنٌ ﴿١١٦﴾

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

117. He is the Creator of the heavens and the earth: when He decrees a thing, He merely says, "Be," and there it is.

117. To Him is due the primal origin of the heavens and the earth: When He decrees a matter, He says to it: "Be" And it is.

117. The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! And it is.

بَدِیْعَ السَّمٰوٰتِ وَالْاَرْضِ وَاِذَا
قَضٰی اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ كُنْ
فَیَكُوْنُ ﴿١١٧﴾

118. Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus

118. The ignorant people say, "Why does not Allah Himself talk to us or why does not a Sign

118. Say those without knowledge: "Why speaks not God unto us? Or why comes not unto us a

118. And those who have no knowledge say: Why does not Allah speak unto us, or some sign come

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا
یُكَلِّمُنَا اللَّهُ اَوْ تَاْتِنَا اٰیَةٌ

spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].

come to us?" The people before them also talked like this, for all (who swerve from the Right Path) have the same mentality. We have already shown clear Signs to those who believe.

Sign?" So said the people before them, words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts).

unto us? Even thus, as they now speak, spoke those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.

كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ
مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ
قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ
يُوقِنُونَ ﴿١١٨﴾

119. Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

119. We have sent you with the knowledge of the truth and made you a bearer of good tidings and a warner? Now, you are not responsible and answerable for those who are bent upon going to Hell.

119. Verily We have sent you in truth as a bearer of glad tidings and a warner: But of you no question shall be asked of the companions of the blazing Fire.

119. Lo! We have sent you (O Muhammad) with the truth, a bringer of glad tidings and a warner. And you will not be asked about the owners of hell-fire.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا
وَنَذِيرًا وَلَا تُسْأَلُ عَنْ
أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

120. And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

120. The Jews and the Christians will never be satisfied with you, O Muhammad, until you follow their way. Tell them plainly, "The right way is shown by Allah." And if, after all the knowledge you have received, you were to yield to their desires, you shall find neither any friend nor helper to protect you from Allah's wrath.

120. Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. Say: "The guidance of God, that is the (only) guidance." Were you to follow their desires after the knowledge which has reached you, then would you find neither protector nor helper against God.

120. And the Jews will not be pleased with you, nor will the Christians, till you follow their creed. Say: Lo! The guidance of Allah (Himself) is guidance. And if you should follow their desires after the knowledge which has come unto you, then you would have from Allah no protecting guardian nor helper.

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

121. Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it – it is they who are the losers.

121. There are those, even among the people of the Scripture, who read the Book as it should be read and believe in it sincerely; as for those who reject it, they are indeed the losers.

121. Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein, the loss is their own.

121. Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieves in it, those are they who are the losers.

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

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

122. O children of Israel, remember that special favor I bestowed upon you, and that I exalted you above all the communities of the world.

122. O Children of Israel! Call to mind the special favor which I bestowed upon you, and that I preferred you to all others (for My message).

122. O Children of Israel! Remember My favor wherewith I favored you and how I preferred you to (all) creatures.

يٰٓبَنِي إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِيَ
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعٰلَمِينَ ﴿١٢٢﴾

123. And fear a Day when no soul will suffice for another soul at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will

123. And dread the Day when no one shall avail anyone in any way; nor shall any ransom be accepted from anyone; nor shall intercession profit

123. Then guard yourselves against a Day when one soul shall not avail another nor shall compensation be accepted from her nor shall intercession

123. And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of

وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ
نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا
عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا

they be aided.

anybody; nor shall the offenders be helped from any quarter.

profit her nor shall anyone be helped (from outside).

use to it; nor will they be helped.

هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

124. Recall to mind that when his Lord put Abraham to test in certain things and he fulfilled all of them, He said, "I am going to make you the leader of mankind." Abraham humbly asked, "Does this promise apply to my descendants also?" He replied, "My promise does not apply to the transgressors."

124. And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make you an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My promise is not within the reach of evil-doers."

124. And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed you a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includes not wrong doers.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

125. And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

125. And remember that We made this House (Kabah) the center and sanctuary for mankind and enjoined the people to dedicate to worship the place where Abraham used to stand for prayer, and We urged Abraham and Ismail to keep My House pure for those who would go round it and those who would retire to it for devotion and prayer and for those who would bow down and prostrate themselves there in worship.

125. Remember We made the House a place of assembly for men and a place of safety; and take you the station of Abraham as a place of prayer; and We covenanted with Abraham and Ismail, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

125. And when We made the House (at Makkah) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمَّا ۖ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّٰٓءٍ وَعَهْدُنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

126. And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits, whoever of them believes in Allah and the Last Day." [Allah] said, "And whoever disbelieves, I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

126. And remember that Abraham prayed, "Lord, make this city a city of peace and security, and provide with every kind of fruit to those of its people, who believe in Allah and the Last Day". Allah answered, "As for the disbelievers, I will also provide them with the necessities of life in this world, though in the Next World I will drag them to the torment of Hell, and that is the worst abode."

126. And remember Abraham said: "My Lord, make this a city of peace, and feed its people with fruits, such of them as believe in God and the Last Day." He said: "(Yea), and such as reject Faith, for a while will I grant them their pleasure, but will soon drive them to the torment of Fire, an evil destination (indeed)!"

126. And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْحُوقْ أَهْلَهُ مِنَ الشَّجَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

127. And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the All-Hearing, the All-Knowing.

127. And remember that when Abraham and Ishmael were raising the walls of the House, they prayed, "Lord, accept this service from us; You are All-Hearing and All-Knowing.

127. And remember Abraham and Ismail raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For You are the All-Hearing, the All-knowing.

127. And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! You, only You, are the Hearer, the Knower.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

128. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

128. Lord, make us Your Muslims (submissive servants) and also raise from our offspring a community which should be Muslim (submissive to Your will). Show us the ways of Your worship and forbear our shortcomings: You are Forgiving and Merciful.

128. "Our Lord! Make of us Muslims, bowing to your (will), and of our progeny a people Muslim, bowing to your (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for you are the Oft-Returning, Most Merciful.

128. Our Lord! And make us submissive unto You and of our seed a nation submissive unto You, and show us our ways of worship, and relent toward us. Lo! You, only You, are the Relenting, the Merciful.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

129. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

129. Lord, raise up from among them a Messenger who shall recite Your Revelations to them and teach them the Book and Wisdom and purify their lives. You are All-Powerful and All Wise".

129. "Our Lord! Send amongst them an Apostle of their own, who shall rehearse your Signs to them and instruct them in scripture and wisdom, and sanctify them: For You are the Exalted in Might, the Wise."

129. Our Lord! And raise up in their midst a messenger from among them who shall recite unto them your revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! You, only You, are the Mighty, Wise.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

130. And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

130. Now, who else can have aversion to the way of Abraham but the one who has debased himself with folly and ignorance? Abraham was the man whom We chose for Our service in this world, and in the next World he shall be among the righteous.

130. And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the righteous.

130. And who forsakes the religion of Abraham save him who befools himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.

وَمَنْ يَرْتَدَّ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

131. When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."

131. When his Lord said to him, "Surrender," he promptly responded, "I have surrendered to the Lord of the Universe."

131. Behold! His Lord said to him: "Bow (your will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe."

131. When his Lord said unto him: Surrender! He said: I have surrendered to the Lord of the Worlds.

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

132. And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah

132. He also enjoined on his children to follow the same way. Jacob also did the same and his last will to his sons was, "O

132. And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! God has chosen the Faith for you;

132. The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah has chosen for you

وَوَصَّي بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَنْبِيَّ إِنَّ اللَّهَ اصْطَفَى

has chosen for you this religion, so do not die except while you are Muslims."

my children, Allah has chosen the same way of life for you. Hence remain Muslims up to your last breath."

then die not except in the Faith of Islam."

the (true) religion; therefore die not save as men who have surrendered (unto Him).

لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

133. Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him."

133. Were you present at the time when Jacob was on the point of death? He asked his children, "Whom will you worship after me?" They all answered, "We will worship the same One Allah Whom you, your forefathers Abraham, Ismail and Isaac acknowledged as their Allah and to Him we all surrender as Muslims."

133. Were you witnesses when death appeared before Jacob? Behold, he said to his sons: "What will you worship after me?" They said: "We shall worship your God and the God of your fathers, of Abraham, Isma'il and Isaac, the one (true) God: To Him we bow (in Islam)."

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

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًُا وَاحِدًا

134. That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

134. They were a people who passed away; they shall receive the reward of what they earned and you shall have the reward of what you will earn; and you will not be questioned as to what they did.

134. They were a people that have passed away. They shall reap the fruit of what they did, and you of what ye do! Of their merits there is no question in your case!

134. Those are a people who have passed away. Theirs is that which they earned, and yours is that which you earn. And you will not be asked of what they used to do.

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

135. They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."

135. The Jews say, "Become Jews and you will be rightly guided", the Christians say, "Become Christians and you will have the true guidance." Say: "Nay, we accept the way of Abraham, and Abraham did not associate other gods with Allah."

135. They say: "Become Jews or Christians if you would be guided (to salvation)." Say: "Nay! (I would rather take) the religion of Abraham the true, and he joined not gods with God."

135. And they say: Be Jews or Christians, then you will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

136. Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and what was given to Moses and Jesus and what was given to their Lord. We make no distinction

136. O Muslims, say to them, "We believe in Allah and the Guidance which has been sent down to us and which was sent to Abraham, Ismail, Isaac and Jacob and his descendants and which was given by their Lord to Moses and Jesus and to all other Prophets. We do not discriminate against any of them and we have

136. Say you: "We believe in God, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to God (in Islam)."

136. Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ

between any of them, and we are Muslims [in submission] to Him."

completely surrendered to Allah as Muslims."

any of them, and unto Him we have surrendered.

مِنْهُمْ^ط وَنَحْنُ لَهُ مُسْلِمُونَ

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137. So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

137. Then if they believe the way you have believed, they have the right guidance, and if they turn away, it will become obvious that they are obdurate. Allah will suffice to defend you against them: He hears everything and knows everything.

137. So if they believe as you believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but God will suffice you as against them, and He is the All-Hearing, the All-Knowing.

137. And if they believe in the like of that which you believe, then are they rightly guided. But if they turn away, then are they in schism and Allah will suffice you (for defense) against them. He is the Hearer, the Knower.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ^ط

١٣٧

138. [And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him."

138. Say, "Take Allah's color, and who can give a better color than Allah? Therefore, we worship and submit to Him alone."

138. (Our religion is) the Baptism of God: And who can baptize better than God? And it is He Whom we worship.

138. (We take our) color from Allah, and who is better than Allah at coloring. We are His worshippers.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً^ط وَنَحْنُ لَهُ عِبْدُونَ

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139. Say, [O Muhammad], "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."

139. O Prophet, say to them, "Do you argue with us concerning Allah, whereas He is our Lord and also your Lord? We shall be accountable to Him for our deeds and you for yours; so we have dedicated our worship to Him alone.

139. Say: Will you dispute with us about God, seeing that He is our Lord and your Lord; that we are responsible for our doings and you for yours; and that We are sincere (in our faith) in Him?

139. Say (unto the People of the Scripture): Dispute you with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ^ط وَلِنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ^ط وَنَحْنُ لَهُ مُخْلِصُونَ^ط

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140. Or do you say that Abraham and Ishmael and Isaac and Jacob and the descendants were all Jews or Christians? Say, "Are you more knowing or is Allah?" And who is more unjust than the one who conceals a testimony he has from Allah? And Allah is not unaware of what you do.

140. Or do you say that Abraham, Ismail, Isaac, Jacob and his children were all Jews or Christians?" Ask them, "Do you know more than Allah does? And who is more unjust than the one who hides the testimony which Allah has entrusted to him? Allah is not unaware of what you are doing.

140. Or do you say that Abraham, Isma'il, Isaac, Jacob and the tribes were Jews or Christians? Say: Do you know better than God? Ah! Who is more unjust than those who conceal the testimony they have from God? But God is not unmindful of what you do!

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

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصْرَى^ط قُلْ ءَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ^ط وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ^ط

١٤٠

141. That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned.

141. They were a people who have passed away and they shall be repaid for what they earned and you for what you earn: you will not be

141. They were a people that have passed away. They shall reap the fruit of what they did, and you of what you do! Of their merits there

141. Those are a people who have passed away; theirs is that which they earned and yours that which you earn. And you will not be

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ^ط وَلَا تُسْأَلُونَ عَمَّا كَانُوا

And you will not be asked about what they used to do.

questioned as to what they did. "

is no question in your case:

asked of what they used to do.

يَعْمَلُونَ ﴿١٤١﴾

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

142. Of course, the foolish people will say, "What has turned them abruptly away from the Qiblah towards which they formerly used to turn their faces in prayer?" Tell them, O Messenger, "East and West all belong to Allah; He shows the Right Way to anyone He wills."

142. The fools among the people will say: "What has turned them from the Qibla to which they were on?" Say: To God belong both east and West: He guides whom He will to a way that is straight.

142. The foolish of the people will say: What has turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guides whom He will unto a straight path.

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

143. And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

143. Thus have We made you a Community of the "Golden Mean" so that you may be witnesses in regard to mankind and the Messenger may be a witness in regard to you. We had appointed the former Qiblah towards which you used to turn your face merely to test who would follow the Messenger and who would turn back. It was indeed a hard test but not for those who had been blessed with guidance from Allah. Allah will not let go to waste this faith of yours; rest assured that He is full of pity and mercy for mankind.

143. Thus, have We made of you an Ummat justly balanced, that you might be witnesses over the nations, and the Apostle a witness over yourselves; and We appointed the Qibla to which you used to turn, only to test those who followed the Apostle from those who would turn on their heels (from the faith). Indeed it was (a change) momentous, except to those guided by God. And never would God make your faith of no effect. For God is to all people most surely full of kindness, Most Merciful.

143. Thus We have appointed you a middle nation, that you may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which you formerly observed only that We might know him who follows the messenger, from him who turns on his heels. In truth, it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is full of Pity, Merciful toward mankind.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ لِلَّهِ لِيضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

144. We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their

144. We have seen you (O Muhammad), turning your face over and over again towards Heaven. Now, therefore, We turn you towards the Qiblah that you like best: so turn your face towards the Masjid Haram. Henceforth, where so ever you may be, turn your face at prayer towards it. The people who were given the Book know it well that the commandment is in

144. We see the turning of your face (for guidance to the heavens: now shall We turn you to a Qibla that shall please you. Turn then your face in the direction of the sacred Mosque: Wherever you are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is God unmindful of what they do.

144. We have seen the turning of your face to heaven (for guidance, O Muhammad). And now verily We shall make you turn (in prayer) toward a qiblah which is dear to you. So turn your face toward the Inviolable Place of Worship, and you (O Muslims), wherever you may be, turn your faces (when you pray) toward it. Lo! Those who have received

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Lord. And Allah is not unaware of what they do.

fact from their Lord, and is based on the truth, but Allah is not unaware of what they are doing.

Scripture know that (this revelation) is the truth from their Lord. And Allah is not unaware of what they do.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا
يَعْمَلُونَ ﴿١٤٤﴾

145. And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

145. Even though you may show every kind of sign to the people of the Book, they will not adopt your Qiblah, nor are you going to adopt their Qiblah; nor will any of them adopt the Qiblah of the other; therefore if, after the knowledge you have received, you follow their desires, you will certainly be counted among the transgressors.

145. Even if you were to bring to the people of the Book all the Signs (together), they would not follow your Qiblah; nor are you going to follow their Qiblah; nor indeed will they follow each other's Qiblah. If you, after the knowledge has reached you, were to follow their (vain) desires, then you would indeed be (clearly) in the wrong.

145. And even if you brought unto those who have received the Scripture all kinds of portents, they would not follow your qiblah, nor can you be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if you should follow their desires after the knowledge which has come unto you, then surely you would be of the evil doers.

وَلَيْنِ آتَيْتَ الَّذِينَ الَّذِينَ أُوتُوا
الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا
قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ
وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ
بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ
إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

146. Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it].

146. As for those to whom We gave the Book, they recognize the place (which has now been made Qiblah), as clearly as they recognize their own children. But some of them are knowingly concealing the truth.

146. The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

146. Those unto whom We gave the Scripture recognize (this revelation) as they recognize their sons. But lo! A party of them knowingly conceal the truth.

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

147. The truth is from your Lord, so never be among the doubters.

147. This is in fact a commandment from your Lord; so you should not have any doubt concerning this.

147. The truth is from your Lord; so be not at all in doubt.

147. It is the truth from your Lord (O Muhammad), so be not you of those who waver.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِّنَ
الْمُتَمَتِّرِينَ ﴿١٤٧﴾

148. For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgment] all together. Indeed, Allah is over all things competent.

148. Everyone has a direction towards which he turns in Prayer: so try to excel one another in good works. Allah will find you where so ever you be, for nothing is out of Allah's reach.

148. To each is a goal to which God turns him; then strive together (as in a race) towards all that is good. Where so ever you are, God will bring you together. For God has power over all things.

148. And each one has a goal toward which he turns; so vie with one another in good works. Wherever you may be, Allah will bring you all together. Lo! Allah is Able to do all things.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا
فَاسْتَبِقُوا الْحَيَاتِ آيِنَ مَا
تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

149. So from wherever you go out [for prayer, O Muhammad] turn your face toward al-Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is

149. At whatever place you may be, turn your face towards Masjid Haram (at Prayer time) for this is, in fact, a commandment of your Lord, and Allah is not unaware

149. From whence so ever you start forth, turn your face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And God is not unmindful of what you do.

149. And whence so ever you come forth (for prayer, O Muhammad) turn your face toward the Inviolable Place of Worship. Lo! It is the truth from your Lord. Allah is not

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

not unaware of what you do.

of what you do.

unaware of what you do.

١٤١

150. And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided.

150. At whatever place you may be, you must turn your face towards the Masjid Haram, and wherever you may be, you must turn your face towards the same at prayer so that people might not find an argument against you. As for the unjust people, they will never stop talking; so do not fear them but fear Me, so that I may complete My favor upon you and you may find the way to real success.

150. So from whence so ever you start forth, turn your face in the direction of the sacred Mosque; and where so ever you are, turn your face there to: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favors on you, and you may (consent to) be guided.

150. Whence so ever you come forth, turn your face toward the Inviolable Place of Worship; and where so ever you may be (O Muslims) turn your faces toward it (when you pray) so that men may have no argument against you, save such of them as do injustice. Fear them not, but fear Me! And so that I may complete My grace upon you, and that you may be guided.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

١٤١

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

151. Just as We sent the Messenger to you from among you, who recites to you Our revelations; who purifies your lives; who instructs you in the Book and in Wisdom and teaches you those things that you did not know.

151. Even as We have sent among you an Apostle of your own, rehearsing to you Our signs, and sanctifying you, and instructing you in Scripture and wisdom, and teaching you that which you knew not.

151. Even as We have sent unto you a messenger from among you, who recites unto you Our revelations and causes you to grow, and teaches you the Scripture and wisdom, and teaches you that which you knew not.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

١٤١

152. So remember Me; I will remember you. And be grateful to Me and do not deny Me.

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

152. Then do you remember Me; I will remember you. Be grateful to Me, and reject not Faith.

152. Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

١٤٢

153. O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

153. O Believers, seek help with fortitude and Salat, for Allah is with those who show fortitude.

153. O you who believe! Seek help with patient perseverance and prayer; for God is with those who patiently persevere.

153. O you who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

١٤٣

154. And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you do not perceive [it] not.

154. And do not say of those who are slain in the way of Allah, "they are dead." In fact, they are alive but you do not perceive that life.

154. And say not of those who are slain in the way of God: "They are dead." Nay, they are living, though you perceive (it) not.

154. And call not those who are slain in the way of Allah "dead." Nay, they are living, only you perceive not.

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

١٤٤

155. And We will surely test you with something of fear and hunger and a loss of wealth and

155. We will surely put you to trial by involving you in fear and hunger and by causing loss of

155. Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the

155. And surely We shall try you with something of fear and hunger, and loss of wealth and lives and

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ

lives and fruits, but give good tidings to the patient.

property, life and earnings. And give good tidings to those who remain steadfast in these trials

fruits (of your toil), but give glad tidings to those who patiently persevere.

crops; but give glad tidings to the steadfast.

وَالْأَنْفُسِ وَالشَّمَرَاتِ وَبَشِّرِ
الصَّابِرِينَ ﴿٥٥﴾

156. Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

156. When a misfortune comes to them, they say, "We are Allah's and we shall certainly return to Him."

156. Who say, when afflicted with calamity: "To God We belong, and to Him is our return:"

156. Who say, when a misfortune strikes them: Lo! We are Allah's and lo! Unto Him we are returning.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ
قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿٥٦﴾

157. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

157. Their Lord will bestow great blessings and mercy upon them; such are the people who are rightly guided.

157. They are those on whom (descend) blessings from God, and mercy, and they are the ones that receive guidance.

157. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ
رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ ﴿٥٧﴾

158. Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs umrah – there is no blame upon him for walking between them. And whoever volunteers good – then indeed, Allah is appreciative and Knowing.

158. Indeed Safa and Marwah are among the emblems of Allah: it is, therefore, no sin for him, who performs Hajj or Umrah to the House of Allah, to run between the two hills; and Allah knows and appreciates him who does any good with a willing heart.

158. Behold! Safa and Marwa are among the symbols of God. So if those who visit the House in the season or at other times, should compass them round, it is no sin in them. And if any one observes his own impulse to good, be sure that God is He who recognizes and knows.

158. Lo! (The mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of God) or visits it, to go around them (as the pagan custom is). And he who does good of his own accord, (for him) lo! Allah is Responsive, Aware.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ
اللَّهَ شَاكِرٌ عَلِيمٌ ﴿٥٨﴾

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

159. Indeed Allah curses, and the cursers, too, curse those who conceal the clear teachings and guidance We have sent down, after We have made these plain in the Book for the guidance of all mankind.

159. Those who conceal the clear (signs) We have sent down, and the guidance, after We have made it clear for the people in the Book, on them shall be God's curse, and the curse of those entitled to curse.

159. Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا
مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا
بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ
يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللُّعُنُونَ ﴿٥٩﴾

160. Except for those who repent and correct themselves and make evident [what they concealed] those – I will accept their repentance, and I am the Acceptor of repentance, the Merciful.

160. I, however, will forgive those of them who repent of it, mend their ways and make own what they were concealing: for I am very generous in accepting repentance and showing mercy.

160. Except those who repent and make amends and openly declare (the truth): To them I turn; for I am Oft-returning, Most Merciful.

160. Except those who repent and amend and make manifest (the truth). These, it is toward whom I relent. I am the Relenting, the Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا
وَبَيَّنَّا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ
وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿٦٠﴾

161. Indeed, those who disbelieve and die while they are disbelievers – upon them will be the

161. Those who adopted the way of disbelief and died as disbelievers, are accursed of Allah and

161. Those who reject faith, and die rejecting, on them is God's curse, and the curse of angels, and

161. Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ

curse of Allah and of the angels and the people, all together.

of angels and of all mankind: they shall remain accursed forever.

of all mankind;

and of angels and of men combined.

وَالْمَلَكَةِ وَالنَّاسِ أَجْمَعِينَ

١٦١

162. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

162. Their punishment shall not be lightened, nor shall they be reprieved.

162. They will abide therein: Their penalty will not be lightened, nor will respite be their (lot).

162. They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

١٦٢

163. And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

163. Your Deity is Allah alone: there is no deity save the All-Beneficent and All-Merciful Allah.

163. And your God is One God: There is no god but He, Most Gracious, Most Merciful.

163. Your God is One God; there is no God save Him, the Beneficent, the Merciful.

وَالهُكُمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

١٦٣

164. Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

164. Indeed, in the creation of the heavens and the earth, and the alternation of the night and day, in the ships that sail the ocean laden with cargoes beneficial to mankind, and in the rain-water which Allah sends down from the sky and thereby gives life to the earth after its death and spreads over it all kinds of animate creatures, in the blowing of the winds and in the clouds which obediently wait for orders between the sky and the earth, Surely there are countless signs for those who use their common sense.

164. Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which God sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth; (Here) indeed are signs for a people that are wise.

164. Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

١٦٤

165. And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to

165. There are people who set up equals and rivals with Allah and adore them with the adoration due to Allah. Whereas the believers adore Allah most ardently. Would that these transgressors could realize now what they will realize, when they will see the chastisement before them that power and authority wholly

165. Yet there are men who take (for worship) others besides God, as equal (with God): They love them as they should love God. But those of Faith are overflowing in their love for God. If only the unrighteous could see, behold, they would see the penalty: that to God belongs all power, and God will strongly

165. Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

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Allah and that Allah is severe in punishment.

belong to Allah and that Allah is severe in punishment!

enforce the penalty.

power belongs wholly to Allah, and that Allah is severe in punishment.

166. When those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship].

166. When those very leaders and guides whom they followed in the world will disown them. And they would see the punishment, and all their bonds shall be cut off.

166. Then would those who are followed clear themselves of those who follow (them): They would see the penalty, and all relations between them would be cut off.

166. (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.

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

167. Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.

167. Then those who followed them will say, "Would that we were given another chance to return to the world: then we will disown them just as they have disowned us today." Thus will Allah bring before them the deeds they did in the world in such a manner as to make them wring their hands in regret but they shall be unable to come out of the Fire.

167. And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will God show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

167. And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.

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

168. O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

168. O people, eat of what is lawful and clean in the earth and do not follow the ways of Satan, for he is your avowed enemy.

168. O you people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.

168. O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.

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

169. He only orders you to evil and immorality and to say about Allah what you do not know.

169. He enjoins you to commit vice and indecency and induces you to attribute to Allah's those things you do not know.

169. For he commands you what is evil and shameful, and that you should say of God that of which you have no knowledge.

169. He enjoins upon you only the evil and the foul, and that you should tell concerning Allah that which you know not.

إِمَّا يَأْمُرُكُمْ بِالسُّوَاءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

170. And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

170. When it is said to them, "Follow the commands that Allah has sent down," they reply, "We will follow only what we found our forefathers practicing. Even if their forefathers did not use common sense and did not find the right way?"

170. When it is said to them: "Follow what God has revealed:" They say: "Nay! We shall follow the ways of our fathers." What! Even though their fathers were void of wisdom and guidance?

170. And when it is said unto them: Follow that which Allah has revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance.

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

171. The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep – deaf, dumb and blind, so they do not understand.

171. The example of those who rejected the faith is like that of cattle that hears nothing except the sound of shouts and cries. They are deaf, they are dumb, they are blind; therefore they do not understand anything.

171. The parable of those who reject Faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.

171. The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calls unto that which hears naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ
الَّذِي يَدْعُو بِمَا لَا يَسْمَعُ إِلَّا
دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى
فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

172. O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

172. O Believers, if you are true worshippers of Allah alone, eat without hesitation of the good and clean things wherewith We have provided you and be grateful to Allah.

172. O you who believe! Eat of the good things that We have provided for you, and be grateful to God, if it is Him you worship.

172. O you who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom you worship.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا
لِلَّهِ إِنَّ كُنتُمْ لَإِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

173. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

173. He has only forbidden to you of what dies of itself, and blood and swine flesh and what has been consecrated to any other name than of Allah. But one will incur no sin if forced by absolute necessity, provided he has no intention of transgressing. Indeed, Allah is Forgiving and Merciful.

173. He has only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name has been invoked besides that of God. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, then is he guiltless. For God is Oft-forgiving Most Merciful.

173. He has forbidden you only carrion, and blood, and swine flesh, and that which has been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

إِذَا حُرِّمَ عَلَيْكُمْ الْمَيْتَةَ
وَالدَّمُ وَاللَّحْمُ الْخَنِيزِيِّ وَمَا أَهْلَ
بِهِ لَعِغِبِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ
بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

174. Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price – those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.

174. Indeed those, who conceal the Commands that Allah has sent down in His Book and barter them away for paltry worldly gains, fill their bellies with fire. Allah will not speak to them on the Day of Resurrection, nor will He regard them as pure; "a there is a painful torment for them.

174. Those who conceal God's revelations in the Book, and purchase for them a miserable profit, they swallow into themselves naught but Fire; God will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.

174. Lo! Those who hide aught of the Scripture which Allah has revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ
اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ
ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ
فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا
يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا
يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

175. Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire!

175. They are the people who have bartered away guidance for error and Allah's pardon for His punishment. How they are ready even to endure the fire of Hell.

175. They are the ones who buy error in place of guidance and torment in place of forgiveness. Ah! What boldness (they show) for the Fire!

175. Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَهَ
بِالهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ
فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

176. That is [deserved by them] because Allah has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.

176. This was in spite of the fact that Allah had sent down the Book with the truth but the people who sought differences in the Book swerved far away from the Truth in their disputes.

176. (Their doom is) because God sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose).

176. That is because Allah has revealed the Scripture with the truth. Lo! Those who find (a cause of) disagreement in the Scripture are in open schism.

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

177. Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

177. It is no virtue that you turn your faces towards the east or the west, but virtue is that one should sincerely believe in Allah and the Last Day and the Angels and the Book and the Prophets and, out of His love, spend of one's choice, wealth for relatives and orphans, for the needy and the wayfarer, for beggars and for the ransom of slaves, and establish the Salat and pay the Zakat. And the virtuous are those who keep their pledges when they make them and show fortitude in hardships and adversity and in the struggle between the truth and falsehood; such are the truthful people and such are the pious.

177. It is not righteousness that you turn your faces towards east or west; but it is righteousness to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your wealth, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which you have made; and to be firm and patient, in pain (or suffering) and a diversity, and throughout all periods of panic. Such are the people of truth, the God-fearing.

177. It is not righteousness that you turn your faces to the east and the west; but righteous is he who believes in Allah and the Last Day and the angels and the Scripture and the prophets; and gives wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observes proper worship and pays the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ
قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ
ذَوِي الْقُرْبَى وَالْيَتَامَى
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
وَالسَّالِفِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْتُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ
أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

178. O you who have believed, prescribed for you is legal retribution for those murdered – the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after

178. O believers, the law of retribution has been prescribed for you in cases of murder. A free man for the free man, and a slave for a slave, a woman for a woman. But whoever shows leniency to the murderer, the blood money should he decided in accordance with the common law and the murderer should pay it in a genuine way. This is an allowance and mercy from your Lord. Now there shall

178. O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in

178. O you who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who

يَأْتِيهَا الَّذِينَ آمَنُوا كُتِبَ
عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ
أَلْحُرُّ بِأَلْحُرِّ وَالْعَبْدُ بِالْعَبْدِ
وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ
مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ
بِالْمَعْرُوفِ وَأَدْءِ إِلَيْهِ بِإِحْسَانٍ
ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ
وَرَحْمَةٌ فَمَنْ اعْتَدَى بَعْدَ

that will have a painful punishment.

be a painful torment for anyone who transgresses the limits after this.

grave penalty.

transgresses after this will have a painful doom.

ذٰلِكَ فَلَهُ عَذَابٌ اَلِيْمٌ ﴿١٧٨﴾

179. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.

179. O men of understanding, there is security of life for you in the law of retribution. It is expected that you will refrain from breaking this law.

179. In the Law of equality there is (saving of) life to you, o you men of understanding; that you may restrain yourselves.

179. And there is life for you in retaliation, O men of understanding, that you may ward off (evil).

وَ لَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَّٰۤاُولِيَ الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٧٩﴾

180. Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable – a duty upon the righteous.

180. It has been prescribed for you that when death approaches one of you and he is leaving some property behind him, he should bequeath it equitably for his parents and relatives: it is an obligation on those who fear Allah.

180. It is prescribed, when death approaches any of you, if he leaves any goods, that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing.

180. It is prescribed for you, when death approaches one of you, if he leaves wealth that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).

كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمْ الْمَوْتُ اِنْ تَرَكَ خَيْرًا لِّوَالِدَيْهِ وَالْاَقْرَبِيْنَ بِالْمَعْرُوْفِ حَقًّا عَلٰى الْمُتَّقِيْنَ ﴿١٨٠﴾

181. Then whoever alters the bequest after he has heard it – the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing.

181. Then if those, who heard the will, change it, they themselves shall bear the sin of this. Allah hears everything and knows everything.

181. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For God hears and knows (All things).

181. And whoso changes (the will) after he has heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَاِثْمًا اِثْمُهُ عَلٰى الَّذِيْنَ يُبَدِّلُوْنَهُ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١٨١﴾

182. But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

182. If, however, one apprehends genuinely that the testator had intentionally or unintentionally done injustice, then alters it to set things right between the parties. In that case he does not incur any sin. Allah is Forgiving and Merciful.

182. But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For God is Oft-forgiving, Most Merciful.

182. But he who fears from a testator some unjust or sinful clause, and makes peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.

فَمَنْ خَافَ مِنْ مُّوْسٍ جَنَاقًا اَوْ اِثْمًا فَاَصْلَحَ بَيْنَهُمْ فَلَا اِثْمَ عَلَيْهِ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٨٢﴾

183. O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.

183. O Believers, the fasting has been made obligatory on you just as it was prescribed for the people before you. It is expected that this will produce piety in you.

183. O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint,

183. O you who believe! Fasting is prescribed for you, even as it was prescribed for those before you that you may ward off (evil).

يَّٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلٰى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٨٣﴾

184. [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] – then an equal number of days [are to be made

184. (The fasting is to be observed) for a fixed number of days. If, however, anyone of you be sick or on a journey, he should fast the same number of other days. As for

184. (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it

184. (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it

اَيَّامًا مَّعْدُوْدٰتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اٰخَرَ وَعَلٰى

up]. And upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess – it is better for him. But to fast is best for you, if you only knew.

those who can fast (but do not), the expiation of this shall be the feeding of one needy person for one fast day, and whoso does more than this with a willing heart does it for his own good. And it is better for you to observe the fast if you understand.

(with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for him. And it is better for you that you fast, if you only knew.

there is a ransom: the feeding of a man in need - but whoso does good of his own accord, it is better for him: and that you fast is better for you if you did but know.

الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامِ
مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا
فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

185. The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey – then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

185. Ramadan is the month in which the Qur'an was sent down: this Book is a perfect guidance for mankind and a criterion of truth and falsehood. Therefore whoever witnesses it, it is obligatory on him to fast the whole month, but if one be ill or on a journey, he should make up for the same number by fasting on other days. Allah desires to show leniency to you and does not desire to show any hardship. Therefore, you may complete the number of fasting days and glorify Allah for the guidance He has shown to you and be grateful to Him.

185. Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. God intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance you shall be grateful.

185. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desires for you ease; He desires not hardship for you; and (He desires) that you should complete the period, and that you should magnify Allah for having guided you, and that peradventure you may be thankful.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ
مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ
بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ
الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

186. And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

186. And if My servants ask you, O Prophet, concerning Me, tell them that I am quite near to them. I hear and answer the prayer of the suppliant when he calls on Me. So let them respond to My call and believe in Me. Convey this to them, O Prophet; perhaps they may be guided aright.

186. When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

186. And when My servants question you concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he cries unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي
قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا
بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

187. It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are

187. It has been made lawful for you to go to your wives during the nights of the fast days. They are as a garment to you and you are as a garment to them. Though

187. Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. God knows what you used

187. It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and you are raiment for them. Allah is aware that you were

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ
الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ
لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ

clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.

Allah knew that you were secretly dishonest to yourselves, He has pardoned your guilt and forgiven you. Now you are permitted to have intercourse with your wives and enjoy what Allah has made lawful for you. You are also permitted to eat and drink during the nights of the Fast months, until you can discern the white streak of dawn from the blackness of night. Then complete your fast till nightfall. But you should not have intercourse with your wives while you confine yourselves to mosques. These are the bounds set by Allah; so do not go near them. In this way Allah makes His commands clear to mankind. It is expected that they will guard themselves against wrong ways.

to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what God has ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while you are in retreat in the mosques. Those are limits (set by) God: Approach not nigh thereto. Thus does God make clear His signs to men: that they may learn self restraint.

deceiving yourselves in this respect and He has turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah has ordained for you, and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expounds His revelation to mankind that they may ward off (evil).

عَلَّمَ اللَّهُ أَنْكُمْ كُنْتُمْ تَخْتَابُونَ
أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا
عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ
وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ
لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ
الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ
اتَّمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا
تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا
تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ
آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَّقُونَ

١٨٧

188. And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

188. Do not usurp one another's property by unjust means nor offer it to the judges so that you may devour knowingly and unjustly a portion of the goods of others.

188. And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that you may eat up wrongfully and knowingly a little of (other) people's property.

188. And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that you may knowingly devour a portion of the property of others wrongfully.

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

١٨٨

189. They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that

189. They ask you about the phases of the moon. Say, "These are signs for the people to reckon dates and fix the periods for hajj." It is no virtue to enter your houses from their backs. Real virtue is that one should refrain from incurring the displeasure of Allah; so enter your houses by their proper

189. They ask you concerning the new moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage. It is no virtue if you enter your houses from the back: It is virtue if you fear God. Enter houses through the proper doors: And fear God: That you may prosper.

189. They ask you (O Muhammad) of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that you go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wards off (evil). So go to houses by the gates thereof, and observe your

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ
مَوَاقِيتٌ لِلنَّاسِ وَالْحُجِّ وَلَيْسَ
الْبِدْءُ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ
ظُهُورِهَا وَلَكِنَّ الْبِدْءَ مِنَ اتَّقَى
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

you may succeed.

doors. And fear Allah so that you may gain (true) success.

duty to Allah, that you may be successful.

181

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

190. And fight in the way of Allah with those who fight against you but do not commit aggression because Allah does not like aggressors.

190. Fight in the cause of God those who fight you, but do not transgress limits; for God loves not transgressors.

190. Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loves not aggressors.

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

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

191. Fight against them wherever they confront you in combat and drive them out from where they drove you out. Though killing is bad, persecution is worse than killing. Do not fight against them near the Masjid Haram unless they attack you there. And if they attack you first (even in that sacred area), strike them (without any hesitation); this is the due punishment for such disbelievers.

191. And slay them wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.

191. And slay them wherever you find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمُوهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ

192. And if they cease, then indeed, Allah is Forgiving and Merciful.

192. If, however, they desist from fighting then know that Allah is Forgiving and Merciful.

192. But if they cease, God is Oft-forgiving, Most Merciful.

192. But if they desist, then lo! Allah is Forgiving, Merciful.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

193. Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.

193. Go on fighting with them till there is no more a state of tribulation and Allah's way is established instead. Then if they desist from it, there should be no more hostility except against those who had been guilty of cruelty and brutality.

193. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God; but if they cease, let there be no hostility except to those who practice oppression.

193. And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong doers.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

194. [Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and

194. A prohibited month is to be respected, if the same is respected (by the enemy), and likewise there is the law of just retribution for the violation of all prohibited things. Therefore, if anyone transgresses a prohibition by attacking you, you

194. The prohibited month for the prohibited month, and so for all things prohibited, there is the law of equality. If then any one transgresses the prohibition against you, transgress you likewise against him. But fear God, and know that God is

194. The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacks you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).

الشَّهْرِ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتِ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

know that Allah is with those who fear Him.

may do likewise, but always fear Allah and bear in mind that Allah is with those who desist from breaking Allah's bounds.

with those who restrain themselves.

أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٤٤﴾

195. And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good. Indeed, Allah loves the doers of good.

195. Spend your wealth in the way of Allah and do not cast yourselves into ruin with your own hands. Do all things gracefully, for Allah loves those who do all things with excellence

195. And spend of your substance in the cause of God, and make not your own hands contribute to (your) destruction; but do good; for God loves those who do good.

195. Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loves the beneficent.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٥﴾

196. And complete the Hajj and umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] – then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty.

196. Perform Hajj and Umrah, to please Allah. But if you are hemmed somewhere, then offer to Allah whatever sacrifice you can afford. And do not shave your heads until the sacrifice reaches its place. But whoever among you is sick or has an ailment of the head and has his head shaved shall atone for this either by fasting or by almsgiving or by offering a sacrifice. However, when you are secure, whoever takes advantage of this opportunity to perform Umrah shall offer the sacrifice that he can afford. But if he cannot afford a sacrifice, he shall fast three days during the Hajj season and seven days after reaching home, that is, ten days in all. This concession is only for those whose homes are not near the Masjid Haram, refrain from transgressing these commandments of Allah and know it well that Allah is very severe in punishment.

196. And complete the Hajj and umrah in the service of God. But if you are prevented (from completing it), send an offering for sacrifice, such as you may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when you are in peaceful conditions (again), if any one wishes to continue the umrah on to the hajj. He must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the hajj and seven days on his return, making ten days in all. This is for those whose household is not in the precincts of the Sacred Mosque. And fear God, and know that God Is strict in punishment.

196. Perform the pilgrimage and the visit (to Makkah) for Allah. And if you are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or has an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if you are in safety, then whosoever contents himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when you have returned; that is, ten in all. That is for him whoso folk are not present at the Inviolable Place of worship. Observe your duty to Allah, and know that Allah is severe in punishment.

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ آدْيٌ مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ^{١٤٦} فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ^{١٤٧} تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٤٦﴾

197. Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do – Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

197. The months for Hajj are well known to all; whoever makes up his mind to perform Hajj during these fixed months, let him totally abstain from all sorts of sexual indulgence, wickedness and wrangling during the Hajj and remember that Allah knows whatever good you do. Take necessary provisions for Hajj, and piety is the best of all provisions: so refrain from disobeying Me, O men of understanding!

197. For Hajj are the months well known. If anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good you do, (be sure) God knows it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me. O you that are wise.

197. The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good you do Allah knows it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ
فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ
وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ
وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ
التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي
الْأَلْبَابِ ﴿١٩٧﴾

198. There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al-Mashar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.

198. And there is nothing wrong if you also seek the bounty of your Lord during the pilgrimage. Moreover, when you return from 'Arafat, stay at Mash'aril-Haram (Muzdalifah) and remember Allah. And remember Him just as He has enjoined you, for you had gone astray before this.

198. It is no crime in you if you seek of the bounty of your Lord (during pilgrimage). Then when you pour down from (Mount) Arafat, celebrate the praises of God at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, you went astray.

198. It is no sin for you that you seek the bounty of your Lord (by trading). But, when you press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He has guided you, although before you were of those astray.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا
فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفْضَيْتُمْ
مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ
الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ
كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ
قَبْلِهِ لَمِنَ الضَّالِّينَ ﴿١٩٨﴾

199. Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

199. Then return from where others return and ask Allah's forgiveness. Most surely He is Forgiving and Merciful.

199. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for God's forgiveness. For God is Oft-forgiving, Most Merciful.

199. Then hasten onward from the place whence the multitude hastens onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ
النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

200. And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.

200. And when you have performed your Hajj rites, remember Allah as you had been remembering your own forefathers, or even with greater zeal. Some say, "Our Lord, give us all the good things here in this world." Such people shall have no share in the Hereafter.

200. So when you have accomplished your holy rites, celebrate the praises of God, as you used to celebrate the praises of your fathers, yea, with far more heart and soul. There are men who say: "Our Lord! Give us (your bounties) in this world!" but they will have no portion in the Hereafter.

200. And when you have completed your devotions, then remember Allah as you remember your fathers or with a more lively remembrance. But of mankind is he who says: "Our Lord! Give unto us in the world," and he has no portion in the Hereafter.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ
فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ
آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنْ
النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
خَلْقٍ ﴿٢٠٠﴾

201. But among them is he who says, "Our Lord, give us

201. Then there are others who say, "Our Lord, give us what is

201. And there are men who say: "Our Lord! Give us good in

201. And of them (also) is he who says: "Our Lord! Give

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي

in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

good in this world and also what is good in the Hereafter and save us from the torment of Fire."

this world and good in the Hereafter, and defend us from the torment of the Fire!"

unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."

الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾

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

202. Such people shall have their due share according to what they earn. And Allah is swift at settling accounts.

202. To these will be allotted what they have earned; and God is quick in account.

202. For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٢﴾

203. And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days – there is no sin upon him; and whoever delays [until the third], there is no sin upon him, for him who fears Allah. And fear Allah and know that unto Him you will be gathered.

203. So pass these few appointed days in remembering Allah; then there is nothing wrong if one hastens on (from Mina) after two days or stays there (a day) longer, provided that he spends these days in piety. Do not disobey Him and remember that One Day you shall be mustered before Him.

203. Celebrate the praises of God during the appointed days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear God, and know that you will surely be gathered unto Him.

203. Remember Allah through the appointed days. Then who so hastens (his departure) by two days, it is no sin for him, and who so delays, it is no sin for him; that is for him who wards off (evil). Be careful of your duty to Allah, and know that unto Him you will be gathered.

وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ
لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾

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

204. There is a certain type of man who charms you in this worldly life with his glib talk. He calls Allah to witness again and again that he cherishes good intentions in his heart, whereas, in fact, he is the deadliest opponent of the truth.

204. There is the type of man whose speech about this world's life may dazzle you, and he calls God to witness about what is in his heart; yet is he the most contentious of enemies.

204. And of mankind there is he whose conversation on the life of this world pleases you (Muhammad), and he calls Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ
فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ
عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ
الْحِصَامِ ﴿٢٤﴾

205. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.

205. When he gets power he directs all his efforts towards spreading mischief in the land, destroying harvests and killing the human race whereas Allah does not like mischief.

205. When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But God loves not mischief.

205. And when he turns away (from you) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loves not mischief.

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ
لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ
وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٥﴾

206. And when it is said to him, "Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.

206. And when it is said to him, "Fear Allah," vanity seizes him and makes him adhere to the sin. Hell is the proper place for him and it is a very bad dwelling indeed.

206. When it is said to him, "Fear God", He is led by arrogance to (more) crime. Enough for him is Hell; An evil bed indeed (to lie on)!

206. And when it is said unto him: Be careful of your duty to Allah, pride takes him to sin. Hell will settle his account, an evil resting-place.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ
الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ
وَلَبِئْسَ الْمِهَادُ ﴿٢٦﴾

207. And of the people is he who sells himself, seeking means to the approval of Allah.

207. On the other side, there is another type of man who devotes his whole life to please Allah, and

207. And there is the type of man who gives his life to earn the pleasure of God: And God is full of

207. And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah has

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ

And Allah is kind to [His] servants.

Allah is gracious to such of His servants.

kindness to (His) devotees.

compassion on (His) bondmen.

رَعُوفٌ بِالْعِبَادِ ﴿٢٧﴾

208. O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

208. O believers, enter completely into Islam and do not follow in the footsteps of Satan, for he is your avowed enemy.

208. O you who believe! Enter into Islam wholeheartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.

208. O you who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! He is an open enemy for you.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٨﴾

209. But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise.

209. If you lapse back after receiving the clear teachings that have come to you, know it well that Allah is All-Powerful, All-Wise.

209. If you backslide after the clear (signs) have come to you, then know that God is Exalted in Power, Wise.

209. And if you slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٩﴾

210. Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.

210. Do they await that Allah Himself should come down to them in the canopies of clouds with a retinue of angels, and seal their doom. Ultimately everything shall be presented before Allah (for judgment).

210. Will they wait until God comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? But to God do all questions go back (for decision).

210. Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٣٠﴾

211. Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allah [for disbelief] after it has come to him – then indeed, Allah is severe in penalty.

211. Ask the children of Israel how many a clear sign We have shown to them: (also ask them) what a severe chastisement Allah inflicts on the community that, after receiving Allah's favor exchanges it (for wretchedness).

211. Ask the Children of Israel how many clear (signs) We have sent them. But if any one, after God's favor has come to him, substitutes (something else), God is strict in punishment.

211. Ask of the Children of Israel how many a clear revelation We gave them! He who alters the grace of Allah after it has come unto him (for him), lo! Allah is severe in punishment.

سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣١﴾

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

212. This worldly life has been made very charming and alluring for those who have adopted the way of disbelief. So they mock at those who have adopted the way of belief, but the pious people will rank above them on the Day of Resurrection. Allah bestows provision to him He wills without measure.

212. The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; For God bestows His abundance without measure on whom He will.

212. Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah gives without stint to whom He will.

رِئِينَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٢﴾

213. Mankind was [of] one religion [before their deviation]; then Allah sent the

213. In the beginning all the people followed the same way. Then Allah sent Prophets to give good

213. Mankind was one single nation, and God sent Messengers with glad tidings and warnings; and with

213. Mankind were one community, and Allah sent (unto them) prophets as bearers of good

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ

prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it – after the clear proofs came to them – out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

tidings to those who followed the right way and warnings to those who swerved from it. And He sent down with them the Book based on the truth so that it should judge between the people concerning their differences. Differences arose between those very people who had been given clear teachings, and they wanted to tyrannize over one another. So Allah, by His leave, guided those who believed in the Prophets to the truth about which they had differed; Allah guides whomever He pleases to the right way.

them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear signs came to them, did not differ among themselves, except through selfish contumacy. God by His grace guided the believers to the truth, concerning that wherein they differed. For God guided whom He will to a path that is straight

tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His will guided those who believe unto the truth of that concerning which they differed. Allah guides whom He will unto a straight path.

وَمُنذِرِينَ ۖ وَأَنْزَلَ مَعَهُمُ
الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ
النَّاسِ فِي مَا اختلفُوا فِيهِ وَمَا
اختلف فِيهِ إِلَّا الَّذِينَ أُوْتُوهُ
مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ
أَمْنُوا لِمَا اختلفُوا فِيهِ مِنَ الْحَقِّ
بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١١٢﴾

214. Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

214. Do you think that you will enter Paradise without undergoing such trials as were experienced by the believers before you? They met with adversity and affliction and were so shaken by trials that the Prophet of the time and his followers cried out: "When will Allah's help come"? (Then they were comforted with the good tidings): "Yes, Allah's help is near."

214. Or do you think that you shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried: "When (will come) the help of God?" Ah! Verily, the help of God is (always) near!

214. Or think you that you will enter paradise while yet there has not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When comes Allah's help? Now surely Allah's help is nigh.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا
مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَّاءُ وَرَلُّوا حَتَّى يَقُولَ
الرَّسُولُ وَالَّذِينَ أَمْنُوا مَعَهُ
مَتَى نَصْرُ اللَّهِ ۗ الْآلَآنَ نَصَرَ اللَّهُ
قَرِيبٌ ﴿١١٤﴾

215. They ask you, [O Muhammad], what they should spend. Say, whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good – indeed, Allah is Knowing of it.

215. The people ask, "What should we spend?" Tell them, "Whatever you spend, spend for your parents, your relatives, orphans, the needy and the wayfarer; and whatever good you do, Allah has knowledge of it.

215. They ask you what they should spend (in charity). Say: Whatever you spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever you do that is good, God knows it well.

215. They ask you, (O Muhammad), what they shall spend. Say: that which you spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good you do, lo! Allah is Aware of it.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ
مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدِينَ
وَالْأَقْرَبِينَ وََالْيَتَامَى وَالمَسْكِينِ
وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١١٥﴾

216. Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a

216. You have been enjoined to go to war, and you dislike it; it may be that you dislike a thing and

216. Fighting is prescribed for you, and you dislike it. But it is possible that you dislike a thing which

216. Warfare is ordained for you, though it is hateful unto you; but it may happen that you hate

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ
لَكُمْ وَعَسَى أَنْ تَكْرَهُوا

thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

the same is good for you, and you love a thing and the same is bad for you: Allah knows but you do not.

is good for you, and that you love a thing which is bad for you. But God knows, and you know not.

a thing which is good for you, and it may happen that you love a thing which is bad for you. Allah knows, you know not.

شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ



217. They ask you about the sacred month, about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people there from are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever, for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.

217. They ask you (O Muhammad) concerning warfare in the prohibited month. Say, "Fighting is a heinous offence in this month, but in the sight of Allah it is far worse to hinder people from the way of Allah and to deny Him and to prevent His worshippers from visiting the Masjid-al-Haram, and to expel the dwellers of the sacred place from it; and persecution is far worse than bloodshed. As for them, they will go on fighting with you till they succeed in turning you away from your faith, if they can. But (note it well that) whosoever renounces his faith and dies a renegade, all his works shall be fruitless both in this world and in the Hereafter. All such people deserve the Fire and shall abide in Hell forever.

217. They ask you concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of God to prevent access to the path of God, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

217. They question you (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becomes a renegade and dies in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ



218. Indeed, those who have believed and those who have emigrated and fought in the cause of Allah, those expect the mercy of Allah. And Allah is Forgiving and Merciful.

218. Those, who have believed and left their homes in the way of Allah and exerted their utmost in His cause, rightly look forward to His mercy: and Allah is Forgiving and full of mercy.

218. Those who believed and those who suffered exile and fought in the path of God, they have the hope of the mercy of God: And God is Oft-forgiving, Most Merciful.

218. Lo! Those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ



219. They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit

219. They ask you about drinking and gambling. Say, "There is great harm in both, though there

219. They ask you concerning wine and gambling. Say: "In them is great sin, and some profit, for men;

219. They question you about strong drink and games of chance. Say: In both is great sin, and

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ

for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.

is some benefit also for the people. But the harm of the sin thereof is far greater than their benefit." And they ask "What ought we to spend (in the way of Allah)?" Say "Spend whatever you can spare." Thus Allah makes His commands clear to you so that you may think about the good.

but the sin is greater than the profit." They ask you how much they are to spend; Say: "What is beyond your needs." Thus does God make clear to you His signs: In order that you may consider.

(some) utility for men; but the sin of them is greater than their usefulness. And they ask you what they ought to spend. Say: that which is superfluous. Thus Allah makes plain to you (His) revelations that haply you may reflect.

وَمَنَافِعِ لِلنَّاسِ وَإِنَّهُمْ لَكَاذِبُونَ
مِن تَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا
يُقْفُونَ قُلِ الْعَفْوَ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ ﴿٣١﴾

220. To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.

220. Of this world and the Hereafter. They ask you about the orphans. Say: The right way is that which is for their good. Then there is no harm if you live a common life with them for they are after all your own brethren. Allah knows well the one who means harm and also the one who means good. If Allah had willed, He would have been hard upon you. Indeed, He is All Powerful, All Wise.

220. (Their bearings) on this life and the Hereafter. They ask you concerning orphans. Say: "The best thing to do is what is for their good; if you mix their affairs with yours, they are your brethren; but God knows the man who means mischief from the man who means good. And if God had willed, He could have put you into difficulties: He is indeed Exalted in Power, Wise."

220. Upon the world and the Hereafter. And they question you concerning orphans. Say: To improve their lot is best. And if you mingle your affairs with theirs, then (they are) your brothers. Allah knows him who spoils from him who improves. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

فِي الدُّنْيَا وَالْآخِرَةِ
وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ
إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ
تَحَالَطْتَهُمْ فَإِخْوَانُكُمْ وَاللَّهُ
يَعْلَمُ الْمُنْفِسَ مِنَ الْمُصْلِحِ وَلَوْ
شَاءَ اللَّهُ لَأَعْتَبَتْكُمْ إِنْ
عَزِيزٌ حَكِيمٌ ﴿٣٢﴾

221. And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

221. Do not marry mushrik women unless they believe; a slave woman who believes is better than a free woman who does not believe, even though the latter may appear very attractive to you. Do not wed your women to mushrik men unless they believe; a slave man who believes is better than a free man who does not, even though he may be very pleasing to you. These people invite you to the Fire while Allah by His grace invites you to the Garden and His pardon, and He makes His revelations plain to the people so that they may follow the admonition.

221. Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But God beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His signs clear to mankind: That they may celebrate His praise.

221. Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! A believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah invites unto the Garden and unto forgiveness by His grace, and expounds His revelations to mankind that haply they may remember.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى
يُؤْمِنَ وَلَا مَؤْمِنَةٌ خَيْرٌ مِّنْ
مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا
تُنكِحُوا الْمُشْرِكِينَ حَتَّى
يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو
إِلَى الْجَنَّةِ وَالْمَعْفِرَةِ بِإِذْنِهِ
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٣٣﴾

222. And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

222. They ask about the monthly course. Say, "It is a state of impurity; so keep apart from women during their monthly course and do not go near them until they are clean. When they have cleansed themselves, then you may go to them in the manner Allah has enjoined you." Most surely Allah loves those people who refrain from evil and keep themselves pure and clean.

222. They ask you concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, ordained for you by God. For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

222. They question you (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah has enjoined upon you. Truly Allah loves those who turn unto Him, and loves those who have a care for cleanness.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ
قُلْ هُوَ آذَىٰ فَاعْتَزِلُوا الدِّسَاءَ
فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ
يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ
مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ
يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُتَّطَهِّرِينَ ﴿٢٢٢﴾

223. Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.

223. Your wives are your tilth: so you may go to your tilth as you please, but you should take care of your future and refrain from the displeasure of Allah. Know it well that one day you shall meet Him. (O Prophet!) Bear good tidings to the believers.

223. Your wives are as a tilth unto you; so approach your tilth when or how you will; but do some good act for your souls beforehand; and fear God. And know that you are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

223. Your women are a tilth for you (to cultivate) so go to your tilth as you will, and send (good deeds) before you for your souls, and fear Allah, and know that you will (one day) meet Him. Give glad tidings to believers, (O Muhammad).

نِسَاءُكُمْ حَرْثٌ لَّكُمْ ۖ فَأْتُوا
حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا
لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّكُمْ مُّلقُونَ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿٢٢٣﴾

224. And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing.

224. Do not use Allah's name for such oaths which are taken to keep back from virtue, piety and the welfare of mankind: Allah hears everything you utter and knows everything.

224. And make not God's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for God is One who hears and knows all things.

224. And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً
لِّأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا
وَتُصَلِّحُوا بَيْنَ النَّاسِ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

225. Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.

225. Allah does not call you to account for unintentional and meaningless oaths, but will surely take you to task for oaths taken deliberately and in earnest: Allah is Forgiving and Forbearing.

225. God will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.

225. Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي
أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ
بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ
عَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

226. For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations], then indeed, Allah is Forgiving Merciful.

226. Those who take an oath to keep apart from their wives are given four months (for a final decision) then if they resume their relations, Allah is Forgiving and Merciful.

226. For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, God is Oft-forgiving, Most Merciful.

226. Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ
تَرْبُصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا
فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

227. And if they decide on divorce – then indeed, Allah is Hearing and Merciful.

227. And if they resolve on divorce, then indeed, Allah hears everything and knows everything.

227. But if their intention is firm for divorce, God hears and knows all things.

227. And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

228. Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.

228. Divorced women must wait for three monthly courses. And it is not lawful for them to hide what Allah has created in their wombs, if they sincerely believe in Allah and the Last Day. Their husbands are best entitled to take them back as their wives during this waiting period, if they desire reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise.

228. Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what God has created in their wombs, if they have faith in God and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise.

228. Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah has created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

229. Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah – it is those who are the wrongdoers.

229. Divorce may be pronounced twice; then either the wife be kept honorably or parted with gracefully. And it is not lawful for you to take back anything out of what you have given them. There is, however, an exception to this; if you fear that they might not be able to keep within the limits imposed by Allah, there is no harm if both agree mutually that the wife should obtain divorce by giving something as compensation to the husband. These are the bounds set by Allah; therefore do not violate them, for those who violate the bounds of Allah are the transgressors.

229. A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by God. If you (judges) do indeed fear that they would be unable to keep the limits ordained by God, there is no blame on either of them if she gives something for her freedom. These are the limits ordained by God, so do not transgress them. So those who transgress the limits ordained by God, such are wrongdoers.

229. Divorce must be pronounced twice and then (a woman) must be retained in honor or released in kindness. And it is not lawful for you that you take from women aught of that which you have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if you fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresses Allah's limits: such are wrongdoers.

الطَّلَاقُ مَرَّتَيْنِ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

230. And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.

230. And if the husband divorces his wife (for the third time), she shall not remain his lawful wife after this (absolute) divorce, unless she marries another husband and the second husband divorces her. (In that case) there is no harm if they re-marry, provided that the woman and her first husband are convinced that they will be able to keep within the bounds fixed by Allah. And these are Allah's bounds, which He makes clear for the guidance of those who know.

230. So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they reunite, provided they feel that they can keep the limits ordained by God. Such are the limits ordained by God, which He makes plain to those who understand.

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has wedded another husband. Then if he (the other husband) divorced her, it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifests them for people who have knowledge.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ
حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ
يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا
حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٣٠﴾

231. And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knower of all things.

231. And when you have divorced your wives and they are about to complete their prescribed term, then either retain them gracefully or release them generously. It is transgression to retain them merely for harassment and whoever' does that indeed wrongs his own self. Do not play with Allah's commandments, and remember that Allah has blessed you with a great favor. He admonishes you to show due respect to the Book and the wisdom He has sent to you. Fear Allah and know that He is fully aware of everything.

231. When you divorce women, and they fulfill the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat God's signs as a jest, but solemnly rehearse God's favors on you, and the fact that He sent down to you the Book and wisdom, for your instruction. And fear God, and know that God is well acquainted with all things.

231. When you have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that you transgress (the limits). He who does that has wronged his soul. Make not the revelations of Allah a laughing-stock (by your behavior), but remember Allah's grace upon you and that which He has revealed unto you of the Scripture and of wisdom, whereby He does exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ
أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا
تُمْسِكُوهُنَّ ضِرَارًا لِيُعْتَدُوا
وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ
نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ
هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣١﴾

232. And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis.

232. When you have divorced your wives absolutely and they have completed their prescribed term, then you should not prevent them from marrying their prospective husbands, if they mutually agree

232. When you divorce women, and they fulfill the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for

232. And when you have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ
أَجَلَهُنَّ فَلَا تَعْصِلُوهُنَّ أَنْ
يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا
تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ

That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.

to marry each other in a lawful way. You are enjoined not to commit such an offence, if you sincerely believe in Allah and the Last Day. It is most decent and pure for you. Allah knows and you do not know.

all amongst you, who believe in God and the Last Day. That is (the course making for) most virtue and purity amongst you and God knows, and you know not.

him among you who believes in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knows; you know not.

ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ أَرْغَى لَكُمْ
وَاطْهَرُ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ

233. Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.

233. The (divorced) mothers shall suckle their children for two whole years, if the fathers desire the suckling to be completed. In that case the father of the child shall, in the fair known way, be responsible for their food and clothing. But none should be burdened with more than one can bear: neither the mother should be pressed unjustly (to accept unfair terms) just because she is the mother, nor should the father be burdened just because he is the father. And the same responsibility for the maintenance of the mother devolves upon the father of the child and his heir. There is no harm if they wean the child by mutual consent and consultation. Moreover, there is no harm if you choose to give your children a suckle by a wet nurse, provided that you pay her fairly. Fear Allah and know it well that whatever you do is in the sight of Allah.

233. The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If you decide on a foster-mother for your offspring, there is no blame on you, provided you pay (the mother) what you offered, on equitable terms. But fear God and know that God sees well what you do.

233. Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if you wish to give your children out to nurse, it is no sin for you, provide that you pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what you do.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ
يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ
لَهُ رِضْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا
تُضَارَّ وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ
لَهُ بَوْلِدٌ عَلَيْهِ وَعَلَى الْوَارِثِ مِثْلُ
ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ
تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا
جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ
تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا
جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا
آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ

234. And those who are taken in death among you and leave wives behind – they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term,

234. If those of you, who die, leave wives behind, they should abstain (from marriage) for four months and ten days. Then when their waiting term expires, they are free to do

234. If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on

234. Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ
وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ
بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ

then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.

whatever they choose for themselves, provided that it is decent; you shall not be answerable for this; Allah is fully aware of what you do.

you if they dispose of themselves in a just and reasonable manner. And God is well acquainted with what you do.

them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what you do.

وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا
جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي
أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿١٣٥﴾

235. There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

235. It is no offence if you make indirect proposal of marriage to widows during their waiting term or keep it concealed in your hearts: for Allah knows that you will naturally think of them. But be careful not to make any secret engagement. If you have to do anything, do it in an honorable way. And you should not settle anything finally about the marriage until the waiting term expires. Understand it well that Allah even knows what is hidden in your hearts; so fear Him. Also know that Allah is Lenient and Forgiving.

235. There is no blame on you if you make an offer of betrothal or hold it in your hearts. God knows that you cherish them in your hearts: But do not make a secret contract with them except in terms honorable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that God Knows what is in your hearts, and take heed of Him; and know that God is Oft-forgiving, Most Forbearing.

235. There is no sin for you in that which you proclaim or hide in your minds concerning your troth with women. Allah knows that you will remember them. But plight not your troth with women except by uttering a recognized form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knows what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
عَرَّضْتُمُ بِهِ مِنْ خِطْبَةِ النِّسَاءِ
أَوْ أَكْنُتُمْ فِي أَنْفُسِكُمْ عَلِمَ
اللَّهُ أَنَّكُمْ سَتَدُّوهُنَّ
وَلَكِنَّ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا
أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا
تَعْرِمُوا عَقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ
الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ
يَعْلَمُ مَا فِي أَنْفُسِكُمْ
فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ
غَفُورٌ حَلِيمٌ ﴿١٣٥﴾

236. There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them [a gift of] compensation – the wealthy according to his capability and the poor according to what is acceptable, a duty upon the doers of good.

236. It is no sin if you divorce your wives while you have not yet touched them or fixed any dower for them. In such a case, pay them something anyhow. A rich man should pay fairly according to his means and a poor man according to his resources, for this is an obligation on the righteous people.

236. There is no blame on you if you divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means; A gift of a reasonable amount is due from those who wish to do the right thing.

236. It is no sin for you if you divorce women while yet you have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (this is) a bounden duty for those who do good.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ
النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ
تَفَرِّصُوا لَهُنَّ فَرِيضَةً
وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ
وَعَلَى الْمُقْتَرِ قَدَرَهُ مَتَاعًا
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ
﴿١٣٦﴾

237. And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified –

237. In case you fixed a dower for them and then divorced them before you touched them, you should pay half of the fixed dower. But there is no harm if the

237. And if you divorce them before consummation, but after the fixation of a dower for them, then (is due to them), unless they remit it or

237. If you divorce them before you have touched them and you have appointed unto them a portion, then (pay the) half of that which you appointed, unless

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ
فَرِيضَةً فَرِضَةٌ مِمَّا فَرَضْتُمْ إِلَّا

unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.

woman agrees to forego it or the man, in whose hands is the marriage tie, is generous enough (to pay the dower in full). And if you (men) act generously, it is akin to piety. Do not forget to show generosity in your dealings with one another for Allah sees what you do.

(the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For God sees well all that you do.

they (the women) agree to forego it, or he agrees to forego it in whose hand is the marriage tie. To forego is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what you do.

أَنْ يَعْفُونَ أَوْ يُعْفُوا الَّذِي بِيَدِهِ
عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ
لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ
بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ

238. Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.

238. Take great care of your Prayers, especially of a Prayer that has excellent qualities of Salat and stand before Allah like devoted servants.

238. Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before God in a devout (frame of mind).

238. Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.

حَافِظُوا عَلَى الصَّلَوَاتِ
وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ
قَانِتِينَ

239. And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know.

239. Even if you are in danger, you must offer your Prayers anyhow on foot or on horseback. And when you have peace again, remember Allah in the manner He has taught you, which you did not know before.

239. If you fear (an enemy), pray on foot, or riding, (as may be most convenient), but when you are in security, celebrate God's praises in the manner He has taught you, which you knew not (before).

239. And if you go in fear, then (pray) standing or on horseback. And when you are again in safety, remember Allah, as He has taught you that which (heretofore) you knew not.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا
فَإِذَا آمَنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا
عَلَّمَكُمْ مَا لَمْ تَكُونُوا
تَعْلَمُونَ

240. And those who are taken in death among you and leave wives behind – for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise.

240. Those of you, who shall die and leave wives behind them, should make a will to the effect that they should be provided with a year's maintenance and should not be turned out of their homes. But if they leave their homes of their own accord, you shall not be answerable for whatever they choose for themselves in a fair way; Allah is All-Powerful, All-Wise.

240. Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable. And God is Exalted in Power, Wise.

240. (In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ
وَيَذَرُونَ أَرْوَاجًا^ط وَوَصِيَّةً
لِّأَرْوَاجِهِمْ^ج مَّتَاعًا إِلَى الْحَوْلِ
غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا
جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي
أَنْفُسِهِنَّ^ط مِنْ مَّعْرُوفٍ وَاللَّهُ
عَزِيزٌ حَكِيمٌ

241. And for divorced women is a provision according to what is acceptable – a duty upon the righteous.

241. The divorced women should also be given something in accordance with the known fair standard. This is an obligation upon the God-fearing people.

241. For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.

241. For divorced women a provision in kindness: a duty for those who ward off (evil).

وَاللَّمْطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ

242. Thus does Allah make clear to you

242. Thus Allah makes clear His

242. Thus does God make clear His signs

242. Thus Allah expounds unto you

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

His verses that you might use reason.

commandments for you: it is expected that you will use your common sense.

to you: In order that you may understand.

His revelations so that you may understand.

لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

243. Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude.

243. Have you ever reflected upon the case of those who fled their homes for fear of death, and they were thousands in number? So Allah said to them, "Die"; then He again gave them life. Indeed Allah is bountiful to mankind, but most of the people are ungrateful.

243. Did you not turn your vision to those who abandoned their homes, though they were thousands (in number), for fear of death? God said to them: "Die": Then He restored them to life. For God is full of bounty to mankind, but most of them are ungrateful.

243. Bethink you (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.

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

244. And fight in the cause of Allah and know that Allah is Hearing and Knowing.

244. O Muslims, fight in the way of Allah and know that Allah hears everything and knows everything.

244. Then fight in the cause of God, and know that God Hears and knows all things.

244. Fight in the way of Allah, and know that Allah is Hearer, Knower.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

245. Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.

245. Who is there among you who will lend to Allah a good loan that He may return it after multiplying it manifold? Allah alone can decrease and increase (wealth) and to Him you shall all return.

245. Who is he that will loan to God a beautiful loan, which God will double unto his credit and multiply many times? It is God that gives (you) less or plenty, and to Him shall be your return.

245. Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straitens and enlarges. Unto Him you will return.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعْفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

246. Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah"? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them,

246. Have you also reflected upon the matter concerning the chiefs of the Israelites after (the death of) Moses? They said to their Prophet, "Appoint a king for us so that we may fight in the way of Allah." The Prophet asked them, "Might it be that you will not fight, if fighting is prescribed for you?" They replied, "How can it be that we would refuse to fight in the way of Allah when we have been turned out of our homes and separated from our children?" But when

246. Have you not turned your vision to the chiefs of the Children of Israel after (the time of) Moses? They said to a prophet (that was) among them: "Appoint for us a king, that we may fight in the cause of God." He said: "Is it not possible, if you were commanded to fight, that that you will not fight?" They said: "How could we refuse to fight in the cause of God, seeing that we were turned out of our homes and our families?" But when they were commanded to fight,

246. Bethink you of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would you then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ هُمْ أَبَعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.

they were enjoined to fight, they all, except a few of them, turned their backs. And Allah knows each and every one of these transgressors.

they turned back, except a small band among them. But God has full knowledge of those who do wrong.

aware of evil doers.

تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

247. And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing."

247. Their Prophet said to them, "Allah has appointed Saul to be king over you." Hearing this, they replied, "How has he been entitled to become king over us? We have a better right to kingship than he, for he does not even possess enough riches." The Prophet replied, "Allah has preferred him to you and blessed him with abundant powers of mind and body. And Allah has the power to give His kingdom to whomever He wills: Allah is All-Embracing, All-Knowing."

247. Their Prophet said to them: "God has appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "God has chosen him above you, and has gifted him abundantly with knowledge and bodily prowess: God grants His authority to whom He pleases. He will. Allah is All-God cares for all, and He knows all things."

247. Their Prophet said unto them: Lo! Allah has raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he has not been given wealth enough? He said: Lo! Allah has chosen him above you, and has increased him abundantly in wisdom and stature. Allah bestows His sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ
بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا
أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ
أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتِ
سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ
اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ
بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ
يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

248. And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

248. Their Prophet further informed them, "The sign of his appointment as king from Allah is that during his reign you will get back the Ark, wherein are the means of your peace of mind from your Lord, and which contains the sacred relics of the family of Moses and Aaron, and which is being borne at this time by the angels. Herein is a great sign for you, if you are true believers."

248. And (further) their Prophet said to them: "A sign of his authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if you indeed have faith."

248. And their Prophet said unto them: Lo! The token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! Herein shall be a token for you if (in truth) you are believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ
أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ
سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا
تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ
تَحْمِلُهَا الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ
لَآيَةً لِّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾

249. And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who

249. And when Saul marched out with his army, he warned: "Allah is going to put you to a test by the side of a river: whoso drinks of its water shall cease to be my companion: he alone shall be my companion who does

249. When Talut set forth with the armies, he said: "God will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but

249. And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinks thereof he is not of me, and whosoever tastes it not he is of me, save him who takes

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ
قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ
فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي
وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا

takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient."

not quench his thirst with its water: one may, however, take except a few, drank their fill of it. Afterwards when Saul, and those who had believed with him, crossed the river and advanced forward, the former said to Saul, "We have no power left this day to fight against Goliath and his hosts." But those who believed that one Day they shall meet Allah, declared, "It has often been that a small host has, by Allah's grace, overcome a big host: for Allah is with those who show fortitude."

they all drank of it, except a few. When they crossed the river, He and the faithful ones with him, they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet God, said: "How oft, by God's will, has a small force vanquished a big one? God is with those who steadfastly persevere."

(thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company has overcome a mighty host by Allah's leave! Allah is with the steadfast.

مَنْ اعْتَرَفَ بِرِيْدِهِ
فَشَرِبُوا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ
فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِيْنَ اٰمَنُوْا
مَعَهُ قَالُوْا لَا طٰقَةَ لَنَا الْيَوْمَ
بِجَالُوْتٍ وَّجُنُوْدِهِ قَالِ الَّذِيْنَ
يُظَنُّوْنَ اَنَّهُمْ مُّلقُوا اللّٰهَ كَم
مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً
كَثِيْرَةً بِاِذْنِ اللّٰهِ وَاللّٰهُ مَعَ
الصّٰدِقِيْنَ ﴿٢٤٦﴾

250. And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

250. Accordingly, when they marched forward to fight with Goliath and his hosts, they prayed, "Our Lord, bless us with fortitude, make firm our foothold and give us victory over the unbelieving host."

250. When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."

250. And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

وَلَمَّا بَرَرُوْا لِجَالُوْتٍ وَّجُنُوْدِهِ
قَالُوْا رَبَّنَا اَفْرِغْ عَلَيْنَا صَدْرًا
وَتَثِيْبْتَ اَقْدَامَنَا وَاَنْصُرْنَا عَلٰى
الْقَوْمِ الْكٰفِرِيْنَ ﴿٢٥٠﴾

251. So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.

251. Consequently, by Allah's grace, they routed the unbelievers, and David killed Goliath; and Allah gave him kingship and wisdom and taught him whatever other things He willed. And if Allah had not been repelling one set of people by means of another, the earth would have been filled with chaos. But Allah is bountiful to the world (and so repels chaos this way).

251. By God's will they routed them; and David slew Goliath; and God gave him power and wisdom and taught him whatever (else) He willed. And did not God check one set of people by means of another, the earth would indeed be full of mischief: But God is full of bounty to all the worlds.

251. So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He wills. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.

فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ وَقَتَلَ
دَاوُدُ جَالُوْتًا وَاٰتٰهُ اللّٰهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ
وَلَوْ لَا رَفَعِ اللّٰهُ النَّاسَ بَعْضُهُمْ
بِبَعْضٍ لَّفَسَدَتِ الْاَرْضُ
وَلٰكِنِ اللّٰهُ ذُوْ فَضْلٍ عَلٰى
الْعٰلَمِيْنَ ﴿٢٥١﴾

252. These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers.

252. These are Allah's revelations, which We are conveying to you accurately. And O Muhammad, most surely you are of those who have been sent as Messengers.

252. These are the Signs of God: we rehearse them to you in truth: verily you are one of the apostles.

252. These are the portents of Allah which We recite unto you (Muhammad) with truth, and lo! you are of the number of (Our) messengers.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَیْكَ
بِالْحَقِّ وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿٢٥٢﴾

253. Those messengers – some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

253. Of these Messengers, We raised some above the others in rank. Among them was one with whom Allah Himself had direct talks. There were others whom He raised high in rank in other ways. Likewise We gave clear signs to Jesus, son of Mary, and supported him with the Holy Spirit. Had Allah so willed, the people who had seen clear signs would not have fought against one another after the Prophets. But they disagreed; then some of them accepted the truth and others rejected it. If Allah had so willed they would have never fought against one another, but Allah does whatever He pleases.

253. Those apostles We endowed with gifts, some above others: To one of them God spoke; others He raised to degrees (of honor); to Jesus the son of Mary We gave clear (signs), and strengthened him with the holy spirit. If God had so willed, succeeding generations would not have fought among each other, after clear (signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If God had so willed, they would not have fought each other; but God fulfills His plan.

253. Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spoke, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's sovereignty) and We supported him with the holy Spirit. And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah does what He will.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ
عَلَىٰ بَعْضٍ مِنْهُمْ مِّنْ كَلِمَةِ اللَّهِ
وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَإَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ
شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن
بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمْ
الْبَيِّنَاتِ وَلَكِنْ اخْتَلَفُوا
فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ
كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا
وَلَكِنَّ اللَّهَ يَفْعَلُ مَا
يُرِيدُ

254. O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers – they are the wrongdoers.

254. O Believers, spend of the wealth We have bestowed upon you before the Day comes when there shall be no buying and no selling: when neither friendship nor intercession will be of any avail. Those, who adopt the way of disbelief are indeed the wrongdoers.

254. O you who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith they are the wrong doers.

254. O you who believe! Spend of that wherewith We have provided you before a day comes when there will be no trafficking, nor friendship, nor intercession. And the disbelievers, they are the wrong-doers.

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

255. Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and

255. Allah: the Everlasting, the Sustainer of the whole Universe; there is no god but He. He does neither slumber nor sleep. Whatever is in the heavens and in the earth is His. Who is there that can intercede with Him except by His own permission? He knows what is before the people and also what is hidden from them. And they cannot comprehend anything of His

255. God! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He wills. His Throne

255. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His

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

they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

knowledge save whatever He Himself pleases to reveal. His Kingdom spreads over the heavens and the earth and the guarding of these does not weary Him. He alone is the Supreme and the Exalted.

does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

السَّمَوَاتِ وَالْأَرْضِ وَلَا يُؤَدُّهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

٢٥٥

256. There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

256. There is no compulsion and coercion in regard to religion. The right thing has been made distinct from the wrong thing: now whoever rejects taghut and believes in Allah has taken a firm support that never gives way. And Allah (whose support he takes) hears everything and knows everything.

256. Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God has grasped the most trustworthy handhold, that never breaks. And God hears and knows all things.

256. There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break. Allah is Hearer, Knower.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ
الرُّشْدُ مِنَ الْعَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ

٢٥٦

257. Allah is the ally of those who believe. He brings them out from darkneses into the light. And those who disbelieve – their allies are taghut. They take them out of the light into darkneses. Those are the companions of the Fire; they will abide eternally therein.

257. Allah is the Helper and Protector of those who believe in Him: He brings them out of the depths of darkness into the light. As for the disbelievers, they have taghut as their patron, who drives them out of light into the depths of darkness. These are the people who are doomed to the Fire, wherein they shall live forever.

257. God is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (forever).

257. Allah is the Protecting Guardian of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ
الطَّاغُوتُ يُخْرِجُوهُمْ مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا

٢٥٧

258. Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the

258. Have you not considered the case of the person who had an argument with Abraham as to whom Abraham acknowledged as his Lord? The dispute arose because Allah had given him the kingship. When Abraham said, "My Lord is He who gives life and causes death," he answered, "I give life and cause death." Then Abraham said, "Well, Allah brings the sun from the east:

258. Have you not turned thy vision to one who disputed with Abraham about his Lord, because God had granted him power? Abraham said: "My Lord is He who gives life and death." He said: "I give life and death". Said Abraham: "But it is God that causes the sun to rise from the east: Do you then cause him to rise from the west." Thus was he confounded who (in arrogance)

258. Bethink you of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He who gives life and causes death, he answered: I give life and cause death. Abraham said: Lo! Allah causes the sun to rise in the East, so do you cause it to come up from the West. Thus was the disbeliever abashed.

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

disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.

just bring it from the west." At this the disbeliever was confounded: And Allah does not show guidance to unjust people.

rejected faith. Nor does God give guidance to a people unjust.

And Allah guides not wrongdoing folk.

كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

259. Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] – how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

259. Or take the case of the one who passed by a township that had fallen down upon its roofs, he exclaimed, "How shall Allah bring back to life this township that has become dead?" At this Allah caused him to die and he lay dead for a hundred years. Then Allah brought him back to life and asked him, "How long have you lain here?" He answered, I might have lain here for a day or a few hours. Allah said, "Nay, you have been lying here in this state for a hundred years: now, just have a look at your food and your drink; they have not become spoiled in the least. Then have a look at your ass, and We have done this in order to make you a sign for the people. Look, how We raise up the skeleton and set the bones and cover them with flesh and." And when the reality became manifest to him, he said, "I know that Allah has power over everything."

259. Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! How shall God bring it (ever) to life, after (this) its death?" but God caused him to die for a hundred years, then raised him up (again). He said: "How long did you tarry (thus)?" He said: (perhaps) a day or part of a day." He said: "Nay, you have tarried thus a hundred years; but look at your food and your drink; they show no signs of age; and look at your donkey: And that We may make of you a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that God has power over all things."

259. Or (bethink you of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long have you tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but you have tarried for a hundred years. Just look at your food and drink which have not rotted! Look at your donkey! And, that We may make you a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ^{٢٥٨} وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا^{٢٥٩} لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

260. And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them]

260. And when Abraham said, "My Lord, show me how you bring the dead back to life?" He said "Have you no faith in this?" Abraham humbly replied, "I do believe but I ask this to reassure my heart." Allah said, "Well, take four birds and tame them with yourself and then (cut them into

260. Behold! Abraham said: "My Lord! Show me how you give life to the dead." He said: "Do you not then believe?" He said: "Yea! But to satisfy My own undertaking." He said: "Take four birds; Tame them to turn to you; put a portion of them on every hill and call to

260. And when Abraham said (unto his Lord): My Lord! Show me how You give life to the dead, He said: Do you not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto you, then place a part of them on each

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ^{٢٦٠} تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ

put on each hill a portion of them; then call them – they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

pieces) and place a piece of each of them on each hill. Then call them and they will come running to you; know this for certain that Allah is All Powerful, All Wise."

them: They will come to you (flying) with speed. Then know that God is Exalted in Power, Wise."

hill, then call them, they will come to you in haste, and know that Allah is Mighty, Wise.

جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعِيًّا
وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٦١﴾

261. The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing, Knowing.

261. The charity of those who expend their wealth in the way of Allah may be likened to a grain of corn, which produces seven ears and each ear yields a hundred grains. Likewise Allah develops manifold the charity of anyone He pleases, for He is All Embracing, All Wise.

261. The parable of those who spend their substance in the way of God is that of a grain of corn: it grows seven ears, and each ear has a hundred grains. God gives manifold increase to whom He pleases: And God cares for all and He knows all things.

261. The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives increase manifold to whom He will. Allah is All-Embracing, All-Knowing.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ
أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ
سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ
لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

262. Those who expend their wealth in the way of Allah, and then do not follow up their charity with reminders of their generosity nor injure the feelings of the recipient, shall get their reward from their Lord; they will have no fear and no sorrow of any kind.

262. Those who spend their substance in the cause of God, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.

262. Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.

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

263. Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

263. A kind word and forbearance is better than that charity which is followed up by insult or injury. Allah is Self-Sufficient and Forbearing.

263. Kind words and the covering of faults are better than charity followed by injury. God is free of all wants, and He is Most-Forbearing.

263. A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

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

264. O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of

264. O Believers, do not spoil your charity by taunts and injury to the recipients like the one who practices charity to be seen by men, while he neither believes in Allah nor in the Last Day. His charity may be likened to the rainfall on a rock which had only a thin layer of soil upon it. When heavy rain fell on it, the whole of the soil washed away and the rock was left bare. Such people do not

264. O you who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in God nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught

264. O you who believe! Render not vain your almsgiving by reproach and injury, like him who spends his wealth only to be seen of men and believes not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smites it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guides

يَأْيُهَا الَّذِينَ أَمْوَالُهُمْ لَا تَبْطُلُونَ
صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى
كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهٗ
صَلْدًا إِلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا

what they have earned. And Allah does not guide the disbelieving people.

gain the reward they imagine they have earned by their seeming charity; Allah does not show the right way to the ungrateful.

they have earned. And God guides not those who reject faith.

not the disbelieving folk.

كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٦٥﴾

265. And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour – so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.

265. In contrast to them, the charity of those, who expend their wealth sincerely with the sole desire of pleasing Allah, may be likened to a garden on a plateau. If heavy rain falls, it yields its produce twofold: and even if there is no heavy rain but only a light shower, that too, is sufficient for it: whatever you do is in the sight of Allah.

265. And the likeness of those who spend their substance, seeking to please God and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture suffices it. God sees well whatever you do.

265. And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what you do.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا
مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ
بَرْبُورَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ
أُكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا
وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢٦٥﴾

266. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought.

266. Would anyone of you wish that he should have a green garden of palm trees and vines, watered by canals and laden with all sorts of fruit and then it should be consumed by a fiery whirlwind at the very time when he himself has grown very old and his small children are too feeble to earn anything? Thus Allah makes His revelations clear and plain to you that you may ponder over them.

266. Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves) that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus does God make clear to you (His) Signs; that you may consider.

266. Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age has stricken him and he has feeble offspring; and a fiery whirlwind strikes it and it is (all) consumed by fire. Thus Allah makes plain His revelations unto you, in order that you may give thought.

أَيُّودٌ أَحَدُكُمْ أَن تَكُونَ لَهُ
جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ
وَلَهُ ذُرِّيَةٌ ضِعْفًا فَاصَابَهَا
إِعْصَابٌ فِيهِ نَارٌ فَاحْتَرَقَتْ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

267. O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.

267. O believers, spend in Allah's way the best portion of the wealth you have earned and of that We have produced for you from the earth, and do not pick out for charity those worthless things which you yourselves would only accept in disdain by connivance, if they were offered to you. Understand it well that Allah does not stand in need of anything whatsoever

267. O you who believe! Give of the good things which you have (honorably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes. And know that God is Free of all wants, and worthy of

267. O you who believe! Spend of the good things which you have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when you would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ
طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا
أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ
وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ
تُنْفِقُونَ وَلَسْتُمْ بِأَخْذِيهِ إِلَّا
أَن تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ
اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

and has all the praise worthy attributes.

all praise.

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

268. Satan holds out to you the threat of poverty and prompts you to adopt a shameless niggardly conduct, but Allah holds out from Himself the promise of pardon and bounty: Allah is All-Embracing, All-Knowing.

268. The evil one threatens you with poverty and bids you to conduct unseemly. God promises you His forgiveness and bounties. And God cares for all and He knows all things.

268. The devil promises you destitution and enjoins on you lewdness. But Allah promises you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

269. He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

269. He bestows wisdom upon anyone He wills, and he who is given wisdom is in fact given great wealth, but only those who have common sense learn lessons from these things.

269. He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the message but men of understanding.

269. He gives wisdom unto whom He will, and he unto whom wisdom is given, he truly has received abundant good. But none remember except men of understanding.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

270. And whatever you spend of expenditures or make of vows – indeed, Allah knows of it. And for the wrongdoers there are no helpers.

270. Surely Allah knows whatever you may have spent and whatever vow you may have made, and the wrong-doers (who spend in the way of Satan) shall have no helpers.

270. And whatever you spend in charity or devotion, be sure God knows it all. But the wrong-doers have no helpers.

270. Whatever alms you spend or vow you vow, lo! Allah knows it. Wrong-doers have no helpers.

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

271. If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.

271. If you practice charity publicly, it is good; but if you give charity secretly to the needy, it is much better for you, for this will expiate many of your sins. Anyhow, Allah is well aware of whatever you do.

271. If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And God is well acquainted with what you do.

271. If you publish your almsgiving, it is well, but if you hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what you do.

إِنْ تُبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

272. Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good – it will be fully repaid

272. O Prophet, you are not responsible for their guidance; Allah Himself shows guidance to anyone He pleases. And whatever wealth you spend in charity, it is for your own good. As you spend of your wealth to win Allah's pleasure, you will be given full reward for whatever you spend and you will not be

272. It is not required of you (O Apostle), to set them on the right path, but God sets on the right path whom He pleases. Whatever of good you give benefits your own souls, and you shall only do so seeking the "Face" of God. Whatever good you give, shall be rendered back to you, and you shall not be

272. The guiding of them is not your duty (O Muhammad), but Allah guides whom He will. And whatsoever good thing you spend, it is for yourselves, when you spend not save in search of Allah's countenance; and whatsoever good thing you spend, it will be repaid to you in full, and you will

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُّؤْتِ إِلَيْكُمْ وَ أَنْتُمْ لَا تُظْلَمُونَ

to you, and you will not be wronged.

deprived in the least of your rightful due.

dealt with unjustly.

not be wronged.

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273. [Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good – indeed, Allah is Knowing of it.

273. Those who are engaged so much in the cause of Allah that they cannot move about in the land to earn their livelihood and are, in straitened circumstances. An ignorant person would suppose them to be well off because of their self-respect; you can know their real condition from their faces, for they are not the ones who would beg of people with importunity. And Allah will surely know whatever you will spend on them.

273. (Charity is) for those in need, who, in God's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: They beg not importunately from all the sundry. And whatever of good you give, be assured God knows it well.

273. (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounts them wealthy because of their restraint. You shall know them by their mark: They do not beg of men with importunity. And whatsoever good thing you spend, lo! Allah knows it.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا وَمَا تَنْفَعُوْا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

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274. Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly – they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

274. Those who spend their wealth secretly and openly by day and night will have their reward with their Lord, and they have nothing to fear nor grieve.

274. Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.

274. Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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275. Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] – those are the companions of the Fire; they will abide eternally therein.

275. But those who devour interest become like the one whom Satan has bewitched and maddened by his touch. They have been condemned to this condition because they say, "Trade is just like interest", whereas Allah has made trade lawful and interest unlawful. Henceforth, if one abstains from taking interest after receiving this admonition from his Lord, no legal action will be taken against him regarding the interest he had devoured before; his case shall ultimately go to Allah. But if one repeats the same

275. Those who devour usury will not stand except as stand one whom the Evil one by his touch has driven to madness. That is because they say: "Trade is like usury," but God has permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for God (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (forever).

275. Those who swallow usury cannot rise up save as he arises whom the devil has prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permits trading and forbids usury. He unto whom an admonition from his Lord comes, and (he) refrains (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returns (to usury) - Such are rightful owners of the Fire. They will abide therein.

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

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crime after this, he shall go to Hell, where he shall abide forever.

276. Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.

276. Allah deprives interest of all blessing and develops charity; and Allah does not like an ungrateful, sinful person.

276. God will deprive usury of all blessing, but will give increase for deeds of charity: For He loves not creatures ungrateful and wicked.

276. Allah has blighted usury and made almsgiving fruitful. Allah loves not the impious and guilty.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي
الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ
كَفَّارٍ آثِمٍ ﴿٢٧٦﴾

277. Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

277. As to those who believe and do good deeds, establish the Salat and pay the Zakat, they will most surely have their reward with their Lord and they will have nothing to fear nor to grieve.

277. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

277. Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.

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

278. O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.

278. O Believers, fear Allah and give up that interest which is still due to you, if you are true believers.

278. O you who believe! Fear God, and give up what remains of your demand for usury, if you are indeed believers.

278. O you who believe! Observe your duty to Allah, and give up what remains (due to you) from usury, if you are (in truth) believers.

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

279. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal – [thus] you do no wrong, nor are you wronged.

279. But if you do not do so, then you are warned of the declaration of war against you by Allah and His Messenger. If, however, you repent even now (and forego interest), you are entitled to your principal; do no wrong, and no wrong will be done to you.

279. If you do it not, take notice of war from God and His Apostle: But if you turn back, you shall have your capital sums: Deal not unjustly, and you shall not be dealt with unjustly.

279. And if you do not, then be warned of war (against you) from Allah and His messenger. And if you repent, then you have your principal (without interest). Wrong not, and you shall not be wronged.

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ
مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ
فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا
تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

280. And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

280. If your debtor be in straitened circumstances, give him time till his monetary condition becomes better. But if you remit the debt by way of charity, it would be better for you, if you only knew.

280. If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew.

280. And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that you remit the debt as almsgiving would be better for you if you did but know.

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

281. And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be

281. Guard against the disgrace and misery of the day when you shall return to Allah: there everyone shall be paid in full, for the

281. And fear the Day when you shall be brought back to God. Then shall every soul be paid what it earned, and none shall be dealt

281. And guard yourselves against a day in which you will be brought back to Allah. Then every soul will be paid in full that which it has

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ
اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

treated unjustly.

good or evil one has earned and none shall be wronged.

with unjustly.

earned, and they will not be wronged.

282. O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses – so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no

282. O Believers, when you contract a debt for a fixed term, you should put it in writing. Let a scribe write with equity the document for the parties. The scribe whom Allah has given the gift of literacy should not refuse to write. Let him write and let the one under obligation (the debtor) dictate, and he should fear Allah, his Lord, and should not diminish from or add anything to the terms which have been settled. But if the borrower be of low understanding or weak or unable to dictate (for any reason), then let the guardian of his interests dictate it with equity. And let two men from among you bear witness to all such documents. But if two men be not available, there should be one man and two women to bear witness so that if one of the women forgets (anything), the other may remind her. The witnesses should be from among such people whom you approve of as witnesses. When the witnesses are asked to testify, they should not refuse to do so. Do not neglect to reduce to writing your transaction for a specified term, whether it be big or small. Allah considers this more just for you, for it facilitates the establishment of evidence and lessens doubts and suspicions. Of course, there is no harm if

282. O you who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully between the parties: let not the scribe refuse to write: as God has taught him, so let him write. Let him who incurs the liability dictate, but let him fear his Lord God, and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as you choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is more just in the sight of God, more suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which you carry out on the spot among yourselves, there is no blame on you if you reduce it not to writing. But take witness whenever you make a commercial contract; and let

282. O you who believe! When you contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah has taught him, so let him write, and let him who incurs the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who owes the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as you approve as witnesses, so that if the one errs (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which you transfer among yourselves from hand to hand. In that case it is no sin for you if you write it not. And

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ
بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى
فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ
كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب
كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ
اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا
يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ
الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ
ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ
هُوَ فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ
وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ
رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا
رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ
تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ
تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ
إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْب
الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا
تَسْمُوْا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ
كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ
عِنْدَ اللَّهِ وَأَقْوَمُ لِلشُّهَدَةِ وَأَدْنَىٰ
أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً
حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ

scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.

you do not put in writing the common transactions you conclude daily on the spot, but in case of commercial transactions you should have witnesses. The scribe and the witnesses should not be harassed: if you do so, you shall be guilty of sin. You should guard against the wrath of Allah; He gives you the knowledge of the right way for Allah has the knowledge of everything.

neither scribe nor witness suffer harm. If you do (such harm), it would be wickedness in you. So fear God; For it is Good that teaches you. And God is well acquainted with all things.

have witnesses when you sell one to another, and let no harm be done to scribe or witness. If you do (harm to them), lo! It is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is Knower of all things.

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا
تَكْتُبُوهَا وَأَشْهَدُوا إِذَا
تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا
شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ
فُسُوقٌ بِكُمْ وَ اتَّقُوا اللَّهَ
وَيَعْلَمُكُمْ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ

عَلِيمٌ

283. And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it – his heart is indeed sinful, and Allah is Knowing of what you do.

283. If you are on a journey and cannot find a scribe to write the document, then transact your business on the security of a pledge in hand. And if any one transacts a piece of business with another merely on trust, then the one who is trusted should fulfill his trust and fear Allah, his Lord. And never conceal evidence, for he who conceals it has a sinful heart: Allah knows everything that you do.

283. If you are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another. Let the trustee (faithfully) discharge his trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And God Knows all that you do.

283. If you be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusts to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord. Hide not testimony. He who hides it, verily his heart is sinful. Allah is Aware of what you do.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ
تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً
فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ
الَّذِي أَوْثَمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ
رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ
وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَ

اللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

284. To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.

284. To Allah belongs whatever is in the heavens and the earth. Allah will call you to account for what is in your minds whether you disclose it or hide it. He, however, had full authority to pardon or punish anyone He pleases, for Allah has complete power over everything.

284. To God belongs all that is in the heavens and on earth. Whether you show what is in your minds or conceal it, God calls you to account for it. He forgives whom He pleases, and punishes whom He pleases, for God has power over all things.

284. Unto Allah (belongs) whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ وَ اِنْ تُبْدُوْا مَا فِيْ
اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحٰسِبْكُمْ
بِهٖ اللّٰهُ فَيَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ

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285. The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His

285. The Messenger has believed in the guidance which has been sent down to him from his Lord, and those who believe in the Messenger have also sincerely

285. The Apostle believeth in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in God, His angels, His books,

285. The messenger believes in that which has been revealed unto him from his Lord and (so do) believers. Each one believes in Allah and His angels and His

اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ
مِنْ رَّبِّهِ وَ الْمُؤْمِنُوْنَ كُلٌّ اٰمَنَ
بِاللّٰهِ وَ مَلٰئِكَتِهٖ وَ كُتُبِهٖ

angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

accepted the same. They all believe in Allah, His Angels, His Books and Messengers. And they say, "We do not discriminate against any of His Messengers. We have heard the Message and submitted to it. Our Lord, we look up to You for forgiveness, for to You we shall all return."

and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) your forgiveness, our Lord, and to You is the end of all journeys."

scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) your forgiveness, our Lord. Unto You is the journeying.

وَرُسُلِهِ^ق لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْ رُّسُلِهِ^ق وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ^{٢٨٥}

286. Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

286. Allah does not burden any human being with a responsibility heavier than he can bear. Everyone will enjoy the fruit of the good that one has earned and shall suffer for the evil that one has committed. (O believers), pray like this to Allah: "Our Lord, take us not to task if we forget and lapse into error inadvertently. Lord! Lay not on us the kind of burdens that You had lain on the people before us. Lord, lay not on us the kind of burden that we have not the strength to bear. Be kind to us, forgive us and show mercy to us. You are our Protector: help us against the disbelievers."

286. On no soul does God place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which You did lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector; Help us against those who stand against faith."

286. Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا^{دَقَّة} وَاعْفُرْ لَنَا^{دَقَّة}
وَارْحَمْنَا^{دَقَّة} أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ^{٢٨٦}

