Study the Noble Qur'ân
Word-for-Word

Volume 1
Part 1-10

For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses

Compiled by
D ARUSSALAM

DARUSSALAM
Publishers & Distributors
Riyadh, Houston, New York, Lahore
For the first time Word-for-Word English translation to increase the awareness of the Arabic Verses
To understand the Qur’ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur’ân without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur’ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qu’rân, or listens to some other’s recitation, he gets the pleasure of understanding it.
Study the Meaning of the English Translation of THE NOBLE QUR'ÂN
Word-for-Word from Arabic to English
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A Note from the Publisher

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

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qur’ân along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur’ân while understanding its meaning in the Urdu language. Whenever the Imam recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the Imam.

This memory initiated me to produce this translation of the meanings of the Noble Qur’ân so that the readers and reciters of the Qur’ân may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur’ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur’ân, or listens to some other’s recitation, he gets the pleasure of understanding it.

The real marvel of the Qur’ân comes with its understanding. The Qur’ân itself emphasizes this point:

> وَلَّيۡدَ أَنۡتَ تَضَعَفَنَّ الْقُرْآنَ إِلَّا مَنْ تَفَكَّرُونَ [القُمْرَ : ۴۰]  
> "And indeed, We have made the Qur’ân easy to understand and remember; then is there any that will remember?" (Sûrat Al-Qamar, 54:40)

Also Allâh has encouraged us to contemplate the meanings of the Qur’ân. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Qur’ânic recitation. The intent of reading the Qur’ân should be to reflect upon and understand the address of Allâh Himself to mankind. Allâh says:
“Do they not then think deeply (contemplate) in the Qur’ān, or are their hearts locked up (from understanding it)?” (Sūrat Muhammad, 47:24)

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

> “The month of Ramadan, in which the Qur’ān was revealed as a guidance for mankind.” (Sūrat Al-Baqarah, 2:185)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translations in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Until now, this translation is considered the best and the most authentic one. Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore, performed another recent word-for-word translation in the Urdu language. Some other scholars have also contributed in this regard.

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

I must thank Mr. Aqeel Walker, Mr. Said Dabas, Mr. Syed Masoodul Hasan, Mr. Mohammad Ayub and Mr. Aziz-ur-Rahman who worked on this project.

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qur’ān done by Dr. Muhammad Taqi-ud-Din Al-Hilalī and Dr. Muhammad Muhsin Khan.

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

Abdul Malik Mujahid
General Manager
November 1999
Surah 1. Al-Fatihah

1. In the Name of Allah, the Most Gracious, the Most Merciful.
2. All the praises and thanks be to Allah, the Lord of the ‘Alamîn (mankind, jinn and all that exists).
3. The Most Gracious, the Most Merciful.
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

*Sûrat Al-Fâtihah*

(The Opening) I
Sūrat Al-Baqarah
(The Cow) II
In the Name of Allāh, the Most Gracious, the Most Merciful

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

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

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad, Al-Ansâr and Al-Muhajirûn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayâtîn (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."
and gives them rope to mock Allah and gives them increase in their wrong-doings in (increases) purchased those are blindly bring profit so did not for guidance error guided they were and not their commerce (of one) who is like a parable their parable what it lighted then when a fire kindled their Allah took away (was) around him (do) not darkness in and left them light so blind dumb (they are) deaf they see return (will) not they

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

wherein the sky from like rainstorm or lightning and thunder darkesses their ears in their fingers thrust (they put) and death for fear of thunder claps from almost the disbelievers encompasses Allah their sight snatches away the lightning in it they walk for them it flashes whenever they stand against them it darkens and when
19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things. 21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious. See V.2:2).

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you, and set up rivals unto Allah. So do you not set up rivals to Allah if you know? Our purpose is to produce for you a Surah (chapter) about what doubt you are of it, and call like of it truthful your witnesses (supporters), and as for your rivals besides Allah, if He wills, He can destroy them.
provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad ﷺ), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

and shall not you do it (could) not but if whose Fire then fear you (be able to) do it (it is) and stones men fuel (would be) and give glad tidings for the disbelievers prepared and do believe (those who) and make (to) (are) Gardens for them that righteous deeds every time the rivers under them flowing of therefrom they are provided (whenever) (is) what this they say as a provision fruit and they will be given before we were provided and for things having resemblance therefrom and pure (will be) spouses therein they shall abide forever they

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with before,” and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun (purified mates or wives), and they will abide therein forever.
26. Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: “What did Allah intend by this parable?” By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fâsiqûn (the rebellious, disobedient to Allah. 27. Those who break Allah’s Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah’s religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.
while you disbelieve, you in Allah you disbelieve how He gave you life and He gave you lifeless then He would give you death if you will bring you to life then He you will be returned unto Him then the earth (is) in what for you created Who to He turned (He ascended) then all heavens seven and He made them heaven and when (is) All-Knower thing of every and He verily I am to the angels Your Lord said a successor (mankind with the earth in going to place those who in it will You place and they said in it free will) the and will shed in it will make mischief with Your praises and thanks and sanctify while we blood know indeed I He said you (do) not know (what)

28. How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11) 29. He it is Who created for you all that is on earth. Then He rose over (Istawâ) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You.” He (Allâh) said: “I know that which you do not know.”

وَعَلَّمَ اَلَّذِينَ آمَنُوا مِنكُمْ نِسَاءً عُمِّيَّةً عَلَى الْمُكَلِّمَةِ فَقَالَ الْجَبَّارُ الْخَبِيرُ إِنَّ كُنْتُمْ صَدَقُونَ قَالَ رَبُّنَا سُلَيْمَانَ لَا تَعْلَمُ إِلَّا أَنَّكَ أَنْعَمْتَ عَلَى أَبِي عَمِّي يَا لَهُمَّ فَأَتِمْنَ يَا لَهُمُ الْكُلُّ يَا لَهُمُ الْكُلُّ يَا لَهُمُ الْكُلُّ يَا لَهُمُ الْكُلُّ يَا لَهُمُ الْكُلُّ يَا لَهُمُ الْكُلُّ يَا لَهُمُ الْكُلُّ يَا لَهُمُ الْكُلُّ يَا لَهُمُ أَلَمْ أَجْعَلَ لَكُمْ فِي أَئِمَّةٍ عَذَابَ السَّمَاءِ وَالْأَرْضِ وَأَعْمَلَ فَكَأَنَّكُمْ مُكَبِّرُونَ قَالُوا إِنَّا كَانَ صِدَادَ نَفْسَكُمْ وَأَنَا كُنتُمْ صَدَقُونَ

all of them the names Adam and He taught the angels before He showed (set) them then
31. And He taught Adam all the names (of everything), then He showed them to the angels and said, “Tell Me the names of these if you are truthful.” 32. They (angels) said: “Glory is to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise.” 33. He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Ghaib (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?”
34. And (remember) when We said to the angels: “Prostrate yourselves before Adam.” And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh). 35. And We said: “O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zālimūn (wrong-doers).” 36. Then the Shaitān (Satan) made them slip therefrom (the Paradise), and them out from that in which they were. We said: “Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.”
37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.
Salát (Iqámat-as-Salát), and give Zakát, and bow down (or submit yourselves with obedience to Allâh) along with Ar-Râkî‘ûn. 44. Enjoin you Al-Bîrr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

45. And seek help in patience and As-Salât (the prayer) and truly, it is extremely heavy and hard except for Al-Khâshi‘ûn [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the ‘Alamîn [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.
We delivered (saved) you and (remember) when who were afflicting (of) Pharaoh people from killing torment (with) a horrible (evil) you your women and let live (sparing) your sons your Lord from (was) a trial that and in We separated and (remember) when great and We and saved you the sea for you and (remember) when (were) looking you took (for) and nights forty Moses (of) Pharaoh people drowned We appointed for and (remember) when (were) wrong-doers.

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

We forgave then so that you may and (remember) when return thanks so that you may and the Scripture Moses We gave and be guided so that you may criterion
52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)] and the criterion (of right and wrong) so that you may be guided aright." 54. And (remember) when Mūsā (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

shall čn O Moses you said čn (remember) when Allah čn we see čn till čn (in) you čn we believe čn never the čn so seized (over took) you čn plainly čn then were looking čn while you čn thunderbolt so that you čn your death after We raised you and We shaded (caused return thanks čn may and sent čn (with) the clouds čn over you čn shadow) eat čn and the quails čn Al Manna čn on you čn down We have čn which čn good (pure, lawful) things čn of but they wrong Us čn and (did) not provided for you wrong čn themselves čn they did
55. And (remember) when you said: "O Mūsā (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall
59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebelling against Allâh’s obedience. (Tafsir At-Tabari, Vol. I, Page 305)

60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: “Strike the stone with your stick.” Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. “Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth.”

shall not ُنَ أُمُوَّلَكُ أُولُودُكُمُ أُتْطِعُواَ وَيُصَلِّواَ وَيَنْخُصُواَ وَيَعْبُدُواَ سَأَلُواَ وَيَبْعَثُواَ عَلَىٰ الْأَزْوَاجِ وَالْمُسْتَسْكِنَةَ وَيَبْعَثُونَ فِي الْأَصْفَارِ وَيَكَابُواَ أَلَوْ. وَيُثْوبُواَ بِالْأَلْوَانِ يَغْلِبُواَ يَا أَهْلِ الْكِتَابِ إِنَّكُمُ بَشَرٌ مِّثْلُهُمُ. إِنَّكُمْ لَمْ تُكْتَشِفُواْ وَلَكِنِ الْكِتَابُ يُكْتَشِفُ. إِنَّكُمْ لَمْ تَكُنْ مُبَشَّرُواْ وَلَكِنِ الْكِتَابُ يُكْتَشِفُ. إِنَّكُمْ لَمْ تَكُنْ مُبَشَّرُواْ وَلَكِنِ الْكِتَابُ يُكْتَشِفُ. إِنَّكُمْ لَمْ تَكُنْ مُبَشَّرُواْ وَلَكِنِ الْكِتَابُ يُكْتَشِفُ. إِنَّكُمْ لَمْ تَكُنْ مُبَشَّرُواْ وَلَكِنِ الْكِتَابُ يُكْتَشِفُ. إِنَّكُمْ لَمْ Tafsir At-Tabari, Vol. I, Page 305)

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

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): “Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the
pious. See V.2:2). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allah upon you, indeed you would have been among the losers.

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: “Be you monkeys, despised and rejected.” 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqûn (the pious. See V.2:2). 67. And (remember) when Mūsâ (Moses) said to his people: “Verily, Allah commands you that you slaughter a cow.” They said, “Do you make fun of us?” He said, “I take Allah’s Refuge from being among Al-Jâhilûn (the ignorant or the foolish).”
68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' " 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."

He said, "Call upon your Lord for us that He may make clear to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions'. So do what you are commanded." They said, "Call upon your Lord for us to make clear to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions'. So do what you are commanded." They said, "Call upon your Lord for us to make clear to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' " They said, "Call upon your Lord for us to make clear to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."
then you disputed a man you killed when you what brought forth but Allah regarding it strike him so We said concealing were Allah brings to life thus with a piece of it so that you His Signs and shows you the dead understand may

71. He [Mūsā (Moses)] said, “He says, ‘It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.’” They said, “Now you have brought the truth.” So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding. 73. So We said: “Strike him (the dead man) with a piece of it (the cow).” Thus Allāh brings the dead to life and shows you His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.
74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it? 76. And when they (Jews) meet those who believe (Muslims), they say, “We believe”, but when they meet one another in private, they say, “Shall you (Jews) tell them (Muslims) what Allāh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, which are written in the Taurāt (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?” Have you (Jews) then no understanding? 77. Know they (Jews) not that Allāh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.
79. Then woe to those who write the Book with their own hands and then say, “This is from Allāh,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. 80. And they (Jews) say, “The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days.” Say (O Muhammad, to them): “Have you taken a covenant from Allāh, so that Allāh will not break His Covenant? Or is it that you say of Allāh what you know not?” 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.
82. And those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257) 83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah ( Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masâkîn (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad], and perform As-Sâlât (Iqâmat-as-Salât), and give Zakât. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtubi, Vol. 2, Page 392)
84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

84. وَعَلَيْكُمْ مَا نَعْطَاهُمُ الْكِتَابُ فَلا تَفْسِرُوا عَنْهُمُ الْكَفَاذُّ وَلا تَصَرَّفُوا
85. عَنْهُمْ فَإِذَا ضَرَّرُوكُمْ بِهِمْ وَلَا تَسْتَدْعَيْنَهُمْ لِيُذْهِبِيَ بِهِمْ أَمْلَكَهُمْ وَلَا تَرَامِيَانَهُمْ، فَإِذَا رَأَوْا كَيْفَ نَفَسِيَتِكُمْ، فَلَا تَفْسِرُوا عَنْهُمْ وَلَا تَفْسِرُوا فَإِذَا رَأَوْا كَيْفَ نَفَسِيَتِكُمْ
We gave to Moses and We followed him up the Book and We gave to Jesus the son of Mary clear signs and supported him by Prophets after him and supported him with clear signs (of) Mary’s son. Whenever the holy Ghost (Gabriel) came to you, you grew arrogant and you believed not with what a Messenger came to you and you killed some and you disbelieved some. Nay, our hearts are wrapped and they said so little for their disbelief. Allah cursed them for their disbelief, they believe. Is that which from a Book came to them and when (is) with them confirming Allah invoking for victory aforetime they disbelieved what they recognised what came to them (be) on (of) Allah so the curse so lightened nor shall they be helped. And indeed, We gave Mūsā (Moses) the Book and followed him up with a succession of Messengers. And We gave ‘Iṣā (Jesus), the son of Maryam (Mary), clear signs and supported him with Rūḥ-ul-Qudus [Jibrā'il (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. And they say, “Our hearts are wrapped (i.e. do not hear or understand Allāh’s Word).” Nay, Allāh has cursed them for their disbelief, so little is that which they believe.
they bought how bad is that for the disbelievers Allah revealed in (that) which (should) disbelieve His slaves of Allah reveals that grudging upon anger they have drawn (incurred) wrath and for the disbelievers disgracing 89. And when there came to them (the Jews), a Book (this Qur’ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. 90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allâh has revealed (the Qur’ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

in what we believe to them it is said and when in what they say Allah sent down the truth while it is after it what (came) then why did you say with them what is confirming if aforetime (of) Allah Prophets you kill and indeed (true) believers you were yet with clear proofs Moses came to you and you after him the calf you took (for worship) wrong-doers (were)
91. And when it is said to them (the Jews), “Believe in what Allâh has sent down,” they say, “We believe in what was sent down to us.” And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad) to them: “Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?”

92. And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zâlimûn (polytheists and wrongdoers).

93. And (remember) when We took your covenant and We raised above you the Mount (saying), “Hold firmly to what We have given you and hear (Our Word).” They said, “We have heard and disobeyed.” And their hearts absorbed (the worship of) the calf because of their disbelief. Say: “Worst indeed is that which your faith enjoins on you if you are believers.”

94. Say to them: “If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful.”
for what ever they long for it but will never (is) All-Aware (of) mankind greediest wishes ascribed partners to Allah those who (of) Allah he could be given a life if (each) one of them would (save) this but not years a thousand though the punishment from remove him away (is) All-Seer and Allah he be given that life is whosoever say they do (of) what (has) brought it for indeed he to Gabriel enemy (of) Allah by Permission (leave) your heart to down before it what (came) confirming Allah for the believers and glad tidings and guidance

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is All-Aware of the Zalimun (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah (and do not believe in Resurrection — Majus, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allah is All-Seer of what they do. 97. Say (O Muhammad): “Whoever is an enemy to Jibrail (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart by Allah’s Permission, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.
98. “Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrā‘il (Gabriel) and Mīkāl (Michael), then verily, Allāh is an enemy to the disbelievers.”

99. And indeed We have sent down to you manifest Ayāt (these Verses of the Qur’ān which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but Fāsiqūn (those who rebel against Allāh’s Command).

100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not. And when there came to them a Messenger from Allāh (i.e. Muhammad) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!
102. They followed what the Shayātīn (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the Shayātīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh’s Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.
and became pious and believed if they were to believe indeed (for them was) reward from Allah. And if they did as was the case indeed they would say if not better to say (to Prophet) believe (do) (Believe) O you who "undhurna" but say "Ra'ina" (pay attention to us) and for the and listen please look upon us like do not a painful torment evil are the disbelievers (is) the among those who disbelieved polytheists nor People of the S cripture from any good upon you should be sent down for His chooses but Allah your Lord and Allah He w ills whom Mercy Great Bounty of

103. And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew! 104. O you who believe! Say not (to the Messenger) but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46) 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikün (the idolaters, polytheists, disbelievers in the Oneness of Allah, pagans) like that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty.

We abrogate whatever or a Verse or than it better We bring it to be forgotten
Allah that you know did not similar to it did not is All-Powerful every over (is) dominion for Him Allah that you know and not and the earth of the heavens Wali of (any) besides (is) for you do or (any) helper nor (protector/friend) as your Messenger you ask that you want and whoso before Moses was asked for faith not for (Right) astray from

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is Able to do all things?

107. Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth? And besides Allah you have neither any Wali (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

of the the People of many wish they could turn you back if Scripture (out of) (as) disbelievers your belief (you have believed) what after THEIR OWNSELVES from envy had become manifest so forgive the truth unto them WHATEVER FAUGHTOA THEY HAD THEIR WERE FORGIVEN AND LOOKED OVER every over Allah verily Command and give the prayer (is) All-Powerful you send forth and whatever Zakat (poor-due) (pay)
109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad is Allâh’s Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things. 110. And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

111. And the Muslims shall enter the Paradise none shall enter and they said a Christian or a Jew who except bring say their (own) desires these are yes truthful you are if your proof and he to Allah his face submitted whoever with (is) his reward then for him (is) good-doer nor on them fear and (there is) no His Lord said the Jews and said they shall grieve anything they are not on the Christians are not on the Jews the Scripture recite though they anything know (do) not those who said similarly shall judge so Allah their words like about (of) Resurrection the Day (on) the Day between them differing wherein they (have been) that
111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad) "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh’s religion of Islamic Monotheism) and he is a Muhsin then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathîr, Vol.1, Page 154]. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

114. And who are more unjust than those who forbid that Allâh’s Name be glorified and mentioned much (i.e. prayers and invocations) in Allâh’s mosques and strive for their ruin? It was not fitting that such should themselves enter them.
115. And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is All-Sufficient for His creatures’ needs, All-Knowing. 116. And they (Jews, Christians and pagans) say: ‘Allah has begotten a son (children or offspring).’ Glory be to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.
the Jews with you will be pleased and never will their desiring you follow till the Christians nor (of) Allah the Guidance verily say that (is only) Allah came to what after their desires followed from for you not the knowledge of you (any) nor protector of any Allah (wrath of) the Book We gave them those helper those (are) to be recited (as it has) right to recite it disbelieves (by) and whose in it believe who the losers (are) they (who are) then those (are) of (of) Israel! O Children and that I upon you I bestowed which Favour all the communities over preferred you

120. Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur’ân), then you would have against Allâh neither any Wali (protector or guardian) nor any helper. 121. Those (who embraced Islâm from Banî Isrâ’il) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad’s Companions) to whom We have given the Book (the Qur’ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur’ân), those are they who are the losers. (Tafsîr Al-Qurtubi. Vol. 2, Page 95). 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the ‘Alamîn [mankind and jinn (of your time period, in the past)].
123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrāhîm (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), “Verily, I am going to make you an Imaam (a leader) for mankind (to follow you).” [Ibrâhîm (Abraham)] said, “And of my offspring (to make leaders).” (Allâh) said, “My Covenant (Prophethood) includes not Zâlimûn (polytheists and wrongdoers).” 125. And (remember) when We made the House (the Ka‘bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) stood while he was building the Ka‘bah] as a place of prayer (for some of your prayers, e.g. two Rak‘at after the Tawâf of the Ka‘bah at Makkah),
and We commanded Ibrāhīm (Abraham) and Ismā‘īl (Ishmael) that they should purify My House (the Ka‘bah at Makkah) for those who are circumambulating it, or staying (‘ītikāf), or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrāhīm (Abraham) said, “My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.” He (Allāh) answered: “As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!”

127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā‘īl (Ishmael) were raising the foundations of the House (the Ka‘bah at Makkah), (saying), “Our Lord! Accept
(this service) from us. Verily, You are the All-Hearer, the All-Knower.” 128. “Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik (all the ceremonies of pilgrimage — Hajj and ‘Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. “Our Lord! Send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur’ān) and Al-H(full knowledge of the Islāmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily, You are the All-Mighty, the All-Wise.” 130. And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islāmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, “Submit (i.e. be a Muslim)! ” He said, “I have submitted myself (as a Muslim) to the Lord of the ‘Alamīn (mankind, jinn and all that exists).”
And this (submission to Allāh, Islām) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya‘qūb (Jacob) (saying), “O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islām (as Muslims — Islāmic Monotheism).” 133. Or were you witnesses when death approached Ya‘qūb (Jacob)? When he said unto his sons, “What will you worship after me?” They said, “We shall worship your Ilāh (God — Allāh) the Ilāh (God) of your fathers, Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), One Ilāh (God), and to Him we submit (in Islām).” 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.
Christians or Jews be they or and they said the creed (the nay say you would be guided and not the upright (of) Abraham religion) we say the polytheists of he was has been sent down and what in Allah believe Abraham to was sent down and what to us and Jacob and Isaac and Ishmael and Isâ and Jesus and to Moses distinction we no from the Prophets to Him and we of them any between in make are submissive

135. And they say, “Be Jews or Christians, then you will be guided.” Say (to them O Muhammad) “Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîf [Islamic Monotheism, i.e. to worship none but Allâh ( Alone)], and he was not of Al-Mushrikûn (those who worshipped others along with Allâh — see V.2:105).” 136. Say (O Muslims): “We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ’il (Ishmael), Ishâq (Isaac), Ya’qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya’qûb (Jacob)], and that which has been given to Mûsâ (Moses) and ‘Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm).”

what in the like of they believed so if they are guided, they have then only if they turn away but if received guidance so will schism (opposition) in they (are) the and He (is) Allah suffice you against them
(Our life takes its) hue the All-Knower the All-Hearer
(is) better and who (from) Allah to Him and we at coloring Allah
about do you dispute with us say worshippers and your Lord our Lord while He (is) and for you (are)
and for us (are) sincere to Him (are) and we your deeds

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

and Abraham that you say or or and Jacob and Isaac and Ishmael and the Jews or Jews were (their) descendants (the tribes) Allah or know better do you say Christians more unjust and who (is) from (that is) with him testimony concealed of what is unaware Allah and not Allah that has nation that (was a) you do and for they earned what for them passed away you will be and not you earn what you to do they used of what asked
140. Or say you that Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), Ya‘qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya‘qūb (Jacob)] were Jews or Christians? Say, “Do you know better or does Allāh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allāh? And Allāh is not unaware of what you do.” 141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.
the people among the fools would say:

their Qiblah (prayer direction) from what turned them to what they were that (which) direction and the west for Allah (belong to Allah) a Way to He wills whom He guides Straight

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

We have made you and thus over witnesses that you be just (and best) over the Messenger and be mankind the We make and did not a witness you that except on it you were that Qiblah the Messenger follows whose We might know his heels on who would be turned from those except great (hard test) it was and indeed Allah guided those whom for truly your faith to let lose Allah (is) Most Compassionate towards mankind Allah Most Merciful
143. Thus We have made you [true Muslims — real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of kindness, the Most Merciful towards mankind.

144. Verily, We have seen the turning of your (Muhammad’s) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.
145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other’s Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the Zālimūn (polytheists, wrongdoers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad or the Ka‘bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad which are written in the Taurāt (Torah) and the Injeel (Gospel)].

so do not your Lord from (this is) the truth and for those who doubt (you) be to which He (there is) a direction every (nation) so try to excel He turns them (they face in their (prayers)
147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harâm (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.

so you come forth wheresoever and from the Sacred Mosque towards turn your face turn and wheresoever may be so that not towards it your faces except an argument against you for people do injustice those who so (do) not of them fear Me and that you may be upon you My Favours among you. We have sent as guided
(who) recites from among you a Messenger and sanctifies you Our Verses to you the Book and teaches you (purifies your lives) what and teaches you (Qur'an) know you did not

150. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harâm (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.

151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our Verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh — jurisprudence), and teaching you that which you did not know.

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

156. Those who, when afflicted with calamity, say: “Truly, to Allāh we belong and truly, to Him we shall return.” 157. They are those on whom are the Salawāt (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safā and Al-Marwāh (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawāf) between them (As-Safā and Al-Marwāh). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.
We have made it clear that after We have sent down the guidance, evidences and the clear proofs of sent down for the Book, they are the ones cursed by Allah and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined.
162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. 163. And your Ilâh (God) is One Ilâh (God — Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.
165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.
And those who followed will say: “If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.” Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitân (Satan). Verily, he is to you an open enemy. 169. He [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.

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

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

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. 176. That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.
and (to those) who ask (for help) and the wayfarer and offers the ransom of slaves; and in (for) and who fulfil Zakat and pays the prayer and they promise when their promise and affliction adversity in who remain patient who such are they peril and at the time of they (who are) and those (are) have proved true pious

177. It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqîn.
178. O you who believe! *Al-Qisas* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِسَالِ عِبَادَةٌ يَبْنَوْيُونَ الْأَبْتُبْبَ لِلْحَقِّ كَتُبُ كَبِيرٍ إِذَا حَصَرَ حَضُرُ الْمَوْتِ إِنّكُمْ تَرُدُّونُ حِيَاءَ الْمُوسِيَةِ لِلذَّيْنَ آخَذُوا الْمَوْتَ أُباً وَالْأَباَةَ الْمَوْتَ أُباً بِالْبَيْعَةِ حَقًا عَلَى الْقَلْبِينِ فَمَا بَدَأَتْ مِنْهَا مَثْلُهَا إِلَّا أَشْرَى عَلَى الْقَبْلَينِ بَيْدُ الْمَوْتِ إِنَّ اللَّهَ يَعْفَ عَلَيْهِمْ

And for you in Al-Qisas (the Law of Equality in punishment), O men of understanding! When death approaches any of you, if he leaves wealth, he becomes pious if he leaves it (is) prescribed become pious if it becomes prescribed (is) for the making of bequest wealth leaves according to reasonable and next of kin parents the on (it is) an obligation manners changes it (the will) then whoever God-fearing its sin then only when he had heard it after that verily change it those who (will be) upon

Al-Muttaqun (is) All-Hearer

179. And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment). O men of understanding, that you may become Al-Muttaqun. 180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty. upon Al-Muttaqun. 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.
182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful.

Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn.

183. O you who believe! Observing Saum (fasts) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.
was that of Ramadan the month in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e.
to say *Takbir* (Allāhu Akbar: Allāh is the Most Great) for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

of the night for you is allowed your women with consorting and you (are) for you garment (are) that you Allah knew for them garment so yourselves deceiving (you) were (from) you and forgave He accepted your repentance and seek you can associate with them so now and eat for you Allah ordained what to you becomes distinct until and drink the black thread from the white thread till fasts complete then the dawn of associate with them and (do) not the nightfall are confining yourselves (in while you (your wives) limits these (are) the mosques in I’tikaf) thus approach them so (do) not (of) Allah to His Signs (Verses) Allah makes clear that they become God-Fearing

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libās* [i.e. body-cover, or screen, or Sakan (i.e. you enjoy the pleasure of living with them — as in Verse 7:189)] *Tafsir At-*
Tabari] for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in 'ītâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His Ayāt (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh’s set limits, orders, etc.) to mankind that they may become Al-Muttaqūn.

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

190. And fight in the way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.
(is) Allah then verily they desist but if and fight them Most Merciful All-Forgiving and oppression/persecution exists not until they then if for Allah (alone) worship becomes against except hostility (let there be) no desist prohibited the month the wrong-doers and for prohibited prohibited (is) for the month then whoever (there is) the law of equality things you transgress against you transgresses he transgressed as to likewise against him that and know Allah and fear against you and spend the pious people (is) with Allah throw and do not (of) Allah Cause (Way) in and destruction into your (hands) selves the good-doers loves Allah verily I do good

192. But if they cease, then Allah is Oft-Forgiving, Most Merciful. 193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zâlimûn (the polytheists, and wrong-doers) 194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisâs). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Muttaqûn. 195. And spend in the Cause of Allah (i.e. Jihad of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah), and do good. Truly, Allah loves Al-Muhsinûn (the good-doers).
for Allah \(\text{يُبِيل} \) and Umrah \(\text{الْبَقْرَةُ} \) the Hajj \(\text{الْبَقْرَةُ} \) and complete then (send) whatever \(\text{كِبْرَة} \) you are prevented \(\text{كِبْرَة} \) and if \(\text{كِبْرَة} \) and do not \(\text{كِبْرَة} \) offering \(\text{كِبْرَة} \) of \(\text{كِبْرَة} \) is easy to obtain \(\text{كِبْرَة} \) the offering \(\text{كِبْرَة} \) reaches \(\text{كِبْرَة} \) until \(\text{كِبْرَة} \) your heads \(\text{كِبْرَة} \) shave among \(\text{كِبْرَة} \) is \(\text{كِبْرَة} \) and whoever \(\text{كِبْرَة} \) its (appointed) place \(\text{كِبْرَة} \) in \(\text{كِبْرَة} \) of an ailment he has \(\text{كِبْرَة} \) or \(\text{كِبْرَة} \) sick \(\text{كِبْرَة} \) you fasting of \(\text{كِبْرَة} \) then \(\text{كِبْرَة} \) you must pay \(\text{كِبْرَة} \) ransom \(\text{كِبْرَة} \) his scalp and if \(\text{كِبْرَة} \) offering \(\text{كِبْرَة} \) or \(\text{كِبْرَة} \) alms-giving \(\text{كِبْرَة} \) (charity) or took advantage \(\text{كِبْرَة} \) then whoever \(\text{كِبْرَة} \) you become safe \(\text{كِبْرَة} \) can be had then whatever \(\text{كِبْرَة} \) Hajj \(\text{كِبْرَة} \) till \(\text{كِبْرَة} \) of Umrah \(\text{كِبْرَة} \) (did) not \(\text{كِبْرَة} \) and whoever \(\text{كِبْرَة} \) offering \(\text{كِبْرَة} \) of \(\text{كِبْرَة} \) with ease days \(\text{كِبْرَة} \) (for) three \(\text{كِبْرَة} \) then \(\text{كِبْرَة} \) he should observe) fast \(\text{كِبْرَة} \) find \(\text{كِبْرَة} \) when \(\text{كِبْرَة} \) and seven (days) \(\text{كِبْرَة} \) the Hajj \(\text{كِبْرَة} \) during \(\text{كِبْرَة} \) all \(\text{كِبْرَة} \) (is) ten (days) \(\text{كِبْرَة} \) that \(\text{كِبْرَة} \) you have returned \(\text{كِبْرَة} \) whose family is not \(\text{كِبْرَة} \) for those \(\text{كِبْرَة} \) and fear \(\text{كِبْرَة} \) (at) the Sacred Mosque \(\text{كِبْرَة} \) present \(\text{كِبْرَة} \) is Severe \(\text{كِبْرَة} \) for \(\text{كِبْرَة} \) and know \(\text{كِبْرَة} \) Allah \(\text{كِبْرَة} \) (in)punishment.

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ, the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the ‘Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu’ and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid Al-Harâm (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.
The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ḥiṣām), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!
198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafāt, remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at the (Hajj) cite-Muzdalifah). And remember Him (by invoking Allāh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.

200. So when you have accomplished your Manāsik, remember Allāh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"
202. For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning. 203. And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

fascinates you (is) one who calls mankind and of the worldly life in his speech and he calls what (is) most quarrel-some (yet) He strives to witness (of) the椰ár (is) one who in his heart in QâMil he turns away when he may spread mischief in the land and destroy like the beings (cattle)
204. And of mankind there is he whose speech may please you (O Muhammad), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief.

206. And when it is said to him, “Fear Allâh”, he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of kindness to (His) slaves.

208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmîc religion) and follow not the footsteps of Shaitân (Satan). Verily, he is to you a plain enemy.

209. Then if you slide back after the clear signs (Prophet Muhammad and this Qur’ân and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.
210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision). 211. Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh’s Favour after it had come to him, [e.g. renounces the religion of Allâh (Islâm) and accepts Kufr (disbelief)] then surely, Allâh is Severe in punishment. 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh’s Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.
and sent one community mankind were (as) heralds of glad tidings the Prophets Allah sent with them and sent them with warnings and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to the Straight Path. 

213. Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to the Straight Path.
214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the Help of Allâh?” Yes! Certainly, the Help of Allâh is near! 215. They ask you (O Muhammad) what they should spend. Say: “Whatever you spend of good must be for parents and kindred and orphans and Al-Masâkîn (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well.”

216. Jihâd (holy fighting in Allâh’s Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.
217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, “Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harâm (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.”
218. Verily, those who have believed, and those who have emigrated (for Allâh’s religion) and have striven hard in the way of Allâh, all these hope for Allâh’s Mercy. And Allâh is Oft-Forgiving, Most-Merciful.

219. They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: “In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit.” And they ask you what they ought to spend. Say: “That which is beyond your needs.” Thus Allâh makes clear to you His Laws in order that you may give thought.”

and those who believed, those who verily have believed in and strove emigrated who the Mercy emigrated (for) those (of) Allah the Way (of) Allah’s religion. And Allâh is Oft-Forgiving, Most-Merciful.

Verily, those who have believed, and those who have emigrated (for Allâh’s religion) and have striven hard in the way of Allâh, all these hope for Allâh’s Mercy. And Allâh is Oft-Forgiving, Most-Merciful.

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then (they are) your brothers with them (your affairs) from the mischievous knows and Allah عَزَّ وَجَلَّ Allāh had willed and the well-wisher of Allāh indeed ۚ He could have put you in difficulties. Truly, Allāh is All-Mighty, All-Wise حكيم (is) All-Mighty

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

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

222. They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).
meet Him that you and know Allah and make good tidings to the believers and do not you do good that in your oaths (an excuse) and act piously among and reconcile among mankind and Allah is All-Hearing and Allah is All-Knowing

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

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

And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.
229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khulūf (divorce). These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the Zâlimûn (wrongdoers).

فإن طلبتها فلَّا تَجِلِّبْ لَهُمْ بِمَعْرَضٍ حَتَّى نَكَّحَّ عَنْهُمْ عِنْدَ وَلَدٍ فَإِنَّ طَلَّبَتْهُ فَلَّا جَالِحٌ عَلَيْهِمْ أَنْ يَرْجَعُوا إِنْ ذَلِكَ أَن يُسِيَّكَ حَدوّدُ

قَدْ وَفِيَ خَيْرِ أَرْضِيَ لَهُمْ لَعَلَّهُمْ يَنْدِعُونَ

¡a! she is lawful then not he divorces her and if a she marries until thereafter for him he divorces her then if other than him husband they that on both of them sin (there is) no that if on both of them think if return to one another and (of) Allah limits they would be able to keep
230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh’s Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Qur’ân) and Al-Hikmah (the Prophet’s Sunnah — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.
and they women you divorce and when
then do not their (waiting) prescribed term reach to
they get married that prevent them
mutually they agree when their husbands
this (is admonition) in a fair manner of you
is he who with it (is) admonished
the Last and the Day in Allah believes
(and) and purer for you cleaner that (is)
know do not and you knows Allah

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

their shall suckle and the mothers for those who whole (for) two years children and on the suckling complete to desire (is) their (mothers) him to whom the child is born not in a fair manner and their clothing and food to its capacity except a soul is tasked for mother (should be) made to suffer neither
233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother’s food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father’s) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

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

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.
236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.
237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

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

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqûn. 242. Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand. 243. Did you (O Muhammad) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, “Die”. And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.
244. And fight in the way of Allâh and know that Allâh is All-Hearer, All-Knower. 245. Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

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

247. And their Prophet (Samuel) said to them, “Indeed Allâh has appointed Tâlût (Saul) as a king over you.” They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.” He said: “Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures’ needs, All-Knower.”
indeed their Prophet to them and said (is) that of his dominion a sign in it (lies) the Ark would come to you of and a remnant your Lord from peace and (of) Moses the family left what the angels will bear it (of) Aaron family if for you (is) a sign that in truly believers you are

248. And their Prophet (Samuel) said to them: “Verily! The sign of His kingdom is that there shall come to you At-Tābūt (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.”

with Talut (saul) set out and when drinks so whoever with a stream tastes it not and whoever of me he is not takes he who except of me indeed he is yet they drank of his hand (in) the hollow so when of them a few except of it believed and those who he crossed it strength (there is) no they said with him and his against Jalut (Goliath) today for us that they knew those who said
249. Then when Tālūt (Saul) set out with the army, he said: “Verily, Allāh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: “We have no power this day against Jālūt (Goliath) and his hosts.” But those who knew certainty that they were going to meet Allāh, said: “How often a small group overcame a mighty host by Allāh’s Leave?” And Allāh is with As-Sābirūn (the patient).
And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: “Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.” 251. So they routed them by Allâh’s Leave and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the ’Alamîn (mankind, jinn and all that exists). 252. These are the Verses of Allâh, We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and surely, you are one of the Messengers (of Allâh
We preferred (exalted) Messengers those of them some others over some of them and raised Allah spoke (to) whom (are) and We gave (in) degrees (status) some of them clear signs Mary son of Jesus (granted) of the Holy with spirit of and supported him have would not Allah willed and if (came) after them those who fought one another had come to them that after (Prophets) and some of them they differed but clear signs and some of them (are) believed who (are) Allah willed and if disbelieved (denied) who but they would have fought one another not He likes (wants) what does Allah

253. Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to ‘Isā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rūḥ-ul-Qudus [Jibrīl (Gabriel)]. If ALLĀH had willed, succeeding generations would not have fought against each other, after clear Verses of ALLĀH had come to them, but they differed — some of them believed and others disbelieved. If ALLĀH had willed, they would not have fought against one another, but ALLĀH does what He likes.
O you who believe! Spend of that with which We have provided you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zālimūn (wrongdoers).

The He except (is) Allah the Most High and He encompasses the heavens and the earth, and (does) not Him the feeling of fatigue and (is) the Most Great.
255. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî.]

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.
257. Allâh is the "Wali" (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrongdoers).
a town (by) passed like the one who or he had tumbled upon its roofs. He said: “Oh! How will Allâh ever bring it to life after its death?” So Allâh caused him to die for a hundred years, then raised him up (again). He said: “How long did you remain (dead)?” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day.” He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made you a sign for the people. Look at the bones, how We will put them together and clothe them with flesh.” When this was clearly shown to him, he said, “I know (now) that Allâh is Able to do all things.”
And (remember) when Ibrāhīm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He [Ibrāhīm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."

spend (of) those who (is) likeness, (of) Allah (is) likeness, (of) Allah (of) Way in their wealth seven it grows (sprouted) (of) a grain (example) (is) example ē grains a hundred ear every in ears λεν multiples (gives manifold increase) and Allah
261. The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower.

262. Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.
263. Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

spend (of) those who and (example) likeness (of) Pleasure seeking their wealth their souls of and for strengthening Allah on a hill (of) a garden (is) like the example of its and it yielded heavy rain fell on it fell on did not and if double harvest and Allah then light rain fell (smite) it (is) All-Seer you do of what you do.

265. And the likeness of those who spend their wealth seeking Allâh’s Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a hill; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.
266. Would any of you wish to have a garden with date palms and grapes with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allah make clear His Ayât (proofs, evidences, verses) to you that you may give thought.

اللهُ ﷺ فَعِلَ لَهُ دُكَارًا وَجَدَنَّتُوهُ سَيْرًا أَخْشَى كَانَ مِنَ الرُّجُلِينَ وَلَمْ يَتْحَبَّوْنَ الْجَهَنَّمَ مَثَلًا ﷺ بَعْزًا رَفِيعًا

You spend and out of you have earned which is good things the from for you We have produced what of it bad things aim at and do not earth take it and you would not spend and in it you overlook (defects) that except Most (is) Most Sufficient the Praise-Worthy Allah
267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

268. Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you forgiveness from Himself and bounty, and Allâh is All-Sufficient for His creatures’ needs, All-Knower.

269. He grants Hikmah to whom He wills, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in Sadaqah — charity for Allâh’s Cause) or whatever vow you make, be sure Allâh knows it all. And for the Zâlimûn (wrongdoers) there are no helpers.
271. If you disclose your Sadaqat (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do. 272. Not upon you (Muhammad and his servants) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.
wrapped up who are the poor not (of) Allah's Cause who are the unaware (the ignorant man) they are able not (of) Allah's Cause to move about in the earth the unaware (the ignorant man) (thinks) them they beg (do not) by their mark of you spend and whatever you spend in good, surely Allah knows about that He indeed wealth their wealth spend those who well and openly and secretly and (by) day and by night their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord. (is) with (is) with their reward (is) with their Lord.
and made the trade lawful while made unlawful for Allah and he refrained from his Lord's admonition and his case is left behind. Whatever is repeated but those who received an admonition from his Lord and stopped eating Ribâ shall not be punished for the past; his case is for Allah to judge; but whoever returns (to Ribâ), such are the dwellers of the Fire — they will abide therein.

275. Those who eat Ribâ will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: “Trading is only like Ribâ,” whereas Allah has permitted trading and forbidden Ribâ. So whosoever receives an admonition from his Lord and stops eating Ribâ, shall not be punished for the past; his case is for Allah (to judge); but whoever returns (to Ribâ), such are the dwellers of the Fire — they will abide therein.

276. Allah will destroy Ribâ and will give increase for Sadaqât (deeds of charity, alms). And Allah likes not the disbelievers, sinners.

277. Truly, those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.
Surah 2. Al-Baqarah

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (from now onward) if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). 280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. 281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.
you when believe who O you a period for a debt contract from one another let write it down so write it down fixed and in justice a scribe between you write it down to a scribe refuse (should) not so let him write Allah has taught him as (is) on whom (is) the one and let dictate his Lord Allah and let him fear the liability but if any thing (out) of it diminish and not (of) low the liability on whom one is if (of) is he is not or or weak or or understanding his guardian then let dictate he dictates that two and call for evidence in justice (out) of it and if your men of witnesses and two two men available of (as) you agree of those women one of (two women) errs (so) that (if) An witnesses other one of (them) (two women) reminds as when the witnesses refuse and (should) not that An become weary and (do) not they are called
282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.
and did not make a journey on you, are you not and if you have in hand, then a pledge you find, and if you find a scribe, you entrust him with, but if he is entrusted, you entrust another one. If his trust is trusted, then let him fulfill your pledge and (do) not his Lord let him fear conceal it and who the evidence conceals it, then let him fear of Allah, the evidence conceals it and Allah (his) heart (is) sinful surely he for Allah (is) All-knower you do of what and what (is) in the heavens (is) in what (is) in what you declare and if the earth will you conceal it or your own selves, will conceal it and will forgive Allah for it He wills, will call you to account whom and will punish whom He wills, (to) whom He wills every over and Allah. And Allah (is) All-Powerful.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allâh is All-Knower of what you do. 284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He wills He wills and punishes whom He wills. And Allâh is Able to do all things.

was sent in what the Messenger believed and the his Lord from to him down and His in Allah believed all His Messengers and His Books angels
285. The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say) “We make no distinction between any one of His Messengers” — and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. “Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector) and give us victory over the disbelieving people.
Surah 3. Al-‘Imran

Part 3

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

1. Alif-Lam-Mim. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings.] 2. Allāh! Lā ilāhā illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur’ān) to you (Muhammad) with truth, confirming what came
before it. And He sent down the Taurât (Torah) and the Injil (Gospel),
4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur’ân)]. Truly, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.
5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

...
trials, and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: “We believe in it; the whole of it (clear and unclear Verses) are from our Lord.” And none receive admonition except men of understanding. (Tafsir At-Tabari)

8. (They say): “Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.”
9. “Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise.”
10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.
11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allāh seized (destroyed) them for their sins. And Allāh is Severe in punishment. 12. Say (O Muhammad) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place of rest.” 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allāh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allāh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabari)
14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life; but Allâh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: “Shall I inform you of things far better than those? For Al-Muttaqûn (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal home) andAzwâjun Mutahharratun (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves.”

we have indeed our Lord say those who our sins (for) us so forgive believed (of) Fire (from) punishment and save us (for) Fire and the truthful and the patient and (those) who spend (in Way of Allah) obedient early and who pray for forgiveness
16. Those who say: “Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.” 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend (give the Zakât and alms in the way of Allâh) and those who pray and beg Allâh’s Pardon in the last hours of the night. 18. Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account. 20. So if they dispute with you (Muhammad), say: “I have submitted myself to Allâh (in Islâm), and (so have) those who follow me.” And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): “Do you (also) submit yourselves (to Allâh in Islâm)?” If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves.

In Verses disbelieve those who verily without the Prophets and slay (of) Allah command. give them the people of (with) justice (of) torment tidings (assurance to) went to waste whose (this) world in their works (this) seen have not helpers of a portion have been given who (of) the Book who went to waste whose (this) world in their works (this) seen have not helpers of a portion have been given who (of) the Book who
21. Verily, those who disbelieve in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.

22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

23. Have you not seen those who have been given a portion of theScripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turn away, and they are averse.

shall not say because they this (is) numbered days but the Fire touch us they what (is) in and deceived them We when then how invent (there is) no on a Day shall gather them every and would be paid what (is) not and they (is) it has earned what a person Lord O Allāh! say (is) would be wronged the dominion You give (of) the dominion the (are) You will (to) whom and You exalt You will from whom (is) dominion whom (is) You humiliate You will whom verily You the good in Your Hand (is) (there is) no one over 

24. This is because they say: “The Fire shall not touch us but for a number of days.” And that which they used to invent regarding their religion has deceived them.

25. How (will it be) when We gather them together on the Day about which
there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. 26. Say (O Muhammad سُنَّةُ مُعْتَجِرِي): “O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). 28. Let not the believers take the disbelievers as Auliyā (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment), and to Allāh is the final return.
29. Say (O Muhammad): "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is Able to do all things." 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His punishment) and Allah is full of kindness to (His) slaves.
then they turn away and if and the Messenger like (dose not) Allah indeed Adam chose Allah truly truly the disbelievers and family (of) Abraham and family (and) Noah offspring mankind above (of) Imran (is) All-Hearing (and) Allah (the) others from some All-Knowing

31. Say (O Muhammad to mankind): “If you (really) love Allâh, then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.” 32. Say (O Muhammad): “Obey Allâh and the Messenger (Muhammad).” But if they turn away, then Allâh does not like the disbelievers. 33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of ‘Imrân above the ‘Alâmîn (mankind and jinn) (of their times). 34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

my Lord (of) Imran a woman said when (is) in what to you have vowed I from me so accept to be dedicated womb (are) All-Hearing You indeed you she she delivered her then when All-Knowing a female have delivered I my Lord (is) not what knows better and Allah she delivered like the female male and (is) not seek refuge for her and I Mary have named her Satan from and her offspring with You the rejected
35. (Remember) when the wife of 'Imrán said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing." 36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitân (Satan), the outcast."

So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyâ (Zachariya). Every time he entered Al-Mihrâb to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."
39. Then the angels called him, while he was standing in prayer in Al-Mihrāb (a praying place or a private room), (saying): “Allāh gives you glad tidings of Yahyā (John), confirming (believing in) the Word from Allāh [i.e. the creation of ‘Īsā (Jesus) the Word from Allāh (“Be!” — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.” 40. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” (Allāh) said: “Thus Allāh does what He wills.”

39. قال: إن في إليك دليلًا قال: إنما أحدثك قلمًا لا تغلب أغلب الناس في النية إلا ما يناله ربك صغيرًا وسريعًا氏 أنت الستمه وسبحان صاحب القدر.
40. قال: آه! أجعل لي منك ذريعةً قال: آه! فلنذكر أنك أرضيت أن تغلب طلبك لتأكيد على صفاتك في قدسيتك وتزيد في الأسماء العظيمة.

39. While the angels called out to him in the praying place of Al-Mihrāb, while he was standing in prayer, John, who gives you glad tidings (was) standing in prayer in Al-Mihrāb, gives you glad tidings that Allah gives you glad tidings of Yahyā, confirming from Allah (of) the Word, from among (among) and a Prophet, and chaste and noble and how my Lord! He said: the righteous has overtaken me when a son I have when a son I have is it. He is barren and my wife is the old age. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” Allah said: “Thus Allāh does what He wills.”
and has chosen you. O Mary, verily, Allah has chosen you, O Mary. He has chosen you above all women and chosen you purified you and chosen you from polytheism and disbelief, and chosen you above the women of ‘Alamîn (mankind and jinn) (of her lifetime)."

41. He said: “O my Lord! Make a sign for me.” (Allâh) said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.”

42. And (remember) when the angels said: “O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Alamîn (mankind and jinn) (of her lifetime).”

43. O Mary! “Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Râkî‘ûn (those who bow down).”

44. This is a part of the news of the Ghaib (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not with them, when they cast lots with their pens as to which
of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. 45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word [“Bel”] — and he was! i.e. ‘Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh.”

46. “He will speak to the people, in the cradle and in manhood, and he will be one of the righteous.” 47. She said: “O my Lord! How shall I have a son when no man has touched me.” He said: “So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: “Be!” — and it is. And He (Allâh) will teach him [‘Îsâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).

48. And He (Allâh) will teach him [‘Îsâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).
49. And will make him [‘Īsā (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.
50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me. 51. Truly, Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

52. Then when ʾĪsâ (Jesus) came to know of their disbelief, he said: “Who will be my helpers in Allâh’s Cause?” Al-Hawâriyyûn (the disciples) said: “We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh).”

You have sent in what we believe our Lord so the Messenger and we follow down and those who witness with write us and Allah Allah and schemed they schemed said when ʾI when (of) schemers (is the) Best and raise will take you O Jesus Allâh of è and (will) purify you to Myself ʾI you those who who and I will make those who superior (to) follow you (of) Resurrection (the) Day till disbelieve and I shall judge you will return to Me ʾI then [in it] you used to in which you differ

53. Our Lord! We believe in what You have sent down, and we follow the Messenger [ʾĪsâ (Jesus)]; so write us down among those who bear witness (to the truth, i.e. Lâ ilâha illallah — none has the right to be worshipped but Allâh). 54. And they (disbelievers) plotted [to kill ʾĪsâ (Jesus), and Allâh planned too. And Allâh is the Best of those who plot. 55. And (remember) when Allâh said: “O ʾĪsâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that ʾĪsâ (Jesus) is Allâh’s son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allâh)
superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad, 'Îsâ (Jesus), Mûsâ (Moses), or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur’ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute.”

I shall punish those who disbelieve, those who as to (this) world in severe torment them, they (in) the Hereafter and not (in) it helpers of will have) righteous deeds and do believe who and their reward He will grant them in full the wrong-doers does not Allah the Verses of to you We recite this similitude indeed Wise and the Reminder (of) Jesus He then dust from He created him Adam and he was be to him said

56. “As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.” 57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the Zalimûn (polytheists and wrong-doers). 58. This is what We recite to you (O Muhammad) of the Verses and the Wise Reminder (i.e. the Qur’ân). 59. Verily, the likeness of 'Îsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” — and he was.
60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Isâ (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Isâ (Jesus) being a slave of Allâh, and having no share in Divinity], say (O Muhammad سلم): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Isâ (Jesus)], and Lâ ilâha illallâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

(is) Allah then surely Confirmation if they turn away and if (do) come of mischief-makers All-Aware a word to come (of) the Scripture that (do) and between you and between us common (do) not  Allah but Allâh and not  and not anything with him we associate
63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief. 64. Say (O Muhammad ﷺ): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not. 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a wholly devoted polytheists.
true Muslim Hanifa (Islamic Monotheism — to worship none but Allâh Alone) and he was not of Al-Mushrikûn (See V.2:105).

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allâh is the Wali (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. “O people of the Scripture! (Jews and Christians): Why do you disbelieve in the Ayât of Allâh, [the Verses about Prophet Muhammad ﷺ present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth).” 71. “O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?”
72. And a party of the people of the Scripture say: “Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back. 73. And believe no one except the one who follows your religion.” Say (O Muhammad ﷺ): “Verily, right guidance is the Guidance of Allâh” and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.” Say (O Muhammad ﷺ): “All the bounty is in the Hand of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures’ needs, All-Knower.”

He wills whom for His mercy He selects Great (of) Bounty (of) the Scripture People and of (among)
with a heap of wealth if you entrust him to you will pay it back if there is who standing over him you keep except/unless on us (there is) no say because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).” But they tell a lie against Allah while they know it.

74. He selects for His Mercy (Islam and the Qur’an with Prophethood) whom He wills and Allah is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintâr (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: “There is no blame on us to betray and take the properties of the illiterates (Arabs).” But they tell a lie against Allah while they know it.

and his covenant fulfils whoever loves indeed the fear of Allah (Allah) (gain) price (of) Allah in for them the Hereafter (on) the Day will speak to them nor nor (of) Resurrection a torment and for them (will be)

76. Yes, whoever fulfils his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqûn. 77. Verily, those who purchase a small gain at the
cost of Allâh’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: “This is from Allâh,” but it is not from Allâh; and they speak a lie against Allâh while they know it.

gives that for a human being it is not to think it is from the Book, and the Judgement and the Prophethood and the Book are teaching than Allâh than the Book you have been studying (it) because you have been because the you take that He will command you nor will (for your) Lords and the Prophets and the angels
you when ٌ إنَّكَ to disbelief He command you Muslims (have become)

79. It is not (possible) for any human being to whom Allāh has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: “Be my worshippers rather than Allāh’s.” On the contrary (he would say): “Be you Rabbāniyyūn (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it.” 80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allāh’s Will? (Tafsir At-Tabari).

(of) the covenant Allāh took and when ٌ إنَّكَ Book of Prophets a came to you and Wisdom (is) with you confirming what is with you Messenger and you must help him in him you must believe and do you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses that I am with you.”

81. And (remember) when Allāh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.” Allāh said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).” 82. Then whoever turns away after this, they are the Fāsiqūn (rebellious: those who turn away from Allāh’s obedience).
83. Do they seek other than the religion of Allāh (the true Islāmic Monotheism—worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muhammad): “We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishaq (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)] and what was given to Mūsā (Moses), 'Isā (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted (in Islām).”
the Hereafter (will be) in he a people Allah shall guide how losers and their belief after who disbelieved and true the Messenger that bore witness and Allah the clear proofs had come to them the (the) people guide (does) not a recompense of them (is) those wrong-doers (of) Allah curse on them (rests) that all (of) mankind and (of) angels

85. And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. 86. How shall Allah guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad) is true and after clear proofs had come unto them? And Allah guides not the people who are Dhalimun (polytheists and wrongdoers). 87. They are those whose recompense is that on them (rests) the Curse of Allah, of the angels, and of all mankind.

will be neither in it they will abide forever they nor the torment from them lightened those who except would be reprieved for and make amends that after repent Most Merciful (is) All-Forgiving Allah indeed after disbelieved those who verily will (in their) disbelief grew then their belief and those their repentance accepted never be
88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur’ân and in Prophet Muhammad ﴿— never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.
92. By no means shall you attain Al-Birr (piety, righteousness — here it means Allah’s reward, i.e., Paradise), unless you spend (in Allah’s Cause) of that which you love; and whatever of good you spend, Allah knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad): “Bring here the Taurât and recite it, if you are truthful.” 94. Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the Dhâlimûn (disbelievers).
95. Say (O Muhammad): “Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîfa (Islamic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn.” 96. Verily, the first House (of worship) appointed for mankind was that at Bâkkah (Makkah), full of blessing, and a guidance for Al-‘Âlâmîn. 97. In it are manifest signs (for example), the Maqâm (place) of Ibrâhîm; whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj, then he is a disbeliever of Allâh], then Allâh stands not in need of any of the ‘Âlâmîn.
they would render you disbelievers after your belief were given those who would the Scripture were given those who disbelievers.

98. Say: “O people of the Scripture (Jews and Christians)! Why do you reject the Ayāt of Allāh (verses, signs, revelations, etc.) while Allāh is Witness to what you do?”

99. Say: “O people of the Scripture! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allāh and Islām (Allāh’s religion, i.e. to worship none but Him Alone)]? And Allāh is not unaware of what you do.”

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

101. And how would you disbelieve, while unto you are recited the Verses of Allāh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allāh, (i.e. follows Islām — Allāh’s religion, and obeys all that Allāh has ordered, practically), then he is indeed guided to the Right Path.

102. O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islām [as Muslims (with complete submission to Allāh)].
And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâm). And you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes clear His Signs to you, that you may be guided.

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâm). And you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes clear His Signs to you, that you may be guided.

a group of people out of you and there must be and command the good to who invite the wrong the successful they (who will be) and those (are) like those who you be and (do) not had come that after and disputed divided for them and those the clear signs to them
104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma’rûf (i.e. Islamic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. 105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. 106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.”
and had wrong (evil) it (of the Scripture) People (some) of them better was (are) but most of them (are) believers transgressors

107. And for those whose faces will become white, they will be in Allâh’s Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allâh. We recite them to you (O Muhammad) in truth, and Allâh wills no injustice to the ‘Alamîn (mankind, jinn and all that exists). 109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh. 110. You (true believers in Islîmic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma’rûf (i.e. Islîmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are Al-Fâsiqîn (disobedient to Allâh and rebellious against Allâh’s Command).

a little except they harm you Never they will turn to you they fight you and if hurt they will be helped not the backs wherever disgrace upon them was stamped from with a covenant except they are foundسُجِّدُوا فِي هَذِهِ ۚ وَقَالُوا يَأُمُورُنَا لِيُؤْمِنَنَا بِهَا وَلَيْنَ لَنَأُؤْمِنَنَّهَا مُنْتَابٌ ۖ فَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ W ۖ a little except they harm you Never they will turn to you they fight you and if hurt they will be helped not the backs wherever disgrace upon them was stamped from with a covenant except they are foundسُجِّدُوا فِي هَذِهِ ۚ وَقَالُوا يَأُمُورُنَا لِيُؤْمِنَنَا بِهَا وَلَنَأُؤْمِنَنَا مُنْتَابٌ ۖ فَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ وَأَنَّىٰ ضَرْرَهَا ؟ۖ لَيْنَ ۖ W
111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the Ayât (verses, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh’s disobedience, crimes and sins).
115. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are Al-Muttaqūn.

116. Surely, those who reject Faith (disbelieve in Allah and in Muhammad صلى الله عليه وسلم as being Allah’s Messenger and in all that which he has brought from Allah), neither their properties nor their offspring will avail them aught against Allah. They are the dwellers of the Fire, therein they will abide.

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allah wronged them not, but they wronged themselves.
you take do not believe those who out of you (your religion) as friends they corrupt they spare effort to make you has indeed distresses you whatever desire (the) from (their) hatred become apparent conceal and what utterances) of their mouths We have verily (is) (even) greater their breasts you did if the Verses to you made plain understand

118. O you who believe! Take not as (your) Bitānah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayāt (proofs, evidences, verses) if you understand.

but you love them those (that) lo! you are and you believe they love you (do) not they meet you and when all of it, in the Scripture they go apart but when we believe they say in (tips of their) fingers at you they bite certainly in your rage perish they say rage (their) of what is in All-Knower Allah it grieves a good befalls you if breasts a misfortune overtakes you and if them you remain steadfast but if at it they rejoice
119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurát (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur’án]. And when they meet you, they say, “We believe.” But when they are alone, they bite the tips of their fingers at you in rage. Say: “Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets).”

120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn, not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

121. And (remember) when you (Muhammad) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allâh was their Wali (Supporter and Protector). And in Allâh should the believers put their trust. 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.
124. (Remember) when you (Muhammad) said to the believers, “Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?” 125. “Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).” 126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.

will it not to the believers you said when you Lord helps you that suffice you sent down thousand by three and fear Allâh you are steadfast if yes [this] they (the enemy) rushingly and come to you with five your Lord will help you and (did) marked for glad tiding but Allâh make it not with it your hearts and assure you Allâh from except help and (there is) no the All-Wise the All-Mighty

those of a (part) group cuts off and they subdue them or or disbelieved who the for you (is) not frustrated He turns (in mercy) whether or at all decision
127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad صلی الله علیه و سلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Dhâlimûn (polytheists, disobedients and wrongdoers). 129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

130. O you who believe! Eat not Ribâ doubled and multiplied, but fear Allâh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allâh and the Messenger (Muhammad صلی الله علیه و سلم) that you may obtain mercy. 133. And march forth in the way (which leads to)
forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqûn (the pious).

134. Those who spend (in Allâh’s Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good-doers). 135. And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.

from (is) forgiveness their reward those (is) excellent (is) Gardens their Lord flow and they will abide forever underwhich the rivers the rivers the rivers underwhich for reward and how excellent (is) therein
before you passed those who do (good deeds) in (through) so travel (many such) situations end was how and see the earth (is) this (of) the deniers (of truth) and a guidance for mankind a declaration for Allah-fearing and admonition

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers).

138. This (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqun (the pious).
139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the Dhâlimûn (polytheists and wrongdoers). 141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)? 143. You did indeed wish for death (Ash-Shahâdah — martyrdom) before you met it. Now you have seen it openly with your own eyes. 144. Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.
it dies that a person it is and not an appointed (of) Allah by Leave but not (of) a reward desires and whoever term and whoever of it We shall give him the world We (of) the Hereafter a reward desires and We shall reward of it shall give him fought a Prophet (of) and many the grateful but neither numerous godly men with him but in they suffered for what they lost heart nor did they weaken nor (of) Allah the Way loves and Allah they abased themselves the steadfast 145. And no person can ever die except by Allâh’s Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh’s Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh’s way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirîn (the patient).

145. And no person can ever die except by Allâh’s Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh’s Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh’s way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirîn (the patient).
and help us our feet and set firmly so the disbelieving the people against (of) (this) world reward Allah gave them and (of) the Hereafter reward and excellent (is) O you the good-doers Allah those who you obey if believe who on they will drive you back (from Faith) disbelieve and you will turn back (from Faith) as losers.

147. And they said nothing but: “Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.” 148. So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinun (the good-doers). 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

and He (is) your Protector Allah but We shall cast (of) the helpers (is) the Best disbelieved (of) those who the hearts into with they associated because terror with it. He send (did) not that which Allah (is) the Fire and their abode (of) the abode [and] how bad wrong-doers

150. Nay, Allah is your Maulâ (Patron, Lord, Helper, Protector), and He is the Best of helpers. 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Dhâlimûn (polytheists and wrongdoers).
152. And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.
153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allah is Well-Aware of all that you do.

He sent down then upon you slumber an inner peace (this) grief (distress) and (members of you) a group overtakes themselves were concerned about another) group thought wrongly of Allah thinking for is they say (of) (days of) ignorance (of) thing any in us they (is) for Allah all of it the affair indeed (do) not what themselves within (there) was if (they say) to you (they reveal we not) anything the affair (of) in for us you had been (even) if say (here) were killed those would have gone forth your houses in to the death for them was decreed what a Allah and so that tests places of their death and so that He may your breasts (is) in and Allah your hearts (is) in what a purge in the breasts (is) All-Knower
154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allâh — the thought of ignorance. They said, “Have we any part in the affair?” Say (O Muhammad ﷺ): “Indeed the affair belongs wholly to Allâh.” They hide within themselves what they dare not reveal to you, saying: “If we had anything to do with the affair, none of us would have been killed here.” Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,” but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

of you turned their backs to Allâh only the two hosts met on (the) day for some (of) Satan made them slip but indeed they had earned what is All-Forgiving Allah verily He believe who O you All-Forbearing like those who you be (do) not when to their brethren and said were or they were traveling through the earth neither with us they had been if they fighting they would have been killed nor they would have died in a cause of regret it it Allâh so that makes and gives life and Allâh their hearts in you do of what and Allâh causes death
155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitān (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: “If they had stayed with us, they would not have died or been killed,” so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.

157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, unto Allāh you shall be gathered. 159. And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh’s) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).
160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allāh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allāh (by taking a part of the booty illegally — Ghulul)? — his abode is Hell, and worst, indeed is that destination!
Allah with (have different) grades they (is) All-Seer and Allah the on Allah conferred a favour indeed a Messenger in them. He sent when believers unto who recites (among) themselves from and purifies them His Verses them and the Wisdom the Book teaches them error before (that) they were and indeed has befallen you or when manifest you have (already) inflicted (to indeed) a calamity (is) from where (is) you say twice to that them) indeed yourselves from it (is) say this (is) thing every over Allah All-Powerful

163. They are in varying grades with Allah, and Allah is All-Seer of what they do.
164. Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad صل الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur’an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet صل الله عليه وسلم (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: “From where does this come to us?” Say (to them), “It is from yourselves (because of your evil deeds).” And Allah has power over all things.

met (on the day when befell you (is) that by Leave of two hosts (armies) the (true) [and] that He might know (test)
166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allâh, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: “Come, fight in the way of Allâh or (at least) defend yourselves.” They said: “Had we known that fighting will take place, we would certainly have followed you.” They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

while to their brethren said those who not they followed us they sat (at home) your from avert say they had been killed truthful (about) those who you think (of) Allah the Way in are killed they their Lord (they are) alive but has for what jubilant His Bounty (out) of Allâh bestowed upon them (have) not for those who and rejoice
168. (They are) the ones who said about their killed brethren while they themselves sat (at home): “If only they had listened to us, they would not have been killed.” Say: “Avert death from your own selves, if you speak the truth.”

169. Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a grace and a bounty from Allâh, and that Allâh will not waste the reward of the believers.

172. Those who answered (the Call of) Allâh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.
and Bounty Allah of with Favour so they returned (of) Allah good Pleasure and they followed Great (of) Bounty (is) Lord of and Allah suggests fear Satan that-to you it is only (of) his allies and (true) believers you are if but fear Me (in) in rush those who grieve you (let) not harm will never verily they disbelieve towards that not Allah wills the least Allah the in any portion to them He will give (is a) great torment and for them Hereafter

174. So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. No harm touched them. 175. It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh’s Will to give them no portion in the Hereafter. For them there is a great torment.
disbelief have purchased those who indeed Allah leaves those who harm will never at the price of faith the least torment and for them Allah those who think it is not painful to them. We give respite only for themselves We give respite that the disbeliever in sinfulness so that they may grow to them (is a) humiliating torment and for them

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allah. For them, there is a painful torment. 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

179. Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (Unseen), but Allah chooses of His Messengers whom He wills. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward.
covetously those who think and (do) not of Allah has granted them of what withhold it but for them good (is) His Bounty will be hung about their necks for them bad (is) on the Day of Resurrection what (is) and for Allah (of) Resurrection Day and the earth (of) the heavens heritage (is) Well-Acquainted you do with what Allah (of) saying Allah has heard indeed and (is) poor Allah verily said those who they what We shall record rich we (are) (of) the Prophets and their killing have said taste and We shall say (of) right in defiance (of) burning (Fire) the torment

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory Zakât). Nay, it will be worse for them; the things which they covetously withhold, shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do. 181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."
182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they reject you (O Muhammad ﷺ), so were Messengers rejected before you, who came with Al-Baiyyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they reject you (O Muhammad ﷺ), so were Messengers rejected before you, who came with Al-Baiyyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

and your hands  for what  to His (is) unjust  (is) never Allah that Allah verily said those who slaves we shall believe that not has taken our promise an offering he brings to us until a Messenger came to verily say the fire devours it with clear signs before me Messengers you then why you speak of and with what then truthful you are if did you kill them were rejected so they have rejected you if (who) had come before you (of Enlightement) illuminating
and was admitted the Fire from away and is nothing he is successful indeed (to) Paradise enjoyment except/but (of this) world life you would certainly جَنَّةَ (of) illusory (deception) and your your wealth in في be put to test those from and you shall certainly hear lives before the Book have been given who practiced polytheism أَثْرَى أَنْ يَكُونُ أَئِنْنَ أَنْ يَكُونُ and from you you remain and if many things hurtful that (is) indeed فَإِنَّ ذَلِكَ and become pious patient matters عَلَيْهِ grande from

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become Al-Muttaqûn (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

covenant Allah took (remember) when the Scripture the Book of were given (of) those who you hide (do) not to people (of) that you explain it their backs behind but they threw it away it and a little gain with it and bought what a worst (is)
they for what they rejoice; those who think (that) they have brought (done) so do not they do did not for what are praised the escape you think that they will (is a) painful torment but for them torment

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.
189. And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alteration of night and day, there are indeed signs for men of understanding. 191. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

192. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zalimun (polytheists and wrongdoers) find any helpers.

193. “Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrâr (the believers of Islamic Monotheism, the pious and righteous). 194. “Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.”
do not let to them and answered of a worker not each of you (is) female or male from you emigrated so those who the other from and were driven out and who My Cause in and were persecuted surely I will remit and were killed fought and would certainly their evil deeds from them under them flow Gardens admit them (to) the Presence from a reward rivers (of) best with Him (is) and Allah rewards

195. So their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards.”

Fluctuation (free disposal) deceive you let not the land in disbelief (of) those who their destination then a brief and enjoyment but resing place (is) Hell
196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allâh; and that which is with Allâh is the Best for Al-Abrâr (the pious, believers of Islamic Monotheism).

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward...
with their Lord. Surely, Allâh is Swift in account. 200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

Who your Lord fear O mankind and created single person from from its (his) mate from it (him) and spread and women many men them both through Him you demand Whom indeed Allah over you is Allah the wombs their wealth orphans and give Watchful for good bad you exchange and (do) not (by) their wealth you devour and (do) not a sin is indeed this your wealth adding (it) to great

**Sûrat An-Nisâ’**
(The Women) IV

*In the Name of Allâh, the Most Gracious, the Most Merciful.*

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. 2. And give unto
orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

you will be able that not you fear and if then marry the orphan (girls) in to do justice two women of in two to you seems good what that you fear but if or four or three what or then one you can do justice not that nearer that (is) your right hands possess women and give you will oppress not they willingly but if happily (as a gift) their dower on their own any part to you remit easy digestion with wholesomeness then you eat it

3. And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice. 4. And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful).
(to) weak of understanding you give \( \text{وَزَاوَٰئَنَّكُمْ} \) (do) not for \( \text{لَكُمْ} \) Allah has made which \( \text{يَنِعُّكُمْ} \) your wealth from it \( \text{فَيْنَاءً} \) but feed them \( \text{وَأَفْطَرَتْهُمْ} \) means of support you words \( \text{وَأَفْتَرُوا} \) to them \( \text{ورَأَيْنِى} \) and speak \( \text{وَأَكْفَرَتْهُمْ} \) and clothe them \( \text{وَوَأَكْفَرُوا} \) the orphans \( \text{وَأَكْفَرُوا} \) and you test \( \text{كَيْفَ} \) (of) good then \( \text{فَإِنَّهُ} \) marriage they reach (age of) \( \text{بِمَمَاتَكُمْ} \) when until mature minded \( \text{بِمَمَاتَكُمْ} \) [of] them \( \text{كَيْفَ} \) you perceive \( \text{كَيْفَ} \) if but do not \( \text{كَيْفَ} \) \( \text{وَأَفْتَرُوا} \) their wealth \( \text{وَأَفْتَرُوا} \) to them \( \text{وَأَفْتَرُوا} \) then deliver (fearing) that \( \text{وَأَفْتَرُوا} \) and hastily \( \text{وَأَفْتَرُوا} \) wastefully you eat it \( \text{وَأَفْتَرُوا} \) rich is and who \( \text{وَأَفْتَرُوا} \) they would grow up \( \text{وَأَفْتَرُوا} \) and who \( \text{وَأَفْتَرُوا} \) he should abstain entirely (from taking wages) and when \( \text{وَأَفْتَرُوا} \) fairly \( \text{وَأَفْتَرُوا} \) let him eat of it \( \text{وَأَفْتَرُوا} \) poor is take \( \text{وَأَفْتَرُوا} \) their wealth \( \text{وَأَفْتَرُوا} \) to them \( \text{وَأَفْتَرُوا} \) you deliver \( \text{وَأَفْتَرُوا} \) then deliver \( \text{وَأَفْتَرُوا} \) on them \( \text{وَأَفْتَرُوا} \) witnesses in taking account

5. And give not unto the foolish your property which Allâh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. 6. And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.
7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large — a legal share.

8. And when the relatives and the orphans and Al-Masâkîn (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!
Allah commands you as regards your children’s (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.
12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives') share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most-Forbearing.
13. These are the limits (set by) Allâh (or ordinances as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. 14. And whosoever disobeys Allâh and His Messenger (Muhammad ﷺ), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

of lewdness commit and those who against so call to witness your women they bear and if of you four them (their) [in] to then confine them
15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. 17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.
We are those disbelievers while they are a painful torment for them have prepared it is lawful not to believe who O you the women you inherit that for you you put constraints upon them and (do) not by force you take away what a part of them that you commit that except have given them in a good manner and live with them if you dislike them and if good manner and has a thing you dislike that may be much good in it in it Allah placed

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.

(Your) giving up you decide/intend and if (have a new) wife (and in her) place wife a heap of gold one of them and you have given anything from it you take away so do not and wrong by slander would you take it and how manifest
20. But if you intend to replace a wife by another and you have given one of them a Qintār (of gold, i.e. a great amount as Mahr), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? 21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant? 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

your mothers to you are forbidden and your sisters and your daughters and your mother's sisters your father's sisters (of) and daughters (of) brother daughters who and your (foster) mothers sister from and your sisters gave you suck (of) your wives and mothers milk suckling in who are and your step-daughters who your wives from your laps (guardianship)
23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father’s sisters, your mother’s sisters, your brother’s daughters, your sister’s daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives’ mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful.
24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.
to afford of you is able not and who believing Free chaste he marries that your possess those whom from women and believing your girls of right hands you about your faith knows all Allah with then marry them are one from another and give them their guardians permission of (they in a fair manner their bridal-due not should be) chaste (in wedlock) and when secret love affairs given to nor they commit and if they are married (what of (is) half then upon them unlawful the of the free unmarried women (is) upon fear for those who this (is) half but that of you (falling into) sin (is) and Allah for you (is) better Most Merciful Oft-Forgiving

25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, Aunâîya‘ or masters) and give them their Mahr according to what is reasonable; they (the above said slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.
to you to make clear Allah wishes (of) those who (to) ways and to guide you and to accept repentance (were) before you is All-Knowing and Allah of you. He accepts that wishes and Allah All-Wise those who and wishes of you He accepts that (their) lusters follow that Allah wishes tremendous deviation and was created for you He lightens (burden) weak man.

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise. 27. Allâh wishes to accept your repentance, but those who follow their lusters wish that you (believers) should deviate tremendously away (from the Right Path). 28. Allâh wishes to lighten (the burden) for you; and man was created weak. (cannot be patient to leave sexual intercourse with women).

O you who do not believe we eat up your wealth unjustly between you your wealth it is that except you kill and do not among you mutual consent to you is Allah indeed yourselves that does and whoever Most Merciful then shall and injustice through aggression and is Fire We burn him in you avoid if easy Allah for
29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.

30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.

31. If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty.
Surely, Allah is Ever All-Knower of everything. 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya - wills). Truly, Allah is Ever a Witness over all things.

Women of (are) in charge on one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient to Allah and to their husbands, and guard in the husband’s absence what Allah orders them to guard (e.g. their chastity and their husband’s property). As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.

34. Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband’s absence what Allah orders them to guard (e.g. their chastity and their husband’s property). As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.
between the two a breach you fear and if his family from an arbitrator then appoint if her family and an arbitrator will bring to set things right they both wish indeed between them Allah reconciliation Aware (of every thing) All-Knower is Allah and do not Allah and you serve (worship) and to anything with Him you associate and and relatives do good parents and the neighbour and the needy orphans (who is) and the neighbour (who is) relative by your side (and) (to) companion a stranger possessed and those and the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful.

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things. 36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.
37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment. 38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of Shaitân (Satan)], and whoever takes Shaitân (Satan) as an intimate; then what a dreadful intimate he has! 39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.

(Not even of) wrong does not Allah indeed a good there is and if an atom weight (of) with from and gives He doubles it when how then a great reward Him
a community each from in your (al-amin) and we bring a witness on that Day as a witness (mu'minun) and disobeyed (munafiqun) those who disbelieved (kafirun) if the Messenger (from) Allah they (be able to) hide but (would) not whilst earth any matter (hadiqat) Allah

40. Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.

41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people? 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.

draw (do) not believe who O you while you are (to) the prayer near you utter what you know until intoxicated (while you are) defiled (or in a state of sexual nor (la) impurity) you are and if you wash yourselves until one came or a journey or or ill you had a sexual or a toilet from of you you find but did not (with) women contact and clean earth do Tayammum water and your hands your faces rub therewith (manfa'at) Oft-Pardoning is indeed Allah All-Forgiving
43. O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayyammum with clean earth and rub therewith your faces and hands (Tayyammum). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.
44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. 

45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a Wali (Protector), and Allâh is Sufficient as a Helper. 

46. Among those who are Jews, there are some who displace words from (their) right places and say: “We hear your word (O Muhammâd) and disobey,” and “Hear and let you (O Muhammâd) hear nothing.” And Râ‘îna with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: “We hear and obey”, and “Do make us understand,” it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammâd) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed.

48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.
49. Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a Fattilâ (a scalish thread in the long slit of a date stone). 50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin. 51. Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tâghût and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).
52. They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper. 53. Or have they a share in the dominion? Then in that case they would not give mankind even a Naqira (speck on the back of a date stone). 54. Or do they envy men (Muhammad and his followers) for what Allah has given them of His Bounty? Then, We had already given the family of Ibrāhīm (Abraham) the Book and Al-Hikmah (As-Sunnah — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.
55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them). 56. Surely, those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. 57. But those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwâjun Mutahharatun (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).
58. Verily, Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer. 59. O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. 61. And when it is said to them: “Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم),” you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion.
62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, “We meant no more than goodwill and conciliation!” 63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves. 64. We sent no Messenger, but to be obeyed by Allâh’s Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allâh’s forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.
they believe do not \( \frac{\text{by your Lord}}{\text{do not}} \) but no \( \frac{\text{and}}{\text{in what}} \) they make you judge until they \( \frac{\text{do not}}{\text{do not}} \) and between them rose (disputes) on what anguished they find and submit (accept) you have decided had enjoined We if and if with full submission or yourselves you kill that upon them they would not (from) your homes leave and of them very few but except have done it they were admonished what had done they if for them better it would have been of it \( \frac{\text{to their) firmness}}{\text{(would have) added}} \).

65. But no by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

66. And if We had ordered them (saying), “Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,” very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);
67. And indeed We should then have bestowed upon them a great reward from Ourselves. 
68. And indeed We should have guided them to the Straight Way. 
69. And whoso obey Allâh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq ), the martyrs, and the righteous. And how excellent these companions are!  
70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.
71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. 72. There is certainly among you he who would linger behind (from fighting in Allāh’s Cause). If a misfortune befalls you, he says, “Indeed Allāh has favoured me in that I was not present among them.” 73. But if a bounty (victory and booty) comes to you from Allāh, he would surely say — as if there had never been ties of affection between you and him — “Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty).”

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allāh, and whose fights in the Cause of Allāh, and is killed or gets victory, We shall bestow on him a great reward. 75. And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: “Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.”
Those who believe, fight in the Cause of Allāh, and those who disbelieve, fight in the cause of Ṭāghūt (Satan). So fight you against the friends of Shaitān (Satan); ever feeble indeed is the plot of Shaitān (Satan). 77. Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fardī (a scalish thread in the long slit of a date stone)."
78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you (O Muhammad ﷺ)." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word? 79. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allāh is Sufficient as a Witness.
but obedience and they say they leave when other than a group (planning) what records and Allah you say what (from) they spend night (in planning) and suffices Allah in and put your trust in them ponder do they not as a trustee Allah from been and had it over certainly they would have found many contradictions in it

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them. 81. They say: “We are obedient,” but when they leave you (Muhammad ﷺ), a section of them spend all night in planning other than what you say. But Allah records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs. 82. Do they not then consider the Qur’an carefully? Had it been from other than Allah, they would surely have found therein many a contradiction.
83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitān (Satan), save a few of you.

84. Then fight (O Muhammad) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in might and Stronger in punishing.

a good intercession intercedes whosoever and of it a share for him he shall have an evil intercession intercedes whosoever and is of it burden for him. He shall have and Reckoner thing every over Allah you greet with a greeting you are greeted when return it (equally) or better than that better thing every over is Allah indeed but god (there is) no Allah Account-Taker to Him in it doubt (there is) no (of) Resurrection Day Allah than (is) truer and who (about which)
85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything. 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. 87. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh? regarding you then what (is the matter) • كِلِّمَتَكُمُ فِي الْكُفَّارِ وَلِيُبَيِّنَنَّهُمُ أَنَّمَا كَسَبَّبْنا أُرْزَعَنَا أَن تَحْمِلْنَاهُمْ مِنْ أَضْلَالِهِمْ وَمَن يَتَّبَعِي اللَّهَ فَلَنْ يَجَّلَّ لَهُمُ اللَّهُ • إِنْ تُرِسُوا فَخَفُرُوا كَمَا كَفَرُوا فَخَفُّرُوا وَلَا يَتَّخِذُوا مَنْ لَمْ يَأْمُرْهُم بِالْإِيَّامِ حَيْثُ يُبَذِّلُوا فِي سِيَّارِ اللَّهِ • إِنَّ اللَّهَ يَعِدُنَّ الْمَقَارِبَةَ وَالْبَسْيِلَةَ وَيَدْمُوُّهُمْ وَلَا يَنْتَخِذُوا وِيْمًا وَلَا سَيِّيًا. 88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance). 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyyâ’ (protectors or friends) from them, till they emigrate in the way of Allâh (to Muhammad ﷺ). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither Auliyyâ’ (protectors or friends) nor helpers from them.
90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

that if who wish others you will find and they be secure from they be secure from you to they are returned whenever their people so if into it they plunge a mischief/temptation and offer they withdraw from you did not their hands and they hold peace (to) you wherever and kill them then seize them
We have and those people you find them a sanction against them for you made clear.

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

What came to the Muslims that if you find a believer killed by mistake a believer killed by mistake - then (upon him) freedom to be paid and blood-money believing that except a believer to you enemy people from he is and if he is freedom a believer and he is freedom and if a believing person (slave) and between people from him freedom (is) a covenant him slave and freedom his family to paid find it did not but who (of) a believing (for) two months (seeking) repentance (possible) consecutive months. All-Knowing Allah and is All-Wise from All-Wise.
92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. Diya) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money — Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

a believer kills and whosoever to abide (is) Hell his reward intentionally Allah and became angry in it (therein) forever and He has prepared and cursed him with him O a great (severe) punishment for him you go forth (to) when you believe who you you discern (of) Allah the Way in fight) offers to whoever you say and do not a you are not greetings of peace (to) you (of) advantage seeking believer Allah then has (of this) world life you were like this abundant booties upon you Allah but then graced before of what is Allah certainly so discern

Well-Aware you do
93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. 94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): “You are not a believer”; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.
and forgiveness from Him. Most All-Forgiving and Merciful are the ranks of Allah. Verily, Allah is All-Forgiving, Most Merciful. He caused death among those whom themselves while they are wronging those angels said: you were in what (condition)? They said: we were in the land in oppression. We were not enough for you to emigrate therein. The angels said: Was not the earth spacious enough for you to emigrate? Such men will find their abode in Hell — what an evil destination! Except the weak ones among men, women and children who cannot devise a plan and cannot direct their way.

He pardons that Allah maybe these people. All-Pardoning and is them in the emigrants in the land in which he who All-Forgiving the Way and abundant resources many different places of refuge.
as an emigrant from his home, leaves who then and His Messenger Allah to became incumbent certainly death overtakes him Allah and is Allah on his reward you and when Most Merciful All-Forgiving on you (there is) not the land in travel you if the prayer you shorten that sin have those who will harm you that fear for you are the disbelievers indeed disbelieved open enemy

99. These are they whom Allāh is likely to forgive them, and Allāh is Ever Oft-Forgiving, Oft-Forgiving. 100. He who emigrates (from his home) in the Cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful. 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salāt (the prayer) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever unto you open enemies.

وَإِذَا كَنتُمْ فِي مَكَّةَ فَأَصْلَحُوا لَهُمْ الصَّغَارَةَ فَإِذَا سَجَّدُوهُمْ وَلَيَأْخَذُوا أَسْلَحَتَهُمْ إِلَّا إِذَا سَجَّدُوا فَلْيَكُونَا مِنْ وَرَأَيْهِمْ وَلَوْ أَتَكُونُوا أَنْحَرُوا لَلَّذِينَ آخَرَ فَلَاتَحْلُّوا لَهُمْ مَا تُلْعَبْ ذَٰلِكَ وَلَيَأْخَذُوا أَسْلَحَتَهُمْ وَلَيَأْخَذُوا جَيْدًا وَأَسْلَحَتَهُمْ وَإِلَيْهِمْ كَفَّرُوا أَوْ نَفَقَلُوا مِنْ أَسْلَحَتِهِمْ وَأَنْتَ إِلَيْهِمْ وَلَسْتَ مَنْ مَاتَ أَوْ كُنْتَ مُرَجًّا أَنْ تَصْعَدُوا أَسْلَحَتِهِمْ وَلَيْنَى جَيْدًا إِلَيْهِمْ إِنَّ اللَّهَ أَعْفَ عَلَيْهِمْ عَلَىٰ إِبْرَاهِيمٍ ﷺ

and you among them you are and when a group let stand you are and when a group let stand (in) prayer them lead and let them take with you of them they have prostrated and when their arms (with them) and let in your rear then let them be
(who) has not other group come up and let them with you to pray (yet) prayed wish and their arms and their precaution take you neglect if you disbelieve those who (there is) no in a single rush upon you snoop was if on you blame due to inconvenience with you your arms you lay aside that sick are verily precaution for yourselves but take for the unbelievers has prepared Allah a humiliating torment

102. When you (O Messenger Muhammad) are among them, and lead them in As-Salāt (the prayer), let one party of them stand up [in Salāt (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the unbelievers.

If you have finished the prayer and when you sit and when standing Allah remember you and when your sides and (lying) on the prayer verily prayer offer are secure enjoined the believers on is
103. When you have finished As-Salát (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salát (Iqamat-as-Salát). Verily, As-Salát (the prayer) is enjoined on the believers at fixed hours. 104. And don’t be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.
105. Surely, We have sent down to you (O Muhammad) the Book (this Qur’an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. 106. And seek the forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful. 107. And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner. 108. They may hide (their crimes) from men, but they cannot hide (them) from Allah; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender? 110. And whoever does evil or wrongs himself but afterwards seeks Allah’s forgiveness, he will find Allah Oft-Forgiving, Most Merciful. 111. And whoever earns sin, he earns it only against himself. And Allah is Ever All-Knowing, All-Wise.
112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad ﷺ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (the Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's Sunnah —legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad ﷺ).
There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah’s Cause), or Ma’rif (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.

And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination! 116. Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away.
117. They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaitân (Satan), a persistent rebel! 118. Allah cursed him. And he [Shaitân (Satan)] said: “I will take an appointed portion of your slaves. 119. “Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.” And whoever takes Shaitân (Satan) as a Wali (protector or helper) instead of Allah, has surely, suffered a manifest loss.

and aroises in them he makes promises to them promise them and does not false desires their these people deception but from it they will find and not is Hell abode believed but those who an escape We shall admit them good deeds and did
120. He [Shaitān (Satan)] makes promises to them, and arouses in them false desires; and Shaitān’s (Satān) promises are nothing but deceptions. 121. The dwelling of such (people) is Hell, and they will find no way of escape from it. 122. But those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh’s Promise is the Truth; and whose words can be truer than those of Allāh? (Of course, none.)
123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allah (Muslim)], such will enter Paradise and not the least injustice, even to the size of a Naqira (speck on the back of a date stone), will be done to them. 125. And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah’s religion of Islamic Monotheism); and he is a Muhsin (a good-doer. See V.2:112). And follows the religion of Ibrâhîm (Abraham) Hanîf (Islamic Monotheism — to worship none but Allah Alone). And Allah did take Ibrâhîm (Abraham) as a Khalîl (an intimate friend)!

126. And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever Encompassing all things. 127. They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited
unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.

And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do. 129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.
will make they (two) separate and if they (two) separate and if

His Bounty is from all Allah independent

All-Wise and is All-Bounteous Allah and is
the (is) in what (is) in whatever and for Allah (is) whatever and whatever were given those who (is) We had advised verily and to you (O Muslims) before you the Scripture you disbelieve and if Allah you fear (that) Allah (is). We then verily and is the earth (is) in and what heavens

Most Praise-worthy Ever Rich Allah

130. But if they separate (by divorce), Allah will provide abundance for everyone of them from His Bounty. And Allah is Ever All-Sufficient for His creatures’ needs, All-Wise. 131. And to Allah belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him. But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (Free of all wants), Worthy of all praise.

the (is) in what and belongs to Allah and the earth (is) in and what heavens
132. And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as Disposer of affairs. 133. If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that. 134. Whoever desires a reward in this life of the world, then with Allah (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allah is Ever All-Hearer, All-Seer. 135. O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.
136. O you who believe! Believe in Allâh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. 137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (right) way.

for that (to) the hypocrites give tidings those who (is) painful torment them (is) instead of as allies the disbelievers take from them do they seek? believers all (is) verily the honour (is) for Allah to you He has sent down and indeed together
138. Give to the hypocrites the tidings that there is for them a painful torment.

139. Those who take disbelievers for Auliyā’ (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allah belongs all honour, power and glory.

140. And it has already been revealed to you in the Book (this Qur’ān) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell.
141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: “Were we not with you?” But if the disbelievers gain a success, they say (to them): “Did we not gain mastery over you and did we not protect you from the believers?” Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers. 142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.
143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm). 144. O you who believe! Take not for Auliâ’ (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves? 145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh’s sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward. 147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.
Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower. 149. Whether you (mankind) disclose a good deed, or conceal it, or pardon an evil,... verily, Allâh is Ever Oft-Pardoning, All-Powerful. 150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers saying, “We believe in some but reject others,” and wish to adopt a way in between. 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.
152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.

153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.
154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: “Enter the gate prostrating (or bowing) with humility;” and We commanded them: “Transgress not (by doing worldly works) on the Sabbath (Saturday).” And We took from them a firm covenant. 155. Because of their breaking the covenant, and of their rejecting the Ayât of Allâh, and of their killing the Prophets unjustly, and of their saying: “Our hearts are wrapped” — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (Mary, upon her salât) a grave, false charge (that she has committed illegal sexual intercourse);

we have killed that we ّا (of) Mary son of Jesus Messiah Conjunctive: Ibn: لعس لعس لعس لعس لعس لعس لعس لعس لعس لعس لعس لعس Lâ. We have killed him Conjunctive: لعس لعس لعس لعس لعس Lâ. But they were killed by Allah Conjunctive: لعس لعس Lâ. They unbelievable Conjunctive: لعس لعس Lâ. The likeness of their saying (of) Mary Conjunctive: لعس لعس Lâ. Those who Conjunctive: لعس Lâ. Verily for them لعس لعس Lâ.
157. And because of their saying (in boast), “We killed Messiah ‘Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh,” — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of ‘Isâ (Jesus) was put over another man], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not: 158. But Allâh raised him [‘Isâ (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

157. And because of their saying (in boast), “We killed Messiah ‘Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh,” — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of ‘Isâ (Jesus) was put over another man], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not: 158. But Allâh raised him [‘Isâ (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allâh is Ever All-Powerful, All-Wise.
159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Īsâ (Jesus)] will be a witness against them. 160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allâh’s Way; 161. And their taking of Ribâ (usury) though they were forbidden from taking it and their devouring of men’s substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad ﷺ) and what was sent down before you; and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward. 163. Verily, We have sent the Revelation to you (O
We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mūsā (Moses) Allāh spoke directly. 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers. And Allāh is Ever All-Powerful, All-Wise. 166. But Allāh bears witness to that which He has sent down (the Qur'ān) unto you (O Muhammad صلی الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.
and disbelieved those who verily (of) Allah Way from prevented (people) far away straying they strayed certainly and did wrong disbelieved those who verily nor them forgive Allah will not way except to any way He will guide them in it (therein) they would abide (of) Hell (Tafsir Al-Qurtubi). 167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the path of Allah; they have certainly strayed far away. (Tafsir Al-Qurtubi). 168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad صلى الله عليه وسلم and his message of true Islamic Monotheism written in the Taurat (Torah) and the Injeel (Gospel) with them]; Allah will not forgive them, nor will He guide them to any way — (Tafsir Al-Qurtubi). 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allah. 170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.
171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah Isâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, “Be!” — and He bestowed on Maryam (Mary) and a spirit (Rūh) created by Him; so believe in Allah and His Messengers. Say not: “Three (trinity)!" Cease! (it is) better for you. For Allah is (the only) One Ilâh (God), glory is to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.

that the Messiah disdain nor the a slave he be but decides and whoever near (to Him) and shows arrogance His worship from
172. The Messiah will never be proud to reject to be a slave of Allah, nor the angels who are the near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. 173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.

174. Verily, mankind O mankind has come to you a proof from your Lord and We have sent down to you a clear light to you so for as a straight Way in (to) Allah We believed in Allah the Angels and the Prophets and held fast in Allah the Mercy of Him and He will admit them and guide them and Bounty from Him and He will pronounce for Allah a ruling.
Kalala (who leaves behind no lineal about you a ruling a child he had not died a man if heirs) half then for her is a sister and he had if will inherit her and he he left (of) what there and if a child she have does not two then for them (are) two (sisters) were they were and if he left of what thirds and female male (many) brothers (and sisters) (of) the two share like then the male shall have lest to you Allah makes clear females thing of every and Allah you go astray (is) All-Knower

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad ﷺ from your Lord; and We sent down to you a manifest light (this Qur’an). 175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path. 176. They ask you for a legal verdict. Say: “Allâh directs (thus) about Al-Kalâlah. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything.”
O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or ‘Umrah (pilgrimage). Verily, Allâh commands that which He wills. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrâm, you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Harâm (at

Sûrat 5. Al-Mâ‘îdah
(The Table spread with food)
In the Name of Allâh
the Most Gracious, the Most Merciful

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or ‘Umrah (pilgrimage). Verily, Allâh commands that which He wills. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrâm, you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Harâm (at
Makkah) lead you to transgression. Help you one another in Al-Birr and At-Taqwa; but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.

and blood carrion to you are forbidden has been and what (of) swine and flesh which Allah to other than slaughtered as a sacrifice and by a violent blow and (killed by) strangling and by the goring of horns and by a head long fall that except by a beast devoured and that on slaughtered and what slaughtered by you you seek knowledge of your and that altars this (is) sin that by divining arrows fate those who have given up all hope Day you so do not your religion of disbelieved I have this day but fear Me fear them and I have your religion for you perfected and I have My Favour upon you completed but as a religion Islam for you approved not hunger by is forced who (is) Allah then indeed to sin inclined Most Merciful All-Forgiving

3. Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allah’s Name has not been mentioned while slaughtering and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on
An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin, then surely, Allâh is Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: “Lawful unto you are At-Tayyibat. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning.”

pure good things to you are made lawful this Day (of) those who and food (is) lawful the Scripture and chaste women to them (is) lawful food
from and chaste women believing women from the Scripture have been given those who you have given them when before you went to waste indeed in faith disbelieves in the Hereafter (will be) in the losers among

5. Made lawful to you this day are At-Tayyibat. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith, then fruitless is his work; and in the Hereafter he will be among the losers.

you stand when believe who O you your faces then wash the prayer for up and the elbows up to and your hands (wash) your feet your heads you wipe you are (in state of) but if the ankles up to then purify yourself janabah (ritual impurity) or journey on or ill you are and if
6. O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janâba, purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women, and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.
to piety is nearer that (is) indeed Allah and you fear what you do of what Well-Aware

7. And remember Allâh’s Favour to you and His Covenant with which He bound you when you said: “We hear and we obey.” And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts. 8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

believed (to) those who Allah has promised (is) for them good deeds and did and those great and reward forgiveness Our Signs and denied disbelieved who companions (dwellers) they (will be) who believe who O you (of) Hell-Fire upon you (of) Allah Favour remember they stretch that some people decided when but He held back their hands to you and Allah and fear from you their hands the believers let put their trust Allah in

9. Allâh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.
a covenant (from) Allah took and verily and We appointed (of) Israel Children and said leaders twelve among them you if with you certainly I am Allah Zakat you paid the prayer established and you in My Messengers you believed and assistance them from you I would certainly expiate a good and would surely admit you to the rivers under them Garten among this after disbelieved but who (from) Right he has gone astray indeed you

12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: “I am with you if you perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt and believe in My Messengers; honour and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path.”
13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allah loves Al-Muhsinun (good-doers — See V.2:112). 14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allah’s Book, disobeyed Allah’s Messengers and His Orders and transgressed beyond bounds in Allah’s disobedience); and Allah will inform them of what they used to do.
15. O people of the Scripture! Now has come to you Our Messenger (Muhammad) (of) the Scripture has come to you (of) that much which you used to hide from the Scripture and pass over much. Indeed, there has come to you from Allâh a light (Prophet Muhammad) (of) peace ways and (of) a plain Book (this Qur'ân). 16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way.

17. said the Messiah son of Mary (He) is verily against those who disbelieved indeed son of the Messiah (He) is Allâh’s (of) the heavens and the earth (of) all the earth and that which is in the earth and all dominion
17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say (O Muhammad and His beloved children): “Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?” And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.
18. And (both) the Jews and the Christians say: “We are the children of Allâh and His loved ones.” Say: “Why then does He punish you for your sins?” Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: “There came unto us no bringer of glad tidings and no warner.” But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

20. And (remember) when Mûsâ (Moses) said to his people: “O my people! Remember the Favour of Allâh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the ‘Alamîn
Part 6

Sūrah 5: Al-Mā'īdah

21. "O my people! Enter the holy land (Palestine) which Allāh has assigned to you and turn not back (in flight); for then you will be returned as losers." 22. They said: "O Mūsā (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were Yūsha' and Kālab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allāh if you are believers indeed." 24. They said: "O Mūsā (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."
25. He said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fāsiqūn (rebellious and disobedient to Allāh)!

26. (Allāh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fāsiqūn (rebellious and disobedient to Allāh)."

27. And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam (Hābīl and Qābīl - Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allāh accepts only from those who are Al-Muttaqūn (the pious)."
28. “If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the ‘Alamîn (mankind, jinn, and all that exists).”
29. “Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (polytheists and wrongdoers).”
30. So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.
31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: “Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?” Then he became one of those who regretted.
32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!

إِنَّمَا حَرَّمَ اللَّهُ لِلَّدُنَّينَ بِجَاهِرَةٍ إِلَّا نُورًا وَرَسُولًا وَمُسْتَقِيمًا فِي الْأَرْضِ كَثِيرًا أَن يَصَلُّوا أَوْ يُصُلُّوا أَوْ يُمْلِكُوا أَوْ يُصَطَّلُوا أَوْ يَأْبَى وَأَجْمَعُهُمْ مِنْ ذَلِكَ أَنْ يُقَلِّبُوا أَوْ يَكْبِرُوا أَوْ يَعِدُّوا أَوْ يُجَادِلُوا أَوْ يَجْرِمُوا أَوْ يَخْلِصُوا أَوْ يَقُولُوا مَا أَنْبِيَتُونَا أَلَّا يُحِبُّوا أَلَّا يُذَكَّرُوا وَعَذَابُ عَذَابَ الْعَذَابِ إِلاَّ اللَّدُنْيَا وَالْآخِرَةُ

wage (of) those who (of) the only and His Messenger (against) Allah war (is) that mischief the earth in spread cut or they are crucified or they are killed from their hands or they are exiled from the land or opposite (this) world in (is) disgrace for them that torment the Hereafter in and for them repented those who (of) a great
over them you have power that before Allah that so you (should) know Most Merciful All-Forgiving

33. The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.

35. O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the
Torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft-Forgiving, Most Merciful. 40. Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allah is Able to do all things.
grieve you (let) not Messenger O (Muhammad) you who believe not into race each other those who we believed said those who of disbelief believe but did not with their mouths have become those who and of their hearts to falsehood (are) listeners Jews have not other to people (who) listeners after the words they change they come to you they say their context (has been determined) but if you take it this you are given then beware you are given this not then that he falls into error Allah wills whom against for him you be able (to do) he shall never ones whom those (are) any thing (is) He purifies that Allah want did not (this) world in for them their hearts the Hereafter (is) in and for them disgrace (is) a great torment

41. O Messenger (Muhammad) (P.E.N.)! Let not those who hurry to fall into disbelief grieve you, of such who say: “We believe” with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, “If you are given this, take it, but if you are not given this, then beware!” And whomsoever Allah wants to put in Al-Fitnah (error, because of his rejecting of faith), you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.
42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly. 43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

We have sent down the Torah verily (used to) judge and light guidance wherein (was) the Prophets with it who had Allâh's Ainsâla.
became Jews for those who submitted (to Allah) to them was for rabbis and scholars of Allah's Book of entrusted protection so do not witnesses to it and they were and do not fear Me but fear the people you fear a little for a price My Verses you sell (has) by what judge did not and whoever (they) indeed those (are) Allah sent down the disbelievers

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kafîrûn (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws).

that in it (therein) for them and We ordained for eye and eye for life for ear and ear for nose and nose and (for) wounds for tooth and tooth it (will it forgoes so whoever retribution did and whoever for him for an expiation be) Allah has sent down by what judge not the they (who were) those (are)
45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn.

46. And in their footsteps, We sent 'Isâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn.
47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn to Allâh. 48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur’ân) in truth, confirming the Scripture that came before it and Mohaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.
49. And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). 50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as Auliyâ’ (friends, protectors, helpers), they are but Auliyâ’ of each other. And if any amongst you takes them (as Auliyâ’), then surely, he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrongdoers and unjust).

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.
are these believed those who and will say strongest by Allah swore the ones who (are) with you that they (of) their oaths and they have (of) their deeds have gone to waste believe who O you the losers become his from of you turns back whoever from a people bring so shall religion humble and who love Him whom He loves the towards stern the believers towards (of) Allah the Way in they fight (of) a blamer blame they fear and do not whom He grants (of) Allah (is) Grace that (is) Vast in resources and Allah He wills All-Knowing

53. And those who believe will say: “Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?” All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islam), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures’ needs, All-Knower.
and His (is) Allah your friend only those who believe and those who Messenger Zakat and give the prayer establish and whoever are those who bow down (are) those who (of) Allah party then believe and those who who O you victorious they (who are) take those who you take (do) not believe from and fun for mockery your religion the Scripture have been given those who and as allies and the disbelievers before you (true) believers you are if En Allah fear

55. Verily, your Wali (Protector or Helper) is none other than Allah, His Messenger, and the believers, — those who perform As-Salât, and give Zakât, and they are Râki‘ân (those who bow down or submit themselves with obedience to Allah in prayer). 56. And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious. 57. O you who believe! Take not as Auliya’ those who take your religion as a mockery and fun from among those who received the Scripture before you, and nor from among the disbelievers; and fear Allah if you indeed are true believers.

they prayer for you call and when they because and fun for mockery take it say who understand do not a people are you opposing are (of) the Scripture O people and in Allah we believe that except us and what to us has been sent what (are) most of you and indeed before (us)
of worse. I inform you shall say, transgressors Allah with regarding recompense that than whom became angry and He transformed and some of them to some of them and He transformed and (who) worshiped and swines and swines monkeys in rank worse those (are) the false deities Way Right from and more astray

58. And when you proclaim the call for As-Salât, they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: “O people of the Scripture! Do you criticize us for no other reason than that we believe in Allâh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fâsiqûn?” 60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): “Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped Tâghût (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world).”

they said (say) they come to you and when with they entered and verily we believed with it and they went out verily we and they disbelief hiding they are what knows and Allah in hurrying of them many and you see and devouring and transgression sin they what evil indeed (is) the forbidden earnings forbid them if not doing have been their uttering from and rabbis the scholars
61. When they come to you, they say: “We believe.” But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding. 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things. Evil indeed is that which they have been doing. 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

64. The Jews say: “Allâh’s Hand is tied up (i.e. He does not give and spend of His Bounty).” Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in
most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on the earth. And Allah does not like the Mufsidûn (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allah) and had become Al-Muttaqûn We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur’ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad صلى الله عليه وسلم as ‘Abdullâh bin Salâm رضي الله عنه), but many of them do evil deeds.
has been what convey Messenger O 使者 ﷺ and if your Lord from to you conveyed then have not you do (it) did not will protect you and Allah His Message does not. Allah indeed the people from O People say disbelievers people guide anything on you are not (of) the Scripture and the Torah you observe till to you has been sent down and what Gospel and would retinally increase your Lord from to has been sent down what of them many and in rebellion your Lord from you people over grieve so do not disbelieve disbelievers

67. O Messenger (صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve. 68. Say (O Muhammad صلى الله عليه وسلم) “O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur’an).” Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

إِنَّ الْأَلِيمَينَ وَالْجَهَّالِينَ هُمُ الَّذِينَ كَانُوا الْكَفَّارُ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالدِّينَ وَالْكَفَّارُ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَّرُونَ وَالْمُكَفَ**
69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.
71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allah turned to them (with forgiveness); yet again many of them became blind and deaf. And Allah is the All-Seer of what they do. 72. Surely, they have disbelieved who say: “Allah is the Messiah, son of Maryam (Mary).” But the Messiah said: “O Children of Israel! Worship Allah, my Lord and your Lord.” Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zālimūn there are no helpers.
73. Surely, disbelievers are those who said: “Allâh is the third of the three (in a Trinity).” But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God — Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allâh and ask His forgiveness? For Allâh is Oft-Forgiving, Most Merciful. 75. The Messiah, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Sâlihah. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât clear to them; yet look how they are deluded away (from the truth).

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76. Say (O Muhammad صلى الله عليه وسلم to mankind): “How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower.” 77. Say (O Muhammad صلى الله عليه وسلم): “O people of the Scripture! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path.”
of disbelieved those who were cursed (of) Israel Children (of) Mary son and Jesus David and they were they disobeyed because they did not forbid one another from committed wrong deeds from each other they used what vile indeed (was) they make of them many you see do. evil disbelieved those who friends (with) for them has been sent forth what indeed (is) Allah became angry (for) that themselves they torment and in with them shall abide for ever

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from Al-Munkar which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their Auliya’. Evil indeed is that which their own selves have sent forward before them; for that (reason) Allah’s Wrath fell upon them, and in torment they will abide.
81. And had they believed in Allāh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya’; but many of them are the Fāsiqūn (rebellious, disobedient to Allāh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikūn, and you will find the nearest in love to the believers (Muslims) those who say: “We are Christians.” That is because amongst them are priests and monks, and they are not proud.
83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses."

84. "And why should we not believe in Allāh and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us along with the righteous people."

they said "Allāh ﷻ so rewarded them (of) the reward of the righteous and that (is) (therein) Gardens (of) the flowery (streams) rivers and disbelieved and those who good-doers inmates they (shall be) Our Verses (shall be) O you (of) the Fire who do not believe!"
85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsînûn (the good-doers). 86. But those who disbelieved and belied Our Ayât, they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the Tayyîbat (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.
88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe. 89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masâkin (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh makes clear to you His Ayât that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân’s (Satan’s) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. 91. Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?
92. And obey Allāh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or Al-Ansāb, or Al-Azlām) and fear Allāh. Then if you turn away, you should know that it is Our Messenger’s duty to convey (the Message) in the clearest way. 93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with Iḥsān (perfection). And Allāh loves the good-doers.
killed it and whosoever in (a state of) Ihram are like then penalty (is) intentionally of you judged by cattle of he killed what brought an offering among you two just men (of) feeding expiation or to the Ka'bah so fasting (to) that equivalent or needy pardoned of his deed and grieves as he that he tastes repeated (it) but who passed what Allah and from him Allah will take retribution. Lord of Retribution (is) All-Mighty Exalted Allah

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of Ihram, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masâkin (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Abie of Retribution.

أَجِلُ لِكُمْ صَيْدُ الْبَحْرِ وَصَيْدُ الْأَرْضِ وَصَيْدُ الْأَلْبَابِ إِلَىٰ نَفْسِكُمْ وَيُصَدِّقُ اللَّهُ نَصْرَهُ وَيُعَفِّفُ اللَّهُ عَنْ نَكْرِيَّتَكُمْ وَيَغْفِرْ لَكُمْ ذَٰلِكَ بِنَعْمَتِهِ وَلَتَدْعُوهُ اللَّهَ حَرِيمًا وَيَجِدُهُ اللَّهُ قَنَاعًا

and (of) water game to you is lawful (is) hunting to you as provision for you its eating by travellers in a state of Ihram while you are on land you shall (to) (Him) Whom Allâh fear the Ka'bah Allah has made be gathered
Lawful to you is (the pursuit of) water game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihram*. And fear Allāh to Whom you shall be gathered back. 97. Allāh has made the Ka‘bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.

(in) *Al-Waqāb* (is) Severe Allāh that know (is) All-Forgiving Allāh and that punishment the Messenger on (is) not Most Merciful *Rahīmu Allāhu* and Allah to convey (the message) (is not) you conceal and what you reveal what and good bad thing equal (are) not say abundance fascinates you even though thing O men Allāh so fear (of) bad things (of) understanding succeed

All-Knower
98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal. 100. Say (O Muhammad): “Not equal are Al-Khabîth (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and At-Tayyib (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of Al-Khabîth may please you.” So fear Allâh, O men of understanding in order that you may be successful.

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allâh has not instituted things like Bahîrah or a Sâ’ibah or a Wasilah or a Hâm (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.
104. And when it is said to them: "Come to what Allâh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your own selves. If you follow the guidance no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.
calamity and befalls you the land through after you detain them both (of) the death if by Allah and they swear the prayer for we will sell not you doubt them and not a near relative he is even if a price indeed (of) Allah testimony we will conceal the sinners (will be) among then if we

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after As-Salār (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allāh, for then indeed we should be of the sinful."

If you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allāh, for then indeed we should be of the sinful.

were that the two it is discovered then if that (is) the wrong-doers (will be) among its evidence they give that closer will be refuted that they fear or (true) form so fear their (others') oaths after (their) oaths guide (does) not and Allah and listen Allah transgressors people
107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): “We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers.”

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious and disobedient).

The Allâh will gather on the Day (when) answer you were what and will say Messengers we have knowledge no they said given (of) All-Knower only You verily You Allah said (remember) when hidden things My remember (of) Mary son O Jesus your mother and upon you Favour (of) with spirit I strengthened you when in (to) the people you speak the Holy and when and (in) maturity the cradle and the Wisdom and the Book I taught you you and when and the Gospel and the Torah (of) a bird like the figure clay from make and into it and you breathe by My Leave and you heal by My Leave a bird it becomes by My Leave the born blind and the lepers you raise and when
Children I restrained and when you came to them when from you Israel disbelieved those who and said with clear proofs magic but this (is) not among them clear

109. On the Day when Allah will gather the Messengers together and say to them: “What was the response you received (from men to your teaching)?” They will say: “We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen).” 110. (Remember) when Allah will say (on the Day of Resurrection). “O 'Isâ, son of Maryam! Remember My Favour to you and to your mother when I supported you with Rûh-ul-Qudus so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’”

(of) the disciples to that we are said the disciples said when Muslims has does (of) Mary son O Jesus to us send down to your Lord power fear he said the heaven from table spread they said believers you are if Allah and be satisfied of it we eat that we wish
111. And when I (Allāh) inspired Al-Hawāriyyūn (the disciples) to believe in Me and My Messenger, they said: “We believe. And bear witness that we are Muslims.”

112. (Remember) when Al-Hawāriyyūn (the disciples) said: “O ‘Īsā, son of Maryam! Can your Lord send down to us a table spread (with food) from heaven?” ‘Īsā said: “Fear Allāh, if you are indeed believers.”

113. They said: “We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.”

114. ‘Īsā, son of Maryam, said: “O Allāh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers.”

115. Allāh said: “I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the ‘Ālamīn (mankind and jinn).”
O Jesus, son of Maryam! Did you say unto men: ‘Worship me and my mother as two gods besides Allah?’ ”

He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden.

And (remember) when Allâh will say (on the Day of Resurrection): “O ‘Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: ‘Worship me and my mother as two gods besides Allâh?’ ” He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden.

what ޭ except to them ވ I say (did) not ސ unless You worship ވ that ސ You commanded me ސ and I was ސ and your Lord ސ my Lord ސ Allâh ސ among them ސ till I remained ސ a witness ސ over them ސ You were ސ You recalled me ސ but when ސ ސ and You ސ ސ ސ the Watcher ސ Yourself ސ if ސ (are) a Witness ސ ސ thing ސ ސ ސ over ސ Your slaves ސ verily they (are) ސ You punish them.
117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise."

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things."
created Who for Allah the praise (is) 
and made and the earth heavens
those who yet the light darknesses
they hold (others) as in their Lord disbelieved
from You created Who He (it is) equal
and a term a term decreed then clay
doubt You yet with Him determined
and in the heavens in Allah and He (is)
your open your secret He knows the earth
and you earn what and He knows (deeds)
Signs from a sign comes to them never
from it they are but (of) their Lord turning away

Sûrat 6. Al-An‘âm
(The Cattle)

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

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. 2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). 3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). 4. And never an Ayah (sign) comes to them from the Ayât of their Lord, but that they have been turning away from it.
5. Indeed, they rejected the truth (the Qur’an and Muhammad) when it came to them, but there will come to them the news of that (the torment) which they used to mock at. 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

And We sent down a Book to you We sent down and had a Book to you and they would have touched the paper on (written) those who would have said with their hands it magic but this (is) not disbeliefed and they said manifest why has not been and they said why has not been
We sent down an angel to him and had an angel down the matter would have been decided. No respite would be granted to them and then We appointed an angel. We would have made him (in) what to them certainly caused confusion and indeed they are (already) confused. But before you Messengers were mocked at them scoffed those who surrounded mocking at it they were what

7. And even if We had sent down unto you (O Muhammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!" 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused. 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

see and the land in travel say (of) the rejecters (is) in what to whom belongs end was what the the heavens to Allah say and the earth He has to the Mercy Himself for prescribed (of) Resurrection Day on will gather you together those who in it doubt not they themselves have ruined (destroyed)
11. Say (O Muhammad): “Travel in the land and see what was the end of those who rejected truth.”  12. Say: “To whom belongs all that is in the heavens and the earth?” Say: “To Allâh. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe.  13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.”

14. Say (O Muhammad): “Shall I take as a Wali (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.” Say: “Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims).” And be not you (O Muhammad) of the Mushriktin.  15. Say: “I fear, if I disobey my Lord, the torment of a Mighty Day.”  16. Who is averted from (such a torment) on that Day, (Allâh) has surely, been Merciful to him. And that would be the obvious success.
17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. 18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, Well-Acquainted with all things. 19. Say (O Muhammad ﷺ): “What thing is the most great in witness?” Say: “Allāh (the Most Great!) is Witness between me and you; this Qur’ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allāh there are other allāhā (gods)?” Say: “I bear no (such) witness!” Say: “But in truth He (Allāh) is the only one Ilāh (God). And truly, I am innocent of what you join in worship with Him.”
the Book, We have given them those whom they recognize as Scripture (Jews and Christians), and those who have lost (destroyed) their own sons will believe not than he who is greater wrong-doer and who rejected or invented a lie. Allah against whom the Scripture who have lost themselves will not believe. 21. And who does more aggression and wrong than he who invents a lie against Allah or rejects His Signs? Verily, the Zâlimûn shall never be successful. 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): “Where are your partners (false deities) whom you used to assert?”

Their mischief will be not then our Lord by Allah they said (will say) that we were and have forsaken ourselves against we were and have lied and invent what they used to say to you listen those who among them (are) that veils their hearts over but We have cast
23. There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: “By Allâh, our Lord, we were not those who joined others in worship with Allâh.”

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the Ayât they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: “These are nothing but tales of the men of old.”
26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their own selves, yet they perceive (it) not. 27. If you could but see when they will be held over the (Hell) Fire! They will say: “Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!” 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

29. And they said: “There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).” 30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: “Is not this (Resurrection and the taking of the accounts) the truth?” They will say: “Yes, by our Lord!” He will then say: “So taste you the torment because you used not to believe.” 31. They indeed are losers who denied their Meeting with Allâh, until all of a sudden, the Hour (signs of death) is on them, and they say: “Alas for us that we gave no thought to it,” while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!
32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqûn (the pious). Will you not then understand? 33. We know indeed the grief which their words cause you (O Muhammad): it is not you that they deny, but it is the Verses (the Qur'an) of Allâh that the Zâlimûn (polytheists and wrongdoers) deny. 34. Verily, (many) Messengers were denied before you (O Muhammad) but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely, there has reached you the information (news) about the Messengers (before you).
Their aversion on you is hard and if you seek a tunnel that you can then if the sky or a ladder or the ground and on He would have gathered them Allah will have gathered from you so do not the guidance (those) who respond only to the ignorant Allah will raise them and the dead listen and they will be returned to Him then a sign to him has been sent down why not indeed say his Lord from but a sign He sends down that power over know most of them do not not most of them

35. If their aversion (from you, O Muhammad, and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jāhilūn (the ignorant). 36. It is only those who listen (to the Message of Prophet Muhammad) who will respond (benefit from it), but as for the dead (disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense). 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allah is certainly Able to send down a sign, but most of them know not."

Como en la tierra y en el cielo no hay un animal en el que no volar con sus dos alas que tiende el ave y no We did not like you communities but (are) to then anything to the Book in neglect
and those they shall be gathered their Lord and (are) deaf Our Signs rejected who Allah wills whom the darkness in dumb sets him He wills and whom lets go astray what do you say Straight Path on of Allah or (of) Allah torment comes to you if think do other than the (last) Hour came to you or truthful you are if you call Allah

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. 39. Those who reject Our Ayât are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills. 40. Say (O Muhammad): "Tell me if Allâh’s Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!

and He removes you call to Him but upo Him you had called (the distress) for which and you forget He willed if We sent and verily you had associated (with Allah) and before you nations to (Messengers) and hardship with misfortune We seized them why (they) humble themselves so that they may Our disaster (torment) came to them when not became hardened but they humbled themselves to them and made fair-seeming their hearts do they used to what Satan
41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)! 42. Verily, We sent (Messengers) to many nations before you (O Muhammad). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). 43. When Our Torment reached them, why then did they not humble themselves? But their hearts became hardened, and Shaitān (Satan) made fair-seeming to them that which they used to do.

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. 45. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allāh, the Lord of the ‘Ālamîn. 46. Say (to the
disbelievers): “Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an ilâh (a god) other than Allâh who could restore them to you?” See how variously We explain the Ayât, yet they turn aside.

47. Say: “Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zâlimûn (polytheists and wrongdoers)?” 48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. 49. But those who reject Our Ayât, the torment will touch them for their disbelief (and for their belying the Message of Muhammad ﷺ).
50. Say (O Muhammad): “I don’t tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me.” Say: “Are the blind and the one who sees equal? Will you not then take thought?” 51. And warn therewith (the Qur’an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

invoke those who turn away and do not seek His Face and (there is) not anything on them their account and (there is) not anything on them your account of anything not of anything they account not of anything become that you may turn them away We tried and thus the wrong-doers that they should say with others some of them upon Allah has favoured are these the ones Allah does not amongst us the thankful ones know better
52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zālimūn (unjust). 53. Thus We have tried some of them with others, that they might say: “Is it these (poor believers) whom Allāh has favoured from amongst us?” Does not Allāh know best those who are grateful?

54. When those who believe in Our Ayāt come to you, say: “Salâmun ‘Aläikum” (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allāh), then surely, He is Oft-Forgiving, Most Merciful.

55. And thus do We explain the Ayāt in detail, that the way of the Mujrimūn (criminals, polytheists, sinners) may become manifest. 56. Say (O Muhammad): "I have been forbidden to worship those whom you invoke (worship)
Surah 6. Al-An‘âm

Part 7

الجء ٧
سورة الأنعام ٦

besides Allâh.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”

57. Say (O Muhammad ﷺ): “I am on clear proof from my Lord (Islamic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges.” 58. Say: “If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrongdoers).”
but (is written) neither dry nor wet (fresh) (anything)
Who and it is He Clear in a Book
and He by night recalls you (your souls)
then by day you did what He knows
so that is fulfilled in it He raises you again
(will be) unto Him then appointed term
of what He will inform you then do you used to

59. And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. 60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

His slaves above (is) the Omnipotent and He sends guardian (angels) over you and He sends death one of you approaches when until Our Messengers cause him to die (take his soul) (do not) and they (angels) their Lord Allah to they are returned then the judgement for Him (is) not the Just say (of) reckoners (is) the Swiftest and He (of) the darkness from saves you who from among we shall be
61. He is the Irresistible (Supreme), over His slaves, and He sends guardians (angels guarding and writing all of one’s good and bad deeds) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. 62. Then they are returned to Allâh, their True Maulâ. Surely, for Him is the judgement and He is the Swiftest in taking account. 63. Say (O Muhammad ﷺ): “Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly, be grateful.”

64. Say (O Muhammad ﷺ): “Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh.” 65. Say: “He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.” See how variously We explain the Ayât, so that they may understand. 66. But your people (O Muhammad ﷺ) have denied it (the Qur’ân) though it is the truth. Say: “I am not a Wakîl (guardian) over you.”
67. For every news there is a reality and you will come to know. 68. And when you see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrongdoers). 69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allâh (and refrain from mocking at the Qur'an).

and soon (is) a fixed time news for every you see and when you shall know (it) turn Our Signs in are engaged those who in they are engaged until from them away causes you to and if other than that a talk after you sit then do not Satan forget the people with the remembrance those who on and (there is) not (there) is not wrong-doers anything (of) their account (from) fear Allah so that they may remembrance but fear Allah
for neither (will be) it has earned for what an protector besides Allah it offers ransom every nor from him it will be accepted not ransom for what are caught those who these are boiling of a drink for them (is) the ransom they earned they because a painful and torment water disbelieve used to

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur’an) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

Allah others besides shall we invoke say (can) nor benefit us (can) neither (will be) that after our heels on and shall we turn harm us like the one Allah has guided us when to the earth in the devil whom misled therefore to whom he has confused indeed say come to us the guidance to Lord that we submit and we have been commanded (of) the worlds
71. Say (O Muhammad): “Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allâh has guided us (to true Monotheism)? — like one whom the Shayâtîn (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): ‘Come to us.’” Say: “Verily, Allâh’s Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the ‘Alamîn (mankind, jinn and all that exists);

and fear Him and offer prayer and to (Him) Whom you shall be (of) All-Knower the trumpet (in) the invisible the All-Wise

72. And to perform As-Salât, and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered. 73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: “Be!” — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).
to his father. Abraham said: "And (remember) when you take idols as gods and your people see you in error, verily I and my people see you in manifest error. We showed and thus manifest and the firm of the heavens and the earth that he be one of those who have Faith with certainty.

75. Thus did we show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."
77. When he saw the moon rising up, he said: “This is my lord.” But when it set, he said: “Unless my Lord guides me, I shall surely be among the people who went astray.” 78. When he saw the sun rising up, he said: “This is my lord. This is greater.” But when it set, he said: “O my people! I am indeed free from all that you join as partners (in worship with Allâh). 79. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanîfa (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of Al-Mushrikîn.”

80. His people disputed with him. He said: “Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh)
wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? 81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. 83. And that was Our Proof which We gave Ibrahim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 84. And We bestowed upon him Ishâq (Isaac) and Ya‘qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dawûd (David), Sulaimân (Solomon), Ayyub (Job), Yusuf (Joseph), Mûsâ (Moses), and Harûn (Aaron). Thus do We reward Al-Muhsinûn (the good-doers. See the footnote of V.9:120).
and and Jesus and John and Zacharia and the righteous of all (were) Elias and Lot and Jonah and Elisha and Ishmael the worlds over We favoured and all and their progeny their forefathers and from and We and We chose them and their brethren that the Straight Way to guided them with it He guides of Allah guidance (is) and if His slaves of He wills whom from rendered vain they associated others with Allah do they used to what them

85. And Zakariyyā (Zachariya), and Yahyā (John) and 'Īsā (Jesus) and Ilyās (Elias), each one of them was of the righteous. 86. And Ismā‘īl (Ishmael) and Al-Yasaa‘ (Elisha), and Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred above the ‘Alamīn [mankind and jinn (of their times)]. 87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path. 88. This is the Guidance of Allāh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

the Book We gave (them) whom those but if and Prophethood and (sound) Judgement then indeed these in it (therein) disbelieve who are not people it (to) We have entrusted
89. They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad) who are not disbelievers therein. 90. They are those whom Allâh had guided. So follow their guidance. Say: “No reward I ask of you for this (the Qur’ân). It is only a reminder for the ‘Alamîn (mankind and jinn).”

due Allah they estimate and did not send did not ـ they said when ـ estimation to Him thing any human being to Allâh down which the Book sent down who say and a guidance a light Moses [it] brought (into) sheets which you have put most and you conceal you disclose (some of) it neither ـ what though you were taught (of it) Allah say your forefathers nor you knew their argumentation in leave them then which (is) a Book and this they play which confirming blessed We have sent down so that you may warn (came) before it and those (people of) Mother of Towns (Makkah)
91. They (the Jews, Quraish pagans, idolators) did not estimate Allâh with an estimation due to Him when they said: “Nothing did Allâh send down to any human being (by Revelation).” Say (O Muhammad ﷺ): “Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers in Allâh and His Messenger Muhammad ﷺ) were taught (through the Qur’ân) that which neither you nor your fathers knew.” Say: “Allâh (sent it down).” Then leave them to play in their vain discussions. 92. And this (the Qur’ân) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur’ân), and they are constant in guarding their Salât (prayers).
93. And who can be more unjust than he who invents a lie against Allâh, or says: “A revelation has come to me” whereas no Revelation has come to him in anything; and who says, “I will reveal the like of what Allâh has revealed.” And if you could but see when the Zâlimûn are in the agonies of death, while the angels are stretching forth their hands (saying): “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât with disrespect!”

94. And truly, you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. 95. Verily, it is Allâh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?
96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. 97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayāt for people who know. 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother’s wombs) and a place of storage. Indeed, We have explained in detail Our Revelations (this Qur’ān) for people who understand.
and We bring forth thick-clustered grain from it. We bring forth its sprout from date-palm and from gardens hanging low clusters of dates and pomegranates and olives and grapes: and its ripeness thereat (in) variety and taste. Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for people who believe.

associates with Allah and they have made and they have made with the jinns and daughters of Allah. And they have falsely attributed and they attribute to Him what He has created without (He is the Originator of the heavens and the earth). And He have when He did not have a son. And He have (is) each of every mate and He has created every thing of every kind and He has
100. Yet, they join the jinn as partners in worship with Allah, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. He is Glorified and Exalted above all that (evil) they attribute to Him. 101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything. 102. Such is Allah, your Lord! La ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs or Guardian) over all things.

103. No vision can grasp Him, but He grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things. 104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad) am not a watcher over you. 105. Thus We explain
variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

106. Follow what has been revealed to you (O Muhammad ﷺ) from your Lord, Lâ ilâha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikûn. 107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a Wakil over them. 108. And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.
109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely, believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.
to them sent down We had and even if the dead and had spoken to them the angels every before them and We had gathered to believe they were not open thing most of but unless Allah wills that unless We and as such are ignorant them an enemy Prophet for every have made inspiring and jinns (of) humans devils speech adorned some to some of them your Lord had willed and if as a delusion and so leave them they have done it (would) not they fabricate what

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

(of) those who hearts to it so that incline and in the Hereafter believe (do) not and that they commit that they may be pleased with it shall other than commit they what
113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).

114. (Say): “Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (the Qur‘ân), explained in detail.” Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.

(of) your Lord the word and has been prefected one can change no and justice in truth (is) the All-Hearing and He His Words most you obey and if the All-Knowing they will mislead the earth on those (of) they do not (of) Allah Way from you but they and not the conjecture but follow (is) He Who your Lord indeed (is) He Who knows best so eat the guided ones knows best and He (of) Allah name has been pronounced of what whom in His Signs you are if on which
115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.

116. And if you obey most of those on the earth, they will mislead you far away from Allâh’s path. They follow nothing but conjectures, and they do nothing but lie.

117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided ones.

118. So eat of that (meat) on which Allâh’s Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât.

119. And why should you not eat of that (meat) on which Allâh’s Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.
121. Eat not (O believers) of that (meat) on which Allâh’s Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists); 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

town every in We have made and thus (of) its wicked ones leaders except they plot but not therein they perceive though do not against themselves they say a sign comes to them and when like we are given until we believe shall not
123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not. 124. And when there comes to them a sign (from Allâh) they say: “We shall not believe until we receive the like of that which the Messengers of Allâh had received.” Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

125. And whomsoever Allâh wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. 126. And this is the path of your Lord (the Qur’ân and Islâm) leading straight. We have detailed Our Revelations for a people who take heed.
127. For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do. 128. And on the Day when He will gather them (all) together (and say): “O you assembly of jinn! Many did you mislead of men,” and their Aulîyâ’ (friends and helpers) amongst men will say: “Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.” He will say: “The Fire be your dwelling place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing.”
Messengers come to you did not humans My Verses to you reciting from among you (of) your Day meeting and warning you (of) we bear witness they said this (of) the world life and deluded them themselves against and they did bear witness disbelievers (they) were that they

129. And thus We do make the Zālimūn (polytheists and wrongdoers) Auliyā' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. 130. O you assembly of jinn and Mankind! “Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the Meeting of this Day of yours?” They will say: “We bear witness against ourselves.” It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

your Lord was not that of this (is because) and unjustly the towns Who destroys (were) unaware their people and not they did (there are) ranks they of what (is) unaware your Lord (is) Self-Sufficient and your Lord do He takes you away He wills if of Mercy He whom after you and lets succeed offspring from He raised you as (of) other (is) unaware of

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allāh) while their people were unaware (so the Messengers were sent). 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of...
133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

134. Surely, that which you are promised, will verily, come to pass, and you cannot escape (from the punishment of Allâh). 135. Say (O Muhammad): “O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zâlimûn (polytheists and wrongdoers) will not be successful.” 136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: “This is for Allâh” according to their claim, “and this is for our (Allâh’s so-called) partners.” But the share of their (Allâh’s so-called) “partners” reaches not Allâh, while the share of Allâh reaches their (Allâh’s so-called) “partners”! Evil is the way they judge!
137. And so to many of the Mushrikûn (polytheists) their (Allâh’s so-called) “partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications. 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.
And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knowing. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

And who are trellised gardens of varying crops and the date-palm and pomegranates and the olive and grasses that taste resembling and not resembling when its fruit bears fruit on its day and do not (of) its harvest (on) day its due...
like does not indeed He exceed the limits and of those who exceed limits and to be laid on for burden cattle (are some) Allah provided you that what eat ground (of) footsteps you follow and do not is (open enemy to you) indeed he Satan

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (their Zakât, according to Allâh’s Orders, 1/10th or 1/20th) on the day of their harvest, and waste not by extravagance. Verily, He likes not Al-Musrijfin (those who waste by extravagance), 142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of Shaitân (Satan). Surely, he is to you an open enemy.

and two sheep of (in) pairs eight has the two say two the goats and of the two females or He has forbidden males (of) the two wombs which contain or you if with knowledge tell me two the camels and of truthful are has the two the cows and of or He has forbidden two males (of) the two wombs which contain or when witnesses were you or females
then who of this Allah ordered you fabricated more unjust than one who (is) more unjust so that he may mislead a lie against Allah. Allah indeed knowledge without the people (who are) the people guide does not wrong-doers

143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: “Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful.” 144. And of the camels two (male and female), and of oxen two (male and female). Say: “Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are Zâlimûn (polytheists and wrongdoers).”

145. Say (O Muhammad): “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitâh (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of
swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

We were Jews those who and to and of with claws every (animal) forbade We prohibited and the sheep the cows carried what except their fat to them which or or entrails or or their backs We thus with bone is mixed and verily we for their rebellion recollected them they deny you if (are) truthful Vast Mercy (is) Owner of your Lord say from His punishment averted but is not guilty people

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion (committing crimes like murdering the Prophets and eating of Ribâ). And verily, We are Truthful. 147. If they (Jews) belie you (Muhammad) say: "Your Lord is the Owner of vast mercy, and never will His Wrath be turned back from the people who are Mujrimûn."

made partners with Allah those who will say We would have neither Allah had willed if
nor made partners with Allah anything (were) before those who denied likewise say Our punishment (there) with you is not to us which you can provide but you are and not conjecture but guessing.

148. Those who took partners (in worship) with Allâh will say: “If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).” Likewise belied those who were before them, (they argued falsely with Allâh’s Messengers), till they tasted Our Wrath. Say: “Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.”

and conclusive argument Allah has say He would have guided you He willed had who your witnesses speak all then this has prohibited Allâh that only they testify if you testify they do not you testify and do not them and those Our Signs have rejected those who and in the Hereafter believe do not who set up equals with their Lord they

149. Say: “With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all.” 150. Say: “Bring forward your witnesses, who can testify that Allâh has forbidden this.” Then if they testify,
testify not you (O Muhammad) with them. And you should not follow the vain desires of such as treat Our Ayât as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

has what I shall recite. come say that do not to you your Lord prohibited and with anything you associate you kill and do not do good parents We poverty (for fear) of your children and do not and for them provide sustenance for you committed that shameful deeds draw near or that of these openly committed secretly or that of these openly has which a life you kill and do not this in a just cause except Allah forbidden so that you may understand He has commanded you understand.

151. Say (O Muhammad): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty”— We provide sustenance for you and for them” Come not near to Al-Fawahish (shameful sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.”
(of) the wealth َّالْمَالَ التَّمْرِيْمَ draw near َّوَيْنَا and do not َّلَا َّأَنْتُمُّ which َّمَعَ ِّيَا َّإِلَٰهَيْ َّإِلَٰهِ except َّلَا َّإِلَٰهَيْ َّإِلَٰهِ orphans and give full َّمَعَ َّهُمْ his َّلَا َّأَنْتُمُّ ِّيَا َّإِلَٰهَيْ َّإِلَٰهِ until he reaches َّلَا َّأَنْتُمُّ نَّتَّسُ ِّيَا َّإِلَٰهَيْ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰهِ َّإِلَٰ
154. Then, We gave Mūsā (Moses) the Book, to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. 155. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and fear Allāh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). 156. Lest you (pagan Arabs) should say: “The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied.”
157. Or lest you (pagan Arabs) should say: “If only the Book had been sent down to us, we would surely, have been better guided than they (Jews and Christians).” So now has come unto you a clear proof (the Qur’an) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayāt of Allāh and turns away therefrom? We shall requite those who turn away from Our Ayāt with an evil torment, because of their turning away (from them).

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: “Wait you! We (too) are waiting.”

their religion split up with you have no concern with and became (is) their case verily the least in them what He will tell them then Allah with and came who doing they had been times like thereof he will have a good deed will not be with an evil deed came and who like thereof but (with) he rewarded has indeed say will be wronged \( \text{\textsuperscript{\textregistered}} \)
159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do. 160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged. 161. Say (O Muhammad): “Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), Hanîfâ and he was not of Al-Mushrikûn.”

162. Say (O Muhammad): “Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Alâmîn. 163. “He has no partner. And of this I have been commanded, and I am the first of the Muslims.” 164. Say: “Shall I seek a lord other than Allâh, while He is the Lord of all things?”
No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing.”

And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

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Sûrat 7. Al-A‘râf

[The Heights (or The Wall with Elevations)]

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

1. Alif-Lâm-Mîm-Sâd. [These letters are one of the miracles of the Qur’ân and none but Allah (Alone) knows their meanings.] 2. (This is the) Book (the Qur’ân) sent down unto you (O Muhammad ﷺ), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers. 3. [Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord, and follow not any Auliya’, besides Him (Allah). Little do you remember! 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

came to them when their plea was not indeed they said that but Our punishment We shall certainly wrong-doers We were (Our Message) was sent down those question the and We shall certainly question to them with to them then We shall narrate Messengers and absent we were and not knowledge (will be) the true (weighing) that day the weighing his scale (of good) became heavy so who the successful they (will be) those
5. No cry did they utter when Our Torment came upon them but this: "Verily, we were Zālimūn." 6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. 7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent. 8. And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

9. And as for those whose Scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). 10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except Iblīs (Satan), he refused to be of those who prostrated themselves.
12. (Allâh) said: “What prevented you (O Iblís) that you did not prostrate yourself, when I commanded you?" Iblís said: “I am better than him (Adam), You created me from fire, and him You created from clay.”

13. (Allâh) said: “(O Iblís) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.”

14. (Iblís) said: “Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).”

15. (Allâh) said: “You are of those respited.”

16. (Iblís) said: “Because You have sent me astray, surely, I will sit in wait against them (human beings) on Your straight path. Then I will come to them from behind them and from before them and from their left and from their right and from their gratefully most of them You find (will) not disgraced from this get out He said of them followed you whoever expelled all with you Hell indeed I would fill
before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

18. (Allâh) said (to Iblis): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrongdoers)."

20. Then Shaitân (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." 21. And he [Shaitân (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."
but when with deceit thus he led them (both) to them was exposed the tree they both tasted and they began their private parts both (of) leaves with themselves covering did their Lord and called out to them Paradise and tree that from I forbid you not (is) enemy to you Satan verily if you tell we have our Lord they (both) said open You forgive did not and if ours wronged we would certainly be and have Mercy on us the losers

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): “Did I not forbid you that tree and tell you: Verily, Shaitān (Satan) is an open enemy unto you?”

23. They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

He said the earth on for you (are) enemy (other) for and a livelihood (is) a dwelling place and in it you shall live in it He said a time you shall be taken and from it you shall die We have sent verily (of) Adam O Children out your which covers clothing to you down and garment and (as an) adornment private parts
24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwâ, (Eve), and Shaitân (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time." 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)." 26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayât of Allâh, that they may remember (i.e. leave falsehood and follow truth).

27. O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayâtîn (devils) Auliyâ’ (protectors and helpers) for those who believe not. 28. And when they
commit a *Fāhisha* (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allah has commanded it on us." Say: "Nay, Allah never commands *Fāhisha*. Do you say of Allah what you know not?"

29. Say (O Muhammad): My Lord has commanded justice and (said) that you should face Him only in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being. 30. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayātīn (devils) as Auliya’ instead of Allah, and think that they are guided. 31. O Children of Adam! Take your adornment (by wearing your clean clothes) while praying and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrīfūn.
Surah 7. Al-A'raf  Part 8  

(0f) adornment has forbidden who say ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ ﷽ for His slaves ﷽ ﷽ ﷽ ﷽ He has produced which ﷽ ﷽ ﷽ Allah say the sustenance of and good things ﷽ ﷽ ﷽ ﷽ say (on) Day exclusively (of this) world the Signs We explain thus ﷽ ﷽ ﷽ Resurrection has indeed say ﷽ ﷽ who know ﷽ ﷽ for people which ﷽ my Lord forbidden were and which of them were committed openly and transgression and sins committed secretly you associate others and that the right without for it He sent has not what with Allah ﷽ (Islamic laws) in detail for people who have knowledge. 33. Say (O Muhammad ﷽ (But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.

32. Say (O Muhammad ﷽ “Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Tayyibât [all kinds of Halîl (lawful) things] of food?” Say: “They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).” Thus We explain the Ayât (Islâmic laws) in detail for people who have knowledge. 33. Say (O Muhammad ﷽ (But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.”

and ﷽ (is) a fixed term ﷽ people and for every they will not their term approached when they will nor an hour be able to delay (it)
34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our Ayāt and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

37. Who is more unjust than one who invents a lie against Allāh or rejects His Ayāt? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their
souls, they (the angels) will say: “Where are those whom you used to invoke and worship besides Allâh,” they will reply, “They have vanished and deserted us.” And they will bear witness against themselves, that they were disbelievers.

who nations among you enter He said and jinns of before you entered every time a new nation enters, it curses its sister nation until it gathered all in it (therein) they will gather to the first of them last of them torment so give them misled us these for every one He will say the Fire of double you do not but (is) double (torment) know

38. (Allâh) will say: “Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.” Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: “Our Lord! These misled us, so give them a double torment of the Fire.” He will say: “For each one there is double (torment), but you know not.”

to first of them and will say any upon us not for what the torment the mudâb so taste superiority those who indeed to earn Our Signs and showed arrogance rejected
39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." 40. Verily, those who belie Our Ayât and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimûn. 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zâlimûn.
42. But those who believed, and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein. 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: “All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth.” And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.”

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): “We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?” They shall say: “Yes.” Then a crier will proclaim between them: “The Curse of Allâh is on the Zâlimûn.” 45. Those who hindered (men) from the path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.
46. And between them will be a (barrier) screen and on Al-A‘raf (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, “Salām ‘Alaikum” (peace be on you), and at that time they (men on Al-A‘raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: “Our Lord! Place us not with the people who are Zālimūn.” 48. And the men on Al-A‘raf (the wall) will call unto the men whom they would recognise by their marks, saying: “Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)!”

will not \(\text{\textit{\texttimes}}\) you swore \(\text{\textit{\texttimes}}\) those who are they \(\text{\textit{\texttimes}}\) enter (His) Mercy \(\text{\textit{\texttimes}}\) grant them Allah
49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): “Enter Paradise, no fear shall be on you, nor shall you grieve.” 50. And the dwellers of the Fire will call to the dwellers of Paradise: “Pour some water or anything that Allâh has provided you with.” They will say: “Both (water and provision) Allâh has forbidden to the disbelievers.” 51. “Who took their religion as an amusement and play, and the life of the world deceived them.” So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our Ayât.
for we have interceders so that we do deeds or we are sent back or to do those other than and has forsaken they have lost to fabricate they used what other than other than those (evil) deeds which we used to do?" Verily, they have lost their own selves and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe. 53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: “Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?” Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

54. Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He
created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of the ‘Alâmîn! 55. Invoke your Lord with humility and in secret. He likes not the aggressors.

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh’s Mercy is (ever) near unto the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.
its comes forth good and land and which (of) its Lord by the Order vegetation little but (does) not (is) bad come forth (does) not (is) bad the signs We diversely expound thus We sent verily (who) give thanks for people O my and he said (of) his people to Noah you have do not a Allah (you) worship people I fear certainly but Him any god of a Day terror for you verily we his people of the leaders said (of) a Day terror for you he said (of) his plain error in me we see you an error (there is) not (is) not O my people (of) my Lord from a Messenger but I (am) the worlds

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayât for a people who give thanks. 59. Indeed, We sent Nûh (Noah) to his people and he said: “O my people! Worship Allah! You have no other Ilâh (God) but Him. Certainly, I fear for you the torment of a Great Day!” 60. The leaders of his people said: “Verily, we see you in plain error.” 61. said: “O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alâmîn'!

(of) my Lord Messages I convey to you from and I know to you and give advice you or you know that is not that Allah a reminder has come to you that wonder among you a man upon your Lord
so that you may fear Allah that he may warn you but they denied shown mercy and that you may be with him and those and We saved him Him those who and We drowned the ship in they were indeed they Our Signs denied blind people

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not. 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allah and that you may receive (His) Mercy?"

64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayat. They were indeed a blind people.

65. And to 'Ad (people, We sent) their brother Hud. He said: "O my people! Worship Allah! You have no other Ilah (God) but Him. Will you not fear (Allah)?" 66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."
67. (Hûd) said: “O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the `Alamîn! 68. “I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

69. “Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.”

70. They said: “You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.”
71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait." 72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our Ayât; and they were not believers.
73. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh’s earth, and touch her not with harm, lest a painful torment should seize you. 74. And remember when He made you successors after ‘Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth.”
75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: “Know you that Sâlih (Saleh) is one sent from his Lord.” They said: “We indeed believe in that with which he has been sent.” 76. Those who were arrogant said: “Verily, we disbelieve in that which you believe in.” 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: “O Sâlih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allâh).”

and in the an earthquake so took them they were lying dead in their homes in morning from them then he turned away on their faces I have verily O my people! and said and (of) my lord Message conveyed to you you like do not but to you gave good advice he when advisers lewdness do you commit one any therein has preceded you not the worlds of

78. So the earthquake seized them, and they lay (dead), prostrate in their homes. 79. Then he [Sâlih (Saleh)] turned from them, and said: “O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.” 80. And (remember) Lût (Lot), when he said to his people: “Do you commit the worst sin such as none preceding you has committed in the ‘Alâmîn?”
lustfully men you approach verily you (are) you nay women instead of was and not who exceed limits people they that but (of) his people answer your town of drive them out said wanting to be pure (are) people verily they except and his family then We delivered him those who among (of) she was his wife a rain on them and We rained stayed behind end was how so observe (of) the evil-doers

81. “Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins).” 82. And the answer of his people was only that they said: “Drive them out of your town, these are indeed men who want to be pure (from sins)! 83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). 84. And We rained down on them a rain (of stones). Then see what was the end of the Mujrimûn.

their brother Madyan (We sent) and to worship my people he said: Shuhaib but Him any you have do not Allah a clear proof has come to you verily measure so give full your Lord from (to) diminish and do not and weight mischief and do not their things the people its being set in order after the earth on you are if for you good (is) that (is) believers
85. And to (the people of) Madyan (Midian), (We sent) their brother Shu‘aib. He said: “O my people! Worship Allāh! You have no other Ilāh (God) but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

86. “And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the Mufsidūn. 87. “And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allāh judges between us, and He is the Best of judges.”
88. The chiefs of those who were arrogant among his people said: “We shall certainly drive you out, O Shu’aib, and those who have believed with you from our town, or else you (all) shall return to our religion.” He said: “Even though we hate it?”

89. “We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.”
90. The chiefs of those who disbelieved among his people said (to their people): “If you follow Shu‘aib, be sure then you will be the losers!” 91. So the earthquake seized them and they lay (dead), prostrate in their homes. 92. Those who belied Shu‘aib, became as if they had never dwelt there (in their homes). Those who belied Shu‘aib, they were the losers. 93. Then he (Shu‘aib) turned from them and said: “O my people! I have indeed conveyed my Lord’s Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people’s (destruction).”

We sent We took up so that they may in place they throve until the good (of) the evil
And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh). Then We changed the evil for the good, until they increased in number and in wealth, and said: “Our fathers were touched with evil (loss of health and calamities) and with good (prosperity).” So We seized them all of a sudden while they were unaware. And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they believed (the Messengers). So We took them (with punishment) for what they used to earn.
for their sins. We had punished them. We will so that their hearts on (up) and We seal hear do not  

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? 99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers. 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?
does seal up the hearts of the disbelievers. 102. And most of them We found not true to their covenant, but most of them We found indeed Fāsiqūn. 103. Then after them We sent Mūsā (Moses) with Our Signs to Fir‘aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the Muḥṣidūn.

104. And Mūsā (Moses) said: “O Fir‘aun (Pharaoh)! Verily, I am a Messenger from the Lord of the ‘Ālamīn (mankind, jinn and all that exists). 105. “Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me.” 106. [Fir‘aun (Pharaoh)] said: “If you have come with a sign, show it forth, if you are one of those who tell the truth.” 107. Then [Mūsā (Moses)] threw his stick and behold! it was a serpent, manifest!
indeed (of) Pharaoh people of the chiefs that he wants well-versed this (is) so what your land from He drives you out keep him in they said do you recommend to and send and his brother suspense every they bring you heralds cities the sorcerers and came knowing sorcerer for us if indeed they said (to) Pharaoh the winners we are if (would be) reward

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders. 109. The chiefs of the people of Fir‘aun (Pharaoh) said: “This is indeed a well-versed sorcerer; 110. “He wants to get you out of your land, so what do you advise?” 111. They said: “Put him and his brother off (for a time), and send callers to the cities to collect — 112. “That they bring to you all well-versed sorcerers.” 113. And so the sorcerers came to Fir‘aun (Pharaoh). They said: “Indeed there will be a (good) reward for us if we are the victors.”
114. He said: “Yes, and moreover you will (in that case) be of the nearest (to me).” 115. They said: “O Mūsā (Moses)! Either you throw (first), or shall we have the (first) throw?” 116. He said: “Throw you (first).” So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. 117. And We revealed to Mūsā (Moses) (saying): “Throw your stick,” and behold! It swallowed up straight away all the falsehood which they showed. 118. Thus truth was confirmed, and all that they did was made of no effect.

119. So they were defeated there and returned disgraced. 120. And the sorcerers fell down prostrate. 121. They said: “We believe in the Lord of the ‘Ālamīn. 122. “The Lord of Mūsā (Moses) and Hārūn (Aaron).” 123. Fir‘aun (Pharaoh) said: “You have believed in him [Mūsā (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but soon shall you come to know. 124. “Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.”
will our Lord to indeed we they said you take vengeance and do not be returning (of) our in Signs we believed that but pour our Lord! they came to us when our Lord and cause us to die patience on us out people of chiefs and said (as) Muslims and his Moses we will you leave? (of) Pharaoh and the land in to spread mischief people we he said and your gods they forsake you their and we will let live their sons will kill over them and certainly we are women dominant powers

125. They said: "Verily, we are returning to our Lord. 126. "And you take vengeance on us only because we believed in the Ayât of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

127. The chiefs of Fir'âun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

seek help to his people Moses said indeed and endure from Allah to whom He gives it as a heritage (is) Allah's and the end His slaves of He wills we suffered hurt they said for God-fearing people that and after you came to us that before your Lord may be he said you came to us
128. Mūsā (Moses) said to his people: “Seek help in Allāh and be patient. Verily, the earth is Allāh’s. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the Muttaqūn (the pious).”

129. They said: “We (Children of Israel) had suffered troubles before you came to us, and since you have come to us.” He said: “It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?”

130. And indeed We punished the people of Fir‘aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).
131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh but most of them know not. 132. They said: "Whatever Ayāt you may bring to us, to work therewith your sorcery on us, we shall never believe in you." 133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimūn.

134. And when the punishment fell on them, they said: "O Mūsā (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word! 136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayāt and were heedless about them.
were who the people (of) the land (of) east considered weak
We sent our blessings which and its west
(of) your words and were fulfilled wherein
(of) Israel Children (of) the fair (of) Lord what and We destroyed they endured because
and his Pharaoh manufacture used to erect they used to and what people
the sea (of) Israel Children and We led across
devoted a people upon then they came
O Moses they said they had of idols (in worship). They said: “O Mūsā (Moses)! Make for us an ilāh (a god) as they have dīlah.” He said: “Verily, you are a people who know not.”

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir‘aun (Pharaoh) and his people erected. 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: “O Mūsā (Moses)! Make for us an ilāh (a god) as they have dīlah.” He said: “Verily, you are a people who know not.”
Verily, these people will be destroyed for that which they are engaged in (idols, worship). And all that they are doing is in vain.”

He said: “Shall I seek for you an ilah (a god) other than Allah, while He has given you superiority over the ‘Alamin.”

And (remember) when We rescued you from Fir‘aun’s (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.
142. And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): “Replace me among my people, act in the right way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the Muḥṣiḍūn (mischief-makers).” 143. And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: “O my Lord! Show me (Yourself), that I may look upon You.” Allāh said: “You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.” So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā (Moses) fell down unconscious. Then when he recovered his senses he said: “Glory be to You, I turn to You in repentance and I am the first of the believers.”

chosen indeed I have یَتَّضُعُونَ اِنَّنَا لَنَعْلَمُ لَوَكِنْ نَحْفَرَنَا لَنَجُدَّنَّهُمْ نَسْلًا مَّعْظُومًا لَّن نَّعْلَمُ لَوَكِنْ نَحْفَرَنَا لَنَجُدَّنَّهُمْ نَسْلًا مَّعْظُومًا

O Moses He said یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ كُنَّا أُذُنُبَ شَامِيْنَ لَمْ أَلْعَلَّيْنَ كُنَّا أُذُنُبَ شَامِيْنَ

by My messages (all) people above you I have یَتَّضُعُونَ وَيَكُلُّونَ وَيَكُلُّونَ اًضْعَفُوا اًضْعَفُوا

what یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ and by My speaking (to you) the grateful یَتَّضُعُونَ وَيَكُلُّونَ وَيَكُلُّونَ اًضْعَفُوا اًضْعَفُوا

I have یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ and be given you یَتَّضُعُونَ وَيَكُلُّونَ وَيَكُلُّونَ اًضْعَفُوا اًضْعَفُوا

the tablets in یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ for him یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ and We ordained

and یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ (for) admonition یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ thing (from) every

so hold these یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ thing for every یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ explanation

to follow یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ your people یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ and enjoin with firmness

abode یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ I shall show you soon یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ best of it یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ (of) the transgressors یَتَّضُعُونَ لَمْ أَلْعَلَّيْنَ لَمْ أَلْعَلَّيْنَ
144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." 145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of Al-Fâsiqûn (the rebellious, disobedient to Allâh).

146. I shall turn away from My Ayât (Verses of the Qur’ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât and were heedless (to learn a lesson) from them. 147. Those who deny Our Ayât and the Meeting in the Hereafter (Day of Resurrection,) vain are their deeds. Are they requited with anything except what they used to do?

those who My Signs from I shall turn away without the earth in behave arrogantly sign every they see and if right (any) they see and if in them they believe not they will do not (of) righteousness way way they see but if (as their) way they will take it (as their) way they will take it (of) error Our signs rejected because they that (is) and those heedless to them and they were in and meeting Our Signs rejected who will their deeds became vain the Hereafter they what except (for) they be rewarded do used to
after him (of) Moses people and took the a calf their ornaments from (out of) they did not a (lowing) sound which had body neither speak to them can not that it see they took it (for) (to the) way it can guide them (who are) the and they were worship) they felt regretted and when wrong-doers gone astray had that they and saw (realized) our have mercy on us did not if they said we shall certainly be us and forgive Lord the losers among  

148. And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zālimūn (wrongdoers). 149. And when they regretted and saw that they had gone astray, they (repented and) said: “If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.”

his people to returned and when what an evil he said (and) grieved angry after me (you have done in my place) thing and he (of) your Lord (to) decree did you hasten by head and seized the tablets threw down
O he said to himself dragging him his brother the people indeed (of) my mother son so to kill me and were about overpowered me and the enemies gloat let not the people with me place me do not wrong-doers

150. And when Mūsā (Moses) returned to his people, angry and grieved, he said: “What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)"? And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hārūn (Aaron) said: “O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zālimūn (wrongdoers).”

and my me forgive O my Lord he said for and admit us brother (of) the merciful Most Merciful You are the calf (for worship) took those who indeed their Lord from wrath will overtake them and humiliation those who fabricate We do recompense and thus then evil (deed) did but those who lies verily and believed after that repented (is) All-Forgiving after that your Lord Most Merciful
151. Mūsā (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

154. And when the anger of Mūsā (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. 155. And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish
ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our \textit{Wali} (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

world this in for us لَنَّ وَأَنْصِرْنَا في هَذَا الدُّنْيَا حَكَّمَةً فِي النَّارِ إِنَّا إِلَيْكَ نُنْبِ�ٕ مَّا أَنْصَرْتُمْ فَلَا تَحْزَنُوا وَلَا تَفْرَحُوا ۚ إِنِّي أُذِيعُ بِهِ مِنْ آُسَاسٍ وَرَحْمَةٍ

world this in for us لَنَّ وَأَنْصِرْنَا في هَذَا الدُّنْيَا حَكَّمَةً فِي النَّارِ إِنَّا إِلَيْكَ نُنْبِيُّ مَّا أَنْصَرْتُمْ فَلَا تَحْزَنُوا وَلَا تَفْرَحُوا ۚ إِنِّي أُذِيعُ بِهِ مِنْ آُسَاسٍ وَرَحْمَةٍ

Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That I shall ordain for those who are the \textit{Muttaqin} (the pious), and give Zakat; and those who believe in Our \textit{Ayât}:

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That I shall ordain for those who are the \textit{Muttaqin} (the pious), and give Zakat; and those who believe in Our \textit{Ayât}:

Prophet the Messenger follow those who they find whom \textit{Ummi} (unlettered) and the Torah in with them written and to good He commands them the Gospel and He makes lawful evil from forbids them and prohibits the pure things to them and He removes the impure things on them
which Allah and the fetters (of) their burdens from them believed so those who were upon them were kept and helped him. and supported him in him has been sent which the light and followed the successful (of) they were those (are) (Al) with him

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad whom they find written with them in the Taurat (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John, xiv 16), — he commands them for Al-Ma’ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar; he allows them as lawful At-Tayyibat (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabat’ih he releases them from their heavy burdens (of Allah’s Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur’an) which has been sent down with him, it is they who will be successful.

فَلْيَكَتِبَنَّها الْكَاتِبُ إِلَى رَسُولِ اللَّهِ إِلَّهَكَ مَلَكَتُكَ يُهْوَى إِلَّهَكَ يُهْوَى يُهْوَى إِلَّةَ إِلَّهَكَ يُهْوَى

O mankind say to Him whom all of Allah (of) the heavens (belongs) He gives. He but god (there is) no in Allah so believe and causes death the Ummi (unlettered) Prophet and His Messenger and His in Allah believes who so that you may and follow Him words people and from (of) find guidance and with truth guides a party (of) Moses establishes justice therewith
158. Say (O Muhammad): “O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad), who believes in Allâh and His Words [(this Qur’ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh’s Word: “Be!” — and he was, i.e. ‘Îsâ (Jesus) son of Maryam, ‘Îmâ’s, and follow him so that you may be guided.” 159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

And We divided them (into) twelve tribes and We divided them (into) twelve tribes and We divided them (into) twelve tribes and We inspired his people (group) (thus) knew springs up and We provided shades them and We sent down upon them Al-Manna and the quail (saying): “Eat of the good things with which We have provided you.” They harmed Us not but they used to harm themselves.

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): “Strike the stone with your staff”, and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them Al-Manna and the quail (saying): “Eat of the good things with which We have provided you.” They harmed Us not but they used to harm themselves.
And (remember) when it was said to them: “Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, (O Allah) forgive our sins; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers.”

But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.

which the town about and ask them (by) the sea situated was (the matter of) the Sabbath in (on) day come to them when (Saturday) and visibly of [their] Sabbath (on) day do not they have sabbath do not (on) day
because We did test them thus and (remember) when they used to disobey you, they were a group that said or (is) (about) to destroy them your Lord to offer an excuse they said refrain from disobedience and that they may

163. And ask them (O Muhammad) (سبحان الله ورسلم) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allâh’s Command (disobey Allâh). 164. And when a community among them said: “Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?” (The preachers) said: “In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh.”

they had been what they forgot so when those who We delivered with reminded those evil from forbade with torment did wrong who but transgress they used to because of what they were what (from) persistently did when they be you them We told and (remember) when despised upon that He will send who (of) Resurrection Day till them indeed torment a great torment would afflict them and (in) persecution (is) swift your Lord Most Merciful (is) All-Forgiving He
So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allâh’s Command (disobey Allâh). 166. So when they exceeded the limits of what they were prohibited, We said to them: “Be you monkeys, despised and rejected.” 167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful.
168. And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah's Obedience). 169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): “(Everything) will be forgiven to us.” And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqin (the pious). Do not you then understand?
170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salāt, certainly We shall never waste the reward of those who do righteous deeds. 171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): “Hold firmly to what We have given you [i.e. the Taurāt (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him.” 172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam’s loin his offspring) and made them testify as to themselves (saying): “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: “Verily, we have been unaware of this.”

173. Or lest you should say: “It was only our fathers afontime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Bā‘id (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?” (Tafsir At-Tabari) 174. Thus do We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth). 175. And recite (O Muhammad) to them the story of him to whom We gave Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so Shaitān (Satan) followed him up, and he became of those who went astray.
We would have exalted him if we had willed, and if he clung (inclined) to the earth and followed his own vain desires. But he was one who rejected Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and followed the earth. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out; or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayāt and used to wrong themselves. 176. And had we willed, we would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out; or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayāt and used to wrong themselves. 177. Evil is the parable of the people who rejected Our Ayāt and used to wrong themselves. 178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.
We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.
181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith. 182. Those who reject Our Ayât (proofs, evidences, verses, lessons. signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. 183. And I respite them; certainly My Plan is strong. 184. Do they not reflect? There is no madness in their companion (Muhammad ﷺ). He is but a plain warner. 185. Do they not look in the dominion of the heavens and the earth and all things that Allah has created; and that it may be that the end of their lives is near. In what message after this will they then believe?
186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions. 187. They ask you about the Hour (Day of Resurrection): “When will be its appointed time?” Say: “The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.” They ask you as if you have a good knowledge of it. Say: “The knowledge thereof is with Allâh (Alone), but most of mankind know not.”

188. Say (O Muhammad ﷺ): “I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.” 189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ’ (Eve)], in order that he might
enjoy the pleasure of living with her. When he (a polytheist from Adam’s offspring — as stated by Ibn Kathir in his Tafsir), had sexual relation with her (the polytheists wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): “If You give us a Sâlih (good in every aspect) child, we shall indeed be among the grateful.”

190. But when He gave them (the polytheist and his wife) a Sâlih (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him.

191. Do they attribute as partners to Allâh those who created nothing but they themselves are created? 192. No help can they give them, nor can they help themselves. 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.
194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful. 195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad): “Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite! 196. Verily, my Walî is Allâh Who has revealed the Book (the Qur’ân), and He protects the righteous.

Verily, those whom you invoke and those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful. 195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad): “Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite! 196. Verily, my Walî is Allâh Who has revealed the Book (the Qur’ân), and He protects the righteous.
197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.” 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not. 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them). 200. And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

201. Verily, those who are Al-Muttaqûn (the pious), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and indeed they then see (aright). 202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short. 203. And if you do not bring them a miracle, they say: “Why have you not brought it?” Say: “I but follow what is revealed to me from my Lord. This (the Qur’ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.”
204. So, when the Qur’ān is recited, listen to it, and be silent that you may receive mercy. (Tafsir At-Tabari) 205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful. 206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

say they ask you and the Messenger (are) for Allah spoils of war (things) and set right Allah and obey among you
the only believers you are if Allah is mentioned when (are) those believers is recited and when their hearts quake they increase them His Verses to them they put their trust their Lord and in faith and out of what prayer establish who they spend We have provided them

Sûrat 8. Al-Anfâl
(The Spoils of War)

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

1. They ask you (O Muhammad) about the spoils of war. Say: “The spoils are for Allah and the Messenger.” So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad), if you are believers. 2. The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur‘ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); 3. Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.

In the believers they (who are) these (are) their with (high) ranks they have truth and sustenance and forgiveness Lord your Lord brought you out as generous a party and verily in truth your home from disliked (it) the believers among after what the truth about in they dispute with you

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4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).

5. As your Lord caused you (O Muhammad) to go out from your home with the truth; and verily, a party among the believers disliked it.

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

7. And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers.
8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* hate it. 9. (Remember) when you sought help of your Lord and He answered you (saying): “I will help you with a thousand of the angels each behind the other (following one another) in succession.” 10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evilsuggestions) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby. 12. (Remember) when your Lord revealed to the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.”

English translation of the text above.
13. This is because they defied and disobeyed Allaah and His Messenger. And whoever defies and disobeys Allaah and His Messenger, then verily, Allaah is Severe in punishments. 14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. 15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. 16. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allaah. And his abode is Hell, and worst indeed is that destination!

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\text{Allah defied because they defied and whoever defies and His Messenger, then indeed Allah defies and His Messenger.}
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\text{and that is (the torment) punishment severe for disbelievers and that so taste it who O you (of the Fire torment those who you meet when believe turn to them do not in a battle-field disbelieve turns to them and whoever (your) backs as strategy except his back that Day he certainly a troop to retreat or of war and his Allah of wrath incurred (is that) [and] worst indeed is Hell abode destination}
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13. This is because they defied and disobeyed Allaah and His Messenger. And whoever defies and disobeys Allaah and His Messenger, then verily, Allaah is Severe in punishment. 14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire. 15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. 16. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allaah. And his abode is Hell, and worst indeed is that destination!
that He may test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. 18. This is the fact and surely, Allah weakens the deceitful plots of the disbelievers. 19. If you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allah is with the believers.

obey have believed who O you turn away and do not and His Messenger Allah hear (His command) when you from Him said like those who you be and do not verily hear not but they we have heard Allah to (of) living creatures worst use do not who the dumb (are) the deaf
20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing. 21. And be not like those who say: “We have heard,” but they hear not. 22. Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not. 23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (sent by Allâh) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered. 25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.
And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.

27. O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your Amanūt.

28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.
have disbelieved those who against you plotted or that they imprison you and they were plotting drive you away (is) Best and Allah Allah (as well) was planning (of) the planners

29. O you who believe! If you obey and fear Allah, He will grant you Furqān, and will expiate for you your sins, and forgive you; and Allah is the Owner of the Great Bounty. 30. And (remember) when the disbelievers plotted against you (O Muhammad for we) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was plotting; and Allah is the Best of those who plot.

31. And when Our Verses (of the Qurʾān) are recited to them, they say: “We have heard (the Qurʾān); if we wish we can say the like of this. This is nothing but the tales of the ancients.” 32. And (remember) when they said: “O Allah! If this (the Qurʾān) is indeed the truth (revealed) from You, then rain down stones on us from
the sky or bring on us a painful torment.” 33. And Allâh would not punish them while you (Muhammad, صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh’s) forgiveness.

34. And why should not Allâh punish them while they hinder (men) from Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious), but most of them know not. 35. Their Salât (prayer) at the House (of Allâh, i.e. the Ka’bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.
36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. 37. In order that Allâh may distinguish the wicked from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.
38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). 39. And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. 40. And if they turn away, then know that Allâh is your Maulâ (Patron, Lord, Protector and Supporter) — (what) an Excellent Maulâ, and (what) an Excellent Helper!
war-booty that you may gain  

41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives, (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allah is Able to do all things.
those who were to be destroyed in order that they might be destroyed with a clear evidence. With those who were ordained to be destroyed were those who were to live, for those who were going to live and might live (is) All-Hearer Allah and surely (is) clear evidence All-Knower.

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower.

Allah showed them to you (remember) when He had shown as few in your dream (is) All-Knower. If He had showed as many in you would surely have been discouraged and you would surely have disputed making a decision of what is in Allah's Knowledge. But Allah certainly made you appear as few as few eyes, and He made you appear as few eyes in and all matters (for decision) that was (already) ordained to return Allah to
43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad’s) dream; if He had shown them to you as many, you would surely, have been discouraged, and you would surely, have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.

44. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

45. O you who believe! When you meet (an enemy) force, take a firm stand against (them) a force so that much Allâh remember (the Name of) Allâh and obey be successful you may dispute and do not and His Messenger your strength and depart lest you lose courrage (is) with Allâh surely be patient and not those who are patient (of) men come out like those who and to be seem boastfully and (of) Allâh the Path from hinder (men) (is) All-Encompassing they do of what Allâh
to them made seen fair and (remember) when Satan made their deeds seem fair to mankind of this Day you can overcome but when he ran away and verily I the two forces came in sight of each other verily I and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah for Allah is Severe in punishment."

And (remember) when Shaitân made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah for Allah is Severe in punishment." 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.
take away the when you could see and if the angels disbelieve (of) those who souls and their backs their faces smite (of) the blazing the punishment (saying) taste forwarded because of what this (is) Fire (is) not Allah and verily your hands similar to the behaviour to His slaves unjust and of those (of) Pharaoh (of) the people (of) Allah the Signs they rejected before them for their sins Allah so punished them (in) Severe (is) All-Strong Allah verily punishment

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): “Taste the punishment of the blazing Fire.”

51. “This is because of that which your hands had forwarded. And verily, Allāh is not unjust to His slaves.”

52. Similar to the behaviour of the people of Fir‘aun (Pharaoh), and of those before them — they rejected the Ayāt of Allāh, so Allāh punished them for their sins. Verily, Allāh is All-Strong, Severe in punishment.
and they all (of) Pharaoh the people wrong-doers were drowned (of) Pharaoh the people wrong-doers were drowned

53. That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allāh is All-Hearer, All-Knower. 54. Similar to the behaviour of the people of Fir‘aun (Pharaoh), and those before them. They belied the Ayāt of their Lord, so We destroyed them for their sins, and We drowned the people of Fir‘aun (Pharaoh) for they were all Zālimūn.

(of) moving (living) creatures the worst verily are those who Allah with (to) believe they shall not so they disbelieve then with whom you made a covenant are those time every their covenant they break so if you fear (Allah) do not and they punish war in you gain the mastery over them those who are from them severely in order to disperse learn a lesson so that they may behind them

55. Verily, the worst of moving (living) creatures before Allāh are those who disbelieve, — so they shall not believe. 56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allāh. 57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.
58. If you (O Muhammad) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous.

59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment).

60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.
61. But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower. 62. And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. 63. And He has united their (i.e. believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise. 64. O Prophet (Muhammad ﷺ! Allah is Sufficient for you and for the believers who follow you.

(On) the believers urge Prophet O amongst you there are two if those fight of you there are twenty they will overcome twenty a hundred of you there be two if hundred of a thousand they will overcome (steadfast)
people because they are disbelievers and He knows from you who understand do not for He knows Allah lightened there are so if weakness there is in you that they shall be steadfast a hundred of you of there are and if two hundred they shall overcome two a thousand you and Allah (of) Allah with the Leave thousand the patient

65. O Prophet (Muhammad)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousands of you, they shall overcome two thousands with the Leave of Allâh. And Allâh is with As-Sâbirîn (the patient).

He should not that it is a great until prisoners of war have the good desire the land in slaughter the desires but Allâh (of) this world All-Wise (is) All-Mighty and Allâh Hereafter Allah from ordainment were it not for what would have touched you a previous (eat) enjoy a severe torment you took and lawful you have gotten of booty in war what Allâh certainly Allâh and be afraid of good Most Merciful (is) Oft-Forgiving
67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took. 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

70. O Prophet (Muhammad ﷺ)! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful." 71. But if they intend to betray you (O Muhammad ﷺ), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.
Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.

(are) some disbelieve and those who you do so (and) if do not another allies and earth on oppression there will be believed and those who a great mischief the in in and strove hard and emigrated gave and those who (of) Allāh Way they these are and aid (them) asylum is forgiveness for them in truth the believers
73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one Khalifah to make victorious Allâh’s religion of Islâmic Monotheism], there will be Fitnah (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption. 74. And those who believed, and emigrated and strove hard in the Cause of Allâh (Al-Jihâd), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and Rizqun Karîm (a generous provision, i.e. Paradise). 75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.
and His Messenger from Allâh a declaration of pilgrimage on the day mankind to (is) free from (all) obligations of the greatest so and so is His Messenger (to) the polytheists (that) you (polytheists) repent if that then know you turn away but if you and give tidings Allah escape not you can of a torment disbelievers to those who painful

Sûrat 9. At-Taubah (The Repentance)

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the Mushriktin, with whom you made a treaty. 2. So travel freely (O Mushriktin) for four months throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers. 3. And a declaration from Allâh and His Messenger to mankind on the greatest day that Allâh is free from (all) obligations to the Mushriktin and so is His Messenger. So if you (Mushriktin) repent, it is better for you, but if you turn away, then know that you cannot escape Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.

إِلاَّ الْإِلَيْهِ عَهْدُ تَعَهَّدُ مِنَ الْمُشْرِكِينَ تَعَهَّدُمْ لَا تَصَوَّقُهمْ تُصَوِّقُوهُمْ لَا تَضَعُّوهُمْ لَا تَضْعِفُوهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

إِلاَّ الْإِلَيْهِ عَهْدُ تَعَهَّدُ مِنَ الْمُشْرِكِينَ تَعَهَّدُمْ لَا تَصَوَّقُهمْ تُصَوِّقُوهُمْ لَا تَضَعُّوهُمْ لَا تَضْعِفُوهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

إِلاَّ الْإِلَيْهِ عَهْدُ تَعَهَّدُ مِنَ الْمُشْرِكِينَ تَعَهَّدُمْ لَا تَصَوَّقُهمْ تُصَوِّقُوهُمْ لَا تَضَعُّوهُمْ لَا تَضْعِفُوهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

إِلاَّ الْإِلَيْهِ عَهْدُ تَعَهَّدُ مِنَ الْمُشْرِكِينَ تَعَهَّدُمْ لَا تَصَوَّقُهمْ تُصَوِّقُوهُمْ لَا تَضَعُّوهُمْ لَا تَضْعِفُوهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

إِلاَّ الْإِلَيْهِ عَهْدُ تَعَهَّدُ مِنَ الْمُشْرِكِينَ تَعَهَّدُمْ لَا تَصَوَّقُهمْ تُصَوِّقُوهُمْ لَا تَضَعُّوهُمْ لَا تَضْعِفُوهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

إِلاَّ الْإِلَيْهِ عَهْدُ تَعَهَّدُ مِنَ الْمُشْرِكِينَ تَعَهَّدُمْ لَا تَصَوَّقُهمْ تُصَوِّقُوهُمْ لَا تَضَعُّوهُمْ لَا تَضْعِفُوهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

كَيْفَ أَنْفَسَ اللَّهُ الْكَفِيرَ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ كَيْفَ أَنْفَسَ اللَّهُ الْكَافِرِينَ
4. Except those of the Mushrikān with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allāh loves Al-Muttaqūn (the pious).

5. Then when the Sacred Months have passed, then kill the Mushrikān wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salāt, and give Zakāt, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.

then kill the sacred months have passed you find them wherever the polytheists and and beseige them and capture them each and every for them prepare prayers and offer perfectly they repent but if their way then leave Zakāt and give Most (is) Oft-Forgiving Allāh verily free Merciful
6. And if anyone of the Mushrikūn seeks your protection then grant him protection so that he may hear the Word of Allāh (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allāh and with His Messenger for the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near Al-Masjid Al-Harām? So long as they are true to you, stand you true to them. Verily, Allāh loves Al-Muttaqūn (the pious).

8. How that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fāsiqūn (rebellious, disobedient to Allāh). 9. They have purchased with the Ayāt of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.
11. But if they repent, perform As-Salāt and give Zakāt, then they are your brethren in religion. We explain the Ayāt in detail for a people who know. 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely, their oaths are nothing to them — so that they may stop (evil actions).

who have a people you fight will not to expel and intended to expel their oaths violated did attack you while they the Messenger Allah ﷺ do you fear them time first if. Allah ﷺ that has more right so fight against them believers you are by your hands Allah ﷺ that will punish them over them and give you victory and disgrace them (of) people the breasts and heal a believing

13. Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger while they did attack you first? Do you fear
14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

and removes the anger of their hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise.

16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken Walljâh [(Bitânah — helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do.

17. It is not for the Mushrikân (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the mosques of Allâh, while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.
18. The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform As-Salât, and give Zakât and fear none but Allâh. It is they who are on true guidance. 19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harâm as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn.

18. (of) the mosques shall be maintained only by those who believe in Allâh and offer (perfectly) Last the Day prayers and fear Allâh, and none but Allâh and give Zakat and give none to be as Sacred (of) the Mosque and maintenance in Allah those who believe equal to the worth of in and strive hard and fight Last and the Day with they are equal not (of) Allah the Way guides not and Allah Allah (to) (who are) wrong-doers of Allah's Way in strove hard and fought
in are far greater and their lives their wealth are and they Allah with (to) degree their gives them glad tidings the successful and pleasure from Him a Mercy Lord delights wherein (are) for them and of Gardens therein they will dwell everlastings reward with him. verily forever Allah not believe who is a great O you (is) a great and your brothers your fathers take to disbelief they prefer if protectors of you takes them and whoever of you are the wrong-doers they then such

20. Those who believed and emigrated and strove hard and fought in Allâh’s Cause with their wealth and their lives, are far higher in degree with Allâh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allâh is a great reward. 23. O you who believe! Take not as Auliya’ (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn.

and your your fathers are if say and your wives and your brothers sons that you have gained and the wealth your kindred in which you fear and the commerce in which you delight and the dwellings a decline and Allah than to you are dearer His Messenger
24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fâsiqûn.

25. Truly, Allah has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. And Allah did send down His Sakînâ on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.
27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allāh’s Oneness and in His Messenger Muhammad)! Verily, the Mushrikūn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the Message of Muhammad are Najasun (impure). So let them not come near Al-Masjid Al-Harām after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His Bounty. Surely, Allāh is All-Knowing, All-Wise.

believe not those who fight against Allah nor Last in the Day nor in Allah and Allah has forbidden that which forbid the religion acknowledge nor His Messenger who the people among (of) truth (Islam) the Scripture (Jews and Christians) were given
29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad ﷺ) (of Allah’s book, i.e. the Quran), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!

their rabbis the (Jews & Christians) took to be their Lords and their monks and (they also took as their Lord) Allah besides they and not (of) Mary son Messiah Ilah (Allah) to worship but were commanded He but god (there is) no One from (having the partners) Praise and Glory be to Him to they want they associate (with Him) with their Allah's Light extinguish He that except Allah but refuses mouths
31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One Ilâh (God — Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him).” 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh’s Light (with which Muhammad ﷺ has been sent — Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).

33. It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushriûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and
the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allâh. And those who hoard up gold and silver (Al-Kanz: the money, the Zakât of which has not been paid) and spend them not in the way of Allâh, announce unto them a painful torment.

35. On the Day when that (Al-Kanz: money, gold and silver, the Zakât of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.” 36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred. That is the right religion, so wrong not yourselves therein, and fight against the Mushrikin collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqîn (the pious).
37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve.

38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. Jihâd) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.
40. If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ﷺ were in the cave, he (Muhammad ﷺ) said to his companion (Abu Bakr ﷺ): “Be not sad (or afraid), surely, Allah is with us.” Then Allah sent down His Sakînah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the Word of those who disbelieve the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise.
41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. 42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh: “If we only could, we would certainly have come forth with you.” They destroy their ownselves, and Allâh knows that they are liars. 43. May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihad), until those who told the truth were seen by you in a clear light, and you had known the liars?
Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is the All-Knower of Al-Muttaqūn (the pious). It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihād). So in their doubts they waver. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): “Sit you among those who sit (at home).”
47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allâh is the All-Knower of the Zâlimûn (polytheists and wrongdoers).

48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.
And among them is he who says: "Grant me leave (to be exempted from Jihâd) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers. If good befalls you (O Muhammad), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing. Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Maulâ (Lord, Helper and Protector).” And in Allah let the believers put their trust.
52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allâh’s Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fâsiqûn (rebellious, disobedient to Allâh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad сallaâhu âlaihi wasallam), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.

55. So let not their wealth nor their children amaze you (O Muhammad ﷺ), in reality Allâh’s Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers while they are of you that they are truly by Allâh swear (are) but they (are) of you they while not they find should َأَوَأَرَبََّرَب They would turn straightway a refuge a place of or caves or or or a place of concealment rush (with a swift rush) and they
accuse you who and of them are some accuse you who and of them are some

If they are pleased part thereof they are given they beheld thereof they are given not were that they would be enraged and Allah gave them with what contented (is) Sufficient for us and had said His Messenger His of Allah will give us Allah will give us Allah is Sufficient for us we and (also) His Messenger Bounty implore Allah

58. And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! 59. Would that they were contented with what Allâh and His Messenger (صلى الله عليه وسلم) gave them and had said: “Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us).”

(are) for the alms, charities (Zakat) only and the poor (who do not beg) the poor (who beg) and the funds) and those employed to collect for attracting those who have been inclined (towards Islam) and for the captives (free) and to (in) those in debt (from) imposed a duty and for the wayfarer (lending oil he is) and say the Prophet would hurt
what is best he listens to (say his ear to every news) and has faith in Allah, he believes for you to those and (is) mercy in the believers hurt and those who of you believe who torment for them (of) Allah the Messenger a painful  

60. As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islám); and to free the captives; and for those in debt; and for Allâh’s Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: “He is (lending his) ear (to every news).” Say: “He listens to what is best for you; he believes in Allâh; has faith in the believers; and is a mercy to those of you who believe.” But those who annoy Allâh’s Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment.

بلى لَوْ كَانَ اللّهُ يَدُلُّ عَلَى الْكَبْرِ أَيْنَ أَنَّ الْمُسْلِمِينَ وَالْمُسْلِمَةُنَّ. وَلَيَوْلِيَةُ الْأَمْرِ لِمَنْ ُهُدِيْنَ إِلَّا اللّهُ. أَنْ يَنْفَعُنَّ إِلبَاؤَناٰ بَيُّ الْحَقِّ مِنْ مُكَادِدِ اللّهِ وَرَسُولِهِ. أَنْ كَأَنَّهُمْ لاَ يَسَاءَ لَهُمْ مِنْ إِلبَاؤِنَاٰ بِذَاتِ الْحُزْنِ الْمُضَيْطِ ْبُحْرِ. وَمَنْ أَنْفَعَهُمْ مِنْ إِلبَاؤِنَاٰ فِي قُلُوبِهِمْ إِلَّا اللّهُ أَنْ يَصْلُوْنَ إِلَّا لِلّهِ. إِنَّمَا يَكْفُرُونَ إِلَّا الْجَاثِرُ. وَمَنْ أَنْفَعَهُمْ مِنْ إِلبَاءِنَاٰ فِي قُلُوبِهِمْ إِلَّا اللّهُ أَنْ يَصْلُوْنَ إِلَّا لِلّهِ. إِنَّمَا يَكْفُرُونَ إِلَّا الْجَاثِرُ.

They (Muslims) by Allah’s command they swear (by Allah’s command), in order to please you if they should please Him that has more right to know did not (are) believers they opposes and shows hostility whoever that they for certainly Allah and His Messenger (to) to abide (of) Hell the Fire he will be extreme disgrace that (is) therein should be revealed lest the hypocrites fear showing a Surah (chapter of Qur'an) about them mock say their hearts (is) in what them
all that you fear. Allah will bring to light what is in your hearts. Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear."

62. They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger (Muhammad صلى الله عليه وسلم), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a Sūrah (chapter of the Qur'ān) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear."
65. If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allāh (صلی الله علی وسلم), and His Ayāt and His Messenger (صلی الله علی وسلم) that you were mocking?” 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimūn. 67. The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar, and forbid (people) from Al-Ma'rūf (i.e. Islamic Monotheism and all that Islām orders one to do), and they close their hands [from giving (spending in Allāh’s Cause) alms]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the Fāsiqūn (rebellious, disobedient to Allāh).

Allāh has promised the hypocrites men and women the Fire and disbelievers and women therein (of) Hell and for Allāh has cursed them suffice them like those of lasting is a torment them in than you mightier they were before you and in wealth and more abundant power their portion (a while) they had enjoyed children as your portion (a while) so enjoy their portion before you those enjoyed as and you indulged in play and pastime (a while) such are they they indulged in play and pastime this world in their deeds are in vain and (in) the Hereafter the losers (who are)

68. Allāh has promised the hypocrites — men and women — and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment. 69. Like those before you: they were
mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad [صلى الله عليه وسلم]) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

70. Has not the story reached them of those before them? — The people of Nûh (Noah), ‘Ad, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are Auliya’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma’rûf (i.e. Islâmic Monotheism and all that Islâm
orders one to do), and forbid (people) from Al-Munkar, they perform As-Salât, and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely, Allâh is All-Mighty, All-Wise.

Allâh has promised the believing men Allah has promised under which rivers flow Gardens and women and mansions therein to dwell forever rivers (of) Adn (Eden Gardens in beautiful Allah of and the Good Pleasure Paradise) success is that the greatest bliss is that the greatest bliss O Prophet the supreme and be harsh and the hypocrites the disbelievers (is) Hell and their abode harsh (is) the destination and worst indeed

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of ‘Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success. 73. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

(that) did not by Allah they swear (of) the word they said but really they said accepting after and they disbelieved disbelief unable to that which and they resolved Islam they could find (any and not they were to carry out
74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad ﷺ (صلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Walt (supporter, protector) or a helper.
know they do not? tell lies they used to their secret ideas knows Allah that (is) the unseen All-Knower Allah and that and their secret talk of the unseen All-Knower

75. And of them are some who made a covenant with Allah (saying): “If He bestowed on us of His Bounty, we will verily, give Sadaqah (Zakāt and voluntary charity in Allah’s Cause) and will be certainly among those who are righteous.”

76. Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqah (Zakāt or voluntary charity)], and turned away, averse. 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised to Him and because they used to tell lies. 78. Know they not that Allah knows their secret ideas, and their Najwa (secret counsels), and that Allah is the All-Knower of things unseen.

such who give defame those who in the believers of voluntarily could find (to give not and those who charity so what is available to them except charity) will throw back their mockery at them they mock torment and they shall have on them Allah or for them if you ask forgiveness a painful you will times seventy for them ask forgiveness they because them Allah forgive never and His in Allah disbelieved have those people guides not and Allah Messenger disobedient who
79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity (in Allāh’s Cause) except what is available to them — so they mock at them (believers); Allāh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them because they have disbelieved in Allāh and His Messenger (Muhammad صلى الله عليه وسلم). And Allāh guides not those people who are Fāsiqūn (rebellious, disobedient to Allāh).

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: “March not forth in the heat.” Say: “The fire of Hell is more intense in heat”; if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).
a party to Allah brings you back if they ask your permission to go out (to fight) and you shall go out to sit (inactive) on the first occasion, then you sit (now) with those who lag behind and not those who lag behind of them any. If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."

84. And never (O Muhammad صل الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fāsiqūn.

or their wealth amaze you and let not their children amaze you to Allah intends only their children this world in with these things punish them while they their souls and that shall depart (die) is revealed and when (are) disbelievers in they believe (enjoining) that a Surah His along with and strive hard and fight those ask your leave to exempt them and say among them wealth with
85. And let not their wealth or their children amaze you. Allāh’s Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a Sūrah (chapter from the Qur’ān) is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihād) and say, “Leave us (behind), we would be with those who sit (at home).”

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad صلى الله عليه وسلم) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allāh’s Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allāh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.
<table>
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<th>Sūrah 9 At-Taubah</th>
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<tr>
<th>Arabic Text</th>
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<td>سورة التوبة: سورة التوبة: سورة التوبة: سورة التوبة: سورة التوبة: سورة التوبة: سورة التوبة:</td>
<td>And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihād)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsīnūn (good-doers). And Allah is Oft-Forgiving, Most Merciful.</td>
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90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihād)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsīnūn (good-doers). And Allah is Oft-Forgiving, Most Merciful.
they turned (on it) bear you (mounts for you) with overflowing while their eyes back they could find that not of grief tears the ground (of only to spend anything ask those who (is) against complaint) they are content (are) rich yet they exemptions (the women) who sit behind with be to so their hearts Allah and has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: “I can find no mounts for you,” they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).