

**Sūrah Ālī ‘Imrān<sup>112</sup>****Bismillāhir-Rahmānir-Raheem****سُورَةُ آلِ عِمْرَانَ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**1. Alif, Lām, Meem.<sup>113</sup>

الْأَمْرُ

2. Allāh – there is no deity except Him, the Ever-Living, the Self-Sustaining.<sup>114</sup>

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ

3. He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا  
بَيْنَ يَدَيْهِ وَأَنْزَلَ الْتَّوْرَةَ وَالْإِنجِيلَ4. Before, as guidance for the people. And He revealed the Criterion [i.e., the Qurān]. Indeed, those who disbelieve in the verses of Allāh will have a severe punishment, and Allāh is Exalted in Might, the Owner of Retribution.<sup>115</sup>مِنْ قَبْلِ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ  
الَّذِينَ كَفَرُوا بِيَقِنَتِ اللَّهِ لَهُمْ عَذَابٌ  
شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو أَنْتِقامَةٍ

5. Indeed, from Allāh nothing is hidden in the earth nor in the heaven.

إِنَّ اللَّهَ لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا  
فِي السَّمَاءِ

6. It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.

هُوَ الَّذِي يُصُوِّرُكُمْ فِي الْأَرْجَامِ كَيْفَ  
يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ7. It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise – they are the foundation of the Book – and others unspecific.<sup>116</sup>هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ إِيمَانٌ  
مُحَكَّمٌ هُنَّ أُمُّ الْكِتَابِ وَأَخْرُ مُشَاهِدٌ  
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ رَيْغُ فَيَتَبَعُونَ مَا<sup>112</sup>Ālī ‘Imrān: The Family of ‘Imrān.<sup>113</sup>See footnote to 2:1.<sup>114</sup>See footnotes to 2:255.<sup>115</sup>i.e., He who restores justice by punishing those who persist in wrongdoing, fail to heed warnings and are unrepentant.<sup>116</sup>Those which are stated in such a way that they are open to more than one interpretation or whose meaning is known only to Allāh, such as the opening letters of certain sūras.

As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding,

8. [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.<sup>117</sup>
9. Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allāh does not fail in His promise."
10. Indeed, those who disbelieve – never will their wealth or their children avail them against Allāh at all. And it is they who are fuel for the Fire.
11. [Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allāh seized them for their sins. And Allāh is severe in penalty.
12. Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

تَشْبَهَ مِنْهُ أَتْبِعَاءَ الْفِتْنَةِ وَأَتْبِعَاءَ تَأْوِيلِهِ  
وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُولُونَ فِي  
الْعِلْمِ يَقُولُونَ إِيمَانًا بِهِ كُلُّ مَنْ عِنْدَ رِبِّهِ  
وَمَا يَدْكُرُ إِلَّا أُولُوا الْأَلْبَابِ ﴿٧﴾

رَبَّنَا لَا تُرِغِّبْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ  
لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَبِّ فِيهِ  
إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِ عَنْهُمْ  
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مَنْ أَنَّ اللَّهَ شَيَّئَ  
وَأَوْلَيْكُمْ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

كَدَّابُ إِلَى فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ  
كَذَّبُوا بِقَاتِلَنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ  
شَدِيدُ الْعِقَابِ ﴿١١﴾

قُلْ لِلَّذِينَ كَفَرُوا سَتُغلِّبُونَ وَتُخْسِرُونَ  
إِلَى جَهَنَّمَ وَبِئْسَ الْمَهَادُ ﴿١٢﴾

<sup>117</sup> Who gives and grants continually without being asked.

13. Already there has been for you a sign in the two armies which met [in combat at Badr] – one fighting in the cause of Allāh and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight.<sup>118</sup> But Allāh supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

14. Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return [i.e., Paradise].

15. Say, "Shall I inform you of [something] better than that? For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh. And Allāh is Seeing [i.e., aware] of [His] servants –

16. Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,"

17. The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn.

قَدْ كَانَ لَكُمْ ءَايَةً فِي قَتْبَيْنِ الْتَّقَنَّاتِ فِعَةٌ  
تُقْتَلُ فِي سَيْلِ اللَّهِ وَأَخْرَى كَافِرَةُ  
يَرَوْنَهُمْ مَثِيمَهُ رَأَى الْعَيْنَ وَاللَّهُ يُؤْيِدُ  
بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعْبَةً  
لِأُولَئِكَ الْأَبْصَرِ ﴿٦﴾

رُبَّنِ لِلنَّاسِ حُبُّ الْشَّهَوَاتِ مِنَ النِّسَاءِ  
وَالْأَبْيَانِ وَالْقَنْطَبِيرِ الْمُقْنَطَرَةِ مِنَ  
الْأَذْهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ  
وَالْأَنْعَمُ وَالْحَرَثُ ذَلِكَ مَتَّعُ الْحَيَاةِ  
الْأَدْنِيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَفَابِ ﴿٧﴾

\* قُلْ أَوْتَنِعُكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ  
أَتَقْوَا عِنْدَ رَبِّهِمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَرُ خَلَدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ  
وَرَضُونَ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعَبادِ ﴿٨﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا إِمَانًا فَاغْفِرْ لَنَا  
دُنُونَنَا وَقُنْتَنَا عَذَابَ الْنَّارِ ﴿٩﴾

الصَّابِرِينَ وَالصَّدِيقِينَ وَالْقَنْبَتَيْنَ  
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٠﴾

<sup>118</sup>The believers saw the disbelievers to be double their own number preceding the battle of Badr, while, in fact, they were three times their number.

18. Allāh witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.
19. Indeed, the religion in the sight of Allāh is Islām. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And whoever disbelieves in the verses of Allāh, then indeed, Allāh is swift in [taking] account.
20. So if they argue with you, say, "I have submitted myself to Allāh [in Islām], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned,<sup>119</sup> "Have you submitted yourselves?" And if they submit [in Islām], they are rightly guided; but if they turn away – then upon you is only the [duty of] notification. And Allāh is Seeing of [His] servants.
21. Those who disbelieve in the signs of Allāh and kill the prophets without right and kill those who order justice from among the people – give them tidings of a painful punishment.
22. They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَكُ  
وَأُولُوا الْعِلْمُ فَإِيمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا  
هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٦﴾

إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا آخْتَلَ  
الَّذِينَ أُوتُوا الْكِتَبَ إِلَّا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرُ  
بِعِيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾

فَإِنْ حَاجُوكَ فَقُلْ أَسَمْتُ وَجْهِي لِلَّهِ وَمَنِ  
آتَيَنَّ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَبَ وَالْأَمْمَنَ  
أَسْأَمْتُمُّ فَإِنْ أَسْلَمُوا فَقَدْ أَهْدَتُو وَإِنْ  
تَوَلُّو فَإِنَّمَا عَلَيْكَ الْبَلُوغُ وَاللَّهُ بَصِيرٌ  
بِالْعِبَادِ ﴿١٨﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِعِيَاتِ اللَّهِ  
وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ  
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ  
مِنَ النَّاسِ فَيَشَرِّهُمْ بِعَذَابِ الْيَمِّ ﴿١٩﴾

أُولَئِكَ الَّذِينَ حَيَّطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا  
وَالْآخِرَةُ وَمَا لَهُمْ مِنْ شَهِيدٍ ﴿٢٠﴾

<sup>119</sup> Those who had no scripture (i.e., the pagans).

23. Do you not consider, [O Muḥammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allāh that it should arbitrate between them;<sup>120</sup> then a party of them turns away, and they are refusing.

أَلَّمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنْ  
الْكِتَبِ يُدْعَوْنَ إِلَى كِتَبِ اللَّهِ  
لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّ فِرِيقٌ مِنْهُمْ وَهُمْ  
مُعْرِضُونَ ﴿١٢٠﴾

24. That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing.

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا  
أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا  
كَانُوا يَفْتَرُونَ ﴿١٢١﴾

25. So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged.

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رِيبَ فِيهِ  
وَوُقِيتَ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا  
يُظْلَمُونَ ﴿١٢٢﴾

26. Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand<sup>121</sup> is [all] good. Indeed, You are over all things competent.

قُلْ أَللَّهُمَّ مَنِلَكَ الْمُلْكُ تُؤْتِي الْمُلْكَ مَنْ  
تَشَاءُ وَتَنْزَعُ الْمُلْكَ مِنْ مَنْ تَشَاءُ وَتُعْزِّزُ مَنْ  
تَشَاءُ وَتُنْذِلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٣﴾

27. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom

تُولِّي اللَّيلَ فِي النَّهَارِ وَتُولِّي النَّهَارَ فِي  
اللَّيلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ  
الْمَمِيتَ مِنَ الْحَيَّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ  
حِسَابٍ ﴿١٢٤﴾

<sup>120</sup>Referring to the Jews of Madinah who refused to implement the rulings given by Allāh in the Torah or to acknowledge the Prophet (ﷺ), whose coming was mentioned therein.

<sup>121</sup>See footnote to 2:19.

You will without account [i.e., limit or measure]."

28. Let not believers take disbelievers as allies [i.e., supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e., no association] with Allāh, except when taking precaution against them in prudence.<sup>122</sup> And Allāh warns you of Himself, and to Allāh is the [final] destination.
29. Say, "Whether you conceal what is in your breasts or reveal it, Allāh knows it. And He knows that which is in the heavens and that which is on the earth. And Allāh is over all things competent.
30. The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allāh warns you of Himself, and Allāh is Kind to [His] servants."
31. Say, [O Muhammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful."
32. Say, "Obey Allāh and the Messenger. But if you turn away – then indeed, Allāh does not like the disbelievers."

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَا يَسْتَأْنِدْ مِنْ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْنَلَةً وَيُحَدِّرُكُمُ اللَّهُ تَفَسَّهُ وَإِلَى اللَّهِ الْمَصِيرُ

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبَدُّوْهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ حَيْثُ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوْدُ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمْدَأْ بَعِيدًا وَيُحَدِّرُكُمُ اللَّهُ نَفْسُهُ وَاللَّهُ رَءُوفٌ بِالْعَبَادِ

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلُّوْ فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

<sup>122</sup>When fearing harm from an enemy, the believer may pretend as long as his heart and intention are not affected.

33. Indeed, Allāh chose Adam and Noah and the family of Abraham and the family of ‘Imrān over the worlds –

إِنَّ اللَّهَ أَصْطَفَ إِدَمَ وَنُوحًا وَآلَ  
إِبْرَاهِيمَ وَآلَ عِمَرَانَ عَلَى الْعَالَمِينَ ﴿١﴾

34. Descendants, some of them from others. And Allāh is Hearing and Knowing.

ذُرِيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلَيْهِ ﴿٢﴾

35. [Mention, O Muhammad], when the wife of ‘Imrān said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

إِذْ قَالَتْ أُمَّرَأُتُ عِمَرَانَ رَبِّي نَذَرْتُ  
لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقْبَلَ مِنِّي إِنَّكَ  
أَنْتَ الْسَّمِيعُ الْعَلِيمُ ﴿٣﴾

36. But when she delivered her, she said, "My Lord, I have delivered a female." And Allāh was most knowing of what she delivered, and the male is not like the female. "And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allāh]."

فَلَمَّا وَضَعَهَا قَالَتْ رَبِّي وَضَعَهَا أُشِنَّ  
وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الدَّكْرُ  
كَالْأَثْنَيْنِ وَلَيْسَ سَمِيَّهَا مَرِيمَ وَلَيْسَ أَعْيُدُهَا  
لِكَ وَدَرَيْتَهَا مِنَ الشَّيْطَنِ الْرَّجِيمِ ﴿٤﴾

37. So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allāh. Indeed, Allāh provides for whom He wills without account."

فَتَقْبَلَهَا رَبُّهَا بِقَوْلٍ حَسِنٍ وَأَنْبَتَهَا نَبَاتًا  
حَسَنًا وَكَفَلَهَا زَكَرِيَاً كُلُّمَا دَخَلَ عَلَيْهَا  
زَكَرِيَاً الْمُحَرَّابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ  
يَسِيرْمُ إِنَّ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ  
اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٥﴾

38. At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring.

هُنَالِكَ دَعَا زَكَرِيَاً رَبَّهُ قَالَ رَبِّ هَبْ  
لِي مِنْ لَدُنْكَ ذُرِيَّةً طَيِّبَةً إِنَّكَ سَمِيعٌ

Indeed, You are the Hearer of supplication."

الْدُّعَاءُ

39. So the angels called him while he was standing in prayer in the chamber, "Indeed, Allāh gives you good tidings of John, confirming a word<sup>123</sup> from Allāh and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."

40. He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" He [the angel] said, "Such is Allāh; He does what He wills."

41. He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning."

42. And [mention] when the angels said, "O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds.

43. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."

44. That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast

فَنَادَتِهُ الْمَلِكَةُ وَهُوَ قَائِمٌ يُصَلِّ فِي  
الْمَحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقاً  
بِكَلِمَةٍ مِّنْ أَنَّ اللَّهَ وَسِيدًا وَحَصُورًا وَتَبَّأْ مِنْ

الْصَّالِحِينَ

قَالَ رَبِّي أَنِّي يَكُونُ لِي غُلْمَمْ وَقَدْ بَلَغَنِي  
الْكِبِيرُ وَأَمْرَأِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ  
يَفْعُلُ مَا يَشَاءُ

قَالَ رَبِّي أَجْعَلْ لِي ءَايَةً قَالَ ءَايَتُكَ أَلَا  
تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَامٍ إِلَّا رَمْزًا وَأَدْكُرْ  
رَبِّكَ كَثِيرًا وَسَبِّحْ بِالْعَشَى وَالْإِبْكَارِ

وَإِذْ قَالَتِ الْمَلِكَةُ يَمْرِئِي إِنَّ اللَّهَ  
أَصْطَفَنِي وَطَهَرَنِي وَأَصْطَفَنِكَ عَلَى نِسَاءِ  
الْعَالَمِينَ

يَمْرِئِي أَفْتَنِي لِرَبِّكَ وَأَسْجُدِي وَأَرْجُعِي مَعَ  
الْأَرْكَعِينَ

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا  
كُنْتَ لَدَيْهِمْ إِذْ يُلْقُوتُ أَقْلَمُهُمْ أَهْمَهُمْ

<sup>123</sup>Referring to the prophet Jesus (upon whom be peace), who was conceived merely by a command from Allāh – the word "Be."

their pens<sup>124</sup> as to which of them should be responsible for Mary. Nor were you with them when they disputed.

يَكْفُلُ مَرِيمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ  
يَخْتَصِمُونَ ﴿٤﴾

45. [And mention] when the angels said, "O Mary, indeed Allāh gives you good tidings of a word<sup>125</sup> from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to Allāh].

إِذْ قَالَتِ الْمَلَائِكَةُ يَبْشِّرُهُ إِنَّ اللَّهَ يُبَشِّرُكِ  
بِكَلْمَةٍ مِنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ  
مَرِيمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ  
الْمُغْرَبِينَ ﴿٤﴾

46. He will speak to the people in the cradle and in maturity and will be of the righteous."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ  
الصَّالِحِينَ ﴿٥﴾

47. She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.

قَالَتْ رَبِّي أَنِّي يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسِسْنِي  
بَشَّرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا  
قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ مَنْ فِي كُونُ ﴿٦﴾

48. And He will teach him writing and wisdom<sup>126</sup> and the Torah and the Gospel

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالْتَّوْرَةَ  
وَالْإِنجِيلَ ﴿٧﴾

49. And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from

وَرَسُولاً إِلَيْ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جَعَلْتُكُمْ  
بِقَادِيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ  
الْأَطْيَابِ كَهْيَةَ الطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا  
بِإِذْنِ اللَّهِ وَأَتْبِعْ أَكْمَةَ وَالْأَبْرَصَ  
وَأَحْيِ الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنْبِكُمْ بِمَا

<sup>124</sup>i.e., threw lots.

<sup>125</sup>See footnote to 3:39.

<sup>126</sup>The teachings of the prophets.

birth] and the leper, and I give life to the dead – by permission of Allāh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.

50. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allāh and obey me.
51. Indeed, Allāh is my Lord and your Lord, so worship Him. That is the straight path."
52. But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allāh?" The disciples said, "We are supporters for Allāh. We have believed in Allāh and testify that we are Muslims [submitting to Him].
53. Our Lord, we have believed in what You revealed and have followed the messenger [i.e., Jesus], so register us among the witnesses [to truth]."
54. And they [i.e., the disbelievers] planned, but Allāh planned. And Allāh is the best of planners.

55. [Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve and make those who follow you [in submission to

تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُوْتَكُمْ إِنَّ فِي  
ذَلِكَ لَذِيْهَ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِيْنَ ﴿٤﴾

وَمُصَدِّقًا لِمَا يَبَرِّ يَدَيَ مِنَ الْوَزْرَةِ  
وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ  
وَجَنَّتُكُمْ بِغَايَةِ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ  
وَأَطِيْعُوْنَ ﴿٥﴾

إِنَّ اللَّهَ رَبُّ وَرَبِّكُمْ فَاعْبُدُوهُ هَذِهَا  
صِرَاطٌ مُسْتَقِيمٌ ﴿٦﴾

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفَّارَ قَالَ  
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَكَ الْحَوَارِيُّوْنَ  
نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَآشَهَدُ بِأَنَّا  
مُسْلِمُوْنَ ﴿٧﴾

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الْرَسُولَ  
فَاكْتَبْنَا مَعَ الشَّهِيدِيْنَ ﴿٨﴾

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكَرِيْنَ ﴿٩﴾

إِذْ قَالَ اللَّهُ يَعِيْسَى إِنِّي مُتَوَفِّيْكَ وَرَافِعُكَ  
إِلَيَّ وَمُظَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوا  
وَجَاءُكَ الَّذِيْنَ أَتَبَعُوكَ فَوَقَ الَّذِيْنَ

Allāh alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.

كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلُفُونَ

٦١

56. And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers."

فَإِنَّمَا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالآخِرَةِ وَمَا لَهُمْ مِنْ نَصْرٍ

٦٢

57. But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allāh does not like the wrongdoers.

وَإِنَّمَا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُؤْتَيْهُمْ أَجُورُهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

٦٣

58. This is what We recite to you, [O Muḥammad], of [Our] verses and the precise [and wise] message [i.e., the Qur’ān].

ذَلِكَ نَثْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالْآدَبِ الْحَكِيمِ

٦٤

59. Indeed, the example of Jesus to Allāh<sup>127</sup> is like that of Adam. He created him from dust; then He said to him, "Be," and he was.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلَ إَدَمَ حَلْقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

٦٥

60. The truth is from your Lord, so do not be among the doubters.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ

٦٦

61. Then whoever argues with you about it after [this] knowledge has come to you – say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allāh upon the liars [among us]."

فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنْ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَنَدِيرِ

٦٧

<sup>127</sup>i.e., regarding His creation of him.

62. Indeed, this is the true narration. And there is no deity except Allāh. And indeed, Allāh is the Exalted in Might, the Wise.
63. But if they turn away, then indeed – Allāh is Knowing of the corrupters.
64. Say, "O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh."<sup>128</sup> But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."
65. O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?
66. Here you are – those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allāh knows, while you know not.
67. Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allāh]. And he was not of the polytheists.<sup>129</sup>

إِنَّ هَذَا لَهُوَ الْقَصْصُ الْحَقُّ وَمَا مِنْ إِلَهٌ  
إِلَّا اللَّهُ وَإِنَّ اللَّهَ أَهْوَ أَعْزَى الْحَكِيمُ ﴿٤﴾

فَإِنْ تَوَلُّوْ فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٥﴾

قُلْ يَتَأَهَّلَ الْكِتَبُ تَعَالَوْ إِلَى كَلِمَةٍ  
سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ أَلَا نَعْبُدُ إِلَّا اللَّهُ وَلَا  
نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَخَدَّبَ بَعْضُنَا بَعْضًا  
أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلُّوْ فَقُولُوا  
أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦﴾

يَتَأَهَّلَ الْكِتَبُ لِمَ تُحَاجُّونَ فِي  
إِبْرَاهِيمَ وَمَا أَنْزَلْتَ الْتَّوْرَةُ وَالْإِنْجِيلُ إِلَّا  
مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٧﴾

هَتَانُمْ هَؤُلَاءِ حَجَجُتُمْ فِيمَا لَكُمْ يَهْدِ  
عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ يَهْدِ  
عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٨﴾

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصَارَائِيًّا وَلَكِنْ  
كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنْ  
الْمُشْرِكِينَ ﴿٩﴾

<sup>128</sup>By obeying another in disobedience to Allāh.

<sup>129</sup>Those who associate others with Allāh.

68. Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allāh] and this prophet [i.e., Muḥammad (ﷺ)] and those who believe [in his message]. And Allāh is the Ally<sup>130</sup> of the believers.

إِنَّ أُولَئِنَّا النَّاسَ بِإِيمَانِهِمْ لِلَّذِينَ آتَيْتَهُمْ وَهَذَا أَنَّنِي وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِلْمُؤْمِنِينَ ﴿٧﴾

69. A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not.

وَدَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضْلُلُنَّكُمْ وَمَا يُضْلِلُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٨﴾

70. O People of the Scripture, why do you disbelieve in the verses of Allāh<sup>131</sup> while you witness [to their truth]?

يَأَهْلَ الْكِتَابِ لَمْ تَكُفُرُوا بِمَا يَأَيَّبُنِي اللَّهُ وَأَنْتُمْ تَشْهُدُونَ ﴿٩﴾

71. O People of the Scripture, why do you mix [i.e., confuse] the truth with falsehood and conceal the truth while you know [it]?

يَأَهْلَ الْكِتَابِ لَمْ تَلِسُونَ الْحَقَّ بِالْبَطْلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿١٠﴾

72. And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will return [i.e., abandon their religion],

وَقَالَ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أَنْزَلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ الْهَمَارِ وَأَكْفَرُوا إِخْرَهُ لَعَنْهُمْ يَرْجِعُونَ ﴿١١﴾

73. And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allāh. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ قُلْ إِنَّ الْهَدَى هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مَّا أُوتِيَمْ أَوْ يُحَاجَجُوكُمْ عِنْدَ رِبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ

<sup>130</sup>Refer to footnote in verse 2:257.

<sup>131</sup>i.e., deliberately reject them.

before your Lord?" Say, "Indeed, [all] bounty is in the hand<sup>132</sup> of Allāh – He grants it to whom He wills. And Allāh is all-Encompassing and Wise."

74. He selects for His mercy whom He wills. And Allāh is the possessor of great bounty.

75. And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned."<sup>133</sup> And they speak untruth about Allāh while they know [it].

76. But yes, whoever fulfills his commitment and fears Allāh – then indeed, Allāh loves those who fear Him.

77. Indeed, those who exchange the covenant of Allāh and their [own] oaths for a small price will have no share in the Hereafter, and Allāh will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.

وَسِعُ عَلِيِّمٌ

يَحْتَصُرُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو  
الْفَضْلِ الْعَظِيمِ

\* وَمَنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ يُقْنِطَارِ  
يُؤْدِهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارِ  
لَا يُؤْدِهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا  
ذَلِكَ بِأَنَّهُمْ قَاتُلُوا لَيْسَ عَلَيْنَا فِي الْأُمُورِ  
سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبُ وَهُمْ  
يَعْلَمُونَ

بَلِّي مَنْ أَوْقَى بِعَهْدِهِ وَأَنْقَى فَإِنَّ اللَّهَ يُحِبُّ  
الْمُتَّقِينَ

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَنِهِ شَمَانًا  
قَلِيلًا أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الْآخِرَةِ  
وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ  
الْقِيَمَةِ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ

أَلِيمٌ

<sup>132</sup> See footnote to 2:19.

<sup>133</sup> The Jews do not consider it a sin to cheat or lie to a gentile or a pagan.

78. And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allāh," but it is not from Allāh. And they speak untruth about Allāh while they know.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ الْأَسْتَهْمَهُ  
بِالْكِتَبِ لِتَحْسِبُوهُ مِنْ الْكِتَبِ وَمَا هُوَ  
مِنَ الْكِتَبِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ  
اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ  
الْكَذِبُ وَهُمْ يَعْلَمُونَ ﴿٦﴾

79. It is not for a human [prophet]<sup>134</sup> that Allāh should give him the Scripture<sup>135</sup> and authority and prophethood and then he would say to the people, "Be servants to me rather than Allāh," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."
80. Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

مَا كَانَ لِشَرِيكٍ أَنْ يُوتِيَهُ اللَّهُ الْكِتَبَ  
وَالْحُكْمَ وَالنَّبِيُّهُ ثُمَّ يَقُولُ لِلنَّاسِ كُوْنُوا  
عِبَادًا لِّي مِنْ دُونِ اللَّهِ وَلِكِنْ كُوْنُوا  
رَبَّيْنِيْعَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَبَ وَبِمَا  
كُنْتُمْ تَدْرُسُونَ ﴿٧﴾

81. And [recall, O People of the Scripture], when Allāh took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allāh] said, "Have you acknowledged and taken upon that My commitment?"<sup>136</sup> They said, "We have acknowledged it."

وَلَا يَأْمُرُكُمْ أَنْ تَشَكِّدُوا الْتَّلِكِكَةَ وَالنَّبِيَّنَ  
أَرْبَابًا أَيَّامِرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ  
مُسْلِمُونَ ﴿٨﴾

وَإِذْ أَخَذَ اللَّهُ مِيشَقَ الْبَيْسَنَ لِمَا أَتَيْتُكُمْ  
مِّنْ كِتَبٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ  
مُّصَدِّقٌ لِمَا مَعَكُمْ لَقُومٌ بِهِ وَلَتَنْصُرُوهُ  
قَالَ أَفَقَرَرْتُمْ وَأَخْدَتُمْ عَلَى ذَلِكُمْ إِصْرِي  
فَأُلْوَأْ أَفْرَزَنَا قَالَ فَآشَهَدُوا وَأَنَا مَعَكُمْ مِنْ  
الشَّاهِدِينَ ﴿٩﴾

<sup>134</sup>Or any believer.

<sup>135</sup>Or in the case of Prophet Muhammad (ﷺ), "the Book" (i.e., the Qur'ān).

<sup>136</sup>i.e., Have you accepted this obligation?

He said, "Then bear witness, and I am with you among the witnesses."

82. And whoever turned away after that – they were the defiantly disobedient.

83. So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

84. Say, "We have believed in Allāh and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants [al-Asbāt], and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

85. And whoever desires other than Islām as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.

86. How shall Allāh guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allāh does not guide the wrongdoing people.

87. Those – their recompense will be that upon them is the curse of

فَمَنْ تَوَلَّ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤٦﴾

أَفَغَيْرِ دِينِ اللَّهِ يَتَّبِعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٤٧﴾

قُلْ إِنَّا أَمَّا بِاللَّهِ وَمَا أَنْزَلَ عَلَيْنَا وَمَا آتَنَا عَلَى إِنْتَهِيَمْ وَإِسْمَاعِيلَ وَسَحْنَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَاللَّبِيُّونَ مَنْ رَبَّهُمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُمْ مُسْلِمُونَ ﴿٤٨﴾

وَمَنْ يَتَّبِعْ غَيْرَ أَلِإِسْلَامِ دِينًا فَلَنْ يُقْبَلْ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ ﴿٤٩﴾

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهَدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءُهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّلَّمِينَ ﴿٥٠﴾

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ

Allāh and the angels and the people, all together,

وَالْمَلَائِكَةِ وَالنَّاسُ أَجْمَعِينَ ﴿٤﴾

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

خَلِيلِهِنَّ فِيهَا لَا سُخْفَفُ عَنْهُمُ الْعَذَابُ وَلَا  
هُمْ يُبَطِّرُونَ ﴿٥﴾

89. Except for those who repent after that<sup>137</sup> and correct themselves. For indeed, Allāh is Forgiving and Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا  
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦﴾

90. Indeed, those who disbelieve [i.e., reject the message] after their belief and then increase in disbelief – never will their [claimed] repentance be accepted, and they are the ones astray.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا  
كُفْرًا لَّنْ تُقْبَلَ تَوْتُهُمْ وَأُولَئِكَ هُمُ  
الظَّالُمُونَ ﴿٧﴾

91. Indeed, those who disbelieve and die while they are disbelievers – never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ  
يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا  
وَلَوْ أَفْتَدَيْهُ بِمِثْلِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ  
وَمَا لَهُمْ مِنْ نَصِيرٍ ﴿٨﴾

92. Never will you attain the good [reward]<sup>138</sup> until you spend [in the way of Allāh] from that which you love. And whatever you spend – indeed, Allāh is Knowing of it.

لَنْ تَأْلُوا لِلَّبَرَ حَتَّىٰ تُنْفِقُوا مِمَّا تَحْبُّونَ  
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يِمْ  
عْلَمُ ﴿٩﴾

93. All food was lawful to the Children of Israel except what Israel [i.e., Jacob] had made unlawful to himself before the Torah was revealed. Say, [O

\* كُلُّ الْطَّعَامِ كَانَ حِلًّا لِّيَنِي إِسْرَاعِيلَ  
إِلَّا مَا حَرَمَ إِسْرَاعِيلُ عَلَى نَفْسِهِ مِنْ  
قَبْلِ أَنْ تُنَزَّلَ الْتَّوْرَةُ قُلْ فَأَتُوْا بِالْتَّوْرَةِ

<sup>137</sup> After their wrongdoing.

<sup>138</sup> Another meaning is "You will never attain righteousness."

Muhammad], "So bring the Torah and recite it, if you should be truthful."

94. And whoever invents about Allāh untruth after that – then those are [truly] the wrongdoers.
95. Say, "Allāh has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists."<sup>139</sup>
96. Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Makkah] – blessed and a guidance for the worlds.
97. In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the Haram] shall be safe. And [due] to Allāh from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] – then indeed, Allāh is free from need of the worlds.<sup>140</sup>
98. Say, "O People of the Scripture, why do you disbelieve in the verses of Allāh while Allāh is Witness over what you do?"
99. Say, "O People of the Scripture, why do you avert from the way of Allāh those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allāh is not unaware of what you do."

فَأَتَتُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦﴾

فَمَنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٧﴾

قُلْ صَدِقَ اللَّهُ فَاتَّبِعُوا مَلَةَ إِبْرَاهِيمَ حَيْفَا  
وَمَا كَانَ مِنَ الْشَّرِكِينَ ﴿١٨﴾

إِنَّ أَوَّلَ بَيْتٍ وُضَعَ لِلنَّاسِ لِلَّذِي يَبْكَهُ  
مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿١٩﴾

فِيهِءَاءِيَّتٌ بَيْتَنَتٌ مَقَامٌ إِبْرَاهِيمَ وَمَنْ  
دَخَلَهُ رَكَانَ ءاْمِنًا وَلَلَّهُ عَلَى النَّاسِ حِجُّ  
الْبَيْتِ مَنْ أَسْتَطَعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ  
فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٢٠﴾

قُلْ يَأْهَلَ الْكِتَبِ لِمَ تُكْفِرُونَ يَا يَأَيُّتَ اللَّهُ  
وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٢١﴾

قُلْ يَأْهَلَ الْكِتَبِ لِمَ تَصُدُّونَ عَنْ  
سَبِيلِ اللَّهِ مَنْ ءاْمَنَ تَبْغُونَهَا عَوْجًا وَأَنْتُمْ  
شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٢٢﴾

<sup>139</sup>See footnote to 3:67.

<sup>140</sup>He has no need for His servants' worship; it is they who are in need of Him.

100. O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers.

يَتَأْمِنُهَا الَّذِينَ أَمْنَوْا إِنْ تُطِيعُوا فَرِيقًا مِنَ  
الَّذِينَ أَوْتُوا الْكِتَابَ يَرْدُوُكُمْ بَعْدَ إِيمَانِكُمْ  
كُفَّارِينَ ﴿٤١﴾

101. And how could you disbelieve while to you are being recited the verses of Allāh and among you is His Messenger? And whoever holds firmly to Allāh<sup>141</sup> has [indeed] been guided to a straight path.

وَكَيْفَ تَكُفُّرُونَ وَأَنْتُمْ شُتَّى عَلَيْكُمْ إِيمَانُ  
الَّهِ وَفِيهِمْ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللَّهِ  
فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٢﴾

102. O you who have believed, fear Allāh as He should be feared and do not die except as Muslims [in submission to Him].

يَتَأْمِنُهَا الَّذِينَ أَمْنَوْا آتَقُوا اللَّهَ حَقَّ تُقَابَتِهِ  
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْتَلِمُونَ ﴿٤٣﴾

103. And hold firmly to the rope<sup>142</sup> of Allāh all together and do not become divided. And remember the favor of Allāh upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَرْفَقُوا  
وَإِذْ كُرُوا يَعْمَلُتِ اللَّهُ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ  
فَالْفَلَّاثَ بَيْنَ قُلُوبِكُمْ فَاصْبِحُمْ بِنَعِيْمَتِهِ  
إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ  
الْتَّارِ فَانْقَدَّكُمْ مَنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
إِيمَانِهِ لَعَلَّكُمْ تَتَذَكَّرُونَ ﴿٤٤﴾

104. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong,<sup>143</sup> and those will be the successful.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْحَيْثِ  
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٤٥﴾

<sup>141</sup>i.e., adhering to His ordinances strictly, then trusting in Him and relying upon Him completely.

<sup>142</sup>Referring either to His covenant or the Qur'aan.

<sup>143</sup>According to the laws of Allāh.

105. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَأَخْتَلُفُوا مِنْ  
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ هُمْ  
عَذَابٌ عَظِيمٌ ﴿١٤﴾

106. On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve [i.e., reject faith] after your belief? Then taste the punishment for what you used to reject."

يَوْمَ تَبَيَّضُ وُجُوهٌ وَسَوْدَ وُجُوهٌ فَإِنَّمَا  
الَّذِينَ أَسْوَدَتْ وُجُوهُهُمْ أَكْفَرُمْ بَعْدَ  
إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ  
تَكْفُرُونَ ﴿١٥﴾

107. But as for those whose faces turn white, [they will be] within the mercy of Allāh. They will abide therein eternally.

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فِي رَحْمَةِ  
اللَّهِ هُمْ فِيهَا حَلِيلُونَ ﴿١٦﴾

108. These are the verses of Allāh. We recite them to you, [O Muhammad], in truth; and Allāh wants no injustice to the worlds [i.e., His creatures].

تِلْكَ آيَاتُ اللَّهِ نَتَأْلُهَا عَلَيْكَ بِالْحَقِّ وَمَا  
اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٧﴾

109. To Allāh belongs whatever is in the heavens and whatever is on the earth. And to Allāh will [all] matters be returned.

وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَيْهِ  
اللَّهُ تُرْجَعُ الْأُمُورُ ﴿١٨﴾

110. You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرَجْتُ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْلَا إِمَامٌ أَهْلَ الْكِتَابِ  
لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ  
وَأَكْثَرُهُمُ الْفَسِيقُونَ ﴿١٩﴾

111. They will not harm you except for [some] annoyance. And if

لَنْ يَصْرُوُكُمْ إِلَّا أَذَىٰ وَإِنْ يُقْنَطُلُوكُمْ

they fight you, they will show you their backs [i.e., retreat]; then they will not be aided.

112. They have been put under humiliation [by Allāh] wherever they are overtaken, except for a rope [i.e., covenant] from Allāh and a rope [i.e., treaty] from the people [i.e., the Muslims].<sup>144</sup> And they have drawn upon themselves anger from Allāh and have been put under destitution. That is because they disbelieved in [i.e., rejected] the verses of Allāh and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.
113. They are not [all] the same; among the People of the Scripture is a community<sup>145</sup> standing [in obedience], reciting the verses of Allāh during periods of the night and prostrating [in prayer].
114. They believe in Allāh and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.
115. And whatever good they do – never will it be denied them. And Allāh is Knowing of the righteous.

يُؤْلُوكُمُ الْأَدْبَارُ ثُمَّ لَا يُنَصَّرُونَ ﴿١٦﴾

ضُرِبَتْ عَلَيْهِمُ الدَّلْلَةُ أَيْنَ مَا ثُقُفُوا إِلَّا  
بَخْلٌ مِّنْ أَنَّ اللَّهَ وَحْبَلٌ مِّنْ أَنَّ النَّاسَ وَبِأَءُو  
بِعَصْبٍ مِّنْ أَنَّ اللَّهَ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَةُ  
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِيَقِينٍ أَنَّ اللَّهَ  
وَيَقْتُلُونَ الْأَئِمَّةَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا  
عَصُوا وَكَانُوا يَعْتَدُونَ ﴿١٧﴾

\* لَيْسُوا سَوَاءٌ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ  
يَتَلَوُنَّ إِيمَانَ اللَّهِ إِنَّا نَأْمَلُ اللَّيلَ وَهُمْ  
يَسْجُدُونَ ﴿١٨﴾

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ وَيُسَرِّعُونَ  
فِي الْخَيْرِاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١٩﴾

وَمَا يَفْعَلُونَ مِنْ خَيْرٍ فَنَّ يُكَفَّرُونَ وَاللَّهُ  
عَلِيمٌ بِالْمُتَّقِينَ ﴿٢٠﴾

<sup>144</sup>Once they have surrendered, the People of the Scripture retain their rights and honor (in spite of their refusal of Islām) through payment of the *jizyah* tax in place of *zakāh* and military service due from Muslims. They are then under the protection of the Islāmic state.

<sup>145</sup>Of people who accepted Islām.

116. Indeed, those who disbelieve – never will their wealth or their children avail them against Allāh at all, and those are the companions of the Fire; they will abide therein eternally.

117. The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves [i.e., sinned] and destroys it. And Allāh has not wronged them, but they wrong themselves.

118. O you who have believed, do not take as intimates those other than yourselves [i.e., believers], for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

119. Here you are loving them but they are not loving you, while you believe in the Scripture – all of it.<sup>146</sup> And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allāh is Knowing of that within the breasts."

120. If good touches you, it distresses them; but if harm strikes you,

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ  
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ  
أَصْحَبُ النَّارِ هُمْ فِيهَا حَالِدُونَ ﴿٢١﴾

مَثَلُ مَا يُنفِقُونَ فِي هَذِهِ الْحَوْةِ الَّذِي  
كَمَثَلُ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرَثَ قَوْمٍ  
ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمُهُمْ  
اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿٢٢﴾

يَأَيُّهَا الَّذِينَ إِمَّا مُؤْمِنُوا لَا تَتَخَذُوا بِطَانَةً مِنْ  
دُونِكُمْ لَا يَأْلُونَكُمْ حَبَالًا وَدُونَ مَا عَيْنُمْ  
قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا  
تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَا لَكُمْ  
الآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٣﴾

هَتَّأْتُمُ أُولَاءِ الْجُبُوْبِهِمْ وَلَا سُجْبُوْبِهِمْ  
وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوْكُمْ قَاتُلُوا  
إِمَّا نَّا وَإِذَا حَلَوْا عَصُوا عَلَيْكُمُ الْأَنْأَامُ  
مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ  
بِدَّاتِ الصُّدُورِ ﴿٢٤﴾

إِنْ تَمْسَكُمْ حَسَنَةً تَسْوِهُمْ وَإِنْ تُصِيبُكُمْ

<sup>146</sup> That of it revealed by Allāh, not what was subsequently altered by men.

they rejoice at it. And if you are patient and fear Allāh, their plot will not harm you at all. Indeed, Allāh is encompassing of what they do.

سَيِّئَةً يَفْرُحُوا بِهَا وَإِنْ تَصِيرُوا وَتَتَقَوَّلُوا لَا يَضْرُكُمْ كَيْدُهُمْ شَيْئاً إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

121. And [remember] when you, [O Muḥammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] – and Allāh is Hearing and Knowing –

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبُوئُ الْمُؤْمِنِينَ مَقْعِدَ لِلِّقَاتَالِ وَاللَّهُ سَمِيعُ عَلِيمٌ

122. When two parties among you were about to lose courage, but Allāh was their ally; and upon Allāh the believers should rely.

إِذْ هَمَّتْ طَآبِقَاتٍ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِهَا وَعَلَى اللَّهِ فَلَيَوْكَلِ الْمُؤْمِنُونَ

123. And already had Allāh given you victory at [the battle of] Badr while you were weak [i.e., few in number]. Then fear Allāh; perhaps you will be grateful.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِيَدِهِ وَأَنْتُمْ أَذْلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشَكُّرُونَ

124. [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَّا يَكْفِيكُمْ أَنْ يُمْدِدُكُمْ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ

125. Yes, if you remain patient and conscious of Allāh and they [i.e., the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]."

بَلَى إِنْ تَصِيرُوا وَتَتَقَوَّلُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمْدِدُكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفِ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ

126. And Allāh made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allāh, the Exalted in Might, the Wise –

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشِّرَى لَكُمْ وَلِتَطَمَّئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

127. That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.

128. Not for you, [O Muhammad, but for Allāh], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.

129. And to Allāh belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allāh is Forgiving and Merciful.

130. O you who have believed, do not consume usury, doubled and multiplied, but fear Allāh that you may be successful.

131. And fear the Fire, which has been prepared for the disbelievers.

132. And obey Allāh and the Messenger that you may obtain mercy.

133. And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous

134. Who spend [in the cause of Allāh] during ease and hardship and who restrain anger and who pardon the people – and Allāh loves the doers of good;

135. And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh

لِيُقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُبَهُمْ  
فَيُنَقْبَلُوا حَآبِيْنَ

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ  
أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ

وَلَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ  
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ  
رَحِيمٌ

يَنَّاهِيَ الَّذِينَ آمَنُوا لَا تَأْكُلُوا الْرِبَا  
أَصْعَفَا مُضَعَّفَةً وَأَنْقُوا اللَّهُ لَعْنَكُمْ  
تُفْلِحُونَ

وَأَنْقُوا النَّارَ الَّتِي أَعَدْتُ لِلْكُفَّارِينَ

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ  
تُرَحَّمُونَ

\* وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجِئْنَاهُ  
عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أَعَدْتُ  
لِلْمُتَّقِينَ

الَّذِينَ يُنْفِقُونَ فِي الصَّرَاءِ وَالصَّرَاءِ  
وَالكَّظِيمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ  
وَاللَّهُ سُبْحَانَ الْمُحْسِنِينَ

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا  
أَنْفَسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

and seek forgiveness for their sins – and who can forgive sins except Allāh? – and [who] do not persist in what they have done while they know.

وَمَن يَغْفِرُ الْذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصْرِفُ  
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿٢٦﴾

136. Those – their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.

أُولَئِكَ جَزَاؤُهُم مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلَدِينَ فِيهَا  
وَنَعِيمٌ أَجْرُ الْعَمَلِينَ ﴿٢٧﴾

137. Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنُنٌ فَسِيرُوا فِي  
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنْقَبَةُ  
الْمُكَدَّبِينَ ﴿٢٨﴾

138. This [Qur’ān] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allāh.

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ  
لِلْمُنْتَقِيْنَ ﴿٢٩﴾

139. So do not weaken and do not grieve, and you will be superior if you are [true] believers.

وَلَا تَهُنُوا وَلَا تَخْرُنُوا وَأَنْتُمُ الْأَعْلَوْنُ إِنْ  
كُنْتُم مُؤْمِنِينَ ﴿٣٠﴾

140. If a wound should touch you – there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs – and Allāh does not like the wrongdoers –

إِنْ يَمْسِسْكُمْ قَرْحٌ فَقَدْ مَسَ الْقَوْمَ قَرْحٌ  
مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُذَاوِلُهَا بَيْنَ النَّاسِ  
وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ  
شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٣١﴾

141. And that Allāh may purify the believers [through trials] and destroy the disbelievers.

وَلِيُمْحَصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ  
الْكُفَّارِ ﴿٣٢﴾

142. Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

143. And you had certainly wished for death [i.e., martyrdom] before you encountered it, and you have [now] seen it [before you] while you were looking on.

144. Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to disbelief]? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful.

145. And it is not [possible] for one to die except by permission of Allāh at a decree determined. And whoever desires the reward of this world – We will give him thereof; and whoever desires the reward of the Hereafter – We will give him thereof. And We will reward the grateful.

146. And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast.

147. And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed]

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَا يَعْلَمُ  
اللَّهُ الَّذِينَ جَهَدُوا مِنْكُمْ وَيَعْلَمُ الصَّابِرِينَ

١٤٢

وَلَقَدْ كُنْتُمْ تَمَنُونَ الْمَوْتَ مِنْ قَبْلِ أَنْ  
تَقُولُوهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ

١٤٣

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ  
الرُّسُلُ أَفَيْنَ مَاتُوا أَوْ قُتِلُوا أَنْقَلَبْتُمْ عَلَىٰ  
أَعْقِبِكُمْ وَمَنْ يَنْقُلِبْ عَلَىٰ عَاقِبَيْهِ فَإِنَّ  
يَضُرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

١٤٤

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ  
كِتَبَ مُؤْجَلًا وَمَنْ يُرِدُ ثَوَابَ الدُّنْيَا  
نُؤْتِهِ مِنْهَا وَمَنْ يُرِدُ ثَوَابَ الْآخِرَةِ نُؤْتِهِ  
مِنْهَا وَسَتَحْجزِرِي الشَّاكِرِينَ

١٤٥

وَكَأَيْنَ مَنْ نَبَّىَ قَتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا  
وَهُنُوا لِمَا أَصَابُهُمْ فِي سَبِيلِ اللَّهِ وَمَا  
ضَعُفُوا وَمَا أَسْتَكَانُوا وَاللَّهُ تُحِبُّ الصَّابِرِينَ

١٤٦

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا أَغْفِرْ لَنَا  
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرَنَا وَثَبَّتْ أَقْدَامَنَا

in our affairs and plant firmly our feet and give us victory over the disbelieving people."

وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٤٧﴾

148. So Allāh gave them the reward of this world and the good reward of the Hereafter. And Allāh loves the doers of good.

فَقَاتَهُمُ اللَّهُ ثَوَابُ الدُّنْيَا وَحُسْنَ ثَوَابٍ  
الآخِرَةِ وَاللَّهُ تُحِبُّ الْخَيْرِينَ ﴿٤٨﴾

149. O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.

يَأَيُّهَا الَّذِينَ إِمَّا تُطِيعُونَ  
الَّذِينَ كَفَرُوا بِرَدْوْكُمْ عَلَى أَعْنَبِكُمْ  
فَتَنْقِلُوْا خَيْرِيْنَ ﴿٤٩﴾

150. But Allāh is your protector, and He is the best of helpers.

بِلِ اللَّهِ مَوْلَكُمْ وَهُوَ خَيْرُ النَّصَارَىٰ ﴿٥٠﴾

151. We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority.<sup>147</sup> And their refuge will be the Fire, and wretched is the residence of the wrongdoers.

سُنُنِّي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ  
بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ  
سُلْطَنَنَا وَمَأْوِيْنُمُ الْنَّارُ وَبِئْسَ مَقْوِيَ  
الظَّالِمِيْنَ ﴿٥١﴾

152. And Allāh had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet ﷺ] and disobeyed after He had shown you that which you love.<sup>148</sup> Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you.

وَلَقَدْ صَدَقْتُمُ اللَّهَ وَعْدَهُ إِذْ  
تَحْسُنُوهُم بِإِذْنِهِ حَقَّ إِذَا فَشَلَّتُمْ  
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَا  
أَرَنَّكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ  
الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ  
صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيْكُمْ وَلَقَدْ عَفَا  
عَنْكُمْ وَاللَّهُ دُوْ فَضْلٌ عَلَى الْمُؤْمِنِيْنَ ﴿٥٢﴾

<sup>147</sup>i.e., clear evidence.

<sup>148</sup>i.e., the spoils of war.

And He has already forgiven you, and Allāh is the possessor of bounty for the believers.

153. [Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allāh repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allāh is [fully] Aware of what you do.

154. Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allāh other than the truth – the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allāh." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allāh might test what is in your breasts and purify what is in your hearts. And Allāh is Knowing of that within the breasts.

إِذْ تُصْعِدُونَ وَلَا تَلْوِنَ عَلَىٰ أَحَدٍ  
وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَكُمْ  
فَأَشْبَكُمْ غَمًا بِعَمَّ لِكِيلًا تَحْرُنُوا عَلَىٰ  
مَا فَاتَكُمْ وَلَا مَا أَصْبَكُمْ وَاللَّهُ خَيْرٌ  
بِمَا تَعْمَلُونَ ﴿١٥٣﴾

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا  
يَغْشَى طَابِقَةً مِنْكُمْ وَطَابِقَةً قَدْ أَهْمَمَهُمْ  
أَنفُسُهُمْ يَطْهُرُونَ بِاللَّهِ غَيْرُ الْحَقِّ طَنَّ  
الْجَهَنَّمَ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ  
شَيْءٍ قُلْ إِنَّ الْأَمْرَ كَلَاهُ لِلَّهِ سُخْفُونَ فِي  
أَنفُسِهِمْ مَا لَا يُبَدِّونَ لَكُمْ يَقُولُونَ لَوْ  
كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُبِّلَنَا هَنُهْنُا قُلْ  
لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَكُمْ الَّذِينَ كُتِبَ عَلَيْهِمْ  
الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلَيَتَلَّ أَلَّهُ مَا فِي  
صُدُورِكُمْ وَلِيَمْحَصَ مَا فِي قُلُوبِكُمْ  
وَاللَّهُ عَلِيمٌ بِدِيَاتِ الصُّدُورِ ﴿١٥٤﴾

155. Indeed, those of you who turned back on the day the two armies met [at Uhud] – it was Satan who caused them to slip because of some [blame] they had earned. But Allāh has already forgiven them. Indeed, Allāh is Forgiving and Forbearing.

156. O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allāh makes that [misconception] a regret within their hearts. And it is Allāh who gives life and causes death, and Allāh is Seeing of what you do.

157. And if you are killed in the cause of Allāh or die – then forgiveness from Allāh and mercy are better than whatever they accumulate [in this world].

158. And whether you die or are killed, unto Allāh you will be gathered.

159. So by mercy from Allāh, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely [upon Him].

إِنَّ الَّذِينَ تَوَلُوا مِنْكُمْ يَوْمَ الْتَّقْيَىَ الْجَمِيعَانِ  
إِنَّمَا أَسْتَرَّ لَهُمُ الشَّيْطَانُ بِعَضَّ مَا كَسَبُوا  
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿١٦﴾

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا  
وَقَاتُلُوا لِإِخْرَاجِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ  
كَانُوا غُزَّى لَوْ كَانُوا عِنْدَنَا مَا مَأْتُوا وَمَا  
فُتُلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ  
وَاللَّهُ سُهْلٌ وَبُشِّرٌ وَاللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ  
بَصِيرٌ ﴿١٧﴾

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُؤْمِنٌ لَمَغْفِرَةٌ  
مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٨﴾

وَلَئِنْ مُتُمّْمِمٌ أَوْ قُتِلْتُمْ لِأَلَى اللَّهِ تُحْشِرُونَ ﴿١٩﴾

فِيمَا رَحْمَةٌ مِنَ اللَّهِ لِنَبَتْ لَهُمْ وَلَوْ كُنْتَ  
فَظًا غَلِيظًا لِلْقُلُبِ لَا نَفْضُوا مِنْ حَوْلِكَ  
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرُهُمْ فِي  
الْأَمْرِ فَإِذَا عَرَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ

يُحِبُّ الْمُتَوَكِّلِينَ ﴿٢٠﴾

160. If Allāh should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allāh let the believers rely.

إِنْ يَنْصُرُكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ سَخْذُكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

161. It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلُّ وَمَنْ يَغْلِلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُنَّ لَا يُظْلَمُونَ ﴿١٦١﴾

162. So is one who pursues the pleasure of Allāh like one who brings upon himself the anger of Allāh and whose refuge is Hell? And wretched is the destination.

أَفَمِنْ أَتَتْ رِضْوَانَ اللَّهِ كَمْنَ بَاءَ سَخْطَرْ مَنْ أَنْلَى وَمَا وَنَهُ جَهَنَّمُ وَنَسْنَ الصَّيْرُ ﴿١٦٢﴾

163. They are [varying] degrees in the sight of Allāh, and Allāh is Seeing of whatever they do.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

164. Certainly did Allāh confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur’ān] and wisdom,<sup>149</sup> although they had been before in manifest error.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنفُسِهِمْ يَتَلَوَّ عَلَيْهِمْ ءَايَتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ آنِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

165. Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said,

أَوَلَمَا أَصَبَّتُكُمْ مُّصِيبَةً قَدْ أَصَبْتُمْ مِّنْهَا فَلَمَّا آتَنَا هَذِهَا قُلْ هُوَ مَنْ عَنْ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

<sup>149</sup>The Prophet's sunnah.

"From where is this?" Say, "It is from yourselves [i.e., due to your sin]." Indeed, Allāh is over all things competent.

166. And what struck you on the day the two armies met [at Uhud] was by permission of Allāh that He might make evident the [true] believers

167. And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allāh or [at least] defend." They said, "If we had known [there would be] battle, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allāh is most knowing of what they conceal –

168. Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful."

169. And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision,

170. Rejoicing in what Allāh has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear

وَمَا أَصْبَحُكُمْ يَوْمَ الْتَّقَىٰ لِجَمِيعِنَ فَيَادِنُ  
اللَّهُ وَلَيَعْلَمَ الْمُؤْمِنِينَ ﴿١﴾

وَلَيَعْلَمَ الَّذِينَ نَافَقُواٰ وَقِيلَ لَهُمْ تَعَالَوْا  
قُتِلُواٰ فِي سَبِيلِ اللَّهِ أَوْ أَدْفَعُواٰ قَالُوا لَوْ  
نَعْلَمْ قَاتِلًا لَا تَبْعَثُكُمْ هُنَّ لِلْكُفَرِ بَوَيْدِنْ  
أَقْرَبُ مِنْهُمْ لِلإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ  
مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

الَّذِينَ قَاتُلُوا لِإِحْرَانِهِمْ وَقَعُدُوا لَوْ أَطَاعُوْنا  
مَا قُتِلُواٰ قُلْ فَادَرُوا عَنْ أَنفُسِكُمْ  
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢﴾

وَلَا تَحْسِنَ الَّذِينَ قُتِلُواٰ فِي سَبِيلِ اللَّهِ  
أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرَزَّقُونَ ﴿٣﴾

فَرِحِينَ بِمَا أَتَتْهُمُ اللَّهُ مِنْ فَضْلِهِ  
وَيَسْتَبَشِّرُونَ بِالَّذِينَ لَمْ يَلْحُفُوا بِهِمْ مِنْ  
خَلْفِهِمْ أَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَخْرُنُونَ ﴿٤﴾

concerning them, nor will they grieve.

171. They receive good tidings of favor from Allāh and bounty and [of the fact] that Allāh does not allow the reward of believers to be lost –

172. Those [believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward –

173. Those to whom people [i.e., hypocrites] said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best Disposer of affairs."<sup>150</sup>

174. So they returned with favor from Allāh and bounty, no harm having touched them. And they pursued the pleasure of Allāh, and Allāh is the possessor of great bounty.

175. That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.

176. And do not be grieved, [O Muhammad], by those who hasten into disbelief. Indeed, they will never harm Allāh at all. Allāh intends that He should give them

\* يَسْتَبِّشُونَ بِيَعْمَةٍ مِّنْ أَنَّ اللَّهَ وَفَضْلٌ وَأَنَّ

اللَّهُ لَا يُضِيغُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٦﴾

الَّذِينَ أَسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ

مَا أَصَابَهُمْ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ

وَاتَّقُوا أَجْرًا عَظِيمًا ﴿١٧٧﴾

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ

جَمِيعُوا لَكُمْ فَأَخْشُوْهُمْ فَرَادُهُمْ إِيمَنًا

وَقَالُوا حَسِبَنَا اللَّهُ وَبِعَمَ الْوَكِيلُ ﴿١٧٨﴾

فَأَنْقَلَبُوا بِيَعْمَةٍ مِّنْ أَنَّ اللَّهَ وَفَضْلٌ لَمْ

يَمْسَكُهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ

دُوْ فَضْلٌ عَظِيمٌ ﴿١٧٩﴾

إِنَّمَا ذَلِكُمُ الشَّيْطَنُ هُنْ خُوَافٌ أُولَئِكَهُرْ فَلَا

تَخَافُوهُمْ وَخَافُونَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٨٠﴾

وَلَا يَحْرِنَكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ

لَنْ يَصْنُرُوا اللَّهَ شَيْئاً بُرِيدُ اللَّهُ أَلَا يَحْكُمَ

لَهُمْ حَظًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٨١﴾

<sup>150</sup>The one entrusted and relied upon; sufficient to manage all matters.

no share in the Hereafter, and for them is a great punishment.

177. Indeed, those who purchase disbelief [in exchange] for faith – never will they harm Allāh at all, and for them is a painful punishment.

إِنَّ الَّذِينَ آشْرَكُوا الْكُفُرَ بِالْإِيمَانِ لَنْ يَضْرُبُوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

178. And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.

وَلَا تَحْسِنَنَّ الَّذِينَ كَفَرُوا إِنَّمَا تُمْلِي هُنْ حَتَّرٌ لِأَنفُسِهِمْ إِنَّمَا تُمْلِي هُنْ لِيَدْعُوا وَإِثْمًا وَهُنْ عَذَابٌ مُهِينٌ ﴿١٧٨﴾

179. Allāh would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would Allāh reveal to you the unseen. But [instead], Allāh chooses of His messengers whom He wills, so believe in Allāh and His messengers. And if you believe and fear Him, then for you is a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَقًّا يَمِيزُ الْخَيْرَ مِنَ الظَّيْرِ وَمَا كَانَ اللَّهُ لِيُطْلِعُكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَعْلَمُ مِنْ رُسُلِهِ مَنْ يَقْنَعُ فَقَاتِلُوهُ بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَنْتَقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

180. And let not those who [greedily] withhold what Allāh has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth. And Allāh, of what you do, is [fully] Aware.

وَلَا تَحْسِنَنَّ الَّذِينَ يَبْخَلُونَ بِمَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيِّطُونُ قَوْنَ مَا نَحْلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلَهُ مِيزَانُ الْسَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ حَسِيرٌ ﴿١٨٠﴾

181. Allāh has certainly heard the statement of those [Jews] who

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ

said, "Indeed, Allāh is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.

182. That is for what your hands have put forth and because Allāh is not ever unjust to [His] servants."

183. [They are] those who said, "Indeed, Allāh has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"

184. Then if they deny you, [O Muhammad] – so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture.<sup>151</sup>

185. Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

186. You will surely be tested in your possessions and in yourselves. And you will surely hear from

فَقِيمٌ وَنَحْنُ أَغْنِيَاءٌ سَنَكْتُبُ مَا قَالُوا  
وَقَاتَلُهُمُ الْأَنْبِيَاءُ بِغَيْرِ حَقٍّ وَنَقُولُ دُوقُوا  
عِذَابَ الْحَرِيقِ

ذَلِكَ بِمَا قَدَّمْتُ أَيْدِيكُمْ وَإِنَّ اللَّهَ لَيَسَّ  
بِطَلَامٍ لِلْعَبِيدِ

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا أَلَّا  
نُؤْمِنَ لِرَسُولِهِ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ  
تَأْكُلُهُ الْأَنَارُ فَلَمْ يَقْدِمْ جَاءُكُمْ رُسُلٌ مِّنْ  
قَبْلِنَا بِالْبَيِّنَاتِ وَبِالَّذِي قُلْنَا فَلَمَّا  
قَاتَلُنَا هُمْ إِنْ كُنْتُمْ صَادِقِينَ

فَإِنْ كَذَّبُوكُمْ فَقَدْ كَذَّبَ رُسُلٌ مِّنْ قَبْلِكُمْ  
جَاءُهُمْ بِالْبَيِّنَاتِ وَالْأَزْبَرِ وَالْكِتَابِ الْمُبِينِ

كُلُّ نَفْسٍ ذَآيِقَةُ الْمَوْتِ وَإِنَّمَا تُوفَّى  
أُجُورُكُمْ بِيَوْمِ الْقِيَمةِ فَمَنْ رُحْرَحَ عَنِ  
النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ  
الَّذِيَا إِلَّا مَتَّعَ الْغُرُورِ

\* لَتُبَيَّنُونَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ  
وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ

<sup>151</sup> The unaltered, original Torah and Gospel, which were revealed by Allāh.

those who were given the Scripture before you and from those who associate others with Allāh much abuse. But if you are patient and fear Allāh – indeed, that is of the matters [worthy] of resolve.

فَبِلَكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذْئَكَ  
كَثِيرًا وَإِنْ تَصْبِرُوْا وَتَتَقَوَّا فَإِنَّ ذَلِكَ مِنْ  
عَزَمِ الْأُمُورِ

187. And [mention, O Muḥammad], when Allāh took a covenant from those who were given the Scripture, [saying], "You must make it clear [i.e., explain it] to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

وَإِذَا أَحَدَ اللَّهَ مِيقَاتَ الدِّينِ أُوتُوا الْكِتَابَ  
لِتَبَيَّنَهُ لِلنَّاسِ وَلَا تَكُمُونَهُ فَبَنَدَوْهُ  
وَرَأَءَ ظُهُورِهِمْ وَأَشَرَّوْا بِهِ مَنَا قَبِيلًا  
فَيُقْسِمُ مَا يَشْرُونَ

188. And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do – never think them [to be] in safety from the punishment, and for them is a painful punishment.

لَا حَسْنَى الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَخُبُونَ  
أَنْ حُمِدُوا بِمَا لَمْ يَفْعُلُوا فَلَا تَحْسَبَهُمْ  
بِمَفَارَةِ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh is over all things competent.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ

190. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding –

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ  
وَآخِنَّالَّفِ الْأَيَّلِ وَالنَّهَارِ لَآيَاتٍ لَّا يُؤْلِى  
إِلَّا لِيَتَبَيَّنَ

191. Who remember Allāh while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted

الَّذِينَ يَذْكُرُونَ اللَّهَ قِبِيلًا وَقُعُودًا وَعَلَىٰ  
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ  
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطِلاً  
سُبْحَانَكَ فَقَنَا عَذَابَ النَّارِ

are You [above such a thing]; then protect us from the punishment of the Fire.

192. Our Lord, indeed whoever You admit to the Fire – You have disgraced him, and for the wrongdoers there are no helpers.

193. Our Lord, indeed we have heard a caller [i.e., Prophet Muḥammad (ﷺ)] calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die among the righteous.

194. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

195. And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed – I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allāh, and Allāh has with Him the best reward."

196. Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.

رَبَّنَا إِنَّكَ مَنْ تُدْخِلَ النَّارَ فَقَدْ أَخْرَيْتَهُ

وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًّا يُنَادِي لِلإِيمَنِ  
أَنَّ إِيمُونَا بِرَبِّكُمْ فَقَاتَنَا رَبَّنَا فَاغْفِرْ لَنَا  
ذُنُوبَنَا وَكَفِرْ عَنَّا سَيِّفَاتَنَا وَتَوَفَّنَا مَعَ

الْأَطْبَارِ

رَبَّنَا وَءَاتَنَا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا  
خَرَّنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تَخْلُفُ الْمِيعَادَ

۝

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ  
عَنِّي مِنْكُمْ مَنْ ذَكَرَ أَوْ أُشَّى بِعَصْمَكُمْ  
مَنْ بَعْضُ فَالَّذِينَ هَاجَرُوا وَأَخْرَجُوا مِنْ  
دِيَرِهِمْ وَأَوْدُوا فِي سَبِيلِي وَقَتَلُوا وَقُتُلُوا  
لَا كُفَّرَنَّ عَنْهُمْ سَيِّفَاهُمْ وَلَا دُخْلَنَهُمْ جَنَّتِ  
تَحْرِي مِنْ حَيْثَا الْأَنْهَرُ ثَوَابًا مِنْ عِنْدِ اللَّهِ

وَاللَّهُ عِنْدَهُ حُسْنُ الْتَّوَابِ

لَا يَعْرَنَكَ تَقْلُبُ الَّذِينَ كَفَرُوا فِي الْبَلَدِ

۝

197. [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.

مَتَّعْ قَلِيلٌ ثُمَّ مَا وَنَهُمْ جَهَنَّمُ وَيَنْسَ  
الْهَادُ ﴿١٧﴾

198. But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allāh. And that which is with Allāh is best for the righteous.

لَكِنَّ الَّذِينَ آتَقُوا رَبَّهُمْ هُمْ جَنَّتُ تَجْرِي  
مِنْ خَتْهَا الْأَنْهَرُ حَلَالِدِينَ فِيهَا تُرِلَّاً مِنْ  
عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٨﴾

199. And indeed, among the People of the Scripture are those who believe in Allāh and what was revealed to you and what was revealed to them, [being] humbly submissive to Allāh. They do not exchange the verses of Allāh for a small price. Those will have their reward with their Lord. Indeed, Allāh is swift in account.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ  
وَمَا أَنْزَلَ إِلَيْكُمْ وَمَا أَنْزَلَ إِلَيْهِمْ حَشْعِينَ  
لَيَّهُ لَا يَشْرُونَ بِعِيَاتِ اللَّهِ ثُمَّنَا قَلِيلًا  
أُولَئِكَ لَهُمْ أَجْرٌ هُمْ عِنْدَ رَبِّهِمْ إِنَّ  
اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

200. O you who have believed, persevere<sup>152</sup> and endure<sup>153</sup> and remain stationed<sup>154</sup> and fear Allāh that you may be successful.

يَنَأُّهَا الَّذِينَ ءامَنُوا أَصْبِرُوا وَصَابِرُوا  
وَرَابِطُوا وَآتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠﴾

<sup>152</sup>In your religion and in the face of your enemies.

<sup>153</sup>In patience, outlasting your enemies, and against your own evil inclinations.

<sup>154</sup>Posted at your positions against the enemy or in the mosques, awaiting prayers.