

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Baqarah | The Cow

Verses: 286

Revelation: madinah

Pg.2

1

الْمِ ١

Alif Laam Meem. (1).

1. Alif, Lām, Meem.¹

Footnote 1: - These are among the fourteen opening letters which occur in various combinations at the beginning of twenty-nine sūrahs in the Qur'ān. Although there has been much speculation as to their meaning, it was not, in fact, revealed by Allāh to anyone and is known only to Him.

Pg.2

2

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ٢

That. (is) the book. no. doubt. in it. a Guidance. for the God-conscious.
(2).

2. This is the Book about which there is no doubt, a guidance for those conscious of Allāh¹ -

Footnote 1: - Literally, "those who have taqwā," i.e., who have piety, righteousness, fear and love of Allāh, and who take great care to avoid His displeasure.

Pg.2

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

Those who. believe. in the unseen. and establish. the prayer. and out of what. We have provided them. they spend. (3).

3. Who believe in the unseen, establish prayer,¹ and spend out of what We² have provided for them,

Footnote 1: At its proper times and according to its specified conditions. Footnote 2: It is to be noted that the reference of Allāh (Subḥānahu wa ta'ālā) to Himself as "We" in many Qur'ānic verses is necessarily understood in the Arabic language to denote grandeur and power, as opposed to the more intimate singular form "I" used in specific instances.

Pg.2

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

ط
 ٣

And those who. believe. in what. (is) sent down. to you. and what. was sent down. from. before you. and in the Hereafter. they. firmly believe. (4).

4. And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain [in faith].

Pg.2

5

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ ۖ وَأُولَئِكَ
 هُمُ الْمُفْلِحُونَ ⑤

Those. (are) on. Guidance. from. their Lord. and those . they. (are) the successful ones. (5).

5. Those are upon [right] guidance from their Lord, and it is those who are the successful.

Pg.3

6

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ
ءَأْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ

٦

Indeed. those who. disbelieve[d]. (it) is same. to them. whether you warn them. or. not. you warn them. not. they believe. (6).

6. Indeed, those who disbelieve¹ - it is all the same for them whether you warn them or do not warn them - they will not believe.

Footnote 1: - Literally, "cover" or "conceal" (faith or truth).

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ^ط
وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ^ز وَلَهُمْ عَذَابٌ
عَظِيمٌ ٧

Has set a seal. Allah. on. their hearts. and on. their hearing. and on. their vision. (is) a veil. And for them. (is) a punishment. great. (7).

7. Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil.¹ And for them is a great punishment.

Footnote 1: - A covering preventing them from discerning guidance. This condition is a direct result of their arrogance and persistence in sin.

Pg.3

8

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ
وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِبُؤْمِنِينَ ﴿٨﴾

وقف لازم

And of. the people. (are some) who. say. We believed. in Allah. and in the Day. [the] Last. but not. they. (are) believers (at all). (8).

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

Pg.3

9

يُخٰدِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا
يَخٰدِعُونَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

They seek to deceive. Allah. and those who. believe[d]. and not. they deceive. except. themselves. and not. they realize (it). (9).

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

Pg.3

10

فِي قُلُوبِهِمْ مَّرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا ۚ
وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ بِمَا كَانُوا يَكْذِبُونَ

⑩

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

10. In their hearts is disease, so Allāh has increased their disease;¹ and for them is a painful punishment because they [habitually] used to lie.

Footnote 1: - The "disease" mentioned here includes doubt, hypocrisy, arrogance and disbelief.

Pg.3

11

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ۝

And when. it is said. to them. (Do) not. spread corruption. in. the earth. they say. Only. we. (are) reformers. (11).

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

Pg.3

12

الَّا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا
يَشْعُرُونَ ﴿١٢﴾

Beware. indeed they. themselves. (are) the ones who spread corruption. [and] but. not. they realize (it). (12).

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

Pg.3

13

وَإِذَا قِيلَ لَهُمْ اٰمِنُوْا كَمَا اٰمَنَ النَّاسُ
قَالُوْا اَنُؤْمِنُ كَمَا اٰمَنَ السُّفَهَاءُ ۗ اَلَّا

إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ

١٣

And when. it is said. to them. Believe. as. believed. the people. they say. Should we believe. as. believed. the fools. Beware. certainly they. themselves. (are) the fools. [and] but. not. they know. (13).

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

Pg.3

14

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ
إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ١٤

And when. they meet. those who. believe[d]. they say. We believe[d]. But when. they are alone. with. their evil ones. they say. Indeed, we. (are) with you. only. we. (are) mockers. (14).

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

Pg.3

15

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

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

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

Pg.3

16

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلٰلَةَ بِالْهُدٰى^ص
فَمَا رِبْحُ تِجَارَتِهِمْ وَمَا كَانُوا مُهْتَدِينَ

﴿١٦﴾

Those. (are) the ones who. bought. [the] astraying. for [the] guidance. So not. profited. their commerce. and not. were they. guided-ones. (16).

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

Pg.4

17

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

Their example. (is) like (the) example. (of) the one who. kindled. a fire.
then, when. it illuminated. what. (was) around him. took away. Allah.
their light. and left them. in. darkness[es]. (so) not. (do) they see. (17).

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

Pg.4

18

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

Deaf. dumb. blind. so they. not. [they] will not return. (18).

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

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ
وَبَرْقٌ ۚ يَجْعَلُونَ أَصَابِعَهُمْ فِيٓ أَذَانِهِمْ مِّنَ
الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ
بِالْكَافِرِينَ ①

Or. like a rainstorm. from. the sky. in it (are). darkness[es]. and thunder. and lightning. They put. their fingers. in. their ears. from. the thunderclaps. (in) fear (of). [the] death. And Allah. (is) [the One Who] encompasses. the disbelievers. (19).

19. Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allāh is encompassing¹ of the disbelievers.

Footnote 1: - Allāh states in the Qur'ān that He has certain attributes such as hearing, sight, hands, face, mercy, anger, coming, encompassing, being above the Throne, etc. Yet, He has disassociated Himself from the limitations of human attributes or human imagination. Correct Islāmic belief requires faith in the existence of these attributes as Allāh has described them without applying to them any allegorical meanings or attempting to explain how a certain quality could be (while this is known only to Allāh) and without comparing them to creation or denying that He (subhānahu wa ta'ālā) would have such a quality. His attributes are befitting to Him alone, and "There is nothing like unto Him." (42:11)

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

ع
٢٠

Almost. the lightning. snatches away. their sight. Whenever. it flashes. for them. they walk. in it. and when. it darkens. on them. they stand (still). And if. had willed. Allah. He would certainly have taken away. their hearing. and their sight. Indeed. Allah. (is) on. every. thing. All-Powerful. (20).

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

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

O. mankind. worship. your Lord. the One Who. created you. and those.
from. before you. so that you may. become righteous. (21).

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

Pg.4

22

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ
بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۚ فَلَا تَجْعَلُوا لِلَّهِ
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

The One Who. made. for you. the earth. a resting place. and the sky. a
canopy. and sent down. from. the sky. water. then brought forth.

therewith. [of]. the fruits. (as) provision. for you. So (do) not. set up. to Allah. rivals. while you. [you] know. (22).

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

Pg.4

23

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
فَاتُوا بِسُورَةٍ مِّن مِّثْلِهِ^ص وَادْعُوا
شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٢٣﴾

And if. you are. in. doubt. about what. We have revealed. to. Our slave. then produce. a chapter. [of]. like it. and call. your witnesses. from. other than. Allah. if. you are. truthful. (23).

23. And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muḥammad (ﷺ)], then produce a sūrah the like thereof

and call upon your witnesses [i.e., supporters] other than Allāh, if you should be truthful.

Pg.4

24

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

But if. not. you do. and never. will you do. then fear. the Fire. whose. [its] fuel. (is) [the] men. and [the] stones. prepared. for the disbelievers. (24).

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

Pg.5

25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ
لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ
كُلًّا رَزَقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ۖ قَالُوا

هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ
 مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ
 وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

And give good news. (to) those who. believe. and do. [the] righteous deeds. that. for them. (will be) Gardens. flow. [from]. under them. the rivers. Every time. they are provided. therefrom. of. fruit. (as) provision. they (will) say. This (is). the one which. we were provided. from. before. And they will be given. therefrom. (things) in resemblance. And for them. therein. spouses. purified. and they. therein. (will) abide forever. (25).

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

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا
 بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا

فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَأَمَّا
الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ
بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا ۖ وَيَهْدِي بِهِ
كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

Indeed. Allah. (is) not. ashamed. to. set forth. an example. (like) even. (of) a mosquito. and (even) something. above it. Then as for. those who. believed. [thus] they will know. that it. (is) the truth. from. their Lord. And as for. those who. disbelieved. [thus] they will say. what. (did) intend. Allah. by this. example. He lets go astray. by it. many. and He guides. by it. many. And not. He lets go astray. by it. except. the defiantly disobedient. (26).

26. Indeed, Allāh is not timid to present an example - that of a mosquito or what is smaller¹ than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allāh intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

Footnote 1: - Literally, "above it," i.e., greater in smallness.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ^{٢٧} وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ^{٢٨} أُولَئِكَ
هُمْ الْخُسِرُونَ ﴿٢٧﴾

Those who. break. (the) Covenant. (of) Allah. from. after. its ratification.
and [they] cut. what. has ordered. Allah. it. to. be joined. and [they] spread
corruption. in. the earth. Those. they. (are) the losers. (27).

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

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا
فَأَحْيَاكُمْ^{٢٩} ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

How. (can) you disbelieve. in Allah. While you were. dead. then He gave you life. then. He will cause you to die. then. He will give you life. then. to Him. you will be returned. (28).

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

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ
جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ
سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

He. (is) the One Who. created. for you. what. (is) in. the earth. all. Moreover. He turned. to. the heaven. and fashioned them. seven. heavens. And He. of every. thing. (is) All-Knowing. (29).

29. It is He who created for you all of that which is on the earth. Then He directed Himself¹ to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

Footnote 1: - See footnote to 2:19.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى
الْاَرْضِ خَلِيْفَةًۭ ۖ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ
یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ ۚ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْ
اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

And when. said. your Lord. to the angels. Indeed, I (am). going to place.
in. the earth. a vicegerent. they said. Will You place. in it. (one) who. will
spread corruption. in it. and will shed. [the] blood[s]. while we. [we]
glorify (You). with Your praises. and we sanctify. [to] You. He said.
Indeed, I. [I] know. what. not. you know. (30).

30. And [mention, O Muḥammad], when your Lord said to
the angels, "Indeed, I will make upon the earth a
successive authority."¹ They said, "Will You place upon it
one who causes corruption therein and sheds blood, while
we exalt You with praise and declare Your perfection?"²
He [Allāh] said, "Indeed, I know that which you do not
know."

Footnote 1: Khalīfah: successor, or generations of man, one following
another. Footnote 2: An additional meaning is "...and we purify ourselves for You."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ
عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ
هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

And He taught. Adam. the names . all of them. Then. He displayed them. to. the angels. then He said. Inform Me. of (the) names. (of) these. if. you are. truthful. (31).

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

قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

They said. Glory be to You. No. knowledge. (is) for us. except. what. You have taught us. Indeed You. You. (are) the All-Knowing. the All-Wise. (32).

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

the Knowing,¹ the Wise."²

Footnote 1: Whose eternal and absolute knowledge encompasses the truth and essence of all things, seen or unseen, present or absent, neither preceded by ignorance nor followed by forgetfulness. Footnote 2: Whose wisdom includes precise and perfect knowledge of all realities and outcomes, according to which He decrees and causes various circumstances and occurrences.

Pg.6

33

قَالَ يَادَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا
أَنْبَاهُهُمْ بِأَسْمَائِهِمْ ۖ قَالَ أَلَمْ أَقُلْ لَّكُمْ
إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۖ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

٣٣

He said. O Adam. Inform them. of their names. And when. he had informed them. of their names. He said. Did not. I say. to you. Indeed, I. [I] know. (the) unseen. (of) the heavens. and the earth. and I know. what. you reveal. and what. you [were]. conceal. (33).

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

and the earth? And I know what you reveal and what you have concealed."

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ
مِنَ الْكَافِرِينَ ﴿٣٤﴾

And when. We said. to the angels. Prostrate. to Adam. [so] they prostrated. except. Iblis. He refused. and was arrogant. and became. of. the disbelievers. (34).

34. And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees.¹ He refused and was arrogant and became of the disbelievers.

Footnote 1: - The proper name of Satan, who was not an angel but from the jinn, as stated in 18:50. Done in obedience to Allāh, this prostration was one of respect, not worship.

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

And We said. O Adam. Dwell. you. and your spouse. (in) Paradise. and [you both] eat. from it. freely. (from) wherever. you [both] wish. But do not. [you two] approach. this. [the] tree. lest you [both] be. of. the wrongdoers. (35).

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

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا
كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ

عَدُوٌّ^ج وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ

إِلَى حِينٍ ﴿٣٦﴾

Then made [both of] them slip. the Shaitaan. from it. and he got [both of] them out. from what. they [both] were. in [it]. And We said. Go down (all of you). some of you. to others. (as) enemy. and for you. in. the earth. (is) a dwelling place. and a provision. for. a period. (36).

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

Pg.6

فَتَلَقَىٰ^{٣٧} آدَمُ مِنْ رَبِّهِ^ط كَلِمَاتٍ فَتَابَ عَلَيْهِ
إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

Then received. Adam. from. his Lord. words. So (his Lord) turned. towards him. Indeed He. He. (is) the Oft-returning (to mercy). the Most Merciful. (37).

37. Then Adam received from his Lord [some] words,¹ and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance,² the Merciful.

Footnote 1: Allāh taught Adam words of repentance that would be acceptable to Him. Footnote 2: Literally, He who perpetually returns, i.e., reminding and enabling His servant to repent from sins and then forgiving him. Thus, He is also the constant motivator of the repentance He accepts.

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

We said. Go down. from it. all (of you). and when. comes to you. from Me. Guidance. then whoever. follows. My Guidance. [then] no. fear. (will be) on them. and not. they. will grieve. (38).

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

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

And those. who disbelieve[d]. and deny. Our Signs. those. (are the) companions. (of) the Fire. they. in it. (will) abide forever. (39).

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

Pg.7

40

يٰٓبَنِي إِسْرَآءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْ
بِعَهْدِكُمْ ۚ وَإِيَّايَ فَارْهَبُونَ ﴿٤٠﴾

O Children. (of) Israel. Remember. My Favor. which. I bestowed. upon you. and fulfill. My Covenant. I will fulfill. your covenant. and Me Alone. fear [Me]. (40).

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

وَأْمِنُوا بِمَا أُنزِلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا
تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَتِي
ثَمَنًا قَلِيلًا ۚ وَإِيَّاي فَاتَّقُونَ ﴿٤١﴾

And believe. in what. I have sent down. confirming. that which. (is) with you. and (do) not. be. (the) first. disbeliever. of it. And (do) not. exchange. My Signs (for). a price. small. and Me Alone. fear [Me]. (41).

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

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

And (do) not. mix. the Truth. with [the] falsehood. and conceal. the Truth. while you. [you] know. (42).

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

وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ
الرُّكَّعِينَ ﴿٣٣﴾

And establish. the prayer. and give. zakah. and bow down. with. those who bow down. (43).

43. And establish prayer and give zakāh¹ and bow with those who bow [in worship and obedience].

Footnote 1: - An annual expenditure for the benefit of the Islāmic community (see 9:60) required of those Muslims who have excess wealth. Prayer and zakāh are among the pillars of Islām.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ
أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا
تَعْقِلُونَ ﴿٣٤﴾

Do you order. [the] people. [the] righteousness. and you forget. yourselves. while you. [you] recite. the Book. Then, will not. you use reason. (44).

44. Do you order righteousness of the people and forget¹ yourselves while you recite the Scripture? Then will you not reason?

Footnote 1: - Make exceptions of.

Pg.7

45

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ط وَإِنَّهَا
لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

And seek help. through patience. and the prayer. and indeed, it. (is) surely difficult. except. on. the humble ones. (45).

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

Pg.7

46

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَأَنَّهِمْ
إِلَيْهِ رُجْعُونَ ﴿٤٦﴾

Those who. believe. that they. will meet. their Lord. and that they. to Him. will return. (46).

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

Pg.7

47

يَبْنَىٰ إِسْرَآءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿٢٧﴾

O Children. (of) Israel. Remember. My Favor. which. I bestowed. upon you. and that I. [I] preferred you. over. the worlds. (47).

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

Pg.7

48

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ
مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٢٨﴾

And fear. a day. (will) not. avail. any soul. for. (another) soul. anything.
and not. will be accepted. from it. any intercession. and not. will be taken.
from it. a compensation. and not. they. will be helped. (48).

48. And fear a Day when no soul will suffice for another soul¹ at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

Footnote 1: - i.e., fulfill what is due from it.

وَإِذْ نَجَّيْنَكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ^ط وَفِي
ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٣٩﴾

And when. We saved you. from. (the) people. (of) Firaun. (who were)
afflicting you (with). horrible. torment. slaughtering. your sons. and
letting live. your women. And in. that. (was) a trial. from. your Lord.
great. (49).

49. And [recall] when We saved you [i.e., your forefathers]
from the people of Pharaoh, who afflicted you with the
worst torment, slaughtering your [newborn] sons and

keeping your females alive. And in that was a great trial from your Lord.

Pg.8

50

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ
وَإِذْ فَرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

And when. We parted. for you. the sea. then We saved you. and We drowned. (the) people. (of) Firaun. while you. (were) looking. (50).

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

Pg.8

51

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

And when. We appointed. (for) Musa. forty. nights. Then. you took. the calf. from. after him. and you. (were) wrongdoers. (51).

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

Pg.8

52

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٢﴾

Then. We forgave. you. from. after. that. so that you may. (be) grateful. (52).

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

Pg.8

53

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

And when. We gave. Musa. the Book. and the Criterion. perhaps you. (would be) guided. (53).

53. And [recall] when We gave Moses the Scripture and criterion¹ that perhaps you would be guided.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ
فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ^ط
ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ^ط فَتَابَ
عَلَيْكُمْ^ط إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

And when. said. Musa. to his people. O my people. Indeed, you. [you] have wronged. yourselves. by your taking. the calf. So turn in repentance. to. your Creator. and kill. yourselves. That. (is) better. for you. with. your Creator. Then He turned. towards you. Indeed He. He. (is) the-returning. the Most Merciful. (54).

54. And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He

accepted your repentance; indeed, He is the Accepting of Repentance, the Merciful.

Pg.8

55

وَإِذْ قُلْتُمْ يُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ
نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْقَةُ
وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

And when. you said. O Musa. Never. (will) we believe. in you. until. we see. Allah. manifestly. So seized you. the thunderbolt. while you. (were) looking. (55).

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

Pg.8

56

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٦﴾

Then. We revived you. from. after. your death. so that you may. (be) grateful. (56).

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

Pg.8

57

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ
الْمَنَّاءَ وَالسَّلَوى ط كُلُوا مِنْ طَيِّبَاتِ مَا
رَزَقْنَاكُمْ ط وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

And We shaded. [over] you. (with) [the] clouds. and We sent down. to you. [the] manna. and [the] quails. Eat. from. (the) good things. that. We have provided you. And not. they wronged Us. but. they were. (to) themselves. doing wrong. (57).

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

Pg.9

58

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا
حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا
وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطِيئَتَكُمْ^ط
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

And when. We said. Enter. this. town. then eat. from. wherever. you wish[ed]. abundantly. and enter. the gate. prostrating. And say. Repentance. We will forgive. for you. your sins. And We will increase. the good-doers (in reward). (58).

58. And [recall] when We said, "Enter this city [i.e., Jerusalem] and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly¹ and say, 'Relieve us of our burdens [i.e., sins].' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

Footnote 1: - In gratitude to Allāh and admission of sin.

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

But changed. those who. wronged. (the) word. other (than). (that) which. was said. to them. so We sent down. upon. those who. wronged. a punishment. from. the sky. because. they were. defiantly disobeying. (59).
59. But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment [i.e., plague] from the sky because they were defiantly disobeying.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ
بِعَصَاكَ الْحَجَرَ ط فَأَنْفَجَرَتْ مِنْهُ اثْنَتَا
عَشْرَةَ عَيْنًا ط قَدْ عَلِمَ كُلُّ أُنَاسٍ

مَشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ
وَلَا تَعَثُوا فِي الْأَرْضِ مُمْسِدِينَ ﴿٦٠﴾

And when. asked (for) water. Musa. for his people. [so] We said. Strike. with your staff. the stone. Then gushed forth. from it. (of). twelve. springs. Indeed. knew. all. (the) people. their drinking place. Eat. and drink. from. (the) provision (of). Allah. and (do) not. act wickedly. in. the earth. spreading corruption. (60).

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

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نُّصْبِرَ عَلَىٰ طَعَامٍ
وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا
تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا

وَعَدَسِيهَا وَبَصَلِهَا^ط قَالَ أَتَسْتَبْدِلُونَ
الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ^ط اهْبِطُوا
مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ^ط وَضُرِبَتْ
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ^ق وَبَاءُوا بِغَضَبِ
مِّنَ اللَّهِ^ط ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ^ط
ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

And when. you said. O Musa. Never (will). we endure. [on]. food. (of) one (kind). so pray. for us. (to) your Lord. to bring forth. for us. out of what. grows. the earth. of. its herbs. [and] its cucumbers. [and] its garlic. [and] its lentils. and its onions. He said. Would you exchange. that which. [it]. (is) inferior. for that which. [it]. (is) better. Go down. (to) a city. so indeed. for you. (is) what. you have asked (for). And were struck. on them. the humiliation. and the misery. and they drew on themselves. wrath. of. Allah. That (was). because they. used to. disbelieve. in (the) Signs. (of) Allah. and kill. the Prophets. without (any). [the] right. That. (was) because. they disobeyed. and they were. transgressing. (61).

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

Pg.10

62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى
وَالصَّبِيَّانَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

Indeed. those who. believed. and those who. became Jews. and the Christians. and the Sabians . who. believed. in Allah. and the Day. [the]

Last. and did. righteous deeds. so for them. their reward. (is) with. their Lord. and no. fear. on them. and not. they. will grieve. (62).

62. Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muḥammad (ﷺ)] - those [among them] who believed in Allāh and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve¹.

Footnote 1: - After the coming of Prophet Muḥammad (ﷺ) no religion other than Islām is acceptable to Allāh, as stated in 3:85.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ
الطُّورَ ۖ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا
مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

And when. We took. your covenant. and We raised. over you. the mount. Hold. what. We have given you. with strength. and remember. what. (is) in it. perhaps you. (would become) righteous. (63).

63. And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with

determination and remember what is in it that perhaps you may become righteous."

Pg.10

64

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ ۖ فَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِّنَ
الْخَاسِرِينَ ﴿٦٤﴾

Then. you turned away. from. after. that. So if not. (for the) Grace. (of) Allah. upon you. and His Mercy. surely you would have been. of. the losers. (64).

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

Pg.10

65

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

And indeed. you knew. those who. transgressed. among you. in. the (matter of) Sabbath. So We said. to them. Be. apes. despised. (65).

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

Pg.10

66

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ٦٦

So We made it. a deterrent punishment. for those. (in) front. (of) them. and those. after them. and an admonition. for those who fear (Allah). (66).

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

Pg.10

67

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ
أَنْ تَذْبَحُوا بَقَرَةً ۖ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

٦٧

And when. said. Musa. to his people. Indeed. Allah. commands you. that. you slaughter. a cow. They said. Do you take us. (in) ridicule. He said. I seek refuge. in Allah. that. I be. among. the ignorant. (67).

67. And [recall] when Moses said to his people, "Indeed, Allāh commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allāh from being among the ignorant."

Pg.10

68

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۖ قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ ۖ
عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ۝٦٨

They said. Pray. for us. (to) your Lord. to make clear. to us. what. it (is). He said. Indeed, He. says. [Indeed] it. (is) a cow. not. old. and not. young. middle aged. between. that. so do. what. you are commanded. (68).

68. They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allāh] says, 'It is a cow which

is neither old nor virgin, but median between that,' so do what you are commanded."

Pg.10

69

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

They said. Pray. for us. (to) your Lord. to make clear. to us. what. (is) its color. He said. Indeed, He. says. '[Indeed] it is. a cow. yellow. bright. (in) its color. pleasing. (to) those who see (it)!. (69).

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

Pg.11

70

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

They said. Pray. for us. (to) your Lord. to make clear. to us. what. it (is).
Indeed. [the] cows. look alike. to us. And indeed we. if. wills. Allah. (will)
surely be those who are guided. (70).

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

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ
الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا
شِيَةَ فِيهَا^ط قَالُوا الْغَنِّ جِئْتَ بِالْحَقِّ^ط
فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٤١﴾

He said. Indeed, He. says. [Indeed] it. (is) a cow. not. trained. to plough.
the earth. and not. water. the field. sound. no. blemish. in it. They said.
Now. you have come. with the truth. So they slaughtered it. and not. they
were near. (to) doing (it). (71).

71. He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.'" They said, "Now you have come with

the truth." So they slaughtered her, but they could hardly do it.

Pg.11

72

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّرَأْتُمْ فِيهَا^ط وَاللَّهُ
مُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

And when. you killed. a man. then you disputed. concerning it. but Allah. (is) the One Who brought forth. what. you were. concealing. (72).

72. And [recall] when you slew a man and disputed¹ over it, but Allāh was to bring out that which you were concealing.

Footnote 1: - i.e., exchanged accusations and denials.

Pg.11

73

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا^ط كَذَلِكَ يُحْيِي اللَّهُ
الْمَوْتَىٰ ۚ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

﴿٧٣﴾

So We said. Strike him. with a part of it. Like this. revives. Allah. the dead. and shows you. His Signs. perhaps you may. use your intellect. (73).
73. So We said, "Strike him [i.e., the slain man] with part of it."¹ Thus does Allāh bring the dead to life, and He shows you His signs that you might reason.

Footnote 1: - i.e., the cow. Thereupon, Allāh restored life to the man, who informed them of his murderer.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً^ط وَإِنَّ مِنْ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ^ط وَإِنَّ
مِنْهَا لَمَا يَشْقُقُ^٣ فَيَخْرُجُ مِنْهُ الْمَاءُ^ط
وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ^ط وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٤٢﴾

Then. hardened. your hearts. from. after. that. so they. (became) like [the] stones. or. stronger. (in) hardness. And indeed. from. the stones. certainly (there are some) which. gush forth. from it. [the] rivers. and indeed. from

them. certainly (there are some) which. split. so comes out. from it. [the] water. and indeed. from them. certainly (there are some) which. fall down. from. fear. (of) Allah. And not. (is) Allah. unaware. of what. you do. (74).

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

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

Do you hope. that. they will believe. [for] you. while indeed. (there) has been. a party. of them. (who used to) hear. (the) words. (of) Allah. then. they distort it. from. after. [what]. they understood it. while they. know. (75).

75. Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the

words of Allāh and then distort it [i.e., the Torah] after they had understood it while they were knowing?

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

And when. they meet. those who. believe[d]. they say. We have believed. But when. meet in private. some of them. with. some (others). they say. Do you tell them. what. has. Allah. to you. so that they argue with you. therewith. before. your Lord. Then do (you) not. understand. (76).

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

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ﴿٧٧﴾

Do not. they know. that. Allah. knows. what. they conceal. and what. they declare. (77).

77. But do they not know that Allāh knows what they conceal and what they declare?

Pg.12

78

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا
أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

And among them. (are) ^(1/2)unlettered ones. (who) do not. know. the book. except. wishful thinking. and not. they. (do anything) except. guess. (78).

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

Pg.12

79

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

So woe. to those who. write. the book. with their (own) hands. then. they say. This. (is). from. Allah. to barter. with it. (for) a price. little. So woe. to them. for what. have written. their hands. and woe. to them. for what. they earn. (79).

79. So woe¹ to those who write the "scripture" with their own hands, then say, "This is from Allāh," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

Footnote 1: - i.e., death and destruction.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً^ط
 قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ

يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

And they say. Never. will touch us. the Fire. except. (for) days. numbered. Say. Have you taken. from. Allah. a covenant. so never. will break. Allah. His Covenant. Or. (do) you say. against. Allah. what. not. you know. (80). 80. And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"

Pg.12

81

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

Yes. whoever. earned. evil. and surrounded him. with. his sins . [so] those. (are the) companions. (of) the Fire. they. in it. (will) abide forever. (81). 81. Yes, [on the contrary], whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.

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

And those who. believed. and did. righteous deeds. those. (are the)
companions. (of) Paradise. they. in it. (will) abide forever. (82).

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

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا
تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَوَدَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا
لِلنَّاسِ حُسْنًا ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا

الزَّكَاةَ ۖ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

And when. We took. (the) covenant. (from the) Children. (of) Israel. Not. you will worship. except. Allah. and with [the] parents. (be) good. and (with). relatives. and [the] orphans. and the needy. and speak. to [the] people. good. and establish. the prayer. and give. the zakah. Then. you turned away. except. a few. of you. and you (were). refusing. (83).

83. And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allāh; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakāh." Then you turned away, except a few of you, and you were refusing.

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

And when. We took. your covenant. Not. will you shed. your blood. and not. (will) evict. yourselves. from. your homes. then. you ratified. while

you. (were) witnessing. (84).

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

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ^٨
تَظْهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ^٩ وَإِن
يَأْتَوْكُمْ أُسْرَى تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ
عَلَيْكُمْ إِخْرَاجُهُمْ^{١٠} أَفَتُؤْمِنُونَ بِبَعْضِ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ^{١١} فَبَا جَزَاءُ مَّن
يَفْعَلُ ذَلِكَ مِّنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ

الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۖ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

٨٥

Then. you. (are) those. (who) kill. yourselves. and evict. a party. of you. from. their homes. you support one another. against them. in sin. and [the] transgression. And if. they come to you. (as) captives. you ransom them. while it. (was) forbidden. to you. their eviction. So do you believe. in part (of). the Book. and disbelieve. in part. Then what. (should be the) recompense. (for the one) who. does. that. among you. except. disgrace. in. the life. (of) the world. and (on the) Day. of [the] Resurrection. they will be sent back. to. (the) most severe. punishment. And not. (is) Allah. unaware. of what. you do. (85).

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

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا
هُمْ يُنصَرُونَ ﴿٨٦﴾

Those. (are) the ones who. bought. the life. (of) the world. for the Hereafter. so not. will be lightened. for them. the punishment. and not. they. will be helped. (86).

86. Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ

اَسْتَكْبَرْتُمْ ۚ فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

And indeed. We gave. Musa. the Book. and We followed up. from. after him. with [the] Messengers. And We gave. Isa. (the) son. (of) Maryam. [the] clear signs. and We supported him. (with). the Holy Spirit. Is it (not) so (that) whenever. came to you. a Messenger. with what. (does) not. desire. yourselves. you acted arrogantly. So a party. you denied. and a party. you kill(ed). (87).

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

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

And they said. Our hearts. (are) wrapped. Nay. has cursed them. Allah. for their disbelief. so little. (is) what. they believe. (88).

88. And they said, "Our hearts are wrapped."¹ But, [in fact], Allāh has cursed them for their disbelief, so little is it that they believe.

Footnote 1: - Covered or sealed against reception of Allāh's word.

Pg.14

89

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ
لِّمَا مَعَهُمْ ۖ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ
عَلَى الَّذِينَ كَفَرُوا^{٨٩} فَلَمَّا جَاءَهُمْ مَا
عَرَفُوا كَفَرُوا بِهِ^{٨٩} فَلَعْنَةُ اللَّهِ عَلَى
الْكَافِرِينَ ۝

And when. came to them. a Book. of. from. Allah. confirming. what (was). with them. though they used to. from. before. (that), pray for victory. over. those who. disbelieved . then when. came to them. what. they recognized. they disbelieved. in it. So (the) curse. (of) Allah. (is) on. the disbelievers. (89).

89. And when there came to them a Book [i.e., the Qur'ān] from Allāh confirming that which was with them - although before they used to pray for victory against those

who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allāh will be upon the disbelievers.

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا
بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ
فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُ
بِغْضٍ عَلَى غَضٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ
مُهِينٌ ﴿٩٠﴾

Evil (is) that. (for) which they have sold. with. themselves. that. they disbelieve. in what. has revealed. Allah. grudging. that. sends down. Allah. of. His Grace. on. whom. He wills. from. His servants. So they have drawn (on themselves). wrath. upon. wrath. And for the disbelievers. (is) a punishment. humiliating. (90).

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

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

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أُنْزِلَ اللَّهُ قَالُوا
نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيكْفُرُونَ بِمَا
وَرَاءَهُ^ق وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ^ط
قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ
إِنْ كُنْتُمْ مُؤْمِنِينَ ۝٩١

And when. it is said. to them. Believe. in what. has revealed. Allah. they say. We believe. in what. was revealed. to us. And they disbelieve. in what. (is) besides it. while it. (is) the truth. confirming. what. (is) with them. Say. Then why. (did) you kill. (the) Prophets. (of) Allah. from. before. if. you were. believers. (91).

91. And when it is said to them, "Believe in what Allāh has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them.

Say, "Then why did you kill the prophets of Allāh before, if you are [indeed] believers?"

Pg.14

92

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٩٢﴾

And indeed. came to you. Musa. with [the] clear signs. then. you took. the calf. from. after him. and you. (were) wrongdoers. (92).

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

Pg.14

93

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ
الطُّورَ ۖ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ ۖ وَاسْمَعُوا ۚ
قَالُوا سَمِعْنَا وَعَصَيْنَا ۖ وَأَشْرَبُوا فِي

قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۖ قُلْ بِئْسَمَا
يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

٩٣

And when. We took. your covenant. and We raised. over you. the mount.
Hold. what. We gave you. with firmness. and listen. They said. We heard.
and we disobeyed. And they were made to drink. in. their hearts. (love of)
the calf. because of their disbelief. Say. Evil (is) that. orders you (to do) it.
with. your faith. if. you are. believers. (93).

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

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ
اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَبَنُّوا

الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾

Say. If . is. for you. the home. (of) the Hereafter. with. Allah. exclusively. from. excluding. the mankind. then wish. (for) [the] death. if. you are. truthful. (94).

94. Say, [O Muḥammad], "If the home of the Hereafter with Allāh is for you alone and not the [other] people, then wish for death, if you should be truthful."

Pg.15

95

وَلَنْ يَّتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ^ط
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

And never (will). they wish for it. ever. because. (of what) sent ahead. their hands. And Allah. (is) All-Knower. of the wrongdoers. (95).

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

Pg.15

96

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوَةٍ
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ
يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزٍهُ مِنَ
الْعَذَابِ إِنْ يُعَمَّرَ ۖ وَاللَّهُ بَصِيرٌ بِمَا
يَعْمَلُونَ ﴿٩٦﴾

And surely you will find them. (the) most greedy. (of) [the] mankind. for. life. and (greedier) than. those who. associate[d] partners (with Allah). Loves. (each) one of them. if. he could be granted a life. (of) a thousand. year(s). But not. it. (will) remove him. from. the punishment. that. he should be granted life. And Allah. (is) All-Seer. of what. they do. (96).

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

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

Say. Whoever. is. an enemy. to Jibreel . then indeed he. brought it down.
on. your heart. by (the) permission. (of) Allah. confirming. what. (was).
before it. and a guidance. and glad tiding(s). for the believers. (97).

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

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ
وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ
لِلْكَافِرِينَ ﴿٩٨﴾

Whoever. is. an enemy. (to) Allah. and His Angels. and His Messengers.
and Jibreel. and Meekael. then indeed. Allah. (is) an enemy. to the

disbelievers. (98).

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

Pg.15

99

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا
يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

And indeed. We revealed. to you. Verses. clear. and not. disbelieves. in them. except. the defiantly disobedient. (99).

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

Pg.15

100

أَوْكَلَّمَا عَهْدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ ط
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

And is (it not that) whenever. they took. a covenant. threw it away. a party. of them. Nay. most of them. (do) not. believe. (100).

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

Pg.15

101

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

And when. came to them. a Messenger. (of). from. Allah. confirming.
what. (was) with them. threw away. a party. of. those who. were given. the
Book. (the) Book. (of) Allah. behind. their backs. as if they. (do) not.
know. (101).

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

Pg.16

102

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَى مُلْكِ
سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ

الشَّيْطَانُ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ^ق
وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ
وَمَارُوتَ^ط وَمَا يُعَلِّمَنِ مِنْ أَحَدٍ حَتَّى
يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرُ^ط

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ
الْمَرْءِ وَزَوْجِهِ^ط وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ
أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ^ط وَلَقَدْ عَلِمُوا لَمَنِ

اَشْتَرُوْهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلٰقٍ^ط
وَلَبِئْسَ مَا شَرَوْا بِهٖ اَنْفُسَهُمْ^ط لَوْ كَانُوْا
يَعْلَمُوْنَ ﴿١٠٢﴾

And they followed. what. recite(d). the devils. over. (the) kingdom. (of) Sulaiman. And not. disbelieved. Sulaiman. [and] but. the devils. disbelieved. they teach. the people. [the] magic. and what. was sent down. to. the two angels. in Babylon. Harut. and Marut. And not. they both teach. any. one. unless. they [both] say. Only. we. (are) a trial. so (do) not. disbelieve. But they learn. from those two. what. [they] causes separation. with it. between. the man. and his spouse. And not. they (could). at all [be those who] harm. with it. any. one. except. by permission. (of) Allah. And they learn. what. harms them. and not. profits them. And indeed. they knew. that whoever. buys it. not. for him. in. the Hereafter. any. share. And surely evil. (is) what. they sold. with it. themselves. if. they were. (to) know. (102).

102. And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." ¹ And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not

harm anyone through it except by permission of Allāh. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

Footnote 1: - They warn people against the misuse of what they have learned.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَبَشُورَةٌ مِّنْ عِندِ
اللَّهِ خَيْرٌ^ط لَّوْكَانُوا يَعْلَمُونَ ﴿١٠٣﴾

And if. [that] they. (had) believed. and feared (Allah). surely (the) reward. (of). from. Allah. (would have been) better. if. they were. (to) know. (103).

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا
انْظُرْنَا وَاسْمَعُوا ۖ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

١٠٣

O you. who. believe[d]. (Do) not. say. Raina. and say. Unzurna. and listen. And for the disbelievers. (is) a punishment. painful. (104).

104. O you who have believed, say not [to Allāh's Messenger], "Rāʿinā" but say, "Unẓurnā"¹ and listen. And for the disbelievers is a painful punishment.

Footnote 1: - The word "rāʿinā" in Arabic literally means "consider us," i.e., give us time to hear you and listen to us. The Jews used to use the same word with the meaning of an insult. Therefore, the believers were ordered to avoid this expression and use instead the word "unẓurnā," i.e., "wait for us [so that we may understand]."

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ

خَيْرٍ مِّن رَّبِّكُمْ ۖ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَّشَاءُ ۖ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

(Do) not. like. those who. disbelieve. from. (the) People. (of) the Book. and not. those who associate partners (with Allah). that. (there should) be sent down. to you. any. good. from. your Lord. And Allah. chooses. for His Mercy. whom. He wills. And Allah. (is the) Possessor. (of) [the] Bounty. [the] Great. (105).

105. Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord. But Allāh selects for His mercy whom He wills, and Allāh is the possessor of great bounty.

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

What. We abrogate. (of). a sign. or. [We] cause it to be forgotten. We bring. better. than it. or. similar (to) it. Do not. you know. that. Allah. over. every. thing. (is) All-Powerful. (106).

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

Pg.17

107

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

Do not. you know. that. Allah. for Him. (is the) Kingdom. (of) the heavens. and the earth. And not. (is) for you. from. besides. Allah. any. protector. and not. any helper. (107).

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

Pg.17

108

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا
سُئِلَ مُوسَىٰ مِنْ قَبْلُ ط وَمَنْ يَتَّبَدَّلِ

الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

١٠٨

Or. (do) you wish. that. you ask. your Messenger. as. was asked. Musa. from. before. And whoever. exchanges. [the] disbelief. with [the] faith. so certainly. he went astray (from). (the) evenness. (of) the way. (108).

108. Or do you intend to ask¹ your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

Footnote 1: - i.e., persistently question or, as in the case of the disbelievers, demand a miracle of the Prophet (ﷺ) .

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم
مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا^١ حَسَدًا مِّنْ
عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ

الْحَقُّ ۚ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ
بِأَمْرِهِ ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

٣/٢

Wish[ed]. many. from. (the) People. (of) the Book. if. they could turn you back. from. after. your (having) faith. (to) disbelievers. (out of) jealousy. from. (of). themselves. (even) from. after. [what]. became clear. to them. the truth. So forgive. and overlook. until. brings. Allah. His Command. Indeed. Allah. on. every. thing. (is) All-Powerful. (109).

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

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا
تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ
اللَّهِ ۖ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

And establish. the prayer. and give. [the] zakah. And whatever. you send forth. for yourselves. of. good (deeds). you will find it. with. Allah. Indeed. Allah. of what. you do. (is) All-Seer. (110).

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

Pg.17

111

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ
هُودًا أَوْ نَصْرِيًّا ۚ تِلْكَ آمَانِيهِمْ ۖ قُلْ
هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

And they said. Never. will enter. the Paradise. except. who. is. (a) Jew[s]. or. (a) Christian[s]. That. (is) their wishful thinking. Say. Bring. your proof. if. you are. [those who are] truthful. (111).

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

Pg.17

112

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

وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

Yes. whoever. submits. his face. to Allah. and he. (is) a good-doer. so for him. (is) his reward. with. his Lord. And no. fear. (will be) on them. and not. they. (will) grieve. (112).

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

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى عَلَى شَيْءٍ^ص
وَقَالَتِ النَّصْرَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ^ل
وَهُمْ يَتْلُونَ الْكِتَابَ^ط كَذَلِكَ قَالَ الَّذِينَ
لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ^ج فَأَلَّهُ يَحْكُمُ
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١١٣﴾

And said. the Jews. Not. the Christians. (are) on. anything. and said. the Christians. Not. the Jews. (are) on. anything. although they. recite. the Book. Like that. said. those who. (do) not. know. similar. their saying. [So] Allah. will judge. between them. (on the) Day. (of) Resurrection. in what. they were. [in it]. differing. (113).

113. The Jews say, "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus do those who know not [i.e., the polytheists] speak the same as their words. But Allāh will judge between them on the Day of Resurrection concerning that over which they used to differ.

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ اللَّهِ أَنْ
يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا^ط
أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا
خَافِفِينَ^ط لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي
الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝

And who. (is) more unjust. than (one) who. prevents. (the) masajid. (of) Allah. to. be mentioned. in them. His name. and strives. for. their destruction. Those. Not. it is. for them. that. they enter them. except. (like) those in fear. For them. in. the world. (is) disgrace. and for them. in. the Hereafter. (is) a punishment. great. (114).

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

Pg.18

115

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

And for Allah. (is) the east. and the west. so wherever. you turn. [so] there. (is the) face. (of) Allah. Indeed. Allah. (is) All-Encompassing. All-Knowing. (115).

115. And to Allāh belongs the east and the west. So wherever you [might] turn, there is the Face¹ of Allāh. Indeed, Allāh is all-Encompassing and Knowing.

Footnote 1: - See footnote to 2:19.

Pg.18

116

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَنَهُ ۖ بَلْ لَّهُ
مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ كُلُّ لَّهُ قٰنِتُوْنَ

۱۱۶

And they said. has taken. Allah. a son. Glory be to Him. Nay. for Him. (is) what. (is) in. the heavens. and the earth. All. to Him. (are) humbly obedient. (116).

116. They say, "Allāh has taken a son." Exalted is He!¹ Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him,

Footnote 1: - Subhānahu means "far exalted is He above all they falsely attribute to Him."

Pg.18

117

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاِذَا قَضٰى اَمْرًا
فَاَنۢبَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۝۱۱۷

(The) Originator. (of) the heavens. and the earth. And when. He decrees. a matter. [so] only. He says. to it. Be. and it becomes. (117).

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

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ
 أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ
 قَبْلِهِمْ مِثْلَ قَوْلِهِمْ^ط تَشَابَهَتْ قُلُوبُهُمْ^ط
 قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

And said. those who. (do) not. know. Why not. speaks to us. Allah. or.
 comes to us. a sign. Like that. said. those. from. before them. similar. their
 saying. Became alike. their hearts. Indeed. We have made clear. the signs.
 for people. (who) firmly believe. (118).

118. Those who do not know say, "Why does Allāh not
 speak to us or there come to us a sign?" Thus spoke those
 before them like their words. Their hearts resemble each
 other. We have shown clearly the signs to a people who are
 certain [in faith].

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

Indeed We. [We] have sent you. with the truth. (as) a bearer of good news. and (as) a warner. And not. you will be asked. about. (the) companions. (of) the blazing Fire. (119).

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

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

And never. will be pleased. with you. the Jews. and [not]. the Christians. until. you follow. their religion. Say. Indeed. (the) Guidance. (of) Allah. it. (is) the Guidance. And if. you follow. their desires. after. what. has come to you. of. the knowledge. not. for you. from. Allah. any. protector. and not. any helper. (120).

120. And never will the Jews and the Christians approve of you until you follow their religion. Say, "Indeed, the

guidance of Allāh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper.

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ
تِلَاوَتِهِ^ط أُولَئِكَ يُؤْمِنُونَ بِهِ^ط وَمَنْ يَكْفُرْ
بِهِ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾

Those. We have given them. the Book. recite it. (as it has the) right. (of) its recitation. Those (people). believe. in it. And whoever. disbelieves. in it. then those. they. (are) the losers. (121).

121. Those to whom We have given the Book recite it with its true recital.¹ They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.

Footnote 1: - i.e., applying its teachings to their lives.

يَبْنَىٰ إِسْرَآءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿١٢٢﴾

O Children. (of) Israel. Remember. My Favor. which. I bestowed. upon you. and that I. [I] preferred you. over. the worlds. (122).

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

Pg.19

123

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

And fear. a day. not. will avail. a soul. (of). (another) soul. anything. and not. will be accepted. from it. any compensation. and not. will benefit it. any intercession. and not. they. will be helped. (123).

123. And fear a Day when no soul will suffice for another soul¹ at all, and no compensation will be accepted from it,

nor will any intercession benefit it, nor will they be aided.

Footnote 1: - See footnote to 2:48.

Pg.19

124

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

And when. tried. Ibrahim. his Lord. with words. and he fulfilled them. He said. Indeed I. (am) the One to make you. for the mankind. a leader. He said. And from. my offspring. He said. (Does) not. reach. My Covenant. (to) the wrongdoers. (124).

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

Pg.19

125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا^ط
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى^ط
وَعَهْدُنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا
بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ
السُّجُودِ ۝١٢٥

And when. We made. the House. a place of return. for mankind. and (a place of) security. and (said), "Take. [from]. (the) standing place. (of) Ibrahim. (as) a place of prayer. And We made a covenant. with. Ibrahim. and Ishmael. [that]. [You both] purify. My House. for those who circumambulate. and those who seclude themselves for devotion and prayer. and those who bow down. and those who prostrate. (125).

125. And [mention] when We made the House [i.e., the Ka'bah] a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform ṭawāf¹ and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

Footnote 1: - A form of worship particular to the Ka'bah consisting of going around it in circuits.

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

And when. said. Ibrahim. My Lord. make. this. a city. secure. and provide. its people. with. fruits. (to) whoever. believed. from them. in Allah. and the Day. the Last. He said. And whoever. disbelieved. [then] I will grant him enjoyment. a little. then. I will force him. to. (the) punishment. (of) the Fire. and evil. (is) the destination. (126).

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

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

And when. (was) raising. Ibrahim. the foundations. of. the House. and
Ishmael. (saying), "Our Lord. Accept. from us. Indeed You. [You] (are).
the All-Hearing. the All-Knowing. (127).

127. And [mention] when Abraham was raising the
foundations of the House and [with him] Ishmael, [saying],
"Our Lord, accept [this] from us. Indeed, You are the
Hearing,¹ the Knowing.²

Footnote 1: Who hears every sound, distinguishes every voice, understands every
word, and accepts and responds to supplications. Footnote 2: Refer to footnote in
2:32.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا
أُمَّةً مُّسْلِمَةً لَّكَ ۖ وَارِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

Our Lord. [and] Make us. both submissive. to You. And from. our offspring. a community. submissive. to You. And show us. our ways of worship. and turn. to us. Indeed You. [You] (are). the Oft-returning. the Most Merciful. (128).

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

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا
عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord. [And] raise up. in them. a Messenger. from them. (who) will recite. to them. Your Verses. and will teach them. the Book. and the wisdom. and purify them. Indeed You. You (are). the All-Mighty. the All-Wise. (129).

129. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach

them the Book and wisdom and purify them. Indeed, You are the Exalted in Might,¹ the Wise."

Footnote 1: - Honored for absolute power associated with wisdom and justice.

Pg.20

130

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ
سَفِهَ نَفْسَهُ^ط وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا^ج
وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

And who. will turn away. from. (the) religion. (of) Ibrahim. except. who. fooled. himself. And indeed. We chose him. in. the world. and indeed he. in. the Hereafter. surely (will be) among. the righteous. (130).

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

Pg.20

131

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

When. said. to him. his Lord. Submit (yourself). he said. I (have) submitted (myself). to (the) Lord. (of) the worlds. (131).

131. When his Lord said to him, "Submit," he said, "I have submitted [in Islām]¹ to the Lord of the worlds."

Footnote 1: - The meaning of the word "Islām" is "submission to the will of Allāh." This is the way of life ordained by Allāh and taught by all of the prophets from Adam to Muḥammad (ﷺ). A Muslim is one who submits himself to Allāh.

Pg.20

132

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ۖ يٰبَنِيَّ
إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

And enjoined. [it]. Ibrahim. (upon) his sons. and Yaqub. O my sons. Indeed. Allah. has chosen. for you. the religion. so not. (should) you die. except. while you. (are) submissive. (132).

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

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

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ
الْمَوْتُ ۚ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ
بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا ۖ
وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

Or. were you. witnesses. when. came to. Yaqub. [the] death. when. he said. to his sons. What. will you worship. from. after me. They said. We will worship. your God. and (the) God. (of) your forefathers. Ibrahim. and Ishmael. and Isaac . God. One. And we. to Him. (are) submissive. (133).

133. Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God.¹ And we are Muslims [in submission] to Him."

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

This. (was) a community. (which). has passed away. for it. what. it earned. and for you. what. you have earned. And not. you will be asked. about what. they used to. do. (134).

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

وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَى تَهْتَدُوا ۖ قُلْ
بَلْ مِلَّةٌ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنْ

And they said. Be. Jews. or. Christians. (then) you will be guided. Say. Nay. (the) religion. (of) Ibrahim. (the) upright. and not. he was. of. those who associated partners (with Allah). (135).

135. They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."¹

Footnote 1: - Those who associate others with Allāh in worship.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا
أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ ۚ لَا

نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ^ز وَنَحْنُ لَهُ

مُسْلِمُونَ ﴿١٣٦﴾

Say. We have believed. in Allah. and what. (is) revealed. to us. and what. was revealed. to. Ibrahim. and Ishmael. and Isaac. and Yaqub. and the descendants. and what. was given. (to) Musa. and Isa. and what. was given. (to) the Prophets. from. their Lord. Not. we make distinction. between. any. of them. And we. to Him. (are) submissive. (136).

136. Say, [O believers], "We have believed in Allāh and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants [al-Asbāt]¹ and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

Footnote 1: - The twelve tribes of Israel descended from Jacob.

فَإِنْ أَمِنُوا بِبِئْسَ مَا آمَنْتُمْ بِهِ فَقَدْ
اهْتَدَوْا^ج وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ^ج

فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

ط
١٣٧

So if. they believe[d]. in (the) like. (of) what. you have believed. in [it]. then indeed. they are (rightly) guided. But if. they turn away. then only. they. (are) in. dissension. So will suffice you against them. Allah. and He. (is) the All-Hearing. the All-Knowing. (137).

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

Pg.21

138

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

(The) color (religion). (of) Allah. And who. (is) better. than. Allah. at coloring. And we. to Him. (are) worshippers. (138).

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

Pg.21

139

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ^ج
وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ^ج وَنَحْنُ لَهُ
مُخْلِصُونَ ﴿١٣٩﴾

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

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

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى^ط
قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ^ط وَمَنْ أَظْلَمُ

مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ^ط وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٣٠﴾

Or. (do) you say. that. Ibrahim. and Ishmael. and Isaac. and Yaqub. and the descendants. were. Jews. or. Christians. Say. Are you. better knowing. or. (is) Allah. And who. (is) more unjust. than (the one) who. concealed. a testimony. (that) he has. from. Allah. And not. (is) Allah. unaware. of what. you do. (140).

140. Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allāh?" And who is more unjust than one who conceals a testimony¹ he has from Allāh? And Allāh is not unaware of what you do.

Footnote 1: - Statements in previous scriptures attesting to the nature of Allāh's religion (Islām) and the coming of Prophet Muḥammad (ﷺ) .

تِلْكَ أُمَّةٌ قَدْ خَلَتْ^ه لَهَا مَا كَسَبَتْ
وَلَكُمْ^و مَا كَسَبْتُمْ^ه وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿١٣١﴾

This. (was) a community. (which). has passed away. for it. what. it earned. and for you. what. you have earned. And not. you will be asked. about what. they used to. do. (141).

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

Pg.22

142

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

Will say. the foolish ones. from. the people. What. (has) turned them. from. their direction of prayer. which. they were used to. [on it]. Say. For Allah. (is) the east. and the west. He guides. whom. He wills. to. a path. straight. (142).

142. The foolish among the people will say, "What has turned them away from their qiblah,¹ which they used to face?"² Say, "To Allāh belongs the east and the west. He guides whom He wills to a straight path."

Footnote 1: The direction faced in prayer. Footnote 2: Prior to the command (in verse 144) that the Prophet (ﷺ) and his followers turn toward the Ka'bah in Makkah for prayer, they had been facing Jerusalem to the north. The implications of this change are mentioned in succeeding verses.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا^ط وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي
كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ
الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ^ط وَإِنْ
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ^ط
وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ^ط إِنَّ اللَّهَ
بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ ﴿١٢٣﴾

And thus. We made you. a community. (of the) middle way. so that you will be. witnesses. over. the mankind. and will be. the Messenger. on you. a witness. And not. We made. the direction of prayer. which. you were used to. [on it]. except. that We make evident. (he) who. follows. the Messenger. from (he) who. turns back. on. his heels. And indeed. it was. certainly a great (test). except. for. those whom. guided. (by) Allah. And not. will. Allah. let go waste. your faith. Indeed. Allah. (is) to [the] mankind. Full of Kindness. Most Merciful. (143).

143. And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels.¹ And indeed, it is difficult except for those whom Allāh has guided. And never would Allāh have caused you to lose your faith [i.e., your previous prayers]. Indeed Allāh is, to the people, Kind and Merciful.

Footnote 1: - i.e., refuse.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
فَلَنُؤَلِّينَكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ

شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ
أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ
رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٣﴾

Indeed. We see. (the) turning. (of) your face. towards. the heaven. So We will surely turn you. (to the) direction of prayer. you will be pleased with. So turn. your face. towards the direction. (of) Al-Masjid. Al-Haraam. and wherever. that. you are. [so] turn. your faces. (in) its direction. And indeed. those who. were given. the Book. surely know. that it. (is) the truth. from. their Lord. And not. (is) Allah. unaware. of what. they do. (144).

144. We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face [i.e., yourself] toward al-Masjid al-Ḥarām.¹ And wherever you [believers] are, turn your faces [i.e., yourselves] toward it [in prayer]. Indeed, those who have been given the Scripture [i.e., the Jews and the Christians] well know that it is the truth from their Lord. And Allāh is not unaware of what they do.

Footnote 1: - The Sacred Mosque in Makkah containing the Ka'bah.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ
 آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ
 قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۖ
 وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا
 جَاءَكَ مِنَ الْعِلْمِ ۖ إِنَّكَ إِذَا لَمِنَ

الظَّالِمِينَ ﴿١٣٥﴾

وقف لازم

And even if. you come. (to) those who. were given. the Book. with all.
 (the) signs. not. they would follow. your direction of prayer. and not.
 (will) you (be). a follower. (of) their direction of prayer. And not. some of
 them. (are) followers. (of the) direction of prayer. (of each) other. And if.
 you followed. their desires. from. after. [what]. came to you. of. the
 knowledge. indeed, you. (would) then. (be) surely among. the
 wrongdoers. (145).

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

knowledge, indeed, you would then be among the wrongdoers.

Pg.23

146

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمْ^ط وَإِنَّ فَرِيقًا مِّنْهُمْ
لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٣٦﴾

(To) those whom. We gave [them]. the Book. they recognize it. like. they recognize. their sons. And indeed. a group. of them. surely they conceal. the Truth. while they. know. (146).

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

Pg.23

147

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ
الْمُبْتَرِّينَ ﴿١٣٧﴾

The Truth. (is) from. your Lord. so (do) not. be. among. the doubters.
(147).

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

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيُّهَا فَاسْتَبِقُوا
الْخَيْرَاتِ ۚ آيُنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ
جَمِيعًا ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

And for everyone. (is) a direction . he. turns towards it. so race. (to) the good. Wherever. that. you will be. will bring. you. (by) Allah. together. Indeed. Allah. (is) on. every. thing. All-Powerful. (148).

148. For each [religious following] is a [prayer] direction toward which it faces. So race to [all that is] good.

Wherever you may be, Allāh will bring you forth [for judgement] all together. Indeed, Allāh is over all things competent.

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

And from. wherever. you start forth. [so] turn. your face. (in the)
direction. (of) Al-Masjid. Al-Haraam. And indeed, it. (is) surely the truth.
from. your Lord. And not. (is) Allah. unaware. of what. you do. (149).

149. So from wherever you go out [for prayer, O
Muḥammad], turn your face toward al-Masjid al-Ḥarām,
and indeed, it is the truth from your Lord. And Allāh is not
unaware of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۖ وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ۖ إِلَّا الَّذِينَ ظَلَمُوا

مِنْهُمْ ۖ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَا تَمَّ
نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

And from. wherever. you start forth. [so] turn. your face. (in the)
direction. (of) Al-Masjid. Al-Haraam. And wherever. that. you (all) are.
[so] turn. your faces. (in) its direction. so that not. will be. for the people.
against you. any argument. except. those who. wronged. among them. so
(do) not. fear them. but fear Me. And that I complete. My favor. upon you.
[and] so that you may. (be) guided. (150).

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

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا
عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ

الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

As. We sent. among you. a Messenger. from you. (who) recites. to you. Our verses. and purifies you. and teaches you. the Book. and the wisdom. and teaches you. what. not. you were. knowing. (151).

151. Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom¹ and teaching you that which you did not know.

Footnote 1: - The wisdom taught by the Prophet (ﷺ) is his sunnah.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

So remember Me. I will remember you. and be grateful. to Me. and (do) not. (be) ungrateful to Me. (152).

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ ۖ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

O you. who. believe[d]. Seek help. through patience. and the prayer.
Indeed. Allah. (is) with. the patient ones. (153).

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

Pg.24

154

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

﴿١٥٤﴾

And (do) not. say. for (the ones) who. are slain. in. (the) way. (of) Allah.
(They are) dead. Nay. (they are) alive. [and] but. you (do) not. perceive.
(154).

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

Pg.24

155

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ^ط
وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

And surely We will test you. with something. of. [the] fear. and [the] hunger. and loss. of. [the] wealth. and [the] lives. and [the] fruits. but give good news. (to) the patient ones. (155).

155. And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,

Pg.24

156

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

Those who. when. strikes them. a misfortune. they say. Indeed, we. belong to Allah. and indeed we. towards Him. will return. (156).

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

Pg.24

157

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

Those. on them. (are) blessings. from. their Lord. and Mercy. And those. [they]. (are) the guided ones. (157).

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

Pg.24

158

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

Indeed. the Safa. and the Marwah. (are) from. (the) symbols. (of) Allah. So whoever. performs Hajj. (of) the House. or. performs Umrah. so no. blame. on him. that. he walks. between [both of] them. And whoever. voluntarily does. good. then indeed. Allah. (is) All-Appreciative. All-Knowing. (158).

158. Indeed, aṣ-Ṣafā and al-Marwah are among the symbols¹ of Allāh. So whoever makes ḥajj [pilgrimage] to the House or performs ‘umrah - there is no blame upon him for walking between them.² And whoever volunteers good - then indeed, Allāh is Appreciative³ and Knowing.

Footnote 1: Places designated for the rites of ḥajj and ‘umrah. Footnote 2: Some believers had previously feared that this might be a pagan practice, so Allāh confirms that sa‘ī is among the rites of His religion. Footnote 3: i.e., He rewards generously.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ
الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ
وَيَلْعَنُهُمُ اللَّعُنُونَ ﴿١٥٩﴾

Indeed. those who. conceal. what. We revealed. of. the clear proofs. and the Guidance. from. after. [what]. We made clear. to the people. in. the Book . those. curses them. Allah. and curse them. the ones who curse. (159).

159. Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the

people in the Scripture - those are cursed by Allāh and cursed by those who curse,¹

Footnote 1: - From among the angels and the believers.

Pg.24

160

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

Except. those. who repent[ed]. and reform[ed]. and openly declar[ed].
Then those. I will accept repentance. from them. and I (am). the Acceptor
of Repentance. the Most Merciful. (160).

160. Except for those who repent and correct themselves
and make evident [what they concealed]. Those - I will
accept their repentance, and I am the Accepting of
Repentance,¹ the Merciful.

Footnote 1: - Refer to footnote of 2:37.

Pg.24

161

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ
أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ

وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

Indeed. those who. disbelieve[d]. and die[d]. while they. (were) disbelievers. those. on them. (is the) curse. (of) Allah. and the Angels. and the mankind. all together. (161).

161. Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allāh and of the angels and the people, all together,

Pg.24

162

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

(Will) abide forever. in it. Not. will be lightened. for them. the punishment. and not. they. will be reprieved. (162).

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

Pg.24

163

وَالْهَكُمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ
الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

And your God. (is) God. one (only). (there is) no. god. except. Him. the Most Gracious. the Most Merciful. (163).

163. And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ
مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ

السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

١٦٢

Indeed. in. (the) creation. (of) the heavens. and the earth. and alternation. of the night. and the day. and the ships. which. sail. in. the sea. with what. benefits. [the] people. and what. (has) sent down. Allah. from. the sky. [of]. water. giving life. thereby. (to) the earth. after. its death. and dispersing. therein. [of]. every. moving creature. and directing. (of) the winds. and the clouds. [the] controlled. between. the sky. and the earth. surely (are) Signs. for a people. who use their intellect. (164).

164. Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ
أُنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ط وَالَّذِينَ

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

And among. the mankind. who. takes. from. besides. Allah. equals. They love them. as (they should) love. Allah. And those who. believe[d]. (are) stronger. (in) love. for Allah. And if. would see. those who. wronged. when. they will see. the punishment. that. the power. (belongs) to Allah. all. and [that]. Allah. (is) severe. (in) [the] punishment. (165).

165. And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allāh and that Allāh is severe in punishment.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا
وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

When. will disown. those who. were followed. [from]. those who. followed. and they will see. the punishment. [and] will be cut off. for them. the relations. (166).

166. [And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship],

Pg.25

167

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً
فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا^ط كَذَلِكَ
يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ^ط
وَمَا هُمْ بِخُرُجِينَ مِنَ النَّارِ ﴿١٦٧﴾

And said. those who. followed. (Only) if. [that]. for us. a return. then we will disown. [from] them. as. they disown. [from] us. Thus. will show them. Allah. their deeds. (as) regrets. for them. And not. they. will come out. from. the Fire. (167).

167. Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves

from them as they have disassociated themselves from us." Thus will Allāh show them their deeds as regrets upon them. And they are never to emerge from the Fire.

Pg.25

168

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

O. mankind. Eat. of what. (is) in. the earth. lawful. (and) good. And (do) not. follow. (the) footsteps (of). the Shaitaan. Indeed, he. (is) to you. an enemy. clear. (168).

168. O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Pg.25

169

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

Only. he commands you. to (do) the evil. and the shameful. and that. you say. about. Allah. what. not. you know. (169).

169. He only orders you to evil and immorality and to say about Allāh what you do not know.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا
بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ
كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا
يَهْتَدُونَ ﴿١٤٠﴾

And when. it is said. to them. Follow. what. has revealed. Allah. they said. Nay. we follow. what. we found. [on it]. our forefathers (following). Even though. [were]. their forefathers. (did) not. understand. anything. and not. were they guided. (170).

170. And when it is said to them, "Follow what Allāh has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ
بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ط صُمٌّ بُكْمٌ
عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

And (the) example. (of) those who. disbelieve[d]. (is) like (the) example.
(of) the one who. shouts. at what. not. (does) hear. except. calls. and cries
. deaf. dumb. (and) blind. [so] they. (do) not. understand. (171).

171. The example of those who disbelieve is like that of
one who shouts at what hears nothing but calls and cries
[i.e., cattle or sheep] - deaf, dumb and blind, so they do not
understand.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١٧٢﴾

O you. who. believe[d]. Eat. from. (the) good. (of) what. We have
provided you. and be grateful. to Allah. if. you. alone. worship Him.
(172).

172. O you who have believed, eat from the good [i.e., lawful] things which We have provided for you and be grateful to Allāh if it is [indeed] Him that you worship.

Pg.26

173

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ^ج فَمَنْ
اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ^ط
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤٣﴾

Only. He has forbidden. to you. the dead animals. and [the] blood. and flesh. (of) swine. and what. has been dedicated. [with it]. to other than. Allah. So whoever. (is) forced by necessity. without. (being) disobedient. and not. transgressor. then no. sin. on him. Indeed. Allah. (is) Oft-Forgiving. Most Merciful. (173).

173. He has only forbidden to you dead animals,¹ blood, the flesh of swine, and that which has been dedicated to other than Allāh. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allāh is Forgiving and Merciful.

Footnote 1: - Those not slaughtered or hunted expressly for food.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ
 الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ
 مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا
 يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ^ص
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

Indeed. those who. conceal. what. (has) revealed. Allah (has). of. the Book. and they purchase. there with. a gain. little. Those. not. they eat. in. their bellies. except. the Fire. And not. will speak to them. Allah. (on the) Day. (of) [the] Judgment. and not. will He purify them. and for them. (is) a punishment. painful. (174).

174. Indeed, they who conceal what Allāh has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَلَةَ بِالْهُدَى
وَالْعَذَابَ بِالْمَغْفِرَةِ ۖ فَمَا أَصْبَرَهُمْ عَلَى
النَّارِ ﴿١٤٥﴾

Those. (are) they who. purchase[d]. [the] astraying. for [the] Guidance.
and [the] punishment. for [the] forgiveness. So what (is). their endurance.
on. the Fire. (175).

175. Those are the ones who have exchanged guidance for
error and forgiveness for punishment. How patient they are
for [i.e., in pursuit of] the Fire!

Pg.26

176

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۖ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ
بَعِيدٍ ﴿١٤٦﴾

That. (is) because. Allah. revealed. the Book. with [the] Truth. And
indeed. those. who differed. in. the Book. (are) surely in. schism. far.
(176).

176. That is [deserved by them] because Allāh has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.

لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قَبْلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ ۚ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۚ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَالْمُوفُونَ بِعَهْدِهِمْ
إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ

وَالضَّرَآءِ وَحِينَ الْبَآسِ ط أُولَئِكَ الَّذِينَ صَدَقُوا ط وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

It is not. [the] righteousness. that. you turn. your faces. towards. the east. and the west. [and] but. the righteous[ness]. (is he) who. believes. in Allah. and the Day. [the] Last. and the Angels. and the Book. and the Prophets. and gives. the wealth. in. spite of his love (for it). (to) those. (of) the near relatives. and the orphans. and the needy. and (of). the wayfarer. and those who ask. and in. freeing the necks (slaves). and (who) establish. the prayer. and give. the zakah. and those who fulfill. their covenant. when. they make it. and those who are patient. in. [the] suffering. and [the] hardship. and (the) time. (of) [the] stress. Those. (are) the ones who. are true. and those. [they]. (are) the righteous. (177).

177. Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الْقِصَاصُ فِي الْقَتْلِ ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ
بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۖ فَمَنْ عُفِيَ لَهُ
مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ
إِلَيْهِ بِإِحْسَانٍ ۖ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ
وَرَحْمَةٌ ۖ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

O you. who. believe[d]. Prescribed. for you. (is) the legal retribution. in. (the matter of) the murdered. the freeman. for the freeman. and the slave. for the slave. and the female. for the female. But whoever. is pardoned. [for it]. from. his brother. anything. then follows up. with suitable. [and] payment. to him. with kindness. That (is). a concession. from. your Lord. and mercy. Then whoever. transgresses. after. that. then for him. (is) a punishment. painful. (178).

178. O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female.¹ But

whoever overlooks from his brother [i.e., the killer] anything,² then there should be a suitable follow-up and payment to him [i.e., the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that³ will have a painful punishment.

Footnote 1: No one else should be executed in place of the killer. Footnote 2: By accepting compensation payment rather than execution. Footnote 3: After acceptance of compensation.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

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

179. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.¹

Footnote 1: - Or, "that you may avoid [sin]."

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ
إِنْ تَرَكَ خَيْرًا^ط الْوَصِيَّةُ لِلْوَٰلِدَيْنِ
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ^ج حَقًّا عَلَى الْمُتَّقِينَ

ط
١٨٠

Prescribed. for you. when. approaches. any of you. [the] death. if. he leaves. good. (making) the will. for the parents. and the near relatives. with due fairness. a duty. on. the righteous ones. (180).

180. Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.¹

Footnote 1: - This ruling was abrogated by the revelation in Sūrah an-Nisā' stipulating obligatory shares for parents and close relatives. Those who do not inherit by law may be remembered in a bequest. See 4:11-12.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَبِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى
الَّذِينَ يُبَدِّلُونَهُ^ط إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Then whoever. changes it. after what. he (has) heard [it]. so only. its sin. (would be) on. those who. alter it. Indeed. Allah. (is) All-Hearing. All-Knowing. (181).

181. Then whoever alters it [i.e., the bequest] after he has heard it - the sin is only upon those who have altered it. Indeed, Allāh is Hearing and Knowing.

فَمَنْ خَافَ مِنْ مُّوَصِّ جَنْفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ط إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ع (١٨٢)

But whoever. fears. from. (the) testator. (any) error. or. sin. then reconciles. between them. then (there is) no. sin. on him. Indeed. Allah. (is) Oft-Forgiving. All-Merciful. (182).

182. But if one fears from the bequeather [some] error or sin and corrects that which is between them [i.e., the concerned parties], there is no sin upon him. Indeed, Allāh is Forgiving and Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O you. who. believe[d]. Is prescribed. for you. [the] fasting. as. was
prescribed. to. those. from. before you. so that you may. (become)
righteous. (183).

183. O you who have believed, decreed upon you is fasting
as it was decreed upon those before you that you may
become righteous -

أَيَّامًا مَّعْدُودَاتٍ^ط فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ^ط وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ^ط

فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۖ وَأَنْ
تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

(Fasting for) days. numbered. So whoever. is. among you. sick. or. on. a journey. then a prescribed number. of. days. other. And on. those who. can afford it. a ransom. (of) feeding. a poor. And whoever. volunteers. good. then it. (is) better. for him. And to. fast. (is) better. for you. if. you. know. (184).

184. [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of other days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] - it is better for him. But to fast is best for you, if you only knew.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ
هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ

فَلْيَصُصْهُ^ط وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ^ط يُرِيدُ اللَّهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ^ن وَلِتُكْمِلُوا
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Month. (of) Ramadhaan. (is) that. was revealed. therein. the Quran. a Guidance. for mankind. and clear proofs. of. [the] Guidance. and the Criterion. So whoever. witnesses. among you. the month. then he should fast in it. and whoever. is. sick. or. on. a journey. then prescribed number (should be made up). from. days. other. Intends. Allah. for you. [the] ease. and not. intends. for you. [the] hardship. so that you complete. the prescribed period. and that you magnify. Allah. for. [what]. He guided you. so that you may. (be) grateful. (185).

185. The month of Ramaḍān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month,¹ let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allāh intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify

Allāh for that [to] which He has guided you; and perhaps you will be grateful.

Footnote 1: - Also, "whoever is present during the month."

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ط
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ ﴿١٨٦﴾

And when. ask you. My servants. about Me. then indeed I am. near. I respond. (to the) invocation. (of) the supplicant. when. he calls Me. So let them respond. to Me. and let them believe. in Me. so that they may. (be) led aright. (186).

186. And when My servants ask you, [O Muḥammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى
نِسَائِكُمْ^ط هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ
لَهُنَّ^ط عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ
أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ^ج
فَالَّذِينَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ
لَكُمْ^ص وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ
الْفَجْرِ^ص ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ^ج وَلَا
تُبَاشِرُوهُنَّ وَأَنْتُمْ عِكْفُونَ^ل فِي الْمَسْجِدِ^ط
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا^ط كَذَلِكَ

يُبَيِّنُ اللَّهُ آيَتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

١٨٤

Permitted. for you. (in the) nights. (of) fasting. (is) the approach. to. your wives. They. (are) garments. for you. and you. (are) garments. for them. Knows. Allah. that you. used to. deceive. yourselves. so He turned. towards you. and He forgave. [on] you. So now. have relations with them. and seek. what. has ordained. Allah. for you. And eat. and drink. until. becomes distinct. to you. the thread. [the] white. from. the thread. [the] black. of. [the] dawn. Then. complete. the fast. till. the night. And (do) not. have relations with them. while you. (are) secluded. in. the masjid. These. (are the) limits. (set by) Allah. so (do) not. approach them. Thus. makes clear. Allah. His verses. for [the] people. so that they may. (become) righteous. (187).

187. It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are a clothing for you and you are a clothing¹ for them. Allāh knows that you used to deceive yourselves,² so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allāh has decreed for you [i.e., offspring]. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night [i.e., sunset]. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allāh, so do not approach them. Thus

does Allāh make clear His verses [i.e., ordinances] to the people that they may become righteous.

Footnote 1: Also a source of tranquility and rest. Footnote 2: Prior to this revelation, marital relations were unlawful during nights preceding fasting. Some were unable to refrain and secretly disobeyed, but they did not deceive Allāh.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتُذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

And (do) not. eat. your properties. among yourselves. wrongfully. and present. [with] it. to. the authorities. so that you may eat. a portion. from. (the) wealth. (of) the people. sinfully. while you. know. (188).

188. And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

يَسْأَلُونَكَ عَنِ الْأَهْلِ^ط قُلْ هِيَ مَوَاقِيتُ
لِلنَّاسِ وَالْحَجِّ^ط وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ
اتَّقَى^ج وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا^ص وَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

They ask you. about. the new moons. Say. They. (are) indicators of periods. for the people. and (for) the Hajj. And it is not. [the] righteousness. that. you come. (to) the houses. from. their backs. [and] but. [the] righteous. (is one) who. fears (Allah). And come. (to) the houses. from. their doors. And fear. Allah. so that you may. (be) successful. (189).

189. They ask you, [O Muḥammad], about the crescent moons. Say, "They are measurements of time for the people and for ḥajj [pilgrimage]." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allāh. And enter houses from their doors. And fear Allāh that you may succeed.

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

١٩٠

And fight. in. (the) way. (of) Allah. those who. fight you. and (do) not.
transgress. Indeed. Allah. (does) not. like. the transgressors. (190).

190. Fight in the way of Allāh those who fight against you
but do not transgress. Indeed, Allāh does not like
transgressors.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ
مِّنْ حَيْثُ أَخْرَجُوكُم وَالْفِتْنَةُ أَشَدُّ مِنَ
الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ
الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ

قَتْلُكُمْ فَأَقْتُلُوهُمْ ط كَذَلِكَ جَزَاءُ الْكُفْرَيْنِ ۝١٩١

And kill them. wherever. you find them. and drive them out. from. wherever. they drove you out. and [the] oppression. (is) worse. than. [the] killing. And (do) not. fight them. near. Al-Masjid. Al-Haraam. until. they fight you. in it. Then if. they fight you. then kill them. Such. (is the) reward. (of) the disbelievers. (191).

191. And kill them [in battle] wherever you overtake them and expel them from wherever they have expelled you, and fitnah¹ is worse than killing. And do not fight them at al-Masjid al-Harām until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

Footnote 1: - Among the meanings of fitnah are disbelief and its imposition on others, discord, dissension, civil strife, persecution, oppression, injustice, seduction, terrorism, trial and torment.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝١٩٢

Then if. they cease. then indeed. Allah. (is) Oft-Forgiving. Most Merciful. (192).

192. And if they cease, then indeed, Allāh is Forgiving and Merciful.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
 الدِّينُ لِلَّهِ ۖ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا
 عَلَى الظَّالِمِينَ ﴿١٩٣﴾

And fight (against) them. until. not. (there) is. oppression. and becomes.
 the religion. for Allah. Then if. they cease. then (let there be) no. hostility.
 except. against. the oppressors. (193).

193. Fight them until there is no [more] fitnah and [until]
 religion [i.e., worship] is [acknowledged to be] for Allāh.
 But if they cease, then there is to be no aggression [i.e.,
 assault] except against the oppressors.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
 وَالْحُرُمَتُ قِصَاصٌ ۖ فَمَنِ اعْتَدَى عَلَيْكُمْ
 فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ۖ

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

١٩٣

The month. [the] sacred. (is) for the month. [the] sacred. and for all the violations. (is) legal retribution. Then whoever. transgressed. upon you. then you transgress. on him. in (the) same manner. (as). he transgressed. upon you. And fear. Allah. and know. that. Allah. (is) with. those who fear (Him). (194).

194. [Battle in] the sacred month is for [aggression committed in] the sacred month,¹ and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allāh and know that Allāh is with those who fear Him.

Footnote 1: - The sacred months are Dhul-Qa'dah, Dhul-Hijjah, Muḥarram and Rajab.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ

١٩٥

And spend. in. (the) way. (of) Allah. and (do) not. throw (yourselves).
[with your hands]. into. [the] destruction. And do good. indeed. Allah.
loves. the good-doers. (195).

195. And spend in the way of Allāh and do not throw
[yourselves] with your [own] hands into destruction [by
refraining]. And do good; indeed, Allāh loves the doers of
good.

وَاتَّبِعُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ^ط فَإِنْ أُحْصِرْتُمْ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ^ج وَلَا تَحْلِقُوا
رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ^ط فَمَنْ
كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ
فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ^ج
فَإِذَا أَمِنْتُمْ ^{وقفه} فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى
الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ^ج فَمَنْ

لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ
وَسَبْعَةٍ إِذَا رَجَعْتُمْ^ط تِلْكَ عَشْرَةٌ كَامِلَةٌ^ط
ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ^ط وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

And complete. the Hajj. and the Umrah. for Allah. And if. you are held back. then (offer) whatever. (can be) obtained with ease. of. the sacrificial animal. And (do) not. shave. your heads. until. reaches. the sacrificial animal. (to) its destination. Then whoever. is. among you. ill. or. he (has). an ailment. of. his head. then a ransom. of. fasting. or. charity. or. sacrifice. Then when. you are secure. then whoever. took advantage. of the Umrah. followed. (by) the Hajj. then (offer) whatever. (can be) obtained with ease. of. the sacrificial animal. But whoever. (can) not. find . then a fast. (of) three. days. during. the Hajj. and seven (days). when. you return. This. (is) ten (days). in all. That. (is) for (the one) whose. not. is. his family. present. (near) Al-Masjid. Al-Haraam. And fear. Allah. and know. that. Allah. (is) severe. (in) retribution. (196).

196. And complete the ḥajj and ‘umrah for Allāh. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of

slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity¹ or sacrifice.² And when you are secure,³ then whoever performs ‘umrah [during the ḥajj months]⁴ followed by ḥajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during ḥajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Ḥarām. And fear Allāh and know that Allāh is severe in penalty.

Footnote 1: Feeding six needy persons. Footnote 2: The slaughter of a sheep or goat. Footnote 3: Under normal conditions, i.e., are not prevented. Footnote 4: The months of Shawwāl, Dhul-Qa‘dah and Dhul-Ḥijjah.

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ ۖ وَلَا
جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ

يَعْلَمُهُ اللَّهُ ۖ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

(For) the Hajj. (are) months. well known. then whoever. undertakes. therein. the Hajj. then no. sexual relations. and no. wickedness. and no. quarrelling. during. the Hajj. And whatever. you do. of. good. knows it. Allah. And take provision. (but) indeed. (the) best. provision. (is) righteousness. And fear Me. O men. (of) understanding. (197).

197. Hajj is [during] well-known months,¹ so whoever has made hajj obligatory upon himself therein [by entering the state of ihrām], there is [to be for him] no sexual relations and no disobedience and no disputing during hajj. And whatever good you do - Allāh knows it. And take provisions, but indeed, the best provision is fear of Allāh. And fear Me, O you of understanding.

Footnote 1: - See previous footnote.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ۖ فَإِذَا أَفْضُتُمْ مِّنْ عَرَفٍ

فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ^ص
وَاذْكُرُوهُ كَمَا هَدَيْكُمْ^ج وَإِنْ كُنْتُمْ مِنْ
قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

Not is. on you. any sin. that. you seek. bounty. from. your Lord. And when. you depart. from. (Mount) Arafat. then remember. Allah. near. the Monument. [the] Sacred. And remember Him. as. He (has) guided you. [and] though. you were. [from]. before [it]. surely among. those who went astray. (198).

198. There is no blame upon you for seeking bounty¹ from your Lord [during ḥajj]. But when you depart from ‘Arafāt, remember Allāh at al-Mash‘ar al-Ḥarām.² And remember Him, as He has guided you, for indeed, you were before that among those astray.

Footnote 1: i.e., profit from trade or business. Footnote 2: Which is in Muzdalifah.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَاسْتَغْفِرُوا اللَّهَ^ط إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Then. depart. from. wherever. depart. the people. and ask forgiveness. (of) Allah. Indeed. Allah. (is) Oft-Forgiving. Most Merciful. (199).

199. Then depart from the place from where [all] the people depart and ask forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۖ فَمِنَ
النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿٢٠٠﴾

Then when. you complete[d]. your acts of worship. then remember. Allah. as you remember. your forefathers. or. (with) greater. remembrance. And from. the people. who. say. Our Lord. Grant us. in. the world. And not. for him. in. the Hereafter. [of]. any share. (200).

200. And when you have completed your rites, remember Allāh like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people

is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.

Pg.31

201

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ ﴿٢٠١﴾

And from those. who. say. Our Lord. Grant us. in. the world. good. and in. the Hereafter. good. and save us. (from the) punishment. (of) the Fire. (201).

201. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

Pg.31

202

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۖ وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

Those . for them. (is) a share. of what. they earned. and Allah. (is) swift.
(in taking) account. (202).

202. Those will have a share of what they have earned, and Allāh is swift in account.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَنْ
تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَنْ
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۖ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

And remember. Allah. during. days. numbered. Then (he) who. hurries. in.
two days. then no. sin. upon him. and whoever. delays. then no. sin. upon
him. for (the one) who. fears. And fear. Allah. and know. that you. unto
Him. will be gathered. (203).

203. And remember Allāh during [specific] numbered days.
Then whoever hastens [his departure] in two days - there is
no sin upon him; and whoever delays [until the third] -
there is no sin upon him - for him who fears Allāh. And
fear Allāh and know that unto Him you will be gathered.

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

And of. the people. (is the one) who. pleases you. (with) his speech. in.
the life. (of) the world. and he calls to witness. Allah. on. what. (is) in. his
heart. and he. (is) the most quarrelsome. (of) opponents. (204).

204. And of the people is he whose speech pleases you in
worldly life, and he calls Allāh to witness as to what is in
his heart, yet he is the fiercest of opponents.

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

And when. he turns away. he strives. in. the earth. to spread corruption.
[in it]. and destroys. the crops. and progeny. And Allah. (does) not. love.
[the] corruption. (205).

205. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allāh does not like corruption.

Pg.32

206

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ
بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ^ط وَلَبِئْسَ الْبِهَادُ

٢٠٦

And when. it is said. to him. Fear. Allah. takes him. (his) pride. to [the] sins. Then enough for him. (is) Hell . [and] surely an evil. [the] resting-place. (206).

206. And when it is said to him, "Fear Allāh," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.

Pg.32

207

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ^ط وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ②٠٧

And of. the people. (is the one) who. sells. his own self. seeking. pleasure.
(of) Allah. And Allah. (is) full of Kindness. to His servants. (207).

207. And of the people is he who sells himself, seeking
means to the approval of Allāh. And Allāh is Kind to [His]
servants.

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

O you. who. believe[d]. Enter. in. Islam. completely. and (do) not. follow.
footsteps. (of) the Shaitaan. Indeed, he. (is) for you. an enemy. open.
(208).

208. O you who have believed, enter into Islām completely
[and perfectly] and do not follow the footsteps of Satan.
Indeed, he is to you a clear enemy.

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

٢٠٩

Then if. you slip. from. after. [what]. came to you. (from) the clear proofs.
then know. that. Allah. (is) All-Mighty. All-Wise. (209).

209. But if you slip [i.e., deviate] after clear proofs have
come to you, then know that Allāh is Exalted in Might and
Wise.

Pg.32

210

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ
مِّنَ الْغَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ^ط وَإِلَى
اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

Are. they waiting. [except]. that. comes to them. Allah. in. (the) shadows.
of. [the] clouds. and the Angels. and is decreed. the matter. And to. Allah.
return. (all) the matters. (210).

210. Do they await but that Allāh should come to them in
covers of clouds and the angels [as well] and the matter is

[then] decided? And to Allāh [all] matters are returned.

Pg.33

211

سَلْ بَنِي إِسْرَآءِيلَ كَمْ أَتَيْنَهُمْ مِنْ آيَةٍ
بَيِّنَةٍ ^ط وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا
جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

Ask. (the) Children. (of) Israel. how many. We gave them. of. (the)
Sign(s). clear. And whoever. changes. Favor. (of) Allah. from. after.
[what]. it (has) come to him . then indeed. Allah. (is) severe. in [the]
chastising. (211).

211. Ask the Children of Israel how many a sign of
evidence We have given them. And whoever exchanges the
favor of Allāh [for disbelief] after it has come to him - then
indeed, Allāh is severe in penalty.

Pg.33

212

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا
وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا ^{وَقَفْ لَازِمٌ} وَالَّذِينَ

اتَّقُوا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۖ وَاللَّهُ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

Beautified. for those who. disbelieve[d]. (is) the life. (of) the world. and they ridicule. [of]. those who. believe[d]. And those who. fear (Allah). (they will be) above them. (on the) Day. (of) Resurrection. And Allah. provides. whom. He wills. without. measure. (212).

212. Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allāh are above them on the Day of Resurrection. And Allāh gives provision to whom He wills without account.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۖ فَبَعَثَ اللَّهُ
النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنْزَلَ
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ
النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۖ وَمَا اخْتَلَفَ

فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى
اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ
الْحَقِّ بِإِذْنِهِ ۖ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

Was. mankind. a community. single. then raised up. Allah. [the] Prophets.
(as) bearers of glad tidings. and (as) warners. and sent down. with them.
the Book. in [the] truth. to judge. between. [the] people. in what. they
differed. [in it]. And (did) not. differ[ed]. in it. except. those who. were
given it. from. after. [what]. came to them. the clear proofs. (out of)
jealousy. among themselves. And guided. Allah. those who. believe[d].
regarding what. they differed. [in it]. of. the Truth. with His permission.
And Allah. guides. whom. He wills. to. a path. straight. (213).

213. Mankind was [of] one religion [before their
deviation]; then Allāh sent the prophets as bringers of good
tidings and warners and sent down with them the Scripture
in truth to judge between the people concerning that in
which they differed. And none differed over it [i.e., the
Scripture] except those who were given it - after the clear
proofs came to them - out of jealous animosity among
themselves. And Allāh guided those who believed to the

truth concerning that over which they had differed, by His permission. And Allāh guides whom He wills to a straight path.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ^ط
مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى
يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى
نَصْرُ اللَّهِ^ط أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

Or. (do) you think. that. you will enter. Paradise. while not. (has) come to you. like (came to). those who. passed away. from. before you. Touched them. [the] adversity. and [the] hardship. and they were shaken. until. said. the Messenger. and those who. believed. with him. When. [will] (the) help. (of) Allah (come). Unquestionably. [Indeed]. help. (of) Allah. (is) near. (214).

214. Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and

those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ
مِّنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا
مِّنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

They ask you. what. they (should) spend. Say. Whatever. you spend. of. good. (is) for parents. and the relatives. and the orphans. and the needy. and (of). the wayfarer. And whatever. you do. of. good. So indeed. Allah. of it. (is) All-Aware. (215).

215. They ask you, [O Muḥammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allāh is Knowing of it."

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ^ج
وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ^ج
وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ^ط
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾^ع

Is prescribed. upon you. [the] fighting. while it. (is) hateful. to you. But perhaps. [that]. you dislike. a thing. and it. (is) good. for you. and perhaps. [that]. you love. a thing. and it. (is) bad. for you. And Allah. knows. while you. (do) not. know. (216).

216. Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ^ط
قُلْ قِتَالٌ فِيهِ كَبِيرٌ^ط وَصَدٌّ عَنْ سَبِيلِ

اللَّهُ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ^ق
 وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ^ج
 وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ^ط وَلَا يَزَالُونَ
 يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ
 إِنِ اسْتَطَاعُوا^ط وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ
 دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ
 أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ^ج وَأُولَئِكَ
 أَصْحَابُ النَّارِ^ج هُمْ فِيهَا خَالِدُونَ ﴿٢١٤﴾

They ask you. about. the month. [the] sacred . (concerning) fighting. in it.
 Say. Fighting. therein. (is) a great (sin). but hindering (people). from. (the)
 way. (of) Allah. and disbelief. in Him. and (preventing access to) Al-
 Masjid. Al-Haraam. and driving out. its people. from it. (is) greater (sin).
 near. Allah. And [the] oppression. (is) greater. than. [the] killing. And not.
 they will cease. (to) fight with you. until. they turn you away. from. your
 religion. if. they are able. And whoever. turns away. among you. from. his
 religion. then dies. while he. (is) a disbeliever. for those. became

worthless. their deeds. in. the world. and the Hereafter. And those. (are) companions. (of) the Fire. they. in it. (will) abide forever. (217).

217. They ask you about the sacred month¹ - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people therefrom are greater [evil] in the sight of Allāh. And fitnah² is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.

Footnote 1: See footnote to 2:194. Footnote 2: See footnote to 2:191.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا
فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ
اللَّهِ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

Indeed. those who. believed. and those who. emigrated. and strove. in.
(the) way. (of) Allah . those. they hope. (for) Mercy. (of) Allah. And

Allah. (is) Oft-Forgiving. Most Merciful. (218).

218. Indeed, those who have believed and those who have emigrated and fought in the cause of Allāh - those expect the mercy of Allāh. And Allāh is Forgiving and Merciful.

Pg.34

219

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ^ط قُلْ
فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ^ن
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ^ط وَيَسْأَلُونَكَ
مَاذَا يُنْفِقُونَ ^ه قُلِ الْعَفْوَ ^ط كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

They ask you. about. [the] intoxicants. and [the] games of chance. Say. In both of them. (is) a sin. great. and (some) benefits. for [the] people. But sin of both of them. (is) greater. than. (the) benefit of (the) two. And they ask you. what. they (should) spend. Say. The surplus. Thus. makes clear. Allah. to you. [the] Verses. so that you may. ponder. (219).

219. They ask you about wine¹ and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you

what they should spend. Say, "The excess [beyond needs]." Thus Allāh makes clear to you the verses [of revelation] that you might give thought

Footnote 1: - The word "khamr" (wine) includes all intoxicants. The final prohibition is given in 5:90-91.

فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَيَسْأَلُونَكَ عَنِ
الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِنْ
تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۖ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ ۖ وَلَوْ شَاءَ اللَّهُ
لَأَعْنَتَكُمْ ۖ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

Concerning. the world. and the Hereafter. They ask you. about. the orphans. Say. Setting right (their affairs). for them. (is) best. And if. you associate with them. then they (are) your brothers. And Allah. knows. the corrupter. from. the amender. And if. (had) willed. Allah. surely He (could have) put you in difficulties. Indeed. Allah. (is) All-Mighty. All-Wise. (220).

220. To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if

you mix your affairs with theirs - they are your brothers.
And Allāh knows the corrupter from the amender. And if
Allāh had willed, He could have put you in difficulty.
Indeed, Allāh is Exalted in Might and Wise."

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُوْمِنَ^ط
وَلَا أَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ
أَعْجَبَتْكُمْ^٢ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ
يُؤْمِنُوا^ط وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ
وَلَوْ أَعْجَبَكُمْ^ط أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ^ط
وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ^ج
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

And (do) not. [you] marry. [the] polytheistic women. until. they believe. And a bondwoman. (who is) believing. (is) better. than. a polytheistic woman. [and] even if. she pleases you. And (do) not. give in marriage (your women). (to) [the] polytheistic men. until. they believe. and a bondman. (who is) believing. (is) better. than. a polytheistic man. [and] even if. he pleases you. [Those]. they invite. to. the Fire. and Allah. invites. to. Paradise. and [the] forgiveness. by His permission. And He makes clear. His Verses. for the people. so that they may. take heed. (221). 221. And do not marry polytheistic women until they believe.¹ And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allāh invites to Paradise and to forgiveness, by His permission. And He makes clear His verses [i.e., ordinances] to the people that perhaps they may remember.

Footnote 1: - i.e., worship and obey Allāh alone.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى ۖ
فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا
تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ

فَاتُّوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۖ إِنَّ اللَّهَ
يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

And they ask you. about. [the] menstruation. Say. It. (is) a hurt. so keep away (from). [the] women. during. (their) [the] menstruation. And (do) not. approach them. until. they are cleansed. Then when. they are purified. then come to them. from. where. has ordered you. Allah. Indeed. Allah. loves. those who turn in repentance. and loves. those who purify themselves. (222).

222. And they ask you about menstruation. Say, "It is harm, so keep away from wives¹ during menstruation. And do not approach them until they are pure. And when they have purified themselves,² then come to them from where Allāh has ordained for you. Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves."

Footnote 1: i.e., refrain from sexual intercourse. Footnote 2: By taking a complete bath (ghusl) .

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَاتُّوْا حَرْثَكُمْ أَنِ
يَكُنْ لَّكُمْ شَيْءٌ مِّمَّا كَسَبْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ

وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ^ط وَبَشِّرِ الْمُؤْمِنِينَ

٢٢٣

Your wives. (are) a tilth. for you. so come. (to) your tilth. when. you wish. and send forth (good deeds). for yourselves. And be conscious. (of) Allah. and know. that you. (will) meet Him. And give glad tidings. (to) the believers. (223).

223. Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allāh and know that you will meet Him. And give good tidings to the believers.

Pg.35

224

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ
تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ^ط وَاللَّهُ
سَمِيعٌ عَلِيمٌ ۝٢٢٤

And (do) not. make. Allah's (name). an excuse. in your oaths. that. you do good. and be righteous. and make peace. between. [the] people. And Allah. (is) All-Hearing. All-Knowing. (224).

224. And do not make [your oath by] Allāh an excuse against being righteous and fearing Allāh and making peace among people. And Allāh is Hearing and Knowing.

Pg.36

225

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ^ط
وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

Not. will take you to task. Allah. for (what is) unintentional. in. your oaths. [and] but. He takes you to task. for what. (have) earned. your hearts. And Allah. (is) Oft-Forgiving. Most Forbearing. (225).

225. Allāh does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allāh is Forgiving and Forbearing.¹

Footnote 1: - Overlooking many violations, postponing penalty and granting opportunities for repentance and rectification despite having the power to punish immediately.

Pg.36

226

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ
أَشْهُرٍ ۖ فَإِنْ فَأْءَوْ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

٢٢٦

For those who. swear (off). from. their wives. (is a) waiting (of). four. months. then if. they return . then indeed. Allah. (is) Oft-Forgiving. Most Merciful. (226).

226. For those who swear not to have sexual relations with their wives¹ is a waiting time of four months, but if they return [to normal relations] - then indeed, Allāh is Forgiving and Merciful.

Footnote 1: - Without divorcing them. By such an oath the woman is deprived of her right in marriage but is not free to marry another. She may not be kept in such a condition beyond the four-month limit.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ

٢٢٧

And if. they resolve. (on) [the] divorce . then indeed. Allah. (is) All-Hearing. All-Knowing. (227).

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ
قُرُوءٍ^ط وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا
خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ط وَبَعُولَتُهُنَّ أَحَقُّ
بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا^ط
وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ^ص
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ^ط وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٢٢٨﴾

conceal. what. (has been) created. (by) Allah. in. their wombs. if. they. believe. in Allah. and the Day. [the] Last. And their husbands. (have) better right. to take them back. in. that (period). if. they wish. (for) reconciliation. And for them. (is the) like. (of) that which. (is) on them. in a reasonable manner. and for the men. over them. (is) a degree. And Allah. (is) All-Mighty. All-Wise. (228).

228. Divorced women remain in waiting [i.e., do not remarry] for three periods,¹ and it is not lawful for them to conceal what Allāh has created in their wombs if they believe in Allāh and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation.² And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable.³ But the men [i.e., husbands] have a degree over them [in responsibility and authority]. And Allāh is Exalted in Might and Wise.

Footnote 1: Either menstrual periods or periods of purity between menstruation. See also 65:1-7. Footnote 2: The husband may return her to himself during the 'iddah period of a first and second divorce without a new marriage contract. Footnote 3: The wife has specific rights upon her husband, just as the husband has rights upon her.

الطَّلَاقُ مَرَّتَيْنِ ۖ فَاِمْسَاكِ بِبَعْرُوفٍ اَوْ
تَسْرِيْحٍ بِاِحْسَانٍ ۚ وَلَا يَحِلُّ لَكُمْ اَنْ

تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ
يَخَافَا إِلَّا يُقِيمَا حُدُودَ اللَّهِ^ط فَإِنْ خِفْتُمْ
إِلَّا يُقِيمَا حُدُودَ اللَّهِ^ل فَلَا جُنَاحَ عَلَيْهِمَا
فِيمَا افْتَدَتْ بِهِ^ط تِلْكَ حُدُودُ اللَّهِ فَلَا
تَعْتَدُوهَا^ج وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ
هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

The divorce. (is) twice. Then to retain. in a reasonable manner. or. to release (her). with kindness. And (it is) not. lawful. for you. that. you take (back). whatever. you have given them. anything. except. if. both fear. that not. they both (can) keep. (the) limits. (of) Allah. But if. you fear. that not. they both (can) keep. (the) limits. (of) Allah. then (there is) no. sin. on both of them. in what. she ransoms. concerning it. These. (are the) limits. (of) Allah. so (do) not. transgress them. And whoever. transgresses. (the) limits. (of) Allah. then those . they. (are) the wrongdoers. (229).

229. Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allāh.¹ But if you fear that

they will not keep [within] the limits of Allāh, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allāh, so do not transgress them. And whoever transgresses the limits of Allāh - it is those who are the wrongdoers [i.e., the unjust].

Footnote 1: - i.e., deal fairly with each other.

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

Then if. he divorces her. then (she is) not. lawful. for him. from. after (that). until. she marries. a spouse. other than him. Then if. he divorces her. then no. sin. on them. if. they return to each other. if. they believe. that. they (will be able to) keep. (the) limits. (of) Allah. And these. (are the) limits. (of) Allah. He makes them clear. to a people. who know. (230).

230. And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him.¹ And if he [i.e., the latter husband] divorces her [or dies], there is no blame upon them [i.e., the woman and her former husband] for returning to each other if they think that they can keep [within] the limits of Allāh. These are the limits of Allāh, which He makes clear to a people who know [i.e., understand].

Footnote 1: - With the intention of permanence, not merely in order to return to the previous husband.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ

فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ

بِمَعْرُوفٍ ۖ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا^ج

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ^ط وَلَا

تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا^ذ وَادْكُرُوا نِعْمَتَ

اللَّهُ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۖ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

٤
٢٣١
٣/٢

And when. you divorce. the women. and they reach. their (waiting) term. then retain them. in a fair manner. or. release them. in a fair manner. And (do) not. retain them. (to) hurt. so that you transgress. And whoever. does. that. then indeed. he wronged. himself. And (do) not. take. (the) Verses. (of) Allah. (in) jest. and remember. (the) Favors. (of) Allah. upon you. and what. (is) revealed. to you. of. the Book. and [the] wisdom. He instructs you. with it. And fear. Allah. and know. that. Allah (is). of every. thing. All-Knower. (231).

231. And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allāh in jest. And remember the favor of Allāh upon you and what has been revealed to you of the Book [i.e., the Qur'ān] and wisdom [i.e., the Prophet's sunnah] by which He instructs you. And fear Allāh and know that Allāh is Knowing of all things.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا
تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا
تَرَاضُوا بَيْنَهُم بِالْمَعْرُوفِ ۖ ذَٰلِكَ يُوعَظُ
بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۖ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۖ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٣٢﴾

And when. you divorce. [the] women. and they reached. their (waiting) term. then (do) not. hinder them. [that]. (from) marrying. their husbands. when. they agree. between themselves. in a fair manner. That. is admonished. with it. whoever. [is]. among you. believes. in Allah. and the Day. [the] Last. that. (is) more virtuous. for you. and more purer. And Allah. knows. and you. (do) not. know. (232).

232. And when you divorce women¹ and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they [i.e., all parties] agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allāh and the Last

Day. That is better for you and purer, and Allāh knows and you know not.

Footnote 1: - For the first or second time.

وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ
كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ^ط
وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ
بِالْمَعْرُوفِ^ط لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا^ج
لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ
بِوَلَدِهِ^ق وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ^ج فَإِنْ
أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ^ج
فَلَا جُنَاحَ عَلَيْهِمَا^ط وَإِنْ أَرَدْتُمْ أَنْ

تُسْتَرْضِعُونَ أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ
إِذَا سَلَّمْتُمْ مَّا أَتَيْتُمْ بِالْمَعْرُوفِ^ط وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

٢٣٣

And the mothers. shall suckle. their children. (for) two years. complete. for whoever. wishes. to. complete. the suckling. And upon. the father. (on) him. (is) their provision. and their clothing. in a fair manner. Not. is burdened. any soul. except. its capacity. Not. made to suffer. (the) mother. because of her child. and not. (the) father. (be). because of his child. And on. the (father's) heir. (is a duty) like. that (of the father). Then if. they both desire. weaning. through. mutual consent. of both of them. and consultation. then no. blame. on both of them. And if. you want. to. ask another women to suckle. your child. then (there is) no. blame. on you. when. you pay. what. you give. in a fair manner. And fear. Allah. and know. that. Allah. of what. you do. (is) All-Seer. (233).

233. Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire

weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allāh and know that Allāh is Seeing of what you do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا^ج
فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيهَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ^ط وَاللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

And those who. pass away. among you. and leave behind. wives. (the widows) should wait. for themselves. (for) four. months. and ten (days). Then when. they reach. their (specified) term. then (there is) no. blame. upon you. for what. they do. concerning. themselves. in a fair manner. And Allah. of what. you do. (is) All-Aware. (234).

234. And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner.¹ And Allāh is [fully] Aware of what you do.

Footnote 1: - They may remarry if they wish.

وَلَا جُنَاحَ عَلَيْكُمْ فِيهَا عَرَّضْتُمْ بِهِ مِنْ
خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ^ط
عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا
تُوعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا
مَعْرُوفًا^ط وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى
يَبْلُغَ الْكِتَابُ أَجَلَهُ^ط وَاعْلَمُوا أَنَّ اللَّهَ

يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ^٤ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

And (there is) no. blame. upon you. in what. you hint. [with it]. of. marriage proposal. [to] the women. or. you conceal it. in. yourselves. Knows. Allah. that you. will mention them. [and] but. (do) not. promise them (widows). secretly. except. that. you say. a saying. honorable. And (do) not. resolve (on). the knot. (of) marriage. until. reaches. the prescribed term. its end. And know. that. Allah. knows. what. (is) within. yourselves. so beware of Him. And know. that. Allah. (is) Oft-Forgiving. Most Forbearing. (235).

235. There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allāh knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period¹ reaches its end. And know that Allāh knows what is within yourselves, so beware of Him. And know that Allāh is Forgiving and Forbearing.

Footnote 1: - The 'iddah (bereavement period) after the death of a husband.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا
لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً^١
وَمَتَّعُوهُنَّ^٢ عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى
الْمُقْتَرِ قَدَرُهُ^٣ مَتَاعًا بِالْمَعْرُوفِ^٤ حَقًّا
عَلَى الْبُحْسَنِينَ ۝ ٢٣٦

(There is) no. blame. upon you. if. you divorce. [the] women. whom. not. you have touched. nor. you specified. for them. an obligation (dower). And make provision for them . upon. the wealthy. according to his means. and upon. the poor. according to his means . a provision. in a fair manner. a duty. upon. the good-doers. (236).

236. There is no blame upon you if you divorce women you have not touched¹ nor specified for them an obligation.² But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.

Footnote 1: The marriage has not been consummated. Footnote 2: Required bridal gift (mahr) .

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ
 وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا
 فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي
 بِيَدِهِ عُقْدَةُ النِّكَاحِ ۖ وَأَنْ تَعْفُوا أَقْرَبُ
 لِلتَّقْوَى ۖ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۖ إِنَّ
 اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

And if. you divorce them. from. before. [that]. you (have) touched them. while already. you have specified. for them. an obligation (dower). then (give) half. (of) what. you have specified. unless. [that]. they (women) forgo (it). or. forgoes. the one. in whose hands. (is the) knot. (of) the marriage. And that. you forgo. (is) nearer. to [the] righteousness. And (do) not. forget. the graciousness. among you. Indeed. Allah. of what. you do. (is) All-Seer. (237).

237. And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to

righteousness. And do not forget graciousness between you. Indeed Allāh, of whatever you do, is Seeing.

Pg.39

238

حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ
وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

Guard strictly. [on]. the prayers. and the prayer . [the] middle. and stand up. for Allah. devoutly obedient. (238).

238. Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., 'aṣr] prayer and stand before Allāh, devoutly obedient.

Pg.39

239

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

And if. you fear. then (pray) on foot. or. riding. Then when. you are secure. then remember. Allah. as. He (has) taught you. what. not. you were. knowing. (239).

239. And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allāh [in prayer], as He has taught you that which you did not [previously] know.

Pg.39

240

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

And those who. die. among you. and leave behind. (their) wives. (should make) a will. for their wives. provision. for. the year. without. driving (them) out. But if. they leave. then no. blame. upon you. in. what. they do. concerning. themselves. [of]. honorably. And Allah. (is) All-Mighty. All-Wise. (240).

240. And those who are taken in death among you and leave wives behind - for their wives is a bequest: maintenance for one year without turning [them] out. But if

they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way.¹ And Allāh is Exalted in Might and Wise.

Footnote 1: - This directive was abrogated by those later revealed in 2:234 and 4:12.

Pg.39

241

وَلِلْمُطَلَّاقِ مَتَاعٌ بِالْمَعْرُوفِ ط حَقًّا عَلَى
الْمُتَّقِينَ ﴿٢٤١﴾

And for the divorced women. (is) a provision. in a fair manner . a duty. upon. the righteous. (241).

241. And for divorced women is a provision according to what is acceptable - a duty upon the righteous.

Pg.39

242

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَتِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٢٤٢﴾

Thus. makes clear. Allah. for you. His Verses. so that you may. use your intellect. (242).

242. Thus does Allāh make clear to you His verses [i.e., laws] that you might use reason.

Pg.39

243

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ ۖ فَقَالَ لَهُمُ اللَّهُ
مُوتُوا ۖ ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ
عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ ﴿٢٢٣﴾

Did not. you see. [to]. those who. went out. from. their homes. and they. (were in) thousands. (in) fear. (of) [the] death. Then said. to them. Allah. Die. then. He restored them to life. Indeed. Allah. (is) surely Possessor. (of) bounty. for. [the] mankind. [and] but. most. (of) the people. (are) not. grateful. (243).

243. Have you not considered those who left their homes in many thousands, fearing death? Allāh said to them, "Die"; then He restored them to life. And Allāh is the possessor of bounty for the people, but most of the people do not show gratitude.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ ﴿٢٢٢﴾

And fight. in. (the) way. (of) Allah. and know. that. Allah. (is) All-Hearing. All-Knowing. (244).

244. And fight in the cause of Allāh and know that Allāh is Hearing and Knowing.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فِيُضِعَّهُ لَهُ أَضْعَافًا كَثِيرَةً ۖ وَاللَّهُ يَقْبِضُ
وَيَبْصُطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢٥﴾

Who. (is) the one. who. will lend. (to) Allah . a loan. good. so (that) He multiplies it. for him . manifolds. many. And Allah. withholds. and grants abundance. and to Him. you will be returned. (245).

245. Who is it that would loan Allāh a goodly loan so He may multiply it for him many times over? And it is Allāh who withholds and grants abundance, and to Him you will be returned.

أَلَمْ تَرَ إِلَى الْمَلَا مِنْ بَنِي إِسْرَآءِيلَ مِنْ
 بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا
 مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ ط قَالَ هَلْ
 عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا
 تُقَاتِلُوا ط قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلْ فِي
 سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا
 وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا
 إِلَّا قَلِيلًا مِّنْهُمْ ط وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

٢٣٦

Did not. you see. [towards]. the chiefs. of. (the) Children. (of) Israel.
 from. after. Musa. when. they said. to a Prophet. of theirs. Appoint. for us.
 a king. we may fight. in. (the) way. (of) Allah. He said. Would. you

perhaps . if. prescribed. upon you. [the] fighting. that not. you fight. They said. And what. for us. that not. we fight. in. (the) way. (of) Allah. while surely. we have been driven. from. our homes. and our children. Yet, when. was prescribed. upon them. the fighting. they turned away. except. a few. among them. And Allah. (is) All-Knowing. of the wrongdoers. (246).

246. Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allāh"? He said, "Would you perhaps refrain from fighting if battle was prescribed for you?" They said, "And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?" But when battle was prescribed for them, they turned away, except for a few of them. And Allāh is Knowing of the wrongdoers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ
عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ

يُوتَ سَعَةً مِّنَ الْمَالِ ۖ قَالَ إِنَّ اللَّهَ
 اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ
 وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۖ
 وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

And said. to them. their Prophet. Indeed. Allah. (has) surely. raised. for you. Talut. (as) a king. They said. How. can be. for him. the kingship. over us. while we. (are) more entitled. to kingship. than him. and not. he has been given. abundance. of. [the] wealth. He said. Indeed. Allah. has chosen him. over you. and increased him. abundantly. in. [the] knowledge. and [the] physique. And Allah. gives. His kingdom. (to) whom. He wills. And Allah. (is) All-Encompassing. All-Knowing. (247).
 247. And their prophet said to them, "Indeed, Allāh has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allāh has chosen him over you and has increased him abundantly in knowledge and stature. And Allāh gives His sovereignty to whom He wills. And Allāh is all-Encompassing [in favor] and Knowing."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ
وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ
تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ
إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

And said. to them. their Prophet. Indeed. a sign. (of) his kingship. (is) that. will come to you. the ark. in it. (is) tranquility. from. your Lord. and a remnant. of what. (was) left. (by the) family. (of) Musa. and family. (of) Harun. will carry it. the Angels. Indeed. in. that. (is) surely a sign. for you. if. you are. believers. (248).

248. And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance¹ from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

Footnote 1: - Signs giving reassurance.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ۖ قَالَ إِنَّ اللَّهَ
مُتَّبِلِيكُمْ بِنَهَرٍ ۖ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ
مِنِّْي ۖ وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ
اغْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا
قَلِيلًا مِّنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ
أَمَنُوا مَعَهُ ۖ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ
بِجَالُوتَ وَجُنُودِهِ ۖ قَالَ الَّذِينَ يَظُنُّونَ
أَنَّهُم مُّلْقُوا بِاللَّهِ ۖ كَمُ مِّنْ فِئَةٍ قَلِيلَةٍ
غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۖ وَاللَّهُ مَعَ
الصَّابِرِينَ ﴿٢٣٩﴾

Then when. set out. Talut. with the forces. he said. Indeed. Allah. will test you. with a river. So whoever. drinks. from it. then he is not. from me. and whoever. (does) not. taste it. then indeed, he. (is) from me. except. whoever. takes. (in the) hollow. (of) his hand. Then they drank. from it. except. a few. of them. Then when. he crossed it. he. and those who. believed. with him. they said. No. strength. for us. today. against Jalut. and his troops. Said. those who. were certain. that they. (would) meet. Allah. How many. of. a company. small. overcame. a company. large. by (the) permission. (of) Allah. And Allah. (is) with. the patient ones. (249). 249. And when Saul went forth with the soldiers, he said, "Indeed, Allāh will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allāh said, "How many a small company has overcome a large company by permission of Allāh. And Allāh is with the patient."

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا
أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا

وَأَنْصَرُنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

And when. they went forth. to (face) Jalut. and his troops. they said. Our Lord. Pour. on us. patience. and make firm. our feet. and help us. against. the people. (who are) disbelieving. (250).

250. And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

Pg.41

251

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ۖ وَقَتَلَ دَاوُدُ جَالُوتَ
وَأَتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا
يَشَاءُ ۖ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو
فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

So they defeated them. by (the) permission. (of) Allah. and killed. Dawood. Jalut. and gave him. Allah. the kingdom. and the wisdom. and taught him. that which. He willed. And if not. (for the) repelling. (by)

Allah. [the] people . some of them. with others. certainly (would have) corrupted. the Earth. [and] but. Allah. (is) Possessor. (of) bounty. to. the worlds. (251).

251. So they defeated them by permission of Allāh, and David killed Goliath, and Allāh gave him the kingship and wisdom [i.e., prophethood] and taught him from that which He willed. And if it were not for Allāh checking [some] people by means of others, the earth would have been corrupted, but Allāh is the possessor of bounty for the worlds.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ط
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

These. (are the) Verses. (of) Allah. We recite them. to you. in [the] truth. And indeed, you. (are) surely of. the Messengers. (252).

252. These are the verses of Allāh which We recite to you, [O Muḥammad], in truth. And indeed, you are from among the messengers.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ
 مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ
 دَرَجَاتٍ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
 الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ
 اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ
 بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا
 فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۖ وَلَوْ
 شَاءَ اللَّهُ مَا اقْتَتَلُوا ۚ وَلَكِنَّ اللَّهَ يَفْعَلُ
 مَا يُرِيدُ ﴿٢٥٣﴾

These. (are) the Messengers. We (have) preferred. some of them. over. others. Among them. (were those with) whom. spoke. Allah. and He raised. some of them. (in) degrees. And We gave. Isa. son. (of) Maryam. the clear proofs. and We supported him. with Spirit. [the] Holy. And if. (had) willed. Allah. not. (would have) fought each other. those who.

(came) from. after them. from. after. [what]. came to them. the clear proofs. [And] but. they differed. [so] of them. (are some) who. believed. and of them. (are some) who. denied. And if. (had) willed. Allah. not. they (would have) fought each other. [and] but. Allah. does. what. He intends. (253).

253. Those messengers - some of them We caused to exceed others. Among them were those to whom Allāh spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit [i.e., Gabriel]. If Allāh had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ
مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا
خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ
الظَّالِمُونَ ﴿٢٥٣﴾

O you. who. believe[d]. Spend. of what. We (have) provided you. from. before. that. comes. a Day. no. bargaining. in it. and no. friendship. and no. intercession. And the deniers . they. (are) the wrongdoers. (254).

254. O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange [i.e., ransom] and no friendship and no intercession. And the disbelievers - they are the wrongdoers.

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

السَّمُوتِ وَالْأَرْضِ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allah . (there is) no. God. except. Him. the Ever-Living. the Sustainer of all that exists. Not. overtakes Him. slumber. [and] not. sleep. To Him (belongs). what(ever). (is) in. the heavens. and what(ever). (is) in. the earth. Who. (is) the one. who. can intercede. with Him. except. by His permission. He knows. what. (is). before them. and what. (is) behind them. And not. they encompass. anything. of. His Knowledge. except. [of] what. He willed. Extends. His Seat. (to) the heavens. and the earth. And not. tires Him. (the) guarding of both of them. And He. (is) the Most High. the Most Great. (255).

255. Allāh - there is no deity except Him, the Ever-Living,¹ the Self-Sustaining.² Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them,³ and they encompass not a thing of His knowledge except for what He wills. His Kursī⁴ extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High,⁵ the Most Great.⁶

Footnote 1: Whose life is perfect, complete and eternal, without beginning or end, and through whom all created life originated and continues. Footnote 2: Dependent on none for His existence while being the sustainer and administrator of all created existence. Footnote 3: Allāh's knowledge encompasses every aspect of His creations in the past, present and future. Footnote 4: Chair or footstool. It is not to

be confused with al-‘Arsh (the Throne) , which is infinitely higher and greater than al-Kursī. Footnote 5: Above all of His creations and superior to them in essence, rank and position. Footnote 6: Whose greatness is unlimited, beyond description or imagination.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
بِاللهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا
انْفِصَامَ لَهَا ۗ وَاللهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

(There is) no. compulsion. in. the religion. Surely. has become distinct. the right (path). from. the wrong. Then whoever. disbelieves. in false deities. and believes. in Allah. then surely. he grasped. the handhold . [the] firm. (which) not. (will) break. [for it]. And Allah. (is) All-Hearing. All-Knowing. (256).

256. There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in ṭāghūt¹ and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا^١ يُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ^٢ وَالَّذِينَ كَفَرُوا
أُولَئِهِمُ الطَّاغُوتُ^٣ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ^٤ أُولَٰئِكَ أَصْحَابُ النَّارِ^٥
هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Allah. (is the) Protecting Guardian. (of) those who. believe[d]. He brings them out. from. [the] darkness. towards. [the] light. And those who. disbelieve(d). their guardians. (are) the evil ones. they bring them out. from. the light. towards. [the] darkness. Those. (are the) companions. (of) the Fire. they. in it. will abide forever. (257).

257. Allāh is the Ally¹ of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are ṭāghūt. They take them out of the light into darknesses.² Those are the companions of the Fire; they will abide eternally therein.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
أَنْ أْتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي
الَّذِي يُحْيِي وَيُمِيتُ^ل قَالَ أَنَا أُحْيِي وَأُمِيتُ^ط
قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ
الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ
الَّذِي كَفَرَ^ط وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ^ج

Did not. you see. [towards]. the one who. argued. (with) Ibrahim. concerning. his Lord. because. gave him. Allah. the kingdom. When. Said. Ibrahim. My Lord. (is) the One Who. grants life. and causes death. He said. I. give life. and cause death. Said. Ibrahim. [Then] indeed. Allah. brings up. the sun. from. the east. so you bring. it. from. the west. So

became dumbfounded. the one who. disbelieved. and Allah. (does) not. guide. the people. (who are) [the] wrongdoers. (258).

258. Have you not considered the one who argued with Abraham about his Lord [merely] because Allāh had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allāh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allāh does not guide the wrongdoing people.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى
عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ
مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ^ط
قَالَ كَمْ لَبِثْتَ^ط قَالَ لَبِثْتُ يَوْمًا أَوْ
بَعْضَ يَوْمٍ^ط قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ

فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ
وَانْظُرْ إِلَى حِمَارِكَ^{٢٥٩} وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ
وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ
نَكْسُوهَا لَحْمًا^{٢٥٩} فَلَمَّا تَبَيَّنَ لَهُ^{٢٥٩} قَالَ أَعْلَمُ
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ (٢٥٩)

Or. like the one who. passed. by. a township. and it. (had) overturned. on. its roofs. He said. How. (will) bring to life. this (town). Allah. after. its death. Then he was made to die. (by) Allah. (for) a hundred. year(s). then. He raised him. He said. How long. (have) you remained. He said. I remained. (for) a day. or. a part. (of) a day. He said. Nay. you (have) remained. one hundred. year(s). Then look. at. your food. and your drink. (they did) not. change with time. and look. at. your donkey. and We will make you. a sign. for the people. And look. at. the bones. how. We raise them. then. We cover them. (with) flesh. Then when. became clear. to him. he said. I know. that. Allah. (is) on. every. thing. All-Powerful. (259).

259. Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allāh bring this to life after its death?" So Allāh caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" He [the man] said, "I have remained a day or part of a day." He

said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allāh is over all things competent."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي
الْمَوْتَىٰ ۖ قَالَ أَوْلَمْ تُؤْمِنُنَّ ۖ قَالَ بَلَىٰ وَلَٰكِن
لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ
جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا ۖ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

And when. said. Ibrahim. My Lord. show me. how. You give life. (to) the dead. He said. Have not. you believed. He said. Yes. [and] but. to satisfy. my heart. He said. Then take. four. of. the birds. and incline them. towards

you. then. put. on. each. hill. of them. a portion. then. call them. they will come to you. (in) haste. And know. that. Allah. (is) All-Mighty. All-Wise. (260).

260. And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allāh] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allāh] said, "Take four birds and commit them to yourself.¹ Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allāh is Exalted in Might and Wise."

Footnote 1: - i.e., train them to come to you on command.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي
كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۖ وَاللَّهُ يُضْعِفُ لِمَنْ
يَشَاءُ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

Example. (of) those who. spend. their wealth. in. (the) way. (of) Allah. (is) like. a grain. which grows. seven. ears. in. each. ear. hundred. grain(s).

And Allah. gives manifold. to whom. He wills. And Allah. (is) All-Encompassing. All-Knowing. (261).

261. The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing.

Pg.44

262

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى
لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

Those who. spend. their wealth. in. (the) way. (of) Allah. then. not. they follow. what. they spend. (with) reminders of generosity. and not. hurt . for them. their reward. (is) with. their Lord. and (there will be) no. fear. on them. and not. they. will grieve. (262).

262. Those who spend their wealth in the way of Allāh and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their

Lord, and there will be no fear concerning them, nor will they grieve.

Pg.44

263

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ
يَتَّبَعُهَا أَذًى ۖ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

A word. kind. and (seeking) forgiveness. (are) better. than. a charity.
followed [it]. (by) hurt. And Allah. (is) All-Sufficient. All-Forbearing.
(263).

263. Kind speech and forgiveness are better than charity
followed by injury. And Allāh is Free of need and
Forbearing.

Pg.44

264

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ
بِالْمَنِّ وَالْأَذَى ۚ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ

فَبَثَّلَهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ
وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ
شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٦٤﴾

O you. who. believe[d]. (Do) not. render in vain. your charities. with reminders (of it). or [the] hurt. like the one who. spends. his wealth. (to) be seen. (by) the people. and (does) not. believe. in Allah. and the Day. [the] Last. Then his example. (is) like. (that of a) smooth rock. upon it. (is) dust. then fell on it. heavy rain. then left it. bare. Not. they have control. on. anything. of what. they (have) earned. And Allah. (does) not. guide. the people. [the] disbelieving. (264).

264. O you who have believed, do not invalidate your charities with reminders [of it] or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allāh and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allāh does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ
 مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ
 كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ
 أُكُلَهَا ضِعْفَيْنِ ۚ فَإِنْ لَّمْ يُصِبْهَا وَابِلٌ
 فَطَلٌّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

And (the) example. (of) those who. spend. their wealth. seeking. (the) pleasure. (of) Allah. and certainty. from. their (inner) souls. (is) like. a garden. on a height. fell on it. heavy rain. so it yielded. its harvest. double. Then if. (does) not. fall (on) it. heavy rain. then a drizzle. And Allah. of what. you do. (is) All-Seer. (265).

265. And the example of those who spend their wealth seeking means to the approval of Allāh and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allāh, of what you do, is Seeing.

أَيُّدُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ

نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ^{٢٦٦}

لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ^{٢٦٧} وَأَصَابَهُ الْكِبَرُ

وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ^{٢٦٨} فَأَصَابَهَا إِعْصَارٌ فِيهِ

نَارٌ فَاخْتَرَقَتْ^{٢٦٩} كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ

الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

Would like. any of you. that. it be. for him. a garden. of. date-palms. and grapevines. flowing. [from]. underneath it. the rivers. for him. in it. of. all (kinds). (of) [the] fruits. and strikes him. [the] old age. and [for] his. children. (are) weak. then falls on it. whirlwind. in it. (is) fire. then it is burnt. Thus. makes clear. Allah. for you. (His) Signs. so that you may. ponder. (266).

266. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak [i.e., immature] offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allāh make clear to you [His] verses that you might give thought.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا
 كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ^ص
 وَلَا تَيَسَّبُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ
 وَلَسْتُمْ بِأَخِذِيهِ إِلَّا أَنْ تُغِضُّوا فِيهِ^ط
 وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

O you. who. believe[d]. Spend. from. (the) good things. that. you have earned. and whatever. We brought forth. for you. from. the earth. And (do) not. aim (at). the bad. of it. you spend. while you (would) not. take it. except. [that]. (with) close(d) eyes. [in it]. and know. that. Allah. (is) Self-Sufficient. Praiseworthy. (267).

267. O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allāh is Free of need and Praiseworthy.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ ۚ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ
وَفَضْلًا ۝ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

The Shaitaan. promises you. [the] poverty. and orders you. to immorality. while Allah. promises you. forgiveness. from Him. and bounty. And Allah. (is) All-Encompassing. All-Knowing. (268).

268. Satan threatens you with poverty and orders you to immorality, while Allāh promises you forgiveness from Him and bounty. And Allāh is all-Encompassing and Knowing.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا
يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

He grants. [the] wisdom. (to) whom. He wills. and whoever. is granted. [the] wisdom. then certainly. he is granted. good. abundant. And none. remembers. except. those. (of) understanding. (269).

269. He gives wisdom¹ to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

Footnote 1: - The knowledge and understanding of the religion and of the Qur'ān.

Pg.46

270

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ
نَّذِيرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ^ط وَمَا لِلظَّالِمِينَ مِّنْ
أَنْصَارٍ ﴿٢٧٠﴾

And whatever. you spend. (out) of. (your) expenditures. or. you vow. of. vow(s). then indeed. Allah. knows it. and not. for the wrongdoers. any. helpers. (270).

270. And whatever you spend of expenditures or make of vows - indeed, Allāh knows of it. And for the wrongdoers there are no helpers.

Pg.46

271

اِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ؕ وَاِنْ
 تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ؕ
 وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ؕ وَاللَّهُ بِمَا
 تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

If. you disclose. the charities. then good. it (is). But if. you keep it secret.
 and give it. (to) the poor. then it. (is) better. for you. And He will remove.
 from you. [of]. your evil deeds. And Allah. with what. you do. (is) All-
 Aware. (271).

271. If you disclose your charitable expenditures, they are
 good; but if you conceal them and give them to the poor, it
 is better for you, and He will remove from you some of
 your misdeeds [thereby]. And Allāh, of what you do, is
 [fully] Aware.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي
 مَنْ يَشَاءُ ؕ وَمَا تُنْفِقُوا مِنْ خَيْرٍ

فَلَا تُفْسِدُكُمْ ۖ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ
وَجْهِ اللَّهِ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْفَ
إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٢٤٢﴾

Not. on you. (is) their guidance. [and] but. Allah. guides. whom. He wills. And whatever. you spend. of. good. then it is for yourself. and not. you spend. except. seeking. (the) face. (of) Allah. And whatever. you spend. of. good. will be repaid in full. to you. and you. (will) not. be wronged. (272).

272. Not upon you, [O Muḥammad], is [responsibility for] their guidance, but Allāh guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the face [i.e., approval] of Allāh. And whatever you spend of good¹ - it will be fully repaid to you, and you will not be wronged.

Footnote 1: - i.e., wealth, property, resources, time, effort, etc.

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ^ج
تَعْرِفُهُمْ بِسَيِّئِهِمْ^ج لَا يَسْأَلُونَ النَّاسَ
الْحَافَاً وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ
بِهِ عَلِيمٌ ﴿٢٧٣﴾

For the poor. those who. are wrapped up. in. (the) way. (of) Allah. not.
they are able. (to) move about. in. the earth. Think (about) them. the
ignorant one. (that they are) self-sufficient. (because) of. (their) restraint.
you recognize them. by their mark. Not. (do) they ask. the people. with
importunity. And whatever. you spend. of. good. then indeed. Allah. of it.
(is) All-Knower. (273).

273. [Charity is] for the poor who have been restricted for
the cause of Allāh, unable to move about in the land. An
ignorant [person] would think them self-sufficient because
of their restraint, but you will know them by their
[characteristic] sign. They do not ask people persistently
[or at all]. And whatever you spend of good - indeed, Allāh
is Knowing of it.

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

Those who. spend. their wealth. by night. and day. secretly. and openly.
 then for them. (is) their reward. with. their Lord. and no. fear. on them.
 and not. they. will grieve. (274).

274. Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا
 يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ
 الْمَسِّ^ط ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
 مِثْلُ الرِّبَا^{وقف لازم} وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ

الرَّبُّوٓا۟ ۖ فَمِنْ جَاءَهَا مَوْعِظَةٌ مِّن رَّبِّهِ
فَانْتَهَىٰ فَلَهُ مَا سَلَفَ ۖ وَأَمْرُهُ إِلَى اللَّهِ ۖ
وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ
فِيهَا خَالِدُونَ ﴿٢٧٥﴾

Those who. consume. [the] usury. not. they can stand. except. like. stands.
the one who. confounds him. the Shaitaan. with. (his) touch. That. (is)
because they. say. Only. the trade. (is) like. [the] usury. While has
permitted. Allah. [the] trade. but (has) forbidden. [the] usury. Then
whoever . comes to him. (the) admonition. from. His Lord. and he
refrained. then for him. what. (has) passed. and his case. (is) with. Allah.
and whoever. repeated. then those. (are the) companions. (of) the Fire.
they. in it. will abide forever. (275).

275. Those who consume interest¹ cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allāh has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allāh. But whoever returns [to dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.

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

Destroys. Allah. the usury. and (gives) increase. (for) the charities. And Allah. (does) not. love. every. ungrateful. sinner. (276).

276. Allāh destroys interest and gives increase for charities. And Allāh does not like every sinning disbeliever.

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

Indeed. those who. believe[d]. and did. good deeds. and established. the prayer. and gave. the zakah. for them . their reward. (is) with. their Lord.

and no. fear. on them. and not. they. will grieve. (277).

277. Indeed, those who believe and do righteous deeds and establish prayer and give zakāh will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

Pg.47

278

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

O you. who. believe[d]. Fear. Allah. and give up. what. remained. of. [the] usury. if. you are. believers. (278).

278. O you who have believed, fear Allāh and give up what remains [due to you] of interest, if you should be believers.

Pg.47

279

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

And if. not. you do. then be informed. of a war. from. Allah. and His Messenger. And if. you repent. then for you. (is). your capital . (do) not. wrong. and not. you will be wronged. (279).

279. And if you do not, then be informed of a war [against you] from Allāh and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.

Pg.47

280

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

And if. is. the (debtor). in difficulty. then postponement. until. ease. And if. you remit as charity. (it is) better. for you. If. you. know. (280).

280. And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

Pg.47

281

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ^{تَقَى} ثُمَّ
تُؤْفَى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٨١﴾

And fear. a Day. you will be brought back. [in it]. to. Allah. Then. (will be) repaid in full. every. soul. what. it earned. and they. not. will be wronged. (281).

281. And fear a Day when you will be returned to Allāh. Then every soul will be compensated for what it earned, and they will not be wronged [i.e., treated unjustly].

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ
إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ^ط وَلْيَكْتُبْ
بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ^ص وَلَا يَأْبَ كَاتِبٌ أَنْ
يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ ^ه وَلْيُمْلِلِ

الَّذِي عَلَيْهِ الْحَقُّ وَلَيَتَّقِي اللَّهَ رَبَّهُ وَلَا
يَبْخُسُ مِنْهُ شَيْئًا^ط فَإِنْ كَانَ الَّذِي عَلَيْهِ
الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ
أَنْ يُبْلَ^ط هُوَ فَلْيُبْلِلْ^ط وَلِيَّهِ بِالْعَدْلِ^ط
وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ^ج فَإِنْ
لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِنْ
تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا
فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى^ط وَلَا يَأْبَ
الشُّهَدَاءُ إِذَا مَا دُعُوا^ط وَلَا تَسْأَلُوا أَنْ
تَكْتَبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ^ط ذَلِكُمْ

أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِشَّهَادَةٍ وَأَدْنَى
أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُبُوهَا^ط وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ^ص وَلَا
يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ^ط وَإِنْ تَفْعَلُوا فَإِنَّهُ
فُسُوقٌ بِكُمْ^ط وَاتَّقُوا اللَّهَ^ط وَيُعَلِّمُكُمُ اللَّهُ^ط
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

O you. who. believe[d]. When. you contract with one another. any debt.
for. a term. fixed. then write it. And let write. between you. a scribe. in
justice. And not. (should) refuse. a scribe. that. he writes. as. (has) taught
him. Allah. So let him write. and let dictate. the one. on whom. (is) the
right. and let him fear. Allah. his Lord. and (let him) not. diminish. from
it. anything. Then if. is. the one. on him. (is) the right. (of) limited
understanding. or. weak. or. not. capable. that. (can) dictate. he. then let
dictate. his guardian. with justice. And call for evidence. two witnesses.
among. your men. And if. not. there are. two men. then one man. and two
women. of whom. you agree. of. [the] witnesses. (so) that (if). [she] errs.
one of the two. then will remind. one of the two. the other. And not.

(should) refuse. the witnesses. when. that. they are called. And not. (be) weary. that. you write it . small. or. large. for. its term. That. (is) more just. near. Allah. and more upright. for evidence. and nearer. that not. you (have) doubt. except. that. be. a transaction. present. you carry out. among you. then not. on you. any sin. that not. you write it. And take witness. when. you make commercial transaction. And not. (should) be harmed. (the) scribe. and not. (the) witness. and if. you do. then indeed it. (is) sinful conduct. for you. and fear. Allah. And teaches. Allah. And Allah. of every. thing. (is) All-Knower. (282).

282. O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allāh has taught him. So let him write and let the one who has the obligation [i.e., the debtor] dictate. And let him fear Allāh, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of them [i.e., the women] errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allāh and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take

witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allāh. And Allāh teaches you. And Allāh is Knowing of all things.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا
فَرِهْنِ مَّقْبُوضَةً^ط فَإِنْ أَمِنَ بَعْضُكُم
بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ أَمَانَتَهُ وَلْيَتَّقِ
اللَّهَ رَبَّهُ^ط وَلَا تَكْتُمُوا الشَّهَادَةَ^ط وَمَنْ
يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ^ط وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

And if. you are. on. a journey. and not. you find. a scribe. then pledge. in hand. Then if. entrusts. one of you. (to) another. then let discharge. the one who. is entrusted. his trust. And let him fear. Allah. his Lord. And (do) not. conceal. the evidence. And whoever. conceals it. then indeed he. (is) sinful . his heart. And Allah. of what. you do. (is) All-Knower. (283).

283. And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allāh, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allāh is Knowing of what you do.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۖ وَاِنْ
تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ
يُحَاسِبْكُمْ بِهٖ ۗ اللّٰهُ ۖ فَيَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿٢٨٤﴾

To Allah (belongs). whatever. (is) in. the heavens. and whatever. (is) in. the earth. And if. you disclose. what. (is) in. yourselves. or. you conceal it. will call you to account. for it. Allah. Then, He will forgive. [to] whom. He wills. and He will punish. whom. He wills. And Allah. on. every. thing. (is) All-Powerful. (284).

284. To Allāh belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allāh will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allāh is over all things competent.

Pg.49

285

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكَاتِهِ
وَكُتُبِهِ وَرُسُلِهِ^{٢٨٥} لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ
رُسُلِهِ^{٢٨٥} وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

Believed. the Messenger. in what. was revealed. to him. from. his Lord.
and the believers. All. believed. in Allah. and His Angels. and His Books.
and His Messengers. Not. we make distinction. between. any. of. His
messengers. And they said. We heard. and we obeyed. (Grant) us Your
forgiveness. our Lord. and to You. (is) the return. (285).

285. The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them

have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا^ط لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ^ط رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا^ج رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا^ج رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِ^ج وَاعْفُ عَنَّا^{وقفه} وَاعْفِرْ لَنَا^{وقفه}

وَارْحَمْنَا^{وقفه} أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

(Does) not. burden. Allah. any soul. except. its capacity. for it. what. it earned. and against it. what. it earned. Our Lord. (Do) not. take us to task. if. we forget. or. we err. Our Lord. And (do) not. lay. upon us. a burden. like that. (which) You laid [it]. on. those who. (were) from. before us. Our Lord. [And] (do) not. lay on us. what. not. (the) strength. we have. [of it] (to bear). And pardon. [from] us. and forgive. [for] us. and have mercy on us. You (are). our Protector. so help us. against. the people . [the] disbelievers. (286).

286. Allāh does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."¹

Footnote 1: - Allāh (subḥānahu wa ta‘ālā) concludes this sūrah by directing His servants how to supplicate Him, just as He taught them in Sūrah al-Fātiḥah how to praise Him and ask for guidance.